

RELIGIOSITY AS ADAPTIVE SOCIAL CAPITAL: COASTAL MUSLIM RESILIENCE AMID ECONOMIC TRANSFORMATION IN PROBOLINGGO, INDONESIA

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Abstract

*Economic transformation in coastal communities generates livelihood uncertainty that cannot be addressed solely through material and institutional resources. This study examines how religiosity functions as social capital in strengthening the resilience of coastal Muslim communities in Probolinggo City, Indonesia. Using a qualitative interpretive case study, fieldwork was conducted in February 2025 through participant observation and semi-structured in-depth interviews with 20 informants comprising religious leaders, community leaders, and coastal residents. Data were analyzed using the interactive model of Miles, Huberman, and Saldaña through data condensation, data display, and conclusion drawing/verification. The findings demonstrate that religiosity contributes to resilience through four interconnected mechanisms: moral trust, mosque-based and community religious networks, shared norms of reciprocity, and collective adaptive action. Values such as *ṣabr*, *tawakkul*, *amanah*, *gratitude*, and *ta'awun* acquire social significance when translated into support, information exchange, mutual assistance, and livelihood adaptation. This study proposes the concept of religiosity-based adaptive social capital, demonstrating that religious resources enhance resilience not automatically, but when converted into inclusive social relationships and collective action. The findings contribute to community resilience scholarship by integrating religious and social dimensions of adaptation.*

Keywords: *religiosity; social capital; community resilience; coastal Muslim communities; economic transformation; adaptive capacity*

Abstrak

Transformasi ekonomi pada masyarakat pesisir menimbulkan ketidakpastian mata pencaharian yang tidak selalu dapat diatasi hanya melalui sumber daya material dan kelembagaan. Penelitian ini bertujuan menganalisis bagaimana religiusitas berfungsi sebagai modal sosial dalam memperkuat resiliensi masyarakat Muslim pesisir di Kota Probolinggo, Indonesia. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus interpretatif. Penelitian lapangan dilaksanakan pada Februari 2025 melalui observasi partisipatif dan wawancara mendalam semi-terstruktur terhadap 20 informan yang terdiri atas tokoh agama, tokoh masyarakat, dan warga Muslim pesisir. Data dianalisis menggunakan model interaktif Miles, Huberman, dan Saldaña melalui kondensasi data, penyajian data, serta penarikan dan verifikasi kesimpulan. Hasil penelitian menunjukkan bahwa religiusitas memperkuat resiliensi melalui empat mekanisme yang saling berkaitan, yaitu kepercayaan moral, jaringan sosial berbasis keagamaan, norma resiprositas, dan tindakan adaptif kolektif. Nilai-nilai seperti *ṣabr*, *tawakkul*, *amanah*, *syukur*, dan *ta'awun*

memperoleh makna sosial ketika diterjemahkan ke dalam dukungan, pertukaran informasi, bantuan timbal balik, dan adaptasi mata pencaharian. Penelitian ini menawarkan konsep **modal sosial adaptif berbasis religiusitas**, yang menegaskan bahwa sumber daya keagamaan tidak secara otomatis menghasilkan resiliensi, tetapi menjadi efektif ketika diubah menjadi relasi sosial yang inklusif dan tindakan kolektif.

Kata kunci: religiusitas; modal sosial; resiliensi masyarakat; masyarakat Muslim pesisir; transformasi ekonomi; kapasitas adaptif

INTRODUCTION

Coastal communities are increasingly confronted with socioeconomic transformations that reshape livelihoods, social relations, and patterns of community adaptation. Changes in occupational structures, market competition, urbanization, technological development, and pressures on traditional marine-based livelihoods have created conditions in which coastal households must continuously adjust their economic strategies. Community resilience has consequently become an important analytical framework for understanding how communities maintain essential social functions, reorganize resources, and develop adaptive capacities under changing conditions. Resilience is not limited to the ability to return to a previous condition after disruption; it also involves adaptation and, under certain circumstances, transformation in response to changing social, economic, and environmental environments (Meerow et al., 2016; Purnomo et al., 2023).

Studies of coastal resilience have traditionally emphasized exposure to environmental hazards, climate change, disasters, and livelihood vulnerability. Research has demonstrated that coastal adaptive capacity depends not only on material assets but also on social networks, collective action, local institutions, knowledge, and community relationships (Adger, 2003; Cinner et al., 2018; Uddin et al., 2021). Social capital is particularly significant because communities possessing stronger interpersonal relationships, trust, reciprocal norms, and organizational networks may be better positioned to mobilize resources and coordinate responses to disruption (Aldrich & Meyer, 2015). From this perspective, resilience is partly produced through the social infrastructure that enables individuals and households to access support beyond their immediate economic resources.

Religion represents one potentially important but insufficiently examined source of such social infrastructure. In Muslim communities, religiosity is expressed not only through personal beliefs and ritual practices but also through social relationships, moral obligations, charitable activities, religious institutions, and collective practices. Religious participation can generate trust, solidarity,

philanthropy, and reciprocal responsibility. Shalihin et al. (2020), for example, demonstrate how Islamic religious practices can strengthen social solidarity and philanthropy among Indonesian Muslim communities. Religion may therefore operate simultaneously as a system of meaning and as a social resource through which communities organize collective relationships.

Nevertheless, three gaps remain in the existing literature. First, studies relating religiosity and resilience have frequently emphasized individual psychological coping, meaning-making, or personal well-being, providing less explanation of how religious commitment is transformed into collective social resources. Second, much coastal resilience scholarship has been shaped by ecological, climatic, and disaster-oriented perspectives, while the religious-cultural dimensions of everyday socioeconomic adaptation remain comparatively underexplored. Third, studies of social capital acknowledge the importance of trust, networks, and reciprocity, yet the processes through which Islamic values and religious institutions produce these forms of capital in coastal communities experiencing socioeconomic change require further empirical explanation. The analytical problem is therefore not simply whether religiosity is associated with resilience, but how religious values become socially operative resources capable of supporting community adaptation.

This distinction is important because religiosity should not automatically be equated with social capital. Religious beliefs may provide individual meaning without generating collective cooperation, religious institutions may reproduce exclusive networks, and religious symbols may exist without contributing significantly to socioeconomic adaptation. The relationship between religion and resilience must therefore be examined through the mechanisms that translate normative religious commitments into trust, networks, reciprocal practices, resource mobilization, and collective adaptive action.

Against this background, this study examines coastal Muslim communities in Probolinggo City, East Java, Indonesia. The local context provides an important setting for exploring communities whose socioeconomic lives remain connected to coastal activities while simultaneously experiencing changing occupational patterns, economic competition, livelihood diversification, and broader processes of urban socioeconomic transformation. Rather than conceptualizing these communities solely as passive recipients of economic change, this study examines the internal social and cultural resources through which they respond to such transformation.

This study develops the concept of religiosity-based adaptive social capital. The concept refers to a process through which religious values, relationships, and institutions generate socially accessible resources that support collective adaptation. The proposed mechanism can be expressed as follows:

Religious values and practices → moral trust and shared norms → religious and community networks → reciprocal support and resource exchange → collective adaptive action → community resilience

The proposed framework does not assume that religion inevitably generates resilience. Rather, it argues that religiosity contributes to adaptive capacity when religious norms are translated into inclusive social practices, trusted relationships, accessible networks, and collective responses to socioeconomic pressures. Accordingly, this study addresses the following research question: How does religiosity function as adaptive social capital in strengthening the resilience of coastal Muslim communities amid economic transformation in Probolinggo City? The study contributes theoretically by connecting religious social capital with community resilience scholarship and empirically by identifying the mechanisms through which Islamic values and religious institutions support adaptation in a coastal Muslim context

RESEARCH METHOD

This study employed a qualitative approach with an interpretive case study design to examine how religiosity operates as social capital in strengthening the resilience of coastal Muslim communities amid economic transformation in Probolinggo City, East Java, Indonesia. The qualitative case study design was selected because it enables an in-depth examination of complex social phenomena within their actual contextual settings and facilitates the interpretation of relationships among actors, institutions, experiences, and meanings that cannot be adequately captured through numerical measurement alone (Priya, 2021). The interpretive orientation was particularly appropriate for examining how community members understand religious values, social relationships, and livelihood changes within their everyday socioeconomic experiences. The field research was conducted in **February 2025** in coastal communities of Probolinggo City. The research site was purposively selected because coastal communities in this area experience changes in livelihood structures, occupational diversification, economic competition, and broader socioeconomic pressures while religious

practices, mosques, community networks, and Islamic social activities remain integral components of collective life.

The study involved **20 informants**, consisting of religious leaders, community leaders, and coastal Muslim residents who possessed direct knowledge or experience concerning religious-community life and socioeconomic changes in the research area. Informants were selected purposively based on their knowledge, experience, and direct involvement with the phenomenon under investigation. Purposive participant selection is consistent with qualitative case study research because the primary consideration is not statistical representativeness but the ability of participants to provide information-rich accounts relevant to the research questions. Participant recruitment and data collection were continued until adequate thematic depth was achieved and additional interviews no longer generated substantially new information concerning the central themes. Empirical reviews of qualitative saturation indicate that saturation may be achieved within relatively modest sample sizes when research objectives are focused and participant groups are sufficiently relevant to the phenomenon being investigated (Hennink & Kaiser, 2022). Accordingly, the use of 20 participants in this study was directed toward obtaining sufficient depth and variation across religious leaders, community leaders, and coastal residents rather than achieving statistical generalization.

Data were collected through participant observation and semi-structured in-depth interviews. Participant observation was used to identify religious-social practices, patterns of community interaction, mutual assistance, religious institutional activities, and everyday forms of solidarity among coastal residents. Particular attention was given to social spaces and activities through which community relations were maintained, including mosques, religious gatherings, charitable activities, neighborhood interactions, and collective assistance practices. Semi-structured interviews served as the primary data collection technique because this approach combines a systematic interview framework with sufficient flexibility to explore participants' experiences and meanings that emerge during the interview process (Adeoye-Olatunde & Olenik, 2021). The interview protocol explored four broad areas: participants' experiences of socioeconomic transformation, the meanings and practices of religiosity in everyday life, social relationships and support networks, and strategies employed by households and communities in responding to economic uncertainty. The object of analysis was therefore not religiosity merely as an abstract measure of individual piety, but the **social**

operation of religiosity, particularly how religious norms, practices, institutions, and relationships were translated into trust, reciprocity, information exchange, social support, livelihood adjustment, and collective adaptation.

The collected data were analyzed through systematic processes of data organization, coding, categorization, theme development, interpretation, and verification. The analysis combined deductive and inductive reasoning. Deductively, concepts derived from social capital and community resilience—particularly trust, social networks, shared norms, reciprocity, and adaptive capacity—were employed as sensitizing analytical categories. Inductively, the analysis remained open to themes emerging from participants' experiences and the particular religious-social context of coastal communities in Probolinggo City. The thematic coding process was informed by contemporary thematic analysis principles emphasizing systematic familiarization with the data, coding, theme development, theme review, and interpretive refinement rather than treating themes as automatically emerging from the data (Braun & Clarke, 2021; Byrne, 2022). NVivo qualitative analysis software was used to support data organization, coding, category management, and comparison among emerging themes. The software was employed as an organizational and analytical support tool rather than as a substitute for researcher interpretation.

The credibility and trustworthiness of the findings were strengthened through source and methodological triangulation. Source triangulation involved comparing accounts obtained from religious leaders, community leaders, and coastal residents, while methodological triangulation involved comparing interview data with field observations. Interpretations were continuously compared with empirical materials to reduce the possibility of conclusions being based on isolated statements or predetermined assumptions. The analytical process also considered negative and qualifying evidence so that religiosity was not presumed in advance to generate resilience. Instead, the study examined both the social resources created through religious relationships and the conditions that could limit their contribution to community adaptation. Ethical principles of voluntary participation, informed consent, confidentiality, and respect for participants were maintained throughout data collection and analysis, while participant identities were protected in the reporting of research findings.

RESULT

The findings demonstrate that religiosity contributes to the resilience of coastal Muslim communities through a set of interconnected social mechanisms rather than through religious belief alone. Four major themes emerged from the analysis: moral trust, religious social networks, reciprocal norms and support, and collective adaptive action.

Moral Trust as a Foundation of Social Cooperation

The first mechanism through which religiosity operates as social capital is the production and maintenance of moral trust. Participants' experiences indicated that religious values such as *amanah* (trustworthiness), *ṣabr* (patience), *tawakkul* (reliance on God), *shukr* (gratitude), and social responsibility provide normative references for interpreting economic uncertainty and social obligations. Trust was not limited to confidence in individual community members. Religious leaders also functioned as moral reference points whose advice and presence contributed to maintaining social confidence during periods of socioeconomic pressure. Their role extended beyond religious instruction insofar as they participated in relationships connecting households, community groups, and religious activities.

The findings therefore suggest that religiously grounded trust has both normative and relational dimensions. Normatively, Islamic values provide expectations regarding trustworthy and responsible conduct. Relationally, repeated interactions within religious and community settings enable these expectations to be reinforced through social relationships. This form of moral trust reduces social distance and facilitates cooperation. However, religious belief alone does not constitute social capital. It becomes socially significant when moral expectations are recognized within relationships and translated into practices of assistance, communication, and reciprocal responsibility.

Mosques and Religious Networks as Social Infrastructure

The second mechanism concerns the role of mosques, *majlis taklim*, religious gatherings, neighborhood relationships, and faith-based community activities as social networks through which information and assistance circulate. The findings indicate that mosques perform broader functions than ritual worship alone. Religious spaces create repeated opportunities for interaction among residents, community leaders, and religious figures. These interactions maintain interpersonal familiarity and allow individuals experiencing difficulties to remain connected to broader social networks.

Religious gatherings also facilitate information exchange. In contexts of economic uncertainty, access to information concerning employment opportunities, temporary work, community assistance, charitable support, and local socioeconomic developments may be important for household adaptation. Religious networks therefore operate as channels connecting individuals with information and resources that may not be available through formal economic institutions. The significance of these networks lies less in their formal organizational structure than in their accessibility and repeated use. Their embeddedness within everyday community life enables social relationships to be activated relatively quickly when community members require assistance. Religious institutions can therefore be understood as social infrastructure: spaces and networks that sustain relationships before economic difficulties occur and allow those relationships to be mobilized when pressures intensify.

Shared Religious Norms and Reciprocal Support

A third mechanism is the translation of religious norms into reciprocal social practices. Values such as *ta'awun* (mutual assistance), *sadaqah* (charitable giving), solidarity, and communal responsibility were reflected in practices through which community members supported households experiencing difficulties. Religious activities provide normative legitimacy for helping others. Charitable practices, neighborhood assistance, and *gotong royong* are therefore not merely isolated acts of generosity. They form part of a wider system of expectations regarding appropriate social relations within the community.

These reciprocal norms are important because economic transformation does not affect all households equally. Differences in livelihood stability, access to work, household resources, and capacity to diversify occupations generate varying levels of vulnerability. Community-based support can provide a temporary social buffer for households experiencing such pressures. The findings nevertheless suggest that reciprocal support should not be equated with long-term economic transformation. Religious charity and mutual assistance can reduce immediate pressures and strengthen social cohesion, but they do not automatically create stable employment or structural economic mobility. Their principal contribution lies in reducing social isolation, distributing short-term risks, and maintaining the relational conditions necessary for further adaptation. This distinction is central to understanding religiosity-based social capital without romanticizing its effects.

From Religious Social Capital to Collective Adaptive Action

The fourth theme concerns the conversion of social capital into adaptive capacity. Participants' experiences of shifting livelihood patterns, increasing competition, and occupational diversification indicate that responses to economic transformation are not exclusively individual. Households draw upon family relationships, community connections, religious networks, and shared information when considering alternative strategies. Religious social capital contributes to adaptation by increasing access to interpersonal support, maintaining confidence during uncertainty, facilitating information circulation, and strengthening willingness to cooperate. The mechanism identified by this study can therefore be summarized as: religiosity → moral trust/shared norms → networks → reciprocal support/resource exchange → adaptive action → resilience.

This sequence should not be understood as mechanically causal. Not every religious practice creates trust, not every religious network distributes resources equally, and not every form of assistance produces sustainable adaptation. The effectiveness of religious social capital depends on the accessibility of networks, credibility of community leadership, continuity of social relations, and capacity to transform moral commitments into practical collective action. The findings therefore support the concept of religiosity-based adaptive social capital: religiously grounded social resources that strengthen community capacity to respond collectively to socioeconomic pressures.

DISCUSSION

The findings demonstrate that religiosity among coastal Muslim communities in Probolinggo City operates simultaneously as a moral framework, relational resource, and institutional foundation for community adaptation. This finding extends interpretations of religiosity that focus primarily on personal belief or individual coping by emphasizing the social processes through which religious values are translated into collective resources. Recent research on Indonesian Muslim communities has shown that religious practices can strengthen solidarity, philanthropy, cooperation, and collective consciousness, indicating that religiosity may operate beyond the individual level as a form of socially embedded capital (Shalihin et al., 2020). Similarly, religious-sociocultural networks have been shown to strengthen mutuality, belonging, cooperation, and community empowerment when religious institutions are embedded within everyday social relationships (Sutomo et al., 2024). The resilience relevance of religion therefore lies not merely in what individuals believe but in the mechanisms through which religious values

are converted into trust, networks, reciprocal obligations, information exchange, and collective action.

This interpretation is consistent with contemporary research on social capital and community resilience. Studies conducted in disaster-affected communities demonstrate that social capital can facilitate collective action, access to material and psychological support, information exchange, cooperation, and the mobilization of community resources (Partelow, 2021; Panday et al., 2021). A recent systematic review similarly identifies social learning, collective action, information communication, preparedness, and moral or civic responsibility as important mechanisms through which social capital contributes to community resilience (Zhao et al., 2024). These findings provide an important conceptual foundation for the present study because they suggest that social capital should not be treated simply as the existence of social relationships. Rather, its resilience value depends on what those relationships enable communities to accomplish.

The present findings are also consistent with Shalihin et al. (2020), who demonstrate that Islamic religious practices among Indonesian Muslim communities can strengthen social solidarity, cooperation, and philanthropy. However, the present study extends this perspective by explaining how such solidarity becomes relevant to socioeconomic adaptation. Religious solidarity contributes to resilience when it facilitates access to trusted relationships, livelihood-related information, mutual assistance, charitable resources, and collective responses that can be mobilized under conditions of economic uncertainty. In this respect, the findings also correspond with Sutomo et al. (2024), whose study demonstrates that religious-sociocultural networks can strengthen social capital through a sense of belonging, mutuality, community interaction, and collective empowerment.

This distinction enables a more precise formulation of religiosity-based adaptive social capital. The concept proposed in this study consists of four analytically interconnected processes. First, Islamic values generate normative expectations concerning trustworthy, responsible, and reciprocal conduct. Second, repeated interactions through religious and community activities embed these expectations within interpersonal relationships. Third, these networks facilitate the circulation of resources, including information, charitable assistance, social support, and emotional encouragement. Fourth, the resources produced through these networks increase the capacity of households and communities to formulate

adaptive responses to socioeconomic pressures. This mechanism is consistent with contemporary resilience research demonstrating that social capital enhances resilience primarily when networks enable collective action and resource mobilization rather than merely existing as social connections (Partelow, 2021; Zhao et al., 2024).

The framework developed from the findings can therefore be expressed conceptually as:

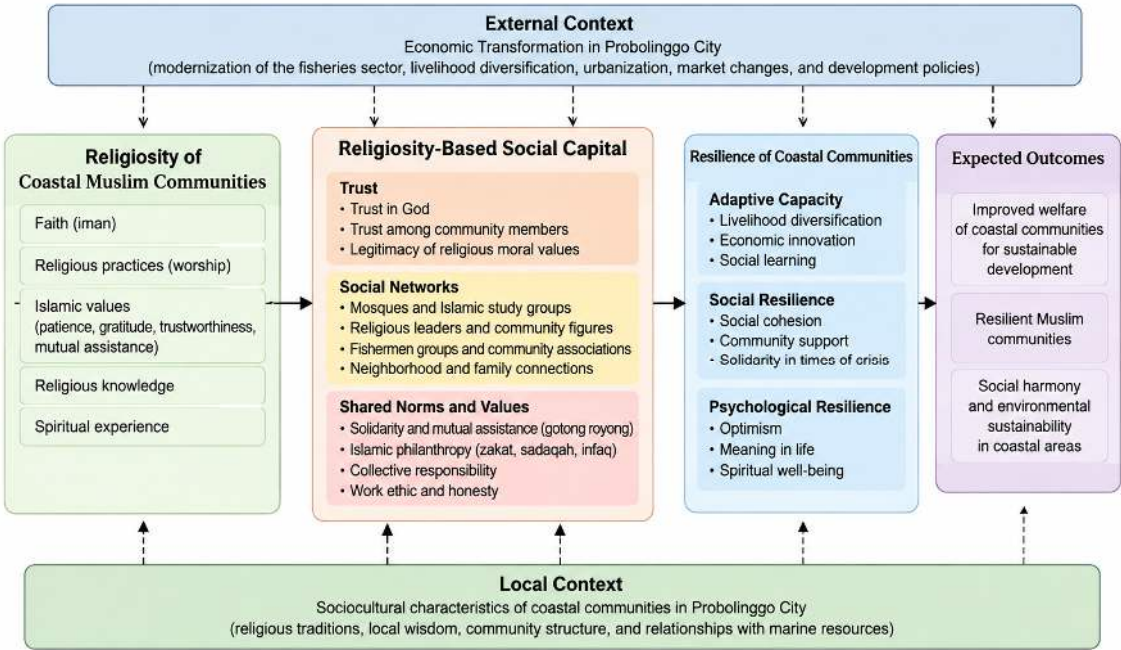


Figure 1. Model of Religiosity as Social Capital in Building the Resilience of Coastal Muslim Communities amid Economic Transformation in Probolinggo City

The framework contributes to contemporary debates on community resilience by emphasizing the mechanisms through which social resources are transformed into adaptive capacities. Recent research demonstrates that social capital does not influence resilience uniformly; bonding, bridging, and linking forms of social capital can perform different functions depending on community conditions, institutional relationships, and stages of disruption or recovery (Panday et al., 2021; Partelow, 2021). The Probolinggo case reinforces this contextual understanding. Community resilience cannot be inferred solely from the existence of religious institutions or high levels of religious participation. The more important analytical question concerns whether religious relationships provide accessible resources that allow households and communities to maintain social functioning and develop responses to changing livelihood conditions.

Research on Indonesian coastal communities similarly indicates that resilience emerges from combinations of socioeconomic, institutional, social, and adaptive capacities rather than from a single resource. Maurischa et al. (2023), in their study of two Indonesian coastal villages, demonstrate that transformative resilience is shaped by the interaction, heterogeneity, and interdependence of different forms of capacity and by the resources that communities are able to mobilize throughout processes of transformation. This perspective supports the present finding that religious social capital should be understood as one component of a broader resilience configuration rather than as an independent or sufficient explanation for community adaptation.

Accordingly, religious social capital should not be treated as a substitute for economic assets, livelihood opportunities, formal institutions, infrastructure, or public policy. Its contribution lies primarily in creating relational conditions through which information, support, and other resources can be accessed, exchanged, and collectively mobilized. Research on Gili Trawangan, Indonesia, similarly shows that social capital can facilitate self-organized collective action and the provision of social, material, financial, and psychological resources, but that the effectiveness of those resources remains highly dependent on context (Partelow, 2021). The present study extends this argument into the domain of economic transformation by demonstrating how religiously grounded social relationships may serve similar adaptive functions outside an immediate disaster-recovery context.

An important implication is that religion should not be romanticized. Strong religious relationships may produce substantial bonding social capital while providing weaker access to individuals positioned outside dominant social or religious networks. Contemporary disaster resilience research demonstrates that different forms of bonding, bridging, and linking social capital can produce different outcomes depending on access to organizations, government actors, and external resources (Panday et al., 2021). Religious cohesion may therefore strengthen internal solidarity without necessarily guaranteeing broader institutional access or socioeconomic mobility.

Likewise, practices such as *sadaqah*, mutual assistance, and religiously motivated charity may reduce short-term economic burdens without transforming structural sources of vulnerability. Religious solidarity can provide immediate buffers, but sustainable resilience also requires livelihood diversification, access to employment, institutional support, education, infrastructure, and other material

capacities. Research on transformative resilience in Indonesian coastal communities similarly emphasizes that community adaptation depends on multiple interacting capacities rather than one isolated social resource (Maurischa et al., 2023).

Religious narratives of *ṣabr* and *tawakkul* should therefore also be interpreted carefully. These values may strengthen emotional stability, moral commitment, and persistence, but resilience requires more than psychological endurance. It also requires the capacity to learn, exchange information, reorganize resources, cooperate, and develop practical responses to changing socioeconomic circumstances. Zhao et al. (2024) identify social learning, information communication, collective action, and moral responsibility as complementary mechanisms through which social capital contributes to resilience. The present findings suggest that Islamic values become resilience-relevant precisely when they interact with these practical social processes.

Accordingly, the relationship between religiosity and resilience is conditional rather than automatic. Religiosity is more likely to generate adaptive social capital when at least four conditions are present: credible leadership, accessible social networks, reciprocal norms that are translated into collective action, and institutional openness to socioeconomic adaptation. Without these conditions, religious commitment may remain primarily personal, symbolic, or ritualistic. This argument is consistent with research showing that the contribution of social capital to resilience depends strongly on contextual conditions and on the ability of networks to facilitate meaningful collective action (Partelow, 2021; Zhao et al., 2024).

This conditional perspective constitutes one of the principal theoretical contributions of the present study. Rather than advancing the simplified proposition that greater religiosity necessarily produces greater resilience, the study proposes that: Religiosity contributes to community resilience insofar as religious values are socially translated into trusted, accessible, reciprocal, and adaptive networks capable of mobilizing collective resources.

This formulation distinguishes between religion as a cultural-normative resource and religion as an operational social capacity. The latter emerges only when values are converted into relationships and those relationships enable concrete forms of cooperation, support, communication, and adaptation. Contemporary studies of Muslim social networks similarly indicate that religiously

embedded relationships can strengthen social capital when they cultivate mutuality, belonging, and practical community empowerment (Shalihin et al., 2020; Sutomo et al., 2024).

The findings also have practical implications. Local governments and development institutions should avoid treating religious organizations solely as channels for disseminating government programs or as passive beneficiaries of development interventions. Religious institutions with established community relationships can potentially function as partners in social communication, identification of community needs, livelihood information exchange, charitable coordination, community empowerment, and the strengthening of local support networks. The capacity of religious-sociocultural networks to facilitate community cooperation and empowerment has also been identified in recent Indonesian research (Sutomo et al., 2024).

At the same time, collaboration with religious institutions should not replace formal governmental responsibility for socioeconomic development. Community solidarity can complement but cannot substitute for employment policies, social protection, infrastructure provision, education, livelihood diversification, and equitable access to public services. The literature on transformative resilience emphasizes that sustainable adaptation requires the interaction of multiple capacities and resources across community and institutional levels (Maurischa et al., 2023). A culturally grounded resilience strategy should therefore integrate religious social infrastructure with broader institutional and economic development measures.

The theoretical contribution of this study consequently lies not merely in demonstrating an association among religion, social capital, and resilience, but in identifying the social translation mechanism connecting them. The Probolinggo case indicates that religious values become resilience-relevant through processes of moral legitimation, network formation, reciprocity, information and resource circulation, and adaptive collective action. This mechanism complements recent literature emphasizing collective action and resource mobilization as central pathways linking social capital and resilience (Partelow, 2021; Panday et al., 2021; Zhao et al., 2024). The framework therefore provides a theoretically grounded proposition that may be examined comparatively in other Muslim coastal communities experiencing socioeconomic transformation.

CONCLUSION

This study demonstrates that religiosity functions as an important form of adaptive social capital in strengthening the resilience of coastal Muslim communities amid economic transformation in Probolinggo City. The findings show that religiosity contributes to resilience not merely through personal belief or spiritual coping, but through the social translation of religious values into moral trust, shared norms, community networks, reciprocal support, information exchange, and collective adaptive action. In this process, Islamic values such as *amanah*, *ṣabr*, *tawakkul*, gratitude, and *ta'awun* acquire practical significance when they are embedded in social relationships and mobilized to support communities facing livelihood uncertainty and socioeconomic change.

The principal theoretical contribution of this study is the formulation of **religiosity-based adaptive social capital**, which explains the mechanism through which religious resources become relevant to community resilience. The mechanism can be expressed as **normative religious resources → moral trust and shared norms → religious-community networks → reciprocity, information, and social support → adaptive action → community resilience**. This framework emphasizes that religiosity does not automatically generate resilience. Its contribution depends on the extent to which religious values are translated into credible, accessible, reciprocal, and adaptive social relationships capable of mobilizing collective resources.

The findings also indicate that religious institutions, particularly mosques and community-based religious networks, can function as forms of social infrastructure. Their significance lies not only in facilitating worship but also in sustaining interpersonal relationships, circulating information, coordinating charitable support, and maintaining social cohesion during periods of socioeconomic pressure. Nevertheless, religious solidarity should not be viewed as a substitute for economic assets, formal employment opportunities, social protection, infrastructure, or public policy. Rather, it operates as a complementary relational resource that can strengthen the capacity of communities to access, organize, and mobilize available resources.

Practically, the study suggests that local governments and development institutions can strengthen coastal resilience by recognizing religious organizations and mosque-based networks as strategic community partners in social communication, livelihood information exchange, community support, and locally grounded development initiatives. Such collaboration should remain inclusive and

should complement, rather than replace, the formal responsibility of public institutions in addressing structural socioeconomic vulnerabilities.

This study is limited by its qualitative single-case design and its focus on one coastal Muslim community context in Probolinggo City. The findings therefore provide analytical rather than statistical generalization. In addition, the study emphasizes community-level mechanisms and does not quantitatively measure the magnitude of socioeconomic transformation or the causal effect of religiosity on resilience outcomes. Future research should therefore conduct comparative studies across different coastal regions, examine the roles of bonding, bridging, and linking religious social capital, and combine qualitative approaches with quantitative measures of livelihood change, adaptive capacity, and community resilience. Longitudinal research would also be valuable for examining whether religiosity-based adaptive social capital remains effective under prolonged economic pressure and changing institutional conditions.

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