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SHARIA MOTIVATION IN A SECULAR COUNTRY: AN EMPIRICAL STUDY AMONG YOUNG PEOPLE IN KAZAKHSTAN

In this article, the authors try to study the features of the Islamic motives of the youth of Kazakhstan. According to the current religious situation, the people of Kazakhstan, as a Muslims, strive to adhere to Islam, on the other hand, as a citizen of Kazakhstan, must adhere to secular laws. In turn, this reflects the theoretical dilemma between secular law and Sharia law. In this regard, the purpose of the study is to identify and compare the level of Islamic motivation in each direction. Through this, test the hypothesis of the study. The study hypothesizes that “Islamic motivation is high in daily consumption, worship, and moral life, but religious motives for applying sharia punishments and becoming a religious state are low and have a weak relationship”. To achieve the objectives of the study, the authors applied a quantitative method and surveyed 1,175 respondents among first and second-year students of Eurasian National University in Astana. Pearson’s r-value correlation and descriptive analysis were used for data analysis. In the study, the authors noted that Sharia creates a high motivation for a moral and ethical lifestyle and halal food. At the same time, the authors found a low level of influence of Sharia on the practice of worship (salah) and Sharia law. The results showed a higher level for Kazakhstan to become a Sharia-compliant country than “Sharia as a punishment law”. This study can complement the scope of knowledge about Islam in Kazakhstan and Central Asia on topics such as stimulating factors and religiosity in a secular country in general, as well as relations between the state and religion.

Key words: Sharia, secularism, motivation, Kazakhstan, youth.

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Зайырлы елдегі шариғат мотивациясы: Қазақстан жастары арасындағы эмпирикалық зерттеу

Бұл мақалада авторлар Қазақстан жастарының исламдық мотивтерінің ерекшеліктерін зерттеуге тырысады. Қазіргі кездегі діни ахуал бойынша Қазақстан халқы мұсылман ретінде исламды ұстануға ұмтылады, екінші жағынан, Қазақстан азаматы ретінде зайырлы заңдарды ұстануға тиіс. Өз кезегінде бұл зайырлы құқық пен шариғат заңдары арасындағы теориялық дилемманы көрсетеді. Осыған орай зерттеудің мақсаты – әр бағыттағы исламдық мотивация деңгейін анықтау және салыстыруды қамтиды. Осының көмегімен зерттеу гипотезасын тексеріледі. Зерттеу гипотезасы: исламдық мотивация күнделікті тұтынуда, ғибадат етуде және адамгершілік өмірде жоғары, бірақ шариғат жазаларын қолдану мен діни мемлекеттің қалыптасуының діни мотивтері төмен және өзара байланысы әлсіз деген мазмұнды қамтиды. Зерттеу мақсаттарына жету үшін авторлар сандық әдісті қолданып, Астанадағы Еуразия ұлттық университетінің бірінші және екінші курс студенттері арасында 1175 респонденттен сұхбат алды. Деректерді талдау үшін Пирсонның r-мәндерінің корреляциясы және сипаттамалық талдау қолданылды. Зерттеуде авторлар шариғат моральдық-этикалық өмір салты мен халал тағамға жоғары мотивация тудыратынын атап өтті. Сонымен бірге авторлар шариғаттың Культ (намаз) практикасына және шариғат заңдарына әсерінің төмен деңгейін анықтады. Нәтижелер Қазақстанның шариғат заңдарын сақтайтын елге айналуы үшін “шариғат жаза туралы заңға” қарағанда жоғары деңгейді көрсетті. Бұл зерттеу зайырлы елдегі ынталандырушы факторлар мен діндарлық, сондай-ақ мемлекет пен дін арасындағы қатынастар сияқты тақырыптар бойынша Қазақстан мен Орталық Азиядағы ислам туралы білім көлемін толықтыра алады.

Түйін сөздер: шариғат, зайырлылық, мотивация, Қазақстан, жастар.

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Шариатская мотивация в светской стране: эмпирическое исследование среди молодежи Казахстана

В данной статье авторы пытаются изучить особенности исламских мотивов молодежи Казахстана. В современной религиозной ситуации казахстанский народ, как мусульманин, стремится следовать исламу, с другой стороны, как гражданин Казахстана должен соблюдать светские законы. В свою очередь, это указывает на теоретическую дилемму между светским правом и законами шариата. В связи с этим цель исследования – выявить и сравнить уровень исламской мотивации в каждом направлении. Посредством этого проверяется гипотеза исследования. В исследовании выдвигается гипотеза, что «исламская мотивация высока в повседневном потреблении, богослужении и нравственной жизни, но религиозные мотивы для применения наказаний по шариату и становления религиозного государства низки и имеют слабую взаимосвязь». Для достижения целей исследования авторы применили количественный метод и опросили 1175 респондентов среди студентов первого и второго курсов Евразийского национального университета в Астане. Для анализа данных использовались корреляция r -значений Пирсона и описательный анализ. В исследовании авторы отметили, что шариат создает высокую мотивацию к морально-этическому образу жизни и халяльной пище. В то же время авторы обнаружили низкий уровень влияния шариата на практику отправления культа (намаза) и законы шариата. Результаты показали более высокий уровень для Казахстана стать страной, соблюдающей шариат, чем «Шариат как закон о наказании». Это исследование может дополнить объем знаний об исламе в Казахстане и Центральной Азии по таким темам, как стимулирующие факторы и религиозность в светской стране в целом, а также отношения между государством и религией.

Ключевые слова: шариат, секуляризм, мотивация, Казахстан, молодежь.

Introduction

In a society with a high level of religiosity, religion can become one of the primary sources of motivation. However, the motivational aspect of faith and religiosity in a secular society can be different. In a secular state, there is no compulsion to follow a religion and no preference is given to believers; religious motivation comes from everyone's own religiosity (Siegers, 2019: 498). In the post-Soviet space, Kazakhstan positions itself as a secular country (*The Constitution – Official Website of the President of the Republic of Kazakhstan*, n.d.). Nevertheless, Kazakhstan is home to a widely spread Muslim population, with Islam being widely practiced. This, in turn, underscores the significance of exploring Islamic motivation within the framework of secular Kazakhstan. As Muslims people in Kazakhstan should an effort to follow Islam, however, as citizens of Kazakhstan they have to follow secular law and, it demonstrates a theoretical dilemma between secular and Sharia law. A few academics studied and stated that in Kazakhstan people follow Islam as a moral and religious experience but not as a law (Cornell et al., 2018; Syzdykova, 2017). However, such studies have not been conducted recently and the relevance of this problem exists these days.

Justification of the choice of articles and goals and objectives

The pandemic period also significantly influenced society's religiosity. Bentzen states, 'People show an increased interest in prayer on the internet on all continents and for all religious denominations, but less for Buddhists and Hindus. In total, more than half of the world population has prayed to end the coronavirus' (Bentzen, 2021). In this regard, a scientific interest arose in studying the influence of religious motivation on various aspects of life in a secular country.

Thus, the study objective was to test the hypothesis that, while people of a secular country may have solid religious motivations in everyday life (Moral value, Haram categories, Salah (Pray), these motivations may not be sufficient to form a Sharia law.

This research work set itself the following tasks:

- 1) determination of the level of Islamic motivational trends by Moral value, Haram categories, Salah (Pray), Sharia as a law;
- 2) comparison of various Islamic motivational trends (Moral value, Haram categories, Salah (Pray), Sharia as a law) with descriptions;
- 3) find and interpret a correlation between Moral value, Haram categories, Salah (Pray), and Sharia as a law.

The research findings can enrich the research base on topics including attitudes towards religion and religiosity in the secular society in Kazakhstan and the motivational aspect of Islam in a secular country.

Scientific research methodology

As part of the study, 1175 respondents participated in the Kazakh and Russian languages. Students of the 1st and 2nd courses of the Eurasian National University in Astana were selected as participants. 1st and 2nd-year undergraduate students are the youngest at the university, drawn from different regions of Kazakhstan. The second-year students (from 09/01/2020 to 06/30/2021) spent their first academic year online. Offline training began in September 2021 in Astana. Therefore, the respondents could be perceived as residents of different regions of Kazakhstan. The polls were set in 15 days after the start of classes in Astana, from 09/16/2021 to 09/29/2021, using Google Forms. The respondents were from 13 regions and three large cities of Kazakhstan. This information became available due to the 'Place of residence in the last ten years' section in the polling form.

Since our study was based on a quantitative method, Pearson's correlation was used. Pearson's correlation has hitherto been used as an effective approach to studying the impact of religiosity on various fields (Abdel-Khalek, 2011; Abdel-Khalek & Lester, 2017; Palil et al., 2013). Furthermore, using descriptive statistics the collected data was interpreted. Due to the descriptive statistics, it was possible to illustrate the frequency and average of the results. All collected dates were interpreted by the IBM SPSS software platform.

For the measure of the moral value of Islam among the respondents two items scale were used: "Does Islam teach humanity?", "Is it currently possible to solve inhuman acts and social problems (for example, divorce, abortion, corruption, crime, etc.) by promoting Islamic values?". The scales' items are scored as "yes" (3), "I didn't think about it" (2), "no" (1).

The "haram" (forbidden) categories contain the next questions: "Do you eat pork?", "How often do you drink alcoholic beverages (including beer)?", "Do you often take things or finance at interest (on credit)?" for each of them three-point scales were used which are "Often", "sometimes", and "never".

Islamic religiosity includes religious experience "salah" (pray): the question «How often do you

perform namaz?» also represented as a three-point scale "five times a day", "I attend Friday prayer and prayers of a religious holiday (night of Laylat al-Qadir, day of Ait)".

Sharia's motivation as a law was measured by a four-item scale: "What do you think is the best way to punish a thief?", "Do you support the Sharia practice of (stoning and beating) punishments related to adultery (intercourse without marriage)?", "What kind of punishment should be applied to a person who has converted from Islam to another religion?", "Would you like Kazakhstan to become a Sharia-based state?" and each of them used a three-point scale "Yes", "I didn't think about it", or "No".

Main part

The directions of religious motivation and secularism are analyzed separately. However, the interaction of these two directions is less analyzed. We will dwell on the works of some researchers to reveal this topic. Most of the research on secularism focuses on the relationship between religion and the state (Baitenova & Beisenov, 2018). Mariya Y. Omelicheva "examines the nature of Islam in Kazakhstan and its role in contemporary Kazakh society and politics" (Omelicheva, 2011). In her work, the researcher tried to reveal the political essence of Islam by speaking about the equality of Kazakh and Muslim concepts, in connection with which the main motivational aspect of Islam was left without attention. Igor Himelfarb and Neli Esipova were trying to determine the level of Islamic religiosity in Kazakhstan and Kyrgyzstan (Himelfarb & Esipova, 2016). In addition, the authors improved Worthington's model for assessing religiosity using an empirical approach. The participants' religiosity was evaluated by their attitudes toward eating non-halal foods (alcohol and pork meat), wearing the hijab, praying, fasting, Hajj, Sharia, and Jamaat prayer. However, post-pandemic figures may differ since the study was published in 2016.

Russell Powell carried out similar work in Turkey. In his empirical research, he tried to determine the Turkish people's perception of Sharia and its impact on society (Powell, 2016). Powell pointed to a disconnect between the influence of the population on sharia support and activities in daily life. Powell reached this conclusion using both a qualitative and a quantitative approach to research. Powell also sought to show the influence of Sharia law on the prohibition of action and food, the impact of religion on religiosity, and the place of religion in everyday

life. That suggests that he had approached the study as comprehensively as possible. Powell's study refutes the traditional notion that high religiosity is an anti-secularization phenomenon. In other words, we can conclude that a religious man can preserve his religious values in a secular state. However, Powell relied more on subjective experience than on the theoretical basis of the research.

There is a high possibility that in Kazakhstan people considered religiosity as morality. Syzdykova who studied the religiosity and religious identity of Kazakh people stated morals and spirituality often cause the religious identity (Syzdykova, 2017: 97). Indeed, there are other academics improve moral value as a part of religiosity (Elçi et al., 2011; Richard et al., 2000; Vitell et al., 2009). In particular saying Elçi and his colleagues tested it in three region of Turkey and find religiosity and morality has a positive impact on hardworking behaviour, while Richard and his colleagues studied influence of religious morality to deviant behaviour, and both got positive correlation. Vitell and colleagues finding showed that religiosity have different indirect and direct impacts on the internalization and symbolization dimensions of moral identity.

To drink alcohol and eat pork as a measure of religiosity were improved by a number of academics (El-Menouar, 2014; Al-Omari, Hamed, and Abu Tariah, 2015). Furthermore, "pork", "alcohol" and "salah" scales were adopted in Kazakhstan by Himelfarb and Esipova (Himelfarb & Esipova, 2016). Himelfarb and Esipova also demonstrated the cause of the adding the "pork" and "alcohol" items: "we also included items probing respondents' alcohol drinking and pork meat consumption, as some Central Asians due to the years of Slavic influence may occasionally drink alcohol or eat pork" (Himelfarb & Esipova, 2016: 4). Similarly, refund of money from receiving interest is "haram", and it help to determine to a measure of religiosity. Hess suggested his empirical studies result that religiosity affects personal financial behavior in the sense that people living in areas with a higher level of religiosity take less risks and demonstrate higher ethical standards (Hess, 2012).

Although Muslims follow the Islamic canons, Sharia is not established as the law in a secular country. "The Republic of Kazakhstan proclaims itself as a democratic, secular, legal and social state whose highest values are a person, his life, rights, and freedoms" (*The Constitution – Official Web-*

site of the President of the Republic of Kazakhstan, n.d.). Cornell highlighted that Muslims in Kazakhstan demonstrated low backing for Sharia law, the death penalty for apostasy, and corporal punishment (Cornell et al., 2018: 9). Zada did an alternative study in Germany and France. He examined Muslim identity problems who came from Muslim countries to secular European countries. He paid attention to European Muslims that there are dilemmas about secular law and sharia. In his conclusion he stated that in secular Europe Muslims negotiate to practice rituals such as pray and fasting, and, also as European citizens, they submit to the secular law of the state (Zada & Irfan, 2021: 60). However, the level of Sharia law support among the youth in Kazakhstan has not been tested recently year yet.

The abovementioned works highlight the importance of exploring the following directions in determining the level of religiosity and Islamic motivational trends in a secular country:

- 1) Incentive to moral values.
- 2) Halal stimulation (food).
- 3) Refund of money from receiving interest (loan).
- 4) Thirst for worship.
- 5) Support for Sharia punishments (Zina, change of religion).

Results and discussion

The study results confirmed the hypothesis of our central part. The humanization of Islam and Sharia motives about food and finance gave higher indicators than other areas, proving the greater role of Islam in the daily life of people.

'Is it currently possible to solve inhuman acts and social problems (for example, divorce, abortion, corruption, crime, etc.) by promoting Islamic values?' – the question was to solve the most pressing social problems in Kazakhstan related to religious values. Such problems in Kazakhstan are divorce, corruption, a relatively high level of crime, and abortion. Every third marriage between 2014 and 2019 ended in divorce (Dall'agnola & Thibault, 2021). According to statistics for 2019, the abortion rate was 16.8% ('Incidence of abortion rate/*Incidence of Abortion Rate*, n.d.).

The survey's results showed a religious motivational interest in worship, food, and support of Sharia law, the Sharia state. The humanization of Islam was also covered.

Table 1.1 – Demographic Description (Region that live last 10 years)

Region or City	Frequency	Valid percentage
Aqmola	151	12,9
Aqtobe	50	4,3
Almaty (region)	21	1,8
Atyrau	16	1,4
West Kazakhstan	27	2,3
Zhambyl	63	5,4
Qaraghandy	66	5,6
Qostanai	36	3,1
Qyzylorda	73	6,2
Manghystau	31	2,6
Pavlodar	53	4,5
North Kazakhstan	26	2,2
Turkistan	112	9,5
East Kazakhstan	74	6,3
Astana	270	23,0
Almaty (City)	14	1,2
Shymkent	92	7,8
All	1175	100,0

Table 1.2 – Demographic Description (Gender, Age, and Speciality)

	Gender		Age		Speciality		
	Male	Female	17-29	30-45	Social-Humanitarian	Technical	Natural science
Valid Frequency	440	735	1168	7	555	434	177
Valid percentage	37,4	62,6	99,4	0,6	47,2	36,9	15,1

Table 2 – Descriptive statistics of items

	N	Minimum	Maximum	Average	Standard deviation
Does Islam teach humanity?	1175	1,00	3,00	2,5940	,59481
Is it currently possible to solve inhuman acts and social problems (for example, divorce, abortion, corruption, crime, etc.) by promoting Islamic values?	1175	1,00	3,00	2,1660	,78347
Do you eat pork?	1175	1,00	3,00	1,2306	,57377
How often do you drink alcoholic beverages (including beer)?	1175	1,00	3,00	1,1779	,47584
Do you often take things or finance at interest (on credit)?	1175	1,00	3,00	1,4051	,52466
How often do you perform prayer?	1175	1,00	3,00	1,3583	,613697
What do you think is the best way to punish a thief?	1175	1,00	3,00	1,241702	0,496458

Continuation of the table

	N	Minimum	Maximum	Average	Standard deviation
Do you support the Sharia practice of (stoning and beating) punishments related to adultery (intercourse without marriage)?	1175	1,00	3,00	1,5515	,67986
What kind of punishment should be applied to a person who has converted from Islam to another religion?	1175	1,00	3,00	1,3064	,52021
Would you like Kazakhstan to become a Sharia-based state?	1175	1,00	3,00	2,0247	,85304

Table 3 – Correlation between Moral value, Haram categories, Salah (Pray), and Sharia as a law

		What do you think is the best way to punish a thief?	Do you support the Sharia practice of (stoning and beating) punishments related to adultery (intercourse without marriage)?	What kind of punishment should be applied to a person who has converted from Islam to another religion?	Would you like Kazakhstan to become a Sharia-based state?
Does Islam teach humanity?	Pears. Cor.	0,004	,175**	,091**	,392**
	Sig. (2-tail)	0,898	,000	0,002	,000
	N	1175	1175	1175	1175
Is it currently possible to solve inhuman acts and social problems (for example, divorce, abortion, corruption, crime, etc.) by promoting Islamic values?	Pears. Cor.	,109**	,255**	,134**	,544**
	Sig. (2-tail)	,000	,000	,000	,000
	N	1175	1175	1175	1175
Do you eat pork?	Pears. Cor.	0,007	-,149**	-0,051	-,294**
	Sig. (2-tail)	0,798	,000	0,078	,000
	N	1175	1175	1175	1175
How often do you drink alcoholic beverages (including beer)?	Pears. Cor.	0,005	-,148**	-,069*	-,252**
	Sig. (2-tail)	0,855	,000	0,018	,000
	N	1175	1175	1175	1175
Do you often take things or finance at interest (on credit)?	Pears. Cor.	-0,033	-,133**	-,093**	-,192**
	Sig. (2-tail)	0,26	,000	0,001	,000
	N	1175	1175	1175	1175
How often do you perform namaz?	Pears. Cor.	0,054	,124**	0,005	,348**
	Sig. (2-tail)	0,065	,000	0,854	,000
	N	1175	1175	1175	1175

**p<.0 *p<.05

The problem of corruption and crime is a common problem in many countries. When asked about the help of religion in eradicating this problem, (Average 2,1660, SD=,78347) 40.5% of respondents answered, 'Yes, Islamic values help in solving', 36% answered, 'I didn't think about it', and 28% answered, 'No, I think it should be solved in a non-religious way'. That is showed that the influence of the Islamic approach on solving this social problem was much less than the religious motives of respondents in other moral issues. For example, the answers to the question 'Does Islam teach humanity?' were the following: (Average 2,5940, SD=,59481) 65% answered, 'Yes, Sharia is the path to morality and decency', 5.6% answered, 'No, I do not agree. Currently, Islam is incapable of instilling ethics and morality, and 29% answered, 'I did not think about it'.

This survey testifies to the skeptical attitude of the respondents towards the ability of Islam to solve pressing social problems, despite the high assessment of the formation of morality and virtue in society. After analyzing the results, we can conclude that the religion of Islam is capable of instilling moral qualities in a person. Still, its ability to solve pressing problems in society is questionable. In their study, Sommer and colleagues substantiated the conclusion that 'The effect of freedom of religion, which is to increase the type of behavior that is perceived as ethical, would in this context translate into a reduction in corrupt behavior' (Sommer et al., 2013). However, this position does not correspond to the level at which the Kazakh youth audience percept the possibilities of religion in solving social problems. Despite this contradiction, the respondents' adherence to the moral direction of Islam was high, supported by the average of the three questions covered in Table 2.

Moreover, Incentive to moral values and sharia law supporting are correlated very weak except the question "Would you like Kazakhstan to become a Sharia-based state?". In particularly, between "Islam teach humanity" and support the "Sharia practice of (stoning and beating) punishments" related to a thief ($r=,175, p>,002$), adultery ($r=,004, p>,898$) and person who has converted from Islam to another religion (murtad) ($r=,091, p>,000$) very low relationship. In the same way, between "possible to solve inhuman acts and social problems" and punishment a thief ($r=,109, p>,000$), adultery ($r=,255, p>,000$), murtad ($r=,134, p>,000$), are showed a very low correlation. The question supporting to "Kazakhstan to become a Sharia-based state" and confidence in Islam that it teach humanity ($r=,392,$

$p>,000$) weak, while possibility of Islam to solve inhuman acts and social problems ($r=,544, p>,000$) are demonstrated moderate correlation. Abovementioned r values made clear that Incentive to moral values and supporting sharia as a punishment have not significant correlation except supporting country as a sharia state. We will attempt to clarify this exception toward the end of the article, as it will be more understandable after discussing other motivational trends.

Table 2 shows the proportion of Sharia motives of the respondents concerning nutrition and financial issues. The following answers were received to the question 'Do you eat pork?': (Average 1,23064, SD=,57377) 'I don't eat it' – 84.5%. The question 'How often do you drink alcoholic beverages (including beer)?' had a positive answer from 85.5% of the respondents, 3.3% chose 'I don't drink alcohol at all', and 10.7% said, 'I drink alcohol sometimes' (Average 1,17632, SD=,47584). The question 'Do you often borrow things or finance at interest (on credit)?' was answered as follows: 61% – 'No, I don't because it's a sin', 37.2% – 'I rarely borrow something', and 1.8% – 'Yes, I often do so'. (Average 1,17632, SD=,52466).

The correlation result illustrated the descriptive analyzes' correctness and improve our hypothesis. All three items has not any strong correlation. The weakest positive correlation belong to between punishment for thief and alcohol drinking ($r=0,005, p>0,855$), pork meat eating ($r=0,007, p>,789$), while the highest negative ones belong to between "Sharia-based state" and alcohol drinking ($r=-,252, p>,000$), pork meat eating ($r=-,294, p>,000$). Similarly, Zina, murtad showed very weak negative correlation while, correlation between haram and "Sharia-based state" more stronger than all sharia punishment, and, showed weak and negative relationship.

Pork and alcoholic beverages are prohibited by Islam, and adherence to these prohibitions reflects the level of the Shariah motive (Fadzlillah et al., 2011). Compared to other areas, the influence of Islam is manifested to a greater extent in the prohibition of food and financial issues. This can be explained by the age characteristics and religious knowledge of the respondents. Most banks in Kazakhstan have been issuing loans at interest since 2021, and the minimum age for obtaining a loan in some banks is 18 years (*Kaspi Guide*, n.d.; *Unsecured Cash Loan – Eurasian Bank*, n.d.). Banks review the credit history and income of the borrower, and these restrictions prevent young students from taking loans. Also, students are often financially

supported by their parents, which, in turn, reduces their need for loans.

However, not all of these factors refute the respondents' religious motives since their level was confirmed by indicators of adherence to Islamic traditions in food and drink. The figures in Table 2 show that the respondents' highest Sharia motive is related to food consumption. Unlawful foods in Islam are called haram (forbidden), and allowed foods are called halal (permitted). In previous studies, alcohol consumption was more common among Muslims influenced by the Soviet regime (Himelfarb & Esipova, 2016). However, among the young people who participated in our study, many respondents refused to use haram. In turn, this testified to the growing influence of religion on food culture among young people, in contrast to the older generation.

A vital part of religious life is the level of worship. Table 2 shows the motivation for religious worship. We have assessed each of the five main pillars of Islam. The question 'How often do you perform namaz?' (average 1,3583, SD=,613697) was answered this way: 'I pray 5 times a day' – 7.5%, 'I don't pray' – 71%. "I attend Friday prayer and prayers of a religious holiday (night of Laylat al-Qadir, day of Ait)" – 21,1%.

Similarly, salah and Sharia punishment showed a weak relationship correlation, and, this is an argument in favor of the correctness of our hypothesis. In particular punishment of a thief ($r=,0054$, $p>,065$), murtad ($r=,005$, $p>,854$), showed any correlation, while adultery ($r=,124$, $p>,000$) and the scale supporting to "Kazakhstan to become a Sharia-based state" ($r=,348$, $p>,000$) weak correlation.

Worship is one of the essential religious practices of the believer. Through praise, believers increase their attitude towards sacredness. Therefore, Islam calls for a more profound and enthusiastic attitude toward worship. However, despite this, most believers are not very resistant to worship. We should remember that the law of a secular country does not restrict the worship of believing youth. In other words, there is another reason why the number of people holding a salah is so tiny.

According to the Islamic concept, the reason why a person is resistant or reluctant of religious worship is related to the category of 'an-nafs'. As soon as the believer properly educates 'an-nafs', he gets rid of his laziness and irresponsibility. According to Mauardi, 'Particularly, Adab al Nafs (Rules of The Soul), deals and is concerned to the analysis of the individual virtues of humility, good manners, modesty, self-control, truthfulness, and freedom from envy, as well as a series of social virtues, such

as the rules speaking and keeping silent, elocution, patience and fortitude, good counsel, keeping confidence and decorum» (Selo et al., 2015).

Another Islamic concept, according to the position of 'hauf and rajah', is that a person is afraid of the punishment of Allah 'hauf' and the hope for his mercy 'rajah' (Khair et al., 2017). While hauf motivates to perform religious duties out of fear of punishment, raja motivates to perform canonical Islamic worship in the hope of the Creator's love and mercy. According to these two concepts, the indicator we obtained was not high. This is especially evident in the number of worshipers.

The smallest number of people desired to apply Sharia as the principal law. The respondents were asked about penalties to make them understand that, along with its humane side, Sharia implements severe punishments. As the results showed, the majority of the respondents supported secular legislation. For example, when answering the question 'What do you think is the best way to punish a thief?' (average=1,241702, SD=), only 3.3% of the respondents chose the option 'I think that, according to Sharia, a thief's hands should be cut off', 17% replied, 'I do not pay attention to this question', and 79% said, 'A thief must be prosecuted in accordance with applicable secular law'. One of the reasons for this attitude may be the fact that with the establishment of Soviet power on the territory of Kazakhstan, Sharia does not work as a law at all.

Because Islam is often used to remind people of moral values and religious traditions, many people are reluctant to view Islam as a source of punishment. Another form of punishment in Sharia is the death penalty for people who have sexual intercourse without marriage (average=1,5515, SD=,67986), which is supported by 11% of Muslims and unsupported by 55%. It is about 8% more than the number of supporters of Sharia punishment of thieves. The number of adherents of one type of punishment may depend on the kind of crime. From a religious and moral point of view, adultery is considered a more despicable and grievous crime than theft. For this reason, many Muslims support harsh punishments for such indecent violations. In the Pew survey 'Stoning as Punishment for Adultery', the number of supporters accounted for 31%, which was 20% more than our figure (Pew Research Center, 2013a). In other words, in 7 years, support for Sharia law on extramarital affairs has decreased by about three times.

Proponents of the 'had' punishment for converting from Islam to another religion (average=1,3064, SD=,52021) showed the lowest level of Sharia motivation with a rate of only 3%. In the corresponding

question, 71.7% of the respondents chose the option 'Everyone has their own will to choose a religion', expressing the principle of secularism, and 24% answered passively: 'I do not pay attention to this issue'. This aspect directly relates to religious freedom. Most respondents respect religious liberty and show low support for Sharia punishment. According to the 2013 Global Pew survey of Muslims, 4% supported the Death Penalty for Leaving Islam (Pew Research Center, 2013b). This figure has been confirmed by our survey, showing that in 7 years there have been no significant changes.

Table 2 presents the level of general commitment of the population to Sharia. The results showed a high level of support among young people for the idea of Kazakhstan becoming a Sharia-based country (average=2,0247, SD=,85304). This figure is much higher than the level of religious motivation to obedience and application of Sharia law. That is, most respondents did not support the application of Sharia law as basic law and had low motivation to follow the established pillars of Islam, but wanted the country to adhere to the principles of Sharia law.

We can see an explicit contradiction between the first two indicators and the choice of the Sharia-based country. Probably, the respondents paid no attention to the fact that the word 'Sharia-based country' means that the country's system of government and laws are governed by Islamic canons. At the same time, in the youth environment, the term 'Sharia-based' may be associated with the idea that it is based on moral and religious values. After all, the religious incentive of the respondents was higher concerning this side of Islam. Also, Muslims often chose merit, even when it was suggested to denote a man's good and negative qualities. In turn, there is reason to believe that those young people supported the Sharia country, not in political or legislative terms but because it adheres to Islamic moral values.

Conclusions

The analysis of the study results leads us to conclude that the citizens of a secular country may have high religious motives in their daily lives, but that these motives are not sufficient to establish an Islamic state and to establish Sharia as the supreme law. The above analysis of the data has thus confirmed most of the hypotheses of this study. One unconfirmed point of the hypothesis is the finding

of a low level of religious motivation for religious worship among young people.

The humanization of Islam and Shariah motives related to food and finance yielded higher indicators than other areas, proving the greater role of Islam in people's daily lives. Incentives for moral values and punishment of Sharia correlate only very weakly, while the question "Would you like Kazakhstan to become a Sharia-based state?" weak correlated. Zina and Murtad also showed a very weak negative correlation. In contrast, the correlation between Haram and "Sharia-based state" was more substantial than all Sharia penalties and showed a weak negative relationship. There is also a weak correlation between salah and Sharia punishment. In particular, a penalty for a thief and murtad show a correlation, while adultery and the scale supporting "Kazakhstan should become a Sharia-based state" correlate weakly.

According to the results, the influence of the Islamic approach to solving social problems was much less than the religious motives of respondents in other moral areas. In turn, that indicated a sceptical attitude of the respondents to the ability of Islam to solve pressing social problems, despite the high appreciation of the formation of morality and virtue in society. Compared to other areas, the influence of Islam was more substantial in terms of forbidden food and financial relations. In Kazakhstan, the motivation of young people to perform religious rites was low, which showed the level of attention to prayer (salah).

Interest in the legal nature of Sharia was the lowest compared to other areas. Most young people supported the secular side in choosing one of the Sharia or secular laws. In particular, the survey contained questions about the punishment of Sharia: extramarital sex, theft, and conversion from Islam to another religion. The number of supporters of the death penalty for sexual intercourse without marriage was higher than the number of adherents of Sharia punishment of thieves. Support for punishment for converting to another religion had a low motivational focus among young people.

However, quite a several young people supported the country's Sharia law but did not support Islam as the principal state law. There is a mutual contradiction, which requires the definition of its essence and further study through qualitative research.

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