



Fostering Spiritual Resilience for Sustainable Recovery: The Case of "KoPi Ngaji" in Rural Yogyakarta

Syakir Jamaluddin¹, Beta Pujangga Mukti^{2*}, Riduwan³

¹ Faculty of Islamic Studies and Civilization, Universitas Muhammadiyah Yogyakarta, Indonesia

² Centre for Islamic Development Management Studies (ISDEV), Universiti Sains Malaysia, Malaysia

³ Department of Islamic Banking, Universitas Ahmad Dahlan, Indonesia

* Corresponding Author: betapujangga@student.usm.my

Article History:

Received: 14 Jan 2025

Accepted: 19 June 2025

Published: 24 June 2025

How to cite this article:

Jamaluddin, Syakir, Beta Pujangga Mukti, and Riduwan "Fostering Spiritual Resilience for Sustainable Recovery: The Case of "KoPi Ngaji" in Rural Yogyakarta"

Teosofia: Indonesian Journal of Islamic Mysticism 14, no 1 (2025): 165--192

<https://doi.org/10.21580/tos.v14i1.25641>

Copyright © 2025 by

Teosofia: Indonesian Journal of Islamic Mysticism. This publication is licensed under a CC BY-SA.

Abstract: Existing studies on post-crisis economic recovery tend to privilege technocratic and pragmatic empowerment models, thereby ignoring the role of religion and spirituality in sustainable community development. Addressing this gap, this study examines how "KoPi Ngaji" constructs a holistic model of faith-based community development by integrating spiritual, social, and economic dimensions. Employing a phenomenological approach, data were collected through in-depth interviews with seven respondents, including a program manager and congregants. The findings reveal that "KoPi Ngaji" operates through an integrative Head, Heart, and Hand (3H) framework, which functions as a cohesive empowerment architecture. It facilitates intellectual engagement through Islamic study, entrepreneurship workshops, and dialogical learning; nurtures emotional bonds, inclusive participation, and a shared sense of belonging; translates spiritual and social capital into concrete material and moral support. These three aspects synergize to cultivate spiritual resilience and enable sustainable community recovery.

Contribution: This study contributes to affirming that spiritual well-being can be the foundation of social and economic empowerment.

Keywords: "KoPi Ngaji" program; faith-based community development; spiritual resilience; Islamic empowerment

Introduction

In the post–COVID-19 period, rural communities in Indonesia have experienced a multidimensional crisis encompassing economic, social, and spiritual dimensions. The pandemic not only disrupted economic and social activities but also exacerbated psychological vulnerabilities among rural populations.¹ According to Statistics Indonesia (Badan Pusat Statistik), the rural poverty rate increased to 12.29 per cent, accompanied by a significant decline in household income and rising unemployment.² Similar patterns have been observed across several Southeast Asian countries, where the return migration of urban workers to rural areas has intensified competition in agricultural labor markets and depressed wages among low-income communities.³

The COVID-19 pandemic has worsened mental health, according to the report from the Ministry of Health of the Republic of Indonesia.⁴ This affects all levels of society, both in urban and rural areas. If left unchecked, it might have a much more alarming impact, weakening people's resolve and will to live.⁵ In the first five months of the COVID-19 pandemic in 2020, it was reported that one in five people in Indonesia aged 15–29 years thought about committing suicide. In comparison, after the end of the pandemic in 2022, a staggering one in two people thought about committing suicide.⁶ In Indonesia, the impact of the pandemic is still felt today, possibly even more acutely. Not only has the pandemic affected public health, economics, politics, and society, but it has also left its mark on

¹ Jonathan Michie, “The Covid-19 Crisis and the Future of the Economy and Economics,” *International Review of Applied Economics* 34, no. 2 (2020): 301–3, <https://doi.org/10.1080/02692171.2020.1756040>.

² BPS, “Persentase Penduduk Miskin September 2022 Naik Menjadi 9,57 Persen,” [bps.go.id](https://www.bps.go.id/id/pressrelease/2023/01/16/2015/persentase-penduduk-miskin-september-2022-naik-menjadi-9-57-persen.html), 2023, <https://www.bps.go.id/id/pressrelease/2023/01/16/2015/persentase-penduduk-miskin-september-2022-naik-menjadi-9-57-persen.html>.

³ Peter Warr and Arief Anshory Yusuf, “Pandemic-induced De-urbanization in Indonesia: Urban and Rural Impacts,” *The Developing Economics* 62, no. 2 (2023): 139–74, <https://doi.org/10.1111/devc.12392>.

⁴ Widyawati, “Pandemi COVID-19 Memperparah Kondisi Kesehatan Jiwa Masyarakat,” [kemkes.go.id](https://kemkes.go.id/id/pandemi-covid-19-memperparah-kondisi-kesehatan-jiwa-masyarakat), 2022, <https://kemkes.go.id/id/pandemi-covid-19-memperparah-kondisi-kesehatan-jiwa-masyarakat>.

⁵ N.S. Yusoff, M.F. Rashid, and N.A. Halim, “The Impact of Covid-19 Pandemic Towards Socioeconomic Wellbeing of Rural Community in Malaysia,” *IOP Conference Series Earth and Environmental Science* 1064, no. 1 (2022): 1–10, <https://doi.org/10.1088/1755-1315/1064/1/012054>.

⁶ Yusoff, Rashid, and Halim.

people's mental state.⁷ Access to psychological services in rural areas remains severely limited. This indicates that the crisis is not merely material in nature but also social and spiritual, thereby necessitating more holistic and sustainable recovery strategies.

Within this context, several community-based initiatives have emerged to address the need for social and spiritual recovery in rural areas. Research by Fahmi and Savira showed that rural communities in Indonesia are increasingly using digital technologies to strengthen social and economic resilience, though infrastructure constraints remain a significant barrier.⁸ In the economic sector, Regional-Owned Enterprises (Badan Usaha Milik Daerah or BUMD) in Central Java have shown considerable potential to support local economic recovery; however, their effectiveness is constrained by limited human resources and capital.⁹ Meanwhile, according to Setiawan et al., faith-based movements have also played a role in restoring social and spiritual cohesion, as reflected in the reinforcement of religious values and social solidarity.¹⁰ Accordingly, the emergence of the grassroots movement "KoPi Ngaji" in Yogyakarta, which integrates spiritual study, social bonding, and creative economic empowerment, constitutes a significant phenomenon worthy of further investigation as a model of spiritual resilience and post-pandemic rural community empowerment.

Existing research and studies on the socioeconomic impact of the COVID-19 pandemic and rural community resilience in the post-pandemic period focus on how the pandemic has affected the social and economic resilience of rural communities in Indonesia and Southeast Asia. Warr and Yusuf identified the phenomenon of de-urbanization (i.e., the return migration of labor from urban to

⁷ Edwin Martua Bangun Tambunan and Florancia Lantang, "The Pandemic Challenges for Traditional Communities at the Cross-Border Post Areas of the Republic of Indonesia-Papua New Guinea," *International Journal of Asia Pacific Studies* 20, no. 1 (2024): 99–124, <https://doi.org/10.21315/ijaps2024.20.1.5>.

⁸ Fikri Zul Fahmi and Medina Savira, "Digital Technologies and Rural Community Resilience: Learning From the COVID-19 Crisis in Indonesia," *Rural Society* 34, no. 3 (2025): 236–25, <https://doi.org/10.1080/10371656.2025.2495402>.

⁹ A. Sofianto and T. Risandewi, "Mapping of Potential Village-Owned Enterprises (BUMDs) for Rural Economic Recovery During the COVID-19 Pandemic in Central Java, Indonesia," *IOP Conference Series Earth and Environmental Science* 887, no. 1 (2021), <https://doi.org/10.1088/1755-1315/887/1/012022>.

¹⁰ Wisnu Setiawan et al., "Post-Pandemic Resilient Rural Tourism in Yogyakarta: Community-Led Strategies Toward a Blue Economy," in *International Conference on Agricultural and Sustainability in Blue Economy (ICASBE 2025)*, 2025, <https://doi.org/10.1051/bioconf/202518003007>.

rural areas), which has led to declining wages and increased economic pressure on low-income households.¹¹ Sofianto and Risandewi demonstrated that BUMDs can serve as engines of economic recovery; however, their effectiveness remains constrained by limited human resource capacity and inadequate capital.¹² With regard to Malaysia, Yusoff, Rashid, and Halim highlighted that the pandemic has reduced the social well-being of rural communities due to the loss of income sources and limited social support mechanisms.¹³ Most of these studies explored the economic and institutional dimensions, yet failed to link these factors to spiritual and religious elements as sources of sustainable social resilience.

In addition, studies on spirituality and mental resilience during crises highlight their role in strengthening individual and community resilience. Wahyuni and Bariyyah showed that a high level of spirituality is positively associated with students' mental health.¹⁴ In another study, Mukti and Setiawan argued that spiritual aridity is a key factor in the decline of life optimism during the pandemic.¹⁵ At the global level, Smith et al. and Shelton et al.¹⁶ found that spiritual resilience can serve as a critical foundation for psychological and emotional balance in the face of social stress. These studies primarily focused on individual or institutional contexts (e.g., universities and hospitals) and have yet to address rural religious communities as arenas for the formation of collective spiritual resilience.

The existing studies on the faith-based community empowerment model examined how religious values can serve as a foundation for social and economic

¹¹ Warr and Yusuf, "Pandemic-induced De-urbanization in Indonesia: Urban and Rural Impacts."

¹² Sofianto and Risandewi, "Mapping of Potential Village-Owned Enterprises (BUMDs) for Rural Economic Recovery During the COVID-19 Pandemic in Central Java, Indonesia."

¹³ Yusoff, Rashid, and Halim, "The Impact of Covid-19 Pandemic Towards Socioeconomic Wellbeing of Rural Community in Malaysia."

¹⁴ Esa Nur Wahyuni and Khairul Bariyyah, "Apakah Spiritualitas Berkontribusi Terhadap Kesehatan Mental Mahasiswa?," *Jurnal Educatio Jurnal Pendidikan Indonesia* 5, no. 1 (2019): 46–53, <https://doi.org/10.29210/120192334>.

¹⁵ Beta Pujangga Mukti and Achdiar Redy Setiawan, "Interpreting the Covid-19 Pandemic Issue from the Islamic Tasawwuf Perspective," *International Journal of Religious and Cultural Studies* 2, no. 2 (2020): 47–58, <https://doi.org/10.34199/ijracs.2020.10.02>.

¹⁶ Jonathan Smith, Ginger Charles, and Ian Hesketh, "Developing Understanding of the Spiritual Aspects to Resilience," *International Journal of Public Leadership* 11, no. 1 (2015): 34–45, <https://doi.org/10.1108/IJPL-06-2014-0006>; Charlotte D. Shelton, Sascha Hein, and Kelly A. Phipps, "Resilience and Spirituality: A Mixed Methods Exploration of Executive Stress," *International Journal of Organizational Analysis* 28, no. 2 (2020): 399–416., <https://doi.org/10.1108/IJOA-08-2019-1848>.

development. Laverack underscored the importance of community organization in social empowerment.¹⁷ In another study, Pramudiya and Pelu found that religious study groups (*pengajian*) and faith-based activities have a positive impact on behavioral change and social cohesion.¹⁸ Setiawan et al. further observed that religious tourism communities in Yogyakarta have produced economic resilience through innovations grounded in local spirituality.¹⁹ Meanwhile, Choe and Mahyuni emphasized the significance of spiritual tourism in Bali as a form of sustainable empowerment in the post-pandemic era.²⁰ However, it is noted that these studies failed to integrate spiritual, social, and economic dimensions into a single, comprehensive model of grassroots community empowerment. To date, no study has specifically examined how simple religious practices, such as “KoPi Ngaji,” can serve as instruments for enhancing spiritual resilience and strengthening rural economic capacity.

Based on the identified research gap, this study examines how the “KoPi Ngaji” community, as a faith-based community development (FBCD) model in rural Yogyakarta, Sleman Regency, operationalizes Islamic spiritual values to construct holistic empowerment and facilitate sustainable community recovery through the integration of spiritual resilience with social and economic empowerment in the post-pandemic context.

This study focuses on the implementation of the 3H approach (Head, Heart, and Hand) within the community’s religious practices as a faith-based empowerment model. Employing a phenomenological approach, the study seeks to elucidate how spiritual practices, social interactions, and economic activities within the “KoPi Ngaji” development program contribute to building sustainable

¹⁷ Glenn Laverack, “An Identification and Interpretation of the Organizational Aspects of Community Empowerment,” *Community Development Journal* 36, no. 2 (2001): 134–45, <https://doi.org/10.1093/cdj/36.2.134>.

¹⁸ Kelvin Pramudiya et al., “Pelaksanaan Pengajian Di Masa Pandemi Covid-19,” in *Prosiding Seminar Nasional Pengabdian Masyarakat LPPM UMJ* (Jakarta: Universitas Muhammadiyah Jakarta, 2021), 127–, <https://jurnal.umj.ac.id/index.php/semnaskat/article/view/10882>.

¹⁹ Setiawan et al., “Post-Pandemic Resilient Rural Tourism in Yogyakarta: Community-Led Strategies Toward a Blue Economy.”

²⁰ Jaeyeon Choe and Luh Putu Mahyuni, “Sustainable and Inclusive Spiritual Tourism Development in Bali as a Long-Term Post-Pandemic Strategy,” *International Journal of Religious Tourism and Pilgrimage* 11, no. 2 (2023): 100–110, <https://doi.org/10.21427/BP1V-GZ27>.

community resilience and recovery at the rural community level. Further, it proposes a new conceptual framework for integrating spirituality and community development in the post-pandemic era. Accordingly, the central argument of this study is that integrating value-based religious practices with community-level socio-economic activities, as implemented through the Head, Heart, and Hand approach, has the potential to create mechanisms of collective spiritual resilience that support social and economic recovery in rural settings. Besides, the stronger the community's engagement in structured and inclusive spiritual activities, the greater its contribution to enhancing social and economic well-being at the community level.

Literature Review

Spiritual Resilience

Spiritual resilience refers to the capacity of individuals and communities to endure, adapt, and derive positive meaning when confronted with crisis, suffering, and life uncertainty through spiritual resources and transcendent beliefs. This concept has evolved from positive psychology, sociology of religion, and spirituality studies, which conceptualize spirituality as both an internal and social resource for coping with life stressors.²¹ Paloutzian and Park defined spiritual resilience as an individual's ability to use religious or spiritual beliefs, practices, and meaning systems to cope with stress and trauma.²² Meanwhile, Shelton et al. emphasized that spiritual resilience is not solely an individual phenomenon but a collective one, shaped through social relationships, religious traditions, and shared values embedded within communities.²³ In post-crisis contexts such as pandemics or social disasters, spiritual resilience is understood as a non-material dimension of resilience that complements economic and social resilience. It serves as a moral and existential foundation that sustains hope, optimism, and social commitment.²⁴

²¹ Harold G. Koenig, *Religion and Mental Health: Research and Clinical Applications* (New York: Academic Press, 2018), 38; Harold G. Koenig, Dana E. King, and Verna B. Carson, eds., *Handbook of Religion and Health* (Oxford: Oxford University Press, 2012), 78.

²² Raymond F. Paloutzian and Crystal L. Park, "Religiousness and Spirituality: The Psychology of Multilevel Meaning-Making Behavior," *Religion, Brain & Behavior* 5, no. 2 (2012): 166–78, <https://doi.org/10.1080/2153599X.2014.891254>.

²³ Shelton, Hein, and Phipps, "Resilience and Spirituality: A Mixed Methods Exploration of Executive Stress."

²⁴ Michael Ungar, *The Social Ecology of Resilience: A Handbook of Theory and Practice* (Springer, 2011), 22.

According to Manning et al., spiritual resilience can be categorized into four dimensions. First, the cognitive-spiritual dimension relates to meaning-making systems, beliefs in God, destiny, and life purpose. An example of this dimension is the belief that a crisis carries spiritual meaning and provides opportunities for moral and spiritual growth. Second, the affective-emotional dimension encompasses inner peace, hope, patience, and a sense of spiritual security that emerge from practices such as prayer, *dhikr* (remembrance of God), and meditation. Third, the spiritual practice dimension consists of religious observances, rituals, and spiritual traditions performed individually or collectively, such as Qur'anic study circles, communal worship services, or spiritual retreats. Fourth, the social-spiritual dimension is reflected in solidarity, empathy, and faith-based social support, such as mutual aid movements grounded in shared religious values.²⁵ In practice, spiritual resilience is evident in communities that maintain social cohesion and collective optimism despite structural pressures; for example, post-pandemic rural communities reactivate religious forums as spaces for psychosocial recovery.

Faith-Based Community Development

Faith-Based Community Development (FBCD) is an approach to community development that mobilizes religious values, institutions, networks, and leadership as key forms of social capital in the empowerment process. This approach is grounded in the assumption that religion is not merely a belief system but also a social force capable of fostering participation, solidarity, and social transformation.²⁶

Using the empowerment domain framework developed by Laverack,²⁷ Chowdhury and Islam explained that FBCD positions religious communities as agents of change rather than objects of development.²⁸ Similarly, Glazier et al.

²⁵ Lydia Manning et al., "Spiritual Resilience: Understanding the Protection and Promotion of Well-Being in Later Life," *Journal of Religion Spirituality & Aging* 31, no. 2 (2018): 168–86, <https://doi.org/10.1080/15528030.2018.1532859>.

²⁶ Linda Coley, Elizabeth Stryon Howze, and Kyle McManamy, "Faith-Based Community-Academic Partnerships: An Asset-Based Community Development Strategy for Social Change," *Gateways: International Journal of Community Research and Engagement* 16, no. 2 (2013): 1–19, <https://doi.org/10.5130/ijcre.v16i2.8672>.

²⁷ Laverack, "An Identification and Interpretation of the Organizational Aspects of Community Empowerment."

²⁸ Shofiqur Rahman Chowdhury and M Rezaul Islam, "Revitalizing Community Empowerment: Harnessing the Synergy of Faith-Based NGOs and Laverack's Domain

observed that religious networks often possess high levels of trust, thus rendering them more effective in mobilizing collective action. In the context of developing societies, FBCD is understood as an alternative approach to secular development models that frequently overlook spiritual dimensions and local values. This approach integrates socio-economic objectives with moral, ethical, and spiritual values embedded within communities.²⁹

Furthermore, Tarpeh and Hustedde categorize FBCD into four forms and levels of implementation. First, religious institution-based FBCD involves mosques, churches, temples, or religious schools as centers for socio-economic activities, such as community cooperatives, health clinics, or community education programs. Second, value- and ethics-based FBCD emphasizes the internalization of religious values (e.g., honesty, justice, trustworthiness, and social responsibility) as the foundation for community empowerment. Third, network and social capital-based FBCD utilizes congregational or faith-based networks to strengthen solidarity, facilitate resource distribution, and support social advocacy. Fourth, moral leadership-based FBCD highlights the role of religious leaders as opinion leaders capable of mobilizing behavioral change and collective consciousness. Examples of FBCD implementation can be observed in mosque or church-based economic empowerment programs that integrate skills training, business mentoring, and spiritual development.³⁰

3H Framework (Head, Heart, and Hand)

The “new normal” era in Indonesia calls for a creative and innovative model to empower villages across the social, educational, and economic sectors, enabling people directly affected by COVID-19 to recover mentally and psychologically. In this context, the “KoPi Ngaji” program was developed based on three approaches called 3H (Head, Heart, and Hand). “Head” refers to cognitive development and critical awareness, including education, literacy, and the enhancement of community capacity for critical thinking about social, economic, and spiritual issues. “Heart” refers to values, spirituality, and social affection, focusing on character formation, empathy, and ethical awareness as internal motivations for change. “Hand” is an action and social practice that

Approach,” *Community Development Journal* 60, no. 2 (2025): 381–397, <https://doi.org/10.1093/cdj/bsac018>.

²⁹ Samson Tarpeh and Ronald Hustedde, “How Faith-Based Organizations Perceive Their Role in Community Development: An Exploratory Study,” *Community Development* 52, no. 1 (2021): 61–76, <https://doi.org/10.1080/15575330.2020.1831565>.

³⁰ Tarpeh and Hustedde.

involves active community participation in concrete activities such as cooperation (*gotong royong*), social entrepreneurship, and community service. Therefore, effective faith-based empowerment programs integrate intellectual learning, strengthen faith-based values and social concerns, and foster collective action through skills training or social services.³¹

Although this framework is often used in theories of children's intelligence growth and development in an educational context, it can also be applied in the social realm. In his research, Nasr stated that the 3H approach can be expanded to examine an issue or social phenomenon. In its development, the 3H approach can also be used to formulate a village development model,³² where the 3H framework emphasizes holistic education and empowerment, its genealogy spanning multiple disciplines. Educational theorists have long argued for integrated intellectual, affective, and practical learning.³³ Further, in Islamic pedagogy, similar ideals appear in the triad of knowledge (*'ilm*), moral refinement (*tazkiyya*), and practice (*'amal*).³⁴ Contemporary development programs also apply 3H to combine technical training, critical thinking, and value formation.³⁵ In the context of community development, the 3H framework is employed to ensure that interventions are informative as well as transformative. This framework has been widely applied in character education, leadership development, community, and faith-based empowerment programs.³⁶

Furthermore, in the context of humans as spiritual and social beings, the 3H approach is also an embodiment of human nature, both as servants of God and as His vicegerents on earth. The believers have an interactive relationship with God (*ḥabl min Allāh*), with other humans (*ḥabl min al-nās*), and with the

³¹ Da Yang Tan et al., "Hands, Head and Heart (3H) Framework for Curriculum Review: Emergence and Nesting Phenomena," *Educational Studies in Mathematics* 102, no. 2 (2020): 189–210, <https://doi.org/10.1007/s10649-020-10003-2>.

³² Syed Hossein Nasr, *The Hearth of Islam: Enduring Values for Humanity* (Harper Collins, 2002), 40.

³³ John Dewey, *Experience and Education*, 1st ed. (New York: Simon & Schuster, 1997); Tan et al., "Hands, Head and Heart (3H) Framework for Curriculum Review: Emergence and Nesting Phenomena."

³⁴ Syed Muhammad Naquib Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (Kuala Lumpur: ISTAC, 1991), 120.

³⁵ H.A.R. Tilaar, *Perubahan Sosial Dan Pendidikan: Pengantar Pedagogik Transformatif Untuk Indonesia* (Jakarta: Grasindo, 2002), 22.

³⁶ Nasr, *The Hearth of Islam: Enduring Values for Humanity*, 47.

universe (*ḥabl min al-ʿālam*).³⁷ In his *Iḥyāʾ ʿUlūm al-Dīn* [The Revival of the Heart], the Persian philosopher and mystic Muḥammad al-Ghazālī (c.1056–1111) identified four key elements in human nature: intellect (*ʿaql*), heart (*qalb*), soul (*nūḥ*), and ego (*nafs*). Each element has a physical and a spiritual aspect. Although body and spirit have distinctive characteristics, they complete the human being and complement each other.³⁸

In summary, these three concepts, spiritual resilience, FBCD, and the 3H framework, are deeply interconnected in shaping a comprehensive approach to community empowerment. Spiritual resilience serves as the inner foundation; FBCD provides the social and institutional framework; and the 3H framework offers an integrative operational model that bridges knowledge, values, and action.

Method

The unit of analysis in this study is the “KoPi Ngaji” development program as a model of FBCD in the rural setting of Bodeh Village, Gamping, Sleman, Yogyakarta. The study focuses on the processes, actors, and social dynamics involved in the program’s implementation. It examines how the program functions as a space for economic, social, and spiritual empowerment within the village community through the 3H dimensions. Accordingly, the unit of analysis encompasses the program itself, the program organizers, and the community members who actively participated in the activities. This study employs a qualitative design with a descriptive phenomenological approach. This method was selected because the study aims to gain an in-depth understanding of the meanings, experiences, and social practices embedded in the “KoPi Ngaji” program, which cannot be adequately captured through quantitative measurement.³⁹ A qualitative approach enables the researcher to explore social realities holistically and in context while eliciting the perspectives of research participants on the village empowerment processes they are experiencing.

³⁷ Achdiar Redy Setiawan and Beta Pujangga Mukti, ““Kopi Ngaji’: Building A Holistic Village Community Development Model Based on Islamic Values,” *Airlangga International Journal of Islamic Economics and Finance* 6, no. 2 (2023): 85–96, <https://doi.org/10.20473/aijief.v6i02.49911>.

³⁸ Abū Ḥāmid Muḥammad Al-Ghazālī, *Iḥyāʾ ʿUlūm Al-Dīn* (Beirut: Dār Ibn Ḥazm, 2005), 70.

³⁹ John W. Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Traditions* (Sage Publication, 1998), 28.

The data sources consist of both primary and secondary data. The primary data were collected from seven informants who were directly involved in the “KoPi Ngaji” program, including managers, participants, or members, and individuals operating small stalls or engaging in the economic and social activities facilitated by the program. The secondary data were obtained from various documentary sources, such as program documents, activity archives, previous research reports, and relevant media coverage related to the research object.⁴⁰ Data collection was conducted through field observations and in-depth interviews. Observations were conducted to directly examine the implementation of “KoPi Ngaji” activities and the social interactions among the participants. Semi-structured interviews were conducted using an interview guide to ensure the data remained focused while allowing flexibility to follow the informants’ context and lived experiences.⁴¹ In addition, photographs were used to strengthen the empirical data and provide contextual representations of the observed activities.

In addition, data analysis was conducted using thematic analysis. The analytical stages included data collection and transcription, comprehensive reading of the data, coding, and organizing the data into major themes emerging from observations, interviews, and document analysis.⁴² Subsequently, the identified themes were interpreted in depth to formulate a comprehensive understanding of the village empowerment model developed through the program.

Results and Discussion

“KoPi Ngaji” and Its Philosophy

"KoPi Ngaji" is a religious forum or gathering based on a green, open-space concept that aims to strengthen the community’s spiritual, mental, and physical health while empowering the local economy through a religious and creative approach in the post-COVID-19 era. The forum was launched for the first time on 22 January 2022 at Omah Sawah Bodeh, an accessible area in the village of Bodeh, Gamping, Sleman, Yogyakarta. It discusses weekly topics including

⁴⁰ Lindsay Prior, *Using Documents in Social Research* (Sage Publication, 2003), 50.

⁴¹ Earl R. Babbie, *The Basics of Social Research*, 6th ed. (Cengage Learning, 2014), 24.

⁴² Richard E. Boyatzis, *Transforming Qualitative Information: Thematic Analysis and Code Development* (Sage Publication, 1998), 68.

Islamic beliefs (*‘aqīda*), morals (*akhlāq*), worship (*‘ibāda*), and human interaction (*mu‘āmalah*), and is held every Saturday morning from 5.30 to 6.30.⁴³



Figure 1: Flyer of KoPi Ngaji’s Weekly Topics

The name of the program is not about coffee, although the forum attendees can enjoy a cup of black Indonesian coffee (*kopi*) while listening to the talk. The forum’s name is actually an acronym in the Sulawesi language and East Indonesian dialect, which stands for *Kau pergi mengaji* (“Go and attend a religious lecture”). The tagline of “KoPi Ngaji” is, “Do you want to learn about Islam? Do you feel void of spirituality? Do you want to be physically and spiritually healthy? Do you want to build friendships? The answer is ‘Ko Pigi Ngaji!’” Another tagline is, “If the coffee is bitter, then adding some sugar can sweeten it. So, if you feel down, then *ngaji* is the solution.”⁴⁴

The “KoPi Ngaji” forum in Bodeh has been received positively. The village residents responded enthusiastically to the first forum and wished it to be continued, serving as an alternative to the traditional cultural-religious gatherings. They also thought it reflected the spirit of the “new normal” era and supported the local economy. So far, the “KoPi Ngaji” forum has been running for more than three years, or 180 sessions, and the number of weekly attendees is still increasing. Since its inception in early 2022, its 100 members have grown to a total of 800. Its success is the result of the excellent work done by the

⁴³ Setiawan and Mukti, “‘Kopi Ngaji’: Building A Holistic Village Community Development Model Based on Islamic Values.”

⁴⁴ Setiawan and Mukti.

management team and the implementation team. Another factor is that “KoPi Ngaji” has a more attractive concept than the other religious learning forums. It regularly launches community empowerment programs, thus speaking directly to the participants and attendees, who wish to have a real impact in their community and become active agents of change in the village. This perspective was given by Mr. Kunnu Purwanto as Vice Chief of the “KoPi Ngaji” program, who said:

The “KoPi Ngaji” program, apart from providing religious teachings on a regular basis, also has other added value for the village community here, both socially, economically, and in other aspects. Together with all the administrators, the implementation team, and related partners, we’re all striving to contribute by creating program innovations and strengthening the religiosity and economy of the Bodeh village community.⁴⁵

“KoPi Ngaji” as the FBCD model with the 3H framework

Before the development program was implemented, a village empowerment program concept was formulated. The first stage consisted of a survey to collect data on people’s participation in the “KoPi Ngaji” program and to map the agenda using the 3H approach. In the second stage, the discussion topics were selected, covering both religious issues and entrepreneurship. Also decided were the speakers competent in their fields, with effective communication skills and experience. A module containing technical instructions for program implementation was also prepared, based on critical evaluation and suggestions from participants. The program is periodically evaluated to assess its effectiveness.

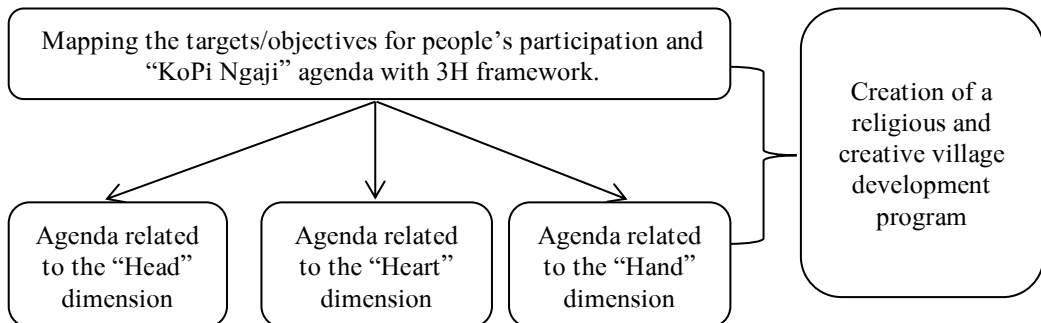


Figure 2: KoPi Ngaji Program Mapping

⁴⁵ Kunnu Purwanto, “The Success of 'KoPi Ngaji' program,” interview by Syakir Jamaluddin, 12 July 2024.

1) Head: Intellectual strengthening and spiritual awareness

The first dimension of the 3H framework functions as the primary foundation in shaping participants' spiritual resilience and socio-economic awareness. Strengthening the intellectual aspect through a systematic curriculum, structured study modules, and communicative methods not only enhances religious understanding but also cultivates critical thinking that is closely aligned with the economic realities of rural communities. Accordingly, this dimension serves as a crucial basis for integrating spiritual values with practical rationality within the “KoPi Ngaji” village empowerment model.



Figure 3: “KoPi Ngaji” Agenda on Saturday Mornings

To meet participants' intellectual needs, the forum invites speakers from diverse backgrounds to discuss a range of topics. One such speaker, Ustadz Misbahul Huda, is a national motivator and public figure. In one session, he gave a speech on spiritual parenting, explaining how to raise virtuous and successful children. In the context of spiritual parenting, being virtuous is not limited to respecting one's parents but also extends to treating others fairly. The speaker emphasized the role of morality in a child's intellectual growth and development, especially in introducing Islamic values within the family at home, not shying away from sharing his own experience as a father dealing with his son's use of rude words on social media.⁴⁶

Although the forum frequently hosts male speakers (*ustadz*), female speakers are also invited to discuss issues related to women, family, and social relations. One of the female participants, Mrs. Uswatun, said:

⁴⁶ Faishal Hazza, “Kopi Ngaji Bodeh Sleman: Jadilah Orang Tua Yang Asyik!,” *Kabar Muhammadiyah*, 2023, <https://kabarmuh.id/kopi-ngaji-bodeh-sleman-jadilah-orang-tua-yang-asyik/>.

In this “KoPi Ngaji” forum, we not only learn how to be good human beings before God but also learn and know our position and role in the family and society. *Alhamdulillah*, themes related to family are also taught in this forum, such as the position of the wife in the family, and her role in building a healthy society.⁴⁷

The forum is open to the wider public and is attended by the young and the old alike, coming from diverse backgrounds. The attendees are attracted to the interesting discussion topics and content, which are always linked to real-life issues. As explained by Doni, a university student from Yogyakarta and regular participant:

For students, usually, there is still little interest in participating in a religious forum like this. Many of my friends prefer to hang out and spend time without any benefit. I’m grateful that there is a “KoPi Ngaji” forum close to my campus, so I can make use of my time by joining an interesting religious forum every week. I hope that by regularly attending this forum, my knowledge of Islam can increase and I can become a better person in the future.⁴⁸

The village empowerment model implemented through the “KoPi Ngaji” program shows positive results and trends. This is evident from the participants’ testimonies as well as the community’s feedback. The participants are not content with listening to religious talks; rather, they wish to be empowered and directly involved in meaningful activities on the ground, whether in the social, educational, or economic sphere. Religious instruction becomes truly meaningful when it directly benefits the local community. One elderly participant, Imam, said:

Alhamdulillah, I felt and received many benefits from this “KoPi Ngaji” forum. Apart from increasing knowledge, this forum can also strengthen ties with neighbors, relatives, and friends on a regular basis. For me, who has been retired, this program provides an opportunity for me and all of us to increase our knowledge and socialize with our neighbors in the area.⁴⁹

The interviews also revealed that the “KoPi Ngaji” program contributes to participants’ intellectual development. First, the participants’ religious literacy

⁴⁷ Uswatun, “The Role of Women in the Family and Society,” interview by Syakir Jamaluddin, 12 July 2024.

⁴⁸ Doni, “The Benefit of KoPi Ngaji for the Youth,” interview by Beta Pujangga Mukti, 19 July 2024.

⁴⁹ Imam, “The Benefit of KoPi Ngaji Program,” interview by Syakir Jamaluddin, 19 July 2024.

and intellectual insight increased due to the well-structured and context-based study sessions. Second, there is more critical socio-economic awareness, as reflected in the integration of religious teachings with entrepreneurship. Third, effective communication in delivering the content requires capable speakers who are communicative and accessible, thereby encouraging active participant engagement. Fourth, the participants' reflective involvement in program evaluation yields constructive feedback that helps refine the empowerment model.

The first dimension is strengthened when structured religious study sessions facilitate critical reflection and deeper spiritual understanding. Participant surveys, selection of relevant themes, and engagement of competent speakers create a participatory learning process that enables participants to internalize religious values while enhancing spiritual literacy. The findings related to the intellectual dimension align with the literature on spiritual literacy, which emphasizes strengthening religious awareness through collective activities.⁵⁰ As a community activity, "KoPi Ngaji" allows people to learn together, thereby increasing the desire to learn. Also, listening to a speaker and communicating directly with an expert is a more engaging learning experience than reading a text. Moreover, enjoying a cup of coffee and snacks in the lively company of others is another bonus to the experience. By attending a weekly forum featuring different speakers and topics, the participants' knowledge and insight grow over time.

Therefore, this study contributes to extending existing scholarship by integrating spiritual literacy with a module-based curriculum, particularly within the underexplored context of rural Indonesia.

2) Heart: Social Bonds and Emotional Connectivity

Social bonding and emotional connectivity constitute fundamental pillars in fostering spiritual resilience, underscoring the fact that human beings are inherently relational in nature. Spiritual resilience does not develop in isolation; rather, it emerges through meaningful interpersonal connections. Social bonds provide a safe space for individuals to express vulnerability, share life experiences, and receive emotional reinforcement.⁵¹ In this context, togetherness transcends mere physical presence and becomes a reciprocal process of

⁵⁰ Smith et al., "Developing Understanding of the Spiritual Aspects to Resilience," 34–45; Shelton et al., "Resilience and Spirituality," 399–416.

⁵¹ Smith et al., "Developing Understanding of the Spiritual Aspects to Resilience," 34–45.

affirmation that cultivates feelings of acceptance, understanding, and mutual respect.

Viewed from a psychosocial perspective, warm emotional relationships help reduce mental burden, alleviate anxiety, and strengthen individual coping mechanisms in facing life stressors. When individuals feel connected to their community, personal problems are no longer perceived as isolated struggles but as shared experiences that can be navigated collectively.⁵² This process transforms spirituality from a ritualistic practice into a lived social force that generates hope, optimism, and resilience.

In the case of "KoPi Ngaji," social bonding is cultivated through regular interactions, open dialogue, and collective spiritual practices. These processes create emotional resonance among participants, thereby strengthening the internalization of religious values. Emotional connectivity enables spiritual messages to be absorbed not only cognitively but also affectively. When the heart is engaged, these values evolve into moral awareness and intrinsic motivation for concrete action. Consequently, spiritual resilience emerges from the constructive interaction between togetherness, empathy, and collective religious experience.

Moreover, strong social bonds mitigate social fragmentation in the post-pandemic era while reinforcing collective identity within the community. The sense of belonging generated through emotional connectivity functions as a protective factor against loneliness, depression, and despair.⁵³ At this juncture, the "Heart" approach serves as a bridge between inner healing and social capacity building, which subsequently culminates in economic empowerment through the Hand approach. One participant, Abdul Wachid, affirmed:

In "KoPi Ngaji" I do not feel alone. Sitting together, sharing stories, and praying for one another have a tremendous impact. Sometimes, the problems are not yet resolved, but the heart already feels lighter. Here I've learned that togetherness is strength. When we support one another, God willing, life's burdens become lighter.⁵⁴

This individual testimony illustrates that social bonding is not merely a form of social interaction but constitutes a tangible source of spiritual energy.

⁵² Shelton, Hein, and Phipps, "Resilience and Spirituality: A Mixed Methods Exploration of Executive Stress."

⁵³ W. Cullen, G. Gulati, and B.D. Kelly, "Mental Health in the COVID-19 Pandemic," *QJM: An International Journal of Medicine* 113, no. 5 (2020): 311–312, <https://doi.org/10.1093/qjmed/hcaa110>.

⁵⁴ Abdul Wachid, "The Benefit of KoPi Ngaji for Emotional Bond," interview by Syakir Jamaluddin, 19 July 2024.

The sense of emotional relief experienced by the participants indicates the formation of emotional connectivity that strengthens inner resilience and stimulates collective motivation toward concrete action.

3) Hand: Social Action and Creative Economic Empowerment

Beyond its religious approach, the village empowerment model implemented through the “KoPi Ngaji” program is further strengthened by a creative economy approach that encourages concrete social action and enhances economic self-reliance.⁵⁵ It is also the realization of the concept *ḥabl min al-nās* in Islam. This third dimension represents empowerment practices grounded in the principle of “from the community, by the community, and for the community.”

This aspect aligns with Istiatin and Mawarti, who defined “creative villages” as communities that are engaged in creative economic activities as an alternative to conventional development to improve community welfare.⁵⁶ This basic microeconomic empowerment program has enhanced the economic resilience of rural and low-income communities, particularly in the wake of the COVID-19 pandemic.

According to Surpima et al., the forum can mobilize people to improve their economic conditions through *da'wa* activities such as a religious forum. It not only provides religious entertainment and instruction but also promotes religious entrepreneurship.⁵⁷

⁵⁵ Syakir Jamaluddin et al., “Inisiasi Pengajian Kopi Ngaji: Model Pemberdayaan Desa Agamis Dan Kreatif Di Desa Bodeh Ambarketawang Gamping Sleman,” in *Digitalisasi Syiar Islam* (Universitas Muhammadiyah Yogyakarta, 2022), <https://doi.org/10.18196/ppm.56.926>.

⁵⁶ Istiatin and Fithri Setya Marwati, “Sosialisasi Berbagai Peluang Usaha Umkm Dan Ekonomi Kreatif Di Era New Normal Di Dusun Pinggir Desa Telukan Sukoharjo,” *Budimas: Jurnal Pengabdian Masyarakat* 3, no. 1 (2021): 129–40, <https://jurnal.stic-aas.ac.id/index.php/JAIM/article/view/2027>.

⁵⁷ Suprima et al., “Dakwah Di Masa Pandemi Covid-19: Eksistensi, Problematika Serta Solusi,” *Jurnal Ilmu Dakwah* 41, no. 1 (2021): 85–96, <https://doi.org/10.21580/jid.v41.1.8287>.



Figure 4: Selected Topics of the “Kopi Ngaji” Program on Economic Empowerment

KoPi Ngaji serves as a space for social mobilization, integrating religious outreach (*da'wa*) with developing the village's creative economy. Religious study activities serve not only as a means of spiritual cultivation but also as a platform for stimulating community economic participation, including supporting microenterprises, utilizing local potential, and fostering collaboration among community members. This pattern indicates a shift in public religious instruction from religious learning circles to a religious-entrepreneurial movement oriented toward enhancing collective well-being.

Through social activities and economic empowerment, the “KoPi Ngaji” program benefits not only the participants but the entire community, even though not all are directly involved in the forum. The spirit of social action is not limited to helping those in need, signaling to the wider community that they are invited to become involved in the program. The head of the technical team, Mr. Banu, said:

Since its inception, apart from providing enlightenment in religious knowledge regularly, “KoPi Ngaji” must also have a positive impact on the participants and the local community, especially socially and economically. Since the stalls have been opened, fourteen congregants have sold assorted items. There are various kinds of merchandise; some sell both processed and raw food, some sell honey, clothes, and so on.⁵⁸

Another participant, Mr. Yono, also reported benefitting directly from the program. Apart from being a member of the forum, he had also opened a stall selling food during the event. He said:

⁵⁸ Banu, “KoPi Ngaji” Positive Impact on Economic Empowerment,” interview by Beta Pujangga Mukti, 27 July 2024.

Thank God, I'm pleased with this program. Apart from that, I can learn a lot from the *ustadz* and increase my family's income by selling food. Some of the material related to entrepreneurship and the economic skills taught by the speaker are also beneficial for the development of my business.⁵⁹

One of the female congregants, Mrs. Karimah, had also opened a clothing stall in the forum area. She expressed her approval of the ongoing program by stating:

I feel many benefits from this program. Apart from gaining religious knowledge, I can also sell clothes here, and thank God, I have additional income for my family. Also, I can keep in touch with my neighbors and get to know other sellers.⁶⁰

Concerning social action like charity, the forum members work together to support the poor, including widows and orphans, by delivering staple foods to their homes. The program also organizes a free health check program every fortnight, in collaboration with PKU Muhammadiyah Gamping Hospital.



Figure 5: Food Distribution and Vending Stalls

Therefore, the third dimension conceptualizes the “KoPi Ngaji” program as a mechanism of social transformation that combines religious values with concrete economic actions. The integration of *da'wa* and the creative economy generates a form of praxis-oriented community resilience, where religious solidarity is translated into social action and sustainable economic empowerment. Accordingly, the program not only fosters spiritual awareness but also strengthens the community's capacity to achieve economic self-reliance. These

⁵⁹ Yono, “KoPi Ngaji” Positive Impact on Economic Empowerment,” interview by Riduwan, 27 July 2024.

⁶⁰ Karimah, “KoPi Ngaji” Positive Impact on Economic Empowerment,” interview by Riduwan, 27 July 2024.

community initiatives harness local potential and promote collaboration among the participants, thereby generating tangible economic opportunities. This mechanism is consistent with community empowerment theory, which highlights participatory action as essential for achieving sustainable social welfare.⁶¹ These findings align with studies on community-based economic empowerment.⁶² However, it constitutes a more innovative approach by combining economic action with religious study activities, thereby creating a participatory and effective religious-entrepreneurial movement at the grassroots level.

Further, the success of “KoPi Ngaji” illustrates that religious activities can be an alternative solution to community distress, strengthening not only its spiritual but also social and economic aspects. In the view of the prominent Indonesian intellectual Norcholis Madjid (1939–2005), a religious society is one with a comprehensive way of life and social order and religious activities as the foundation of individual life, where religious believers do not stand alone as separate individuals but form a viable community.⁶³ Pramudiya et al. confirmed that religious communities with positive activities (e.g., organizing religious forums and forming positive, sustainable values and habits) can transform negative into positive actions.⁶⁴

Finally, the “KoPi Ngaji” model with the 3H framework shows that strengthening intellectual capacity, social cohesion, and creative economic action are not separate processes but mutually reinforcing mechanisms in building community resilience. This concept enriches the theory of spiritual resilience as a driver of socio-economic recovery while offering a new framework for faith-based community development.⁶⁵ From a scholarly perspective, faith-based

⁶¹ Suratsawadee Kruahong et al., “Community Empowerment: A Concept Analysis,” *Journal of Advanced Nursing* 79, no. 8 (2023): 2845–2859, <https://doi.org/10.1111/jan.15613>.

⁶² Sofianto and Risandewi, “Mapping of Potential Village-Owned Enterprises (BUMDs) for Rural Economic Recovery During the COVID-19 Pandemic in Central Java, Indonesia”; Setiawan et al., “Post-Pandemic Resilient Rural Tourism in Yogyakarta: Community-Led Strategies Toward a Blue Economy.”

⁶³ Nurcholis Madjid, *Masyarakat Religius Membumikan Nilai-Nilai Islam Dalam Kehidupan* (Jakarta: Dian Rakyat, 2010), 30.

⁶⁴ Pramudiya et al., “Pelaksanaan Pengajian Di Masa Pandemi Covid-19.”

⁶⁵ Mohamed Yacine Haddoud et al., “Religiosity and Resilience in Entrepreneurship: Uncovering the Underlying Mechanism Through the Lens of Spiritual Capital,” *International Journal of Entrepreneurial Behavior & Research* 31, no. 5 (2025): 1287–1310, <https://doi.org/10.1108/ijeb-02-2024-0187>.

programs can function as holistic empowerment mechanisms that balance spiritual, social, and economic dimensions, particularly in disadvantaged rural communities. Functionally, the 3H model strengthens social networks, enhances community resilience, and creates participatory economic opportunities. Nevertheless, potential dysfunctions exist, including dependence on specific figures, the risk of exclusivity among active participants, and limitations in program reach when community resources are constrained. Awareness of these risks is essential to ensure program sustainability and inclusivity.

Conclusion

This study demonstrates that “KoPi Ngaji” has successfully developed a 3H-based community empowerment model comprising intellectual strengthening and spiritual awareness (Head), social cohesion and emotional solidarity (Heart), and social action and creative economic empowerment (Hand). These three complementary dimensions create a balanced individual capacity development, increasing participants’ intellectual capacity, strengthening social networks, and enhancing participatory economic empowerment. The findings make a conceptual contribution to this area of study by introducing a novel framework within faith-based community development, which integrates spiritual, social, and economic dimensions. The 3H model illustrates how religious activities can serve as instruments of post-pandemic socio-emotional recovery as well as economic empowerment in rural communities. This study extends the existing literature on faith-based community empowerment, particularly by highlighting effective grassroots practices within the Indonesian context.

It is recommended that community capacity be strengthened through training in spiritual literacy, social leadership, and creative economic skills. Village communities can integrate the “KoPi Ngaji” program into broader village empowerment strategies supported by policies that reinforce spiritual, social, and economic development. Nevertheless, this study has several limitations, including a research scope confined to a specific community and, therefore, a lack of generalizability. Besides, the long-term impact of the 3H model on community social and economic well-being can be examined in more depth. Future research may expand the study cases, assess the sustainability of program outcomes, and develop quantitative indicators to measure the integration of spiritual, social, and economic dimensions.

Acknowledgment

The authors wish to express their appreciation to Universitas Muhammadiyah Yogyakarta for providing a research grant to study Fostering Spiritual Resilience for Sustainable Recovery: The Case of “KoPi Ngaji” in Rural Communities of Yogyakarta, under the Research Grant, financed by the Center of Research, which enabled the research and the writing of this paper.

Author Contributions:

S.J. formulated the conceptualization and methodology; B.P.M. drafted the article and made a formal analysis; R. reviewed and performed data curation. All authors have read and agreed to the published version of the manuscript.

Bibliography

- Al-Attas, Syed Muhammad Naquib. *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*. Kuala Lumpur: ISTAC, 1991.
- Al-Ghazālī, Abū Ḥāmid Muḥammad. *Iḥyā' 'Ulūm Al-Dīn*. Beirut: Dār Ibn Ḥazm, 2005.
- Babbie, Earl R. *The Basics of Social Research*. 6th ed. Cengage Learning, 2014.
- Boyatzis, Richard E. *Transforming Qualitative Information: Thematic Analysis and Code Development*. Sage Publication, 1998.
- BPS. “Persentase Penduduk Miskin September 2022 Naik Menjadi 9,57 Persen.” [bps.go.id](https://www.bps.go.id/id/pressrelease/2023/01/16/2015/persentase-penduduk-miskin-september-2022-naik-menjadi-9-57-persen.html), 2023. <https://www.bps.go.id/id/pressrelease/2023/01/16/2015/persentase-penduduk-miskin-september-2022-naik-menjadi-9-57-persen.html>.
- Choe, Jaeyeon, and Luh Putu Mahyuni. “Sustainable and Inclusive Spiritual Tourism Development in Bali as a Long-Term Post-Pandemic Strategy.” *International Journal of Religious Tourism and Pilgrimage* 11, no. 2 (2023): 100–110. <https://doi.org/10.21427/BP1V-GZ27>.
- Chowdhury, Shofiqur Rahman, and M Rezaul Islam. “Revitalizing Community Empowerment: Harnessing the Synergy of Faith-Based NGOs and Laverack’s Domain Approach.” *Community Development*

- Journal* 60, no. 2 (2025): 381–397. <https://doi.org/10.1093/cdj/bsae018>.
- Coley, Linda, Elizabeth Stryon Howze, and Kyle McManamy. “Faith-Based Community-Academic Partnerships: An Asset-Based Community Development Strategy for Social Change.” *Gateways: International Journal of Community Research and Engagement* 16, no. 2 (2013): 1–19. <https://doi.org/10.5130/ijcre.v16i2.8672>.
- Creswell, John W. *Qualitative Inquiry and Research Design: Choosing Among Five Traditions*. Sage Publication, 1998.
- Cullen, W., G. Gulati, and B.D. Kelly. “Mental Health in the COVID-19 Pandemic.” *QJM: An International Journal of Medicine* 113, no. 5 (2020): 311–312. <https://doi.org/10.1093/qjmed/hcaa110>.
- Dewey, John. *Experience and Education*. 1st ed. New York: Simon & Schuster, 1997.
- Fahmi, Fikri Zul, and Medina Savira. “Digital Technologies and Rural Community Resilience: Learning From the COVID-19 Crisis in Indonesia.” *Rural Society* 34, no. 3 (2025): 236–25. <https://doi.org/10.1080/10371656.2025.2495402>.
- Haddoud, Mohamed Yacine, Alamir Al-Aalawi, Ibrahim Al-Jubari, Sohail Amjed, and Ahmed Mohamed Elbaz. “Religiosity and Resilience in Entrepreneurship: Uncovering the Underlying Mechanism Through the Lens of Spiritual Capital.” *International Journal of Entrepreneurial Behavior & Research* 31, no. 5 (2025): 1287–1310. <https://doi.org/10.1108/ijebr-02-2024-0187>.
- Hazza, Faishal. “Kopi Ngaji Bodeh Sleman: Jadilah Orang Tua Yang Asyik!” *Kabar Muhammadiyah*, 2023. <https://kabarmuh.id/kopi-ngaji-bodeh-sleman-jadilah-orang-tua-yang-asyik/>.
- Istiatin, and Fithri Setya Marwati. “Sosialisasi Berbagai Peluang Usaha Umkm Dan Ekonomi Kreatif Di Era New Normal Di Dusun Pinggir Desa Telukan Sukoharjo.” *Budimas: Jurnal Pengabdian Masyarakat* 3, no. 1 (2021): 129–40. <https://jurnal.stie-aas.ac.id/index.php/JAIM/article/view/2027>.
- Jamaluddin, Syakir, Kunnu Purwanto, Hasan Ibnu Salam, and Nurul Jidan Ismail. “Inisiasi Pengajian Kopi Ngaji: Model Pemberdayaan Desa Agamis Dan Kreatif Di Desa Bodeh Ambarketawang Gamping Sleman.” In *Digitalisasi Syiar Islam*. Universitas Muhammadiyah Yogyakarta, 2022. <https://doi.org/10.18196/ppm.56.926>.

- Koenig, Harold G. *Religion and Mental Health: Research and Clinical Applications*. New York: Academic Press, 2018.
- Koenig, Harold G., Dana E. King, and Verna B. Carson, eds. *Handbook of Religion and Health*. Oxford: Oxford University Press, 2012.
- Kruahong, Suratsawadee, Thitipong Tankumpuan, Kathleen Kelly, Patricia M. Davidson, and Premgamon Kuntajak. "Community Empowerment: A Concept Analysis." *Journal of Advanced Nursing* 79, no. 8 (2023): 2845–2859. <https://doi.org/10.1111/jan.15613>.
- Laverack, Glenn. "An Identification and Interpretation of the Organizational Aspects of Community Empowerment." *Community Development Journal* 36, no. 2 (2001): 134–45. <https://doi.org/10.1093/cdj/36.2.134>.
- Madjid, Nurcholis. *Masyarakat Religius Membumikan Nilai-Nilai Islam Dalam Kehidupan*. Jakarta: Dian Rakyat, 2010.
- Manning, Lydia, Morgan Ferris, Carla Narvaez Rosario, Molly Prues, and Lauren Bouchard. "Spiritual Resilience: Understanding the Protection and Promotion of Well-Being in Later Life." *Journal of Religion Spirituality & Aging* 31, no. 2 (2018): 168–86. <https://doi.org/10.1080/15528030.2018.1532859>.
- Michie, Jonathan. "The Covid-19 Crisis and the Future of the Economy and Economics." *International Review of Applied Economics* 34, no. 2 (2020): 301–3. <https://doi.org/10.1080/02692171.2020.1756040>.
- Mukti, Beta Pujangga, and Achdiar Redy Setiawan. "Interpreting the Covid-19 Pandemic Issue from the Islamic Tasawwuf Perspective." *International Journal of Religious and Cultural Studies* 2, no. 2 (2020): 47–58. <https://doi.org/10.34199/ijracs.2020.10.02>.
- Nasr, Syed Hossein. *The Hearth of Islam: Enduring Values for Humanity*. Harper Collins, 2002.
- Paloutzian, Raymond F., and Crystal L. Park. "Religiousness and Spirituality: The Psychology of Multilevel Meaning-Making Behavior." *Religion, Brain & Behavior* 5, no. 2 (2012): 166–78. <https://doi.org/10.1080/2153599X.2014.891254>.
- Pramudiya, Kelvin, Utoyo Osman Pelu, Fairuz Zahran Ardra, and Ernyasih Ernyasih. "Pelaksanaan Pengajian Di Masa Pandemi Covid-19." In *Prosiding Seminar Nasional Pengabdian Masyarakat LPPM UMJ*, 127–. Jakarta: Universitas Muhammadiyah Jakarta, 2021. <https://jurnal.umj.ac.id/index.php/semnaskat/article/view/10882>.

- Prior, Lindsay. *Using Documents in Social Research*. Sage Publication, 2003.
- Setiawan, Achdiar Redy, and Beta Pujangga Mukti. “Kopi Ngaji’: Building A Holistic Village Community Development Model Based on Islamic Values.” *Airlangga International Journal of Islamic Economics and Finance* 6, no. 2 (2023): 85–96. <https://doi.org/10.20473/aijief.v6i02.49911>.
- Setiawan, Wisnu, Rini Hidayati, Nur Rahmawati Syamsiyah, and Fauzi Mizan Prabowo Aji. “Post-Pandemic Resilient Rural Tourism in Yogyakarta: Community-Led Strategies Toward a Blue Economy.” In *International Conference on Agricultural and Sustainability in Blue Economy (ICASBE 2025)*, 2025. <https://doi.org/10.1051/bioconf/202518003007>.
- Shelton, Charlotte D., Sascha Hein, and Kelly A. Phipps. “Resilience and Spirituality: A Mixed Methods Exploration of Executive Stress.” *International Journal of Organizational Analysis* 28, no. 2 (2020): 399–416. <https://doi.org/10.1108/IJOA-08-2019-1848>.
- Smith, Jonathan, Ginger Charles, and Ian Hesketh. “Developing Understanding of the Spiritual Aspects to Resilience.” *International Journal of Public Leadership* 11, no. 1 (2015): 34–45. <https://doi.org/10.1108/IJPL-06-2014-0006>.
- Sofianto, A., and T. Risandewi. “Mapping of Potential Village-Owned Enterprises (BUMDs) for Rural Economic Recovery During the COVID-19 Pandemic in Central Java, Indonesia.” *IOP Conference Series Earth and Environmental Science* 887, no. 1 (2021). <https://doi.org/10.1088/1755-1315/887/1/012022>.
- Suprima, Muhamad Parhan, Abizar Khairulimam, Mita Nurfitriyani, and Salza Nabila Ababil. “Dakwah Di Masa Pandemi Covid-19: Eksistensi, Problematika Serta Solusi.” *Jurnal Ilmu Dakwah* 41, no. 1 (2021): 85–96. <https://doi.org/10.21580/jid.v41.1.8287>.
- Tambunan, Edwin Martua Bangun, and Floranesia Lantang. “The Pandemic Challenges for Traditional Communities at the Cross-Border Post Areas of the Republic of Indonesia-Papua New Guinea.” *International Journal of Asia Pacific Studies* 20, no. 1 (2024): 99–124. <https://doi.org/10.21315/ijaps2024.20.1.5>.
- Tan, Da Yang, Eng Guan Tay, Kok Ming Teo, and Paul M. E. Shutler. “Hands, Head and Heart (3H) Framework for Curriculum Review: Emergence and Nesting Phenomena.” *Educational Studies in Mathematics* 102, no.

2 (2020): 189–210. <https://doi.org/10.1007/s10649-020-10003-2>.

Tarpeh, Samson, and Ronald Hustedde. “How Faith-Based Organizations Perceive Their Role in Community Development: An Exploratory Study.” *Community Development* 52, no. 1 (2021): 61–76. <https://doi.org/10.1080/15575330.2020.1831565>.

Tilaar, H.A.R. *Perubahan Sosial Dan Pendidikan: Pengantar Pedagogik Transformatif Untuk Indonesia*. Jakarta: Grasindo, 2002.

Ungar, Michael. *The Social Ecology of Resilience: A Handbook of Theory and Practice*. Springer, 2011.

Wahyuni, Esa Nur, and Khairul Bariyyah. “Apakah Spiritualitas Berkontribusi Terhadap Kesehatan Mental Mahasiswa?” *Jurnal Educatio Jurnal Pendidikan Indonesia* 5, no. 1 (2019): 46–53. <https://doi.org/10.29210/120192334>.

Warr, Peter, and Arief Anshory Yusuf. “Pandemic-induced De-urbanization in Indonesia: Urban and Rural Impacts.” *The Developing Economies* 62, no. 2 (2023): 139–74. <https://doi.org/10.1111/deve.12392>.

Widyawati. “Pandemi COVID-19 Memperparah Kondisi Kesehatan Jiwa Masyarakat.” kemkes.go.id, 2022. <https://kemkes.go.id/id/pandemi-covid-19-memperparah-kondisi-kesehatan-jiwa-masyarakat>.

Yusoff, N.S., M.F. Rashid, and N.A. Halim. “The Impact of Covid-19 Pandemic Towards Socioeconomic Wellbeing of Rural Community in Malaysia.” *IOP Conference Series Earth and Environmental Science* 1064, no. 1 (2022): 1–10. <https://doi.org/10.1088/1755-1315/1064/1/012054>.

