

## Religious Knowledge: A New Dimensional Approach for Studying Religiosity's Social Impact in Muslim Societies

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### Abstract

*Researchers frequently postulate a strong relationship between religiosity and social peace and stability. If one examines the construct of religion in sociological literature (e.g., doctrine, rituals, etc.), it appears that it is so diverse and multifaceted that a single measure of religiosity is inadequate. While quantification of religiosity is possible, social studies rely exclusively on single-item markers of religiosity (e.g., frequency of church attendance). Moreover, two of the dimensions of Galich's (1962) model - religious knowledge and the consequential dimension - have not been examined at all (Fulsinger & Wilson, 1986). This paper's objective is to draw attention to the "religious knowledge" dimension as an influential social factor within society by attempting to construct a peculiar definition in the sociology of Muslim societies. Besides, this paper aims at putting emphasis on the importance and the validity of "religious knowledge" scales and their ability to provide an overview about Muslim individuals' religiosity.*

**Keywords:** Religiosity, Religious Knowledge, Religiosity Scales, Sociology of Religion

### RELIGIOUS KNOWLEDGE AND ITS SCALES IN SOCIOLOGICAL LITERATURE

Because religion and society depend on each other, researchers and numerous sociologists who studied religiosity's social impact anticipate close relationships between them. This line of reasoning leads to the hypothesis that religion strengthens and stabilizes social systems. Nevertheless, religion is a multidimensional construct and is so diverse and multifaceted that it seems inadequate to consider a single religious dimension in the academic study of religiosity. While quantification of religiosity is possible (with a large scholarly literature testament to this) there are no clear standards regarding what aspects should be measured since different aspects may relate to fundamentally different types of religiosity (McAndrew & Voas, 2011: 2)

Belief, practice, cult membership, informal affiliation, doctrinal knowledge, moral sense, core values etc. are among those dimensions whose social effects have been studied by sociologists. Yet, only some of these dimensions have been the focus of attention of sociologists when elaborating their religiosity scales. This is also valid for social studies in Muslim countries where sociology relies mainly on theoretical and methodological approaches coming from the European or the western sociology in general (Abd al-M'ali, 1981: 170-171), and this fact raises questions about the feasibility of religiosity scales based on the other religious dimensions that were neglected. This article aims at exposing the space "religious knowledge" occupied within sociological literature, elaborating a suitable definition of "religious knowledge" based on the Muslims academic background and finally highlighting the legitimacy that this dimensions deserves among the religiosity scales employed by sociologists, especially in the Muslim societies.

A quick glance at the sociological literature may show that the notion of "religious knowledge" was not present explicitly in a number of sociological definitions of religion. Durkheim suggested that beliefs and practices are the two core dimensions of a religion (Durkheim, 1995: 44), while three dimensions were used by Joachim Wach in approaching the religious experience: the Theoretical Expression (Doctrine), the "Practical Expression" (Cultus) and the Sociological Expression (Communion, Collective and Individual Religion) (Wach, 1957: 18-19). Moreover, Gerhard Lenski proposed a different set of four dimensions: doctrinal orthodoxy, devotionalism, associational religiosity (within the church setting) and communal religiosity outside the church setting (Lenski, 1963: 56,115).

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