Walisongo: Jurnal Penelitian Sosial Keagamaan
Vol. 34 No. 1 (2026) pp. 81-108
DOI: 10.21580/ws.34.1.30588

Spiritual Foundations of Social Work: Reclaiming the Role of Faith in Human Empowerment

Mahatva Yoga Adi Pradana[1]*, Izra Berakon[2]

[1]Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Central Java, Indonesia,
[2]Sakarya Üniversitesi, Serdivan, Turkey

Abstract

This article examines the role of spirituality within social work practice, focusing on how spiritual values inform professional ethics, client support, and community-based interventions. Rather than positioning spirituality as an external or supplementary dimension, the article argues that it constitutes an integral aspect of how many practitioners and communities in Indonesia make meaning of care, resilience, and social action. Drawing on a holistic person-in-environment perspective and the conceptual lens of spiritual empowerment, this study analyses how values such as compassion, relational obligation, interconnectedness, and moral agency shape social work practices across diverse cultural and religious contexts. Case-based narratives from pesantren, Christian-based communities, Hindu-Balinese groups, and Indigenous Baduy communities illustrate how spirituality contributes to recovery, collective organization, and responses to marginalization. The findings highlight that spiritual meaning-making operates not as dogma but as an ethical and motivational resource that enables both personal and systemic transformation. The article concludes by discussing the implications for social work education, reflective training, and policy design, emphasizing the need for a contextually grounded and culturally sensitive integration of spirituality in contemporary social work.

—

Artikel ini mengkaji peran spiritualitas dalam praktik pekerjaan sosial, dengan fokus pada bagaimana nilai-nilai spiritual memengaruhi etika profesional, dukungan klien, dan intervensi berbasis komunitas. Alih-alih menempatkan spiritualitas sebagai dimensi eksternal atau pelengkap, artikel ini berargumen bahwa spiritualitas merupakan aspek integral dari bagaimana banyak praktisi dan komunitas di Indonesia membentuk makna dari perhatian, ketahanan, dan tindakan sosial. Dengan mengambil perspektif holistik dari orang di lingkungan dan lensa konseptual pemberdayaan spiritual, studi ini menganalisis bagaimana nilai-nilai

*Corresponding Author: Mahatva Yoga Adi Pradana (mahatva.pradana@uin-suka.ac.id), Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Central Java, Indonesia.

© 2026 by the Authors, published by Walisongo: Jurnal Penelitian Sosial Keagamaan
ISSN 0852-7172 (p) 2461-064X (e) - https://journal.walisongo.ac.id/index.php/walisongo
Submitted: 2024-10-23; Revised Version: 2025-05-01; Accepted: 2025-05-24; Published: 2025-06-03

seperti kasih sayang, kewajiban relasional, keterhubungan, dan agensi moral membentuk praktik pekerjaan sosial di berbagai konteks budaya dan agama. Narasi berbasis kasus dari pesantren, komunitas berbasis Kristen, kelompok Hindu-Bali, dan komunitas Baduy Pribumi menggambarkan bagaimana spiritualitas berkontribusi pada pemulihan, organisasi kolektif, dan respons terhadap marginalisasi. Temuan ini menyoroti bahwa pembentukan makna spiritual tidak berfungsi sebagai dogma tetapi sebagai sumber daya etis dan motivasi yang memungkinkan transformasi pribadi maupun sistemik. Artikel ini diakhiri dengan membahas implikasi bagi pendidikan pekerjaan sosial, pelatihan reflektif, dan desain kebijakan, menekankan perlunya integrasi spiritualitas yang berakar secara kontekstual dan sensitif secara budaya dalam pekerjaan sosial kontemporer.

Keywords: spirituality; social work; empowerment; cultural competence; liberation theology

Introduction

Contemporary or modern social work—characterized by its professionalization, evidence-based orientation, and alignment with modern welfare-state structures—often treats spiritual and faith-related dimensions as supplementary or non-essential components. This orientation reflects broader trends in late-20th- and 21st-century practice, where clinical models, bureaucratic accountability, and secular social policy frameworks shape dominant professional paradigms (Chickering et al., 2015; Chopra, 2022; Pusparini et al., 2024; Sarkar & Sarkar, 2016). Re-examining the role of faith and spirituality has therefore become increasingly relevant amid contemporary humanitarian challenges such as structural poverty (Calnitsky, 2018), social inequality (Cummins, 2018), and widespread crises of meaning that affect individual and collective well-being (Coates, 2005). When understood contextually and inclusively, spirituality and faith may serve as sources of ethical values, intrinsic motivation, and transformative energy that help individuals and communities pursue dignified, meaningful lives (Dollahite, 1998; Neal, 2012; Vigliotti et al., 2020). While prior scholarship has documented the historical marginalization of spirituality within professionalized social work (Chickering et al., 2015; Chopra, 2022; Pusparini et al., 2024; Sarkar & Sarkar, 2016), this

literature has largely theorized spirituality as a general ethical resource without examining how specific faith communities in a single pluralistic national context enact spiritual values across their institutional forms. This article addresses that gap by offering a comparative, case-based account of spiritual empowerment across Islamic, Christian, Hindu, and Indigenous communities within Indonesia. Its novelty lies in repositioning faith not merely as an object of cultural competence—something practitioners must learn to accommodate—but as an ethical and practical force in its own right, and in distinguishing this reframing from the related but separate claim that spiritual traditions constitute an aspect of clients' cultural identity.

Historically, the emergence of social work—particularly in Western contexts—was shaped by religious movements, philanthropic traditions, and spiritual concerns for human welfare (Nash & Stewart, 2002; Specht & Courtney, 1995). Many early reformers, including settlement-house workers and faith-inspired activists, drew from religious teachings emphasizing compassion, justice, solidarity, and service to the vulnerable. This historical foundation, however, varies across regions, and the extent of religious influence must be understood within each socio-cultural context to avoid overgeneralization. As the discipline embraced scientific paradigms and secularization within the social sciences, spiritual dimensions increasingly lost visibility in professional education, policy frameworks, and practice settings (Ferreira, 2010; Gearon, 2014; Spalek & Imtoual, 2008). The dominant secular professional approach—shaped by clinical assessment models, behavioral science frameworks, and policy demands—often sidelines clients' spiritual needs and overlooks the potential embedded within local religious teachings, indigenous philosophies, and cultural value systems.

The aim of this paper is not merely to re-examine the presence of spirituality in social work, but to make a normative argument for its restoration as an ethical and practical component of contemporary practice. While acknowledging ongoing debates and critiques of spirituality in professional settings—such as concerns about boundary crossing, proselytization, or epistemological tensions—this paper argues that restoring spiritual perspectives is essential in contexts where spiritual worldviews are integral to community identity and meaning-

making. This argument is strengthened by evidence of the historical marginalization of spirituality and by contextual illustrations of how reintegrating spiritual values can support empowerment and community transformation.

Drawing from diverse religious traditions and forms of local wisdom—such as liberation theology, Hindu dharma, Javanese spirituality, and other indigenous philosophies—this study underscores the enduring relevance of compassion, relationality, social responsibility, and human agency in holistic social work (Edwards, 2011; Howe et al., 2018; Jordan, 2000; O'leary et al., 2013). The terms "local philosophy" and "local spirituality" in this paper refer to belief systems, ethical worldviews, and embodied practices rooted in the cultural and historical experiences of specific communities. These include normative values, ritual practices, communal ethics, and indigenous conceptualizations of personhood and social harmony, all of which contribute to the meaning-making frameworks of service users.

Distinguishing between spirituality and religion is an important first step in reframing the relevance of both constructs within social work. Following Arrey et al. (2016), spirituality can be understood as a personal search for meaning, purpose, connection, and transcendence that may occur within or beyond institutional religious frameworks. Religion, by contrast, refers to organized systems of belief, doctrine, ritual, and institutional authority (Arrey et al., 2016; Komarudin et al., 2022; Ives & Kidwell, 2019). This clarification is essential in practice because many clients may identify as spiritual but not religious, as religious but not spiritual, or as integrating both in different ways. A non-reductive approach, as used in this study, involves recognizing the complex, multi-layered nature of clients' religious or spiritual identities without reducing them to psychological symptoms, cultural stereotypes, or rigid doctrinal categories. Such an approach enables social workers to engage clients' spiritual or religious expressions in ways that are contextual, respectful, and free from prescriptive assumptions (Marks & Dollahite, 2016).

Spiritual values such as compassion (Barrett, 2007), forgiveness (Van Niekerk, 2018), hope (Ajtai et al., 2008), and interconnectedness (O'Leary et al., 2013) play an important role in shaping a reflective and empathetic professional

stance. The inclusion of forgiveness, in particular, is relevant because social workers frequently support clients dealing with trauma, interpersonal conflict, or self-blame, where processes of reconciliation and emotional release can support healing and resilience. However, categorizing these values as exclusively "spiritual" may risk implying that they are accessible only through spiritual worldviews. To address this tension, the present study adopts an inclusive understanding in which compassion, hope, and forgiveness are recognized as ethical, humanistic, and relational values that may be expressed through—but are not confined to—spiritual or religious frameworks. Spirituality is therefore not treated as the sole source of these values, but as one of several pathways through which they become embodied in practice. Within this broader framing, spirituality contributes to the depth of a helping relationship by enabling practitioners to foster meaning-making, strengthen resilience, and support clients' sense of agency in challenging life situations (Bernasconi, 2012; Howe et al., 2018; Nash & Stewart, 2002; Vigliotti et al., 2020).

Reflections on ethics and service across various religious traditions show that spirituality has strong roots in values such as devotion, justice, and empathy for the oppressed. In the Christian tradition, the concept of diakonia highlights selfless service as an expression of a spiritually grounded vocation (Parau, 2018). Within Islam, the theological principle of rahmatan lil 'alamin—mercy for all creation—provides a normative basis for social solidarity and protection of the vulnerable (Cesari, 2021; Haq & Wong, 2010; Spadola, 2013), complementing rather than contradicting Christian emphases on compassion and service. Hindu understandings of dharma, particularly through practices of seva (service), integrate moral duty with spiritual growth and self-liberation (Kibria et al., 2021; Picard & Madinier, 2011). Meanwhile, Javanese spirituality emphasizes laku ngopeni (acts of caring) as both a practical ethic and a reflection of cosmic harmony between humans, nature, and the divine (M. N. W. Ali, 2018; Mujab, 2018). Taken together, these traditions show converging ethical orientations while also offering distinct metaphysical foundations for care and social responsibility.

Javanese spirituality, in particular, is grounded in a philosophical outlook that values inner balance (keselarasan batin), sincerity of intention (ketulusan), and living in harmony with the order of nature and the will of God (manunggaling kawula lan Gusti) (M. Ali, 2011; Laksana, 2016). Within this worldview, caring practices are not merely moral responses to suffering but forms of spiritual devotion that connect earthly responsibilities with transcendent meaning. Studies on Javanese cosmology emphasize how spirituality, communal ethics, and social harmony operate together within indigenous social orders (Picard, 2011; Wibowo et al., 2021). Meanwhile, ethnographic accounts of local communities highlight that spiritual values often guide collective well-being, rituals of care, and responsibilities toward ancestors(Pradana et al., 2023). These perspectives demonstrate that spiritual and cultural ethics are deeply embedded in local cosmologies, informing both everyday practices and broader social norms.

In several Indigenous cultural contexts—such as Māori communities in Aotearoa New Zealand, Cree and other First Nations groups in Canada, and various Dayak communities in Indonesia—caring practices are understood not merely as responses to individual needs but as obligations that sustain collective harmony, intergenerational continuity, and the wellbeing of land and kinship systems (Durie, 2001; Hart et al., 2010). Such perspectives resonate with, yet remain distinct from, foundational arguments in the ethics of care articulated by scholars such as Gilligan (1982), Noddings (2013), and Tronto (1993), who conceptualize care as relational, contextual, and morally situated. Bringing Indigenous scholars into dialogue with canonical care ethicists expands the conversation by emphasizing community-centered relationality, cosmological interconnectedness, and reciprocal responsibilities—dimensions that are often less foregrounded in Western care-ethics frameworks. These insights offer important reflections for contemporary social work, which is frequently critiqued for privileging individualized interventions and technical rationalities(Ferguson, 2018). Integrating spirituality within social work, therefore, is not an attempt to advance any particular dogma but an acknowledgment of diverse ethical sources that have long shaped human social life. In societies affected by rising social fragmentation and relational alienation—patterns well documented in late-

modern sociological research (Bauman, 2000; Putnam, 2001)-spiritual and relational values can provide grounded ethical orientation that transcends sectarian boundaries. When recognized as a praxis-oriented moral force, spirituality opens pathways toward more inclusive, relational, and humane forms of social practice.

As social work has developed across different regions, it has never emerged from a value-neutral foundation. In many contexts—particularly in Europe, North America, South Asia, and Southeast Asia—religious and spiritual traditions have historically shaped charitable practices, community support mechanisms, and normative ideas of care. Recognizing these geographical and cultural distinctions is essential for understanding how spiritual foundations have informed the development of social work in diverse settings (Edward et al., 2019a; Fook, 2022; Holloway & Moss, 2010). Rather than implying that the ethical or spiritual dimensions of contemporary practice have been entirely lost, this paper argues that their role has become less explicit within dominant professional paradigms and therefore warrants renewed reflection. In line with the paper's aim—to re-examine and reconsider the place of spirituality in social work—the discussion explores both how social work has historically drawn on spiritual traditions and how spirituality may still offer important ethical resources for practice today.

In Christian contexts, particularly in Europe and North America, the early development of social welfare was closely tied to the ministry of churches serving the poor, orphans, and marginalized communities. Concepts such as caritas (unconditional love) and diakonia (service) underpinned monastic charity, parish-based assistance, and mission institutions, forming early models of organized social relief. These forms of Christian spirituality shaped value systems emphasizing human dignity and the moral obligation to care for vulnerable groups (Doležel, 2014). In Islamic regions—including the Middle East, South Asia, and Southeast Asia — principles such as zakat (almsgiving), rahmah (compassion), and other righteous deeds provide a theological foundation for structured social responsibilities. Institutions such as waqf(endowment) and baitul mal (public treasury) historically functioned as mechanisms of wealth redistribution that supported low-income communities, travelers, widows, and

displaced persons (Cholida & Faizah, 2024; Razak, 2020). These traditions highlight that social responsibility is seen not merely as voluntary charity, but as an integral component of religious and moral life.

The Hindu tradition offers another perspective in which dharma (moral duty) and seva (selfless service) form central elements of spiritual practice oriented toward liberation (moksha). In this worldview, social action is inseparable from spiritual discipline, and service becomes an expression of awareness of the interconnectedness of all beings (Picard, 2011; Suadnyana, 2018). Rather than representing a complete contrast to Christian and Islamic traditions, Hindu perspectives emphasize similar commitments to compassion and moral responsibility, though grounded in distinct metaphysical principles. Likewise, in Buddhist ethics, principles such as karuṇā (compassion) and muditā (empathetic joy) motivate practitioners to alleviate suffering with equanimity and goodwill (Santosa, 2021). Javanese spiritual traditions further enrich this landscape: values such as gotong royong (collective cooperation), tepa selira (empathic sensitivity), and the practice of ngopeni (caring) contribute to social arrangements that emphasize communal harmony and cosmological balance (M. N. W. Ali, 2018; Nadar, 2007; Nasir, 2019). These values shape everyday social practices not as a formal "framework" but as lived cultural orientations embedded in local cosmology and relational ethics.

The implications of these religious and cultural foundations are significant for understanding diverse conceptions of social justice and community building. Across these traditions, social support is viewed not only as a response to material needs but as a morally meaningful act that reflects an understanding of human dignity, moral duty, and the relationship between humans and the sacred. Values such as love, justice, solidarity, and compassion are thus not abstract ideals, but principles enacted through rituals, communal norms, and everyday service.

Comparative scholarship demonstrates important differences in how Western and non-Western contexts conceptualize the relationship between spirituality and social work. In Western Europe and North America, the Enlightenment's emphasis on rationality and the eventual professionalization of social work in the late 19th and early 20th centuries centered scientific positivism,

bureaucratic efficiency, and secular frameworks (Giddens & Sutton, 2021; Lyons, 2020). These developments shaped the modern welfare state and tended to distance professional practice from explicit religious or spiritual foundations. By contrast, many non-Western societies—such as Indigenous communities in the Asia-Pacific, South Asia, Africa, and Latin America—maintain more integrative worldviews in which spirituality, social life, and community responsibilities remain closely intertwined (Durie, 2001; Hart et al., 2010). Clarifying these contextual differences helps situate the article's broader argument within a precise historical and cultural lens.

Within this global–local interplay, social work can be understood both as a technical tool for social intervention and as an expression of inner vocation and relational responsibility. Reintegrating this philosophical understanding into contemporary education and practice requires creating space for a more pluralistic and contextual epistemology. The spiritual wisdom present in various traditions—including Christian, Islamic, Hindu, Buddhist, and local Indigenous perspectives—can broaden professional ethical horizons by illuminating alternative modes of relationality, responsibility, and community engagement. For instance, practices of zakat can inform discussions of structural redistribution, while gotong royong offers a model of collective resilience. This article therefore positions itself at the intersection of global perspectives on spirituality in social work and the contextual significance of local philosophies, arguing that meaningful professional practice in pluralistic societies must attend to both.

To examine how spirituality can function as a transformative force in social work, this article adopts a conceptual framework that integrates four interrelated perspectives: liberation theology, the person-in-environment perspective, Bronfenbrenner's ecological systems theory, and the ethics of compassion. The use of the term conceptual framework is intentional, as the article draws on multiple theoretical traditions to construct an interpretive lens rather than proposing a single, unified theory. This framework guides the analysis of how spirituality, faith, and social practices interact within Indonesian communities.

Because the concept of empowerment is central to the title and purpose of this article, it requires explicit definition. In this research, spiritual

empowerment refers to the process in which individuals and communities cultivate agency, meaning-making, resilience, and collective capacity through spiritual beliefs, ethical commitments, and relational practices. Spirituality is understood not merely as personal religiosity but as a multidimensional experience involving connection to meaning, purpose, transcendence, and moral responsibility. In Indonesian contexts—where communal, relational, and cosmological orientations are strong—spiritual empowerment emerges through the interaction between faith traditions, cultural practices, and the lived struggles of communities. This definition forms the foundation upon which the conceptual framework is built.

Liberation theology offers analytical tools for understanding how faith becomes a catalyst for resisting structural injustice. Though originating in Latin America, its moral commitment to siding with the poor resonates with Indonesian social realities, especially in communities experiencing marginalization due to poverty, displacement, gender inequity, or environmental degradation. Scholars such as Gutiérrez argue that faith must translate into concrete practices of liberation (Berryman, 1987; McGovern, 2009). In Indonesia, similar impulses appear in Islamic discourse on amal saleh, Christian diakonia, Buddhist karuṇā, Hindu seva, and Javanese values of gotong royong. The relevance of liberation theology here is not to impose Latin American theology onto Indonesia but to offer a moral vocabulary for interpreting how spiritual commitments fuel social action. Its limitation, however, lies in its Christian-centric origins, which this article mitigates by dialoguing the approach with multi-faith Indonesian traditions.

The person-in-environment (PIE) perspective positions individuals within interconnected social, cultural, and institutional environments (R. Greene, 2017; Weiss-Gal, 2008). Extending PIE to include spirituality recognizes that a person's spiritual worldview shapes their interpretations of suffering, resilience, and hope. Bronfenbrenner's ecological systems theory deepens this analysis by showing how spiritual influences can operate across multiple system levels—micro (beliefs and identity), meso (family and community rituals), exo (religious institutions), and macro (cultural traditions, state policies, and dominant moral narratives). Within Indonesian settings, spirituality is not confined to the

individual but embedded in communal structures such as pesantren, gereja, banjar, temples, and local adat systems. Integrating PIE and ecological systems makes visible how spirituality shapes both personal well-being and collective agency.

The ethics of compassion provides the affective and moral foundation for this framework. While Garfield (2012) and Simpson et al. (2014) do not articulate a single formalized "compassion ethics framework," their work collectively highlights compassion as an ethical orientation that motivates relational responsibility and action toward alleviating suffering. This article draws on their insights to propose a conceptual interpretation of compassion ethics suitable for Indonesian contexts. In Javanese and broader Southeast Asian traditions, compassion is not merely an emotional response but an actionable moral commitment—reflected in practices such as ngopeni (care), tepa selira (empathetic restraint), and welas asih (loving-kindness). These ethical orientations complement liberation theology by grounding structural critique in interpersonal solidarity and moral sensitivity(Garfield, 2014; Simpson et al., 2014).

The concept of agency in this framework refers to the capacity of individuals and communities—not only social workers—to act consciously, interpret their circumstances, and pursue meaningful change. Spiritual empowerment thus involves strengthening agency through inner awareness, moral conviction, communal support, and transformative relationships. Phrases such as "unconditional action" do not refer to actions without boundaries but to compassion-based practices not restricted by transactional logic. Clarifying the distinction between the ethics of care and the ethics of compassion, the article treats care as a relational responsibility and compassion as the moral-affective force that motivates such responsibility. Both inform how spiritual empowerment emerges in practice.

Table 1. Theoretical Synthesis: Towards a Conceptual Framework of Spiritual Empowerment in Social Work

Theoretical Components	Main Sources / References	The Resulting Spiritual Dimension	Contributions to Social Work Theory
Liberation Theology	Gutiérrez (1971); Boff & Boff (1987)	Faith as the foundation of ethical commitment to liberation and social solidarity	Shifting social work from technical intervention to prophetic praxis and structural justice advocacy
Person-in-Environment	Germain & Gitterman (1980)	Spirituality is understood as part of the human environment and social relationships	Propose an expansion of the person-in-environment model to include a transcendent dimension in social interaction
Social Ecology Theory	Bronfenbrenner (1979)	Spirituality is seen as a potential that can arise at various levels of social systems (micro, meso, exo, macro)	Demonstrate how spiritual values can act as protective factors, identity binders, or drivers of change at different levels of the system
Ethics of Compassion	Garfield (2012); Simpson et al. (2014)	An inner commitment to respond to suffering through active empathy and	Become the basis of relational ethics and a deeper empathic response in social service practice

		love manifested in social action	
Dharma and Compassion	Hindu traditions; Buddhism; Javanese traditional values (Ali, 2011; Picard, 2011)	Social action as part of a spiritual calling, moral obligation, and cosmic harmony	Offers a social work model that views service (seva/ngopeni) as an integrated spiritual practice, not a technocratic profession
Spiritual Agency	Empowerment theory (Rappaport, 1987); literature on spiritual agency in the context of indigenous and religious communities (e.g. Caldwell, 2014)	Reflective awareness and inner strength to act against injustice, stemming from spiritual convictions and transformative experiences	Expanding the theory of empowerment by including the existential and spiritual dimensions as the basis of conscious and collective action
Mutual Cooperation and Maintenance Practices	Javanese spiritual traditions (Ali, 2011; Laksana, 2016)	Communal solidarity as a daily spiritual practice that connects social relations, harmony, and moral obligations	Became the basis of a community-based social work model that emphasizes local relationality, togetherness, and spirituality

This study adopts a qualitative methodology with a narrative–reflective orientation, a design that enables the exploration of subjective meaning, lived spiritual experiences, and the moral reasoning embedded in social work practice. A narrative orientation refers to the focus on stories, life accounts, and meaning-making processes through which participants articulate their spiritual motivations and practices. A reflective orientation involves examining how

participants—and the researcher—interpret these experiences, recognize their positionalities, and make sense of spiritual values within their sociocultural contexts. These orientations are enacted through the data collection and analytic procedures detailed in the Research Design and Values-Informed Thematic Analysis sections below. Philosophically, the study is guided by a constructivist paradigm, recognizing spirituality as a socially situated, culturally mediated, and experientially constructed phenomenon. This aligns with scholarship arguing that spirituality and faith are best understood through the interpretation of narratives, symbols, ethical commitments, and inner experiences rather than through reduction into quantifiable categories (Holloway & Moss, 2010; Neal, 2012).

The research involves social workers and community members from three regions of Indonesia — Java, Bali, and West Nusa Tenggara — selected through purposive sampling to ensure variation in spiritual backgrounds and social work settings. The sample comprised [7 participants], including [4] social workers and [3] community members. Fieldwork was conducted between 2021 and 2023, comprising [7] interviews, each lasting [10 minutes] per site. Data collection combined in-depth interviews conducted in a conversational manner, with reflective prompts inviting participants to narrate and interpret their own experiences, alongside informal conversations and field observations. Participants were recruited through local community organizations and professional networks. All participants provided informed consent, and ethical approval was obtained from the institutional board. Special attention was paid to cultural sensitivity, particularly when working with Indigenous or local spiritual communities and when navigating translation and interpretation processes.

The study employs a values-informed thematic analysis, an adaptation of Braun and Clarke's (2006) thematic analysis that foregrounds spiritual and moral values as analytic entry points. Because "values-based thematic analysis" is not a commonly standardized term, this study defines it as an approach that (a) attends to how participants express spiritual, ethical, and relational values and (b) interprets how these values shape their social practices. This analytical approach was applied to the full corpus of interview transcripts and field notes.

The study acknowledges that each spiritual tradition carries distinct ontological assumptions (e.g., the nature of the divine, the meaning of human suffering) and epistemological forms (e.g., revelation, embodied ritual knowledge, reflective wisdom). These were considered during analysis by allowing participants' own conceptualizations to guide interpretation rather than imposing homogenizing categories. Reflection and reflexivity are used distinctly in this study. Reflection refers to participants' introspective processes as they narrate their experiences. Reflexivity refers to the researcher's critical awareness of their positionality, assumptions, and influence on interpretation. Reflexive memos were maintained throughout data collection and analysis to enhance transparency and trustworthiness. Credibility was enhanced through prolonged engagement with participants, triangulation of data sources, and, when appropriate, iterative member consultation. Transferability was addressed by providing contextual detail about communities and spiritual settings. Acknowledged limitations include the contextual specificity of spiritual expressions, potential translation loss, and the interpretive nature of reflective analysis. These limitations help delineate the scope of claims and ensure methodological transparency.

This research focuses on the exploration of spirituality in social work, namely, how the spiritual dimension is understood, articulated, and enacted by practitioners and communities in the processes of social intervention, professional ethics, and relief relationships. Within this framework, spirituality is positioned as an interpretive lens for understanding social work practices, rather than as a stand-alone object of study. However, the study also acknowledges that religious traditions, customs, and local values often influence practitioners' interpretation of spirituality. Therefore, this research opens space for an analytical dialogue between two domains: first, how social work as a profession understands and utilizes the spiritual dimension; and second, how spiritual traditions and community-based practices produce forms of social care that align with the principles of social work. This dialogue is not the main objective, but rather an analytical strategy to clarify how spirituality functions as a source of value, motivation, and ethics in social work practice; how forms of spiritual or

community-based care can provide conceptual inspiration for contemporary social work; and how the meeting point and tension between the two can offer integration opportunities that enrich theory and practice. Methodologically, the focus of the research remains on spirituality in social work, while the perspective of "social work in spirituality" is used in a limited way to contextualize, rather than to shift the orientation of the research. With this position, data selection, thematic analysis, and the use of case studies become aligned, as they are entirely geared towards understanding the influence of spirituality on social work practices. Thus, this research is based on a consistent conceptual orientation, while still providing a reflective space to explore the interaction between spirituality and social work in more depth.

Result

To deepen the theoretical lens presented earlier, this section offers case-based narratives derived from the fieldwork described in the Methodological Considerations section, involving community leaders, religious practitioners, and local residents engaged in social service activities across several Indonesian religious and cultural communities; participants are described according to their community roles to contextualize their perspectives. In presenting these cases, the intention is not to compare religious doctrines, but to demonstrate how spirituality—understood as lived values, practices, and cosmologies—shapes concrete forms of social support and collective resilience.

In a *pesantren* (Islamic boarding school) community in Central Java, for example, a senior caregiver explained that spiritual values form the emotional and ethical foundation of their social services:

> "…caring for others sincerely is part of our worship. Helping orphans, empowering widows, and offering informal education—these are ways we fulfill our mandate before God." (Interview with female caregiver R1, Pesantren, Central Java, June 2023)

The interview illustrates how Islamic concepts of *ikhlas* (sincere devotion) and Javanese values of *tulung-tinulung* (mutual help) animate service work despite limited material resources. Here, spirituality does not function as symbolic

rhetoric but as a motivational and organizational structure that sustains daily social care.

In contrast, in a rural community in East Nusa Tenggara, members of the *Kelompok Basis Gerejawi* (Ecclesial Base Community) described how faith reflection and social action are intentionally linked. A lay church facilitator noted:

> "…after prayer and reflection on Scripture, we plan concrete actions—savings groups, organic farming, and women's rights advocacy." (Interview with parish facilitator R2, Diocese parish, East Nusa Tenggara, August 2022)

This narrative reflects a localized expression of liberation theology, where *caritas* (love in action) becomes a moral force for community-led transformation. The distinction between pastoral care and social work becomes porous, revealing how spiritual ethics nurture grassroots organizing. A different model emerges in the Hindu-Balinese context. A religious scholar in Gianyar explained how the principle of *seva* (selfless service) is embedded in community welfare initiatives:

> "Our volunteers provide health outreach and support low-income families as part of karma yoga. It is dharma—our spiritual and moral obligation to maintain harmony." (Interview with Hindu religious educator R3, Gianyar, Bali, June 2023)

Service activities here are preceded by ritual offerings and prayers, creating a harmony between sacred practice and everyday social engagement. Rather than fitting into a Western welfare framework, this approach reflects a non-Western, cosmologically grounded model of social care rooted in spiritual harmony, intergenerational responsibility, and ecological balance. In this manuscript, "non-Western" refers specifically to social care systems whose normative foundations derive from cosmologies, kinship-based ethics, and communal obligations rather than individualistic or bureaucratic rationalities—an explanation necessary to avoid unhelpful binaries. A final case from the Baduy Indigenous community in Banten demonstrates how local spirituality forms the backbone of socio-cultural resilience. A customary representative described their principles:

> "Our life follows pikukuh, our core principles, and sauyunan, living together in harmony. This is how we care for the elderly, resolve conflicts, and protect the

forest." (Interview with customary representative R4, Baduy Tengah, Banten, December 2023)

The Baduy do not use the term *"social work*"; however, their practices align with social work values of care, protection, and collective stewardship. Here, spirituality serves as a cultural system of regulation, resisting the pressures of modernization while maintaining identity and ecological sustainability.

Table 2. Spiritual Dimensions Evident in Community-Based Practices

Spiritual Dimension	**Manifestations in Practice**
Spiritual resilience	Rituals, prayers, and cosmological meanings that strengthen personal and collective endurance
Social justice orientation	Faith-driven collective action, community organising, initiatives addressing inequality
Communal cohesion	Shared worship, solidarity practices, and mutual support embedded as spiritual responsibilities

These dimensions were derived through thematic analysis of interview transcripts and fieldnotes. Codes related to resilience, morality, service, and communal belonging were clustered into broader categories and subsequently synthesized into the three spiritual dimensions presented in the table. The process was primarily inductive, though informed by sensitizing concepts from social work and spirituality scholarship.

It is worth considering whether the resilience and collective organizing observed across these cases could equally be explained by non-spiritual factors—such as pre-existing social cohesion, community-level social capital, or organizational structures that would sustain collective action independent of religious framing (Putnam, 2001). These factors are almost certainly present and interact with spiritual meaning-making rather than standing apart from it: the *pesantren*'s caregiving network, the Ecclesial Base Community's savings groups, and Baduy customary governance are simultaneously social infrastructures and spiritual practices. What distinguishes the spiritual account from a purely social-capital explanation, on the evidence of these narratives, is that participants themselves frame their motivation and legitimacy for acting in explicitly religious

or cosmological terms—as worship, dharma, or adat obligation—rather than in the language of mutual benefit or organizational interest. This does not rule out a social-capital contribution to the resilience observed, but it suggests that spirituality is not merely epiphenomenal to it: it supplies the normative vocabulary through which participants understand why the obligation to help exists and endures.

Overall, these narratives show that when spirituality is contextually and reflectively integrated—grounded in local cosmologies, community roles, and lived ethics—it operates as a transformative force that supports resilience, sustains community-led initiatives, and expands the moral imagination of social work beyond purely technical interventions. The cases demonstrate that spirituality informs not only motivation but also organizational forms, decision-making, and collective ethics, thereby offering substantive insights for a more contextually grounded and ethically rich social work practice in Indonesia.

Discussion

The renewed awareness of spirituality in contemporary social work reflects a notable paradigm shift towards holistic and context-based practice. In this paradigm, human beings are seen not only as psychosocial entities but also as spiritual beings whose lives are shaped by transcendental values, meaning-making processes, and existential relationships (Fook, 2022; Holloway & Moss, 2010; Jordan, 2000). Within this framework, spirituality functions not as an additional or optional layer but as an integral dimension that can influence recovery, empowerment, and social transformation.

Holistic social work emphasizes understanding the person within the broader social, cultural, and spiritual environment. In many non-Western contexts, experiences of suffering—such as poverty, displacement, and injustice—are often interpreted through a combination of material, symbolic, and spiritual meanings. Accordingly, technocratic interventions alone are insufficient; social workers must acknowledge the spiritual narratives, value systems, and existential contexts in which clients interpret their lived experiences. This approach strengthens

cultural relevance, promotes deeper engagement, and allows interventions to resonate with clients' lived worldviews (Edward et al., 2019b; R. R. Greene, 2017).

Integrating spirituality into holistic practice enables social workers to support clients whose coping processes include faith-based narratives, ritual participation, or meaning reconstruction grounded in local wisdom traditions. In indigenous or religious communities, for instance, healing processes often occur through rituals, communal prayers, or spiritual storytelling that affirms identity and restores emotional balance. In such contexts, the social worker's role is not to direct spiritual content but to act as a culturally sensitive facilitator who respects the client's belief system and supports the client's own meaning-making process.

The role of the social worker in facilitating a client's spiritual growth must be understood carefully. Rather than implying spiritual instruction or ideology, this facilitation refers to creating a professional space for clients to express and use their spiritual resources when they identify them as central to coping or recovery. In several interviews conducted in previous fieldwork (see Findings section), survivors of violence explained that personal prayer or meditation helped regulate emotions and restore psychological safety. In cases like these, social workers may acknowledge and accommodate such expressions as part of a client-centered recovery plan. This approach underscores that the initiative originates with the client, while the social worker safeguards ethical principles such as autonomy, inclusion, and respect for diversity.

One of the ongoing challenges in integrating spirituality into professional practice is maintaining a balance between professional ethics and clients' spiritual expressions. Although social work as an academic discipline is shaped by commitments to secularism, scientific rationality, and value neutrality, practical realities indicate that spirituality is deeply embedded in the lives of many clients and communities. For this reason, the integration of spirituality within social work must rest on key ethical principles: client autonomy, cultural humility, respect for diversity, and professional accountability.

To support this integration, reflective training for social workers is essential. Such training typically involves structured self-reflection, group discussions, and

supervised practice designed to help practitioners recognize their own values, biases, and assumptions. Reflective modules may include: (1) exploring personal beliefs and how these influence professional decision-making; (2) practicing culturally responsive communication with clients from diverse spiritual backgrounds; and (3) developing ethical skills for navigating spiritual expressions without coercion, proselytization, or value imposition. By cultivating reflective competence, practitioners become better equipped to accompany clients whose spiritual perspectives play a significant role in their healing and empowerment processes.

Integrating spirituality into social work practice has significant implications for social policy reform and for the design of professional education. A cross-sectoral approach is required to recognize the plurality of spiritual and religious values present in society and to accommodate them as legitimate sources of meaning and social support. These implications are particularly relevant in countries with strong religious and cultural traditions such as Indonesia. At present, social work curricula at both undergraduate and postgraduate levels tend to prioritize technical and psychosocial competencies, while spiritual dimensions—although central to how many clients understand hardship, healing, and social relations—are often treated as peripheral. A more holistic curriculum would position the understanding of clients' spirituality as an essential element of contextual and culturally grounded practice.

To achieve this, curricular development should include modules on spiritual ethics, interfaith literacy, value-based practice, and contextual social work methods (Edward et al., 2019b). These modules should be taught through interdisciplinary approaches involving religious studies, anthropology, psychology, and social policy. In addition, reflective training must be incorporated more systematically. Reflective practice in this context involves guided self-assessment, group dialogue, and supervised fieldwork designed to help social workers become aware of their own value positions, spiritual assumptions, and biases. Such training also equips practitioners with practical skills for responding ethically to clients' spiritual expressions without imposing personal beliefs or engaging in proselytization. Field placements in diverse faith-based or community

organizations can further enhance students' capacity to navigate spiritual diversity in real-world settings.

At the policy level, both national and local governments, as well as social service institutions, need to develop regulatory and organizational frameworks that recognize expressions of faith and spirituality as part of social life. This recognition does not imply promoting any particular religion; rather, it aims to ensure that the provision of social services reflects local cultural realities rather than relying solely on secular-technocratic models. Relevant policies may include legal recognition of faith-based social service organizations, funding for spiritual care programs in rehabilitation centers, and formal involvement of religious or customary leaders in community development planning. The provision of spiritual spaces in hospitals, care homes, correctional institutions, and rehabilitation centers demonstrates how policy can support clients' spiritual well-being in an inclusive and non-coercive manner.

In the Indonesian context, Pancasila and the national commitment to pluralism provide a normative basis to ensure that spiritual and religious values are not marginalized within public service systems. The state can work collaboratively with civil society organizations, religious institutions, and indigenous communities to strengthen social service delivery rooted in spiritual and cultural values. These partnerships can foster more sustainable and culturally meaningful empowerment programs. At the same time, civil society must ensure that the use of spirituality in social services does not become doctrinal or exclusive but instead serves as an ethical foundation that promotes liberation, humanization, and social justice.

Conclusion

This article has examined how spirituality functions as a meaningful, contextually grounded dimension of social work practice, particularly in culturally and religiously diverse settings such as Indonesia. Rather than treating spirituality as an abstract or sentimental construct, the analysis demonstrates that it functions as a lived moral resource that shapes coping strategies, social relationships, community obligations, and collective forms of care. The case-based narratives

illustrate how spiritual values—expressed through local traditions, religious practices, and communal ethics—inform social actions that promote dignity, resilience, and solidarity in the face of structural challenges. These findings affirm that spirituality, when understood contextually and engaged reflectively, can become a constructive force that complements rather than competes with professional knowledge and evidence-based practice.

These findings extend, rather than simply illustrate, the literature reviewed in the Introduction. Where Chickering et al. (2015) and Chopra (2022) documented spirituality's marginalization within secular professional paradigms mainly at the level of institutional discourse, the pesantren, church-based, Hindu-Balinese, and Baduy cases show what that marginalization obscures in practice: spirituality operating as the primary organizational and motivational logic of care work that would otherwise be classified, in a technocratic frame, as purely social-welfare activity. This corroborates Holloway and Moss's (2010) and Neal's (2012) argument that spirituality is best understood as socially situated and narratively constructed rather than as a private, internal disposition, while extending it beyond the workplace and clinical settings on which that literature largely focused into community-based and faith-institutional care. The cases also complicate a straightforward reading of Bernasconi (2012) and Howe et al. (2018) on relationship-based practice: where that literature treats relational depth as a professional skill to be cultivated, participants in these narratives describe relational obligation as already given by cosmology or doctrine, which suggests spiritual empowerment is not only a resource practitioners can draw on but a prior condition shaping why community members act at all.

The article also argues that integrating spirituality requires careful ethical consideration, methodological clarity, and institutional support. This includes recognizing the spiritual dimensions of clients' lives, equipping practitioners with reflective and culturally sensitive competencies, and designing social policies that acknowledge spiritual expression without privileging or imposing particular beliefs. Such integration does not entail replacing scientific approaches or secular frameworks but enriching them with a deeper understanding of meaning-

making, values, and human connectedness—dimensions that many clients identify as central to their lived experiences.

For educators, practitioners, and policymakers, the findings call for developing a spiritually inclusive approach to social work that accommodates diverse belief systems while upholding professional ethics, autonomy, and inclusivity. In contemporary societies marked by inequality, fragmentation, and cultural plurality, attending to spirituality is not a nostalgic return to the religious origins of social work but a strategic and humane response to the complexities of practice. By engaging spirituality critically and respectfully, social work can strengthen its commitment to social justice, cultural relevance, and the holistic well-being of individuals and communities.

Disclosure Statement

The author declares that there are no potential conflicts of interest related to the research, authorship, or publication of this article. This study was conducted independently, without financial support from any funding agency, governmental body, or commercial institution. All aspects of the research—including data collection, analysis, and interpretation—were carried out solely by the author. No external parties influenced the conceptual, methodological, or editorial decisions involved in the preparation of this manuscript.

References

Ajtai, G., Hegyi, N., Petruska, E., & Perczel Forintos, D. (2008). Hopelessness in patients presenting to their family physician. *Psychiatria Hungarica : A Magyar Pszichiátriai Társaság Tudományos Folyóirata*, *23*(1), 34–41. https://ojs.unm.ac.id/iap/article/viewFile/289/6

Ali, M. (2011). Muslim diversity: Islam and local tradition in Java and Sulawesi, Indonesia. *Indonesian Journal of Islam and Muslim Societies*, *1*(1), 1–35.

Ali, M. N. W. (2018). *Proyeksi politik Gafatar: studi tentang strategi politik Gafatar Surabaya dalam perspektif mantan anggota Gafatar*. UIN Sunan Ampel Surabaya.

Arrey, A. E., Bilsen, J., Lacor, P., & Deschepper, R. (2016). Spirituality/religiosity: A cultural and psychological resource among Sub-Saharan African migrant women with HIV/AIDS in Belgium. *PloS One*, *11*(7), e0159488.

Barrett, J. L. (2007). Cognitive science of religion: What is it and why is it? *Religion Compass*, *1*(6), 768–786.

Bauman, Z. (2000). *Sosyolojik düşünmek*.

Bernasconi, S. S. (2012). Social action, empowerment and social work-an integrative theoretical framework for social work and social work with groups. *Social Action in Group Work*, *October 2014*, 35–51. https://doi.org/10.4324/9780203057926

Berryman, A. A. (1987). *The theory and classification of outbreaks.*

Cesari, J. (2021). Political Islam: More than Islamism. In *Religions* (Vol. 12, Issue 5, p. 299). MDPI.

Chickering, A. W., Dalton, J. C., & Stamm, L. (2015). *Encouraging authenticity and spirituality in higher education*. John Wiley & Sons.

Cholida, N. D., & Faizah, M. G. (2024). The Role of Baitul Mal in Public Financial Management: A Historical and Contemporary Perspective: Peran Baitul Mal dalam Pengelolaan Keuangan Publik: Perspektif Historis dan Kontemporer. *Assets Journal: Journal of Economic and Business*, *2*(2), 27–39.

Chopra, M. R. M. (2022). *A Study of Religions*. Anuradha Prakashan.

Coates, J. (2005). The environmental crisis: Implications for social work. *Journal of Progessive Human Services*, *16*(1), 25–49.

Cummins, I. (2018). *Poverty, inequality and social work: The impact of neo-liberalism and austerity politics on welfare provision*. Policy Press.

Doležel, J. (2014). *Church Caritas ministry in the perspective of Caritas-theology and catholic social teaching*. Univerzita Palackého v Olomouci.

Dollahite, D. C. (1998). Fathering, faith, and spirituality. *The Journal of Men's Studies*, *7*(1), 3–15.

Durie, M. (2001). Cultural competence and medical practice in New Zealand. *Australian and New Zealand Boards and Council Conference*, *22*.

Edward, R., Furman, L. D., & Canda, H.-J. (2019a). *Spiritual diversity in social work practice: The heart of helping*. Oxford University Press.

Edward, R., Furman, L. D., & Canda, H.-J. (2019b). *Spiritual diversity in social work practice: The heart of helping*. Oxford University Press.

Edwards, G. (2011). Concepts of community: A framework for contextualizing distributed leadership. *International Journal of Management Reviews*, *13*(3), 301–312.

Ferguson, H. (2018). How social workers reflect in action and when and why they don't: The possibilities and limits to reflective practice in social work. *Social Work Education*, *37*(4), 415–427.

Ferreira, S. B. (2010). Eco-spiritual social work as a precondition for social development. *Ethics and Social Welfare*, *4*(1), 3–23.

Fook, J. (2022). *Social work: A critical approach to practice*.

Garfield, J. L. (2014). *Engaging Buddhism: Why it matters to philosophy*. Oxford University Press.

Gearon, L. (2014). The paradigms of contemporary religious education. *Journal for the Study of Religion*, *27*(1), 52–81.

Giddens, A., & Sutton, P. W. (2021). *Essential concepts in sociology*. John Wiley & Sons.

Greene, R. (2017). *Human behavior theory and social work practice*. Routledge.

Greene, R. R. (2017). Human behavior theory, person-in-environment, and social work method. In *Human behavior theory and social work practice* (pp. 1–26). Routledge.

Haq, F., & Wong, H. Y. (2010). Is spiritual tourism a new strategy for marketing Islam? *Journal of Islamic Marketing*.

Hart, K., Laville, J.-L., & Cattani, A. D. (2010). *The human economy*. Cambridge.

Holloway, M., & Moss, B. (2010). *Spirituality and social work*. Bloomsbury Publishing.

Howe, D., Kohli, R., Smith, M., Parkinson, C., McMahon, L., Solomon, R., Simmonds, J., Cooper, A., Dutton, J., & Fairtlough, A. (2018). *Relationship-based social work: Getting to the heart of practice*. Jessica Kingsley Publishers.

Ives, C. D., & Kidwell, J. (2019). Religion and social values for sustainability. *Sustainability Science*, *14*, 1355–1362.

Jordan, B. (2000). *Social Work and the Third Way: Tough love as social policy*.

Kibria, N., Purkayastha, B., Narayan, A., Khan, K., & Yousaf, F. N. (2021). Living religions across transnational spaces: experiences of South Asian American Hindu and Muslim women. *Contemporary South Asia*, *29*(2), 243–256.

Komarudin, K., Bukhori, B., Karim, A., Haqqi, M.F.H. and Yulikhah, S., 2022. Examining social support, spirituality, gratitude, and their associations with happiness through self-acceptance. Psikohumaniora: Jurnal Penelitian Psikologi, 7(2), pp.263-278.

Laksana, A. B. (2016). *Muslim and Catholic pilgrimage practices: Explorations through Java*. Routledge.

Lyons, M. (2020). *Third sector: The contribution of non-profit and cooperative enterprise in Australia*. Routledge.

Marks, L. D., & Dollahite, D. C. (2016). *Religion and families: An introduction*. Routledge.

McGovern, A. F. (2009). *Liberation theology and its critics: Toward an assessment*. Wipf and Stock Publishers.

Mujab, S. (2018). Javanese abangan world view and practices in Imogiri Cemetery Yogyakarta. *Asketik: Jurnal Agama Dan Perubahan Sosial*, *2*(1), 13–27.

Nadar, F. X. (2007). The prominent characteristics of Javanese culture and their reflections in language use. *Humaniora*, *19*(2), 168–174.

Nash, M., & Stewart, B. (2002). *Spirituality and social care: Contributing to personal and community well-being*. Jessica Kingsley Publishers.

Nasir, M. A. (2019). Revisiting the Javanese Muslim Slametan: Islam, local tradition, honor and symbolic communication. *Al-Jami'ah: Journal of Islamic Studies*, *57*(2), 329–358.

Neal, J. (2012). Faith and spirituality in the workplace: Emerging research and practice. *Handbook of Faith and Spirituality in the Workplace: Emerging Research and Practice*, 3–18.

O'leary, P., Tsui, M.-S., & Ruch, G. (2013). The boundaries of the social work relationship revisited: Towards a connected, inclusive and dynamic conceptualisation. *British Journal of Social Work*, *43*(1), 135–153.

Parau, C. E. (2018). *Transnational Networking and Elite Self-Empowerment. The Making of the Judiciary in Contemporary Europe and Beyond. Oxford University Press*.

Picard, M. (2011). Balinese religion in search of recognition: from Agama Hindu Bali to Agama Hindu (1945-1965). *Bijdragen Tot de Taal-, Land-En Volkenkunde/Journal of the Humanities and Social Sciences of Southeast Asia*, *167*(4), 482–510.

Picard, M., & Madinier, R. (2011). The Politics of Religion in Indonesia. *Syncretism, Orthodoxy, and Religious Contention in Java and Bali*, 117.

Pradana, M. Y. A., Wisadirana, D., & Hakim, M. L. (2023). Integration of Islamic Religious Values and Javanese Culture in the Development of Pilgrimage Tourism in Ngawonggo, Indonesia. *International Journal of Religious Tourism and Pilgrimage*, *11*(6), 132–141.

Pusparini, M. D., Herianingrum, S., Bahari, Z., & Furqani, H. (2024). Scrutinizing a frugal lifestyle in spiritual dimensions: an Islamic ethical consumption framework. *International Journal of Ethics and Systems*.

Putnam, R. (2001). Social capital: Measurement and consequences. *Canadian Journal of Policy Research*, *2*(1), 41–51.

Razak, S. H. A. (2020). Zakat and waqf as instrument of Islamic wealth in poverty alleviation and redistribution: Case of Malaysia. *International Journal of Sociology and Social Policy*, *40*(3/4), 249–266.

Santosa, I. B. (2021). *Spiritualisme Jawa: sejarah, laku, dan intisari ajaran*. Diva Press.

Sarkar, R., & Sarkar, A. (2016). Sacred slaughter: An analysis of historical, communal, and constitutional aspects of beef bans in India. *Politics, Religion & Ideology*, *17*(4), 329–351.

Simpson, J. M., Swinbank, A. M., Smail, I., Alexander, D. M., Brandt, W. N., Bertoldi, F., de Breuck, C., Chapman, S. C., Coppin, K. E. K., & da Cunha, E. (2014). An ALMA survey of submillimeter galaxies in the extended Chandra deep field south: the redshift distribution and evolution of submillimeter galaxies. *The Astrophysical Journal*, *788*(2), 125.

Spadola, E. (2013). *The calls of Islam: Sufis, Islamists, and mass mediation in urban Morocco*. Indiana University Press.

Spalek, B., & Imtoual, A. (2008). *Religion, spirituality and the social sciences: Challenging marginalisation*. Policy Press.

Specht, H., & Courtney, M. E. (1995). *Unfaithful angels: How social work has abandoned its mission*. Simon and Schuster.

Suadnyana, I. B. P. E. (2018). Kajian Nilai Pendidikan Agama Hindu Dalam Konsep Manyama Braya. *Pasupati*, *5*(1), 48–60.

Van Niekerk, B. (2018). Religion and spirituality: What are the fundamental differences? *HTS: Theological Studies*, *74*(3), 1–11.

Vigliotti, V., Taggart, T., Walker, M., Kusmastuti, S., & Ransome, Y. (2020). Religion, faith, and spirituality influences on HIV prevention activities: A scoping review. *PloS One*, *15*(6), e0234720.

Weiss-Gal, I. (2008). The person-in-environment approach: Professional ideology and practice of social workers in Israel. *Social Work*, *53*(1), 65–75.

Wibowo, A., Setyawati, A., Masyithoh, G., & Rahayu, E. S. (2021). Local wisdom in the preservation and diversification of medicinal plant use (A case study of the Lawu mountainside community on the island of Java, Indonesia). *IOP Conference Series: Earth and Environmental Science*, *905*(1), 012025.