Ishel
International Seminar on Humanity, Education, and Language
Universitas Negeri Jakarta | Online Conference |
eISSN 3124-9396
Volume 2 , July 2026

HUMAN VALUES AND SOCIAL CAPITAL AS DRIVERS OF SOCIAL RESILIENCE: A CASE STUDY OF COMMUNITY-LED RECOVERY IN THE POST-2022 CIANJUR EARTHQUAKE ENVIRONMENT

Dundin Zaenuddin[1], Librianti Kurnia Yuki[2]
Research Centre for Society and Culture-National Agency for Research and Innovaton (PRMB-BRIN)[1], Universitas Muhammadiyah Sukabumi[2]
Email: dund001@brin.go.id[1], librilianti@ummi.ac.id[2]

ABSTRACT
Social resilience the capacity of human communities to withstand, adapt to, and recover from environmental and socio-ecological shock is increasingly critical in an era of compound natural hazards (Adger, 2000; Folke, 2006). While institutional infrastructure and financial capital are vital, the underlying socio-cultural determinants of resilience remain under-examined (Norris et al., 2008). This article investigates the role of human values (specifically altruism, collectivism, and place attachment) and their operationalization through social capital (bonding, bridging, and linking networks) in fostering social resilience (Schwartz, 2012; Woolcock & Narayan, 2000). Utilizing a qualitative case study based on systematic document analysis of community-led response and recovery following the devastating earthquake in Cianjur Regency, West Java, Indonesia, in November 2022 (BMKG, 2022; BNPB, 2022), this paper demonstrates how deeply held cultural and moral values animate social networks to produce collective action, mutual aid, and adaptive governance. The findings suggest that interventions targeting social resilience must align with and leverage local value systems and existing network architectures rather than relying solely on top-down technocratic solutions (Aldrich, 2012).

Keywords: *human values; social capital; social resilience; disaster recovery; cianjur earthquake.*

INTRODUCTION
The concept of social resilience has shifted from a marginal ecological framework to a central pillar of global development and disaster risk reduction (DRR) strategies (Adger, 2000; Folke, 2006). As communities globally face an escalation in both natural hazards and socio-economic vulnerabilities, understanding why some populations collapse under duress while others adapt and rebuild has become a paramount scholarly pursuit (Cutter et al., 2008; Magis, 2010).

Historically, disaster risk reduction paradigms have favored structural engineering and macro-economic metrics to measure vulnerability and adaptive capacity (Norris et al., 2008). However, a growing body of literature indicates that tangible infrastructure and material capital are insufficient predictors of long-term recovery (Aldrich, 2012; Aldrich & Meyer, 2015). Instead, the intangible, socio-cultural fabric of a community, its shared beliefs, norms, and human values, frequently dictates its structural survival (Devine-Wright, 2013; Wolf et al., 2013).

© 2026 Dundin Zaenuddin, Librianti Kurnia Yuki. Published by Universitas Negeri Jakarta.
This work is licensed under a Creative Commons Attribution 4.0 International License

DOI: https://doi.org/10.21009/ishel.v2i1.73061

Human values, defined as enduring beliefs that guide specific modes of conduct or end-states of existence across situations (Rokeach, 1973), act as the internal compass for individual and group behavior (Schwartz, 2012). However, values alone do not clear rubble or construct temporary shelters; they require a structural mechanism to transition from internal conviction to outward, coordinated execution. This vital mechanism is social capital—the networks, norms, and social trust that facilitate coordination and cooperation for mutual benefit (Putnam, 2000). In times of acute crisis, core human values act as the catalyst that activates these dormant social networks, dictating whether individuals default to hyper-individualistic survival strategies or leverage their social ties for prosocial, collective recovery (Aldrich, 2012; Wolf et al., 2013).

This article examines the structural intersection between core human values, social capital, and the operationalization of social resilience. It presents an empirical case study of rural and peri-urban communities in Cianjur Regency, West Java, that successfully leveraged traditional Sundanese cultural values—such as *gotong royong* (mutual assistance) and *silih asih, silih asah, silih asuh* (mutual love, guidance, and care)—to mobilize social capital, constructing organic, bottom-up relief and rebuilding frameworks following widespread destruction (BNPB, 2022). By evaluating this dynamic through a sociological and psychological lens, this study aims to provide actionable insights into how human values and relational networks can be intentionally integrated into institutional resilience frameworks (Ostrom, 2009).

Defining Social Resilience

Social resilience is not merely the passive ability to absorb a shock and return to a baseline state; rather, it encompasses the capacity for adaptation and transformation (Cutter et al., 2008; Folke, 2006). According to Magis (2010), community resilience relies on the active development and deployment of community resources to thrive in an environment characterized by change. Among the diverse capital resources available to a population (physical, financial, natural, human, and social), social capital—particularly its cognitive dimensions, such as shared norms and values—is widely recognized as the primary engine that facilitates the mobilization of all other resources (Aldrich & Meyer, 2015; Putnam, 2000).

The Intersection of Human Values and Social Capital

Values are not static; they are dynamically activated by environmental contexts (Schwartz, 2012). When a community faces an existential threat, self-transcendence values (such as benevolence and universalism) function as psychological buffers against panic, fostering altruism and civic engagement instead (Rokeach, 1973; Wolf et al., 2013).

However, for these individual values to manifest as widespread public resilience, they must intersect with the structural dimensions of social capital. Sociologists classify social capital into three distinct typologies (Aldrich, 2012; Woolcock & Narayan, 2000). Bonding Social Capital is characterized by tightly knit, localized ties between individuals who share similar demographics or social identities (e.g., immediate family, close neighbors, etended kin networks) (Putnam, 2000). Meanwhile, bridging Social Capital is characterized by orizontal ties that span across diverse demographic cleavages, connecting heterogeneous groups (e.g., across village boundaries, religious affiliations, or socioeconomic strata)

eISSN 3124-9396
Volume 2 , July 2026

(Woolcock & Narayan, 2000). In Addition, linking Social Capital is signaled by ties connecting regular citizens to people in positions of systemic authority or institutional power (e.g., municipal authorities, regional emergency management agencies like BPBD, and non-governmental organizations) (Aldrich & Meyer, 2015; Woolcock & Narayan, 2000).

Human values serve as the ethical orientation that determines how these networks are deployed during crises. For instance, high place attachment—the emotional and cognitive bond between individuals and their geographical surroundings—acts as a powerful value-construct that incentivizes communities to deploy their bridging capital, uniting disparate local factions to rebuild their shared living spaces (Devine-Wright, 2013).

Theoretical Framework

To map the influence of human values and social capital on social resilience, this study utilizes a synthesized framework combining Schwartz's Value Theory (2012) with Aldrich's Disaster Social Capital Model (2012) and the Social-Ecological Systems (SES) resilience model (Ostrom, 2009).

Human Values⟶Social Capital ⟶ Bonding, Bridging, Linking ⟶Collective Action⟶Social Resilience

Under this framework, abstract individual values (Schwartz, 2012) are operationalized into collective norms through social interaction. These values animate bonding and bridging networks (Woolcock & Narayan, 2000), lowering the transaction costs of collaboration (Ostrom, 2009). This enables communities to self-organize and adapt in decentralized, polycentric manners when centralized institutional systems face operational delays or logistical bottlenecks during sudden-onset disasters (Aldrich, 2012; Norris et al., 2008).

Case Study: The 2022 Cianjur Earthquake

On November 21, 2022, a shallow 5.6 Mw earthquake struck Cianjur Regency in West Java, Indonesia, with an epicenter located inland near Cugenang District (BMKG, 2022). Despite its moderate magnitude, the extremely shallow focal depth (~10 km) and complex fault structures resulted in intense ground shaking, catastrophic structural collapse, and hundreds of landslides across mountainous terrain (BMKG, 2022; BNPB, 2022). Over 600 lives were lost, tens of thousands of homes were severely damaged or destroyed, and more than 100,000 residents were displaced into temporary camps (BNPB, 2022).

In the immediate aftermath, landslides blocked critical transport arteries (such as the main Puncak-Cianjur road), severing power lines and telecommunications (BNPB, 2022). Formal emergency responders (BNPB, BPBD, SAR teams) faced severe physical bottlenecks in reaching isolated hamlets (*kampung*) tucked into the hillsides of Cugenang and surrounding districts (BMKG, 2022). Left isolated during the critical initial 48–72 hours, rural communities in Cianjur relied almost entirely on internal social cohesion and cultural

DOI: https://doi.org/10.21009/ishel.v2i1.73061

value systems to search for survivors, establish emergency shelters, and manage communal kitchens (Aldrich, 2012; Cutter et al., 2008).

METHOD

This study employs an explanatory, qualitative single-case study design utilizing qualitative document analysis (QDA)as its sole analytical method (Yin, 2018). To ensure data triangulation and rigorous empirical grounding without relying on retrospective interviews or focus groups, data collection was conducted by systematically retrieving, examining, and coding institutional archives, administrative records, and published field assessments generated during the post-earthquake response and recovery phases in affected villages across Cugenang and Cianjur districts. The documentary dataset comprises three primary categories of secondary and archival evidence.

Firstly, institutional and Governmental Disaster Reports such as Official situational evaluations, impact assessments, and response logs published by the National Disaster Management Agency (*Badan Nasional Penanggulangan Bencana*/ BNPB, 2022), the Meteorology, Climatology, and Geophysics Agency (*BMKG*, 2022), and regional emergency operating centers (*BPBD Cianjur*).

Secondly, village Administrative and Command Post Records such as documented field logs from local village command posts (*Posko Desa*), distribution registries of neighborhood associations (*RT/RW*), volunteer mobilization records, and documented community aid inventories from isolated hamlets in Cugenang District.

Thirdly, Published Field Evaluations and Situational Reports including Independent field assessment reports, academic situational studies, and documented local accounts published by national and international humanitarian organizations operating in West Java during the 2022–2023 recovery cycle. The collected documents were analyzed using thematic content analysis. Textual excerpts, situational logs, and institutional records were coded using a hybrid inductive-deductive coding scheme. Deductive codes were derived from Schwartz's (2012) self-transcendence and conservation value typologies and Woolcock and Narayan's (2000) bonding, bridging, and linking social capital frameworks, while inductive codes captured localized Sundanese cultural idioms (e.g., *gotong royong*, *silih asih, silih asah, silih asuh*).

RESULTS AND DISCUSSION

The qualitative document analysis revealed that the intersection of core human values and specific typologies of social capital directly generated social resilience across affected communities in Cianjur, as evidenced by administrative records, disaster response logs, and situational field evaluations.

1. Collectivism and Gotong Royong Animating Bonding Social Capital

Institutional situational reports and local command post (posko) records consistently indicate that deeply ingrained cultural values of collectivism and mutual aid (gotong royong) overrode individual survival anxiety during the acute emergency phase (BNPB, 2022; Schwartz, 2012; Wolf et al., 2013). Within minutes of the seismic shock, documented neighborhood response logs show that residents mobilized hyper-local bonding social capital immediate familial, extended kin, and neighborhood block (RT) networks to rescue

eISSN 3124-9396
Volume 2 , July 2026

individuals trapped beneath collapsed unreinforced masonry structures (Aldrich, 2012; Putnam, 2000).

According to field situational evaluations, before heavy machinery or external search-and-rescue units could navigate landslide-blocked routes into Cugenang District, neighborhood groups organized manual extrication squads using basic agricultural hand tools (BNPB, 2022). Simultaneously, village administrative records document that community members immediately pooled surviving food stocks and household tarpaulins to establish communal kitchens (dapur umum) and temporary emergency shelters (tenda pengungsian) on communal agricultural land (Cutter et al., 2008).

> "According to village command post (posko) documentation and BNPB field evaluation logs in Cugenang District, immediate search-and-rescue and rubble-clearing operations were executed almost entirely by localized neighborhood groups during the first 48 hours of isolation. Official command post registries document that residents consolidated private rice reserves, cooking utensils, and tarpaulins into collective distribution hubs, explicitly operationalizing traditional Sundanese principles of 'silih asih, silih asah, silih asuh' (mutual care, guidance, and nurturing) to maintain communal subsistence prior to the arrival of municipal relief convoys."
>
> Source: Synthesis of BNPB (2022) Situational Reports and Village Command Post Archives

This collectivist orientation, supercharged by dense bonding networks (Aldrich & Meyer, 2015), minimized civil breakdown, prevented food hoarding, and created an immediate, highly adaptive informal social safety net documented across multiple rural hamlets.

2. Place Attachment Activating Bridging Social Capital

Despite severe structural destruction and ongoing aftershocks that displaced over 100,000 individuals, institutional recovery assessments reveal that rural populations displayed profound place attachment (*keterikatan tempat*), anchored in ancestral ties, agrarian land ownership, and strong community identity (BNPB, 2022; Devine-Wright, 2013). Rather than permanently relocating from high-risk zones, village administrative records show a collective determination to rebuild within native village boundaries.

This emotional anchor translated directly into the activation of bridging social capital (Woolcock & Narayan, 2000). Documented volunteer deployment logs and village coordination records demonstrate that neighborhoods crossed administrative and demographic cleavages to coordinate recovery tasks.

Volunteer registries indicate that youth organizations (*Karang Taruna*) bridged divides between less-impacted hamlets and severely destroyed ones to organize clearing teams (*kerja bakti*), manage incoming relief logistics, and construct bamboo-framed transitional housing (*hunian sementara/huntara*) (Aldrich, 2012; Magis, 2010).

DOI: https://doi.org/10.21009/ishel.v2i1.73061

Table 1.
Dimensionn of Resilience and Social Capital

Dimension of Resilience	Value Dynamic (Schwartz, 2012; Devine-Wright, 2013)	Activated Social Capital (Woolcock & Narayan, 2000; Aldrich, 2012)	Documented Outcomes in Cianjur Archives (BNPB, 2022)
Immediate Survival	Collectivism & *Silih Asih/Asah/Asuh*	Bonding Capital (Kinship networks, immediate neighbors, *RT* block)	Manual search-and-rescue logs; neighborhood shelter pooling records; instant establishment of communal kitchens (*dapur umum*).
Recovery & Reconstruction	Place Attachment & Shared Identity	Bridging Capital (Cross-village youth networks, local mosques, agrarian groups)	Joint rubble clearing (*kerja bakti*) schedules; volunteer logs for bamboo transitional shelter (*huntara*) construction; coordinated rural logistics.
Equity & Institutional Access	Altruism, Fairness, & Universalism	Linking Capital (Village elders/leaders to BPBD, NGOs, and external donors)	Transparent relief aid distribution registries; documented advocacy for housing reconstruction subsidies for low-income households.

3. Altruism and the Leverage of Linking Social Capital

Disasters often risk creating inequitable recovery trajectories, where marginalized groups are left behind (Cutter et al., 2008; Norris et al., 2008). In Cianjur, however, situational field reports and aid distribution audits indicate that altruistic values held by informal community leaders and religious figures guided the deployment of linking social capital vertical connections with municipal government agencies (BPBD), national NGOs, universities, and corporate donors (Aldrich & Meyer, 2015; Woolcock & Narayan, 2000).

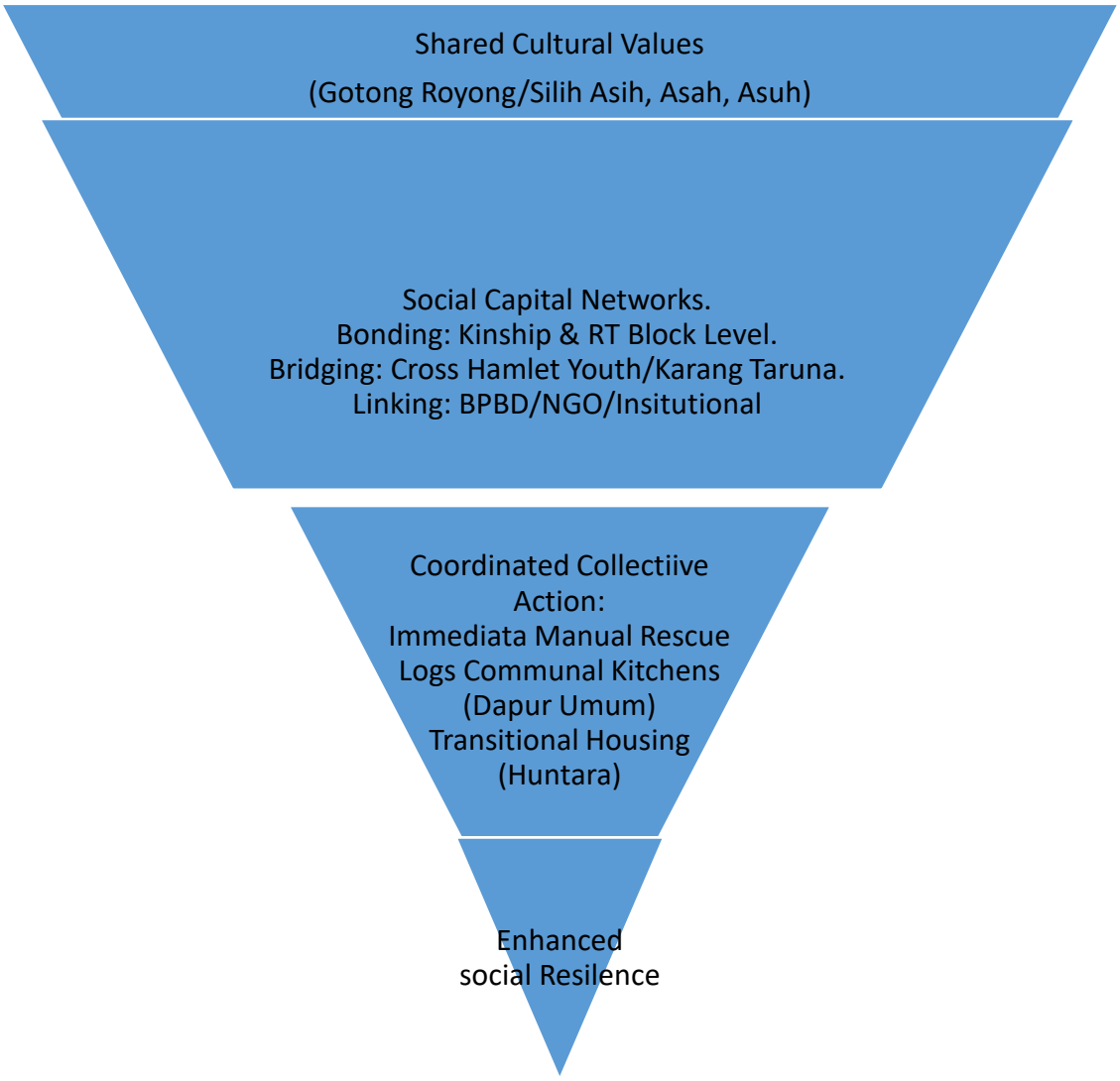
When relief convoys eventually reached distribution hubs along the main corridors, administrative distribution registries confirm that village leaders utilized these vertical links not for elite capture, but to systematically direct aid toward isolated sub-hamlets located far from vehicular roads (BNPB, 2022). Documented community aid inventories reveal that local committees established transparent tracking systems to ensure that emergency relief, medical supplies, and government housing reconstruction stimulus packages were distributed equitably to female-headed households, the elderly, and those with severe structural losses (Aldrich, 2012; Ostrom, 2009).

The empirical evidence derived from the qualitative document analysis of the 2022 Cianjur earthquake response demonstrates that human values and social capital are

eISSN 3124-9396
Volume 2 , July 2026

foundational, material components of emergency management and social resilience in disaster-vulnerable regions (Aldrich, 2012; Cutter et al., 2008; Magis, 2010). When formal institutional response systems were temporarily curtailed by physical infrastructure collapse, official disaster archives confirm that the community's internal value architecture—centered on *gotong royong*, benevolence, and place attachment (Devine-Wright, 2013; Schwartz, 2012)—acted as the catalyst, while its social capital networks served as the delivery mechanism (Woolcock & Narayan, 2000).

Figure 1:
Process of Enhanced Social Resilience



CONCLUSION

In conclusion, this article-based case study challenges the dominant technocratic paradigm of disaster management, which asserts that resilience can be engineered solely via physical infrastructure, top-down relief commands, and financial aid packages (Aldrich, 2012; Norris et al., 2008). While material assistance is indispensable, institutional records from Cianjur affirm that resilience is inherently relational (Adger, 2000; Folke, 2006).

Relying exclusively on organic, value-driven social capital presents distinct limitations (Aldrich & Meyer, 2015). While bonding and bridging networks successfully sustained communities through the acute emergency and transitional phases, post-disaster evaluation reports indicate that a protracted lack of linking social capital specifically sustained government support for permanent seismic-resistant housing, geological hazard mapping, and land-use planning can lead to local resource depletion and lingering vulnerability to future shocks (Cutter et al., 2008; Ostrom, 2009). Therefore, the optimal path toward systemic resilience involves an integrated approach where formal disaster management institutions actively respect, reinforce, and structurally support these value-driven grassroots network architectures.

ACKNOWLEDGMENT

Special thanks go to the informants, BPBD, NGOs, and library personnel who played an essential role in carrying out the research, as well as the ISHEL Committee for making this publication possible

BIBLIOGRAPHY

Adger, W. N. (2000). Social and ecological resilience: Are they related? *Progress in Human Geography*, 24(3), 347–364. https://doi.org/10.1177/030913250002400303

Aldrich, D. P. (2012). *Building resilience: Social capital in post-disaster recovery*. University of Chicago Press.

Aldrich, D. P., & Meyer, M. A. (2015). Social capital and natural hazards: Governance, resilience, and disaster recovery. *Public Administration Review*, 75(2), 254–269. https://doi.org/10.1111/puar.12291

Badan Meteorologi, Klimatologi, dan Geofisika. (2022). *Ulasan gempabumi Cianjur M 5.6 tanggal 21 November 2022* [Review of the M 5.6 Cianjur earthquake on November 21, 2022]. BMKG.

Badan Nasional Penanggulangan Bencana. (2022). *Laporan penanganan bencana gempabumi Kabupaten Cianjur*[Report on the earthquake disaster management in Cianjur Regency]. BNPB.

Cutter, S. L., Barnes, L., Berry, M., Burton, C., Evans, E., Tate, E., & Webb, J. (2008). A place-based model for understanding community resilience to natural disasters. *Global Environmental Change*, 18(4), 598–606. https://doi.org/10.1016/j.gloenvcha.2008.07.013

Devine-Wright, P. (2013). Think global, act local? The relevance of place attachments and identities for climate change adaptation and mitigation. *Global Environmental Change*, 23(1), 61–69. https://doi.org/10.1016/j.gloenvcha.2012.08.003

eISSN 3124-9396
Volume 2 , July 2026

Folke, C. (2006). Resilience: The emergence of a perspective for social-ecological systems analyses. *Global Environmental Change*, 16(3), 253–267. https://doi.org/10.1016/j.gloenvcha.2006.04.002

Magis, K. (2010). Community resilience: An indicator of social sustainability. *Society & Natural Resources*, 23(5), 401–416. https://doi.org/10.1080/08941920903305674

Norris, F. H., Stevens, S. P., Pfefferbaum, B., Wyche, K. F., & Pfefferbaum, R. L. (2008). Community resilience as a metaphor, theory, set of capacities, and strategy for disaster readiness. *American Journal of Community Psychology*, 41(1-2), 127–150. https://doi.org/10.1007/s10464-007-9156-6

Ostrom, E. (2009). A general framework for analyzing sustainability of social-ecological systems. *Science*, 325(5939), 419–422. https://doi.org/10.1126/science.1172133

Putnam, R. D. (2000). *Bowling alone: The collapse and revival of American community*. Simon & Schuster.

Rokeach, M. (1973). *The nature of human values*. Free Press.

Schwartz, S. H. (2012). An overview of the Schwartz theory of basic values. *Online Readings in Psychology and Culture*, 2(1), 1–20. https://doi.org/10.9707/2307-0919.1116

Wolf, J., Allice, I., & Bell, T. (2013). Values, climate change, and implications for adaptation. *Global Environmental Change*, 23(2), 541–550. https://doi.org/10.1016/j.gloenvcha.2012.11.013

Woolcock, M., & Narayan, D. (2000). Social capital: Implications for development theory, research, and policy. *The World Bank Research Observer*, 15(2), 225–249. https://doi.org/10.1093/wbro/15.2.225

Yin, R. K. (2018). *Case study research and applications: Design and methods* (6th ed.). SAGE Publications.