The Paradigm of Religious Moderation: A Sociological Perspective from Karl Mannheim and Its Significance for National Commitment

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Abstract

Conflict based on religious and belief differences is one of the longstanding SARA (ethnicity, religion, race, and inter-group relations) issues that persist to this day. Yet, all religions and beliefs come with noble teachings and bring messages of peace for all creation. The paradigm of religious moderation emerged as a perceived solution to various religion-motivated conflicts. This study aims to investigate whether religious moderation presented by policymakers and academics constitutes objective knowledge from Karl Mannheim's perspective and its relevance to strengthening national commitment. This research falls into the category of library research. The methodology employed is qualitative with philosophical and sociological approaches. The findings of this study are: First, moderate Islamic theology refers to the ideas and attitudes of believers who have a balanced and non-extremist view characterized by tawassuth (moderation), tawazun (balance), i'tidal (upright and firm), tasamuh (tolerance), and musawah (egalitarianism and non-discrimination). Second, the emergence of moderate Islamic theology

is due to the socio-cultural conditions of society, security conditions, and academic reasons. Third, Mannheim's three types of meanings: Objective meaning, the government's response, and academics' perspectives are objective actions considering the contemporary social context that develops narratives of intolerance and radicalism. Expressive meaning, the narrative of moderate Islamic theology is also an expression of the actors or formulators of the moderate Islamic theology concept. Documentary, it means these actors are recorded in history as part of culture. Its relevance shows that the presence of moderate Islamic theology is needed to strengthen the commitment to the nation's four pillars. The recommendation from this research is that it can be used to strengthen the argument for national commitment through the philosophical concept of moderate Islam.

Keywords: Islam, Karl Mannheim, moderate, sociology of knowledge, theology

Abstrak

Konflik yang didasarkan pada perbedaan agama dan kepercayaan adalah salah satu masalah SARA (suku, agama, ras, dan hubungan antar golongan) yang sudah berlangsung lama hingga saat ini. Namun, semua agama dan kepercayaan datang dengan ajaran mulia dan membawa pesan perdamaian bagi semua ciptaan. Paradigma moderasi beragama muncul sebagai solusi yang dirasakan untuk berbagai konflik bermotif agama. Artikekl ini bertujuan untuk menyelidiki apakah moderasi agama yang disampaikan oleh pembuat kebijakan dan akademisi merupakan pengetahuan objektif dari perspektif Karl Mannheim dan relevansinya dengan penguatan komitmen nasional. Penelitian ini termasuk dalam kategori penelitian kepustakaan. Metodologi yang digunakan adalah kualitatif dengan pendekatan filosofis dan sosiologis. Temuan dari kajian ini adalah: Pertama, teologi Islam moderat mengacu pada gagasan dan sikap umat beriman yang memiliki pandangan seimbang dan non-ekstremis yang ditandai dengan *tawassuth* (moderasi), *tawazun* (keseimbangan), *i'tidal* (tegak dan tegas), *tasamuh* (toleransi), dan *musawah* (egalitarianisme dan non-diskriminasi). Kedua, munculnya teologi Islam moderat disebabkan oleh kondisi sosial budaya masyarakat, kondisi keamanan, dan alasan akademik. Ketiga, tiga jenis makna Mannheim: Makna objektif, respons pemerintah, dan perspektif akademisi adalah tindakan objektif mengingat konteks sosial kontemporer yang mengembangkan narasi intoleransi dan radikalisme. Makna ekspresif, narasi teologi Islam moderat juga merupakan ekspresi dari para aktor atau perumus konsep teologi Islam moderat. Dokumenter, itu berarti aktor-aktor ini tercatat dalam sejarah sebagai bagian dari budaya. Relevansinya menunjukkan bahwa kehadiran teologi Islam moderat diperlukan untuk memperkuat komitmen terhadap empat pilar bangsa. Rekomendasi dari penelitian ini adalah dapat digunakan untuk memperkuat argumen komitmen nasional melalui konsep filosofis Islam moderat

Keywords: Islam, Karl Mannheim, moderate, sociology of knowledge, theology

Introduction

Indonesia's plural and multicultural religious reality still faces issues related to ethnicity, religion, race, and inter-group relations (SARA). Differences in religion are one of the longstanding SARA issues (Soekarba, 2018). Some examples include Poso Conflict (1998-2001) This conflict between Christian and Muslim communities in Poso, Central Sulawesi, resulted in thousands of deaths and injuries, as well as significant property damage (Azizi et al., 2021). It is considered to have political, social, and religious roots; Ambon Riots (1999-2002) This deadly conflict between Christian and Muslim communities in Ambon, Maluku, led to thousands of deaths, including civilian and military personnel; Sampit Riots (2001): The conflict between the Dayak (indigenous) and Madurese (migrant) ethnic groups in Sampit, Central Kalimantan, led to intergroup violence and many casualties; Tanjung Priok Riots (1984): Clashes between police and a group of Muslims in Tanjung Priok, Jakarta, resulted in deaths and injuries and caused significant social conflict; Poso Riots (2007-2008): This conflict between Muslims and Christians in Poso, Central Sulawesi, recurred.

Furthermore, research by the SETARA Institute and Wahid Foundation has found various cases of religious freedom violations in Indonesia. Their findings indicate that the trend of events and actions violating freedom of religion from 2014-2020 was very high, ranging from 180-200 incidents and 300-442 actions annually (SETARA Institute, 2022). Islam, brought by Prophet Muhammad, comes with noble teachings and a message of peace for all creation QS. al-Anbiya' 107. The delivery of this peace is also commanded to be gentle and without compulsion al-Baqarah 256. Differences in beliefs, teachings, and religious practices among religious groups can trigger conflict. Disagreement over certain teachings or practices can create tensions between different religious communities. It is important to recognize that religious conflicts are usually the result of various complex factors, and solutions to such conflicts require holistic and integrated efforts.

The religious cases mentioned above show a gap between social reality and the purpose of Islam's revelation. In response to this gap, academics and policymakers have introduced a moderate Islamic theology. Moderate Islamic theology represents a balanced religious view to avoid extremism (Kementerian Agama RI, 2012). This study will examine this response through Karl Mannheim's sociology of knowledge.

There are previous studies related to this research. First, the article titled *Rekonstruksi Aswaja sebagai Etika Sosial: Akar-Akar Teologi Moderasi Nahdlatul Ulama* (Reconstruction of Aswaja as Social Ethics: The Roots of the Theology of Nahdlatul Ulama Moderation) in Akhmad Sahal's *Islam Nusantara: dari Ushul Fiqh hingga Paham Kebangsaan* (Nusantara Islam: from Ushul Fiqh to Nationalism) (Siroj, 2015). Second, Said Aqil Siroj's article (2013) titled Menggagas Teologi Perdamaian Sunni-Syiah di Indonesia (Initiating Sunni-Shia Peace Theology in Indonesia), concludes that Sunni and Shia are essentially brothers born out of the spirit of maintaining truth and grounding Islam comprehensively across the world (Siroj, 2013). Third, Agus Akhmadi's 2019 research in Jurnal Diklat Keagamaan titled Moderasi Beragama dalam Keragaman Indonesia (Religious Moderation in Indonesian Diversity). Despite sharing a common theme, these studies differ in their approaches and theories. Thus, this research offers novelty and does not repeat previous studies.

This study seeks to determine whether the religious moderation presented by policymakers and academics constitutes objective knowledge, meaning it is derived through a correct methodology of thought, using Karl Mannheim's sociology of knowledge theory. The researcher traces the social phenomena underlying the emergence of moderate Islamic theology. This study also attempts to analyze the paradigm of religious moderation, which has an important meaning in national commitment, using the perspective of Karl Mannheim's sociology of knowledge. This knowledge can be considered a type of ideological knowledge used (consciously or unconsciously) for personal interests.

To focus this research, three problems are formulated. First, what is the actual concept of moderate Islamic theology, whether emerging from academics or policymakers? Second, why do policymakers and academics present moderate Islam? Third, what is the relationship between moderate Islamic theology and national commitment? Based on the above issues, this research is essential to provide an academic perspective on the religious problems mentioned above, especially in efforts to implement the concept of moderate Islamic theology in Indonesia's plural and multicultural society. Furthermore, implementing the values of moderate Islam can strengthen national commitment by upholding the four pillars of the nation, namely Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia (NKRI), and Bhinneka Tunggal Ika (Unity in Diversity).

This research can be categorized as a literature study with socio-historical analysis. The focus is on Karl Mannheim's concept of ideology and knowledge in summary with diverse moderation and national commitment. The approach used in this research is sociology. The sociological approach investigates social structures and dynamics, including transformations in society. The research subject is society, analyzed from the perspective of human interaction and its impact on society. Sociology aims to improve human adaptability to their social environment (Fauziah & Kambali, 2023). Primary data sources are Karl Mannheim's works, such as "Ideology and Utopia" and relevant literature. Secondary data are religious moderation literature, national policies on religious moderation in Indonesia, and relevant data from government documentation through data collection techniques, namely through documentation studies. The stages of the research analysis framework are descriptive, analytical, and synthetic. Through this method, the research will make theoretical and practical contributions to discussing religious moderation and strengthening nationalism.

The Emergence of Islamic Theology Amidst Issues of Intolerance and Radicalism

Overall, the history of Islamic civilization development can be divided into three main stages. The first stage is known as the classical period (650-1250 CE), followed by the medieval period (1250-1800 CE), and the last is the modern period (1800-present) (Nasution, 1985). The modern theological era is characterized by the idea that Islam is not only seen as dogma but also as a field of knowledge that requires investigation using scientific methods. In the contemporary modern era, the concept of tawhid has undergone significant development, both theoretically and practically.

One of the emerging ideas is the development of theology from both a theocentric and anthropocentric perspective. Several renowned scholars, such as Hassan Hanafi, Ismail Raji' al-Faruqi, Nurcholis Majid, and others, have proposed this idea. Such discussions aim to make tawhid relevant in daily life, enabling direct interaction with phenomena and realities in human life (Azra, 2003). This occurs because, from a theological standpoint, Islam is a divine value system. However, from a sociological perspective, Islam is eventually related to the emergence of civilization, culture, and social realities in human life. Islam cannot avoid other social realities, including changes occurring in society (Muarif & Yunus, 2019).

Etymologically, the term "theology" comes from the combination of the Greek words "theos," meaning God, and "logos," meaning knowledge. In Greek, "theos" refers to the concept of God, while "logos" refers to knowledge or science (Hanafi, 2003). Therefore, theology is a profound study of all that relates to the divine. Although the term "theology" became famous through Christianity, it was used by ancient Greeks before. When viewed from its root word, it can be ascertained that the term "theology" does not originate from Islam. However, it is important to note that the concept of theology is not new in the current Islamic thought tradition. Islam has undergone significant intellectual development through the translation movement of various monumental works from Greek. For example, works such as Aristotle's Theologia and Elementatio Theologia have been known among Islamic thinkers (Hanafi, 2003).

The use of the word "theology" in the context of Islamic thought indeed raises controversy. This is because 'theology' originates from the Christian tradition, known for its comprehensive study of religion. However, the term "theology" has been familiar in Islamic discourse for a long time. Its use as a loanword from other treasure troves and traditions should not be viewed negatively. Instead, the term can complement scholarly treasure troves and help organize thought and understanding, even though its development can result in diverse interpretations (Fakhry, 1993).

In terminology, several definitions of theology need to be noted. According to the Dictionary Compilation Team of the Language Development and Development Center, theology is knowledge about divinity, involving an understanding of the attributes of God and religion, primarily based on sacred scriptures. Conversely, D.S. Adam defines theology as a discipline that explores the relationship between God and the world (Adam, n.d.). In discussions of theology within Islam, various aspects of God are explored, using terminology commonly employed in the Islamic world, such as *Ilm al-Kalam, Ilm al-Aqaid, and Ilm al-Usuluddin* (Madjid, 1992).

Moderate Indicators Offered

In the face of increasing global religious radicalism associated with acts of terrorism, as well as issues such as liberalism, secularism, and Islamophobia, the emergence of a moderate Islamic theology approach becomes highly relevant. At the local level, there is a growth of transnational movements promoting this moderate ideology. However, alongside this, there

are also movements supporting radicalism and terrorism in the name of religion, posing threats to national security and creating disharmony among religious communities.

The criteria and indicators to determine whether a particular religious perspective, attitude, and behavior are moderate or otherwise crucial. Throughout the researcher's exploration, several indicators have been proposed, both by institutions and individuals.

Firstly, based on research conducted by the Balai Litbang of the Ministry of Indonesia in 2019 during the tenure of Minister Lukman Hakim Saifuddin, there are four criteria for religious moderation observed: 1) loyalty to the nation; 2) level of tolerance; 3) rejection of violence; and 4) ability to appreciate local culture. These four criteria are used to assess the extent to which individuals apply moderation in their religious practices in Indonesia, as well as their susceptibility to extremist influences. Identifying this level of vulnerability is crucial for taking appropriate actions to strengthen the spirit of religious moderation (RI, 2019).

The Ministry of Religious Affairs in Indonesia at that time declared that the publication of the book "Moderation in Religion" was a response to ongoing appeals made by the Minister of Religion on various occasions. These appeals aimed to establish a resource concerning religious moderation. The Ministry states that the research and development results by Balitbang have a strong foundation and serve as a guide to strengthening the spirit of religious moderation. For example, they have presented the Thematic Commentary on Religious Moderation, a result of collaboration between the Lajnah Pentashihan Mushaf Al-Qur'an and the pocketbook Meluruskan Makna Jihad (Rectifying the Meaning of Jihad) produced through collaboration between Balitbang Diklat and the Indonesian Ulama Council (T. P. K. A. RI, 2019). Subsequently, a team was formed to compile a book titled Moderasi Beragama (Moderation in Religion).

Secondly, Yusuf Al-Qardhawi, one of the proponents of the *al-wasathiyah* school of thought, an institution advocating peace and humanism in building relations between religious communities through *wasathiyyah* thought and moderate Islam (Bashori, 2013). Among the indicators offered by Yusuf al-Qardhawi are a comprehensive understanding of Islam (Muhammad, 2012), commitment to moral values (*akhlaq*), wise gradualism, combinative cooperation between opposing elements, peace and jihad, humanistic and

social, belief in pluralism, avoiding judgmental attitudes towards others as *kafir* (disbelievers) and *fasiq* (sinners) (Al-Qardhawi, 2004).

Thirdly, Quraish Shihab explains the basic principles of *wasathiyyah* (moderatism) in Islam through three main aspects. Firstly, *wasathiyyah* is related to the perspective on God and the world. This means not denying the existence of God but also not adopting polytheistic beliefs (belief in multiple gods). This moderate approach allows Muslims to integrate spiritual and material dimensions in every aspect of life and activity.

Secondly, the moderate approach teaches humans not to favor one side over another, creating fairness. Humans are encouraged to interact, dialogue, and be open to all parties. Thirdly, this moderate approach allows a Muslim or the Islamic community to be seen from various perspectives and be an example for everyone. On the other hand, the position of Prophet Muhammad as a witness and example for the Islamic community teaches them to follow the values taught and manifested by Prophet Muhammad.

According to Quraish Shihab, there are important pillars in *wasathiyyah*, one of which is justice, which has various interpretations. Justice, fundamentally, refers to "equality," that is, granting equal rights to all individuals. However, it is important to note that equality does not mean treating everything with identical standards, as such an approach could lead to injustice for individuals with different beliefs or situations (Shihab, 2007).

Justice also involves placing everything in its rightful position, creating equality even if in a form that may not be quantitatively identical. Justice means granting these rights as soon as possible, but this does not mean quickly sacrificing individuals' rights to others. Justice also contains the concept of moderation, which means "neither too little nor too much." The justice in question is "Putting everything in its place" (Shihab, 2020)..

The next important element is balance. According to M. Quraish Shihab, balance within a group is achieved when each part meets certain requirements and levels. Within this group, diverse components are present, yet each plays a role in achieving a specific objective. If these requirements are met, the group can move in a balanced manner to achieve its existence. Balance does not require uniform content or conditions in each part of the device to be achieved. These parts can vary in size, both small and large, depending on the desired function of each part (Shihab, 2007).

In the understanding of al-wasathiyyah according to Quraish Shihab, balance is considered a fundamental principle. He believes that justice cannot be achieved without balance. Balance is seen in Allah's creation, where everything is created with attention to size, quantity, and the needs of living creatures. Allah also arranges the system of the universe in such a way that each element circulates in balance according to its role, preventing clashes between the sky and celestial bodies (Shihab, 2012).

The next fundamental principle is tolerance. M. Quraish Shihab explains that tolerance has acceptable boundaries for enhancement or reduction. Tolerance is a deviation that should be avoided, in other words, a deviation that is still acceptable within certain limits. Tolerance is a core teaching of Islam that requires Muslims to coexist peacefully amid diversity. Tolerance not only means accepting differences but also trying to create justice and harmony in society. This principle is very relevant to maintaining the unity of the pluralistic Indonesian nation (Shihab, 2012).

The fourth indicator, according to Mohamed Emam Dawood, from the meanings found in the word *al-wasathiyyah* in the Qur'an, it can be concluded that its relation to the meaning of the word linguistically is very close. Almost all meanings of "*al-wasathiyyah* from a linguistic perspective form a concept in a sharia context, so these languages are considered as forms that form the meaning of *al-wasathiyyah*, reflecting justice and balance in all aspects, without excessive excesses or deficiencies. The practice of the term *al-wasathiyyah* in the teachings and practices of the Prophet's Sunnah also reflects this concept, appearing with the same precise meaning as in the Qur'an, which is justice and goodness (Dawood & Et.al, 2017).

Based on the definitions and explanations of this evidence, Emam Dawood concludes with moderate principles: first, justice and Balance. From various meanings of the word *al-wasathiyyah* found in the Qur'an, it can be concluded that there is a close connection to its linguistic meaning. Almost all meanings of *al-wasathiyyah* from a linguistic point of view form a concept in Sharia terms. Therefore, these languages are seen as forms that define *al-wasathiyyah* encompassing justice and balance in every aspect, without excess or deficiency. The concept is similarly applied to the term *al-wasathiyyah* in the teachings and practices of the Prophet's Sunnah (Al-Bukhari, n.d.), reflecting the identical meaning as in the Qur'an, denoting justice and goodness (Dawood & Et.al, 2017).

Second, ease, tolerance, and elimination of Hardship. Emam Dawood views the principle of ease and the elimination of hardship as the main foundation of religion and one of the fundamental principles in Islamic law. This principle is considered a basis that respects Muslims, as explained in Surah Al-Baqarah verse 286 of the Qur'an. Scholars also agree that there should not be undue hardship in religious rules. The existence of such difficulties can cause conflict and discord in religious law. Additionally, Islam is considered a religion that aligns with human nature. Human nature tends towards ease, hospitality, tolerance, and avoiding burdensome things (Dawood & Et.al, 2017).

Third not exceeding limits. An attitude that exceeds limits (*ghuluw*) can lead to fanaticism. When someone goes beyond limits in feelings of love or hatred, they become excessively passionate about that object. In this case, their thinking becomes limited, making it difficult for them to accept different perspectives from their own. This represents an extremist attitude (*tatharruf*) that emerges when someone becomes excessively fanatical, leading them away from a moderate stance (Dawood & Et.al, 2017).

Karl Mannheim's Sociology of Knowledge Perspective

The author utilizes Karl Mannheim's theory of the sociology of knowledge to analyze this study (Hamka, 2020). In this section, it is essential to briefly discuss Karl Mannheim's biography (1893-1947). Karl Mannheim was born in Hungary, later relocating to Germany before settling in England. His thinking was shaped by Marx's ideas on ideology, along with the perspectives of Weber, Simmel, and Neo-Marxist Georg Lukács. Mannheim is widely known for his work on the system of knowledge (for example, conservatism). He was virtually alone in his efforts to create the modern field of study known as the sociology of knowledge. His work on rationality is also significant (Mannheim, 1954; Ritzer, 2004).

Although Mannheim's themes were rooted in Weber's works, his explanations are notably concise and clear. Mannheim developed a set of theoretical ideas that provide the foundation for the important field of sociology of knowledge studies that are still relevant today (McCarthy, 1996; Stehr, 2001), which began to take shape in England in the 1930s. He structured his thinking based on the works of his predecessors, especially Marx (though he was not a Marxist). The sociology of knowledge essentially encompasses the systematic study of knowledge, ideas, or intellectual phenomena in

general. According to him, knowledge is determined by social life. For example, Mannheim attempts to link a group's ideas with the group's position in social structure (Ritzer, 2019).

Marx merged ideas with different societal positions (such as distinctions between generations). Besides playing a crucial role in creating the sociology of knowledge, Mannheim may also be most famous for distinguishing between two systems of ideas: ideology and utopia. Ideology is a system of ideas that tries to conceal and perpetuate the current state by interpreting it from a past perspective. Conversely, utopia focuses on a system of ideas that seeks to transcend the current state; utopia is the reality of future concern. The conflict between ideology and utopia constantly arises in society (Ritzer, 2019).

Mannheim's important works that have been published include Structures of Thinking; Conservatism. A Contribution to the Sociology of Knowledge; Ideologie und Utopie; Man and Society in an Age of Reconstruction; Ideology and Utopia; Freedom, Power, and Democratic Planning; Sociology as Political Education; and From Karl Mannheim (Hamka, 2020).

Mannheim's Sociology of Knowledge is a theory that analyzes the relationship between knowledge and life. "The sociology of knowledge is one of the youngest branches" of sociology; as theory, it seeks to analyse the relationship between knowledge and existence; as historical-sociological research, it seeks to trace the forms that this relationship has taken in the intellectual development of mankind" (Mannheim, 1954).

Mannheim uses the theory of objective, expressive, and documentary meaning (Baumm, 1999). Mannheim classifies and distinguishes three types of behavioral meanings in social actions. First, there is objective meaning, signifying the meaning determined by the social context in which the action occurs. Second, there is expressive meaning, signifying the meaning expressed by the actor or performer of the action themselves. Third, there is documentary meaning, which refers to the hidden or implied meaning so that the actor may not fully realize that the aspects expressed in their actions refer to the culture as a whole (Baumm, 1999).

Mannheim uses these three types of meaning to analyze an individual's practical societal actions. Relationism and relativism are two different things. For Mannheim, relativism is the result of modern sociological-historical

procedures based on the assumption that all historical thinking is conditioned by a thinker's position in life, as well as ancient theories of knowledge that emphasize the static character of knowledge while ignoring the mutual influencing interaction between social conditions and forms of thought. Such thinking often dismisses all forms of knowledge that depend on subjective perspectives and the social situations of individuals who possess them, thus considering such knowledge relative (Mannheim, 1954).

Through this approach, Mannheim wants to acknowledge the element of subjectivity in knowledge and reject the objectivity present in social sciences, which tends to deny the role of the subject. For Mannheim, human knowledge cannot be separated from the subjectivity and psychological conditions of the individual acquiring it. Knowledge and existence are interconnected and interdependent. Mannheim argues that all knowledge and beliefs are the result of socio-political processes. Therefore, the truth of thought is contextual, dynamic, and open to complementation, correction, and expansion, rather than universal truth (Baumm, 1999).

Furthermore, the most important task of the sociology of knowledge is to demonstrate its capability in actual research in the sociological-historical field. In this area, the sociology of knowledge must establish criteria for accuracy to determine empirical truths and ensure control over those truths. The sociology of knowledge must move beyond its involvement in conventional institutions and crude generalizations (such as the crude dichotomy found in statements like; here we find bourgeois thought, there we find proletarian thought, etc.), even though this might present a slogan-like clarity that could be dangerous. In this regard, the sociology of knowledge can and should learn from the methods and results of established procedures in philological disciplines and the methods used in art history with specific reference to stylistic succession (Mannheim, 1991).

The central task of research in the sociology of knowledge in this context is to identify the diverse perspectives that slowly arise in the evolution of thought history and are continuously evolving (Mannheim, 1991). These positions are determined by the method of imputation. This requires a clear concept of the perspective of each intellectual output and linking this established perspective with the streams of thought it engages with. These streams of thought, in turn, must be traced back to the social forces that determine them (a step not yet taken by art history within its field) (Mannheim, 1991).

There are two levels at which the task of imputation can occur. The first level (Sinngemasse Zurechnung) deals with the general problems of interpretation. This level reconstructs the style and perspective of integral thought by examining individual expressions and thought records that seem to be related to the main worldview they convey. This level elaborates on the entire system implied in certain segments of a thought system. In thinking styles that are overtly part of a closed system, this task of ascribing reveals the underlying unity of perspective. Even after this is accomplished, the issue of imputation at this level is not entirely solved. For instance, even if we succeed in showing that in the first half of the nineteenth century most intellectual activities and their results, from the perspective of their meanings, can be grouped and associated with the polarization between "liberal" and "conservative" thinking, there still arises the issue of whether the explicit reference to a central viewpoint, purely at an intellectual level, truly corresponds to the facts. The investigator may succeed in constructing fragments of expression from these two closed antithetical systems, conservative thought on one hand and liberal thought on the other, even though the liberals and conservatives of that era might not have held such thoughts (Mannheim, 1991).

The second level of imputation (Faktizitätszurechnung) operates on the assumption that the ideal types constructed through the process described above are essential hypotheses for research and then questions to what extent liberals and conservatives thought in these terms and to what extent, in individual cases, these ideal types were genuinely realized in their thoughts. Every author from the era we are examining must be scrutinized from this perspective, and imputation in each case must be made based on the combinations and intersections of viewpoints established in their statements (Mannheim, 1991).

The consistent execution of this issue of imputation will eventually produce a concrete picture of the actual course and direction of development. This execution of imputation will reveal the actual history of these two thinking styles. This method provides maximum reliability in reconstructing intellectual development because it analyzes into its elements what initially appears as a mere impression of the course of intellectual history, and by reducing this impression to explicit criteria, it allows for a reconstruction of reality. In this way, the method ultimately manages to identify the anonymous, unarticulated forces operative in the history of thought.

However, this method does not dwell in mere assumptions nor in narrative terms (which still belong to the level of our political and cultural history) but rather in terms of determinable, controllable facts. Naturally, it is precisely in this detailed investigation process that much of what previously seemed certain becomes problematic. For instance, there could be significant debate surrounding how the unclear attributes of these blended categories are linked to a specific style. But the benefit of historical methods in the study of artistic styles is not denied but rather reaffirmed when questions arise about whether the works of certain artists can be associated with the Renaissance or the Baroque era (Mannheim, 1991).

When the structures and tendencies of these two styles of thought have been established, we face the task of sociological imputation. As sociologists, we will not attempt to explain the forms and variations in conservative thought, for instance, solely by referring to the Weltanschauung. Instead, we will attempt to derive them primarily from the composition of the groups and strata that express these forms and variations in their way of thinking. Secondly, we will attempt to explain the impetus and direction of the development of conservative thought through the structural situations and changes it experiences within a broader historical context (such as Germany, for example) and through the constant problems posed by its changing structure (Mannheim, 1991).

Moderate Islam Paradigm from Karl Mannheim's Sociology of Knowledge Perspective

According to Mannheim, there is a way of thinking that cannot be adequately understood as long as its social origins are unclear. This is because studying only the phenomena referred to as the great society (large society), such as social mobility, social stratification, and social institutions, without connecting these studies to a careful investigation of the underlying social processes, is unlikely to represent the analysis as it should be accurately. The social processes mentioned include social contact, social distance, and isolation (Mannheim, 1991).

A thought can only be well understood if the social factors that form the basis of that thought are well understood. Primary social contact involves close, face-to-face interactions, while secondary contact is shaped by external factors and entails greater physical or mental separation. Social distance encompasses both physical and mental separation. Meanwhile, isolation is a

marginal situation in social life that negates social contact (Mannheim, 1986). A concept, statement, or argument may have the same wording but different meanings and significance because they stem from different social backgrounds. Therefore, delving into the sociology behind knowledge is as important as the knowledge itself. Based on the above theory, tracing the sociology of moderate Islamic theology paradigms requires investigating their social origins. The emergence of moderate Islamic theology is due to many surrounding social factors.

Firstly, sociocultural factors. The plural and multicultural social and cultural conditions of Indonesian society are considerations for the emergence of moderate religious concepts. The factor of diversity unified with social culture, such as cooperation, friendliness, communal work, and other cultural aspects that have long been the nation's characteristics. The plural social reality requires a paradigmatic religious concept capable of accommodating all the differences within it. This reason is used by the government, including in Indonesia. The government, as a group with an interest in uniting its people according to the third principle of Indonesian unity, creates strategic policies. This is consistent with the actualization goal of religious moderation in the field of muamalat for the benefit of individuals and society (Maimun & Kosim, 2109).

These policies, as efforts towards deradicalization, are manifested, for example, in the re-establishment of state institutions strengthening Pancasila, such as the Pancasila Ideology Development Agency (BPIP), Minister of Research and Technology Regulation No. 55/2018 concerning the Establishment of Student Activity Units for Nation Ideology Development (UKM-PIB), and the reinforcement of the Interfaith Communication Forum (FKUB).

Secondly, security conditions. Security conditions are considerations for the emergence of moderate theological paradigms. The fact of bombings threatening the nation's safety emerged. Post the WTC 2001 tragedy, the world seemed hypnotized by a series of jihad developed by radical Islamic groups throughout Indonesia. In Indonesia, there were the Bali Bombs (2002),

the emergence of Jamaah Ansharut Tauhid (JAT) and Jamaah Islamiyah (JI). Open radical movements such as Laskar Jihad, Ahlus Sunnah wal Jama'ah Communication Forum (LJ-FKAWJ), Islamic Defenders Front (FPI), Indonesian Mujahidin Council (MMI), Jama'ah Ikhwanul Muslimin, and

Hizbut Tahrir Indonesia (HTI). Events at various points in the homeland, one of which was due to religious motives, were significant reasons for the government to break the chain by introducing moderate Islam.

Thirdly, academic reasons. Textually, every religion, including Islam, teaches respect for different groups and guarantees safety in five aspects. These aims derive from Islam's purpose of being a mercy to the world, which is implemented in the five essential points of the Dharuriyat al-Khamsah content. These five aspects are protection of religion, protection of life, protection of lineage, protection of intellect, and protection of wealth. Based on the ideal concept above, the concept of moderate Islam by Muslim scholars previously discussed in the previous section, such as Yusuf al-Qaradawi, Quraish Shihab, and Mohamed Emam Dawood, is needed to formulate moderate Islamic theology academically. The characteristics and indicators of moderation are crucial in the current context to respond to the phenomenon of the growing religious radicalism leading to terrorism, liberalism, secularism, and Islamophobia.

The Relevance of Religious Moderation in Strengthening National Commitments from Karl Mannheim's Perspective

National commitment is one of the indicators of moderate Islamic theology, alongside tolerance, non-violence, and accommodation of local cultures (RI, 2019). National commitment, especially acceptance of Pancasila, represents the epitome of religious moderation (RI, 2019). Based on the theory explained earlier, Mannheim utilizes the theory of objective, expressive, and documentary meanings (Baumm, 1999). Mannheim classifies and distinguishes three types of behavioral meanings in social actions. Mannheim uses these three variables of meaning to analyze an individual's practical actions in society.

Firstly, objective meaning is determined by the social context in which the action occurs. Mannheim's theory is used to observe responses made by policymakers, in this case, the government through the Ministry of Religious Affairs, academics from universities involved in formulating moderate Islamic theology, and related institutions such as Islamic organizations and the National Counterterrorism Agency (BNPT). Based on the theory above, these responses are objective actions considering the contemporary social context that witnesses a growing narrative of intolerance and radicalism.

The rise of intolerance and radicalism has led to the emergence of problematic aspects in Indonesia's religious life. This is evidenced by the events described in the introduction of this research. Therefore, it can be concluded that actions are formed objectively by the community᾽s social condition.

Secondly, there is expressive meaning, which the actor or performer of the action expresses. The narrative of moderate Islamic theology also expresses the actors or formulators of the concept of moderate Islamic theology, namely policymakers and academics. This expression is a result of the expressions of previous actors that fostered an extreme religious paradigm. Thus, this expression commonly occurs as a way to counter extreme ideologies, attitudes, and behaviors that are emerging. It also shows the existence of policymakers, academics, and related institutions.

Thirdly, there is documentary meaning, which refers to hidden or implied meanings. The actor may not fully realise that the aspects expressed in their actions reflect the culture (Baumm, 1999). The actors, both groups holding extreme ideologies and those countering them, are recorded in history as part of the culture. This record shows that the ideologies, attitudes, and behaviors they naturally develop are part of the community's culture. This means that with the same creed and sharia, different paradigmatic patterns can emerge depending on the social conditions that shape them.

For Mannheim, relativism is a result of modern sociological-historical procedures based on the assumption that all historical thoughts are conditioned by a thinker's position in life, as well as ancient theories of knowledge that emphasize the static nature of knowledge while disregarding the mutual influence interaction between social conditions and forms of thought. Such thinking rejects all forms of knowledge that depend on subjective perspectives and the social situations of individuals who possess them, thus considering such knowledge as relative (Mannheim, 1991).

Mannheim links the idea of a group with the group's position in social structure. Based on the theory above, Islam is interpreted differently by certain groups according to their societal conditions or group positions. Policymakers, academics, and related institutions are interested in realizing a strong nation based on the four pillars of the Nation: Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia (NKRI), and Unity in Diversity (*Bhinneka Tunggal Ika*). Pancasila was agreed upon by the

founding fathers to be the state ideology that cannot be changed. As a positive law, the 1945 Constitution must be adhered to by all Indonesian citizens. NKRI is a Unitary State in the form of a Republic and a united nation amidst diversity, *Bhinneka Tunggal Ika.* Acceptance of these four pillars represents a commitment to the nation, indicating the extent of loyalty to the basic national consensus (Hadisanjaya, 2019).

Meanwhile, other groups narrate the rejection of these four pillars with various arguments ranging from the desire to establish a Caliphate to rejecting loyalty to Pancasila because it is considered a thaghut ideology (Arsyad, 2017). However, such actions are extreme and are forbidden within Islam itself (Fajron & Tarihoran, 2020). These rejection arguments are refuted by historical facts that the founding fathers had already agreed upon the nation's ideology as final. Additionally, social problems caused by these extreme views damage the nation's foundations, prompting policymakers to take legal actions such as dissolving organizations that endanger the nation's ideology. Dissolving various organizations is not enough; the government, through the Ministry of Religious Affairs, introduces a moderate religious perspective as an effort to counter religious radicalism. Based on the above reasons, according to Mannheim, who states that knowledge is determined by social life, the emergence of a moderate Islamic paradigm is needed as a response to various social life problems.

Based on the socio-cultural reasons above, it can be concluded that the presence of moderate Islamic theology is needed by the government to respond to social conditions that threaten the nation. One of the steps is to strengthen national commitment through reinforcing the four pillars of the Nation.

Conclusion

Based on the data and analysis above, this study concludes: First, religious moderation is an approach that promotes a balance between religious belief and respect for diversity. Moderation in religion refers to the thoughts and attitudes of believers who have a balanced and not excessive view. As for the perspective of moderate Islamic theology, it has the characteristics of *tawassuth* (moderate), *tawazun* (balanced), *i'tidâl* (upright and firm), *tasamuh* (tolerant), and *musawah* (egalitarian and non-discriminatory). These traits are implemented in realizing the four pillars of the nation, namely national commitment, non-violence, tolerance, and

accommodation to local wisdom. This paradigm is relevant in maintaining social harmony in a multicultural society like Indonesia. Second, according to Karl Mannheim's sociology of knowledge perspective, the paradigm of religious moderation needs to trace its social origins. This is relevant to encourage dialogue between religious groups and avoid fanaticism or extremism. The sociological approach as offered by Karl Mannheim provides a theoretical framework for understanding and implementing moderation in a dynamic context.

Religious moderation contributes to strengthening national commitment by emphasizing national values such as tolerance, solidarity, social justice, and local wisdom. This paradigm helps maintain national integration amidst the challenges of transnational ideologies that can threaten unity. Third, implementing religious moderation requires support from inclusive education and public policies that encourage interfaith dialogue and respect for human rights. In a global context, religious moderation is the foundation for dealing with ideological conflicts and global challenges such as radicalism, discrimination, and polarization. In addition, the paradigm of religious moderation is not only relevant for maintaining social harmony but also as a strategy for strengthening national cohesion. The government urgently needs the presence of moderate Islamic theology to respond to social conditions that endanger the nation. One of the steps is to strengthen national commitment through strengthening the four pillars of the nation.

Limitations and Recommendations

This research has limitations in terms of its focus solely on the connection with national commitment. At the same time, according to the Ministry of Religious Affairs (Kementerian Agama), there are four indicators of religious moderation: national commitment, tolerance, anti-violence, and accommodation of local wisdom. Therefore, the author provides recommendations: first, academically, further research should be conducted to explore other indicators. The second recommendation from this study is for use by policymakers, both from government agencies and religious organizations, to strengthen arguments for national commitment through the philosophical concept of moderate Islam indicators.

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