Rethinking The Religious Moderation through Intellectual History's Lens: *Mentifact, Sociofact,* and *Artefact*

Titis Thoriquttyas*1, Ahmad Munjin Nasih**2, Achmad Sultoni***3
1Marmara University, Istanbul, Turkiye
2,3Universitas Negeri Malang, Indonesia
Author's correspondence: *titisthoriq.fs@um.ac.id

Abstract

It must be admitted that there is indeed much research related to religious moderation, but there needs to be more research, especially when it comes to intellectual history discourse. As a contextual discourse, intellectual history still needs sufficient study space among Indonesian academics. Therefore, this study uses an intellectual history perspective to examine religious moderation discourse. Strengthening the study, the authors use the thoughts of Koentjaraningrat and Julian Huxley, who use an anthropological scientific lens to view the discourse of religious moderation. This research is the form of a literature review using the results of research related to intellectual history and the two figures as primary reference sources. Collecting data was carried out by re-reading the text, compiling it, and formulating it to analyze the *mentifact, sociofact, and artefac*t aspects of the discourse of religious moderation. This research produces an academic offer to strengthen the epistemological structure of the discourse of religious moderation by dissecting it through these three dimensions, namely *mentifact, sociofact, and artefact*. The findings of this research offer the hierarchical relationship on the epistemological of religious moderation (the high ideas, the intermediate ideas, and the lower ideas).

Keywords: Artefact; Intellectual History; Mentifact, Religious Moderation; Sociofact.

Introduction

Discourse regarding the internalization of religious moderation is one of the major projects undertaken by the Republic of Indonesia (Akmaliah, 2020; Arif, 2020). This project is evidenced by the inclusion of religious moderation in the *Rencana Pembangunan Jangka Menengah Nasional*, National-Medium Term Development Plan

(2020-2024) (Faiqah & Pransiska, 2018; Ropi, 2019; Thoriquttyas & Hanun, 2020). This plan is motivated by society's high understanding of radicalization, especially among young people. However, several discussions on religious moderation have yet to be disclosed, especially regarding the interconnection of religious moderation discourses with other scientific fields.

This research will snapshot the discourse of religious moderation from the perspective of sociology. Concerning the sociological aspect, it must be admitted that research related to religious moderation in Indonesia has been widely reviewed, starting from the best practical in the realm of education (Alama, 2020; Ardi et al., 2019; Arifianto, 2019; Rofiq et al., 2019), curriculum based on religious moderation (Irham et al., 2020) as well as challenges and opportunities for implementing religious moderation in various sectors of life (Akmaliah, 2020; Thoriquttyas et al., et al., 2020). However, there is a gap in research that has not been widely discussed by previous studies, namely the epistemological basis of the discourse of religious moderation in the "periphery" perspective. The meaning of the "periphery" perspective in this study refers to alternative perspectives offered by other studies or scientific fields. In other words, the approach used in viewing the discourse of religious moderation, especially in this study, is to use a multidisciplinary perspective spirit.

This study uses an intellectual history lens to see the epistemological structure of the discourse of religious moderation. It cites the ideas of Koentjaraningrat and Julian Huxley as academics in the field of social studies. The epistemological basis in the study of religious moderation is important because it will become material for the need analysis and the future projections of how to broaden and strengthen understanding of religious moderation. This basis is due to the limited discussion regarding this perspective, especially in the discourse on religious moderation. Therefore, using intellectual history in religious moderation in library-based research is an academic endeavor to clarify its epistemological structure further.

In intellectual history discourse, there is a meaning of "the intellectual life of the past" (Brett, 2002), which can be loosely categorized, as suggested by Harlan, into the

term 'culture' as well as "ideology", "world view", "paradigm" and "universe of discourse" (Harlan, 1989). Therefore, religious moderation has a paradigm dimension related to the thoughts contained therein and the messages it carries. In addition, religious moderation and all the thoughts contained therein have intellectual experience in the past in the form of accumulated contemplation results and formulations related to the parameters and characteristics of religious moderation, such as *tasamuh* (tolerance), *tawazun* (equality), *taawun* (helping each other) (Ropi, 2019; Thoriquttyas, Saputra, Hanafi, et al., 2020) and so on can be interpreted as ideology brought by the discourse of religious moderation, so that this study can be studied through intellectual history.

The limitation of this study is that the data and information collection are through literary study nature, so the emphasis is on the building of the author's arguments related to the intellectual history of the discourse of religious moderation. In addition, to sharpen the analysis and discussion, this research will involve the thoughts of Koentjaraningrat and Julian Huxley in dividing three dimensions in intellectual history, namely *mentifact, sociofact*, and *artifact* (Ahimsa-Putra, 2019; Huxley, 1942; Koentjaraningrat, 1975).

The above research on religious moderation has been carried out a lot. However, according to academic investigations that have been carried out, there needs to be more research regarding the discussion of moderation according to historical and intellectual studies. At least three problem formulations will be discussed through the elaboration of findings and discussion, namely: 1). What is the meaning of religious moderation through an intellectual history?; 2). How do Koentjaraningrat and Julian Huxley's ideas about intellectual history in the discourse of religious moderation? 3). What is the epistemological analysis of religious moderation in *mentifact, sociofact,* and *artifact* dimensions?

The form of a literature study related is looking at epistemologically diverse discourses of moderation by taking the perspective of intellectual history studies. This study will be reviewed using sociological-theoretical studies from Koentjaraningrat

and Julian Huxley. The selection of these two figures in this study was based on their scientific background in social sciences and sufficient historical and intellectual discourse. The results of research and publications used as primary references are research related to this theme and the thoughts of Koentjaraningrat and Julian Huxley. In addition, publications in national or international journals are used as secondary references.

Data collection was carried out by analyzing primary and secondary references and comparing them in such a way according to the main theme of this study, namely intellectual history and religious moderation. Although it discusses religious moderation, this research will discuss little about the definition, indicators, or implementation of best practices in religious moderation. This study uses an epistemological perspective in observing religious moderation compared to ontological and axiological reviews.

Data processing is carried out through tabulation and comparison of the information needed and then analyzed with an emphasis on the three intellectual dimensions of history: m*entifact, sociofact,* and a*rtifact.* This research begins with the meaning of religious moderation and its intellectual history. Then, there is a description of the academic background of Koentjaraningrat and Hullen with a focus on discussion related to intellectual history. Next, the discussion description will be directed at the classification of intellectual history in three dimensions: *mentifact, sociofact,* and *artifact.* These three dimensions are then associated with the discourse of religious moderation in Indonesia. This research offers an academic contribution as an alternative perspective in viewing the discourse of religious moderation through intellectual history. The use of an alternative perspective here emphasizes that only a few similar studies use this approach. Thus, it is hoped that this research will add to the treasures of thought in Indonesia's discourse of religious moderation. Studies and research on religious moderation in Indonesia have been widely studied. Starting from the theoretical (Ardi et al., 2019; Kamali, 2015; Thoriquttyas, Saputra, Hanafi, et al., 2020; Wahyudi, 2011) and practical studies (Akmaliah, 2020; Arifianto, 2019; Rofiq et

al., 2019; Thoriquttyas & Hanun, 2020) as well as the best practice of religious moderation in the various field (Khan, 2005; Yaakub & Othman, 2017). Meanwhile, the novelty of this research provides new academic offers related to *mentifact, sociofact,* and *artifact*.

Discussion

In this discussion, the elaboration will be divided into three parts, namely 1) intellectual history: a glimpse; 2). Koentjaraningrat and Julian Huxley's Thoughts: *Mentifact, Sociofact and Artifact*; and 3). Religious Moderation in *Mentifact, Sociofact,* and *Artifact* typologies.

Intellectual History: A Glimpse

The intellectual history discourse will appear as a cross-scientific tradition structured based on the theme because it can produce and be involved in scientific works that intersect with other disciplines (Brett, 2002; Gilbert, 1971). The quantity of the point of contact depends on the similarity of other scientific studies. For example, in social studies, at least it will have similarities in social, cultural, and anthropological perspectives. However, it must be accepted that it will intersect with exact or other natural studies. In this regard, studies on religious moderation can at least be studied or viewed from social studies, namely history, sociology, and even anthropology(Koentjaraningrat, 1957, 2014; Marzali, 2014). However, this does not mean that religious moderation closes the possibility that it will be reviewed from the perspective of science, natural sciences, or other exact sciences (Kelley, 2002; LaCapra, 1980).

However, differences emerged between academics, even in defining the study of intellectual history. Intellectual history is a tradition that has an interest and concern for studying the history of ideas, concepts, or intellectual developments from the treasury of human knowledge and life (Brett, 2002; LaCapra, 1992; Lane, 2005). Concerning this meaning, religious moderation certainly contains history in how it is transmitted

occasionally. However, it must be admitted that the term religious moderation is still a new term in scientific discourse. As a new term, religious moderation is built on established social studies. However, the academic consequence of discussing scientific studies is that there is a link between studies that exist today and studies that have developed in the past (Wickberg, 2001; Wrage, 1947). There is a high probability that some of these thoughts or arguments result from "*borrowing*" between other scientific disciplines (Brett, 2002; LaCapra, 1980).

Gilbert's description, as mentioned above, the emergence of the tradition of "*mutual borrowing*" is very much needed in building the intellectual history of the scientific discipline (Gilbert, 1971). According to researchers, the academic tradition to involve various scientific disciplines is an urgent thing to do. Moreover, current scientific trends are more complex, demanding knowledge interrelationships (Mandelbaum, 1965; Nystrand et al., 1993). There is no exception in studying religious moderation when observed through intellectual history; it must also involve other scholarship. According to LaCapra, intellectual historians can be described as academics who explore variations in certain disciplines coherently according to the scope of the study (LaCapra, 1980).

Following its character as part of the historical discipline, the problems studied by intellectual historians will not come out of the past. Specifically, intellectual history is "the study of past thoughts" (Kelley, 2002; Mandelbaum, 1965; Viner, 1960). Therefore, the study of religious moderation also contains thoughts from the past, so research or ideas related to this theme can be traced according to the periodical period. Technically, intellectual history seeks to understand "the ideas, thoughts, arguments, beliefs, assumptions, attitudes and behaviors that together constituted the reflective or intellectual life of past societies" (Wickberg, 2001). In short, the discourse on religious moderation is likely to be built from other scientific disciplines, be it social, cultural, or other, so that in elaborating its epistemological side, at least it is necessary to "greet" other scholars.

When viewed from the perspective of Intellectual history, in terms of "borrowing tools" from other scientific disciplines, Harlan has led him to state that "Intellectual history is a hybrid" (Harlan, 1989). Thus, scientific hybridization or cross-scientific mixing is possible from the intellectual perspective of history. Reflecting on this fact makes Adam's remarks about intellectual history not an exaggeration (Adams, 1957). He said intellectual history is "a supremely interdisciplinary enterprise". Moreover, Harlan identifies the nature of intellectual history as "a field of knowledge whose boundaries are difficult to ascertain" (a field of elusive boundaries) (Harlan, 1989). It is no exception in viewing religious moderation as a product of thought within the framework of social science studies. This discourse can certainly be observed through other studies. Therefore, using historical intellectuals as a paradigm basis makes the discourse of religious moderation more flexible and open to other scholars.

Through the intellectual history of the practice of analyzing religious moderation discourse, two main integrative steps can be taken here, namely (1) reading and (2) interpreting (Brett, 2002; Wickberg, 2001; Wrage, 1947). Reading texts related to religious moderation, both sacred texts (religious texts) and profane texts (results of research and publications), is necessary before discussing this theme more comprehensively. The reading of the two types of text cannot be generalized using the same method and perspective because the backgrounds and dimensions of the two are different. However, in some aspects, they can be reconciled using certain approaches, for example, hermeneutics (Afandi, 2018).

Meanwhile, the interpretation of religious moderation is highly dependent on the position of the interpreter. In this case, interpreters can be interpreted as educators, policymakers, and the government. Their position and urgency in translating the directions and plans for developing the discourse on religious moderation play a very significant role. Thus, according to its scope, the theory can be divided into "*grand theory*", with a very general scope of explanation: "*middle-range theory*", with a somewhat general but not universal scope; and "*small theory*", with limited coverage (LaCapra, 1980).

Furthermore, intellectual history raises many overlapping issues (Mandelbaum, 1965). This rise is due, among other things, to the differences in the academic tradition backgrounds of the scholars, which are also rooted in the variety of academic study subjects studied and the plurality of approaches taken in their methodology. On top of all these complications, the discourse between scholars that might be able to illuminate this scientific field could be more extensive. Among the leading proponents of the discipline of intellectual history itself, there is also a reluctance to enrich one another methodologically.

The implications of these conditions in seeing the opportunities and challenges of using historical intellectuals in the discourse of religious moderation are at least in two aspects, namely, 1). There is a possibility of scientific overlap in analyzing the discourse of religious moderation, in the sense that some academic studies involved do not have strict boundaries; 2). Because it is a relatively new approach, there still needs to be more studies or research that seeks to involve historical and intellectual studies in the discussion of religious moderation.

Koentjaraningrat and Julian Huxley's Thoughts: *Mentifact, Sociofact and Artifact*

Koentjaraningrat is one of the leading pioneers of sociological studies in Indonesia. Academically, he has an educational background in Indonesia and the United States. As an academician, Koentjaraningrat has formulated many theories in social studies discourses that have been put forward, one of which is about the definition of culture (Koentjaraningrat, 1957, 1975, 2014). His works include *Pengantar Antropologi* (Introduction to Anthropology), *Tokoh-Tokoh Antropologi* (Prominent Figures in Anthropology), *Beberapa Pokok Antropologi Sosial* (Various Fundamentals of Social Anthropology), *Atlas Etnografi Sedunia* (A World Atlas of Ethnography), and *Metodologi Penelitian Masyarakat*. Meanwhile, Huxley is not from a social science community, Hullen has interesting ideas related to culture. In his book "*Guest Editorial: Evolution, cultural and Biological, Yearbook of Anthropology*", Huxley describes the three

divisions of culture *Mentifact, Sociofact,* and *Artifact* (Huxley, 1942). these three terms will be a key discussion to trace the epistemological basis in religious moderation.

According to Koentjaraningrat, culture is the system of ideas, actions, and human creations in social life, which humans own by learning. In short, culture is defined as the human mind and mind (Koentjaraningrat, 1975). According to the author's observations and reflections, religious moderation is a form of culture because it contains ideas or ideas from humans. The idea of how to behave and think moderately has been promoted by mainstreaming *wasathiyah* elements, such as *tawazun*, *tasamuh*, *shura*, and *ta'awun* (Arif, 2020). Apart from that, the concept and idea of religious moderation have also reached the point of discussion in recent years. This concept is evidenced by the echoes of religious moderation, which are increasingly heard and voiced by various parties.

Julian Hoxley divides culture into *mentifact, sociofact, and artifact. Mentifact* is abstract or invisible culture in the form of mental aspects that underlie human behavior and material results, including ideas, ideas, thoughts, beliefs, ideology, attitudes, and human views on the universe. At the same time, *sociofact* is a culture that places humans as members of society. For example, human behavior is adapted to the values, morals, norms, and customs that apply in society. *Artifacts* are material or material culture, such as houses, clothes, household utensils, and work equipment (Huxley, 1942).

Intellectual history often focuses on studying the "high" ideas of the past period, namely the thinking of the intellectuals who participated in them (Harlan, 1989; Wickberg, 2001). The connection with religious moderation is that high ideas must be recognized in the moderation conception. The existence of the meaning of *wasathiyah* is indeed the goal of these moderation efforts, so it is necessary to have micro efforts as a concrete and specific form. In this case, the offer to mention "the intermediate and lower ideas" needs to be considered by other academics. The illustrations offered are as follows:
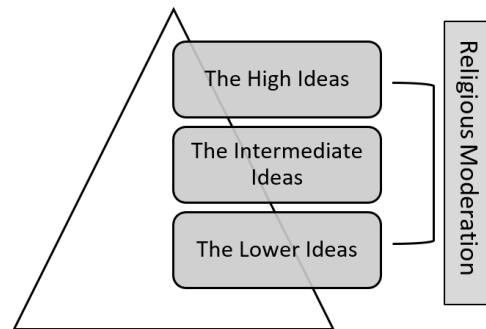
Fig. 1 High, Intermediate, and Lower Ideas of Religious Moderation
Source: Harlan, D. *Intellectual history and the return of literature. The American Historical Review*: 1989. 94(3), 581–609.

Even when discussing religious moderation and its meaning, it still shows various interpretations from its interpreters (Adams, 1957; Fischer-Kowalski, 1998). The position of the interpreter here can be interpreted as academics or other community leaders with different backgrounds. The heterogeneity of interpreters about religious moderation is also closely related to the position of thought and ideas brought by them.

Religious Moderation in *Mentifact, Sociofact,* and *Artifact* Typologies

Briefly, religious moderation was defined as the middle way. The terminology of religious moderation (*wasatiyah*) is rooted in the Arabic *wasath*, which lexically means "middle" (Kamali, 2015). In its use, *wasath* refers to an attitude that is in the middle between excessive (*guluw*) and lacking (*qasr*). From the definition above *wasathiyah* is not just an attitude of taking a middle position between the radical and liberal sides, but positioning oneself to be "in the middle".

In discussing religious moderation using intellectual history, pros and cons will arise regarding using this approach. The pros and cons are tracing the historical background and the ambiguity in the definition of the term. Opposing parties may reject or criticize the concept of religious moderation. However, in many cases, they survive through the concepts of "modifications", "adjustments," or "improvements" (Harlan, 1989; LaCapra, 1980). In that sense, the rejection of religious moderation is a form of the three concepts above modification, adjustments, and improvement from the

previous concepts. This rejection confirms Kuhn's thesis that a 'scientific revolution' occurs through changes or paradigm shifts (Alatas, 2017; Bruhns, 2019). The existence of a paradigm shift in viewing religious moderation in a positive direction is the goal of strengthening or internalizing it. However, religious moderation can also be a form of shifting the paradigm of religious conservatism towards a more pluralist one, in the sense that it is more open to a heterogeneous social culture (Ropi, 2019). This translation of religious moderation with postmodernist nuances would be better positioned in the Intellectual History discourse by looking back at Hobsbawm's description of the concept of history and the past in the previous section (Mandelbaum, 1965; Ringer, 1990).

Therefore, this study provides an alternative view of how to view religious moderation epistemologically from an intellectual history perspective. Thus, mainstreaming religious moderation should ideally be carried out by considering these three dimensions: *mentifact, sociofact, and artefact*. Strengthening and mainstreaming religious moderation must touch these three domains. Both figures involved in the process, namely educators, public figures, politicians, or policymakers, must have a moderate paradigm and spectrum of thought so that their arguments and practices also lead to religious moderation. The role of these figures is a form of strengthening religious moderation in the *mentifact* dimension.

Meanwhile, in the *artifact* dimension, publications and research results on how and the best practice of implementing religious moderation in the education sector and other sectors must be developed and disseminated more massively. In that sense, the artifact dimension, which includes books on religious moderation, must be packaged so that various elements of society can accept it. The problem in the field that often occurs is the massive unavailability of religious moderation books for certain layers of society, for example, early childhood or the younger generation, considering their nature and characteristics. In addition, when discussing the artifact side, the shift in trend towards the digital world must be addressed by various groups by shifting the dimensions of the artifact towards digitalization. This shifting is understood by

optimizing social media and various digital platforms to strengthen religious moderation. Understanding of religious moderation, when referring to the artifact dimension, ideally, the instrumentation of religious moderation should experience an expansion of meaning in the sense that artifacts are understood as books or research results and creative information that contains elements of religious moderation. This study's elaboration regarding religious moderation and the elements or values contained therein will not be explained in detail because the research focuses on religious moderation from an epistemological perspective through an intellectual history perspective.

Primarily, the source of the artifacts of religious moderation is government regulations or policies designed by the relevant ministries. In this case, through the Ministry of Religious Affairs, the government has formulated and established several derivative regulations as a pilot project to strengthen religious moderation. These regulations prove the government's political will to build awareness and understanding of moderate Islam. On a more micro level, other institutions have also formulated derivative regulations according to their respective characteristics. Whereas secondary, religious moderation is also transmitted through educational books, which implicitly and explicitly contain moderation content. In addition, the results of publications and research can be categorized as artifacts in religious moderation.

Referring to Hullen's thinking, the *sociofact* aspect of religious moderation can include the social and academic ecosystem that occurs when transmitting it. The distribution and transmission of religious moderation of thoughts between educators, academics, and users creates a dynamic space that is certainly not empty (Arifianto, 2019). Thus, when looking at religious moderation, the three spaces in intellectual history can become an epistemological basis for clearly mapping aspects of *artifact, mentifact, and sociofact.* However, the researchers admit that involving historical intellectuals as glasses in viewing religious moderation is challenging to implement. Therefore, the conclusions that researchers obtain from the use of intellectual history in studying religious moderation are as follows:

Table 1.
Elaborations of Mentifact, Sociofact, and Artefact on Religious Moderation

No.	Dimensions	Elaborations
1.	Mentifact	Academic background of educators, the insight and meaning of religious moderation, the background of policymakers
2.	Sosiofact	Environment, sociocultural ecosystem, and community discussion spaces
3.	Artefact	Books or publications of research results related to religious moderation. Content on social media

Conclusion

This research is oriented towards tracing the epistemological dimensions of the discourse of religious moderation in Indonesia by taking the point of view of intellectual history. Through the lens of intellectual history, three dimensions can be elaborated: *mentifact, sociofact*, and *artifact*. In simple terms, *mentifact* emphasizes the personal or individual aspects involved in the discourse of religious moderation. Educators, academics, policymakers, and their scientific backgrounds and knowledge can be included in this case. In the *sociofact* review, religious moderation includes the social environment, cultural ecosystems, or social structures in society so that disseminating religious moderation can be carried out or even allows resistance to emerge.

Furthermore, the dimensions of artifacts are objects, equipment, or instruments used and involved in disseminating religious moderation. Religious moderation can be seen in artifacts through learning books, research results, or scientific publications on the same topic. In addition, this research also offers a hierarchical relationship in the epistemology of moderation in religious discourse, namely the high ideas, the intermediate ideas, and the lower ideas. The high ideas in the discourse of religious moderation are oriented toward strengthening religious understanding. However, in

the intermediate and the lower ideas, the discourse on religious moderation discusses raising "early" and "intermediate" awareness of religious moderation.

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