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Implementing Ideological Principles in Religion and Politics

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ABSTRACT: In a diverse society, political parties use their ideological principles to navigate the complexities of governance. These include the core beliefs and values that guide their actions and policies. These principles are foundational, shaping the party's stance on economic systems, social justice, governance, and the role of government. The challenge lies in balancing these ideals with the practical need to address a diverse population's varied needs, including various cultures, ethnicities, religions, and perspectives. Parties dominated by interest groups and activists may become less responsive to voter preferences, sometimes exploiting lapses in voter attention, and while each party's primary goal is to win office, internal divisions and the necessity to govern often lead to compromises. The ideological principles of political parties can sometimes clash with the need for practical politics, where broad, long-term objectives are compromised in favor of pragmatic governance. This tension is evident in diverse societies, where political parties must navigate conflicting interests while staying true to their ideological commitments. The paper explores the complex interplay between religious ideology and democratic principles in Israeli politics, mainly focusing on how political parties navigate the tensions between maintaining Israel's identity as a Jewish state and upholding democratic values that ensure equality for all citizens, including non-Jewish minorities. It examines the influence of ultra-Orthodox (Haredi) political parties on Israeli legislation and governance, highlighting the challenges posed by the secular-religious divide, the impact of historical compromises like the "religious status quo," and the broader implications for Israel's political stability and social cohesion. The research also delves into immigration, socioeconomic disparities, and the Israeli-Palestinian conflict in shaping political ideologies and party policies. Ultimately, the paper investigates how these dynamics contribute to the ongoing debate over Israel's national identity and the balance between religious tradition and modern democratic governance.

Keywords: Ideology, Democracy, Politics; Parties, Nationalism

I.   INTRODUCTION

The use of ideological principles of political parties in a diverse society refers to how political parties use their core beliefs and values to guide their actions and policies in a society characterized by a wide range of cultures, perspectives, and backgrounds. These are the fundamental beliefs and values that shape the policies and actions of a political party, as organized groups seek to gain and maintain political power within a government, typically by participating in elections. Parties dominated by interest groups and activists are less responsive to voter preferences, even taking advantage of lapses in voter attention to politics. As proposed by Bawn et.al (2012), even if each party has a platform that outlines its ideological principles, parties dominated by interest groups and activists are less responsive to voter preferences to the point of taking advantage of lapses in voter attention to politics. Noel (2016) further elaborates that each party's main faction is focused on winning office and is willing to make the necessary compromises to govern, even though internal divisions vary significantly.

The challenge for political parties in staying true to their ideological principles while being inclusive and responsive to the needs of a diverse population involves a delicate balancing act. Political parties often have foundational ideological principles that guide their policies and actions. These principles might include beliefs about economic systems, social justice, governance, and the role of government in society. However, as they strive to implement these principles, they must also ensure they remain inclusive and address the needs of a diverse population. However, political parties face the complex task of implementing their ideological principles in a way that respects and integrates diversity within society since a diverse society includes a broad spectrum of cultures, ethnicities, religions, and perspectives. This diversity means that different groups within the population have varying needs, interests, and viewpoints. For a political party, addressing this variety requires sensitivity to these differences and a willingness to integrate them into their policy-making process.

Different groups may have conflicting interests, and political parties must navigate these conflicts while staying true to their ideological commitments. García-Sánchez et.al (2024) explain that political views bind people to political choices with distinctive ideological identities rooted in people's political preferences in determining stable political attitudes. However, ideology has unique consequences in contemporary politics, evidenced by increased political polarization, partisan-ideological sorting, and ideologically divisive rhetoric. The debate centers on whether the public can think ideologically or whether ideological thinking is primarily the domain of a select few (Weber, 2019).

Although the ultra-Orthodox community in Israel represents a growing and insular population, little research has been done exploring the nature of parenting beliefs in this community (Ganz, 2023). The ultra-Orthodox community (Haredi) has experienced notable growth and evolution across multiple spheres, including demographics, politics, culture, and community involvement. These shifts have influenced various segments of Israeli society, prompting discussions on the challenges they present. Changes within the community are evident in consumption habits, employment dynamics, entrepreneurial initiatives, educational pursuits, and levels of civic participation. With these developments and the ultra-Orthodox community's anticipated expansion, there remains a persistent necessity for thorough research and public dialogue concerning its diverse issues.

Israeli politics has been marked by conflict centered on ideology, particularly regarding the relationship between the state and its identity as a Jewish state. This conflict is the result of differing interpretations and visions of what it means for Israel to be a Jewish state, as well as how this ideology should influence its political, social, and cultural landscape. It reflects ideology manifested in various political debates and policies, including issues related to religion and state, national symbols, language policies, immigration, and the Israeli-Palestinian conflict. It influences political alliances, voting patterns, public discourse, and social movements within Israeli society.

The assertion is that Israel's political history demonstrates the consistent use of religious and ideological issues by ultra-Orthodox parties to maintain political power through a politics of conflict. Despite being a minority, the ultra-Orthodox wield significant political influence. In the past two decades, their parties have strategically utilized religious issues to gain political power, while secular politicians have capitalized on anti-religious sentiments among secular Israeli Jews. The primary point of contention lies in the demand for exemptions from military service for ultra-Orthodox religious males, a policy that has profoundly impacted the community.

The study scrutinizes the intricate relationship between politics and religion, focusing on Israel's dual identity as both a Jewish and democratic state. It explores the social and political divisions stemming from the role of religion in shaping the ideology and culture of the Jewish state, examining the political ramifications of the ongoing identity struggle. This is a crucial area of contention that revolves around the divide between secular Jews and the ultra-Orthodox community, which has become the central issue of debate following the October 7, 2023, attack on southern Israel and the growing security needs.

II.   THEORETICAL APPROACH

Using ideological principles addresses the challenge political parties face in staying true to their ideological principles while being inclusive and responsive to the needs of a diverse population. Applying these principles involves balancing party ideals with practical governance that respects and integrates society's diversity. However, a diverse society includes a variety of cultures, ethnicities, religions, and perspectives. This diversity can lead to a wide range of needs, interests, and viewpoints among the population. This refers to how political parties implement ideological principles through policies, programs, and governance. In a diverse society, this process involves addressing the varying needs and interests of different groups within the population. As Faustino et.al (2019) explained, political ideology is a significant social phenomenon that plays a crucial role in shaping and driving the dynamics of ideologically aligned social groups. This alignment forms some of the most powerful social structures in modern democracies. Given the influence and importance of political parties in society, estimating their ideological stances remains a vital area of research in political science. According to Carmines and D'Amico (2015), political ideology research has created a contested paradigm among scholars. One side argues that the mass public is distinctly nonideological, suggesting that most people do not organize their political beliefs in a coherent ideological framework. According to this view, the public tends to base their opinions on specific issues or personalities rather than on consistent ideological principles (Feldman and Johnson, 2014). This perspective implies that ideological thinking is limited to a minority of the population, such as political elites or activists. However, the other side argues that ideological thinking is not beyond the public, suggesting that many people have coherent and consistent ideological beliefs guiding their political opinions and behaviors. This perspective holds that while the public may not always use sophisticated ideological language, their underlying beliefs and values reflect broader ideological principles.

A central question regarding the validity of ideology in any political system revolves around its potential conflict with practical politics. According to Cukierman (2012), ideology outlines the broad, long-term objectives a nation's policymakers aspire to achieve. Still, these objectives are seldom fully realized and can be viewed as falling under practical politics rather than strict adherence to political ideology. In contrast to ideology, practical politics is grounded in practical considerations rather than moral or ideological principles, leading to an ongoing debate among political theorists about the blurred boundaries between ideology and practical politics (Sleat, 2024).

Political ideology presents significant challenges for social analysts, involving guiding beliefs that shape individual choices and communal actions. Ideologies play a crucial role in shaping how people perceive the world around them and influence their decisions at both individual and collective levels. Nevertheless, political ideologies pose social conflicts since these are complex and multifaceted systems of thought that allow various views on economic policies, social norms, cultural values, and governance. Bhambra and Margree (2010) contend that ideology often fosters the creation of exclusive political coalitions based on shared characteristics like religion, race, class, gender, culture, sexual orientation, or disability.

There is a wide diversity of political ideologies ranging from liberalism and conservatism to socialism, anarchism, and fascism, among others. Each ideology comes with its own beliefs, which may overlap or conflict with those of other ideologies. This diversity adds layers of complexity to the analysis of political phenomena. Heywood (2013) delineates core ideological values as a framework for envisioning a better future and constructing a more just society. Ikenberry (2018) introduces ideological tenets linked to cultural norms, including public morality, traditions, regulations, continuity, prudence, reform, acknowledgment of imperfections, liberty, ownership, voluntary community participation, limited governmental authority, and a balance between progress and tradition.

Political ideologies evolve in response to changing social, economic, and cultural conditions. New ideologies may emerge, existing ideologies may adapt, and the relative popularity of different ideologies may shift over time. Gjorshoski (2016) explains that aspects of ideology relate to democratic ideals, such as upholding the democratic system, safeguarding citizens' rights and liberties, and promoting public morality. Political ideology presents challenges for social analysts due to its complexity, diversity, dynamic nature, influence on behavior, and interaction with other social factors.

A fundamental tension exists within political theory and practice on the complex issue of ideologies. These tensions refer to a set of beliefs, values, and principles that shape an individual's or a group's understanding of politics and government and include varying ideas about the proper role of the state, the distribution of power, economic systems, social justice, and more. The tension highlights the difference between practical politics and political ideology, mainly due to the wide range of broad ideas, like liberalism, conservatism, and socialism, or more specific ideas, such as libertarianism, feminism, or nationalism. On the other hand, practical politics involves the day-to-day realities of governing, which often require compromise, negotiation, and adaptation to changing circumstances. As a result, politicians and policymakers must navigate complex and dynamic political landscapes, making decisions that may not always align perfectly with their ideological beliefs but are deemed necessary for achieving practical goals or maintaining stability.

Although political ideology is a collection of ideas about the preferred form of government, the historical tension between the power and consistency of ideology and the pragmatism and flexibility of practical politics is a recurring theme in political theory. Bhambra and Margree (2010) argue that the challenge with identity politics lies in how the traditional concept of identity supplants practical politics. They contend that effective practical politics should acknowledge that the identity of a political group arises in response to a specific situation, and maintaining the identity claim becomes obsolete when the underlying need is no longer present. Gjorshoski (2016) highlights the nature of political ideology, which he considers the most elusive concept in social science. As he explains, ideologies identify themselves based on their position on the political spectrum while also conflicting with other crucial issues within their political camp.

Academic research offers crucial insights into the fundamental values that place ideological and practical politics within the same framework. As Waldron (2006) suggests, political theory concerns how political institutions shape disagreements and facilitate resolutions concerning social ideals. Philp (2010) advocates for a more realistic approach to political theory, emphasizing an understanding of the distinct nature of political rule and proposing a contextualist yet non-relativist account of what actions politicians should take. Varone, Ingold, and Jourdain (2016) explored the conditions under which pro-status quo groups enhance their advocacy success throughout a policymaking process. Their findings indicate that occupying a central network position alone is insufficient for pro-status quo groups to improve their advocacy success. Godwin and Ilderton (2014) discovered that political disunity diminishes policy effectiveness by limiting leaders' authority to formulate new policies. They further assert that focusing solely on policy change overlooks the influence exerted when leaders must defend policy agendas by preventing unfavorable alterations to the status quo. These conclusions support Maner et al.'s (2007) work, which suggests that although power generally leads to riskier

decisions, power can prompt more conservative choices among power-motivated individuals, particularly when the status quo is at risk.

III.   POLITICS AND IDEOLOGY

Israel's identity as both a Jewish and democratic state introduces unique challenges. Political parties often navigate tensions between maintaining the state's Jewish character and upholding democratic principles that ensure equality and rights for all citizens, including non-Jewish minorities. Ongoing security issues and the Israeli-Palestinian conflict significantly influence political ideologies and policies. Different parties have varied approaches to peace, security, and relations with neighboring countries, reflecting their ideological stances (Shinar, 2021). The diverse population includes significant disparities in socioeconomic status. Political parties must address issues such as economic inequality, housing, education, and healthcare, often tailoring their policies to meet the needs of different demographic groups. The country has experienced waves of immigration, bringing in diverse groups worldwide. Political parties grapple with policies on immigration, integration, and the rights of immigrants, balancing ideological principles with practical governance.

The secular-religious divide is the most significant issue in Israeli politics. Some parties advocate for a more secular state with separation of religion and state, while others push for policies that reflect religious laws and values. This tension affects issues such as marriage, education, and public observance of religious practices. Political parties in Israel, therefore, must apply their ideological principles in a way that acknowledges and addresses this complex diversity (Etinger & Leon, 2018). This involves creating policies that appeal to a broad spectrum of voters while staying true to their core values. Effectively navigating these dynamics is crucial for Israel's political stability and social cohesion.

The relationship between applying ideological principles and ultra-Orthodox (Haredi) political parties is critical to the country's diverse political landscape. Ultra-Orthodox parties play a significant role in Israeli politics, influencing policies and shaping debates on various issues. They advocate for laws that align with their religious beliefs and principles. This includes Sabbath observance, kashrut (dietary laws), religious education, and family law. Their influence ensures that religious principles are integrated into national legislation, impacting daily life in Israel. They focus on securing funding and support for their communities, including budgets for religious schools (yeshivot), housing, and welfare programs. Zandberg (2018) explained that these policies reflect their ideological commitment to maintaining and supporting their distinct religious lifestyle. However, the presence of ultra-Orthodox parties amplifies the secular-religious divide in Israeli society. Their insistence on religious-based legislation often clashes with secular parties that advocate for the separation of religion and state. Issues such as civil marriage, public transportation on the Sabbath, and military conscription for yeshiva students are contentious areas where ideological differences are stark. They play a big role in shaping Israel's policies and societal norms through their steadfast commitment to their ideological principles. Their influence requires a continuous balancing act within Israel's diverse political system, reflecting the broader challenge of governing a society with deep ideological and religious divisions (Lahav, 2017).

In Israel's parliamentary system, ultra-Orthodox parties frequently hold the balance of power in coalition governments. They leverage this position to advance their agenda, negotiate policy concessions, and secure ministerial positions. These dynamics shape the overall policy direction of the government, requiring other parties to navigate and sometimes compromise on ideological principles to maintain coalition stability. The significant impact of minor parties is that the entire country serves as one electoral zone regarding allocating Knesset seats. All lists that pass the qualifying electoral threshold are represented in the Knesset by several members proportional to their electoral strength. As a result, although the ultra-Orthodox community remains primarily isolated from mainstream Israeli society, its significant political clout stems from its strong religious commitment. This prompts considering whether this political impasse can persist amidst ongoing social changes within Israel. This examination corresponds with studies on the status quo, as religious factions have adopted an ideological position framing Israel as a religiously grounded nation-state. This change in rhetoric promotes heightened nationalism and religious extremism within the broader right-wing segment of Israeli society (Talshir, 2019).

The tension surrounding the ideology of a Jewish state reflects deeper divisions and debates about the country's historical legacy, future direction, and the rights and status of its diverse population (Yadgar, 2020). Although the notion of a Jewish state is central to its founding principles and national identity, the interpretation of this concept varies widely among different segments of Israeli society. This conflict emphasizes the importance of maintaining Jewish cultural and religious traditions, preserving Hebrew as the national language, and ensuring a Jewish majority population. Others see it as inclusive of Israel's diverse population, including Arab citizens, and advocate for a more secular understanding of the state's Jewish identity (Kimmerling, 2001).

The ultra-Orthodox community illustrates the tension between religious traditionalism and modernity. This deeply devout group, committed to upholding traditional values like gender segregation, faces the dilemma of integrating into mainstream society while remaining faithful to its religious principles. Entrenched traditions

deeply influence fundamental aspects of life within the Haredi community, such as attire, education, marriage customs, and language usage. The ultra-Orthodoxy's separate network of schools, reliance on taxpayer-funded support, and enforcement of a public status quo further fuel tensions with the secular majority (Ketchell, 2019). Historically, the community has resisted secular communication channels, avoiding mediums like radio, television, and computers. However, despite their resistance to certain technological advancements, the Haredi community has struggled to resist the pervasive influence of the internet and mobile phones. The need to interact with the modern world, especially concerning living conditions, healthcare, social welfare, and income, has compelled Haredi leaders to navigate a delicate balance between adopting elements of contemporary society and preserving their unique way of life. This delicate balance has resulted in intriguing contradictions, such as Haredi political factions participating in government alliances despite the religious divergence of the community from the secular majority (Sharabi, 2014).

Israel's first Prime Minister, David Ben-Gurion, established the religious status quo and aimed to address the broader tension between civil and Jewish religious law through various measures. These included designating Shabbat as the official day of rest, aligning family law with Jewish law, ensuring government-supported institutions adhered to kosher standards, and granting the ultra-Orthodox community autonomy over its educational institutions. However, these compromises have presented challenges, such as the lack of public transportation on Shabbat, disproportionately affecting those without cars. Issues like marriage and divorce were subject to Orthodox Jewish law, affecting inter-faith and same-sex couples. Additionally, the exemption of young ultra-Orthodox individuals from military service has exacerbated existing disparities (Malach, 2018).

In the context of Israel's history of coalition governments and the absence of a parliamentary majority for any single political party, Ultra-Orthodox parties hold significant sway in coalition-building and party politics, leveraging a level of political power that surpasses their numerical size/ Fisher (2016) argues that fundamentalist movements participating in secular political systems can attain prominent positions, enabling them to impose extreme ideologies on society. In the case of Israeli Haredi, Fisher observes that as fundamentalists accrue more political power, their inclination to advance their religious agenda intensifies. While Haredi parties primarily focus on sectorial concerns and exhibit limited interest in external political matters, they wield substantial political support, consistently participating in nearly every government. Their strategic use of power extends to influencing legislation on issues related to religion, state affairs, and budgets (Shalev, 2019). Consequently, attempts to change the established status quo governing religious practices face formidable challenges.

IV.   RELIGIOION AND IDEOLOGY

A major obstacle to democracy is the fact that Israel is among the few modern countries that have no formal constitution. Israel is one of five countries with an "uncodified constitution" - made up of rules found from various documents without a single document or written constitution (the other countries include Canada, United Kingdom, New Zealand, and Saudi Arabia). Although the fundamental laws of Israel are considered equivalent to a constitution (Freedom House, 2022), the situation is more complex than in other countries since Israel defines itself as a Jewish state that provides democratic rights to its Jewish, Muslim, and Christian citizens. Israel is unique in the role of immigrants and minorities since it is considered to belong to the entire 'Jewish People' of the world, and citizenship is based on religion (for example, Kimmerling, 2001; Kingsbury, 2020). The complexity is explained by Galnoor (2004) in the need to bridge between constitutional revolution and preserving the identity as a Jewish state.

Although the constitution was intended to be written in the first years of statehood, all political attempts to have a formally written constitution failed, and the country works with a system of fundamental laws and rights, which enjoy semi-constitutional status (for example, Sapir, 2009; Gavison, 2016). The inability to establish an agreed constitutional document representing the nature and goals of the Jewish state results from the disagreement between religious and secular leaders. In contrast, the ultra-Orthodox, which seek to distance themselves from state institutions and modern culture, have successfully enforced religious identity on society, state intuitions, and public life. Over the years, the conflict was not resolved, and the fear of increased religious-secular tensions resulted in the transfer of the conflict to the political arena. This transition had an extreme impact on religious parties as they took advantage of the divided electoral system.

Without a formal constitution, the interplay between religious and political spheres has been governed by a historical agreement known as the "religious status quo." This arrangement signifies a political understanding between secular and religious factions, committing not to alter communal arrangements regarding religious matters in a largely secular society. The status quo model recognizes the primacy of religious demands in specific domains, reflecting a societal and political compromise rather than a principled decision. This model continues to wield influence in Israeli society today, underscoring the conflicting identities of the secular and religious communities. Its unique structure safeguards religious freedom while rejecting the complete separation of religion and state (Ettinger & Leon, 2018). The persistence of the religious status quo exemplifies the

ideology conflict between the secular majority and the ultra-Orthodox minority regarding the role of religion in society, encapsulated in the decision to maintain a comprehensive political compromise rather than making a definitive choice.

The reference to the compromise on the religious status quo during Israel's political system illustrates the intersection of academic research and practical politics. In the face of challenges related to state-building and the absorption of new immigrants, policymakers prioritized maintaining stability and cohesion by giving minimal attention to contentious religious issues (Zandberg. 2018). This historical example underscores how real-world political considerations can shape decision-making processes, often in alignment with the insights provided by academic research.

Religion continues to wield significant influence in Israeli politics due to the deeply rooted religious convictions prevalent among the ultra-Orthodox community. Initially confined to religious circles with shared objectives and met with secular indifference, religious involvement in politics has gradually evolved into a politicized compromise known as the status quo, enabling the government to navigate between secular and religious interests (Ben-Porat, 2013). Within this compromised framework, religion exerts a pervasive influence across both public and private spheres of Israeli society. Illustrated by religious underpinnings, the Basic Law of Return underscores the central role of Jewish faith in determining citizenship. Religious courts, holding a monopoly over personal status matters, and imposing religious constraints contribute to tensions with secular segments. Additionally, the ultra-Orthodox community's distinct school network, reliance on state funding, and insistence on upholding a religious status quo further exacerbate divisions with the secular majority (Ketchell, 2019).

The different conceptions of religious and nationalistic affiliations have been integral to Israeli society since its inception. Religion has been a cornerstone of Jewish identity and continues to hold significance. Jewish religious traditions, laws, and beliefs influence Israeli society, culture, and governance. For many Israelis, their religious identity is central to their sense of self and community. This religious ideology encompasses various denominations within Judaism, including Orthodox, Conservative, and Reform Judaism, each with its practices and interpretations of Jewish law (Lehmann, 2012).

Nationalism, particularly Zionism, has been another defining aspect of Israeli society. Zionism emerged in the late 19th century as a political and ideological movement advocating for establishing a Jewish homeland in the historic Land of Israel. It aimed to unite Jews worldwide under a shared national identity and promote Jewish self-determination. The establishment of Israel in 1948 realized the aspirations of the Zionist movement, providing a homeland for Jews from around the world and solidifying the nationalistic identity of Israeli society (Fisher, 2016). Zionism's aim to establish a "state of the Jews," propelled by collective anxieties, embedded ethno-religious notions of statehood and nationhood (Fritsche et al., 2011). Perceptions of existential threats, perpetuated by ongoing conflicts with neighboring states, have reinforced the societal role of religion, fostering a collective sense of vulnerability (Leon, 2014). The persistent challenges of nation-building and assimilating waves of immigrants have relegated religious matters to the fringes of public and policymaker attention (Kimberling, 2001).

These two conceptions of religion and nationalism intersect and overlap in Israeli society. For many Israelis, being Jewish encompasses both a religious and a nationalistic dimension, with a solid attachment to the land of Israel and a sense of belonging to the Jewish people. However, tensions and complexities are inherent in navigating the relationship between religious and nationalistic identities. For example, debates arise over the role of religion in public life, the status of non-Jewish minority groups, and the balance between Jewish religious law and democratic principles in governance (Miller, 2014). Nevertheless, while the ultra-Orthodox community remains primarily isolated from mainstream Israeli society, its significant political clout stems from its strong religious belonging. This prompts considering whether this political impasse can persist amidst ongoing social changes within Israel. This examination corresponds with studies on the status quo, as religious factions have adopted an ideological position framing Israel as a religiously grounded nation-state. This change in rhetoric promotes heightened nationalism and religious extremism within the broader right-wing segment of Israeli society (Talshir, 2019).

CONCLUSION

This paper explores the interplay between politics, religion, and identity within Israeli society, with a specific focus on the ultra-Orthodox community and its exemption from military service. Delving into historical and contemporary dynamics has unraveled the complex tapestry of Israeli politics, shedding light on the tensions between secular and religious ideologies that shape the nation's socio-political landscape.

The religious representatives advocate for Jewish laws in a Jewish state. Due to the absence of a formal constitution, religious and secular claims have been addressed through informal arrangements of the religious status quo, which developed as compromises between religious and secular leaders, dictate various aspects of

Israeli life, including the recognition of the Sabbath, kosher food provisions, and the Orthodox monopoly over Jewish marriage and divorce.

This analysis has underscored the evolving role of religion in Israeli politics and its profound implications for governance, citizenship, and social cohesion. The study has critically scrutinized the influence of religious ideology on nationalistic sentiments, revealing broader implications for Israeli identity and democracy and providing insights into the complexities of Israeli society. It highlights the challenges posed by competing ideologies, demographic shifts, and geopolitical realities, calling for nuanced policy solutions that reconcile religious diversity with national unity.

This paper contributes to scholarly discussions on religion, politics, and identity formation and understanding Israeli society's complexities by offering an overview of the religious-secular divide and proposing recommendations for addressing the tensions inherent in the intersection of religion and state. The research concludes that it is imperative for Israeli policymakers to carefully consider the insights presented in this paper as they navigate the intricate dynamics of religion, politics, and ideology. It further argues that by fostering dialogue, promoting tolerance, and embracing diversity, Israel can chart a path toward a more inclusive and resilient democracy that reflects the rich tapestry of its society. As a result, it can be concluded that through collaborative efforts and a commitment to democratic principles, Israel can overcome the challenges posed by religious and ideological divisions, forging a brighter future for future generations.

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