

# THE CONSTRUCTION OF SPIRITUAL-WELLBEING IN THE COMMUNITY OF *TARIQAH*

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**Abstract;** This paper discusses the construction of spiritual wellbeing in the community of tariqah. Myths, philosophy, and science, have all contributes in proposing descriptions pertaining to the mystery of human beings. Welfare, happiness, and prosperity, are of essential themes within the main subject in the study of social sciences, particularly in the discipline of Social Work. These themes became a research trend in a number of Social Work studies towards the end of the twentieth century. The orientation or purpose of religion on its adherents is manifested by providing information and rules relating to how to behave well to themselves, to God, to other human beings, and to their environment. This regulation is more accurately described as a practical living mechanism loaded with commands, prohibitions, and suggestions that lead to establishment of legal categories for each activity in a given context.

## **Introduction**

Since the emergence of Greek mythology and philosophy, as well as the partition of science from philosophy, human and everything related to him has become a dynamically ever-growing subject. Myths, philosophy, and science, have all contributes in proposing descriptions pertaining to the mystery of human beings. This mystery is within man himself, comprising the dimensions of reason, psychology, and behavior. The mystery has been explored in various fields of sciences, but with the passage of time, the explanation

continues to grow dynamically in proportional correspondence to the dynamics displayed by humans. Sciences in scope of *social science* such as Sociology, Anthropology, Psychology, Law, and so forth, have been providing a wide range of scientific explanations concerning the dynamics of human beings from various aspects in accordance with the formal object of their respective studies. In fact, the clumps of natural sciences also place man as physical targets for studies with a variety of diverse scientific explanation.

In fact, in addition to mythology, science, and philosophy, religions also provide explanations about human beings. Each religion, including the ones claimed as celestial (*samawi*) religions such as Islam, Christianity, and Judaism and earth (*ardli*) religions such as Buddhism, Hinduism, Zoroastrianism, and Confucianism, give an account of the human being. These religious explanations about man rest on religious doctrine believed by each religion to be true. The doctrine of faith provides basic descriptions of man. This divine explanation, often in the form of metaphors and of transcendental nature, is sometimes difficult to comprehend for followers of religions. At this point, missionaries in each religion then outline the transcendental doctrines with a more straightforward manner and thereby make them more easily understood by religious adherents. Even today, the divine words as revealed in various scriptures are still subject to reinterpretation by way of textual and contextual approaches in order that the religious adherents will easily to understand, appreciate and put the divine doctrines into practice.

### **Welfare, Happiness, and Prosperity**

Welfare, happiness, and prosperity, are of essential themes within the main subject in the study of social sciences, particularly in the discipline of Social Work. These themes became a research trend in a number of Social Work studies towards the end of the twentieth century. If the discipline of the social sciences in the previous era (18th and 19<sup>th</sup> centuries) were about efforts to explain to provide descriptive accounts of human's social behavior, by the end of the twentieth century there was a tendency to bring those scientific explanations to their more practical and applicable aspects. Thesis of welfare, happiness, and prosperity are still rarely found in the writings of pioneering sociologist such as Parson, Weber, Durkheim, Marx, and Simmel. The thesis they constructed are pertaining mainly to explanations on how humans conduct their activities. Of course, there have been ideas about how humans should live and obtain good living in a sociological context, but these ideas seem to be utopian as they are incapable of explaining life goodness from the perspectives of those outside of the discipline of sociology. It was not until the last decade of the twentieth century that the idea to redirect prosperity and joyful living to a more practical direction to apply on a more real dimension. The theory proposing that the terminologies of happiness and well-being do not exclusively belong to the discipline of sociology results in a requirement of a multidisciplinary approach in various Social Work researches. In addition, the aforementioned terminologies cannot be explained, practiced, and achieved by means of sociology alone, they need help from other disciplines.

Long before science, especially Social Work, determines its formal object of studies on welfare and its

various parallel terms, religion has provided a wide range of explanations about welfare and happiness. These religious explanations of happiness are presented in different modes, which, in terms of substance, are strongly influenced by belief systems serving as the basis in each religion. These explanations of happiness by religions are presented in line with their explanation of human being and a variety of relating issues. In fact, religions provide explanations about humans' happiness not only in their lives in this world but also in the life after death. Surely these explanations are of doctrinal assertions, unscientific, and sometimes do not provide direct proofs on humans, as the doctrines necessitate human's faith as the first requirement. As for the question of how humans achieve happiness in accordance with their religious beliefs, it depends mainly on their struggle in translating belief into the practical aspects of daily life. In principle, each religion seeks to guide its followers into happiness, peace, tranquility, decency, and truth in each point of life they go through.

The orientation or purpose of religion on its adherents is manifested by providing information and rules relating to how to behave well to themselves, to God, to other human beings, and to their environment. This regulation is more accurately described as a practical living mechanism loaded with commands, prohibitions, and suggestions that lead to establishment of legal categories for each activity in a given context. Islam, for example, has five basic laws commonly known as *wajib* (obligatory), *sunnah* (optional), *mubah* (permissible), *makruh* (detested), and *haram* (forbidden). Even more, in Islam there are certain disciplines that deal specifically with law, namely *Fiqh* Sciences, Science of *Usul Fiqh*, and

Science of *Qowaidul Fiqh*. This shows the importance of the accurate practice of religious life in Islam in order to reach the major orientation, that is, salvation in living lives both in this world and in the hereafter.

In each religion, cause and effect law is also applied in this context. That is to say, every violation of the religious law category will be labeled guilty or sinful and the offender will receive punishment in return. On the other hand, each compliance in carrying out these laws will be paid with rewards and the performer will be entitled to God grace the hereafter. Then again, religion also gives an opportunity to every sinful follower to avoid punishment through a concept called repentance. This concept of repentance is what allows religious adherents to fix misconducts and replace them with good deeds in accordance with the command of God worshipped. Relating to the concept of happiness, the more a person is devoted to religion, the more prosperous, peaceful, and happy his life should be. Conversely, the more a person is disobedient to religion, the more difficult his life should be. Obedience in this term means the capability of a religious adherent to perform every religious command and to avoid any religious restrictions appropriately in accordance with the mechanism presented by the religion itself through scriptures and apostles of God.

Religion also provides rules of conduct to organize human life. These rules regulate how a human being should behave to himself, his Lord, his fellow human beings, and the surrounding environment. This regulation of conduct is commonly identified as *akblaq* or *adab* (morality or manners). On the more fundamental issues this regulation is mainly controlled by religion, but regarding the more restricted, case

per case or local matters, the regulation is strongly influenced by local culture systems wherein the morality is applied. Religion has provided universal principles and explanation, the rest is open to human's cultured and creativity to interperate into a more practical context.

For example, the private area for men to cover upon performing prayers in Islam is between navel and knees. Therefore, if a Muslim prays only in shorts pants which cover the part of his body between his navel and knees, his prayer is accurately valid in view of *fiqih* jurisprudence. However it seems inappropriate for a Muslim to perform prayer, wherein he is in the state of entering into the presence of God, the Most Glorified and the Most Beautiful, only wearing shorts, whereas in meeting guests he wears shirt and trousers. In this regard, although wearing shorts in performing prayers is not wrong in the view of Islamic jurisprudence, in the perspective of morality it is suggested that a Muslim should put on appropriate outfit when performing prayers as he is meeting with the Lord holding his life. Such is the illustration of ethics or morality in religion.

The majority of the populations of this planet called earth affiliate to religion, including those who live in Indonesia. Although there are people who claim not following any religion or to be anti-religion, it is not comparable in number to those of the religious population. Another reality also indicates that there are conducts committed by religious followers not in accordance with, or contradicting, his believes in the religion. The phenomenon of genocide upon fellow human beings in the name of religion during the time of war is a fact committed by some leaders who are also religious followers. This means that

in the history of human life, religion is also often used as a defense in committing some conduct contradicting the principles of salvation and universal love of the religion itself. In more limited facts, there are still many criminals who harm the domain of others' rights, and these offenders are also of religious followers. Cases such as murder, theft, immorality, and assorted other crimes committed by people following religion. In a more specific context, crimes in Indonesia, such as corruption as well as exploitation of authority and power, are also committed by officials with religious adherence. Moreover, in fact they are also of educated people who are far more fortunate in terms of education compared to most people they lead. Misconducts committed intentionally by corrupt authorities in Indonesia or in any other country will bring about broad impact on society. Differently put, a misconduct committed by one person can inflict suffering on many people. Their actions do not lead people to safety and prosperity.

### **The Role of Religion**

So the questions are where is the position of religion in the awareness system of these people that they behave such a way? In like manner, where is the position of science in their system of knowledge, so that they behave in such manners? These two questions are of simple points frequently asked not by academics or theologians, but by people who are lacking higher education as well as religious expertise. Some scientific responses to these questions are emerging. There is a scientific study proposing that this happens as a result of individuals' fault of learning religion erroneously. They learn from the wrong person, through the wrong way, and also with the wrong

reflection. The group proposing this explanation joins the group of Behaviorism in any discipline. Another study suggests that such behavior occur because of the utterly strong influence of the environment that both religious and learned people cannot protect themselves from the negative influence of the environment. The group proposing this explanation is that of the scientists who are in a situational perspective.

In the midst of such situations, there is a community within Islam called the followers of the *tariqah*. The term *tariqah* is adopted from an Arabic word commonly means 'the way'. In this context, the term 'way' is employed not in its literal sense as a facility to achieve aims. The 'way' in this case is not intended as a path used by motor vehicles or pedestrians to arrive at destinations. The 'way' intended in this context is a mechanism of behavior guiding its followers concerning attitudes toward God, himself, and the surrounding environment. *Tariqah* provides spiritual guidance to its followers to carry out some sort of code of conducts with regards to both outward and inward attitudes toward God, themselves, and the environment surrounding them. Religious terms refer to this subject as *akhlak* (morality) and *adab* (manners). *Akhlak* comprises a wide range of inward or mental activities within human mind in reacting to each issue, while *adab* is an expression of actions manifested in real attitudes. *Akhlak* is also commonly referred to as *ahmaliyah* (inward activity), while *adab* as *af'aliyah* (outward activity).

The mechanism regulating such conduct of life in *tariqah* relies on normative rules derived from the Qur'an and Sunnah inherited and taught for generations with a chain of scientific lineage believed to be authentic. Such behavioral



mechanisms seek to render each action of *tariqah* followers into worship that brings about a positive impact on the lives of its followers. The positive impact intended in this circumstance is the establishment of *akhlaq* and appropriate *adab* on the part of the *tariqah* followers in their daily lives. This appropriateness of attitude and behavior of the *tariqah* followers in various aspects of life is referred to in religious terms as *ihsan*.

Happiness or welfare in the view of *tariqah* is a condition in which a person achieves *ihsan* in his life, and hence combines it with his *iman* (faith) and Islam to achieve devotion to God. *Iman* is what underlies actions, Islam (in the sense of performing religious law) is what controls actions, while *ihsan* is the ethics which comprises consideration in performing actions. These components of *iman*, Islam, and *ihsan* are intended for purifying, filling, and directing the spiritual awareness of the *tariqah* followers toward God. *Tariqah* guides its followers to combine the abovementioned three main components in religion to achieve higher objectives, namely love and blessings of God. To put in other terms, *tariqah* is a path for a sacred journey towards God.

Trainings in *tariqah* are performed by a spiritual teacher commonly known as *murshid*, whereas the followers of the *tariqah* are commonly called *murid*. *Murshids* do not only guide *murids* in terms of physical rituals such as the implementation of religious laws, for instance the *syabadah*, prayer, alms giving, fasting, pilgrimage, and other social worship (*mu'amalah*). In addition to the aforementioned, *murshids* also serves to guide the spiritual dimension of their *murids*. *Tariqahs* have internal rules coordinating the training patterns of *murshids* upon their *murids*. Both *murshids* and *murids* should comply with this rule system.

Comprised within the rules of physical worship, in addition to the five pillars of Islam, is the requirement for the followers to recite *wird* or certain prayers in daily, weekly, and monthly cycles, or at certain appointed times such as upon completing obligatory prayers five times a day. The *wird* or prayers are recited with certain manners as taught by the *murshid*, and the *murshid* also accepted the teaching from a previous *murshid* and so forth. Reciting of *wird* and prayers functions like an exercise or training (*riyadloh*) for a *murid* in his spiritual journey within the *tariqah*.

Exercise in the form of *wird* and prayers at certain points of time and performed constantly by the *murids* are meant not only for physical practice but also for spiritual training. A *murshid* will spiritually observe and supervise the *murids*' journey in this spiritual dimension. A *murshid* will lead by providing explanations to the *murids* concerning spiritual phenomena occurring in performing these exercises both verbal and non-verbal. This guidance is provided in order to assist the *murids* in their spiritual ascending. A *murshid* will also provide specific instructions upon the spiritual phenomena occurring within a *murid* of particular character. Hence it would be very possible that a *murshid* gives different instructions to different *murids* even if the spiritual phenomenon occurring upon them is similar. Likewise, sometimes a *murshid* provides one general instruction to explain or to give a solution for a number of spiritual phenomena experienced by different *murids*. The relationships between *murid* and *murshid* are a spiritual relationship, which can be described as a relationship in a spiritual journey in the *tariqah*. The spiritual journey of a *murshid* and his *murid* in the *tariqah* will go through three main phases,

namely the self-purification from blameworthy *akhlaq* and *adab* (*takballi*), filling themselves with praiseworthy *akhlaq* and *adab* (*taballi*), and delivering the self-awareness together with the praiseworthy *akhlaq* and *adab* to the presence God (*tajalli*). The circles of *tariqah* in Islam are quite many in number, and sometimes the names of the *tariqahs* refer to the names of their founders. For instance, Qadiriyya *tariqah* was founded by Sheikh Abdul Qadir Jilani, Naqsyabandiyah by Sheikh Bahauddin al-Naqsabandi, Maulawiyah by Maulana Jalaluddin Rumi, Syathoriyah by Sheikh Ahmad Syathori, Syammaniyah by Sheikh Syamman Muhammad al-Madani al-Hasani, Shadhili by Shaykh Abul Hasan al-Shadhili, and many more. In Indonesia, the organization Jamiyah Ahli Thoriqoh al-Mu'tabaroh recorded 43 *tariqah* acknowledged to have genuine teachings that come directly from the Prophet (peace be upon him) through an authentic sequence of *sanad* (chains of transmission). The number of followers in one *tariqah* is highly varied that it is difficult to browse the data accurately. Normally, followers of a *tariqah* spread within the area around the residence of the *murshid* to facilitate the process of spiritual guidance. In Surabaya and its surrounding areas for example, there are many followers of *tariqah* Qadiriyya wa Naqsyabandiyah since there is a *murshid* of this *tariqah*, KH. Asrori al-Ishaqi. In the preceding period, the *tariqah* was run by KH. Romli in Rejoso and KH. Adlan Ali in Jombang. A lot of followers of this *tariqah* also reside in Central Java, since there is KH. Musleh in Mranggen, whereas in West Java there is Abah Anom in Suryalaya. In Martapura, Banjar, there are many followers of *tariqah* Syammaniyah, as in the area of Sekumpul there is KH. Ahmad Zaini Abdul Ghoni, commonly referred to as Guru Ijai or Guru

Sekumpul. He inherits the position of *murshid* in *tariqah* Syammaniyah from the previous generations for the reason that he is also a descendant of Shaykh al-Banjari Arsyad and Datuk Kalampayan. Provided with the abovementioned initial facts, it is observable that in *tariqah* there is an effort to achieve happiness in life through spiritual path. Religion, in this case Islam, serves as the source of faith, inspiration, springs for enlightenment, laws, and modeled patterns of behavior, whereas *tariqah* functions as an institution providing spiritual guidance for both physical and mental state of its followers in achieving happiness in life. In this perspective, happiness is intended not only for the category of purely spiritual happiness but also for the category of physical happiness.

So it is clear that the happiness and salvation set as the final objectives in *tariqah* do not restrictedly mean abstract happiness occurring in extrasensory dimension, which, by some critics is identified as false happiness and utopian. Rather, the happiness and salvation in the concept of *tariqah* comprise practical realms as well. *Tariqah* guides its followers to achieve outward and inward happiness, physical and spiritual joy, in this world and in the afterlife. Islam as a religion serves as the source of inspiration to achieve this orientation, while *tariqah* functions as the operational mechanism serving to provide spiritual guidance for its followers.

*Tariqahs* are of open organizations, therefore anyone can join as a member of a particular *tariqah*. Each *tariqah* also has a set of doctrines and *amaliyah* (a set of worship) which characterize and distinguish it from other *tariqahs*. This openness then gives a chance for some groups of individuals with certain problems to join in. *Tariqah* was originally

functioned more as a religious association aiming to help improving the quality of religious followers, and then became religious associations that provide help for some groups of followers in facing their social problems. When some individuals with drug and alcohol addictions chose to seek treatment and cure from Suralaya boarding school (*pesantren*) under the supervision of Abah Anom, it then became a new phenomenon in the world of *tariqah*. The phenomena of using *tariqah* as a healing medium for alcohol and drug addictions also occur in some other boarding schools such as the one in Kedinding Lor Surabaya. For students who do not have a drug or alcohol addiction, but have some sort of inner drought, then *tariqah* is taken as a search path of spiritual happiness. For the *murids* with drugs and alcohol addictions, however, *tariqah* functions as a kind of healing method for their addictions. Hence the value and guidance of *tariqah* are implemented not only for "curing" spiritual aridity experienced by its *murids* but also for healing medium of drug and alcohol addictions. In this context the guidance of *tariqah* becomes a unique phenomenon and hence makes potential subject for academic studies relating to the circumstance of how individual subjects reach their dreams of happiness through a spiritual journey. In this context also, the guidance of *tariqah* in providing treatments for drugs and alcohol addicts is widely open in order to achieve happiness through spiritual methods.

The discipline of Social Work has a wide range of explanations about how the spiritual dimension correlates with happiness as perceived and experienced by humans. Long before the Christian calendar, Lao Tze and Confucians had proposed the theory of the harmony of the nature and the

harmony within human beings in endeavor to achieve happiness. This idea of happiness then underlied Chinese spirituality with the concept of Yin-Yang. This idea of human spirituality is also preceded by Zoroaster's philosophy, which sustains the growth fire worshipers (Zoroastrians) in Persia with the concept of life balance between positive force represented by Ahura Mazda and negative force represented by Ahriman within man. Later on, Nietzsche adopted this Zoroastrian idea in his concept of *Übermensch* or the Perfect Man, which, in the 1970-1980's era, was introduced in the US into a comic character called Superman. Carl Jung projected a thesis proposing that spirituality is the effort of discovering consciousness in a person. M. Scott Peck wrote on a process of spiritual development. Hildegard of Bingen brought in the notion resembling life with a mystery. Black Elk proposes the concept of Mother Earth, which underlies tribal communities' spirituality in some parts of the world. Matthew Fox emphasizes on the aspect of honor in cultivating spirituality in man. Joan Borysenko passes on propositions about efforts to explore spiritual optimism that leads to human life optimism. Deepak Chopra, an Indian thinker, also shares opinions about seven (7) laws of spiritual success achievable by men. Chopra's idea was preceded by that of a predecessor named Mahatma Gandhi, who inserts philosophical ideas and morality for the people of India as well as the world occupied by colonialism (Payne, 2005: 193). Even a physicist like Albert Einstein also preserves a spiritual idea in which he perceives every aspect of life as energy.

Research findings on spirituality are also presented in the field of Social Work. Siang-Yang Tan wrote about the

importance of religion in conducting interventions to clients. He also proposes an integrative approach with spirituality in carrying out experiments on the clients.<sup>1</sup> In her paper *Religion and Spirituality in Norwegian: Social Work Practice*, Marrie-Anne Zahl illustrates how religion and spirituality are implemented in the practice of Social Work in Norway.<sup>2</sup> Pamela Waters discovers about the importance of spirituality in an attempt to perform treatments and in recovering clients in the field of Social Work.<sup>3</sup> David R. Hodge and Charlene Chen McGrew clarify the distinction and the connection between spirituality and religion, especially in the context of Christianity.<sup>4</sup> John Coates and his colleagues suggest the idea of "ecospiritual" in the field of Social Work.<sup>5</sup> Hill-Donaldson proposes scheme of integration between spirituality and community practices.<sup>6</sup> An exploration conducted by Suvada Jozef and his colleagues confirm that spirituality approach is highly significant in the healing process of patients with mental disorders in hospitals.<sup>7</sup> Paul Dearey, through his paper *Spirituality in healthcare, Social Work and Education*, writes about the importance of the role of spirituality in health recovery. Even more, he offers an

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<sup>1</sup> Siang-Yang Tan, *Religion in Clinical Practice: Integrating Spiritual Direction Into Treatment*, in *Journal Newsletter* Volume 28 No. 1 2002-2003: 1-7

<sup>2</sup> Marrie-Anne Zahl, "Religion and Spirituality in Norwegian: Social Work Practice" in Norwegian Executive Report, 2002: 1

<sup>3</sup> Pamela Waters, "Spirituality in Addiction Treatment and Recovery" in Southern Coast Beacon, Part 1, July 2005

<sup>4</sup> David R. Hodge and Charlene Chen McGrew, "Clarifying The Distinctions And Connections Between Spirituality and Religion" in *Social Work and Christianity*, Vol. 32, No. 1, 2005: 1-21.

<sup>5</sup> John Coates, etc, "An 'Ecospiritual' Perspective: Finally, a Place for Indigenous Approaches" in *British Journal of Social Work*, 2006, 36: 381-399.

<sup>6</sup> Antony J. Hill-Linda Plit Donaldson, "We Shall Overcome: Promoting an Agenda for Integrating Spirituality and Community Practice" *Journal of Religion and Spirituality in Social Work: Social Thought*, Published Online: 24 February 2014.

<sup>7</sup> (Clinical Social Work, 2014; 5(1): 57-64)

epistemology and an application method of Christian doctrines as a spiritual source of clients' *self-identity* recovery.<sup>8</sup> Connie Kvarfordt and Michael Sheridan write about how to implement the approach of spirituality in intervention on children.<sup>9</sup> Raisuyah Bhagwan argues about Indigenous Spirituality.<sup>10</sup> Huong Nguyen presents about Buddhism and cases of possession in Vietnam,<sup>11</sup> and Yozo Taniyama about Zen Buddhist priest concern.<sup>12</sup> Celia Hoi Yan Chan and his colleagues write about the interpretation of Taoist concepts integrated in the practice of Social Work.<sup>13</sup> Rosalen Ow discusses about the thought Muslim social workers in Singapore.<sup>14</sup> Furthermore, Bartholomew Shaha writes about how spirituality contributes in establishing solidarity and social change in Bangladesh.<sup>15</sup>

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<sup>8</sup> See Paul Dearey, "Spirituality in Healthcare, Social Work and Education" in *Discourse: Learning and Teaching in Philosophical and Religious Studies* Vol. 9 No. 2, Spring 2010: 81-98

<sup>9</sup> Connie Kvarfordt and Michael Sheridan, "Predicting the Use of Spirituality-Based Interventions With Children and Adolescent: Implications for Social Work Practice" *New Scholarship in The Human Services* Vol. 9 No. 1, 2010.

<sup>10</sup> Raisuyah Bhagwan, "Indigenous Spirituality: An Introduction" *Journal of Religion and Spirituality in Social Work: Social Thought*, Published Online: 24 February 2014.

<sup>11</sup> Huong Nguyen, "Buddhism-Based Exorcism and Spirit-Callings as a Form of Healing for Mental Problems: Stories from Vietnam" *Journal of Religion and Spirituality in Social Work: Social Thought*, Published Online: 24 February 2014.

<sup>12</sup> Rev. Yozo Taniyama, "Religious Care by Zen Buddhist Monks: A Response to Criticism of "Funeral Buddhism" in *Journal of Religion and Spirituality in Social Work: Social Thought*, Published Online: 24 February 2014.

<sup>13</sup> Celia Hoi Yan Chan etc, "Translating Daoist Concepts into Integrative Social Work Practice: An Empowerment Program for Persons with Depressive Symptoms" *Journal of Religion and Spirituality in Social Work: Social Thought*, Published Online: 24 February 2014.

<sup>14</sup> Rosaleen Ow, "Malay Muslim Worldviews: Some Thoughts for Social Work Practice in Singapore" in *Journal of Religion and Spirituality in Social Work: Social Thought*, Published Online: 24 February 2014.

<sup>15</sup> Bartholomew Shaha, "Potential of Psalm-Songs in Social Change and the Cultivation of the Spirituality of Solidarity: A Study of Psalmgeet in the Bangladesh Context" *Journal of Religion and Spirituality in Social Work: Social Thought*, Published Online: 24 February 2014.



## **Conclusion**

The abovementioned studies on the issues of spirituality in the field of Social Work have a diverse specificity. Broadly put, these studies further explore the treasures of Social Work practices implemented by religious followers through adopting the explanations of the spiritualists. Such explorations and analysis seek to observe conducts implemented by religious leaders and practitioners of Social Work in carrying out their social missions. Some of them concern more on describing Social Work practices relating to spirituality in terms of both the social worker and the clients. Such studies are as outlined by Yozo Taniyama, Conni Kvarfordt and Celia Hoi Yan Chan. Other explorations are intended to show how cultural and religious values can be implemented in a more real context within the framework of social change. Such sort of study is as represented by Bartholomew Shaha. There are also studies intended to figure out the perspective of the social workers on the social practices they performs sort of exploration seeks to find out whether their social practices are influenced by the spirituality perspective they believe to be true or they are free from such aspect. This kind of study is as represented by Rosaleen Ow. There are also studies similar to those conducted by Paul Dearey and David Hodge but presented more as a notion to integrate religious values and Social Work practices with a spiritual approach. The two scholars intend more to propose that Christian values are implemented in a more practical realm in the field of Social Work with the aid of spiritualistic approach. In contrast to Paul Dearey and David Hodge, Raisuyah Bahgwan focuses more on the aspect of

implementation of spirituality in the field of Social Work in a more universal sense without inclinations to any particular religion.

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