



From Spirituality to Mechanical Solidarity: The Role of Religious Communities in Addressing Homelessness

Masroer,¹ Moh. Frendi Wijaya²

¹²masroer@gmail.com

¹²*Department of Sociology of Religion UIN Sunan Kalijaga Yogyakarta*

Abstract

ARTICEL INFO

Articel history:

Received 17, 05, 2026

Revised 20, 05, 2026

Accepted 19, 06, 2026

Available online June 06, 2026

Keywords: *homelessness, religious community, spirituality, social action, public policy.*



This is an open-access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.

Copyright © 2026

Homelessness is a form of social inequality that remains a problem in Yogyakarta. This study examines the role of religious communities, both majority and minority, in assisting the homeless through spiritual approaches and social action, and its implications for public policy. Using a qualitative case study method over three months, data was collected through interviews, observations, and documentation, then analyzed thematically. The results indicate that religious communities contribute through food assistance and moral support, which has a positive impact on the psychological and spiritual well-being of the homeless. However, this assistance is still charitable in nature and has not been integrated with government policy, thus failing to address the root causes of homelessness. Key obstacles include limited data collection, weak collaboration across religious communities, and stigma against minority groups. This study concludes that spirituality can be a force for promoting social justice if supported by inclusive and collaborative public policies.

INTRODUCTION

Homelessness is among the most pervasive social problems encountered within the complex and overlapping fabric of urban life (Mago et al. 2013). The phenomenon continues to grow more visible in Indonesia's major cities as social inequality widens across urban space (Ganti et al. 2022). Yogyakarta offers a particularly instructive case: although widely known as a city of education and culture, it has seen homelessness become increasingly conspicuous across its public spaces—along its main thoroughfares, at Lempuyangan Station, and at Giwangan Terminal. The presence of homeless individuals in these public spaces reflects not merely widening social inequality but also the failure of existing social systems to secure the welfare of all citizens (Izudin 2023a). It is within this context that religion and religious communities assume particular importance as agents of social change, extending assistance and support to this vulnerable group.

Homelessness in Yogyakarta has become increasingly visible alongside urbanization and population growth that has outpaced the availability of employment and adequate housing (Abdillah et al. 2024). The problem of homelessness—in Yogyakarta as elsewhere in the world—does not stem solely from economic factors but also from deeper socio-cultural forces such as social discrimination, marginalization, and unequal access to basic services (Awad 2023). At the same time, Yogyakarta's considerable cultural and religious diversity creates space for religious communities, both majority and minority, to actively assist homeless individuals in confronting the difficulties of their lives (Hutabarat 2023).

Within the discipline of the sociology of religion, religion has long been understood as a source of social solidarity. As Durkheim (1995) explains in *The Elementary Forms of Religious Life*, religion is not merely a matter of ritual observance but functions as a social bond that unites individuals within a community to confront life's challenges together, including poverty and homelessness (Durkheim 2001). Religion offers not only moral guidance for individual life but also impels individuals and groups toward social action aimed at alleviating the suffering around them (Jindra and Jindra 2021). This pattern is by no means unique to the Indonesian context: international scholarship shows that faith-based organizations (FBOs) across many countries have historically served as frontline providers for homeless populations, from emergency shelter to spiritual recovery support (Johnson, Wubbenhorst, and Alvarez n.d.).

Majority religious communities, such as the Muslim community, and minority religious communities, such as Christian and Catholic communities, are equally active in social action directed at homeless populations. Notably, minority religious communities, though often marginalized in social space, exhibit a particularly strong tradition of sharing and social service (Bass 2009).

Programs such as the sharing initiatives of GKJ Jogja and acts of charitable outreach by Catholic communities in Yogyakarta illustrate how religious teachings are translated into concrete action to ease the suffering of homeless people (Admin 2020). The spirituality these communities embrace is thus understood not merely as a private matter but as an animating spirit for action in the face of the suffering of society's most vulnerable members. This finding resonates with Parsell et al. (2014) in England, who show that the boundary between "faith-based" and "secular" services for homeless populations is, in practice, blurred and fluid, such that an organization's religious dimension is not always explicit yet remains an underlying source of motivation (Johnsen 2014).

Their minority status, however, often renders such religious communities vulnerable to stigma and social discrimination from the majority population, who regard them as "different" or even "deviant" (Human Rights Watch 2020). This stigma constrains the room for maneuver available to minority religious communities in undertaking social action; when they distribute food or other necessities to homeless people, such acts are frequently met with suspicion by the surrounding community. This pattern of stigmatization is consistent with human rights reports documenting structural discrimination against minority religious groups and adherents of indigenous belief systems in Indonesia, including the difficulties they face in accessing administrative and social services owing to religious status not formally recognized by the state (Amrullah and Nuruddin 2025). This discrimination, both explicit and implicit, is experienced not only by minority religious communities but also by homeless individuals themselves, who suffer a layered marginalization—economic as well as socio-cultural. It is precisely this layered condition that widens the social distance between homeless individuals and the broader society (Crenshaw 1989).

A further, equally fundamental issue concerns the mismatch between existing public policy and the realities of homelessness on the ground. Although the Yogyakarta City Government has enacted a number of policies aimed at alleviating homelessness, their implementation remains limited, particularly for homeless individuals who fall outside the formal registration system (Izudin 2023). This limitation in data collection is further compounded by the continuing influx of homeless individuals from outside the city, so that without adequate registration mechanisms, homelessness will become increasingly difficult to address sustainably. The absence of comprehensive data, in turn, hampers homeless individuals' access to the assistance and welfare facilities that should rightfully be available to them (Ganti et al. 2022).

Against this backdrop, the present study seeks to examine the extent to which the spirituality of religious communities gives rise to social action on behalf of homeless individuals in Yogyakarta, and to analyze the implications of such action for the direction of public policy on homelessness. It is hoped that

this study will enrich discourse within the sociology of religion, particularly by illuminating how spiritual capital and religious solidarity—including that of minority groups that have received comparatively little scholarly attention—can be synergized with more inclusive and participatory public policy.

METHOD

This study employs a descriptive qualitative approach with a case-study design, conducted over three months in the city of Yogyakarta, focusing on religious communities actively engaged in serving and addressing homelessness. Data collection techniques included in-depth interviews, participant observation, and documentary study. Eight informants were purposively selected, comprising five homeless individuals as recipients of assistance and three representatives of religious communities as providers of assistance. The data collected were analyzed using thematic analysis to identify patterns of spirituality and social action and their relationship to public policy (Yin 2014).

Given that homeless individuals constitute a vulnerable population, this study followed a number of ethical procedures to protect the rights and dignity of informants. Prior to each interview, the researcher explained the purpose of the study verbally to each informant and obtained verbal informed consent for participation and for the recording of their statements. Informants were informed that participation was voluntary and that they could withdraw at any time without any consequence for the assistance they received from religious communities or the government. The identities of all informants were disguised in the presentation of data to preserve anonymity and to prevent further stigmatization, particularly for informants from minority religious communities who are vulnerable to social prejudice (Palinkas et al. 2015).

To ensure the trustworthiness of the data, this study applied source triangulation, comparing accounts from homeless informants and religious-community informants regarding the same events and patterns of assistance, as well as method triangulation, cross-checking interview results against field notes from participant observation (Palinkas et al. 2015). The researcher also conducted informal member checking, confirming summaries of the researcher's understanding with some informants during follow-up meetings to ensure that the interpretations constructed corresponded with the experiences informants intended to convey (Braun and Clarke 2006). The limited number of informants and the relatively short duration of the study are acknowledged as constraints on the depth of this triangulation, as elaborated further in the Limitations section.

RESULT AND DISCUSSION

Literature Review and Novelty of the Study

Research on the treatment of urban marginal groups—homeless persons, vagrants, and street children—has been extensively conducted by both scholars and social policy practitioners. However, most of these studies have concentrated

on the role of government or on administrative-technocratic approaches, with comparatively little attention paid to the specifically religious dimension (Farrugia and Gerrard 2016). Four prior studies relevant to positioning the present research are discussed below.

First, Hestiantini, Nur, and Purnama (2025) examine the mentoring of street children through group counseling and skills training at the Social Service Agency of Probolinggo Regency, illustrating how state institutions contribute to the capacity-building of street children. The strength of this study lies in its practical focus on social mentoring and the role of state institutions; its limitations lie in restricting its subjects to street children rather than homeless populations more broadly, and in its silence on the role of religious communities and the spiritual dimension of the mentoring process (Hestiantini, Nur, and Purnama 2025). Second, Rohimah (2021) evaluates policy on the handling of psychotic vagrants from the perspective of *fiqh siyasah* (Islamic political jurisprudence) and the implementation of Law No. 18 of 2014 on Mental Health. This study offers a normative-Islamic approach to the study of public law, but it is confined to an examination of the government's role without engaging civil society or other religious organizations, and it focuses solely on psychotic vagrants rather than homelessness in general (Masitha Nur Rohimah 2021).

Third, Ningsih (2018) highlights the strategy of the Malang City Government in addressing vagrancy and begging through a good-governance approach emphasizing participation, transparency, and accountability. This study provides concrete data on inter-agency collaboration at the local level but does not examine in detail the role of non-governmental civil society actors, including religious actors and minority religious communities (Ningsih 2018). Fourth, Ashshidiqi (2023) examines the social reintegration of vagrant and beggar clients at a social protection shelter through a formal-institutional rehabilitation approach, including psychosocial assessment prior to clients' return to society. This study offers an important reference for understanding state institutional mechanisms, but it does not sufficiently probe the subjective-cultural dimension of clients' experience, particularly how religious values and communities help reshape their sense of meaning and social identity (Tajuddin Noor Ashshidiqi 2023).

A review of these four prior studies suggests that the present research contributes to and refines existing scholarship by incorporating three dimensions that have thus far received limited attention. First, this study positions minority Christian, Catholic, and indigenous-belief (*penghayat kepercayaan*) communities as its primary subjects of inquiry, rather than centering solely on government or on the dominant discourse of mainstream Islam, thereby enriching discourse on pluralism in religious service. Second, this study focuses specifically on homeless individuals as a distinct social category possessing a complex relationship to spiritual values, social stigma, and local

policy—in contrast to prior studies that conflate street children, psychotic vagrants, and beggars into a single category. Third, this study adopts an interdisciplinary approach that integrates the sociology of religion with public policy analysis, enabling a fuller picture of how the religious solidarity of minority groups can play a strategic role in responding to social problems inclusively and collaboratively. This novelty renders the study relevant for offering a more comprehensive perspective on religion's position as a principal actor in addressing homelessness, and as a source of social solidarity that has thus far received insufficient attention in Indonesian social policy scholarship.

Theoretical Framework

This study draws on a theoretical framework that integrates three perspectives: Durkheim's theory of social solidarity (with particular emphasis on the concept of mechanical solidarity), Weber's theory of social action, and public policy theory. These three theories are employed in complementary fashion to analyze how religious conviction gives rise to social action, and the extent to which such action carries implications for policy on homelessness in Yogyakarta.

The concept of mechanical solidarity, developed by Durkheim (1995), explains social bonds arising from likeness: members of a collectivity are bound to one another through a shared collective consciousness—common beliefs, values, and religious rites. Unlike organic solidarity, which emerges from interdependence born of the complex division of labor in modern society, mechanical solidarity is strongest among groups marked by value homogeneity, and religious community represents one of its clearest expressions. Spirituality, within this framework, is not merely a vertical relationship between humankind and God but also carries a horizontal dimension: shared belief among members of a religious community produces a collective consciousness that extends solidarity outward—collective concern for other human beings, including homeless individuals outside the community itself. The sharing of food and moral support undertaken by religious communities can thus be read as an expression of extended mechanical solidarity: bonds grounded in shared faith serve as both moral foundation and collective motivation for action—not merely an expression of individual philanthropy, but a manifestation of contextual, praxis-oriented religious collective consciousness (Durkheim 1997).

At the same time, the very nature of mechanical solidarity—grounded as it is in likeness—helps explain the limitations of religious social action identified in this study: the solidarity that forms tends to be strong within the in-group of co-religionists but has not yet fully matured into the kind of organic solidarity capable of weaving structured cross-community and cross-sectoral cooperation with the state. This tension between the two forms of solidarity constitutes one of the analytical starting points for the Results and Discussion section, particularly in explaining why the religious social action observed remains

partial and charitable in character and has not been structurally integrated with public policy.

Max Weber's theory of social action is employed to understand individual and collective action—including the action of religious communities—as shaped by the subjective meanings actors hold. Within this framework, the action of religious communities in assisting homeless individuals can be understood as value-rational action (*wertrational*): action guided by religious values and a service ethic rather than by a calculus of material gain or loss (Weber 1978).

Public policy theory, in turn, is employed to examine how the role of religious communities enters the dynamics of policymaking, whether as strategic partners of government or as a civil-society-based advocacy sector. Within this framework, the action of religious communities does not end with social practice alone but has the potential to shape the direction of social policy at the local level. By integrating these three theories, this study seeks to construct a comprehensive understanding of the relationship among spirituality, social action, and public policy in the context of addressing homelessness (Dye 2008).

Charity as an Expression of Public Spirituality

Field findings indicate that the role of religious communities in addressing homelessness in Yogyakarta remains limited in both scope and policy impact. Religious communities tend to concentrate on charitable practices such as the provision of food, without becoming structurally engaged in policy advocacy or long-term empowerment. This suggests that their spirituality is expressed more often through practical solidarity than through impetus for structural change (Fridolfsson and Elander 2012). From the recipients' perspective, homeless individuals who received assistance reported feeling greatly helped, even when that assistance amounted to no more than a boxed meal. Notably, much of the food assistance and social attention observed was provided not by formal religious communities or government but by students who took the initiative to organize social action independently. Many homeless individuals displayed a marked spirituality, interpreting their life circumstances as a fate to be accepted with gratitude, and expressing gratitude even for the smallest gestures of attention they received (Pargament 2001).

From the providers' perspective, all three informants from religious communities consistently stated that their motivation stemmed from spiritual calling rather than philanthropic impulse alone. One religious-community informant remarked:

"They carry out this work because they feel called by a bond of faith in the One Almighty God, and every religion teaches its followers to help one another and to give to those in need."

This statement affirms the proposition of social spirituality theory employed in this study: that faith does not remain confined to the private-transcendental realm but is translated into concrete, humanity-oriented action. It is this

spiritual calling, moreover, that fundamentally distinguishes religious-community-based social action from government assistance schemes, which are more administrative and procedurally driven by registration systems.

Stigma and Layered Marginalization of Minority Religious Communities

Minority religious communities face a dual challenge in carrying out their social action. On one hand, they possess a strong tradition of sharing and social service; on the other, they frequently encounter stigma and suspicion from the majority population when undertaking social action such as food distribution or other forms of assistance. This stigma constrains their room for maneuver and tends to limit the scale of their social action. This phenomenon reveals that discrimination is experienced not only by homeless individuals as a vulnerable group but also by the minority religious communities that seek to assist them—a form of layered marginalization that complicates cross-group social solidarity (Cnaan and Newman 2010). This finding aligns with Marr (2024), who shows that stigma and discrimination are recurring obstacles faced both by homeless individuals and by religious institutions striving to reintegrate them into social life, such that the religious dimension of homeless recovery cannot be separated from the surrounding context of social stigma (Marr and Silva 2024).

Disparities in Registration: Between Government Assistance and Religious Community Solidarity

One of the fundamental challenges in addressing homelessness in Yogyakarta is the difficulty of achieving accurate registration. Many homeless individuals are not listed in the government's administrative database, largely owing to their mobility and informal way of life, which lead them to change locations frequently. Findings from the five homeless informants in this study clearly confirm a disparity in access to assistance directly correlated with their registration status. As one informant observed:

"They feel that the assistance they receive comes from religious communities because they are not registered, whereas homeless individuals who are registered receive assistance from the government. Assistance from religious communities is very helpful, although it cannot yet guarantee a decent standard of living for them in the long term."

This account reveals a stark structural divide between two separate channels of assistance operating in parallel: the formal-administrative channel of government, which reaches only registered homeless individuals, and the informal-spiritual channel of religious communities, which fills the gap for those who fall outside the state's registration system. In other words, religious communities function indirectly as a substitutive social safety net for those overlooked by formal policy, even though this assistance cannot yet guarantee decent long-term survival. This condition complicates the delivery of integrated assistance and hinders the evaluation of the effectiveness of the social action undertaken. The Yogyakarta local government does, in fact, have policies

targeting homelessness through the provision of food, temporary shelter, skills training, and employment opportunities. However, religious communities regard the implementation of these policies as insufficiently comprehensive, given the limited active involvement of civil-society actors and religious communities in their formulation and implementation, and given that they have not yet reached homeless individuals outside the registration system.

Survival Strategies and Seasonal Patterns of Religious Assistance

Beyond relying on external assistance, the five homeless informants also pursued a variety of independent survival strategies to meet their daily needs. These strategies typically took the form of casual labor requiring no special skill or capital, such as scavenging waste, busking at traffic intersections and other public spaces, and begging. This pattern of multi-source survival confirms that assistance from religious communities and government is, in practice, complementary rather than singular in sustaining the daily lives of homeless individuals (Awad 2023).

An equally important finding concerns the seasonal pattern in the distribution of religious assistance. Homeless informants reported that the intensity of assistance they received from religious communities rose significantly around major religious holidays, while on ordinary days assistance tended to be irregular and only occasional. This pattern indicates that religious social action remains strongly shaped by the ritual calendar, tending toward the incidental and seasonal rather than the sustained and programmatic throughout the year (Muslim American Giving 2021 n.d.). The implication is that homeless individuals face recurring vulnerability during periods outside major religious holidays—a gap that consistent public policy, rather than reliance on ritual moments alone, ought to fill.

From Mechanical Solidarity toward Collaborative Policy Synergy

The findings of the preceding subsections can be read coherently through the lens of Durkheimian mechanical solidarity outlined in the theoretical framework. The charity undertaken by religious communities, the spiritual calling that motivates providers of assistance, and the seasonal pattern of aid following the religious ritual calendar all affirm that the solidarity observed in the field derives from a collective consciousness grounded in shared faith—the defining characteristic of mechanical solidarity (Durkheim 1997). The strength of this solidarity is evident in its capacity to inspire sincere and spiritually meaningful acts of sharing, yet it also carries a characteristic limitation: strong bonds within the in-group of co-religionists do not automatically translate into solid cooperation across groups of different faiths (the out-group), let alone with the bureaucratic structure of the state, which operates according to an entirely different logic—an administrative-procedural one (Lukes 1985).

Collaboration among religious communities in addressing homelessness likewise remains minimal, even though such interfaith collaboration represents

a crucial first step in transforming compartmentalized mechanical solidarity into a form more closely resembling organic solidarity—namely, a complementary division of roles among religious communities, civil society, the private sector, and government within a single, structured ecosystem for addressing homelessness. The current lack of cross-community collaboration impedes the formation of a stronger, more organized network of assistance, and helps explain why religious social action, however spiritually earnest, has not yet been able to resolve the structural problem of homelessness on a sustained basis (Clarke 2006). This finding is consistent with research on collaborative governance by Kim et al. (2023), who show that the composition of collaborative structures among service providers correlates directly with the effectiveness of community-level homelessness interventions; the more integrated the cross-sectoral collaborative structure, the greater the reduction in homelessness that can be achieved (Kim and Sullivan 2023).

At the same time, Johnson and Wubbenhorst (2017) caution that such integration is not always easily achieved, since the administrative and reporting requirements of government assistance schemes are often regarded as overly burdensome for the institutional capacity of small-scale religious communities, leading some of them to choose to continue operating independently, outside formal schemes (Johnson 2017). Various stakeholders agree that future policy on homelessness should be planned collaboratively and community-based, bringing together religious communities, local residents, the private sector, and government within a single forum or cooperative body that bridges these two logics of solidarity, while remaining flexible enough not to overburden the administrative capacity of small-scale religious communities.

These findings strengthen the argument that religiosity is not merely an individual matter but also a driver of social transformation grounded in collective religious consciousness. Yet without connection to comprehensive public policy, the impact of such mechanical solidarity tends to remain confined to the charitable level and vulnerable to seasonal fluctuation. This study therefore underscores the importance of integrating spirituality, social action, and policymaking in a more inclusive and participatory manner. Religion, often viewed as a source of conflict owing to the exclusive character of its mechanical solidarity, in fact holds potential as a unifying force for society—provided it is synergized with policy mechanisms capable of weaving broader and more sustained cross-group solidarity.

Limitations of the Study

This study is subject to several limitations that warrant explicit acknowledgment. First, the relatively small number of informants (eight) and the limited three-month data-collection period constrain the generalizability of the findings, both to the broader homeless population in Yogyakarta and to the diversity of religious communities present there. Second, this study did not

directly engage informants from the majority (Muslim) religious community, such that claims regarding majority-community involvement in social action rest on general observation and secondary documentation rather than primary interview data; subsequent research should engage informants across religious traditions more evenly to strengthen such comparative claims. Third, as a single-case study conducted in one city, its findings cannot be generalized directly to other Indonesian cities with different demographic-religious compositions and social policy structures. Fourth, reliance on interviews as the principal method carries the potential for retrospective bias and social desirability bias, particularly among religious-community informants recounting the motivations behind their service. Future research is advised to adopt a multi-case design with a larger number of informants, engage a more balanced range of religious traditions, and extend the period of observation to capture the seasonal dynamics of assistance more fully across the annual cycle.

CONCLUSIONS

This study shows that the spirituality embraced by religious communities in Yogyakarta—understood by informants who provide assistance as a call of faith in the One Almighty God—gives rise to social action directed at homeless individuals as a vulnerable group in need of help and empowerment. The social action undertaken, though still predominantly limited to the provision of food, has produced positive psychological and spiritual effects for homeless individuals, particularly those who are not registered in the government assistance system and who therefore depend entirely on the solidarity of religious communities. This assistance, however, is seasonal in character—rising around major religious holidays but irregular on ordinary days—so that homeless individuals must continue to rely on independent survival strategies through informal work such as scavenging, busking, and begging. The approach taken by religious communities also remains partial and has not been comprehensively coordinated with government policy. Local policies that already encompass shelter assistance, training, and employment continue to face challenges in the form of minimal cross-sectoral collaboration, weak registration systems—which directly affect who is entitled to receive formal assistance—and the absence of an inclusive framework.

A more collaborative and participatory policy model is therefore needed, one that actively involves religious communities, civil society, and the private sector. This conclusion reinforces the argument that spirituality is not merely a private matter but can serve as a basis for social justice transformation. Going forward, the integration of spiritual values with public policy will become an urgent necessity for addressing homelessness holistically and sustainably. Future research is encouraged to examine in greater depth the institutional mechanisms capable of bridging the spiritual capital of religious communities with the formal

social policy system, including exploring the state's role in facilitating interfaith collaborative forums for the systematic handling of homelessness.

BIBLIOGRAPHY

- Abdillah, Abdillah, Ida Widianingsih, Rd Ahmad Buchari, and Heru Nurasa. 2024. "Chapter 10 - Urbanization, homelessness, and climate change: Urban resilience challenges in Indonesia." Pp. 187–201 in *Homelessness to Hope*, edited by U. Chatterjee, R. Shaw, L. Sivaramakrishnan, J. Mukherjee, and R. Ghosh. Elsevier.
- Admin. 2020. "Berbagi Kasih Kepada Mahasiswa Dan Simpatisan – Gereja Kristen Jawa Brayat Kinasih – Yogyakarta." <https://gkjbrayatkinasih.or.id/archives/12934>.
- Amrullah, Moch Rizki, and Ibrahim Nuruddin. 2025. "Between Faith and Freedom: Religious Intolerance and Minority Rights in Indonesia." *Contemporary Issues on Indonesian Human Rights Law and Policy* 2(4). doi:10.65815/p4qmg310.
- Awad, Mohamed Hassan. 2023. "Everything, all the time: Engaging the social problem of homelessness in entrepreneurship research and practice." *Journal of Business Venturing Insights* 20:e00400. doi:10.1016/j.jbvi.2023.e00400.
- Bass, Ben Gray. 2009. "Faith-Based Programs and Their Influence on Homelessness." *Family & Community Health* 32(4):314–19. doi:10.1097/FCH.0b013e3181b91f25.
- Braun, Virginia, and Victoria Clarke. 2006. "Using thematic analysis in psychology." *Qualitative Research in Psychology* 3(2):77–101. doi:10.1191/1478088706qp063oa.
- Clarke, Gerard. 2006. "Faith Matters: Faith-Based Organizations, Civil Society and International Development." *Journal of International Development*. doi:10.1002/JID.1317.
- Cnaan, Ram A., and Edward Newman. 2010. "The Safety Net and Faith-Based Services." *Journal of Religion & Spirituality in Social Work: Social Thought* 29(4):321–36. doi:10.1080/15426432.2010.518871.
- Crenshaw, Kimberlé. 1989. "Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics." *U. Chi. Legal F.* 1989:139.
- Durkheim, Emile. 1997. *The Division of Labor in Society*. Simon and Schuster.
- Durkheim, Émile. 2001. *The Elementary Forms of Religious Life*. Oxford University Press.
- Dye, Thomas R. 2008. *Understanding Public Policy*. Pearson/Prentice Hall.
- Farrugia, David, and Jessica Gerrard. 2016. "Academic Knowledge and Contemporary Poverty: The Politics of Homelessness Research." *Sociology* 50(2):267–84. doi:10.1177/0038038514564436.
- Fridolfsson, Charlotte, and Ingemar Elander. 2012. "Faith-Based Organizations and Welfare State Retrenchment in Sweden: Substitute or Complement?" *Politics and Religion* 5(3):634–54.

- Ganti, Mery, Husmiati Yusuf, Yanuar Farida Wismayanti, Hari Harjanto Setiawan, Badrun Susantyo, Nurhayu, Ita Konita, Menik Budiarti, and Muhammad Belanawane Sulubere. 2022. "The Issues and Social Economic Potentials of Urban Marginal Groups in Indonesia." Pp. 246–59 in. Atlantis Press.
- Hestiantini, Adila Puspa, Utami Nur, and Dita Purnama. 2025. "The Dynamics of Policy Implementation: Social Service Agency Strategies for the Social Transformation of Street Children (2023-2024)." *Journal of Innovative and Creativity (Joecy)* 5(3):35028–39. doi:10.31004/joecy.v5i3.5532.
- Hutabarat, Franklin. 2023. "Navigating Diversity: Exploring Religious Pluralism and Social Harmony in Indonesian Society." *European Journal of Theology and Philosophy* 3(6):6–13. doi:10.24018/theology.2023.3.6.125.
- Izudin, Ahmad. 2023a. "Examining Social Policies in Homelessness Issues: Insight from Indonesian Grassroots." *WELFARE: Jurnal Ilmu Kesejahteraan Sosial* 12(1). doi:10.14421/welfare.2023.121-02.
- Izudin, Ahmad. 2023b. "Examining social policies in homelessness issues: Insight from Indonesian grassroots." *WELFARE: Jurnal Ilmu Kesejahteraan Sosial* 12. doi:10.14421/welfare.2023.121-02.
- Jindra, Ines W., and Michael Jindra. 2021. "Religion, spirituality, community, and change at a residential homeless shelter." *Journal of Religion & Spirituality in Social Work: Social Thought* 40(3):286–311. doi:10.1080/15426432.2021.1886619.
- Johnsen, Sarah. 2014. "Where's the 'Faith' in 'Faith-Based' Organisations? The Evolution and Practice of Faith-Based Homelessness Services in the UK." *Journal of Social Policy* 43(2):413–30. doi:10.1017/S0047279413001001.
- Johnson, Byron. 2017. "Faith-Based Organizations Shoulder Majority of Crucial Services and Develop Creative Solutions for Homelessness, New Baylor University Study Says | Media and Public Relations | Baylor University." <https://news.web.baylor.edu/news/story/2017/faith-based-organizations-shoulder-majority-crucial-services-and-develop-creative>.
- Johnson, Byron, William H. Wubbenhorst, and Alfreda Alvarez. n.d. "Assessing the Faith-Based Response to Homelessness in America: Findings from Eleven Cities." Retrieved July 21, 2026. https://hpri.usc.edu/homeless_research/assessing-the-faith-based-response-to-homelessness-in-america-findings-from-eleven-cities/.
- Kim, Saerim, and Andrew Sullivan. 2023. "Connecting the Composition of Collaborative Governance Structure to Community-Level Performance in Homeless Services." *Public Administration Review* 83(4):734–49. doi:10.1111/puar.13632.
- Lukes, Steven. 1985. *Emile Durkheim: His Life and Work: A Historical and Critical Study*. Stanford University Press.
- Mago, Vijay K., Hilary K. Morden, Charles Fritz, Tiankuang Wu, Sara Namazi, Parastoo Geranmayeh, Rakhi Chattopadhyay, and Vahid Dabbaghian. 2013. "Analyzing the impact of social factors on homelessness: a Fuzzy Cognitive Map approach." *BMC Medical Informatics and Decision Making* 13:94. doi:10.1186/1472-6947-13-94.

- Marr, Matthew D., and Natália Marques da Silva. 2024. "Religion's Roles in Community Integration after Homelessness: Supportive Housing Residents' Uses of Spiritual Practices amid Trauma, Discrimination, and Stigma." *Housing Studies* 39(2):376–97.
- Masitha Nur Rohimah. 2021. "Efforts of the Pekanbaru City Social Service in Handling Psychotic Homeless People Based on Law Number 18 of 2014 Concerning Mental Health Reviewed According to Fiqh Siyasah" Undergraduate thesis, Universitas Islam Negeri Sultan Syarif Kasim Riau.
- Muslim American Giving 2021. n.d.
- Ningsih, Wulan. 2018. "The Role of the Malang City Regional Government in Addressing the Problem of Homelessness and Begging from a Governance Perspective" Undergraduate thesis, Universitas Brawijaya.
- Palinkas, Lawrence A., Sarah M. Horwitz, Carla A. Green, Jennifer P. Wisdom, Naihua Duan, and Kimberly Hoagwood. 2015. "Purposeful Sampling for Qualitative Data Collection and Analysis in Mixed Method Implementation Research." *Administration and Policy in Mental Health and Mental Health Services Research* 42(5):533–44. doi:10.1007/s10488-013-0528-y.
- Pargament, Kenneth I. 2001. *The Psychology of Religion and Coping: Theory, Research, Practice*. Guilford Press.
- "Religious Minorities in Indonesia Face Discrimination | Human Rights Watch." 2020. <https://www.hrw.org/news/2020/12/24/religious-minorities-indonesia-face-discrimination>.
- Tajuddin Noor Ashshidiqi. 2023. "Reintegrasi Sosial Klien Gelandangan dan Pengemis di Rumah Perlindungan Sosial Camp Assesment." Undergraduate thesis, UIN Sunan Kalijaga Yogyakarta.
- Weber, Max. 1978. *Economy and Society: An Outline of Interpretive Sociology*. University of California Press.
- Yin, Robert K. 2014. *Case Study Research*. SAGE Publications.