* Corresponding Author

NEO-SUFISM AND SOCIAL WELFARE: THE PERSPECTIVE OF INDONESIAN MUSLIM SOCIAL WORKERS

Budi Rahman Hakim
**UIN Syarif Hidayatullah Jakarta, Indonesia**

Email: budi.rahman@uinjkat.ac.id

Abstract. *Neo-Sufism, as a revitalized form of classical Sufism, offers a profound ethical and spiritual foundation that significantly enriches social welfare practices in Indonesia. This study aims to construct a theoretical framework that integrates Neo-Sufi values—such as compassion, justice, and spiritual devotion—into Muslim social work practice. Employing a qualitative literature review method, data were collected from credible academic sources indexed by Scopus and Web of Science and analyzed using thematic analysis. The findings reveal that Neo-Sufism enhances social welfare practice by providing an ethical foundation, fostering community empowerment, strengthening personal resilience among social workers, and enriching social work education curricula. These results suggest that integrating Neo-Sufi values can significantly strengthen both the professionalism and spiritual development of Muslim social workers in Indonesia, while promoting a more holistic approach to community welfare.*

Keyword: *Neo-Sufism, Social Welfare, Muslim Social Work, Spiritual Ethics, Community Empowerment.*

Abstrak. *Neo-Sufisme, sebagai bentuk pembaruan dari tasawuf klasik, menawarkan fondasi etis dan spiritual yang kuat untuk memperkaya praktik kesejahteraan sosial di Indonesia. Artikel ini bertujuan membangun kerangka teoretis yang mengintegrasikan nilai-nilai Neo-Sufi, seperti kasih sayang, keadilan, dan pengabdian spiritual, ke dalam praktik pekerjaan sosial Muslim. Melalui metode tinjauan pustaka kualitatif, sumber-sumber ilmiah yang terindeks Scopus dan Web of Science dianalisis menggunakan pendekatan analisis tematik. Hasil penelitian menunjukkan bahwa Neo-Sufisme memperkuat praktik kesejahteraan sosial dengan menyediakan dasar etika, meningkatkan pemberdayaan komunitas, membangun ketahanan pribadi, dan memperkaya kurikulum pendidikan sosial. Temuan ini mengindikasikan bahwa integrasi nilai-nilai spiritual Neo-Sufi dapat memperkuat profesionalisme dan meningkatkan kualitas pelayanan pekerja sosial Muslim di Indonesia, sekaligus mendorong kesejahteraan holistik masyarakat.*

Keyword: *Neo-Sufisme, Kesejahteraan Sosial, Pekerja Sosial Muslim, Etika Spiritual, Pemberdayaan Komunitas.*
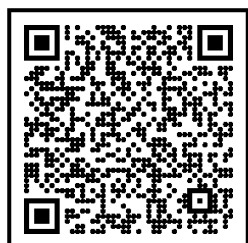
INTRODUCTION

Indonesia, as the country with the largest Muslim population in the world, faces increasingly complex social challenges stemming from globalization, urbanization, and shifting cultural values. This context underscores the urgency of establishing a foundation for social welfare that is grounded in spiritual and ethical values, particularly within the practice of Muslim social work. Psychological resilience has been shown to mediate the relationship between religiosity, social support, and self-efficacy, with positive implications for mental health and individuals' adaptive capacity in confronting social pressures (Bukhori et al., 2022). Therefore, the need to integrate a spiritual approach into social welfare practice has become increasingly urgent, considering that the prevailing adoption of Western secular models often does not align with the cultural and religious values of Indonesian Muslim communities. Within this framework, the integration of religious and spiritual dimensions—particularly through Neo-Sufi principles such as compassion, justice, and spiritual devotion—is essential to enhance the contextual relevance and effectiveness of social interventions in Indonesia. (Carrington, 2023).

The urgency to integrate spiritual and religious values into social welfare practice in Indonesia has become increasingly evident amid the complexities of contemporary social challenges. As a country with a Muslim-majority population, Indonesia requires a social welfare model that is not merely pragmatic but also rooted in moral and spiritual principles in every social intervention. Within Muslim communities, a deep understanding of Islamic principles enables social workers to design interventions that reflect values of justice, compassion, and social solidarity. Therefore, strategies that incorporate religious principles and local cultural contexts are believed to be more effective than secular models, which often overlook the spiritual dimension of society. The study by Apsari et al. (2024), reinforces this perspective by demonstrating that faith-based rehabilitation programs in Indonesia have successfully redirected addictive behaviors through the reinforcement of Islamic religious

practices. This approach not only strengthens community engagement but also promotes long-term behavioral change by internalizing spiritual values within the framework of social welfare. Thus, a holistic approach grounded in local values offers a more effective and sustainable solution to addressing social challenges.

Recent data reveal a growing disparity between secular approaches to social welfare and the needs of Indonesian society, which increasingly demand more humanistic intervention models rooted in spiritual values. Secular frameworks are often perceived as inadequate in addressing the emotional and spiritual dimensions that are integral to people's lives. In contrast, the integration of religious values into social welfare practice can offer deeper meaning, foster hope, and provide spiritual support—factors that play a critical role in driving positive and sustainable social transformation (Pentaris, 2023a). In line with this, Cole (2021a) emphasizes that strengthening the spiritual dimension in social work education plays a vital role in shaping ethical resilience and professional integrity among social workers, while also enhancing the overall quality of social services. The integration of spirituality not only reinforces moral resilience but also deepens the quality of interpersonal relationships and expands empathetic capacity in understanding clients' needs and social dynamics more comprehensively.

In Indonesia, Pentaris (2023) observe that Islamic values-based social welfare models—particularly those integrating Sufi principles—have yet to be systematically implemented, both in social work education curricula and in professional practice. Despite the predominantly Muslim population, the utilization of Sufism as a foundation for social work remains very limited, even though Sufi principles hold significant potential to enrich social approaches with a more holistic and spiritually grounded perspective. This condition highlights the urgent need to develop social work models rooted in local culture and religious values, including the active involvement of religious leaders as agents of

change in strengthening community solidarity and addressing social and economic barriers.

This gap underscores the importance of developing a new theoretical framework that integrates Islamic ethical and spiritual values—particularly through the lens of Neo-Sufism—into social work education and practice in Indonesia. As a revitalization of the Sufi tradition, Neo-Sufism offers a spiritual approach that goes beyond individual contemplation and emphasizes active engagement in promoting social transformation toward a more just society. Core values such as sincerity, compassion, justice, and service to others enrich the ethical foundation of social work by prioritizing moral and spiritual depth as a complement to technical competence. Through the internalization of these values, social workers are expected to more effectively address social challenges, provide meaningful services, strengthen community dynamics, and cultivate justice and compassion in social life (Pandya, 2018). The Neo-Sufi approach, which emphasizes the internalization of spiritual values in social action, offers a more humanistic foundation for social work practice, reinforces professional ethics, and supports the development of a more harmonious and just society (Hnatchuk et al., 2022).

While Neo-Sufism draws inspiration from classical Sufism, it differs significantly in its orientation toward social engagement. Classical Sufism often emphasizes esoteric practices and withdrawal from worldly affairs, whereas Neo-Sufism, especially in the Indonesian context, integrates spiritual refinement (*tazkiyah*) with active social transformation. This distinction is critical to clarify the theoretical foundation of this study, as it positions Neo-Sufism not merely as a spiritual retreat but as a dynamic model of ethical activism responsive to contemporary social realities. Although numerous studies have acknowledged the significant potential of Neo-Sufism in strengthening the ethical foundation and spiritual resilience of social workers, efforts to translate these principles into systematic operational guidelines for Muslim social workers remain highly limited. Several studies suggest that Neo-Sufism can contribute to enhancing moral resilience, fostering individual spirituality, and building strong social networks. However, the existing literature still reveals a considerable gap in the practical application of Neo-Sufi models within the field of social welfare (Hijazi, 2023). Although the conceptual foundations of Neo-Sufism have been extensively discussed, their implementation in the daily practice of social work remains scarce, thereby opening opportunities for the development of a more applicable theoretical framework while enriching academic discourse. Strengthening this theme is crucial for constructing a social work model that is not only responsive to the cultural and spiritual needs of Indonesian society, but also contributes to the promotion of religious moderation as an effective strategy for combating intolerance and fostering tolerance and respect for diverse beliefs (Pajarianto et al., 2023).

Faith-based social welfare models—particularly those grounded in Islamic values—are still evolving in a limited scope within Indonesia. The integration of Neo-Sufi principles such as compassion, justice, sincerity, and humility into social work practice has the potential to enrich ethical foundations, reinforce the pursuit of social justice, and enhance the effectiveness of social services by acknowledging the vital role of spirituality in interpersonal and community relationships, both at the micro and macro levels. These Sufi values not only deepen social workers' spiritual consciousness but also promote the formation of transformative relationships with clients and communities, while expanding the meaning of social practice toward greater spiritual depth (Hijazi, 2023).

Emphasizing the application of Sufi values in social work is essential for strengthening inclusive and respectful social relationships, which serve as a fundamental basis for building a harmonious society. Principles such as tasfiyah (purification of the heart) and tazkiyah (self-development) provide a framework for social workers to be more responsive to the emotional and psychological needs of clients. Recognizing the spiritual dimension in social practice creates space for a safer, more supportive, and open environment for individuals in need of services,

ultimately contributing to the improvement of social intervention quality. Additionally, Smith (2020) argues that an inclusive spiritual approach plays a significant role in supporting social recovery processes, particularly in coping with trauma and the challenges of daily life. By emphasizing values of compassion and universal justice, this approach fosters the development of peaceful and mutually supportive communities. Therefore, the integration of spiritual values through Sufi and Neo-Sufi principles in social work not only strengthens social resilience but also enhances practitioners' spiritual awareness and results in more holistic, transformative, and justice-based social services.

The application of Sufi principles in social welfare practice introduces a new approach that combines the fulfillment of both spiritual and material needs, thereby strengthening social resilience, enhancing community adaptability, and deepening the spiritual awareness of social workers. This integration supports transformative relationships with individuals and communities, while fostering more meaningful and effective social support (Rinkel et al., 2018a). In this context, Neo-Sufi values hold the potential to shape a holistic model of social service delivery, emphasizing transformative social justice rooted in spiritual awareness and Islamic ethics. Neo-Sufism unites spirituality with rational social activism, affirming that inner transformation must go hand-in-hand with active engagement in equitable, civil, and inclusive social change. Thus, individual spiritual development is positioned alongside a commitment to social justice, enriching the practice of Muslim social welfare in Indonesia (Rahim & Bachtiar, 2023).

In line with Culliford (2020), perspective, spirituality within the Neo-Sufi framework cultivates positive social behavior by instilling values of sincerity, empathy, and a commitment to justice, thereby encouraging the active participation of Muslims in social dynamics and community welfare efforts. From a Sufi standpoint, humility and compassion serve as the primary foundations of social action, fostering harmony and peace through the strengthening of empathy and prosocial behavior. Through the internalization of these

values in social welfare education and practice, Neo-Sufism contributes to bridging modern professionalism with Islamic ethical principles. This connection is crucial, as social work practice relies not only on technical skills but also on a strong moral and spiritual foundation. As emphasized by O'Leary & Tsui (2023), ethical commitment is an essential element in the delivery of social services that are just, compassionate, and centered on human dignity.

This study aims to develop a theoretical framework that integrates the ethical values of Neo-Sufism into the education and professional practice of social work in Indonesia, with the goal of enriching Muslim social welfare practices through an ethical-spiritual foundation that aligns with the local socio-cultural context. In line with Ross-Sheriff (2017) perspective, the integration of Islamic values into social work strengthens connections with local culture, fosters the development of a more inclusive and just society, and enhances the moral resilience of social workers in their ongoing pursuit of social justice.

Thus, this study not only contributes theoretically to the development of value-based social welfare knowledge but also offers practical guidance to strengthen the role of Muslim social workers in building a more just, empowered, and dignified society. This effort is especially relevant in addressing various social challenges in Indonesia—such as inequality, poverty, and discrimination—which require more humanistic intervention approaches grounded in inclusive social justice values.

METHOD

This study employs a qualitative approach using a literature review method, aiming to examine and analyze a wide range of scholarly sources related to the research topic. Data were collected from peer-reviewed journal articles, academic books, research reports, and publications by reputable institutions, with a primary focus on those indexed in international databases such as Scopus and Web of Science. These databases were prioritized due to their rigorous editorial standards, comprehensive indexing of high-impact scholarly work, and interdisciplinary coverage, which ensure the

credibility and academic quality of the selected literature. In addition to international indexing, the inclusion criteria also considered thematic relevance, publication within the last ten years, authorship by recognized experts, and applicability to the research domains of Neo-Sufism, social welfare, Muslim social work, and curriculum development in social work education. Seminal and foundational texts beyond the ten-year range were also included to provide theoretical depth and historical context.

This study applies thematic and content analysis techniques to identify, categorize, and synthesize key themes in the reviewed literature. Thematic analysis was carried out systematically in multiple stages to ensure transparency and reproducibility. First, a manual open coding process was used to identify initial themes and categories directly from the text. This was followed by axial coding, where connections between categories were established based on recurring patterns and conceptual relationships. Finally, selective coding was applied to integrate the categories into a coherent thematic framework aligned with the study's objectives. This structured approach follows the coding procedures recommended by Corbin & Strauss (1990) in grounded theory-based qualitative research. Throughout this process, a coding log was maintained to document coding decisions and theme development, enabling traceability and replication by future researchers.

To further ensure the validity and reliability of the analysis, data triangulation and peer debriefing techniques were employed. Data triangulation involved comparing insights across different types of sources (journals, books, reports) and disciplinary perspectives. Peer debriefing entailed regular discussions with two scholars in the fields of Islamic social welfare and Sufism, who critically evaluated the coding results, theme formulation, and interpretive conclusions. Theoretical triangulation was also applied by comparing emergent findings with diverse conceptual frameworks, including Islamic spirituality theory, value-based social work theory, and decolonial approaches in social education.

Additionally, an audit trail technique was used to strengthen the credibility of the qualitative process. This involved documenting the entire analytical procedure—including criteria for inclusion, coding steps, and thematic synthesis—to ensure methodological transparency and reduce researcher bias (Saul McLeod, 2024). These procedures collectively contributed to a rigorous qualitative validation process and helped minimize the risk of subjective interpretation. The strength of this literature review lies in its capacity to construct a comprehensive conceptual framework using existing scholarly data. However, limitations include restricted access to some paywalled journals and the contextual specificity of the findings to the Indonesian setting, which may limit broader generalizability. The lack of empirical testing of the theoretical framework also presents a limitation, which future studies may address through applied field research.

RESULT AND DISCUSSION

In comparison to secular approaches to social welfare—commonly applied in Western countries and typically focused on technical and legal aspects of addressing material poverty—Neo-Sufism offers an additional dimension of transcendental and integrative spiritual ethics. This perspective links spirituality with a lifestyle rooted in simplicity and generosity, contrasting with secular models that prioritize material concerns. By addressing spiritual poverty as a psychological issue, the Neo-Sufi approach demonstrates that spiritual sensitivity can enhance the effectiveness of social interventions in reducing poverty and inequality (Helminiak, 2020). This approach tends to rely on a pragmatic model oriented toward short-term outcomes, with the primary aim of mitigating the negative impacts of social inequality.

The Neo-Sufi model integrates both technical and spiritual approaches in social work (khidmah), making it more holistic and sustainable. In this context, social work is not merely viewed as a form of philanthropy but also as an act of worship that brings individuals closer to God, while simultaneously strengthening the spiritual dimension of social life and leadership.

The Neo-Sufi perspective emphasizes the importance of material assistance alongside inner transformation to reinforce moral and emotional resilience, distinguishing it from secular approaches that tend to focus primarily on meeting physical needs. In the context of addiction treatment, Islamic spirituality prioritizes self-discipline, community support, and personal growth through a holistic approach grounded in both spiritual and psychological values (Bensaid et al., 2021).

The Neo-Sufi approach enriches social work practice with values such as rahmah (compassion), ikhlas (sincerity), and tawadhu' (humility), which aim to shape individual character, strengthen social networks, and enhance quality of life and inner peace. These values serve as the foundation for compassion-based initiatives, introduce a robust ethical framework, and highlight the transformative potential of religious approaches within the context of community social life (Marsden, 2018). In this regard, the Neo-Sufi approach contributes to strengthening social resilience through teachings of patience (sabr), sincerity (ikhlas), and perseverance. Through a transformative model of social service, Sufi teachings such as takhalli (self-purification), tahalli (adornment with virtues), and tajalli (spiritual manifestation)—aligned with values like sabr, tawakkal (trust in God), shukr (gratitude), rida (contentment), ikhlas, and tawbah (repentance)—are expected to support individuals in facing life's challenges with greater spiritual resilience (Gumiandari et al., 2022).

For example, in the *Pesantren Tetirah Dzikir* model in Yogyakarta, dhikr-based rehabilitation is operationalized through daily communal remembrance, structured spiritual mentoring, and the integration of Sufi virtues into counseling strategies (Subandi et al., 2022). In addition, community-based empowerment initiatives led by Tarekat Qadiriyah wa Naqsyabandiyah in West Java incorporate khidmah (social service) as part of their volunteer training for flood-affected regions, aligning spiritual devotion with tangible social action. These practices exemplify how Neo-Sufi values are not only taught but embedded in daily operations, contributing to both individual healing and community resilience.

Although the Neo-Sufi approach offers a holistic solution in social work, it also faces criticism regarding the application of religious values in practice. The integration of spirituality must be carried out carefully and inclusively, prioritizing human rights, social justice, and cultural competence, while avoiding personal bias and ensuring that beliefs are not imposed on clients. (Holder, 2023a). As Dombo (2021) reminds us, the application of religious values in social work must be sensitive to the diversity of religions and beliefs present in modern society. It is therefore essential to ensure that such values do not marginalize or discriminate against particular groups. Challenges arise when religious convictions intersect with professional values, where inclusivity becomes a critical factor in ensuring fair treatment of every individual, regardless of their religious background, in addressing the complexities of a diverse society.

A similar view is expressed by Wang & Perlman (2021), who argue that while religious values can enrich the moral and ethical dimensions of social work, their application must be aligned with the fundamental principles of individual rights. Personal freedom and equality are foundational principles of modern social welfare that must not be overlooked. If religious values are implemented without regard for these principles, there is a risk of violating universal rights such as freedom of religion, privacy, and personal autonomy. Therefore, the integration of religious values into social work must be approached with care and sensitivity—not to infringe on individual freedoms, but to reinforce social work's core objective of upholding the dignity of every person.

Without the implementation of an inclusive approach grounded in human rights, the integration of religious values into social work risks producing social injustice and the marginalization of certain groups, whether based on race or religion. Therefore, social service providers must possess a comprehensive understanding of the unique challenges faced by these populations. By designing inclusive models that honor diversity, discrimination can be mitigated, thereby enabling the development

of more equitable and effective social services in support of a pluralistic society (Weng, 2017).

Spirituality-Based Community Empowerment

Within the framework of spirituality-based community empowerment, Neo-Sufism emerges as a response to the challenges of modernity, secularism, and colonialism by offering a revitalization of classical Sufi teachings through an adaptive approach that links individual spiritual development with collective social transformation. This movement integrates spiritual values with social action rooted in principles of justice and universal humanity, aiming to promote constructive social change (Abenante & Vicini, 2017). In Indonesia, Neo-Sufi practice has evolved by adapting Sufi values within a pluralistic society, emphasizing compassion, justice, and sincerity as the foundation of social empowerment. In addition to preserving spiritual heritage, the movement also plays an active role in addressing contemporary moral and ethical challenges, strengthening social solidarity, and building bridges across ethnic and religious groups to foster mutual harmony (Nasriandi et al., 2023).

In the Indonesian social landscape, Neo-Sufism emerges as a transformative force that actualizes Sufi teachings through various community-based empowerment programs. Unlike approaches that focus solely on material aspects, Neo-Sufism integrates spiritual dimensions with concrete actions in the fields of education, healthcare, and community economics. These programs do not merely provide basic services but also instill noble values such as compassion, social justice, and humility within community life. By embedding these values, Neo-Sufism strengthens social solidarity and promotes the creation of a more just, inclusive, and cohesive society. This approach is rooted in the concept of hybrid Sufism, which harmonizes vertical relationships with God and horizontal relationships with fellow human beings, thus supporting initiatives in economic empowerment, environmental conservation, and the reinforcement of social harmony. In the context of Indonesian society, where religiosity remains strong, spirituality-based empowerment serves as an effective strategy for linking material needs with moral aspirations while fostering sustainable social resilience (Suwito et al., 2022a).

The development of Neo-Sufism in Indonesia reflects a significant shift from an exclusive mystical orientation toward a more inclusive and responsive model of social spirituality. Today, Sufi communities are increasingly engaged in various social service activities and environmental advocacy, demonstrating their tangible commitment to social responsibility (Ahmad, 2019). This transformation not only enriches the role of Muslim communities in supporting sustainable social welfare efforts but also establishes a paradigm of social spirituality that is adaptive to the dynamics and challenges of contemporary society (Husain, 2017).

As part of their expanding social engagement, various Sufi organizations in Indonesia have become increasingly active in addressing issues such as injustice, poverty, and marginalization. Their initiatives extend beyond the provision of material assistance and focus on community empowerment and raising social awareness through the establishment of shelters, skills training programs, and education on social rights. This phenomenon underscores that the evolution of Neo-Sufism in Indonesia is moving toward concrete actions aimed at achieving comprehensive societal well-being. In this context, the role of faith-based organizations grounded in Islamic values—including Sufi tariqa communities—is especially vital in providing emotional support, strengthening social cohesion, and building networks of solidarity for the welfare of communities (Pentaris, 2023b).

Thus, the development of Neo-Sufism in Indonesia makes a significant contribution to strengthening individuals' spiritual dimensions while encouraging active engagement in social activities grounded in justice. This approach integrates spiritual principles within a social context, reinforces community resilience, and supports the realization of more just and sustainable social development. The noble Islamic values embraced by this movement

serve as both a moral foundation and a source of motivation for individuals and communities to take an active role in constructive social change. Furthermore, the evolution of Neo-Sufism demonstrates its capacity to unify spirituality and social activism within a framework that is inclusive, justice-oriented, and sustainability-focused (Mangunjaya, 2021).

Despite the strong theoretical framework developed in this study, further empirical validation is necessary to substantiate the applicability of Neo-Sufi values in the field. Future research could explore real-world case studies of faith-based rehabilitation centers, such as *Pesantren Tetirah Dzikir* or TQN-based community programs, to illustrate how Neo-Sufi spirituality is implemented in actual social work interventions and community empowerment. These empirical insights would provide practical grounding for the proposed model and enhance its relevance to practitioners.

Strengthening the Personal Resilience of Social Workers

Over time, the Neo-Sufi movement in Indonesia has evolved into a significant force in strengthening the personal resilience of social workers. Contemporary Sufi leaders and kyai are not only engaged in spiritual practices but also actively contribute to enhancing the mental, emotional, and spiritual resilience of social workers through programs that integrate spiritual values into social empowerment. By instilling values such as sabr (patience), tawakkul (complete trust in God), and ridha (acceptance of divine destiny), they assist social workers in facing the demanding challenges of their profession, such as emotional pressure, encounters with injustice, and the moral burden of supporting clients. Moreover, these Sufi principles encourage social workers to remain committed to social goals despite setbacks or resistance. The integration of these spiritual principles also facilitates the achievement of balance between the spiritual and material dimensions of social workers' lives, ultimately contributing to enhanced social welfare and personal resilience. (Suwito et al., 2022b).

In addition, spiritual practices such as communal dhikr (remembrance of God) and majelis taklim (religious study gatherings) play a vital role in strengthening the personal resilience of social workers and fostering social solidarity within the community. Mass dhikr not only deepens individuals' spiritual connection with God but also reinforces emotional bonds among community members. Sufi majelis taklim, on the other hand, serve as platforms for building social networks amid societal diversity. These collective spiritual activities naturally cultivate a sense of togetherness, strengthen solidarity, and deepen the emotional and spiritual relationships between social workers and the communities they serve. Through shared rituals and regular gatherings, social cohesion is reinforced, while religious identity and collective spirit are nurtured (Crace, 2022; Power, 2018).

Thus, the Neo-Sufi movement demonstrates that spirituality is not limited to personal or esoteric dimensions but can also be manifested in tangible contributions to strengthening the personal resilience of social workers and promoting broader social welfare. Through institutions and social initiatives managed by Sufi communities, the noble values of Sufism have been successfully applied in a social context, yielding positive impacts on the development of a more inclusive, just, and sustainable society.

Spirituality-based community development models encourage grassroots participation, reinforce social relationships, and strengthen solidarity among community members. By integrating spiritual values into social empowerment strategies, this approach has proven effective in reducing social tensions stemming from religious and cultural differences, while simultaneously enhancing social cohesion, harmony, and supporting more sustainable practices in social empowerment. Bragger et al. (2021) assert that empowerment models grounded in spiritual values—particularly those derived from the Sufi tradition—can strengthen unity among individuals from diverse backgrounds through the principles of compassion, tolerance, and self-sacrifice. This approach highlights the vital role of spirituality in harmonizing intergroup relations within pluralistic societies. With balanced development

across various sectors, Sufi values serve as a foundation for fostering acceptance of diversity, reinforcing social relationships, and promoting harmony and mutual respect.

In addition, Sufi spiritual practices—through contemplative activities such as dhikr (remembrance), meditation, and muhasabah (self-reflection)—play a crucial role in strengthening the psychological resilience of social workers in dealing with stress and emotional challenges arising from workload and client interactions. In Sufi-based rehabilitation centers such as Pesantren Tetirah Dhikr, dhikr has been shown to be effective in enhancing mental health, purifying the soul, and cultivating emotional resilience among social workers (Subandi et al., 2022). Another study published in the journal PLOS ONE also indicates that contemplative practices such as dhikr, meditation, and muhasabah can help social workers reduce levels of stress and anxiety, while simultaneously enhancing their spiritual and psychological well-being. Through deep self-reflection, social workers are able to find inner peace and gain new perspectives, which better equip them to face the complexities of professional life and maintain long-term mental resilience (Leung & Pong, 2021).

Psychological resilience developed through spiritual practice not only provides inner peace for social workers but also enhances their adaptability to the dynamics of ongoing social change. With strong emotional and spiritual resilience, social workers become more capable of facing life's challenges—both on a personal level and in their social interactions with clients and the broader community. In the long term, this spirituality-based approach not only supports social workers in overcoming difficulties but also strengthens collective social resilience within the wider community, fostering greater solidarity and social cohesion.

Revitalizing Spirituality-Based Social Work Education Curriculum

The revitalization of a spirituality-based social work education curriculum in Indonesia is gaining increased attention, although it still faces cultural and structural challenges. The incorporation of Neo-Sufi values into social work education for Muslim communities can offer positive contributions, despite obstacles stemming from the dominance of secular approaches within existing curricula (Nowakowski-Sims & Kumar, 2020a). Neo-Sufism, by integrating spirituality and social activism, provides an ethical framework well-suited to social work education in Indonesia. Its emphasis on compassion, justice, and humility helps shape ethical and spiritual resilience, while reinforcing the value of compassion within the curriculum. This approach aims to cultivate empathy among students and support them in advocating for social justice more effectively (Cho & Kim, 2022).

Several Islamic universities in Indonesia have developed curricula that integrate professional skills with the spiritual values of tasawuf and Qur'anic teachings. Through courses such as Islamic ethics and spiritual counseling, these programs aim to produce Muslim social workers who are not only technically competent but also morally grounded and capable of harmonizing professional expertise with Islamic values in practice (Pallathadka et al., 2023). This initiative focuses on shaping more holistic social workers who understand spiritual values within a social context and are able to apply those values in community service.

These efforts align with a growing global movement that recognizes the importance of the spiritual dimension in social work education. The decolonization of social work education includes acknowledging the contribution of spiritual values to professional practice. This approach emphasizes the significant role of religious dimensions in shaping professional identity and practice. Marshall argues that decolonization is not merely about dismantling secular dominance, but also about recognizing the role of spirituality and religious values in developing social professionalism—thereby challenging the prevailing secular perspectives in social work curricula (Gearon et al., 2021).

This perspective is further supported by Rinkel et al. (2018b), who assert that integrating spiritual values into social work education can

enrich practitioners' experiences, enabling them to provide more holistic and human-centered services. A spirituality-focused approach allows social workers to gain deeper insights into human experiences while offering services that are more sensitive to individuals' social and cultural contexts. Moreover, this spiritual integration strengthens social workers' capacity to address moral and ethical challenges, enhances their ability to design more inclusive and just solutions, enriches their professional experience, and improves their effectiveness in serving diverse communities.

The application of Neo-Sufi values in Indonesia's social work education curriculum holds the potential to enhance professional quality and foster social workers with integrity, sensitivity to social conditions, and strong spiritual resilience in facing contemporary challenges. The integration of Neo-Sufi principles into social work education is expected to produce practitioners who are not only technically proficient but also deeply internalize values such as compassion, justice, and humility. This aims to create more holistic and empathetic services that unify spirituality with professional skills (Cole, 2021b). Therefore, social work education grounded in Neo-Sufi values can play a vital role in strengthening the spiritual resilience of social workers, which in turn will improve their effectiveness and positive impact.

Neo-Sufi Spirituality as an Ethical Foundation in Social Welfare Practice

The findings of this study reveal that Neo-Sufism provides a significant ethical and spiritual foundation for Muslim social welfare practice in Indonesia, particularly through the reinforcement of values such as compassion, justice, and sincerity (Mubarok, 2022). Within this framework, spirituality in Neo-Sufism is not merely understood as a personal and internal experience but also serves as a driving force for broader social engagement. Accordingly, Neo-Sufism forges a strong link between individual spiritual growth and involvement in public service, positioning social workers as agents of change who attend to both the material and spiritual well-being of society. This role is especially evident in the fields of health and social services, where social workers not only address clients' physical needs but also contribute to their recovery and the strengthening of their spiritual dimension (Swift, 2022).

The concept of spirituality-based welfare offered by Neo-Sufism presents an alternative to secular approaches that often overlook moral dimensions and the meaning of life, relying excessively on technocratic solutions. Spirituality from this perspective emphasizes the internalization of ethical values that guide individual behavior in the pursuit of more holistic social welfare (Astley, 2022). By referring to the core principles of Neo-Sufism, social welfare is not merely viewed as the fulfillment of material needs, but also as a pathway to drawing closer to God and attaining inner peace. This understanding ultimately contributes to improving quality of life, enhancing spiritual well-being, and deepening the transcendent relationship between the individual and the Divine (Aini et al., 2023).

The integration of Neo-Sufi values into social welfare practice aligns closely with the principles of trauma-informed care, which emphasize the creation of emotional safety, the strengthening of empathy, and the empowerment of individuals. This approach resonates with the values of rahmah (compassion) and 'adl (justice) in the Sufi tradition, which form the foundation for responding to clients' emotional and psychological needs in a holistic manner. Spirituality serves as a protective factor in trauma recovery and in fostering community resilience—highly relevant to the context of social services in Indonesia—and encourages synergy between religious psychology and the social sciences. Furthermore, the Neo-Sufi approach to spirituality also underscores the importance of self-reflection for social workers, thereby reinforcing relational ethics and enriching the development of sustainability-based empowerment theory.

Self-Reflection, Humanization, and Relational Ethics in Social Work

The spirituality-based approach in Neo-Sufism promotes reflective practice in social work, requiring practitioners to evaluate personal biases, enhance sensitivity to clients

lived experiences, and build empathetic relationships that uphold human dignity. This approach deepens relational ethics by linking professional values with transcendent motivations, while also enriching the development of sustainable social empowerment theory in the context of increasingly complex social dynamics (Holder, 2023b). Thus, Neo-Sufism contributes not only to strengthening the emotional and spiritual resilience of social workers but also to broadening the orientation of social services toward sustainable community development. This approach emphasizes value-based empowerment by integrating individual and collective transformation in response to contemporary social challenges.

This interpretation reinforces the notion that integrating Neo-Sufi values into social work education and practice not only enriches the professional dimension but also deepens social workers' ethical commitment to social justice. Strengthening the spiritual dimension offers a broader perspective on the meaning of life and interpersonal relationships, ultimately enhancing social workers' effectiveness in addressing social challenges and understanding clients' issues more comprehensively (Nowakowski-Sims & Kumar, 2020b). These findings support the theory of spirituality integration in social practice proposed by Rush et al. (2023), which emphasizes that philosophical and spiritual worldviews can enhance personal resilience, deepen empathy, and strengthen the intrinsic motivation of social workers, while also bringing a more transcendent sense of meaning to social service.

This approach also aligns with the findings of Mejía (2023), which emphasize the importance of humanization in education through the reinforcement of ethical and spiritual values. Education oriented toward moral and spiritual development is believed to foster individuals with a deep connection to humanistic values, positively influencing various forms of social practice, including in the field of social work. In this context, the application of Neo-Sufi principles in social work in Indonesia not only enriches the professional dimension but

also promotes the formation of social workers committed to the principles of social justice and holistic community welfare.

The Neo-Sufi framework enriches empowerment theory in social welfare by incorporating a spiritual dimension that integrates the strengthening of both moral and spiritual capacities within communities. In the practice of public health promotion, empowerment is often narrowly interpreted without including spiritual aspects, even though this element is comprehensively articulated within the principles of Neo-Sufism (Kruahong et al., 2023). This approach emphasizes that the empowerment of individuals and communities should holistically encompass physical, economic, ethical, and spiritual dimensions in order to strengthen their resilience in facing life's various challenges. Based on a literature analysis, four main themes were identified: ethical-spiritual foundations, community empowerment, curriculum integration, and the strengthening of personal resilience—all of which are interconnected and mutually reinforcing. Community empowerment becomes more meaningful when rooted in spiritual-ethical principles such as compassion, justice, and humility, which are central to Neo-Sufi teachings. Moreover, spiritual values have been shown to play a vital role in enhancing resilience, particularly among older adults, by demonstrating that compassion and moral commitment can significantly improve their well-being and endurance (Manning et al., 2019).

The synergy between the spiritual dimension and empowerment in the Neo-Sufi approach demonstrates that the success of social interventions greatly depends on the effective integration of spiritual value internalization, ethics-based education, and community practice. A curriculum that incorporates Neo-Sufi principles not only equips social workers with technical skills but also cultivates individuals with strong moral and spiritual resilience. This approach contributes significantly to post-disaster community recovery by fostering a sense of ownership, hope, and reinforcing values of compassion, which facilitate healing and collective adaptation

(Lalani et al., 2021). These findings affirm that Neo-Sufism serves not only as a source of ethical values but also as a holistic conceptual framework for promoting sustainable social transformation.

Transforming Education and the Epistemological Challenges of Integrating Neo-Sufism

Several Islamic universities, such as UIN and IAIN, have begun integrating aspects of spirituality into social welfare curricula by linking Islamic values and Sufi traditions with modern social science approaches. Although challenges remain in aligning Islamic values with global professional standards that tend to be secular, these efforts demonstrate great potential to enhance curriculum relevance and to create a balance between spiritual and physical needs in professional practice (Adawiyah & Pramuka, 2017). A number of higher education institutions have also made efforts to incorporate spiritual values—particularly those rooted in the tasawuf tradition—into both the theoretical and practical teaching of social work. This institutional support presents a strategic opportunity for expanding Neo-Sufism, which has previously been more prominent in community contexts, into the academic sphere and shaping public policy directions.

Nevertheless, one of the interesting dynamics in this integration process is the emergence of a paradox between the traditional perception of Sufism as a passive doctrine and the reality that Neo-Sufism is actively engaged in promoting social empowerment. This phenomenon is reflected in the work of Cemalnur Sargut in Turkey, which illustrates the dynamic interaction between spirituality and social activism in the context of modernity (Thaver, 2022). This contradiction has become an important theme in contemporary academic discourse, as Neo-Sufism has proven capable of inspiring social action oriented toward justice, the empowerment of marginalized groups, and the preservation of humanistic values amid the challenges of the modern world.

The integration of Sufi values into formal education and social work curricula in Indonesia still faces certain challenges and resistance. Some academics have expressed concerns that incorporating spirituality may compromise scientific objectivity and create tension with the dominant positivist epistemological framework, thereby generating a clash between conventional academic approaches and culturally contextualized social practices (Dombo, 2022). Although some argue that the inclusion of spiritual elements in social work education may undermine scientific credibility, the Neo-Sufi approach is increasingly seen as enhancing the effectiveness of social interventions while respecting the plurality of beliefs. The adaptation of these values requires strong cultural competence and interdisciplinary communication skills to ensure that the integration of spirituality is conducted in a sensitive and relevant manner. This approach also contributes to improving service quality—particularly in areas such as mental health for underrepresented groups—without neglecting the principles of empirical evidence (Hodge, 2019).

Limitations and Implementation Challenges

While this study offers a comprehensive conceptual framework, several limitations must be acknowledged. First, the analysis relies primarily on secondary data, which limits its empirical grounding. The absence of field-based case studies makes it difficult to assess how Neo-Sufi values are operationalized in specific social work settings.

Moreover, the implementation of Neo-Sufi principles in social work practice and education may face resistance, particularly in institutions where secular paradigms dominate. Some educators and policymakers may view spirituality as incompatible with professional social work standards rooted in scientific objectivity. This epistemological tension presents a challenge in integrating spiritual values into mainstream curricula and policy frameworks. Institutional inertia, lack of training in spiritual pedagogy, and potential misperceptions of Sufism as esoteric or apolitical may also hinder wider adoption.

Finally, the Indonesian context presents unique socio-cultural conditions that may not be generalizable to other Muslim-majority countries. Future studies should thus investigate how Neo-Sufi principles are interpreted and adapted in diverse cultural settings through comparative and participatory field research.

CONCLUSION

This study demonstrates that Neo-Sufism offers a strong ethical and spiritual foundation for the development of Muslim social welfare practice in Indonesia. In the field of social work, the application of Neo-Sufi principles not only enriches the technical and methodological aspects but also deepens the spiritual dimension that reinforces humanistic values. Values such as *rahmah* (compassion), *'adl* (justice), *ikhlas* (sincerity), and *khidmah* (social service) serve as core pillars in building social relationships, enhancing not only the dedication of social workers but also strengthening their emotional resilience in facing field challenges. These values also enhance cultural relevance in social services, given the significant influence of religion and tradition in the lives of Indonesian communities.

The key findings of this study reveal that the integration of Neo-Sufi values into social work practice not only increases the personal motivation of social workers but also contributes to spirituality-based community empowerment. By incorporating a transcendental dimension into Islamic social work education curricula, Neo-Sufi values help foster the emotional resilience of social workers and enrich the quality of welfare in the communities they serve. These findings carry important implications for the development of contextualized social work curricula that are aligned with spiritual values and cultural realities, particularly in Muslim-majority societies. Policy-makers in education and social welfare sectors may consider formal inclusion of Neo-Sufi principles as part of character-building frameworks for social work training, from vocational to university-level programs.

However, this study has limitations, particularly because it relies solely on secondary data and focuses on the Indonesian context, making its findings less generalizable to other Muslim communities. Therefore, future research is needed to validate this Neo-Sufi framework through empirical studies, including participatory fieldwork and impact assessments across diverse cultural contexts. Comparative studies among Muslim-majority countries—such as Malaysia, Turkey, and Morocco—would not only enrich understanding of how Neo-Sufi values are applied in different social welfare systems but also identify best practices, structural challenges, and opportunities for innovation.

Additionally, further research could examine the integration of Neo-Sufi principles into formal educational policy, exploring their relevance in shaping emotionally resilient and ethically grounded social work professionals. This would pave the way for the development of a holistic and spiritually anchored model of Muslim social work education that is both globally informed and locally embedded.

REFERENCE

Abenante, P., & Vicini, F. (2017). *Interiority unbound: Sufi and modern articulations of the self. Culture and Religion, 18*(2), 57–71. https://doi.org/10.1080/14755610.2017.1326689

Adawiyah, W. R., & Pramuka, B. A. (2017). *Scaling the notion of Islamic spirituality in the workplace. Journal of Management Development, 36*(7), 877–898. https://doi.org/10.1108/JMD-11-2014-0153

Ahmad, M. (2019). *Three Sufi Communities Guarding the Earth: A Case Study of Mitigation and Adaptation to Climate Change in Indonesia. Al-Jami'ah: Journal of Islamic Studies, 57*(2), 359–396. https://doi.org/10.14421/ajis.2019.572.359-396

Aini, Q., Talib, S. G., Alghazali, T., Hussein Ali, M., Sahi, Z. T., Kumar, T., Muda, I., Ramírez-Coronel, A. A., & Sunarsi, D. (2023). *Spiritual intelligence, spiritual health and occupational stress in Islamic organisations. HTS Teologiese Studies / Theological*

Studies, *79*(1). https://doi.org/10.4102/hts.v79i1.8228

Apsari, N. C., Taftazani, B. M., & Santoso, M. B. (2024). *Faith-based rehabilitation for drug abuse in Indonesia: A spiritual approach of social work. International Social Work, 67*(2), 334–345. https://doi.org/10.1177/0020872823116 5637

Astley, J. (2022). *Spirituality and wellbeing: interdisciplinary approaches to the study of religious experience and health. Rural Theology, 20*(2), 135–136. https://doi.org/10.1080/14704994.2022. 2102227

Bensaid, B., Machouche, S. B. T., & Tekke, M. (2021). *An Islamic Spiritual Alternative to Addiction Treatment and Recovery. Al-Jami'ah: Journal of Islamic Studies, 59*(1), 127–162. https://doi.org/10.14421/ajis.2021.591.1 27-162

Bragger, J. D., Alonso, N. A., D'Ambrosio, K., & Williams, N. (2021). *Developing Leaders to Serve and Servants to Lead. Human Resource Development Review, 20*(1), 9–45. https://doi.org/10.1177/1534484320981 198

Bukhori, B., Ma'arif, S., Panatik, S. A. binti, Siaputra, I. B., & Afghani, A. A. Al. (2022). *Study on Muslim University Students in Indonesia: The Mediating Role of Resilience in the Effects of Religiousity, Social Support, Self-Efficacy on Subjective Well-being. Islamic Guidance and Counseling Journal, 5*(2), 152–171. https://doi.org/10.25217/igcj.v5i2.2972

Carrington, A. (2023). *Embedding spirituality and religion in social work practice: A socially just approach*, by Fiona Gardner. *Journal for the Study of Spirituality, 13*(1), 87–88. https://doi.org/10.1080/20440243.2023. 2187961

Cho, J., & Kim, J.-H. (2022). *Compassionate anger as a mobilizer for social justice: feelings application in curriculum design. Journal of Curriculum Studies, 54*(4), 466–485. https://doi.org/10.1080/00220272.2021. 2009578

Cole, H. L. (2021a). *Intersecting Social Work Practice, Education, and Spirituality: A Conceptual Model. Journal of Religion & Spirituality in Social Work: Social Thought, 40*(1), 68–91. https://doi.org/10.1080/15426432.2020. 1831420

Cole, H. L. (2021b). *Intersecting Social Work Practice, Education, and Spirituality: A Conceptual Model. Journal of Religion & Spirituality in Social Work: Social Thought, 40*(1), 68–91. https://doi.org/10.1080/15426432.2020. 1831420

Corbin, J., & Strauss, A. (1990). *Grounded Theory Research: Procedures, Canons and Evaluative Criteria. Zeitschrift Für Soziologie, 19*(6), 418–427. https://doi.org/10.1515/zfsoz-1990-0602

Crace, B. D. (2022). *Review: Studying Lived Religion: Contexts and Practices*, by Nancy Tatom Ammerman. *Nova Religio, 26*(2), 94–96. https://doi.org/10.1525/nr.2022.26.2.94

Culliford, L. (2020). *Routledge international handbook of spirituality in society and the professions. Journal for the Study of Spirituality, 10*(1), 104–107. https://doi.org/10.1080/20440243.2020. 1729045

Dombo, E. A. (2021). *Social work & religion: "problems and possibilities" in 2021. Journal of Religion & Spirituality in Social Work: Social Thought, 40*(3), 237–238. https://doi.org/10.1080/15426432.2021. 1950384

Dombo, E. A. (2022). *Building evidence regarding the effectiveness of spiritually integrated therapies in social work practice. Journal of Religion & Spirituality in Social Work: Social Thought, 41*(4), 331–332. https://doi.org/10.1080/15426432.2022. 2135483

Gearon, L., Kuusisto, A., Matemba, Y., Benjamin, S., Preez, P. Du, Koirikivi, P., & Simmonds, S. (2021). *Decolonising the religious education curriculum. British Journal of Religious Education, 43*(1), 1–8. https://doi.org/10.1080/01416200.2020. 1819734

Gumiandari, S., Madjid, Abd., Nafi'a, I., Safii, S., & Hidayat, A. (2022). *Islamic Resilience as Spiritual and Psychological Coping Strategies for Muslims during COVID-19 Pandemic. Jurnal Akidah & Pemikiran Islam*, 313–348. https://doi.org/10.22452/afkar.sp2022.no1.10

Helminiak, D. A. (2020). *Material and Spiritual Poverty: A Postmodern Psychological Perspective on a Perennial Problem. Journal of Religion and Health, 59*(3), 1458–1480. https://doi.org/10.1007/s10943-019-00873-z

Hijazi, H. H. (2023). *Exploring Islamic social work: Between community and the common good*, by Schmid, H. & Sheikhzadegan, A. *Journal of Religion & Spirituality in Social Work: Social Thought, 42*(3), 389–390. https://doi.org/10.1080/15426432.2022.2164123

Hnatchuk, O., Shestakova, K., & Yaremchuk, S. (2022). *Use of principles of humanism in social work. Social Work and Education, 9*(2), 188–196. https://doi.org/10.25128/2520-6230.22.2.1

Hodge, D. R. (2019). *Increasing spiritual diversity in social work discourse: a scientific avenue toward more effective mental health service provision. Social Work Education, 38*(6), 753–765. https://doi.org/10.1080/02615479.2018.1557630

Holder, A. (2023a). *The insurmountable darkness of love: Mysticism, loss, and the common life*, by Douglas E. Christie. *Journal for the Study of Spirituality, 13*(1), 88–90. https://doi.org/10.1080/20440243.2023.2187962

Holder, A. (2023b). *The insurmountable darkness of love: Mysticism, loss, and the common life*, by Douglas E. Christie. *Journal for the Study of Spirituality, 13*(1), 88–90. https://doi.org/10.1080/20440243.2023.2187962

Husain, A. (2017). *Islam in the 21st century: Challenges and opportunities for social work with Muslims. Journal of Religion & Spirituality in Social Work: Social Thought, 36*(1–2), 1–5. https://doi.org/10.1080/15426432.2017.1324699

Kruahong, S., Tankumpuan, T., Kelly, K., Davidson, P. M., & Kuntajak, P. (2023). *Community empowerment: A concept analysis. Journal of Advanced Nursing, 79*(8), 2845–2859. https://doi.org/10.1111/jan.15613

Leung, C. H., & Pong, H. K. (2021). *Cross-sectional study of the relationship between the spiritual wellbeing and psychological health among university students. PLOS ONE, 16*(4), e0249702. https://doi.org/10.1371/journal.pone.0249702

Mangunjaya, F. M. (2021). *Bernard T. Adeney-Risakotta, Living in a Sacred Cosmos: Indonesia and the Future of Islam. Journal for the Study of Religion, Nature and Culture, 15*(3), 416–417. https://doi.org/10.1558/jsrnc.44275

Manning, L., Ferris, M., Narvaez Rosario, C., Prues, M., & Bouchard, L. (2019). *Spiritual resilience: Understanding the protection and promotion of well-being in the later life. Journal of Religion, Spirituality & Aging, 31*(2), 168–186. https://doi.org/10.1080/15528030.2018.1532859

Marsden, L. (2018). *The Golden Rule: Interfaith Peacemaking and the Charter for Compassion. The Review of Faith & International Affairs, 16*(3), 61–75. https://doi.org/10.1080/15570274.2018.1509286

McEntee, R. (2017). *The Religious Quest as Transformative Journey: Interspiritual Religious Belonging and The Problem of Religious Depth. Open Theology, 3*(1), 613–629. https://doi.org/10.1515/opth-2017-0048

Mejía, A. (2023). *Moral education, emotions, and social practices. Journal of Philosophy of Education, 57*(1), 323–336. https://doi.org/10.1093/jopedu/qhad018

Mubarok, F. (2022). *Konsep Neo Sufisme dalam Pengembangan Moderasi Beragama di Indonesia. Iktisyaf: Jurnal Ilmu Dakwah dan*

Tasawuf, *4*(1), 01–20. https://doi.org/10.53401/iktsf.v4i1.73

Nasriandi, N., Pajarianto, H., & Makmur, M. (2023). *ONE WORLD, MANY RELIGIONS: The local wisdom value and social religious organizations in strengthening tolerance. Al-Qalam,* *29*(1), 112. https://doi.org/10.31969/alq.v29i1.1224

Nowakowski-Sims, E., & Kumar, J. (2020a). *Soul work in social work. Journal of Religion & Spirituality in Social Work: Social Thought,* *39*(2), 188–203. https://doi.org/10.1080/15426432.2019.1706694

Nowakowski-Sims, E., & Kumar, J. (2020b). *Soul work in social work. Journal of Religion & Spirituality in Social Work: Social Thought,* *39*(2), 188–203. https://doi.org/10.1080/15426432.2019.1706694

O'Leary, P., & Tsui, M. (2023). *Disrupting social work ethics. International Social Work,* *66*(3), 633–635. https://doi.org/10.1177/00208728231170078

Pajarianto, H., Pribadi, I., & Galugu, N. S. (2023). *Youth religious moderation model and tolerance strengthening through intellectual humility. HTS Teologiese Studies / Theological Studies,* *79*(1). https://doi.org/10.4102/hts.v79i1.8196

Pallathadka, H., Al-Hawary, S. I. S., Muda, I., Surahman, S. H., Al-Salami, A. A. A., & Nasimova, Z. (2023). *The study of Islamic teachings in education: With an emphasis on behavioural gentleness. HTS Teologiese Studies / Theological Studies, 79*(1). https://doi.org/10.4102/hts.v79i1.8193

Pandya, S. P. (2018). *Students' views on expanding contours of social work practice through spirituality. Journal of Religion & Spirituality in Social Work: Social Thought, 37*(3), 302–322. https://doi.org/10.1080/15426432.2018.1485072

Pentaris, P. (2023a). *Exploring Islamic Social Work: Between Community and the Common Good*, by Hansjörg Schmid and Amir Sheikhzadegan. *British Journal of Social Work, 53*(8), 4027–4028. https://doi.org/10.1093/bjsw/bcad121

Pentaris, P. (2023b). *Exploring Islamic Social Work: Between Community and the Common Good*, by Hansjörg Schmid and Amir Sheikhzadegan. *British Journal of Social Work, 53*(8), 4027–4028. https://doi.org/10.1093/bjsw/bcad121

Rahim, F., & Bachtiar, H. (2023). *Hamka's neo-sufism in the context of modern society. Journal of Social Studies (JSS), 19*(1), 1–14. https://doi.org/10.21831/jss.v19i1.57513

Rinkel, M., Larsen, K., Harrington, C., & Chun, C. (2018a). *Effects of social work practice on practitioners' spirituality. Journal of Religion & Spirituality in Social Work: Social Thought,* *37*(4), 331–350. https://doi.org/10.1080/15426432.2018.1512388

Rinkel, M., Larsen, K., Harrington, C., & Chun, C. (2018b). *Effects of social work practice on practitioners' spirituality. Journal of Religion & Spirituality in Social Work: Social Thought,* *37*(4), 331–350. https://doi.org/10.1080/15426432.2018.1512388

Ross-Sheriff, F. (2017). *Personal and professional reflections on Islam, social work, and social welfare in the USA. Journal of Religion & Spirituality in Social Work: Social Thought, 36*(1–2), 6–24. https://doi.org/10.1080/15426432.2017.1313153

Rush, E., Redshaw, S., & Short, M. (2023). *Philosophical and spiritual worldviews and professional resilience in frontline social work and human services: A scoping literature review. Journal of Religion & Spirituality in Social Work: Social Thought, 42*(2), 193–210. https://doi.org/10.1080/15426432.2023.2166890

Saul McLeod. (2024). *simplypsychology.org-Audit-Trail-In-Qualitative-Research. Simply Psychology (Online Resource), 9.* https://doi.org/10.13140/RG.2.2.13969.95842

Smith, E. D. (2020). *Spiritual diversity in social work practice: the heart of helping* (3rd ed.). *Journal of Religion & Spirituality in Social Work: Social Thought, 39*(3), 349–350.

https://doi.org/10.1080/15426432.2020.1739388

Subandi, M. A., Chizanah, L., & Subhan, S. (2022). *Psychotherapeutic Dimensions of an Islamic-Sufi-Based Rehabilitation Center: A Case Study*. Culture, Medicine, and Psychiatry, *46*(2), 582–601. https://doi.org/10.1007/s11013-021-09738-1

Suwito, S., Novianti, I., Suparjo, S., Widaputri, C. A., & 'Azmi Nuha, M. (2022a). *Hybrid Sufism for enhancing quality of life: Ethnographic perspective in Indonesia. HTS Teologiese Studies / Theological Studies, 78*(4). https://doi.org/10.4102/hts.v78i4.7198

Suwito, S., Novianti, I., Suparjo, S., Widaputri, C. A., & 'Azmi Nuha, M. (2022b). *Hybrid Sufism for enhancing quality of life: Ethnographic perspective in Indonesia. HTS Teologiese Studies / Theological Studies, 78*(4). https://doi.org/10.4102/hts.v78i4.7198

Swift, C. (2022). *Kelly, E. & Swinton, J. (Eds.) (2019). Chaplaincy and the Soul of Health and Social Care: Fostering Spiritual Wellbeing in Emerging Paradigms of Care. Health and Social Care Chaplaincy*. https://doi.org/10.1558/hscc.21337

Thaver, T. (2022). *Ambivalences of Modernity in Contemporary Turkish Sufism: Cemalnur Sargut's Affective Qur'an Community. Journal of the American Academy of Religion, 90*(3), 713–737. https://doi.org/10.1093/jaarel/lfac074

Wang, D., & Perlman, A. (2021). *In their own words: Orthodox Jewish social workers' integration of religion and values into practice. Journal of Religion & Spirituality in Social Work: Social Thought, 40*(2), 126–145. https://doi.org/10.1080/15426432.2020.1826385

Weng, S. S. (2017). *Race and Religion in Social Services. Race and Social Problems, 9*(2), 150–162. https://doi.org/10.1007/s12552-017-9194-0