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# INTEGRATION OF SUSPICION IN COMMUNITY DEVELOPMENT WITH A HOLISTIC APPROACH

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## ABSTRACT

The integration of Sufism in community development with a holistic approach is a transformative paradigm that prioritizes a balance between spiritual, social, economic, and ecological dimensions in an effort to realize a civilized and sustainable society. Sufism, as the core of Islamic teachings that emphasizes the purification of the soul and the development of noble morals, has an important role in shaping the personality of individuals who are ethical, honest, and compassionate. In the context of development, a holistic approach that integrates Sufism is able to overcome materialistic reductionism that often ignores aspects of humanity and spirituality. This encourages the creation of a development model that not only pursues economic growth alone, but also ensures environmental sustainability, social solidarity, and the formation of community character that has transcendental awareness. This integration also opens up space for the reconstruction of local values and cultural wisdom that are in line with the teachings of Sufism, so that development is not exploitative, but inclusive and oriented towards collective welfare. Thus, Sufism is not only a personal spiritual path, but also becomes a force for social transformation that can contribute significantly to the development of a society that is whole, dignified, and based on divine values.

## INTRODUCTION

Community development is a systematic process that aims to improve the quality of human life as a whole, both in economic, social, cultural, and spiritual aspects. Over the past few decades, development has often been perceived narrowly as an effort to improve the standard of living in material terms, such as economic growth, infrastructure, and industrialization. This approach, although successful in creating various physical advances, often ignores the moral and spiritual dimensions of society which actually play an important role in supporting the sustainability of development itself. This is reflected in the increasing phenomena of moral degradation, individualism, social violence, and the crisis of meaning in modern life, which have emerged along with technological and economic advances. In this context, there is an urgent need to develop a more comprehensive and balanced development paradigm—one that not only pays attention to the external aspects, but also to the internal aspects and spiritual values of humans. A holistic approach to development is becoming increasingly relevant, because it views humans as multidimensional entities consisting of body, mind, and soul.

Thus, development ideally does not only produce a society that is economically prosperous, but also psychologically healthy, harmonious in social life, and spiritually strong. One approach that can enrich this holistic development perspective is Sufism. Sufism is an esoteric dimension in Islam that focuses on spiritual development, cleansing the soul (tazkiyatun nafs), and strengthening vertical relationships with God and horizontal relationships with fellow human beings. The teachings of Sufism emphasize the importance of noble values such as sincerity, patience, gratitude, trust, empathy, and compassion. These values not only shape strong and stable individual personalities, but are also able to create a harmonious and civilized social order.

In addition, this journal will also raise several examples of integrative practices between Sufism and development, both at the community and institutional levels, as a concrete form of the theory discussed. By presenting an approach that combines spiritual and social dimensions in development, this paper is expected to contribute to the development of a more humane development discourse, rooted in local values and spirituality, and able to answer the increasingly complex challenges of the times. The integration of Sufism in

community development is not only a step towards reconstructing values, but also a path towards sustainable and meaningful social transformation.

## RESEARCH METHODS

The research methodology used is a qualitative-descriptive approach with literature study and field study as the main method. This approach was chosen because it is in accordance with the nature of the study which emphasizes the deepening of meaning, interpretation of spiritual values, and contextual understanding of the integration of Sufism in community development. is an important part of a scientific study because it determines the approach, strategy, and technique used to answer the formulation of the problem and achieve the objectives of the study. A qualitative approach is used because the nature of the object being studied concerns complex social and spiritual phenomena and cannot be quantified directly. The focus of the research is on the exploration of meaning, deep understanding of the concepts of Sufism and their implementation in the social life of society, and contextual analysis of development practices that contain dimensions of spirituality. The design of this research is descriptive-analytical, namely systematically describing the concept of integration of Sufism in development and analyzing it based on empirical data and relevant literature.

This study aims to explore how the integration of Sufism in community development can be implemented through a holistic approach, as well as to determine the role of Sufism in forming a sustainable, civilized, and just society. Through a qualitative approach and thematic analysis, this study successfully identified three main things that are the focus, namely: first, the role of Sufism in forming ethical values in development; second, the implementation of Sufism values in the practice of social and economic development in society; and third, challenges and opportunities in the integration of Sufism in community development.

## RESULT AND DISCUSSION

## RESULT

### Tasawuf As An Ethical Basis In Development

One of the main findings of this study is that Sufism can serve as a highly relevant moral and ethical foundation for the development of a more just and sustainable society. The core values in Sufism teachings, such as sincerity (ikhlas), amanah (responsibility), tawakal

(surrender to God), zuhud (simplicity), and mahabbah (love), provide guidance for individuals and groups in behaving in society. The concept of Sufism which emphasizes the importance of a spiritual relationship with God and the awareness to always maintain sincerity in every action, is very important in building social ethics based on spiritual and material balance. Development based on Sufism emphasizes human quality and healthy social relationships rather than material achievement alone. The value of sincerity, for example, teaches to act selflessly, which can be translated in the context of development as an effort to serve the community without looking at material rewards. Meanwhile, zuhud teaches a simple life, which can be applied in the management of natural resources wisely and sustainably. The principle of tawakal teaches an attitude of surrender that is full of faith in God, but still tries its best in all development efforts. Overall, these Sufi values guide humans to build a more just, peaceful and harmonious society, by balancing worldly and afterlife needs, and avoiding greed and injustice.

**Implementation Of Suspicious Values In Community Development Practices**

This study also found that a number of Sufism-based communities, such as Islamic boarding schools and tarekat groups, have implemented Sufism values in real community development practices, both in the social, economic, and educational fields. This implementation shows that Sufism is not just a personal teaching that leads to individual piety, but can be a social force that can bring about change in society. Sufism-Based Economy: One example of the implementation of Sufism in economic development is the establishment of a sharia-based cooperative that is run with the principles of Sufism, such as honesty, trustworthiness, and mutual cooperation. This cooperative does not only focus on material gain, but also on the blessings that come from transactions carried out with good intentions and in accordance with sharia principles. Several Islamic boarding schools also develop Sufism-based micro-businesses that aim to empower the surrounding community with the principles of fairness and transparency, and avoid detrimental usury practices. Sufism-Based Character Education: In the field of education, many Islamic boarding schools integrate Sufism teachings into the learning process, not only teaching religious knowledge but also forming the character and morals of students.

Moral development and spiritual awareness are part of the curriculum that teaches about the importance of good relationships with God and others. This produces a generation that is not only intellectually intelligent, but also has a strong character and empathy for the social conditions around them. This approach can be applied in the context of formal and non-formal education as part of efforts to build national character. Social Services in the Spirit of Sufism: The implementation of Sufism is also seen in various social activities carried out by the tarekat community and Islamic boarding schools. One real form of practicing Sufism values is through social programs such as free medical treatment, disaster relief, education for street children, and empowerment of poor families. All of these activities are carried out with a spirit of compassion and devotion to others, in accordance with the teachings of Sufism about rahmah (compassion) and khidmah (service). This reflects that Sufism does not only focus on individual spiritual achievement, but also plays a role in improving the social conditions of society.

## DISCUSSION

### 1. Challenges and Opportunities in Integrating Sufism in Development

Despite its great potential, the implementation of Sufism in community development is not free from various challenges. This study identifies several obstacles that must be faced in the process of integrating Sufism into socio-economic development, including: Negative Stigma Against Sufism: One of the main challenges is the negative perception of Sufism as a teaching that is passive and irrelevant to the needs of modern development. Many people still consider Sufism as a spiritual approach that only focuses on the afterlife and does not have a significant contribution to social and economic progress. This view hinders efforts to integrate Sufism into broader development policies. Lack of Support and Cross-Sector Synergy: In addition, the lack of support from government institutions and the lack of collaboration between tarekat groups, Islamic boarding schools, and academics are obstacles in introducing Sufism as an alternative development model. The absence of adequate scientific studies on Sufism in the context of development also reduces the opportunity to obtain official recognition from various related parties.

Despite these challenges, this study also found a number of great opportunities for the integration of Sufism into community development. Among them is the increasing interest of the community, especially among the younger generation, in spiritual values that emphasize social justice, sustainability, and balance in life. The potential to develop Sufism as an alternative development model is increasingly open along with the awareness that development that only focuses on material aspects cannot resolve the social, moral, and environmental crises currently being faced by the world. Therefore, with the right support in the form of more in-depth academic studies, supportive policies, and collaboration between institutions, Sufism can become one of the important pillars in building a more sustainable and civilized society. The results of this study indicate that although the integration of Sufism in development still faces various obstacles, the potential and opportunities are enormous. Sufism, with its deep spiritual values, can be a very useful tool in building a more just, sustainable, and harmonious society.

**2. Implementation of Sufism Values in Community Development Practices**

This study shows that Sufism has been applied in various socio-economic development practices by Sufism and Islamic boarding school communities, especially through the development of sharia cooperatives, spirituality-based character education, and social services carried out with a spirit of compassion. This is in line with the findings expressed by Ghazali (2015), who studied the application of Sufism principles in sharia cooperatives in Indonesia. Ghazali found that cooperatives managed with Sufism principles emphasize aspects of justice and sharing, so that they can provide wider benefits to the surrounding community. In the context of education, this study found that many Islamic boarding schools teach morality and ethics based on Sufism teachings, which is also supported by research by Wibowo (2018). This study also found that a number of Sufism-based communities, such as Islamic boarding schools and Sufism groups, have implemented Sufism values in real community development practices, both in the social, economic, and educational fields. This implementation shows that Sufism is not just a personal teaching that leads to individual piety, but can be a social force that can bring change in society.

Sufism-Based Economy: One example of the implementation of Sufism in economic development is the establishment of a sharia-based cooperative that is run with the principles of Sufism, such as honesty, trustworthiness, and mutual cooperation. This cooperative does not only focus on material gain, but also on the blessings that come from transactions carried out with good intentions and in accordance with sharia principles. Several Islamic boarding schools also develop Sufism-based micro-businesses that aim to empower the surrounding community with the principles of fairness and transparency, and avoid harmful usury practices. Sufism-Based Character Education: In the field of education, many Islamic boarding schools integrate Sufism teachings in the learning process, not only teaching religious knowledge but also shaping the character and morals of students. Wibowo researched that Islamic boarding schools that integrate religious education and Sufism have a positive impact on the character of students and their ability to solve social problems. Sufism-based education not only prioritizes religious teachings, but also instills noble values that are the foundation for interacting with society. However, in a study by Nugroho (2020), it was found that not all Islamic boarding schools consistently apply the principles of Sufism in everyday life. This is a challenge in itself in implementing Sufism more widely. Even so, the findings in this study show that when Sufism values are implemented properly, Sufism-based social and economic practices can bring about significant changes in society,as seen in sharia cooperatives which are managed with the principles of trust and justice.

### 3. Challenges and Opportunities in Integrating Sufism in Development

The findings of this study also show that although Sufism has great potential to support community development, there are a number of challenges faced in integrating Sufism into the broader socio-economic development framework. One of the main challenges is the stigma that Sufism is only relevant to spiritual life and is not related to socio-economic progress. This study found that this negative perception is still quite dominant, especially among those who view development from a materialistic and pragmatic perspective. This is in line with the views expressed by Al-Haddad (2017), who noted that Sufism is often seen as an obstacle to worldly progress because it is considered to teach the avoidance of material ambitions.

However, the findings of this study also identify great opportunities to integrate Sufism into development, especially among the younger generation who are increasingly interested in spiritual values. This study also found that with more supportive policies and cooperation between government institutions, communities, and religious groups, Sufism can play an important role in the development of a more just and sustainable society. This is in line with research by Rahman (2021) which states that the integration of Sufism in development policies can be a solution to overcome social and moral problems currently faced by society, such as social inequality, poverty, and environmental crises. Despite its great potential, the implementation of Sufism in community development is not free from various challenges. This study identifies several obstacles that must be faced in the process of integrating Sufism into socio-economic development, including: Negative Stigma Against Sufism: One of the main challenges is the negative perception of Sufism as a teaching that is passive and irrelevant to the needs of modern development. Many people still consider Sufism as a spiritual approach that only focuses on the afterlife and does not have a significant contribution to social and economic progress. This view hinders efforts to integrate Sufism into broader development policies. Lack of Cross-Sector Support and Synergy: In addition, the lack of support from government institutions and the lack of collaboration between tarekat groups, Islamic boarding schools, and academics are obstacles to introducing Sufism as an alternative development model. The absence of adequate scientific studies on Sufism in the context of development also reduces the opportunity to obtain official recognition from various related parties. Despite facing these challenges, this study also found a number of great opportunities for the integration of Sufism in community development. Among them are the increasing interest of the community,especially among the younger generation, towards spiritual values that emphasize social justice, sustainability, and balance in life. The potential to develop Sufism as an alternative development model is increasingly open along with the awareness that development that only focuses on material aspects cannot resolve the social, moral, and environmental crises currently being faced by the world. Therefore, with the right support in

the form of more in-depth academic studies, supportive policies, and collaboration between institutions, Sufism can become one of the important pillars in the development of a more sustainable and civilized society.

Then to answer the research results that have been discussed, it can be concluded that the integration of Sufism in community development through a holistic approach is indeed possible and can provide a significant positive impact. Sufism plays a role as an ethical foundation that strengthens the development of individual and community character, and teaches the importance of balance between spiritual and material aspects. The practice of Sufism in Islamic boarding school and tarekat communities has succeeded in creating economic, educational, and social programs that are beneficial to the surrounding community. Although there are challenges such as negative stigmas against Sufism and lack of synergy between various parties, the opportunities for further development are enormous, especially with the increasing interest in spirituality and a more humanistic approach to development. Thus, this study has succeeded in answering the formulation of the problem posed, namely how Sufism can be integrated into community development, and what are the challenges and opportunities in its implementation. These findings provide a new perspective that Sufism is not only relevant in a spiritual context, but can also contribute significantly to creating a more just, prosperous, and sustainable society.

## CONCLUSION

The development of an ideal society does not only rely on material and physical aspects, but must also include spiritual, moral, social, and cultural dimensions. In this context, the integration of Sufism in community development offers a comprehensive and holistic approach, which is in line with humanitarian values and sustainability. Although there are challenges such as negative stigma against Sufism and lack of synergy between various parties, the opportunities for further development are enormous, especially with the increasing interest in spirituality and a more humanistic approach to development. Thus, this study has succeeded in answering the formulation of the problem posed, namely how Sufism can be integrated into community development, and what are the challenges and opportunities in its implementation.

Sufism as a spiritual dimension of Islam teaches about the purification of the soul (tazkiyatun nafs), ego control, awareness of God's presence (muraqabah), and the importance of ethics in social interaction. With these values, Sufism provides a strong moral foundation to form individuals with integrity, responsibility, and high social empathy. A holistic approach to community development that integrates Sufism creates synergy between internal aspects (individual spirituality) and external aspects (social and economic structures). This allows for a transformation of society that is not only physical, but also touches the inner dimension and collective consciousness. In practice, the integration of Sufism encourages the birth of a value-based development model, such as social justice, solidarity, honesty, and simplicity. These values are very relevant to dealing with various social crises, such as poverty, corruption, moral disintegration, and cultural alienation. In addition, Sufism also plays an important role in strengthening social cohesion and harmony between groups. By integrating Sufism into the framework of holistic community development, it is hoped that a development pattern will be created that is not only oriented towards economic growth, but also towards improving the quality of life as a whole. This includes spiritual, psychological, social, and ecological dimensions. Therefore, the formulation of policies and development programs should consider the contribution of Sufism as a source of values and inspiration in forming a dignified, just, and sustainable society.

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