



Mobilizing Religious Resources to Strengthen Social Solidarity: A Case Study of Bumi Ratu Village, Tulang Bawang Regency

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Abstract: This study examines how religious resources are mobilized to strengthen social solidarity in Bumi Ratu Village, South Rawajitu District, Tulang Bawang Regency, Lampung, Indonesia. In the context of rural communities that still consider religion as a moral foundation and social guideline, religious values play a central role in regulating community interaction patterns. The theoretical approach used is Resource Mobilization Theory (RMT), which views collective action not as a spontaneous response, but as the result of conscious and organized management of moral, material, human, and symbolic resources. The study was conducted through a qualitative approach with data collection techniques in the form of in-depth interviews, participant observation, and documentation. Three informants were selected purposively: a village head, a religious figure, and a representative of the general public. The results show that religious values, religious figures, mosques, and social networks are the main resources mobilized to build social solidarity. Religious figures act as moral motivators who interpret solidarity as part of the practice of religious teachings, while village leadership utilizes religious legitimacy to mobilize residents in collective activities. The mobilization process takes place through the mechanisms of da'wah, deliberation, organizing mosque-based activities, and reinterpreting social activities as worship. This research confirms that religion is not merely a source of spiritual doctrine, but rather a strategic instrument in building social solidarity at the community level.

Keywords: resource mobilization; social solidarity; theories of religion; village community.

1. Introduction

Rural Indonesian communities generally still use religion to guide social life. Religion is not merely a ritual teaching but also a practical guide to interpersonal relationships, community norms, and collective decision-making. In Bumi Ratu Village, religion, especially Islam, is understood not only as a normative teaching but also as a social force that binds residents together. The traditions of religious study, mosque-based deliberations, mutual cooperation, and Islamic-based social activities demonstrate that religion serves as symbolic and moral capital in strengthening social cohesion. Religious values such as *ukhuwah* (brotherhood), *ta'awun* (mutual assistance), and collective awareness serve as moral foundations that facilitate collective social action (Mondesir, 2023). However, social solidarity in rural communities does not form automatically. It emerges as the result of a complex process, in which various resources, not only material but also religious values, religious institutions, religious figures, and social networks, are strategically mobilized to achieve common goals.

Within the Resource Mobilization Theory (RMT) framework, social solidarity is not understood as a phenomenon that arises naturally solely due to shared life experiences or emotional closeness among community members. Instead, solidarity is seen as the result of a planned and structured social process. Solidarity is formed through conscious efforts to mobilize and manage various resources available within a community. These resources encompass a wide range of aspects, from material resources and human capacity to established social networks, to shared values and symbols that have the power to encourage collective action (Jenkins, 1983). These values and symbols play a crucial role in providing

meaning and legitimacy to social activities, enabling broader and more consistent community participation. RMT emphasizes that the success of a social movement or action is largely determined by the ability of the group or driving actor to organize these resources effectively and sustainably. Without proper management, the potential for solidarity will not develop optimally. Therefore, social solidarity is the result of a directed mobilization process, not simply the result of spontaneous social closeness (Harnia & Isbah, 2021).

Within this framework, social movements and solidarity practices are not understood as spontaneously born, but rather as built through a process involving strong leadership, a clear organizational structure, and a shared strategy agreed upon by the actors involved. The role of leaders and key actors is crucial in coordinating member involvement, formulating and framing collective goals, and directing the appropriate and effective use of resources. In addition to leadership and organizational structure, the existence of strong social networks contributes to the sustainability of this process (McCarthy & Zald, 1977). Social networks enable intensive communication among community members, facilitate the flow of information, and encourage the proportional distribution of roles according to each individual's capacity. This creates more organized and complementary cooperation in carrying out collective action. Therefore, Resource Mobilization Theory views social solidarity as a dynamic and continuously developing process. Solidarity is constructed through ongoing social interactions, targeted resource management, and the implementation of collective strategies to respond to various social issues in a coordinated and sustainable manner (Edwards & McCarthy, 2007).

As a rural area with strong religious traditions, Bumi Ratu Village demonstrates the central role of religious institutions in the community's social life. The mosque and religious study group not only serve as places of worship but also serve as centers of social activity that bring residents together for shared interests. The mosque serves as a space for social interaction, a venue for community deliberations, and a means of coordination in responding to social issues faced by the community. This dual function makes the mosque a crucial node in building and maintaining social solidarity at the local level. Numerous scientific studies confirm that religious communities have a significant capacity to strengthen social solidarity, particularly during crises and social development processes. Religious values taught and practiced collectively can foster social awareness, empathy, and a willingness to help one another. In this context, religion serves as a source of moral motivation that drives acts of solidarity, such as raising food aid, providing psychosocial support for disaster-affected residents, and carrying out voluntary collective work (Wood, 2002). Thus, religious institutions in Bumi Ratu Village play a strategic role in fostering sustainable social solidarity that is deeply rooted in the community's daily lives.

In this context, religious figures such as religious teachers and mosque imams not only understand religious teachings theoretically but also act as moral mediators and social mobilizers. Through preaching, religious education, and shared activities based on religious values, these figures frame social action as part of the practice of true Islamic teachings. This process influences how residents understand the importance of social solidarity and encourages active participation in various mutual cooperation and collaborative activities inspired by religious values. Village leadership also leverages the legitimacy of religious values to encourage community involvement in social activities (Benford & Snow, 2000). When a village leader conveys a moral message based on religious teachings, for example, about the obligation to help one another, the message tends to be more deeply accepted by the community than a purely secular approach. This demonstrates that religion is not only a foundation of values but also a strategic instrument in the process of social mobilization to strengthen solidarity.

The community's understanding of the importance of mutual assistance has been internalized in their social habits. Spontaneous social assistance, in the form of collective contributions, participation in mutual cooperation (gotong royong), and community coordination in the face of disasters, reflects the strong influence of religious values on social behavior. Collective religious activities also strengthen emotional bonds between residents, so that social solidarity is not merely

normative but also an integral part of daily village life. Furthermore, the mobilization of religious resources is not only about values but also involves strong social networks and religious organizations. Such networks can provide social, moral, and sometimes material resources to villagers, strengthening social solidarity beyond formal government structures. Resource mobilization in this context is similar to the strategy of religious philanthropy, which uses religious resources and public participation to promote broader community welfare, as discussed in the case study of Islamic philanthropy (Harnia & Isbah, 2021).

Various studies have shown that the involvement of religious communities not only builds social solidarity but also significantly strengthens a community's social capital. This social capital is reflected in the formation of networks of trust, shared norms, and strong social bonds within the community. The presence of religious values, embraced and practiced collectively, fosters mutual trust and social responsibility, thereby strengthening social cohesion and enhancing the community's ability to collaborate in various collective activities. Studies on religious social networks show that these networks are not limited to the community's internal interests (Hefner, 2011). Instead, these networks function as social bridges connecting individuals and groups with the broader social sphere. Through interactions fostered through religious activities, communities gain access to a wider range of social support, information, and resources. This enhances the community's collective capacity to face various challenges, whether economic, social, or environmental. Thus, religious communities play a strategic role in expanding social networks while simultaneously strengthening community resilience and independence in a sustainable manner (Sutomo, Musnandar, Alzitawi, & Sutrisno, 2024).

Based on the theoretical understanding and empirical findings outlined above, research on the mobilization of religious resources in Bumi Ratu Village is crucial. This village represents a rural community context that still considers religion a primary foundation in social life, thus providing a relevant space to examine how religious values are utilized as a collective force. Using the Resource Mobilization Theory (RMT) approach, this study seeks to systematically examine the relationship between religious values, the structure of community social organization, the role of religious leaders, and local leadership in shaping and strengthening social solidarity among villagers. Through in-depth analysis, this study is expected to explain how religion functions not only as a normative guideline but also as a strategic social resource. This process is reflected in community social actions, including mutual cooperation, social assistance, and collective participation in resolving shared problems (Edwards & McCarthy, 2007). Therefore, the results of this study are expected to contribute academically to the development of studies on the sociology of religion and social movements, while also enriching understanding of the role of religion in strengthening social networks and solidarity in rural communities in a sustainable manner. A more comprehensive understanding of the mobilization of religious resources in shaping social solidarity can provide policy implications for stakeholders at the village level and public policymakers. This includes community empowerment strategies, integration of religious values into social development programs, and development of social capital that can strengthen community cohesion in rural Indonesia.

2. Research methods

This research uses a descriptive qualitative approach that aims to understand social phenomena in depth by exploring the meanings, experiences, and social practices that develop in community life (Creswell, 2016). This approach was chosen because it aligns with the research objective of comprehensively exploring the process of mobilizing religious resources to strengthen social solidarity in the Bumi Ratu Village community. A qualitative approach allows researchers to capture social reality holistically, especially aspects that are not always visible to the naked eye, such as the values held, patterns of social relations, and how people interpret and actualize collective action in everyday life. Thus, this research focuses not only on what people do, but also on the reasons and meanings behind these actions.

The research data sources were obtained through three main techniques: in-depth interviews, participant observation, and documentation. In-depth interviews were conducted with three key informants selected using purposive sampling. This technique is considered relevant because it allows researchers to select informants who have knowledge, experience, and direct involvement in socio-religious activities in the village (Denzin & Lincoln, 2018). These informants consisted of Abdul Malik as the village head, who has a strategic role in decision-making and community organization; Aqsha as a religious figure who actively leads and drives religious activities; and Maulana who represents the perspective of the general public. These three informants provide different but complementary perspectives, thus presenting a more complete picture of the process of mobilizing religious resources in the social life of the Bumi Ratu Village community.

Interviews were conducted in a semi-structured manner, allowing researchers to guide their questions and to be flexible in exploring information that emerged during the interview process. Questions focused on various key issues, such as the role of religion in social life, forms of socio-religious activities, mechanisms of mutual cooperation (gotong royong), the role of religious figures and village leaders, and community organizing strategies in addressing shared challenges. This approach provided informants with space to freely express their views, experiences, and interpretations, resulting in richer, more in-depth data. In addition to interviews, participant observation was conducted by directly participating in various socio-religious community activities, such as regular religious study groups, mutual cooperation activities, mosque deliberations, and other social activities involving community participation. Through these observations, researchers were able to directly observe how social solidarity is manifested in practice, how interactions between residents are established, and how religious values are internalized and implemented in collective action. These observations also helped researchers understand the social context more concretely and reduced reliance on purely verbal data (Sugiyono, 2017).

Documentation was used as a supporting data source, including archives of village activities, records of socio-religious programs, and other documents relevant to the research focus. All collected data was then analyzed through the stages of data reduction, categorization, and thematic interpretation. The analysis was conducted with reference to key concepts in Resource Mobilization Theory, so that the research findings could be understood theoretically and contextually. To increase data validity, this study applied triangulation techniques by comparing the results of interviews, observations, and documentation (Miles, Huberman, & Saldaña, 2014). In this way, the research conclusions were drawn from verified data and accurately and in-depth reflect the social conditions of the Bumi Ratu Village community.

3. Results and Discussion

3.1. Religious Values as Moral Resources in the Formation of Social Solidarity

The research findings show that religious values serve as the primary foundation for the mobilization of religious resources within the community. Teachings such as ukhuwah (brotherhood), which emphasizes the importance of brotherhood, and ta'awun (community-based brotherhood), which promotes the spirit of mutual assistance, have become deeply embedded in the community's social life. These values are not merely understood as normative or conceptual religious doctrines, but have undergone a process of internalization, becoming practical guidelines for daily life. The community uses religious values as a reference for building social relations, fostering cooperation, and participating in various collective activities (Hefner, 2011). Thus, religious teachings do not stop at the level of understanding but are embodied in concrete actions that strengthen social bonds. This demonstrates that religious values serve as an effective moral resource for mobilizing community participation. Through the values of ukhuwah and ta'awun, social solidarity is not merely formed incidentally but develops into a pattern of sustainable and integrated interactions within the social life of the Bumi Ratu Village community.

The process of instilling religious values in community life occurs gradually, over a long period of time, and is sustainable. From the time they are born within the family, individuals are introduced to

the importance of solidarity and social concern as an integral part of religious teachings. The family serves as the initial space for the formation of religious character, emphasizing the values of togetherness, empathy, and social responsibility. These values are further reinforced through various religious activities at the community level, such as religious studies, sermons, and other religious activities. Routine socio-religious practices in daily life deepen the community's understanding of the meaning of these values. Through repeated activities, religious values are not only conveyed verbally but also directly practiced in social interactions. The repetition and continuity of these practices from one generation to the next makes religious values increasingly ingrained in community life. These values are not merely understood cognitively or theoretically, but are also deeply internalized, internalized, and manifested in concrete actions (Geertz, 1973). Thus, religious values become an integral part of the community's social lifestyle. Religious values serve as a moral foundation that encourages active community involvement in social life. The existence of this value facilitates the process of mobilizing resources because society has a shared awareness that social participation is an inseparable part of practicing religious teachings.

Based on interviews with the Village Head, it was discovered that the people of Bumi Ratu Village interpret various social activities, such as mutual cooperation and providing assistance to those in need, as concrete forms of implementing religious teachings in their daily lives. These activities are not perceived as burdensome tasks or mere administrative obligations, but rather as moral responsibilities that contain religious values. This perspective encourages the community to voluntarily and consciously participate in every social activity held in the village. Interpreting social activities as acts of worship leads to community participation stemming from internal motivation, rather than pressure or formal instructions alone. This religious awareness fosters a sense of shared responsibility and strengthens social bonds among residents. Collective action is understood as part of adherence to religious teachings, thus giving social involvement a deeper spiritual meaning. This has an impact on increasing social cohesion, as the community perceives togetherness and cooperation as part of practicing faith (Mondesir, 2023). Thus, a religious perspective on social activities contributes significantly to strengthening social solidarity. Collective activities are not only seen as formal social obligations, but as religious practices that have moral and spiritual value, so that they are able to maintain the sustainability of community participation in village social life.

Within the framework of Resource Mobilization Theory (RMT), religious values can be understood as a form of moral resources that have a strong driving force in motivating individuals to engage in collective action. Moral values derived from religious teachings serve as internal motivation that encourages people to participate without relying on coercion or material rewards. The existence of these values indirectly reduces social resistance, because collective action is perceived as something valuable and meaningful both morally and spiritually. These religious values become a driving force that increases people's willingness to actively engage in various social activities. When social participation is understood as part of the practice of religious teachings, people tend to demonstrate a more open, voluntary, and consistent attitude in supporting collective action. This indicates that moral resources play an equally important role as material or organizational resources in the mobilization process (Hefner, 2011). Therefore, the social solidarity formed in Bumi Ratu Village cannot be understood as a sudden phenomenon. This solidarity is the result of a long process of internalizing religious values that occurs continuously and structured, thus forming a strong collective consciousness in the community's social life.

3.2. Moral Legitimacy of Village Leadership in Collective Action Mobilization

Moral legitimacy derived from religious values plays a crucial role in strengthening collective action mobilization at the village level. Research shows that the process of mobilizing religious resources is more effective when village leadership utilizes religious teachings as the basis for moral legitimacy in implementing various social programs. Village heads and their officials consciously link community activities to the religious values that are lived and believed in by the community. Through this approach, various social activities are understood not simply as programs or administrative

obligations, but as part of the practice of religious teachings in daily life. This religious understanding makes it easier for the community to accept and support the activities, as they align with their moral and spiritual beliefs (Buechler, 1995). Thus, community involvement is driven not only by formal obedience but also by an internal religious awareness. This moral legitimacy-based approach gives social programs deeper meaning for the community. Collective activities are perceived as a valuable form of social worship, thus encouraging broader and more sustainable participation. This suggests that village leadership that is able to utilize religious values contextually has a stronger mobilizing power in building social solidarity.

The strategy of framing social activities with reference to religious values has proven effective because the people of Bumi Ratu Village use religious teachings as the primary guideline for their daily lives. Religious values have strong moral authority and are widely recognized, thus influencing how the community interprets and responds to various collective activities. When a social program is linked to religious teachings, the activity is not seen simply as a social obligation, but as part of the practice of religious values. The link between social activities and religious values encourages a more positive response from the community. Residents tend to demonstrate higher levels of acceptance and compliance because the invitation aligns with their deeply ingrained beliefs. Participation in social activities is understood as a form of moral responsibility as well as a means of acquiring spiritual values. The belief that involvement in these activities brings social benefits and is a form of worship encourages the community to participate actively (Budiwanti, 2000). Thus, religion-based framing not only strengthens individual motivation but also creates a stronger and more sustainable collective commitment to supporting various social activities in the village. The role of village leadership is crucial in managing and directing religious values as a mobilizing resource. Moral legitimacy derived from religion strengthens leadership authority while increasing community participation, so that the process of mobilizing religious resources can take place more effectively and sustainably.

Based on interviews, the village head explained that community involvement in mutual cooperation and social work activities increased when these activities were presented as forms of social worship. Presenting these activities with a religious nuance encouraged community participation more voluntarily, as their involvement was seen not only as providing social benefits but also as having spiritual value believed to bring goodness and rewards. This religious framing fostered internal motivation within the community. Residents did not feel forced or merely fulfilling formal obligations, but were driven by a personal awareness that participation in social activities was part of practicing religious teachings (Jasper, 2011). This perspective made collective action more meaningful and sustainable, as it was based on deeply rooted moral and spiritual beliefs within the community. This situation demonstrated that religious values and teachings served as symbolic resources that were strategically utilized in the social mobilization process. By linking social activities to the religious dimension, village leadership was able to strengthen the appeal and effectiveness of mobilization, thereby significantly and consistently increasing community participation.

From the perspective of Resource Mobilization Theory (RMT), village leadership is positioned as a key actor with the capacity to organize, coordinate, and direct various resources within the community. This role becomes even stronger when leadership gains moral legitimacy derived from religious values. This legitimacy not only strengthens the village head's formal authority but also increases the level of community trust and acceptance of any initiated program or activity. The existence of religiously based moral legitimacy makes the mobilization process more effective, as communities tend to comply and actively engage when leadership calls align with their values. In this context, leadership functions not only as an administrative decision-maker but also as a director of meaning, able to connect social interests with religious values (Edwards & McCarthy, 2007). Thus, the success of resource mobilization is not solely determined by the abundance or scarcity of available resources. Another determining factor is the leadership actor's ability to frame, manage, and utilize these resources contextually, in accordance with the values that exist and develop within the community. This approach makes mobilization more relevant, acceptable, and sustainable.

3.3. The Role of Religious Figures as Strategic Human Resources

Religious leaders play a central role in the mobilization of religious resources in Bumi Ratu Village. They are positioned as strategic human resources because they possess strong moral legitimacy and command high respect from the community. The religious authority inherent in religious leaders makes every piece of advice, direction, and invitation they convey significantly influence the way residents think and act in social life. Through routine religious activities, such as sermons, religious studies, and spiritual guidance, religious leaders not only convey normative teachings but also instill values of togetherness, empathy, and social concern. These values are then translated into daily social practices, so that religion serves as a driving force for tangible collective action (Melucci, 1996). With a persuasive and exemplary approach, religious leaders can build shared awareness of the importance of social solidarity. In this context, the role of religious leaders is not limited to the spiritual realm alone but also extends to social functions as motivators and strengtheners of community cohesion. This makes them key actors in maintaining the sustainability of religious resource mobilization at the village level.

In addition to conveying teachings verbally, religious leaders also reinforce moral messages through the examples they demonstrate in their daily lives. Their attitudes, behavior, and direct involvement in social activities provide concrete examples that are easily observed and emulated by the community. Religious values are not merely understood as normative discourse, but are embodied in concrete actions relevant to the social realities of the community. The presence of these role models strengthens the process of internalizing moral values within the community. Residents not only receive teachings verbally but also witness the consistency between the words and actions of religious leaders (Snow & Soule, 2010). This contributes significantly to building collective awareness and fostering strong social trust. When religious values are demonstrated in concrete practices, the community tends to more easily accept and internalize them as guidelines for living together. With their moral legitimacy, religious leaders are able to mobilize active community participation in various social activities. This role ensures the effective, sustainable, and consistent mobilization of religious resources, thereby strengthening social solidarity in village life.

Based on an interview with a religious figure, it was understood that social solidarity is seen as an inseparable element of religious teachings and must be realized concretely in daily life. Mutual assistance and care for others are not only interpreted as social responsibility between individuals, but also as part of the practice of worship that has spiritual value and is believed to bring blessings. This view emphasizes that social activities have a strong religious dimension in community life. When helping others is understood as worship, people are encouraged to do it with greater awareness and sincerity (Tarrow, 1998). Collective action is not merely oriented towards meeting social needs, but also towards achieving spiritual values believed to be a form of adherence to religious teachings. The statement by this religious figure demonstrates how religious teachings are utilized as symbolic resources in the process of social mobilization. Religious values are used to frame collective action as a highly valued religious practice, thereby increasing participation, strengthening solidarity, and maintaining the sustainability of community involvement in various social activities.

Within the Resource Mobilization Theory (RMT) framework, actors with legitimacy and the ability to mobilize participation are seen as crucial elements in the resource mobilization process. Religious leaders in Bumi Ratu Village demonstrate these characteristics because they not only serve as spiritual leaders but also actively mobilize and organize social activities within the community. This position gives them significant influence in directing the collective behavior of residents. The dual role played by religious leaders strengthens their position within the village's social structure (Porta & Kriesi, 1999). On the one hand, they serve as respected moral and spiritual references, while on the other, they function as social actors capable of bridging individual and collective interests. With this capacity, religious leaders can coordinate various existing resources, whether moral, symbolic, or social. This condition makes religious leaders a crucial link between religious values and concrete social practices (Khotimah, 2025). Religious teachings do not stop at the normative level, but are translated into concrete actions that support social solidarity and the sustainability of community life in Bumi Ratu Village.

3.4. Framing Social Action as Worship in the RMT Perspective

From a Resource Mobilization Theory (RMT) perspective, framing social action as worship is a crucial strategy for optimizing the mobilization of religious resources in Bumi Ratu Village. Assigning religious meaning to social activities has been shown to increase community acceptance and participation, as these actions are understood not only as social obligations but also as part of the practice of religious teachings. When social activities are framed within a religious framework, communities respond more positively and enthusiastically, driven by a strong internal awareness. This transformation of meaning transforms activities previously perceived as routine into actions of high spiritual value (Nasrudin & Sudiro, 2022). Consequently, community involvement is no longer temporary or forced, but rather grows from moral impulses and personal convictions (Klandermans, 2007). Within the RMT framework, this framing serves to increase the appeal of collective action while reducing the psychological costs of participation, as communities perceive both social and spiritual benefits. Thus, framing social activities as worship unites the social and spiritual dimensions into a coherent, meaningful construct. This integration strengthens the sustainability of religious resource mobilization and makes social solidarity an inherent part of the religious practices of the Bumi Ratu Village community.

Social interests, such as helping others and maintaining togetherness, are not viewed separately from religious interests in the context of community life in Bumi Ratu Village. Instead, the two are integrated and understood as an integral part of practicing faith in daily life. This integration of social and religious dimensions shapes the community's perspective that involvement in collective activities is not merely a social activity but also the fulfillment of spiritual needs based on religious beliefs (Tilly, 2004). With this understanding, community participation in various joint activities is not perceived as an external obligation arising from formal instructions or social pressure. Instead, this involvement grows from an internal drive stemming from religious awareness and a sense of moral responsibility. The community perceives that contributing to collective action is a manifestation of obedience and the practice of religious values. This condition has an impact on the increased effectiveness of religious resource mobilization, because the participation that occurs is voluntary, sincere, and sustainable (Theodori & Robinson, 2019). Ultimately, the integration of social and religious interests is a crucial factor in maintaining the continuity of social solidarity and strengthening community cohesion in Bumi Ratu Village.

From the perspective of Resource Mobilization Theory (RMT), the framing process plays a crucial role in strengthening the meaning and increasing the appeal of collective action. When social activities are framed with religious content, they are no longer understood simply as social obligations, but rather as deeds possessing moral and spiritual value. This interpretation makes it easier for people to accept and be motivated to participate. Assigning religious meaning to social activities directly reduces the psychological burden of participation. People do not feel burdened or forced, because their involvement is driven by personal beliefs and awareness (Ka'Issa, Tulis, Setiawan, Hikmah, & Selvia, 2024). Furthermore, the symbolic and spiritual benefits gained are greater, such as a sense of meaning, closeness to religious values, and belief in rewards and blessings. This condition explains why the people of Bumi Ratu Village demonstrate a relatively high and ongoing level of participation in various socio-religious activities. Participation is driven not only by external factors but also by strong internal motivation, allowing the mobilization of religious resources to run effectively and consistently in the community's social life.

Framing social activities within a religious framework plays a crucial role in strengthening the position of religious leaders as central actors in the community mobilization process. Through this strategy, religious leaders function not only as conveyors of normative or conceptual teachings but also as bridges between religious values and the social realities faced by the community on a daily basis. This approach makes religious messages feel more contextual and easier for residents to understand. By linking religious teachings to concrete social issues and needs, religious leaders are able to provide practical meaning to religious values (Rusmini, 2023). The teachings conveyed are not limited to discourse or sermons but are directed toward behaviors and actions that can be directly applied in

village social life. This encourages communities to view religion as a guide to life relevant to the social dynamics they experience. Through this process, religious values are translated into concrete actions, such as participation in social activities, concern for others, and involvement in collective work (Fuadi & Novita, 2024). Thus, religious framing not only strengthens the role of religious leaders but also increases the effectiveness of mobilizing religious resources in village social life.

The ability of religious leaders to bridge religious values with real-life social conditions makes religious messages easier to understand and accept. Religious teachings are not perceived as abstract concepts or distant from everyday life, but rather as practical, relevant guidelines for addressing various social issues. Through this approach, communities can directly see the connection between religious values and the social practices they live by. Residents then interpret religious teachings as a foundation for carrying out collective activities, such as mutual cooperation, caring for others, and collaborative problem-solving efforts (Wardani, 2025).

Religious values serve as moral references that guide social attitudes and behavior, making religion an integral part of the dynamics of village life. This fosters awareness that religious practice is not limited to ritual worship but is also reflected in concrete social actions. The alignment between religious messages and community life experiences enhances the role of religious leaders as agents of social mobilization. The calls conveyed feel more intimate, realistic, and contextual, thus encouraging broader and more sincere participation (Jamil, Irawati, Taabudilah, & Haryadi, 2023). Thus, the effectiveness of religious leaders in mobilizing the community is strengthened because their messages align with the needs and social realities faced by residents. In this way, religion functions as a dynamic and adaptive resource. Religious values can bridge individual and collective interests, creating a balance between personal needs and social responsibility. This contributes to strengthening solidarity and the sustainability of social life in Bumi Ratu Village.

3.5. Mosques as Organizational Resources and Social Public Spaces

Mosques hold a strategic position as organizational resources in the process of mobilizing religious resources. In Bumi Ratu Village, the mosque is not only understood as a place for ritual worship but also as a public space with broad social functions. Mosques have developed into centers of community activity, bringing residents together for various shared interests (Karimullah, 2023). Dalam praktiknya, masjid kerap dijadikan lokasi musyawarah warga, sarana koordinasi kegiatan. In practice, mosques often serve as locations for community meetings, as a means of coordinating social activities, and as a forum for discussion to find solutions to community problems. The choice of mosques as meeting spaces is based on the belief that such venues possess strong moral values, a sense of neutrality, and social legitimacy, making the resulting decisions more readily accepted by all levels of society. The mosque's role as a social public space strengthens the effectiveness of religious resource mobilization. Through the mosque, communication between residents can take place intensively and purposefully, while simultaneously strengthening social ties (Sutriyono, 2021). Thus, the mosque functions not only as a religious institution but also as a center for social organizing, contributing significantly to strengthening solidarity and social cohesion within the Bumi Ratu Village community.

Based on field observations, village deliberations are often centered in mosques because these venues are perceived as having high moral standing and are respected by all elements of society. Mosques are viewed as neutral, open, and inclusive spaces, accommodating diverse perspectives without creating social barriers. This makes the outcomes of deliberations held in mosques more easily accepted, obeyed, and implemented by residents. Furthermore, the moral authority and social legitimacy inherent in mosques lend a certain power to every decision made. The agreements reached are understood not only as the result of social consensus but also as decisions grounded in religious values. This enhances the community's sense of collective responsibility to comply with and implement collective decisions (Cucu & Rahmi, 2021). With this function, mosques serve as effective centers of social organization. Their presence enables more intensive communication, focused coordination, and collective decision-making processes grounded in religious values. This situation emphasizes the

mosque's position as a strategic element in strengthening the mobilization of religious resources while maintaining and enhancing social solidarity in the Bumi Ratu Village community.

Within the Resource Mobilization Theory (RMT) framework, mosques can be understood as a form of organizational infrastructure that plays a crucial role in supporting the social mobilization process. The presence of mosques allows for more effective coordination and structured, targeted communication within the community. Information about various social activities conveyed through mosques tends to be more easily accepted and acted upon by residents (Hadi, 2025). This high level of acceptance is inseparable from the community's view that mosques are institutions with high credibility and trust. Every announcement or invitation conveyed through the mosque is perceived as having moral legitimacy, thus encouraging the community to participate actively. This makes mosques a strategic communication channel for mobilizing collective participation. In addition to functioning as an information medium, mosques also serve as meeting spaces for residents from various social backgrounds. Interactions within the mosque strengthen social networks and foster a sense of togetherness within the community (Widianto & Lutfiana, 2021). Thus, mosques serve not only as places of worship but also as centers for strengthening solidarity and mobilizing religious resources in the social life of Bumi Ratu Village.

Mosques also serve a crucial role as a liaison between village leadership, religious leaders, and the wider community. Their presence as centers of shared activities allows for intensive communication and interaction among these various social actors. Within these spaces, village leadership and religious leaders can convey ideas, invitations, and decisions to the community directly and openly. With a centralized organizational structure in the mosque, the mobilization of religious resources can be more planned, coordinated, and sustainable. The mosque serves as a meeting point, facilitating the allocation of roles, the division of tasks, and the oversight of various social activities. This organizational pattern ensures that mobilization is not sporadic but rather systematic, tailored to community needs (Aji & Ariyani, 2022). This demonstrates the strategic role of religious institutions in strengthening social solidarity at the village level. Mosques serve not only as places of worship but also as social hubs that unite various elements of society. Through this role, mosques contribute to strong social cohesion and support the sustainability of village social life.

3.6. Social Networks, Sustainable Solidarity, and Social Stability

In addition to the presence of mosques, social networks established between households play a crucial role in the mobilization of religious resources. These networks are formed through kinship ties, proximity to residential areas, and the intensity of regular meetings for various religious activities. These ongoing interactions foster a sense of mutual familiarity, trust, and emotional closeness among community members. Interviews with the community indicate that the practice of mutual assistance has developed into a deeply rooted social custom passed down from one generation to the next. This pattern does not emerge by chance, but is formed through repeated social experiences in daily life (Gemar, 2024). The tradition of mutual assistance is part of the community's collective identity, which is collectively maintained and nurtured. More than just a social connection, these networks are reinforced by religious teachings that emphasize the importance of caring, empathy, and solidarity among others. Religious values provide moral legitimacy to the practice of mutual assistance, so that social solidarity is seen not only as a social obligation but also as a practice of religious teachings. Thus, social networks play a crucial role in maintaining sustainable solidarity and supporting the social stability of the Bumi Ratu Village community.

Religious values serve as a moral foundation that encourages people to voluntarily and spontaneously engage in helping others facing difficulties. This drive does not arise from coercion or formal instruction, but rather stems from a deeply rooted religious awareness within the community. Religion provides a value orientation that strengthens a sense of social responsibility and concern for others. The existence of strong social networks contributes to the sustainability of social solidarity within the community. Relationships between residents are not fleeting or reactive, but form stable and recurring patterns of interaction in daily life. These intense and ongoing interactions foster mutual trust

and strengthen social bonds among community members (Tataung, Lattu, & Suwartiningsih, 2022). This condition contributes significantly to the creation of social stability in Bumi Ratu Village. The community has effective internal mechanisms for mutual support, joint problem-solving, and maintaining harmony in collective life. Thus, religious values and solid social networks serve as essential foundations for maintaining social solidarity and stability in community life.

The existence of strong social networks enables spontaneous mobilization when communities face disasters or shared needs. Through these established relationships, residents can quickly communicate with each other, coordinate assistance, and engage in collective action without having to wait for formal instructions. This pattern demonstrates that social solidarity operates naturally through pre-established social ties. From the perspective of Resource Mobilization Theory (RMT), social networks play a crucial role in reducing mobilization costs, in terms of time, energy, and other resources. Strong networks accelerate the coordination process and enable participation to reach a wider audience (González-Cacheda & Outeda, 2021). Trust and closeness among residents enable mobilization to be carried out efficiently and effectively. This demonstrates that social solidarity in Bumi Ratu Village operates not only vertically through formal leadership roles or religious figures but also horizontally through relationships between residents. Equal relationships between individuals are a crucial force in supporting collective action, ensuring that social solidarity is maintained and continues to function in various community situations.

The integration of religious moral values, the role of village leadership, religious leaders, the presence of mosques, and community social networks forms a mobilization pattern that operates effectively and sustainably. These five elements complement and reinforce each other, so that the mobilization process does not depend on a single actor or resource. Moral values provide an ethical foundation, leadership provides direction, religious leaders strengthen legitimacy, mosques provide organizational space and structure, and social networks form the basis for community participation. The mobilization pattern that forms is not incidental or emerges only in certain situations. Social solidarity develops into an integral part of community life that is continuously practiced in daily life, both in religious and other social activities. The habit of mutual assistance and cooperation becomes a norm that is maintained and passed down, thus maintaining social solidarity over time (Syaharuddin, Handy, Mutiani, Abbas, & Subiyakto, 2021). In addition to strengthening social participation, the mobilization of religious resources also plays a crucial role in maintaining social stability and resolving conflicts. Problems that arise within the community tend to be resolved through deliberation based on religious values. The decisions resulting from this process have strong moral legitimacy, so they are more easily accepted and complied with by all parties, and are able to maintain harmony in the social life of the village community.

4. Conclusion

This research shows that the mobilization of religious resources plays a very substantial role in shaping social solidarity in the Bumi Ratu Village community. Through the perspective of Resource Mobilization Theory (RMT), it is clear that solidarity does not emerge spontaneously, but rather is the result of the management and utilization of available resources—be they moral, human, organizational, social, or symbolic. Religion is a major force influencing collective action in society, not only as a normative teaching, but also as a moral guideline and a source of legitimacy in various social activities. Religious values internalized in community life have proven to be the main foundation for creating togetherness. Values such as brotherhood (*ukhuwah*) and mutual assistance (*ta'awun*) are not only understood conceptually but also practiced in daily activities such as mutual cooperation, spontaneous social assistance, and support for residents experiencing disasters. The mobilization of these values is reinforced by religious leaders who actively provide religious meaning to social actions, so that the community sees participation in collective activities as part of worship. The mosque, as a socio-religious institution, also plays a central role in the mobilization process. In addition to being a place of worship, the mosque serves as a center for deliberation, a space for coordinating social activities, and a means of disseminating information. The involvement of village leaders in leveraging religious legitimacy also

strengthens the effectiveness of mobilization, particularly when social activities are framed as acts of worship and moral responsibility. Strong community social networks further facilitate the mobilization process by accelerating communication and expanding community participation. Thus, social solidarity in Bumi Ratu Village is the result of synergy between various resources actively and sustainably mobilized. The success of this mobilization not only creates high social participation but also strengthens social cohesion and maintains stable relationships between residents. This research illustrates that religion has significant potential as social and symbolic capital in building solidarity at the community level, and demonstrates the relevance of the RMT approach to analyzing social dynamics based on religious values.

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