



Vidyottama Sanatana
International Journal of Hindu Science and Religious Studies

Vol. 8 No. 2 October 2024

**SUSAN CRAWFORD SULLIVAN’S REFORM OF PROFESSIONAL ETHICS AND LIVING
FAITH: A Literature Content Analysis**

By:

Guruh David Agus

Program Doktor Studi Agama-Agama UIN SGD Bandung, Indonesia
3240310002@student.uinsgd.ac.id

Received: October 16, 2024

Accepted: October 23, 2024

Published: October 31, 2024

Abstract

Faith is one of the objects of study in Living Religion studies that highlight religious beliefs experienced in the everyday lives of individuals in society. This research applies content analysis and uses two objects: various articles on the relationship between religion, welfare, and work ethic as material objects, and Susan Crawford Sullivan’s theory in Chapter Three of the book Living Faith: everyday religion and mothers in poverty (2011) as the formal object. Sullivan’s theory is used as a lens to examine several articles. The sentence in the final paragraph, “poor working mothers, mothers caring for their children, or single mothers – will connect with Congregations, labor unions, political organizations, or communities that can help them fight for better opportunities and work environments” summarizes Sullivan’s theory on the reform of professional ethics. Living faith in professional societies should live in the nation’s work ethic, the work of the Church and religious communities, the purgatorial code of ethics for welfare stakeholders, the morality of religious elites and commoners, and within the mothers who are occupied and vocationally dedicated to adequately prospering “now” in this world.

Keywords: Professional Ethics, “Living Religion” Studies, Living Faith, Interdisciplinary Studies, Susan Crawford Sullivan.

I. INTRODUCTION

Specifically, the word “profession” is not originally from the Indonesian language. The philosophical understanding of “profession” varies. “General statements... concerning beliefs... are related to a long tradition among Christian religious groups... ‘professing their vows’... they are said to be performing a ‘*profession*’” (Wibowo, A. Setyo, 2016, hlm. 2–3). George Bernard Shaw once accused that all professions are a conspiracy against the laity.” Shaw even went so far as to accuse “professionals of standing as the accused because they are deemed to desire status and wealth, even deceiving rather than helping their clients” (Koehn, Daryl, 2000, hlm. 11).

Meanwhile, the reform of professional ethics refers to changes and updates in value systems, professional standards, and codes of ethics for individuals and/or groups working in specific skills or roles in society, considering the changing times and societal needs. The reform of professional ethics will always face challenges such as resistance to change from professionals, lack of awareness of the importance of professional ethics, entanglements and conflicts of interest leading to abuse of authority (corruption, collusion, and nepotism), cultural influences that can support or undermine ethical professional ethos, technological advancements that can support and simultaneously damage the maintenance of important ethical values, and the absence of systematic and consistent supervision and enforcement to ensure the standard implementation of professional ethical codes.

However, what if the reform of professional ethics is based on the relationship between religion, welfare, and work ethics, with religion as its primary platform, professionals as its subjects, work ethics as its raw material, and welfare as the object of religious ethics? Faith is one of the components commonly studied as an object of the Living Religion studies, which have become popular since the late 20th century and are rooted in the French sociology of religion tradition “*la religion vécue*”. Studies on Living Religion highlight the ways spirituality and religious beliefs are experienced in the everyday

lives of individuals in society. Living faith can refer to the relationship between morality and society. Before examining the reform of professional ethics as envisioned by Sullivan, the ethical studies of religion by Ayu Rustriana Rusli, which examine Buddhist ethics, and Endrika Widdia Putri, which examine Christian ethics, become relevant.

Rusli’s June 2020 research on *karma* and work ethics in Buddhist teachings emphasizes the work ethic in Buddhism, which centers on the concept of *karma*. *Karma* encompasses all actions in the present and past, asserting that every action will inevitably result in consequences (*vipaka*). There are two understandings of karma: first, *karma* implies fatalism; second, *karma* implies optimism. The latter meaning is related to the work ethic in Buddhism. One concept of *karma* closely related to work ethic is *karma vipaka*. This *karma* motivates Buddhists to be optimistic, diligent, persistent, hardworking, honest, and responsible for all actions. Based on this, a work ethic emerges that emphasizes that nothing will determine a person’s fate except the person themselves (Rusli, 2020).

Meanwhile, Putri’s research examines Protestant ethics and asceticism based on Max Weber’s thoughts. Asceticism, according to Weber, within Protestant ethics, involves self-control in worldly life by fulfilling various moral duties: doing good, living simply, avoiding excesses and deficiencies, having a spirit of working to acquire material goods, and helping one another. Weber categorizes asceticism into two types: asceticism that rejects the world and asceticism that does not reject the world. According to Weber, the asceticism that does not reject the world is found in Protestant ethics. Weber understands the meaning of work ethic in Calvinism as a divine “calling” upon individuals, and consequently, people must work hard in this world while still considering ascetic aspects in their lives (Putri, 2022).

Karma vipaka as an orientation in Buddhist ethics emphasizes a work ethic that optimistically drives professionals to continually act ethically and overcome any challenges they face, including welfare issues. In contrast, Christian ethics as conceptualized by Weber emphasizes divine

calling as the motivation for professionals to act ethically, with ascetic consequences as an unavoidable consideration, especially in relation to welfare issues. However, is the complexity of the relationship between religion, welfare, and work ethics as simple as that, which professionals must manage?

This study aims to explore the complexities of how professionals ethically interpret their professions by examining how religious ethics interact with welfare issues and work ethics. Therefore, this article focuses on analyzing Sullivan's ideas on the reform of professional ethics. The researcher aims to understand how religion, welfare, and work ethics interrelate, and ultimately, how Sullivan's ideas might be simulated to examine various other research findings.

II. METHOD

This research is based on the type of data and the analysis is qualitative research. This research is classified as qualitative research because it meets a number of paradigmatic assumptions, namely: "subjective, multi-participant, participant-based reality, researchers interact with the researched, value-charged and biased, informal language, personal, qualitative, decision-making, inductive, simultaneous factors shape each other, emerge, bound to context, patterns and theories for understanding, accuracy and persistence through examination" (Subagyo, Andreas B., 2004, hlm. 68).

This research is classified as explanatory research because it aims to test the predictions or principles of a theory, develop and enrich theoretical explanations, and connect new issues with general principles to determine the best explanation (Neuman, 2013, hlm. 22). Meanwhile, based on the data collection technique, it is a literature study. The study begins by looking for relevant literature, reviewing it, and using it explanatory. The literature sought is in the form of books, journal articles, and other types of articles that are relevant about the idea of reforming professional ethics and living faith.

This research applies content analysis to appropriate literature. The main focus of literature analysis is to examine the messages contained in

the text, although there are differences in their purpose and technique. According to K.H. Krippendorff, content analysis is defined as 'a research technique to produce repeatable and valid inferences from texts (or other meaningful material) into the context of their use' (Badzinski, Woods, & Nelson, 2021, hlm. 109–110).

The main data used in this study is the section of the book *God Made Somebody Think of Welfare Reform: religion, welfare, and work* in the book *Living Faith* by S.C. Sullivan published in 2011. The subsequent data was collected from various articles relevant to the issues of religious relations, well-being, and work ethics through the reading and selection of a number of articles. Furthermore, the conclusions from these articles were analyzed by simulating as material objects and re-examined using Sullivan's theory of professional ethics reform as a formal object until a relationship between theory and data was found that could deduce how living faith works.

III. RESULTS AND DISCUSSION

The following are the results of the author's research related to professional ethics reform according to Sullivan, a number of articles about religious relations, welfare, and work ethics, as well as living faith as a manifestation of professional ethics reform.

Professional Ethics Reform According to Sullivan

Etymologically, professional ethics reform consists of the words reform, ethics, and profession. The Reformation comes from the Latin *reformatio* which means re-formation. Ethics in this paper refers to "a moral philosophy based on values in a systematically and methodically studied society" (Bertens, K, 2007, hlm. 6). Profession refers to "occupation" - a daily job that keeps a person busy - or "vocational" - work to earn a living (Bertens, K, 2024, hlm. 2).

Thus, professional ethics reform refers to the systematic and methodical re-establishment of moral values in society over occupation and vocation. Meanwhile, according to Sullivan, the relationship between religion, welfare, and work states that there is a relationship between

morality and society. Therefore, it is quite reasonable if what is meant as a reform of professional ethics according to Sullivan is a reform of religious relations, welfare, and work ethics.

According to Robert A. Orsi and Nancy T. Ammerman, research on lived religion encourages us to explore areas that are not normally considered “religious” to understand how religion functions. In the United States, welfare and working mothers are “moral” issues. Much of the research and attention has been focused on professionals, not on the way people in low-wage jobs integrate their faith and work life, or on poor women’s views of the relationship between religious beliefs and their views on work and well-being. Sullivan highlights some important questions: Does religion really improve the work ethic of low-income mothers? What do poor women believe about the American narrative of morality and work, as well as religious construction? How is work and well-being understood as representation, symbolism, belief, and religious practice in everyday life? (Sullivan, 2012, hlm. 66).

Regarding morality, welfare, and work. In the U.S., the poor are now expected to take personal responsibility for their own lives, rather than relying “irresponsibly” on aid. The “Temporary Assistance Program for Families in Need” (TANF) emphasizes that welfare assistance is only temporary. States have the authority to determine welfare benefit levels, eligibility requirements, and to some extent, the obligation to participate in work-related activities. The Protestant work ethic that emphasizes hard work and denounces laziness has influenced the American public’s view of the poor and the relief programs designed for them (Sullivan, 2012, hlm. 68).

According to Sharon Hayes, in America mothers who receive social assistance are often considered immoral. However, many of them actually have a strong work ethic, want to work, and have worked at various times in their lives. They saw Jesus as an example of working hard not only for himself but also for serving others. In Catholic tradition, Joseph, Mary’s husband, is known as Joseph the worker, the patron saint of

the workers, with prayers, feasts, and work-related novenas. “Verily, when we were among you, we warned you: if a man does not want to work, let him not eat” (2 Thessalonians 3:10) (Sullivan, 2012, hlm. 70–71).

Poor mothers believe that working hard and honestly is the way to please God, even though the work is not ideal. They do not have the concept of religious justice which may demand better working conditions. When asked what they thought about religious or God’s demands on their employers, almost all mothers replied that employers should treat them well and respectfully. Only one mother mentioned the importance of decent wages and benefits (Sullivan, 2012, hlm. 71–72).

Regarding the country’s welfare system theologically. What may come as a surprise is the belief of some poor mothers, even those who are not very religious, that God created the welfare system and brought about welfare reforms. One of the Sullivan study respondents said that when she was seven months pregnant and no one wanted to accept her, she still had to support her family, and if welfare was the only way, then God wouldn’t have created it if it wasn’t for use. Poor mothers may believe that God created a welfare system to use in times of need, and they also see God’s hand in welfare reform laws (Sullivan, 2012, hlm. 72–74).

The Church wants to see people work and doesn’t want them to live off social welfare assistance all their lives. This view reflects religious values that are not only compassionate to those who are truly in need but also emphasize an ethic of hard work and rejecting laziness. Problems arise when the ideal of using well-being “morally” for a short period of time clashes with reality. A Sullivan research respondent who works in social services, said he knows of people who have been evicted from their apartments because they have no money, have to seek shelter, have no food, and are forced to steal food or exchange food stamps for cash in exchange for diapers (Sullivan, 2012, hlm. 74–75).

Regarding God’s hard work and judgment. For poor women, the ethics of hard work is the main determinant of religious morality. Recipients of long-term welfare are often ridiculed and

shunned in the Church because they are perceived as not trying hard enough. Some mothers even believe that receiving social assistance shows their lack of effort and disappoints God. This refers to the saying “God helps those who help themselves,” which is not actually found in Scripture (Sullivan, 2012, hlm. 76, 78).

Why do some mothers believe that God approves of “legitimate” short-term welfare uses while others do not? Those who feel they are working hard while receiving welfare assistance to care for disabled children or relatives have a different view than women who feel they are just sitting around in their apartment “waiting for a check.” Conversely, a strong sense of guilt and shame about the use of welfare can make them feel unworthy of being in the Church. God may be merciful through welfare assistance or want them to be better off by refusing such assistance. The Church can stay away from them or understand them (Sullivan, 2012, hlm. 78–79).

Regarding childcare. Our society, according to Sharon Hayes, “simultaneously celebrates the importance of children, upholds an ethic of caring and commitment to others, while at the same time demanding that all Americans be fully self-reliant.” Religion in this context demands single and/or poor mothers who may have young children, face physical or mental health problems, or domestic violence, as well as be economic providers for their families. However, these poor mothers also struggle with traditional religious messages that emphasize the domestic role of women as caregivers (Sullivan, 2012, hlm. 80–81).

Regarding the dilemma of working mothers. Although women often saw Jesus as an example of hard work, Jesus was not a poor single mother with small children. A survey by the Pew Research Center (2007) showed 42 percent of adults think that stay-at-home mothers are best for children. Only about 10 percent of mothers believe that the ideal for a child is if the mother works full-time. Historically, according to Penny Edgell and Danielle Docka, the Church sees the roles of men and women differently, that men are in the public sphere and provide for the needs of the family, while women take care of the

household. In practice, however, single mothers living in poverty face limited options after welfare reforms, between working or caring for their children at home (Sullivan, 2012, hlm. 81–83).

Poor working mothers understand the traditional religious view of the family and feel that “religion” wants them to stay at home. Low-income white women tend to associate religion with traditional gender roles. Those who agree with this view believe that since children are a precious gift from God, mothers must stay at home to raise them. According to Ara Francis a mother, more than a father, tends to feel guilty when their children face problems such as mental health problems, behavior, and problems at school (Sullivan, 2012, hlm. 84–86).

In contrast, African-American women are more likely to consider religion supportive of working mothers than white or Hispanic women. Black Protestant churches have not always been conservative when it comes to traditional gender roles. According to Penny Edgell, in practice, most of the Congregation supports egalitarian gender roles and the reality of a household with two breadwinners. Religious cultural interpretations that emphasize that working hard “pleases God” improve women’s work ethic, while interpretations that emphasize the role of childcare discourage some people from working or add guilt to those who work (Sullivan, 2012, hlm. 89-90, 92-93).

Regarding religion that is lived in the workplace. Welfare reforms require most of them to work. Then, how did faith and religion affect their lives as low-wage workers? Robert Wuthnow once conducted a comprehensive academic survey on the relationship between religion and economic behavior. Wuthnow concluded that religious commitment plays a “therapeutic” role in economic behavior in post-industrial societies. Religious beliefs give meaning to work, making it more attractive because it has cosmic significance (Sullivan, 2012, hlm. 94).

The relationship between faith and work has been a growing academic interest in the last decade. Books on faith and work are also on the rise: *Business according to the Bible* (2006), *God Is My CEO* (2001), and *Jesus CEO* (1995). Workers

in the ethics category highlight the relationship between religious beliefs and ethical behavior in the workplace. Those in evangelism groups see the workplace as a mission field to witness to coworkers and others. People in the experience category blend faith and work through issues of calling, meaning, and purpose in life. Enrichment groups seek personal transformation and self-actualization through meditation and other religious practices related to their work (Sullivan, 2012, hlm. 94–95).

The burgeoning “faith in the workplace” movement has ignored the types of jobs available to mothers transitioning from social welfare programs. Low-skilled urban women who work in the frontline service sector, typically have low wages and demand the respect imposed on customers and managers. Customer service is expected to greet customers with a friendly, smiling, and courteous manner, regardless of how they are treated by the customer. According to Cameron L. Macdonald and Carmen Sirianni, they are described as “emotional proletariat,” i.e. frontline service workers who must submit to customers and whose emotional interactions are supervised and controlled by managers (Sullivan, 2012, hlm. 94–95).

Regarding prayer at work. For poor mothers, the workplace is the main location to practice their religion. The language of the prayers reflects the stress and pressure that mothers experience in the workplace. Many low-income single mothers rely on faith to cope with difficult work situations. These prayers are often performed in the workplace itself, suggesting that God is perceived to be accessible and involved in ordinary everyday experiences. Religion is practiced in seemingly ordinary places, such as fast food stalls or checkout counters, but that is where women seek to meet the divine (Sullivan, 2012, hlm. 96–97).

Divine help helps them to smile and restrain, which is the emotional labor necessary to maintain their jobs. Poor mothers pray for self-control when dealing with difficult employers. One Sullivan respondent said, “I want to scold my boss, but I’m going to go to the bathroom and say, ‘Lord, give me the peace to accept things I can’t change.’” Prayer, work stress, and resilience

are closely related to poor mothers (Sullivan, 2012, hlm. 98–99).

Regarding “divine doctors” in low-wage workplaces. Although strenuous physical work is often associated with low-skilled men, poor women also face similar situations in some occupations. According to Barbara Ehrenreich, physical pain plays an important role in low-paying jobs that many women do. Sullivan respondents believed that God cared deeply about their bodies, in addition to their souls. Therefore, God pays attention to their complaints about physical pain at work (Sullivan, 2012, hlm. 99–100).

Regarding being honest and doing good. Religion is related to morality and ethical living. According to Wuthnow, religion can encourage ethical behavior in the workplace through a desire to please God, advice from pastors, and religious community norms that encourage honesty. “Thou shalt not steal” is one of the Ten Commandments that is widely known in America. Many recent books and articles link religion to workplace ethics. The intensity of religious commitment seems to influence ethical behavior in the workplace. The idea that “God’s eyes are always watching” is often brought up in job training that emphasizes that employees work not only for the employer but also for God (or “Boss above” (Sullivan, 2012, hlm. 100).

Religion can be lived in the workplace when people see their work as an expression of a commitment of faith to “do good” to others. One of the respondents, Sullivan, felt that his faith called him to clean the house with love for its residents. Doing good to others can also include caring for their souls, and evangelism or “witnessing” is one way people engage faith in work. In general, “evangelical Christians,” “southerners,” and women are more likely to engage in workplace witnessing. Another respondent, a Pentecostal, did not wear makeup or jewelry, did not dance, or drink alcohol. Her co-workers often ask about her different lifestyles, and she sees this as an opportunity to share her faith. What appears to be low-key and repetitive work can actually be a profound spiritual experience. Repentance, prayer of salvation, and being “born again” are frequent

(Sullivan, 2012, hlm. 101–103).

About the faith that lives in low-wage workers. For very poor women, religion in the workplace plays more of a role in helping them cope with the pressures of work in the low-wage service sector than giving meaning and purpose to the work itself. Regardless of how often they go to church, they rely on religious culture to help them at work. How many low-income mothers pray at work with survival language: “Help me get through today.” The mothers are happy because there is someone who is willing to listen. “Help me, Lord.” (Sullivan, 2012, hlm. 103–104).

The pressure, hard work, humiliation, and disrespect inherent in many low-paying service sector jobs, coupled with the pressure to support their families, led women to turn to faith to help them survive the working day. Religious faith can also help women in low-status and stressful jobs to change their self-image, given that forced respect adds an additional psychological burden to the actual burden of work. Although society may demean their work, poor women see themselves working with God's help and being loved by God, which allows them to have a different self-image (Sullivan, 2012, hlm. 104–105).

Martin Luther believed that all Christians have a calling to serve God through their daily work. According to John Calvin, all work can be a means to serve God, no matter how low the work, hard work and material success are considered as a way to please God and a sign of His goodness. Yet few low-skilled women consider a job like making french fries a life calling. Most of them believe that God's calling for them is to be a good mother and support their children. Therefore, it is not surprising that the joy of raising children is considered a mother's life calling and not a hotel bed or facing angry customers (Sullivan, 2012, hlm. 104–105).

Decent working conditions, wages, and benefits for low-skilled workers are fundamental moral issues that are directly related to religious values about social justice. Many religious organizations are concerned with the issue of worker justice, supported the agricultural worker movement in the 1960s and 1970s, and continue to advocate

for justice for agricultural workers today. Religious organizations have also been active in recent living wage campaigns. At the beginning of the twentieth century, “Evangelical” social reformers fought for labor reforms that ended child labor and limited working hours (Sullivan, 2012, hlm. 106–107).

The perspective of “religion as an opium for society” might argue that the faith of working women only keeps them from rebelling. However, in difficult situations, according to Marla F. Frederick, poor mothers rely on faith to build productive lives and gain the strength to survive and move forward. Many mothers are isolated in uncooperative work and disconnected from congregations or organizations concerned with social change, they may feel alone in influencing their working conditions. It is hoped that, sooner or later, they will connect with the Jamaat, trade unions, political organizations, or communities that can help them fight for better opportunities and work environments. The narrative of poor working women shows the discovery of meaning in a difficult work environment. According to Frederick, this perseverance itself is a form of witness. This is religion in everyday life (Sullivan, 2012, hlm. 107).

A Number of Articles About Religious Relations, Welfare, and Work Ethics

Kirsten Stam, Ellen Verbakel, and Paul M. De Graaf in their article *Explaining Variation in Work Ethic in Europe: religious heritage rather than modernisation, the welfare state and communism* used data from the “2008 European Value Study” to explore variations in work ethic in different European countries. They examined the influence of the three dimensions of modernization—economic security, cognitive autonomy, and social complexity—as well as the three types of social institutions—religious heritage, the generosity of the welfare state, and the communist past—on work ethic. Key results show that religious heritage has the greatest influence in explaining the variation in work ethic between countries, even greater than the degree of modernization. Religious heritage itself explains half of the differences between countries

in Europe (Stam, Verbakel, & De Graaf, 2013). Another note relates to the level of secularization. Some argue that secularization may explain the link between religious heritage and work ethic. If Protestant countries are more secularized than Muslim, Orthodox, or Catholic countries, secularization could explain the relationship between religious heritage and work ethic. However, additional analysis suggests that this is not true. The degree of secularization of the state has no independent effect on work ethic and does not explain the relationship between religious heritage and work ethic. This reinforces the belief that religious heritage with deep cultural roots is the main factor influencing the values of the work ethic, not the level of modernization (Stam dkk., 2013).

Kenneth Hudson and Andrea Coukos in their article *The Dark Side of The Protestant Ethic: a Comparative Analysis of Welfare Reform* found that for early Calvinists, material success through hard work and a simple lifestyle was seen as a sign of God's election and evidence of strong faith. The material success and wealth obtained in this way marked those who had been destined for eternal salvation from the beginning of creation. The Protestant Reformation gave legitimacy to the accumulation of bourgeois wealth and redefined the social hierarchy. Ironically, while Protestant ethics redefined the status order in terms of material success, it also contributed to the decline of ecclesiastical authority (Hudson & Coukos, 2005).

Ultimately, the sanctification of work and wealth in Protestant ethics distanced the Western world from God and brought it closer to modernity. The idea of work as a call to purify secular economic activity. The production of material assets is considered to be God's will. Wealth is proof of holy work. However, the ownership of wealth is not evidence of the election itself, because there are cases of the rich who are morally suspicious. Can Weberian Calvinists understand the opposite case, of faithful Christians who work hard but remain poor? More than 100 years later, advocates of welfare reform are working to end welfare assistance and reduce dependence. Through sustained, deliberate campaigns, and when economic conditions are right. Weber's

Protestant ethical thesis has been a source of intense controversy; that Protestant ethics and the spirit of capitalism permeate American culture are not (Hudson & Coukos, 2005).

Stanley Carlson-Thies in his article *Charitable Choice: bringing religion back into american welfare* found that before welfare became the responsibility of the federal government in the U.S., religion played a major role in welfare in America. By treating poverty as a structural problem, the larger role of government reduces the excessive moralization of the old approach. However, unfortunately, religion has become marginalized in this process. The challenge for America is not to go back to the days before government was involved in welfare, but to move forward to a new era in which religion is again playing a full role in welfare (Carlson-Thies, 2001).

We need an "equal partner" model, as Luis Lugo puts it. Care for the needy is the "shared responsibility" of various social institutions: the government must play a key role, but the poor are not only the responsibility of the government. Faith-based organizations play an important role because they serve in different ways, deal with heart problems and tap into spiritual and moral resources that the government does not have. Collaboration is very important and religion must be given space to collaborate. When faith-based organizations cooperate with the government, they must maintain their religious identity because it is that identity that distinguishes their contribution to the common good (Carlson-Thies, 2001).

Charitable Choice (CC) institutionalizes collaborative relationships that respect each other. The CC does not replace the "open public space" with the theocratic welfare state. Rather, its involvement is incorporated into the welfare system so that the religious freedom of recipients, both those who reject religion and those seeking holistic help, can be respected. CC's promise is to expand the public welfare system to include religious organizations and the dimension of faith in life (Carlson-Thies, 2001).

Tom Boland and Ray Griffin in the article *The Purgatorial Ethic and The Spirit of Welfare* which refers to the Weberian spirit seek to

understand the irrationality of the “Active Labor Market Policy” (ALMP) adopted in the countries of the “Organization for Economic Co-operation and Development” (OECD). ALMP includes a variety of programs such as: “vocational training” that enhances the skills and knowledge of job seekers to fit the needs of the labor market; “job search assistance” that provides job search support and services to help individuals find suitable jobs; “wage subsidies” that provide incentives to companies to hire individuals who have difficulty finding work (Boland & Griffin, 2018).

Boland and Griffin argue that the experience and governance of welfare has historically been influenced by the concept of purgatory. Inspired by genealogical impulses in the work of Weber, Michel Foucault, and Giorgio Agamben, as well as adapting the concept of ‘worldimages’ Weber, Boland and Griffin suggest that the history of well-being, from the workplace to the ALMP, is driven by a purgatorial logic that assesses, punishes, and purifies the individual. This is most evident in the way job seekers interpret their time while unemployed, reflected in political speech, policymaking, and the creation of welfare systems. Ironically, this analysis comes from Ireland, which is a newcomer to ALMP, where the increasingly purgatorial application of the concept of well-being is evident (Boland & Griffin, 2018).

Rana Jawad in the article *Human Ethics and Welfare Particularism: an exploration of the social welfare regime in Lebanon* presents an overview of welfare management in Lebanon which is based on two principles of human ethics and welfare particularism. This is characterized by the dominance of duty, traditionalism, and elitism in the ethics of religious welfare in Lebanon. It is also related to the contemporary conceptualization of religious ethics in Judaism, Christianity, and Islam (Jawad, 2007).

This article affirms that religious ethics is a legitimate endeavor in its own right and is an increasingly relevant subject for the study of social welfare and social policy. Religion, the nuclear family, and the network of clientelism (the mutual relationship of religious elites and people) have proven to play an important role in

Lebanon’s social well-being. The methods adopted for the study involved service providers and users at the Ministry of Social Affairs and five leading Christian and Muslim “Faith-Based Organizations” (FBOs) in Lebanon (Jawad, 2007).

Jawad argues that social welfare in Lebanon emphasizes the individual as a moral agent. The sacred character of human nature, according to religious ethics, has been imbued with reason and intuitive ability to distinguish good from bad. Nonetheless, Jawad points out that the ethics of religious welfare in Lebanon are still dominated by adherence to religious traditions, divine law, and the control of religious elites over the interpretation of revealed texts. Lebanon’s case resembles an issue in Southern Europe where religion, family, and clientelism play an important role in human well-being. The problem is not the dichotomization of traditional and modern welfare systems, but affirming that all welfare perspectives carry ideological beliefs about the nature of a good society (Jawad, 2007). Marcel Bonnef in his article *Ki Ageng Suryomentaraman, Javanese Prince and Philosopher (1892-1962)* explains Suryomentaraman’s thoughts on self and the meaning of happiness that are relevant when looking at the relationship between religious beliefs, the meaning of welfare, and work ethics. In everyday life, feelings arise from desire (*karep*). Therefore, many people are trapped in the belief that happiness can last forever. The understanding of taste must be applied now (*saiki*), here (*kene*), and in this way (*ngene*), because taste always changes over time, not yesterday, not tomorrow, or later. In short, welfare as a result of work must be felt by religious people today, not later, but welfare does not always have to be happy (Bonneff & Crossley, 1993).

In the face of feelings, one must make a critical judgment of cause and effect, and respond in an appropriate way based on the principles: as necessary (*sabutuhe*), as necessary (*saperlune*), adequately (*sacukupe*), as it should be (*samestine*), in the right way (*sapenake*), and in an appropriate way (*sabenere*). Therefore, proper and adequate well-being is a necessary

prerequisite, because self-transcendence will be achieved along with liberation (a sense of freedom), peace (*tentrem*), and eternity (*langgeng*) (Bonnett & Crossley, 1993).

Meanwhile, Wessel Stoker in *Happiness and Transcendence: heavenly or earthly - Augustine and Bonhoeffer* explains the difference in happiness orientation from Augustine and Dietrich Bonhoeffer which is relevant when looking at the relationship between religious beliefs, the meaning of welfare, and work ethics. The content of Augustine's use of radical transcendence is the conception of happiness as perfect happiness, which is only possible in eternal life without limits in heaven. The content of Bonhoeffer's use of immanent transcendence is the conception of happiness as worldly happiness that is dialectically related to unhappiness. Martha Nussbaum and Arie Lekkerkerker criticized Augustine for his focus on future lives that contributed to a good life on earth (Stoker, 2023).

The Kingdom of God and His righteousness first (Matthew 6:33) is the core and it has already begun in the world today, in our earthly life and not just in the heavenly life. Furthermore, cosmic safety is much broader than personal safety. Bonhoeffer's view of happiness and transcendence is more convincing. There is no dualistic conception of happiness. "A new and watching wind can be transmitted through our present world" (Bonhoeffer 1999, March 27, 1944), thanks to the resurrection of Christ. Therefore, if referring to Bonhoeffer, welfare must be sought by humans who work now in this world and not later in heaven (Stoker, 2023).

Living Faith as a Manifestation of Professional Ethics Reform

The sentence in the final paragraph of the third section of Sullivan's book, "sooner or later, they -poor working mothers, mothers caring for their children, or single mothers- will connect with Congregations, labor unions, political organizations, or communities that can help them fight for better opportunities and work environments," succinctly explains Sullivan's theory of the reform of professional ethics. This reform stems from the relationship

between morality, welfare, and work, the preservation of traditional family ideas, the concept of occupation-vocation as a form of profession, and religion practiced in the workplace. Protestant work ethic emphasizes the virtue of hard work, which also influences the state's welfare programs that are "not pampering." At the same time, fair wages and benefits are often taboo topics. Traditional ideas underline the role of mothers as caregivers. The idea of mothers working or being forced to work is justified as it aligns with the Protestant ethic. Religious commitment plays a therapeutic role (praying for mental health), promoting honesty and good deeds through various practices manifesting faith. Yet the most crucial question is: has it truly established a welfare-enhancing professional ethic?

Based on the research article by Stam and colleagues, religious and cultural heritage has the greatest influence on the work ethic of European societies. It is religion practiced in the workplace, rather than the secularization brought by modernization, that drives the work ethic in Europe. This aligns with the Protestant work ethic that also characterizes American society, as per Sullivan's theory. Stam and colleagues' research is more macro-focused compared to Sullivan's theory, which is based on a series of micro-surveys. Another interesting point to note is that even though Protestant countries in Europe tend to undergo stronger secularization compared to Muslim, Orthodox, or Catholic-dominated European countries, the work ethic promoting professionalism is still more influenced by religious heritage. This can also be found in Sullivan's theory, where the traditional idea conserved by religion -that mothers should be caregivers- has justified the acceptance of state welfare to preserve the occupation of mothers as caregivers. Similarly, when mothers vocationally decide to work, the religious justification of a strong work ethic also accompanies this.

Based on the research article by Hudson and Coukos, wealth can be evidence of holy work, yet the possession of wealth does not necessarily prove strong faith. The dark side of the Protestant ethic points to the existence of Christians who faithfully work hard but remain poor, indicating

that even ethical professionalism has not yet brought about prosperity. Isn't this also reinforced in Sullivan's theory? Besides being honest and doing good deeds as manifestations of their faith, poor mothers with low-wage jobs and challenging working conditions ultimately need to emphasize therapeutic religious commitment, with their prayers aimed more at seeking divine help for mental well-being rather than affirming their commitment to see their vocation as a divine calling. Meanwhile, the termination of welfare assistance is contrary evidence of the absorption of Protestant ethics and capitalism in the US, as the dark side of Protestant ethics tends to be negated. Isn't this also in line with Sullivan's theory regarding the traditional idea that highlights the role of poor mothers as child caregivers, deserving support through temporary state welfare assistance?

Based on the research article by Carlson-Thies, the charity (philanthropy/diakonia) of the Church and other religious communities should again play a key role in addressing the shared responsibility for public welfare in the US. The state must remain involved in the social welfare system while simultaneously reducing excessive reliance on state aid. However, the reduction of the state's role should be replaced with an increased active role of faith-based social organizations because their unique spiritual and moral resources will make a difference in the approach to handling these issues. Isn't this conclusion aligned with one of the most important aspects of Sullivan's theory of professional ethics reform, that poor working mothers, mothers caring for their children, or single mothers will connect with congregations, labor unions, political organizations, or communities that can help them fight for better opportunities and work environments?

According to the research article by Bolland and Griffin, the purgatorial code of ethics should influence both the state and individuals receiving state welfare assistance. The purgatorial logic emphasizes the importance of assessment, punishment, and purification of each individual involved in the welfare system. The way job seekers interpret their time while unemployed, political speeches by state elites, policymaking,

and the creation of welfare systems should all be guided by the fulfillment of the purgatorial code of ethics. Sullivan's theory, which highlights the awareness of poor mothers working in low-wage and/or inhumane working conditions seeking "divine psychological assistance," would certainly benefit from the purgatorial logic that is also divine. The existence of a "faith at work movement" or the ethos of honesty, doing good, and working hard are indications that align with the goals of the purgatorial logic. Most importantly, the purgatorial code of ethics could very well become a key component of Sullivan's theory of professional ethics reform.

According to Jawad's research article: religion, the nuclear family, and the network of clientelism (the mutual relationship of religious elites and people) are proven to play an important role in the pursuit of social welfare in Lebanon. Similar to Carlson-Thies' conclusion that seeks synergy between Church and state, in Lebanese society dominated by the important role of the FBO and Muslim and Christian leaders, Jawad emphasized the importance of negating the dichotomy between traditional and modern welfare systems. All perspectives of welfare carry ideological beliefs about the nature of a good society, including when looking at obedience to religious traditions and religious law. Isn't Jawad's finding in line with Sullivan's theory, that mothers with good occupation will think about the best care for their children and at the same time mothers with vocational education who want to work hard are also acting ethically.

Based on Bonef's research on Suryomentaram's idea: welfare as a result of work must be felt by religious people today and not later. However, it must be remembered that welfare does not have to be continuously happy because a sense of freedom, peace, and permanence as the achievement of self-transcendence presupposes welfare that cannot be more than appropriate and adequate. Bonef's conclusion on Suryomentaram's idea is in line with Stoker's findings when comparing Augustine and Bonhoeffer's ideas regarding when happiness should be achieved. Stoker concluded, the commandment to seek first the Kingdom of God and His righteousness (Matthew 6:33) is central

and that the Kingdom has already begun in the world today, in our earthly life and not just in the heavenly life. Therefore, Bonhoeffer's view of happiness and trans-cendence is more convincing.

Isn't Bonnef and Stoker's findings clearly illustrated through the various ways of manifesting the happiness of the respondents that form Sullivan's theory? God is assumed to be accessible and involved in ordinary everyday experiences. Religion is run in ordinary places, fast food stalls or cashier tables, but the women who are vocational actually meet the divine there. Repentance, prayer for salvation, and "new birth" often occur in the workplace and not in the Church. Poor women in vocational schools see themselves working with God's help and being loved by God and this makes them happy through a different self-image. God's call for most working and vocational mothers is to be a good mother, therefore raising children is happier as a life call than a job such as making hotel beds or dealing with angry customers. Religion is not an opium for society, but in difficult situations, poor women of faith are happy when building a productive life and get the strength to survive and move forward.

IV. CONCLUSION

Sullivan's theory is more comprehensive than other studies and parts of it are manifested in other studies. Sullivan's theory of professional ethics reform is succinctly contained in the last paragraph of the third section of Sullivan's book: "Sooner or later, those – working poor mothers, mothers caring for their children, or single mothers – will connect with congregations, trade unions, political organizations, or communi-ties that can help them fight for better opportunities and working conditions." Faith that lives in professional societies should not only live in the work ethic of the nation, the help of the Church and religious communities, the purgatory code of ethics of welfare management stakeholders, the morality of elite and religious individuals, as well as occupation and vocational education that prosper adequately "now" and not later in heaven.

REFERENCE

- Badzinski, D. M., Woods, R. H., & Nelson, C. M. (2021). Content Analysis. Dalam *The Routledge Handbook of Research Methods in the Study of Religion* (2 ed.). Routledge.
- Bertens, K. (2007). *Etika*. Jakarta: PT Gramedia Pustaka Utama.
- Bertens, K. (2024). *Etika Profesi*. Yogyakarta: Penerbit PT Kanisius.
- Boland, T., & Griffin, R. (2018). The Purgatorial Ethic and The Spirit of Welfare. *Journal of Classical Sociology*, 18(2), 87–103. doi: 10.1177/1468795X17722079
- Bonneff, M., & Crossley, S. (1993). Ki Ageng Suryomentaraman, Javanese Prince and Philosopher (1892-1962). *Indonesia*, (57), 49–69. doi: 10.2307/3351241
- Carlson-Thies, S. (2001). Charitable Choice: Bringing religion back into american welfare. *Journal of Policy History*, 13(1), 109–132. doi: 10.1353/jph.2001.0020
- Hudson, K., & Coukos, A. (2005). The Dark Side of the Protestant Ethic: A comparative analysis of welfare reform. *Sociological Theory*, 23(1), 1–24. doi: 10.1111/j.0735-2751.2005.00240.x
- Jawad, R. (2007). Human Ethics and Welfare Particularism: An exploration of the social welfare regime in Lebanon. *Ethics and Social Welfare*, 1(2), 123–146. doi: 10.1080/17496530701450323
- Koehn, Daryl (Ed.), Agus M. Hardjana (Penerj.). (2000). *Landasan Etika Profesi*. Yogyakarta: Penerbit Kanisius.
- Neuman, W. L. (2013). *Social Research Methods: Qualitative and quantitative approaches*. London: Pearson Education.
- Putri, E. W. (2022). Etika Protestan dan Asketisme dalam Pemikiran Max Weber. *Al-Adyan: Journal of Religious Studies*, 3(1), 19–26. doi: 10.15548/al-adyan.v3i1.4094
- Rusli, A. R. (2020). Karma dan Etos Kerja Dalam Ajaran Budha. *Al-Adyan: Journal of Religious Studies*, 1(1), 1–13. doi: 10.15548/al-adyan.v1i1.1712

- Stam, K., Verbakel, E., & De Graaf, P. M. (2013). Explaining Variation in Work Ethic in Europe: Religious heritage rather than modernisation, the welfare state and communism. *European Societies*, 15(2), 268–289. doi: 10.1080/14616696.2012.726734
- Stoker, W. (2023). Happiness and Transcendence: Heavenly or earthly - Augustine and Bonhoeffer. *Religions*, 14(9), 1198. doi: 10.3390/rel14091198
- Subagyo, Andreas B. (2004). *Pengantar Riset Kuantitatif dan Kualitatif*. Bandung: Kalam Hidup.
- Sullivan, S. C. (2012). *Living Faith: Everyday Religion and Mothers in Poverty*. University of Chicago Press.
- Wibowo, A. Setyo. (2016). Platon dan Komitmen Profesi. Dalam F. Budi Hardiman (Ed.), *Filsafat untuk Kaum Profesi*. Jakarta: Penerbit Buku Kompas.