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INFORMATION AND PROPAGANDA ACTIVITIES
OF RELIGIOUS COMMUNITIES IN THE INTERNET SPACE

The article discusses the features of the information and propaganda activities of religious communities and associations on the Internet. The essence of the concepts of "information" and "propaganda" is analyzed and studied based on socio-legal discourse on information and propaganda activities. The methods and features of propaganda of religious communities and associations in the Internet space are analyzed. The features of information and propaganda activities and threats from excessive actions are revealed. The issues of propaganda of religious extremist and terrorist organizations via the Internet, whose activities are prohibited by the court in the country, and ways of remotely informing their supporters will be considered. The article also notes that religious communities pay special attention to propaganda that promotes the spread of their ideologies on the Internet, and prefer to create media sites that disseminate information. Features of religious propaganda activities that are the result of the implementation of the goals and objectives of religious associations and groups. The use of the Internet reveals manifestations of illegal propaganda of religious communities and religious associations that poison the consciousness of young people, propagandizing deviation from traditional religion, homeland, native language. The characteristics of religious communities that have turned social networks into a means of propaganda are analyzed. A comparative analysis of the works of researchers from near and far abroad is carried out, conclusions are evaluated and drawn.

Key words: information and propaganda services, religious community, religious association, Internet space, propaganda.

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Діни қауымдастықтардың интернет-кеңістігіндегі ақпараттық-насихаттық қызметі

Мақалада діни қауымдастықтар мен бірлестіктердің интернет-кеңістігіндегі ақпараттық-насихаттық қызметінің ерекшеліктері қарастырылады. «Ақпарат» және «насихат» ұғымдарының мәні талданады, ақпарттық-насихаттық қызмет туралы әлеуметтік-құқықтық дискурс негізінде зерделенеді. Діни қауымдастықтар мен бірлестіктердің үгіт-насихаттарының интернет-кеңістігіндегі тәсілдері және ерекшеліктері сараланады. Ақпарттық-насихаттық қызметтің сипаттық белгілері мен шектен шыққан әрекеттерінен төнген қауіп-қатерлер ашылады. Елімізде қызметіне сотпен шектеу қойылған діни-экстремистік және террористік ұйымдардың интернет арналары арқылы үгіт-насихат жүргізу ерекшеліктері, жақтастарын қашықтан ақпараттандыру тәсілі туралы мәселелер қарастырылады. Сондай-ақ ғылыми мақалада діни қауымдастықтар өз идеологияларының интернет-кеңістігінде таралуына ықпал ететін үгіт-насихаттарға аса көңіл бөлетіндігі және ақпарат таратататын медиа-сайттар құруды жөн санайтындығы туралы айтылады. Діни қауымдастықтар мен бірлестіктердің мақсаттары мен міндеттерін жүзеге асырудың нәтижесі болып табылатын діни ақпараттық-насихаттық қызметтің ерекшеліктері көрсетіледі. Интернет-кеңістігін пайдалану арқылы жастардың санасын улайтын, дәстүрлі дінінен, туған елінен, ана тілінен жерінуге, безінуге үгіттейтін діни қауымдастықтар мен діни бірлестіктердің құқыққа қайшы насихат жүргізу көріністері айқындалады. Әлеуметтік желілерді үгіт-насихат құралына айналдырған діни бірлестіктердің ерекшеліктері талданады. Алыс-жақын шетелдік зерттеушілердің еңбектеріне салыстырмалы талдау жасалынады, баға беріледі және тұжырым шығарылады.

Түйін сөздер: ақпараттық-насихаттық қызмет, діни қауымдастық, діни бірлестік, интернет-кеңістігі, үгіт-насихат.

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Информационно-пропагандистская деятельность религиозных общин в интернет-пространстве

В статье рассматриваются особенности информационно-пропагандистской деятельности религиозных общин и объединений в интернет-пространстве. Сущность понятий «информация» и «пропаганда» анализируется, изучается на основе социально-правового дискурса об информационно-пропагандистской деятельности. Анализируются методы и особенности пропаганды религиозных общин и объединений в интернет-пространстве. Выявляются особенности информационно-пропагандистской деятельности и угрозы от чрезмерных действий. Будут рассмотрены вопросы пропаганды религиозно-экстремистских и террористических организаций через Интернет, деятельность которых запрещена судом в стране, способы дистанционного информирования их сторонников. В статье также отмечается, что религиозные общины уделяют особое внимание пропаганде, способствующей распространению их идеологий в сети Интернет, и предпочитают создавать медийные сайты, распространяющие информацию. Особенности религиозно-пропагандистской деятельности, которые являются результатом реализации целей и задач религиозных объединений и груп. Использование сети Интернет выявляет проявления незаконной пропаганды религиозных общин и религиозных объединений, отравляющих сознание молодежи, пропагандирующих отступление от традиционной религии, родины, родного языка. Проанализированы характеристики религиозных сообществ, превративших социальные сети в средство пропаганды. Проводится сравнительный анализ работ исследователей ближнего и дальнего зарубежья, оцениваются и делаются выводы.

Ключевые слова: информационно-пропагандистские услуги, религиозная община, религиозное объединение, интернет-пространство, пропаганда.

Introduction

Despite the fact that the regulatory framework for the activities of any religious associations in the Republic of Kazakhstan has been developed to one degree or another, the status of religion, its real state, and role in society, the extent and boundaries of the influence of religion on the socio-political and spiritual spheres of society remain unclear. In this connection, the negative consequences of this are reflected in the new trends of the modern religious situation in the country. The purpose of some religious communities is disrespect for the laws of the state, ignoring the principles of public morality and national traditions, hatred, denial, as well as undermining the integrity of the nation and language. Representatives of destructive religious movements explain that we are fulfilling our duty by guiding people on the right path and leading them to true piety. Such religious communities understand the principles of public morality and seem to respect the national values and traditions of the people, but in fact, they deny national values, hide their intellectual interests, and their main goal is to increase their religious affiliation.

In modern conditions, religious communities and associations are different: political, national, religious, etc., actively use the vast possibilities of the Internet to promote forms of separation. The most common ways in which religious communities operate on the Internet is to select people with low religious education, arouse suspicion, as well as their propaganda and attraction, presenting their religion as "pure". It calls into question their worldview, beliefs, moral principles, traditional religious and national values, and also threatens national security. Such religious communities and associations are rapidly increasing in number and are characterized by arbitrariness against other religious denominations. They deny the role of the state in public life. There are cases of propaganda of refusal of military service and medical care because it contradicts their beliefs.

Religious communities and associations use the Internet not only as a means of publishing texts and videos but also as a means of communication, including seeking financial support from like-minded people in it. Extremist religious communities and groups often use platforms such as password-protected websites and restricted chat rooms to actively promote their ideas. We must remember that Internet forums with limited access are a tool for getting to know the ins and outs of religious ideology, communicating with foreign preachers, and directly promoting extremist goals. Today, a significant part of Internet users are minors. Teenagers are

bullied with the help of animations, short music videos, videos, computer games using religious paraphernalia. Therefore, we consider it important to study these issues to disclose the topic. In this regard, we prefer to analyze and study the features of methods of information and propaganda activities in the Internet space of religious communities.

Justification of the choice of articles and goals and objectives

Today is the era of innovative technologies that facilitate the information and propaganda activities of religious communities and associations. For this purpose, a large number of accounts and pages of many communities promoting religious ideologies on the Internet are used, which, at the same time, are open sources of information.

The availability of the Internet allows people to collect information in any area of interest to them, including what is happening in the world, transform data, talk to each other, get acquainted, and distribute information remotely. However, the Internet is not only a virtual threat that constantly affects human consciousness, but also a real threat today. Every day, as soon as hundreds of young people go online, they fall into the ideological trap of preaching religion. Some joined religious groups, others fell into the hands of radical religious groups and fled to war-torn countries.

The proposed study is conditioned by the need to analyze the specifics of the activities of religious communities in the Internet space, as well as the specifics of the methods of propaganda activities of some extremist religious communities.

The object of research: religious communities in the Internet space.

The subject of the study: propaganda activities of religious communities in the Internet space.

Goals and objectives. The purpose of the article is to analyze the methods of information and propaganda activities in the Internet space of religious communities. To achieve this goal in the scientific article, we proceeded from the following tasks: to identify the information and propaganda activities of religious communities and analyze them based on socio-legal discourse; to study the features of propaganda of religious communities on the Internet and the threats emanating from their actions.

Scientific research methodology

The study used an integrated approach using the accumulated knowledge of the theory of the humanities. Also, the scientific and methodological basis is the dialectical method of cognition of social phenomena, system-structural, comparative analysis, logical-theoretical, staged, analytical, statistical analysis.

The main part

Before talking about the information and propaganda activities of religious communities in the Internet space, it is necessary to understand the content of these concepts separately.

"Information" (Latin information – "explanation", "summary") is a concept that is used in everyday life in the technical field. In general, this concept is closely related to the concepts of limitation, connection, control, form, instruction, knowledge, meaning, structure, image, feeling, etc. (Biekenov, Sadyrova, 2007). Thus, information is any information received, transmitted, and stored from various sources.

The Law of the Republic of Kazakhstan "On Access to Information" states that "Information is information about persons, objects, facts, events, phenomena, and processes received or created by the owner of the information, recorded on any medium and allowing him to identify (About access to information Law of the Republic of Kazakhstan dated November 16, 2015). Currently, there is no single definition of information as a scientific term. From the point of view of different fields of knowledge, we see that this concept is characterized by its own set of features.

"Propaganda" – the dissemination of certain ideas and teachings, theoretical knowledge among the population, a form of interpretation (Nysanbaev, 2005). In other words, propaganda is the only way to manage a society that allows you to create incentives for action.

Propaganda always convinces in favor of one opinion, one idea, one principle, different propaganda always has an element of dependence (explicit or implicit), according to Russian researcher G. Melnik. The author focuses on the dangers of manipulative propaganda and believes that it is impossible to imagine a single type of propaganda that solves all the problems of dependence on the consciousness of the masses and the management of their behavior due to their complexity (Melnik, 1996: 21).

Also, one of the most pressing issues in every country today is information security, as stated in the Law of the Republic of Kazakhstan "On National Security", information security is the state of protection of the information space of the Republic

of Kazakhstan, as well as the rights and interests of a person and a citizen, society and the state in the information sphere from real and potential threats, which ensures sustainable development and information independence countries (Law of the Republic of Kazakhstan "On National Security", 2012).

In modern conditions that go beyond information security, information and propaganda methods are used in all spheres of public life. According to the conclusions of American psychologists D. Kratch and R. Crutchfield, everyone under the influence of propaganda acts as a product of their own behavior decisions. They believe that people can change their behavior so that they can act according to their decisions. Also understand that propaganda is a special kind of motivation that, if successful, leads to inspiration (Krech, Crutchfield, 1948). It should be noted that by inspiration, the authors understand the process of influencing human behavior without using unreasonable logical arguments. However, from the point of view of its function, propaganda can be considered as one of the main forms of socio-political communication and one of the methods of political management of public consciousness.

In this context, Russian researchers M. Kochubey and M. Makstenek propose the following mechanism of influence through propaganda:

– the formation of specific ideas about social reality in the minds of a large group of people;

– formation of stereotypes about some fragments/objects of social reality;

– formation of stereotypes about the proper and necessary state of social reality;

– the ability to turn stereotypes into concrete actions necessary for preservation/protection (Kochubey, Makstenek, 2018). It is concluded that the peculiarity of the modern propaganda mechanism is a radical change in the effect of propaganda.

Information and propaganda activities, features of propaganda are among the most pressing issues today. It is known that the information and propaganda service treats religion differently. And the essence of the religious information service in the Internet space is to inform the public about themselves. Declaring its existence, it seeks to occupy a special place in the Internet space (religious communities and associations inform about their religious affiliation, the activities of religious associations, show strength and ability, etc.).

Religious propaganda activity in the Internet space consists of: ideological (spreading personal ideology), psychological (causing fear and intimidation), propaganda (inciting national and interreligious discord) impact on the consciousness of individuals and social groups. By carrying out these activities, religious communities and associations are trying to change the ideological beliefs of society, as well as the attitude of young people to religion, to attract young people as new members to non-traditional religious communities and associations.

As a result of information and propaganda activities, it is young people who participate in the activities of religious communities and associations, movements, based on material and other interests.

Negative social phenomena of a subjective (self-interest, desire for power, etc.) and objective (self-interest, religious illiteracy, unemployment, i.e. unresolved social issues, etc.) nature should be considered as conditions for achieving the goal of information and propaganda activities.

Adherents of various religious ideologies actively use their new achievements in the field of public relations and make a name for themselves on the Internet. They use all the models of advocacy and create a reputation for themselves. With this approach, the main goal of the communicative process is considered as a one-sided process, that is, "to speak, not to listen."

The main features and purposes of the use of religious information and propaganda materials on the Internet by any religious community and association are:

– the object uses any means of influence;

– accuracy and objectivity of information is not required;

– informatization on the Internet is not only one-sided, the recipient of the information is not considered;

– provision of communication services;

– opening, organization, and financial support of websites, accounts, and pages;

– access to information and propaganda of a religious nature via the Internet (pictures, videos, animation, music, etc.);

– Those who are aware of religious affairs, propagandize what mission the Creator gave them, what they are doing on this path, how much their lives have changed since they converted to religion;

– Leaders of religious associations use the shortcomings of the public relations model when distributing information, deliberately replacing it with partial truth or falsehood.

At the same time, adherents of destructive religious movements do not convince anyone of the need to study or familiarize themselves with the information they disseminate. However, the level

of influence on the minds of young people of the Internet space is measured by the number of young people interested in religious topics. And to have a positive impact on the religious direction, they use the opportunity of famous and influential people to spread truthful information to gain the trust of Internet users. At the same time, the main goal is to disseminate information as a result of regular communication; on the positive side, accurate information is disseminated, on the negative side, the propagandized information does not contain basic evidence; Informing the public is one-sided, feedback is not taken into account. For example, the religious extremist organization "Tablighi Jamaat", the religious association Krishna Consciousness, etc., does not openly promote the main goal of the community, although it uses many methods of preaching and praying using religious paraphernalia.

And the main task of religious associations is to have feedback when planning religious activities and choosing the right audience in the Internet space. Currently:

– methods of public opinion research are actively used;

– the opinions of religious figures on the information posted on the Internet are analyzed;

– organization of work with users and supporters of religious sites on the Internet is a priority task;

– It is important to respond positively to converts (permission to download books in electronic form, distribution of gifts, provision of short videos, etc.).

Many religious communities and associations in the world are characterized by a high level of proficiency in advanced information and communication technologies. The international terrorist organization Daesh (Islamic State), whose activities have been banned in the country since 2015, is well versed in the activities of religious communities not only by its military and economic forces but also by the media and the Internet, which differ from propaganda. Although the group seeks to create an "Islamic State" based on medieval rules, it uses the latest technologies and advanced marketing strategies to achieve this goal, and we see the use of media centers to create and distribute information and propaganda content.

For example, according to the information posted on the website www.longwarjournal.org "Daesh has developed a well-developed media infrastructure to implement its information policy. In 2006, Al-Qaeda and the Islamic State of Iraq established the Al-Furqan Institute of Media Production— a major center for the production of a wide range of media products: films, audio, video discs, brochures.

The Islamic State of Iraq and the Levant (ISIL) stated in a press release that the agency has become "an important milestone on the path of jihad, a popular media outlet that makes a significant contribution to the fight against the crusades and their accomplices and exposes the lies of the Western media" (Bill Rogio, 2007).

According to Russian media reports, 65 CDs, 18 flash drives and more than 500 witness statements testify to the scale of ISIS activities in one of the offices occupied by the international coalition forces during a raid in the Iraqi city of Samarra in June 2007. CDs and 12 personal computers were found. He also had a full-fledged film studio (Sundiev, Smirnov, Kostin, 2015: 30-36).

We will identify, group, and analyze the current state of the mechanisms of information and propaganda activities of religious communities and extremist organizations in the Internet space.

Currently, the information and propaganda activities of religious communities in the Internet space are interregional and international. One of the main directions of religious information and propaganda activities on the Internet and social networks is multi-confessional Kazakhstan. However, the mechanisms of information and propaganda activities used by non-traditional religious communities and propagandists are not new.

There is every reason to believe that their ideologists and religious figures distort facts, unilaterally analyze selected news, manipulate the consciousness of young people with their eloquence.

Depending on the purpose of information and propaganda activities, religious communities or associations use various methods and techniques to distort current and past events and provide information to young people in the right way. Such methods are carried out using several manipulation techniques. It is also obvious that the information posted on Internet sites is obtained from sources used by well-known religious ideologists. Thus, the tactics of propaganda activities of religious communities and associations immediately give the desired results.

Under the influence of the full mechanism of the impact of information and propaganda activities on the individual, that is, the interaction of different directions of propaganda, a person is provided with a wide range of realization of both others' and his/her desires.

For example, the international terrorist organization Daesh uses the following ideas to control human consciousness:

– Severe punishments are used to discourage opponents, which allows them to understand that further resistance leads not only to involuntary death but also to the terrible torments of death. This factor plays an important role in attracting new supporters who want to join a terrorist organization;

– Separate blocks of propaganda work will be created for people in their favor, in particular, what benefits can be derived from the current situation, its ways, materials for the successful operation of profitable production facilities;

– Cutting off limbs for theft, stoning for treason, beheading, and punishing those who violate the norms of the Koran – this applies to those who strive for the permanent triumph of Islamic law;

– Propaganda of the ideas of the triumph of Sharia law, a return to the fundamentalist foundations of medieval Islam, as well as strict observance of the rules and regulations established by all Muslims;

– All the shots aimed at controlling human consciousness are made in beautiful natural places depicting paradise on earth, which directly affects the formation of a positive image of a terrorist organization (Information and propaganda activities of the terrorist organization ISIS, 2017).

The propaganda of religious communities and associations is especially strong in social networks, where people choose interesting content. If his religious ideology is inclined to activism or sympathy, then, even having the opportunity to choose the topics of his "groups" in social networks, he repeatedly refers to the products of the religious movement of interest. Such people, so to speak, fall into the trap of religious trends and become dependent on marketing products.

At the same time, those who spread extremist and destructive religious ideology recruit young people for their interests (for suicide, as a source of funding, as mercenaries, etc.). In most cases, this does not apply to a wide range of young people. However, young people with unresolved issues in their personal lives are sent to "jihad" as suicide bombers. It is important to identify the causes of such deviant behavior, to find a mechanism of influence on the consciousness of young people. Often this mechanism is caused by the loneliness of young people in this life.

Adherents of radical Islamic movements use Internet resources to promote the ideology of religious extremism and use the services of media centers that produce a wide range of multimedia products (videos, informational materials, discs with sermons, audio recordings of slogans and appeals of religious figures, magazines, etc.). The main feature of their propaganda work on the Internet is the active use of popular social networks such as Facebook, VKontakte, Twitter, and YouTube, where professional bloggers regularly work.

Today it is obvious that religious communities and associations use social networks to promote their religious ideas. Their activities can be divided into three categories: formation of the main content; dissemination of information; "propaganda" of the relevant accounts by artificially raising the rating of information and thus creating popularity among users.

Information and propaganda activities play an important role not only in the activities of religious communities but also in the activities of any religious extremist and international terrorist organizations. The religious extremist organization "Hizb ut-Tahrir", whose activities were banned by the court in 2005, continues to disseminate information and propaganda through its official websites.

In 2013, "Tablighi Jamaat", whose activities were restricted by the courts in the country, and in 2018, "Yakyn Inkar", whose activities were banned by the courts, changed the methods of information dissemination and increased their activity in the Internet space.

According to open sources, in August 2015, the international terrorist organization ISIL organized 38 regional and 6 central media. Thanks to the new information resources, in 30 days the militants were able to publish 1146 different information and propaganda materials (theological treatises, posters, brochures, magazines, text reviews, radio news, various audio and video recordings, photographs, etc.).

During this time, 892 different types of highly professional information and propaganda materials and props were translated into 6 languages ("The Threat that does not end", 2019).

It should be noted that the main tools of information and propaganda activities of international terrorist organizations whose activities are currently under threat are:

– The Al-Furgan Institute of Media Production is the main center for the production of a wide range of information products;

– Al-Itisam Media Production Facility (Al-Itisam Media Production Facility), content produced and distributed in Arabic;

– Alhad Media Foundation specializes in the production and distribution of jihadist messages and Muslim nasheeds unaccompanied by musical instruments;

– The Al-Hayat Media Center is widely distributed on the Internet, specializing in the

publication of personal publications of the journals "Report on the Islamic State" and "Dabiq", mainly aimed at Western audiences (Suslonov, Zlokazov, Gubina, 2013: 5). From the point of view of the content of information and propaganda materials, all the products filmed by these media are aimed at creating an "Islamic caliphate", which will remain the dream of supporters of radical Islam for many years to come.

It should be noted that extremist religious communities and associations specialize in the production and distribution of religious propaganda and sermons called "nasheeds". Currently, no one is analyzing the content of sermons in Arabic, Turkish, and Urdu. We can say that radicals are openly used on the Internet, in social networks, as a slogan. According to foreign researchers, "it is important to keep in mind that "negative informational and psychological effects are often planned, and well-trained and qualified specialists often have the necessary information." It is not only about psychological pressure, but also about ideological and ideological contradictions" (Scott Gerver and Sarah Daly, 2006: 81).

The result of the propaganda activities of radical religious communities and groups is seen in the example of the terrorist attacks in June 2016 in the city of Aktobe, Kazakhstan. There, the leader of a local religious radical group posted propaganda on the Internet by Tahi Subhi Falah, known as "Abu Muhammad al-Adnani". Taking into account the personal and psychological characteristics, as well as the natural charisma of the community leader, the members of the religious radical group come to an agreement called "armed jihad". As a result, pogroms, looting of gun shops, murders of civilians, and law enforcement officers, who are considered "infidels" based on propaganda, are taking place in the city.

A similar development of events could be observed in Almaty in early January 2022, when civilians and law enforcement officers were killed at the hands of radicals, and some of them were beheaded. We understand that the main purpose of this propaganda is to intimidate and confuse young people, to show them that radical religious extremist fanatics are everywhere.

Almost all non-traditional religious communities and associations in the country use the Internet to select people with a low religious education through professionally prepared websites to arouse suspicions in their minds about the truth of the religion they profess and present their own as unambiguous religion. There are attempts to conduct propaganda under the guise of Arabic language courses. In addition, professional linguists and other specialists are being attracted, who use homes, offices, libraries as a place to promote their destructive ideology. Thus gaining the trust of young people, adherents of radical teachings are replenishing their ranks.

As an example, we can note the fact that Protestant churches in our country, among others, use the methods described above to attract the attention of their adherents to study the Bible. In their sermons in churches and on their websites, they tell us how much they follow the teachings of the Bible. According to the official website of the organization, the Center's activities are multifaceted, with a special emphasis on working with young people, the elderly, and children, as well as charitable assistance to those in need.

Results and discussion

As we can see, in the modern world, the Internet is used to promote destructive religious ideologies of hatred and violence, to provide information and exchange, to plan and coordinate illegal actions. Social networks in the Internet space are ideal for information and propaganda activities. At the same time, the advantage of virtual space is a rapid increase in the number of people, the possibility of remote personal and secure communication, faster response to changes in the content of news than traditional online media. In social networks, a person is in a virtual environment of close people, friends, and acquaintances. In addition to the real feeling, social networks create the effect of reality, so psychologically the user trusts the information on social networks, not TV, newspapers, or websites. In religious movements, they adapt to it and use it voluntarily.

Every day we see that the most popular social networks on the Kazakh information platform – VKontakte, Facebook, and the messengers' Telegram and WhatsApp – are used to their advantage by religious communities and associations. We often see representatives of non-traditional religious communities preaching in TikTok. The age group of people using such popular social networks is mainly from 16 to 26 years old, most of them do not have a family and a permanent job, their minds are open to new ideas, fanatical and emotional. The most dangerous are people who find themselves at a crossroads due to certain life circumstances, young and middle-aged people who do not have sufficient knowledge about religion, weak political knowledge, as well as some people who are impulsive or emotionally depressed.

The reasons that encourage young people to adopt a radical religious ideology and join the "armed jihad" are, in their opinion, the desire to participate in the creation of an ideal state, the desire to serve the idea of "building a just society."

Conclusion

This article examines the features of the information and propaganda activities of religious communities and associations in the Internet space, the meaning of the concepts of "information", "propaganda". Thus, the study allows us to draw the following conclusions:

– Firstly, today the Internet is one of the main channels for the dissemination of information about religion, an important platform for the exchange of information and communication between religious communities, and one of the tools for individuals to realize their cultural and religious identity. It should be noted that the emergence and dissemination of information and propaganda activities of religious communities on Internet resources coincided with the rapid development of the Internet and the return of religion to society. These two processes develop chaotically, so we can conclude that this problem complicates the work of researchers.

– Secondly, a special place in the activities of religious communities and associations is occupied by religious information and propaganda activities on the Internet, which is used to spread extremist religious ideologies, spread the need for illegal and other acts of violence. Religious communities pay great attention to activities that contribute to the dissemination of their worldview on the Internet, as a result of which they intend to create at least Internet sites, media agencies using their methods of propaganda and dissemination of information.

– Thirdly, the Internet is used by religious communities and associations for three reasons: communication, information exchange, and financing or tracking the movement of funds. These approaches have been elevated to a higher level. It is also known that religious communities and religious associations use specially trained IT specialists and highly qualified hackers to achieve their goals. In most cases, the views and ideologies of propagandists are disseminated either through Internet resources registered on foreign domains or through social networks. Unfortunately, it should be noted that information and propaganda sites are registered in one country, and the Internet makes extensive use of technical and organizational capabilities, which allows you to enter information through another country. In addition, Internet access is available to anyone who has access to the network from anywhere. In this regard, the vulnerability of national legislation complicates the fight against the spread of destructive and religious extremist information on the Internet, which has a psychological impact.

– Fourth, religious propaganda is the result of propaganda in the form of information about the goals and objectives of religious communities and groups, associations, and organizations. It is known that religious communities and associations use various methods to attract new supporters from the Internet. In the absence of direct contact with the recipient of information, his interests, weaknesses, stresses, needs are revealed and on this basis, various ways of influencing a person's consciousness and finding approaches to it are developed. Therefore, it is necessary to improve the psychology of religion and train specialists in the country's universities.

– Fifthly, one of the threats from the destructive actions of extremist religious communities is that young people join the ranks of religious extremist organizations due to the lack of appropriate mechanisms for filtering information in the Internet space. We must not forget that the fusion of the youth of our country with the religious extremist community will certainly lead to the loss of national identity, traditions, a sense of patriotism, and ultimately the sovereignty of the country.

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