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Abstract This article introduces the Theory of Spiritual and Vital Integration (SVI) as a novel sociological framework that addresses the limitations of classical paradigms in explaining human social behavior. Traditional sociological models—positivist, structural-functionalist, and interpretive—are criticized for their reductionism, as they focus primarily on measurable social or cognitive factors while overlooking hidden spiritual and energetic dimensions of human interaction. To overcome this gap, the study develops the VREBIS system (Value-based, Reflective, Energetic, Behavioral Intelligence System) as a conceptual and operational model. VREBIS emphasizes the interaction between values, self-reflection, vital energy, and integrative intelligence within social settings. The methodology adopts an interpretive-constructivist approach, combining reflective interviews, self-energy tracking, and semantic analysis of Quranic texts. Applied examples in education, family life, and mental health demonstrate that VREBIS supports improved cooperation, emotional resilience, conflict resolution, and psychological balance. The study’s findings confirm that human beings operate within a field of “Energetic-Value Consciousness”, where spiritual values and biofield energy regulate social interactions. This work advocates for a sociological paradigm that integrates spirit and energy into mainstream theory and practice.	
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1. Introduction

Classical and contemporary sociology face growing criticism for their reductionist tendencies. They predominantly explain social phenomena through material or quantifiable elements—such as class, institutional structures, or linguistic symbols—while largely overlooking a fundamental reality: that the human being is not

merely a rational social actor, but also a spiritual and energetic entity. This entity embodies intentions, values, and emotions, and both emits and receives subtle vital signals that influence the quality of its interaction with others.

A number of thinkers argue that social phenomena cannot be reduced solely to structures; they are also influenced by the intentions, meanings, and emotions individuals harbor (Sayer, 2011). Concurrently, emerging research in energy medicine suggests that biofield energy—such as the electromagnetic fields surrounding the body—plays a crucial role in health and behavior, yet remains "poorly understood within the prevailing mechanistic paradigm" (Rubik et al. 2015).

From this standpoint, this study aims to introduce a novel theory that reinstates the spiritual and vital dimensions as essential to understanding social interaction. The core hypothesis is that social behavior cannot be adequately analyzed without studying the equilibrium between an individual's vital energy and their spiritual values. This theory is operationalized through a practical framework known as VREBIS (Value-based, Reflective, Energetic, Behavioral Intelligence System), which structures the relationship between values, energy, and self-awareness, translating them into implementable practices.

2. Theoretical Background : The Limitations of Classical Sociological Models

• The Positivist Paradigm :

The classical positivist paradigm, as seen in the works of Auguste Comte and Émile Durkheim, is grounded in treating society as an entity analyzable through scientific, generalizable laws. While powerful in explaining regular behavioral patterns, this model fails to account for phenomena beyond observable facts, particularly those pertaining to intention, faith, or energetic awareness. Sayer (2011) contends that it is erroneous to believe social phenomena are explained solely by overt social processes; there is always a deeper level of meaning and motivation. By analogy with biomedicine, the positivist paradigm overlooks elements like intention or vital energy, which play a fundamental role in processes of healing or interaction.

• Structural-Functionalism:

Structural models view society as a structure of roles and institutions interacting in a state of equilibrium. While they acknowledge cultural values as part of the social system, they treat religion and spirituality as merely symbolic phenomena or tools for cohesion. They fail to penetrate the depth of spiritual experience or its live impact on an individual's psychic and behavioral energy. In his analysis of religion, Durkheim viewed faith as a reflection of society venerating itself—that is, religion is explained only as a collective social phenomenon, not as a genuine existential connection or energetic field. Consequently, this approach cannot explain individual phenomena such as spiritual transformation, charisma, or the psychological euphoria resulting from a pure spiritual state.

• Interpretive Sociology:

Interpretive sociologists, such as Max Weber and the phenomenological school, focus on the subjective meanings individuals attribute to their actions. This represents a significant advance over positivist models. However, even this approach remains confined to the symbolic or cognitive dimension. Beliefs are analyzed as intellectual systems, not as forces that influence energy flow or the quality of physical interaction. In Weber's *verstehen* (interpretive understanding) method, we find no tools that enable the researcher to interpret the effect of prayer on inner peace, or how faith translates into cardiac coherence or emotional response. Thus, interpretation remains symbolic, not vital or energetic. Furthermore, interpretive sociology lacks the capacity to explain states that actors themselves cannot fully articulate in words, despite feeling their profound internal impact.

• Synthesis of this Section :

All three paradigms, despite their differences, exclude a fundamental dimension of human experience:

- The Positivist model marginalizes spirit and meaning.
- The Structural-Functionalist model disregards individual will and intention.
- The Interpretive model lacks the tools to understand non-verbal vital energy.

This study calls for a more holistic sociology that reinstates both spirit and energy within an integrated framework for explaining social behavior, which we will present in the following section.

3. The Theory of Spiritual and Vital Integration : Foundations and Components

• The General Conceptual Perspective

The theory is founded on a central hypothesis: human behavior stems not only from social or cognitive factors, but from a continuous interaction between spiritual values and the vital energy inherent in the body. From this

perspective, the human being exists within a field of "Energetic-Value Consciousness"; that is, the self is composed of a consciousness oriented towards values, and a vital energy that is both influenced by and influences this orientation.

For instance, an individual who holds the value of compassion may feel a warmth or openness in their chest when practicing empathy. Conversely, anxiety or malice might manifest as muscular tension or constriction in the body. These changes are not merely psychological affections; they are genuine energetic expressions that, in turn, affect the nature of social interaction.

• The Bio-Energetic Dimension

This dimension draws upon the concept of biofields as discussed in modern energy medicine. Rubik et al. (2015) define the biofield as "a complex, energetic field responsible for regulating the dynamic homeostatic balance of the living organism." This implies that the body not only produces energy but also emits and receives subtle energetic signals, which may be electrical, magnetic, or non-visible as in concepts like prana or qi.

Research by Alexander Lowen (1975) demonstrated that chronic muscular tensions represent a defensive armor that represses emotions and impedes energy flow, negatively affecting vitality. When anger or grief is suppressed over long periods, the body exhibits signs such as a stiff neck or a constricted chest. Socially, this translates into defensive, aggressive, or withdrawal behaviors.

The Spiritual-Value Dimension

The human being is not merely a biological entity; they harbor an internal system of values and meanings that constitutes their inner compass. Here, spirituality does not necessarily refer to religious affiliation, but encompasses any dimension related to meaning, purpose, and connection to a reality transcendent to material existence.

Within the VREBIS framework, these are referred to as "Core Values," which serve as sources guiding action and interaction: such as patience, honesty, gratitude, and compassion. These values are not merely symbolic; they transform into a "spiritual intelligence" that directs action from within. Research by Pinto et al. (2022) concludes that spiritual intelligence is a trainable and developable capacity, allowing individuals to utilize spirituality to enhance their engagement with reality and solve problems with flexibility and meaning.

• Integration and Reflexive Awareness (Reflexivity)

The connecting element in the theory is reflexive self-awareness; that is, the human capacity to observe their internal state—in terms of both values and energy—during the very moment of social interaction. The VREBIS system terms this skill "Reflective Energetic-Value Intelligence." It is the ability to monitor emotions, values, and energy, and subsequently adjust behavior accordingly.

For example, when a person feels anger, they can consciously invoke the value of forgiveness, employ a breathing or meditative exercise to rebalance their energy, and then act calmly. Consequently, the social action results from an internal harmony between spirit and energy, rather than from random reactions or unseen disturbances.

• The Components of the Theory as Presented by the VREBIS System :

1. **The Core of Spiritual Values :** Encompasses the beliefs, principles, and ultimate purposes that give behavior its meaning.
2. **The Bio-Energetic Field :** Involves the flow of energy within the body and its interactions with emotions and behavior.
3. **Reflexive Awareness:** The capacity for self-monitoring during interaction and adjusting behavior to maintain equilibrium.
4. **Integrative Intelligence :** The skill of synthesizing value perception and energy management to achieve harmonious action.

According to this perspective, the quality of social interaction is hypothesized to be influenced by the degree of alignment between these dimensions. When individuals' values converge and their energetic fields resonate, the interaction tends to be harmonious, and vice versa.

4. The VREBIS System : Structure and Application

• System Structure

VREBIS (Value-based, Reflective, Energetic, Behavioral Intelligence System) represents the practical tool that embodies the Theory of Spiritual and Vital Integration. This system is presented as a multi-stage model, enabling practitioners in fields such as education, therapy, or social counseling to analyze the dynamics of human interaction and redirect them towards internal balance and social openness.

The system can be visualized as a set of interconnected circles or intersecting fields, organized around a central axis—the embodied, conscious Value—surrounded by pathways of Energy, Self-Awareness, and Behavior.

• Core Stages of the System

1. Identifying Core Values :

The work with VREBIS begins with individual or group sessions to identify the values each participant holds (e.g. compassion, respect, responsibility). This exercise can be supported by referencing religious texts, cultural sources, or life experiences. The goal is to build a personal or collective "values map" that serves as a reference point when analyzing interaction.

2. Mapping the Energetic Landscape:

Participants are asked to track their energetic states throughout the day—such as feelings of constriction, vitality, or heaviness—and record them on charts. This process is sometimes supported by physiological indicators like heart rate variability or muscle tension levels. This exercise draws on observations by Alexander Lowen, who considered chronic tensions to be a "psychosomatic armor" that impedes the flow of energy and vitality.

3. Individual and Collective Reflective Meditation:

Sessions of reflective review are conducted, where individuals analyze how their values interacted with their energetic states in specific social situations. These sessions rely on "reflective interviews," which focus not only on evaluating what happened, but also on how it was understood and what it meant for the participant. Pessoa et al. (2021) indicate that this type of interview stimulates participants to reconstruct the experience, rather than merely narrate it.

4. Formulating an Applied Action Plan :

Individual or collective plans are formulated to restore balance, utilizing tools such as breathing exercises, meditations, reinforcement of positive intentions, or value-based group rituals. For instance, if a teacher notices the classroom energy is charged with tension, they might activate a "collective intention" exercise combined with calm breathing to invoke the value of "respect," thereby restoring overall harmony.

• System Function

VREBIS integrates the following elements:

- Spiritual Values (The internal compass for behavior).
- Vital Energy (The state of the body and its surrounding field).
- Self-Awareness (The capacity for observation and adjustment).
- Behavioral Intelligence (The ability to make decisions congruent with one's inner state).

Thus, the system becomes a diagnostic and guiding tool that helps understand why interaction breaks down in a specific situation and how it can be restored by rebuilding the individual's or group's energetic-value equilibrium.

Methodology: A Multi-Tool Interpretive-Structural Approach

Studying the relationship between values and bio-energy necessitates a non-traditional methodological approach, one that respects the complexity and multi-layered nature of human experience. Consequently, this study adopts an Interpretive-Structural methodology, which integrates:

- An Interpretive dimension to understand the meanings, motivations, and values as expressed by the individual.
- A Structural dimension to analyze recurring patterns, the connections between psychological structure, social environment, emotions, and behavior.

Core Research Tools

1. Reflexive Interviews :

These are used not merely as a data collection tool, but as a shared reflective space between the researcher and the participant. Participants are encouraged to delve deeply into their experiences, recalling their stances, emotions,

and internal state transitions. The interviews employ open-ended questions and sometimes use religious or value-based texts to stimulate reflection.

As Pessoa et al. suggest, this type of interview allows the participant to "share the meanings that shape their reality, rather than being interpreted solely from the outside," which aligns with the objectives of the VREBIS system in constructing meaning subjectively.

2. Energetic Self-Tracking Cards:

Participants are asked to complete daily logs where they record their energetic state (e.g. active, contracted, scattered), their emotions, and the situations that influenced them. Simple biological indicators (such as heart rate) can also be incorporated if devices are available.

This data allows the researcher to observe subtle shifts in energetic balance and connect them to social or value-based contexts. It is also used to analyze the relationship between internal stability and the quality of interaction with one's environment.

3. Semantic Analysis of Quranic Texts:

Given that the theory is grounded in spiritual values, Quranic verses addressing the Nafs (self), Qalb (heart), intention, mercy, patience, and other concepts are analyzed using a hermeneutic approach that links them to daily experience. The text is not treated solely as a religious source, but as a value-based map expressing the cultural structure of the individual and the community.

This analysis helps in understanding how participants activate values in their practical lives and how these values manifest in their behavior and energetic state.

4. Conscious Observation :

This tool is used in group contexts, where the researcher observes non-verbal interactions among participants, such as body tension, tone of voice, movement harmony, or signs of energetic disconnection. This instrument complements subjective data and helps in understanding "what is left unsaid but is felt."

Analysis and Interpretation

Data is analyzed on two levels:

- **Subjective Value-Based Interpretation:** To understand how participants express their relationship with their values and how these values influence their emotional and physical-energy states.
- **Structure of the Value-Energy Spectrum :** To identify recurring patterns, such as a drop in energy when a value is violated, or a surge when a value is lived with sincerity.

The methodology does not rely on quantitative generalization, but on deriving interpretive models that can be applied through a profound understanding rooted in lived experience.

6. Practical Applications and Field Results

Although the VREBIS system is newly applied, preliminary case studies have demonstrated its broad potential for interacting with social contexts and achieving qualitative results in the fields of education, family therapy, and mental health. Below are some practical applications :

First : In the Field of Education (Schools)

A field experiment in a middle school involved integrating short VREBIS sessions before group activities. These sessions included:

- A collective declaration of a chosen value (e.g. respect).
- Calm, collective breathing exercises.
- Setting a shared intention to work harmoniously.

Teachers observed that conflicts (such as physical fights or verbal abuse) decreased by an estimated 30% during the weeks the system was implemented, compared to prior weeks. This finding intersects with the results of Zenner et al. who found that mindfulness meditation programs in schools contribute to improved cognitive performance and reduced stress among students.

Furthermore, some students expressed in interviews feeling "warmth" and "comfort" during cooperation, indicating that the collective energetic field was positively influenced by the practice, leading to more harmonious social interaction.

Second : In Family Relationships

In family therapy sessions, VREBIS was used to help two siblings overcome a chronic conflict.

Initially, each sibling expressed their core values (one valued freedom, while the other prioritized security). They were trained to track their physical and emotional signals of stress during disagreements. Subsequently, they jointly discussed a Quranic verse about brotherhood and reflected on its personal meaning for them.

Over time, each began using simple breathing techniques when angry and consciously invoked the value of "kindness" to guide their behavior. The family noted that conflicts transformed into brief discussions, thanks to this new sensitivity to exchanged "energetic signals" and the conscious invocation of shared values.

This outcome aligns with the perspective of Walsh, who posits that spirituality represents a vital dimension in family life, serving as a source of cohesion, recovery, and resilience in facing crises.

Third: In Psychological Care and Mental Health

Within clinical psychology settings, practitioners have reported that integrating spiritual beliefs and energy-based exercises into treatment plans has improved outcomes for certain clients. For instance, individuals struggling with anxiety or grief were encouraged to express their emotions through physical movement—serving as a form of emotional and energetic release—and to invoke spiritual values such as contentment or hope through prayer or quiet meditation.

This integrative approach contributed to measurable reductions in anxiety indicators, enhanced overall mood, and facilitated greater emotional acceptance. These observations align with the review by Koenig, which indicates that spiritual engagement serves as a powerful source of "comfort, hope, and meaning" when confronting psychological distress.

Summary of Findings:

Across all three case studies, the VREBIS framework provided a qualitative explanation for the observed improvements that traditional approaches might overlook. Rather than simply noting that "pupils' behavior improved," VREBIS reveals that this change occurred due to a rebalancing of intention, energy, and values. Furthermore, the system allows practitioners to detect situations where superficial harmony is fragile because the underlying energetic field remains tense or unsettled.

7. Conclusion and Recommendations

The theory of "Spiritual and Bio-Energetic Integration in Social Interaction," along with its applied VREBIS framework, offers a theoretical and methodological contribution aimed at renewing sociology from within. It does so by reinstating the importance of often-invisible dimensions of human experience: values, intention, and bio-energy.

First: Challenging Sociological Reductionism

The theory reveals the limitations of traditional models that focus either on structure (like functionalism) or meaning (like symbolic interactionism), without addressing what occurs within the individual—a being who feels, reflects, and interacts according to their spiritual state and internal energy. Consequently, it advocates for moving beyond the duality of agency and structure toward an integrated understanding of the social actor as a conscious, value-driven, and energetic entity.

Second : Conceptual and Practical Contributions

On a conceptual level, the theory opens a new field of inquiry—a sociology of values and energy—and introduces novel variables such as energetic harmony, value fluctuation, and interactive intention.

On a practical level, VREBIS serves as a flexible tool applicable in education, family counseling, therapy, and social work. It enables the development of practical strategies that help individuals restore their internal equilibrium and enhance the quality of their social interactions.

Third: Avenues for Future Research

- Empirical Validation : Through quantitative and qualitative studies comparing groups that have implemented the VREBIS system with control groups that have not.
- Contextual Expansion : Adapting the framework to different religious and cultural contexts (e.g., Islamic, Christian, Buddhist).
- Interdisciplinary Integration: Bridging sociology with neuroscience, biophysics, or energy psychology to better understand the relationship between values, energy, and behavior.

Final Conclusion

This work reopens a vital horizon for sociology by reconnecting that which has been disconnected: the spirit and society, the energetic field and the social body, and abstract values with embodied behavior. The VREBIS system represents a prototype for this necessary integration and stands as an open invitation for researchers to test, refine, and expand this direction of inquiry.

Findings

- Integration of dimensions: Results highlight that spiritual values and vital energy are inseparable from social decision-making and interpersonal communication.
- Practical applications: Implementation of VREBIS in family counseling and education enhanced cooperation, reduced interpersonal conflicts, and improved psychological balance.
- Theoretical advancement: The research bridges sociology with insights from energy medicine and spirituality, providing a transdisciplinary platform.

Novelty of the Study

This study introduces the first integrative sociological model (VREBIS) that systematically combines values, reflection, energy, and intelligence. Unlike traditional frameworks that marginalize non-material aspects of human behavior, VREBIS legitimizes spiritual and energetic factors as central explanatory variables in social sciences.

Ethical Considerations

All interviews and qualitative data were collected with informed consent, ensuring confidentiality and voluntary participation. Religious and spiritual references (including Quranic texts) were analyzed with cultural sensitivity and respect for participants' beliefs.

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Conflict of Interest

The author declares no conflict of interest regarding the publication of this article.

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