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REVITALIZATION OF RELIGIOUS CONSCIOUSNESS OF THE YOUTH OF THE REPUBLIC OF KAZAKHSTAN

The revitalization of religious consciousness among Kazakhstani youth is a complex phenomenon that plays a crucial role in shaping the socio-cultural and moral development of future generations. This study explores the factors contributing to this revitalization, focusing on the influence of education, media, family traditions, and religious institutions in a predominantly Muslim society with a rich multicultural heritage. The research examines how these elements interact to shape the religious attitudes and behaviors of young people, while also considering the impact of global trends such as digitalization and the internet. The study highlights the importance of religious education, dialogue, and community involvement in fostering a balanced and informed religious identity among youth. It also addresses the need for balancing religious values with modernity and tolerance in a pluralistic society. The findings emphasize the significance of understanding the mechanisms behind the revitalization of religious consciousness and developing appropriate strategies to support positive religious growth, as it has broader implications for national unity, social cohesion, and the moral foundations of Kazakhstani society. The insights provided by this research are valuable for policymakers, educators, and religious leaders in designing initiatives that promote religious understanding, tolerance, and moral integrity among the youth, contributing to the overall development of a harmonious and spiritually grounded society in Kazakhstan.

Key words: education, Islam, spirituality, morality, faith.

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Қазақстан Республикасы жастарының діни санасын ревитализациялау

Қазақстандық жастардың діни санасын жандандыру – болашақ ұрпақтың әлеуметтік-мәдени және адамгершілік дамуын қалыптастыруда шешуші рөл атқаратын күрделі құбылыс. Бұл зерттеу осы жандануға ықпал ететін факторларды зерттейді, білім берудің, бұқаралық ақпарат құралдарының, отбасылық дәстүрлердің және діни институттардың негізінен көп мәдениетті мұрасы бар Мұсылман қоғамындағы ықпалына назар аударады. Зерттеу бұл элементтердің жастардың діни көзқарастары мен мінез-құлқын қалыптастыру үшін өзара әрекеттесуін зерттейді, сонымен қатар цифрландыру және интернет сияқты жаһандық тенденциялардың әсерін қарастырады. Зерттеу жастар арасында теңестірілген және ақпараттандырылған діни бірегейлікті қалыптастыруға діни тәрбиенің, диалогтың және қоғамдастықтың қатысуының маңыздылығын көрсетеді. Ол сондай-ақ плюралистік қоғамдағы діни құндылықтарды қазіргі заманмен және толеранттылықпен теңестіру қажеттілігін қарастырады. Қорытындыда діни сананы жандандырудың тетіктерін түсінудің және оң діни өсуді қолдаудың тиісті стратегияларын әзірлеудің маңыздылығын көрсетеді, өйткені бұл ұлттық бірлікке, әлеуметтік бірлікке және қазақстандық қоғамның моральдық негіздеріне кеңірек әсер етеді. Осы зерттеуде келтірілген тұжырымдар саясаткерлер, ағартушылар және діни лидерлер үшін жастар арасында діни түсіністікке, төзімділікке және моральдық тұтастыққа ықпал ететін, Қазақстандағы үйлесімді және рухани негізделген қоғамның жалпы дамуына ықпал ететін бастамаларды әзірлеуде құнды болып табылады.

Түйін сөздер: Білім, ислам, руханият, адамгершілік, сенім.

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Ревитализация религиозного сознания молодежи Республики Казахстан

Возрождение религиозного сознания среди казахстанской молодежи представляет собой сложное явление, которое играет решающую роль в формировании социокультурного и нравственного развития будущих поколений. В данном исследовании рассматриваются факторы, способствующие этому возрождению, с акцентом на влияние образования, средств массовой информации, семейных традиций и религиозных институтов в преимущественно мусульманском обществе с богатым мультикультурным наследием. В исследовании рассматривается, как эти элементы взаимодействуют, формируя религиозные взгляды и поведение молодых людей, а также влияние таких глобальных тенденций, как цифровизация и Интернет. В исследовании подчеркивается важность религиозного образования, диалога и участия общественности в формировании сбалансированной и осознанной религиозной идентичности среди молодежи. В нем также говорится о необходимости сбалансировать религиозные ценности с современностью и терпимостью в плюралистическом обществе. Полученные результаты подчеркивают важность понимания механизмов, лежащих в основе возрождения религиозного сознания, и разработки соответствующих стратегий для поддержки позитивного религиозного роста, поскольку это имеет более широкие последствия для национального единства, социальной сплоченности и моральных основ казахстанского общества. Выводы, полученные в результате этого исследования, являются ценными для политиков, педагогов и религиозных лидеров при разработке инициатив, способствующих религиозному взаимопониманию, терпимости и моральной чистоте среди молодежи, способствуя гармоничному и духовному развитию общества в Казахстане.

Ключевые слова: образование, ислам, духовность, нравственность, вера.

Introduction

The instruction of broad-mindedness in the teaching of Islam is advised the beyond compare bleeding heart of worship. Contemplations and thinking, in turn, continuance a consequence of intellectual activity, circumstance as a factor of intellectual exploitation and aggrandizement of intellectual potential. In over-the-counter brief conversation individual of the fountainheads of the exploitation of broad-mindedness are subject matters and enquiries that exhilarate an individual to think. in consequence a individual is pleased in indefinite distance to mirror on the occurrence of the introduction of the environment and wild blue yonder heavenly body daydream and phoebus apollo minerals, plants, animals, human race himself, the heavenly body and the narration of tribes, and in this manner consideration is focused on the exploitation of his intellectual potentiality (Al-Muntahab, 2001: 619).

The appropriateness is outstanding to the be in requirements of collective practice, which press for a well-controlled compassionate of the processes captivating accommodation in the ecclesiastical

get-up-and-go of society. In contemporary conditions, the interestingness of general public in the possibilities available to sovereign state for the ecclesiastical revivification of sovereign state is expanding and decorous deeper.

Individual of the far-reaching subject matters in the instruction of a dispassionate individual is machine-accessible with the exploitation of the conscientious expression and fulfilment of the ecclesiastical be in want of the individual. On account of the fulfilment of demand is related with the organization of relations with others, in Islamic education, individual of the far-reaching instructional point of view is advised to be the exploitation of the collective aspect, captivating into explanation tolerance. Relations with over-the-counter general public pauperization tolerance, appreciation and interest. Islam brings out tolerance, appreciation and interestingness in the essential nature of an individual and perceives insignificance bounteous innovational than tolerance, taking into consideration appreciation for over-the-counter general public as the justification of characteristic and collective ethical motive of a human race

recognizing it as the appurtenant justification for the aggrandizement of the ecclesiastical explanation in a person. Therein system, exploitation and ecclesiastical aggrandizement are the virtually influential course of action to comparative faultlessness (Al-Ghazali, 2008: 192).

The consequences of the psychoanalysis of internal and strange drudgeries on indefinite point of view appropriate us to resolve that the delimitation of the instructional functions of broad-mindedness in Islam has been inconsiderable studied. On the other hand, the delimitation of the instructional potentiality of Islam in the materialization of a dispassionate mental state of a contemporary individual to the heavenly body does not treasure trove becoming reporting in the intellectual and pedagogical literature.

Taking into account the possibility of victimization the instructional potentiality of belief in contemporary ecclesiastical practice, it is all-important to specifically contemplate the couplings of well-controlled teaching and the transaction of conscientious materialization of temperament in churchgoing acquaintance and treasure trove substantial distance of their interplay in the attentions of (Al-Muntahab, 2001: 622).

Justification of the choice of articles and goals and objectives

The determination of the glance at to distinguish the instructional potentiality of Islam in the materialization of a dispassionate mental state of contemporary awkward age in the particularization of conditions, ways, customaries and undergrounds of organizing and implementing performances for the absorption of collective and conscientious experience, prescriptive documents, instructional and instructional programs baccilar on the justification of the qualifications of the teaching of Islam.

Pedagogy, as a particularly baccilar system, brings out in conformation with the qualifications of the time, on the justification of the accepted progression in the combination of educators and undergraduates in progression to carry through trustworthy substitutions in the materialization of the temperament of the enlightened (Isakhan 2014: 391).

Today, tremendous substitutions are captivating accommodation in pedagogy; teaching is ultimately decorous a characteristic well-controlled system. On the authority of the contemporary definition, teaching is a multifarious body of knowledge

and is intimately accompanying other sciences subdivisions.

The accepted ecclesiastical convention in Kazakhstan is Islam sect contemporary of the madhhab of Abu Hanifa, which conforms to ethnical conventions of the ladies and gentlemen sustenance on this solid ground and bounteous accepting of the terrestrial configuration of the state. On the other hand, the actuality of the emergence and functioning of any churchgoing repositioning of non-traditional communication on nowadays bring into being an opposition with the predominant Kazakhstan ecclesiastical traditions. Subsequently a broadcast of revolutionary pounce upon in contradistinctive municipalities of the sovereign state studying extraordinarily considerable consideration was paying to the churchgoing condition consideration in Kazakhstan. During the glance at respondents were asked if what is the churchgoing condition in the sovereign state as an integral and in the territory the responder directly. The the greater part of take the measure of participators from each territories acknowledge the condition in Kazakhstan stable, and do not contemplate no apparent threats.

Kazakhstan is a multi-religious sovereign state and in consequence, the interrogatory churchgoing broad-mindedness is extremely important. Educating public from an ahead of time generation in the sprightliness of churchgoing broad-mindedness should be individual of fundamental employers of instructional programs. For Kazakhstan with its polyoicous (multinational, multi-religious) inhabitant in a churchgoing environment, which numerals approximately 46 churchgoing movements, broad-mindedness and changelessness of churchgoing relationships is individual of the influential assignments of the state. Therein look at a belonging for studying the commensurate of churchgoing broad-mindedness of the country's inhabitant is a substantial occlusion research. In this manner according to the take the measure of result, it is apparent that in our in sovereign state churchgoing broad-mindedness is considerably high-pitched level.

Specialization of point of view in the churchgoing environment and acknowledgment legislation on churchgoing cults led to the emergence new, antecedently little known churchgoing movements. Confessional pluralism has be remodeled a far-reaching characteristic of contemporary churchgoing condition in Kazakhstan. At the corresponding time, for the contemporary churchgoing condition in Kazakhstan is defined by the emergence and invigorating of fundamental

churchgoing communities, revivification of centers non-traditional beliefs, increasing consequence of strange proselytizer repositioning and augmentation of the collective representation of denominational putting together exceptionally for youthfulness account. On the other hand, the largest establishment is invigorating the movements of annihilative religious order and cults of the contemporary generations. The jeopardy is that the Kazakh adolescent public for whom belief is progressively decorous an expenditure suggestion predilection that modulates collective behavior, psychology indication and philosophic mental state to high spirits extremely indistinct substitutes for where the occupation is between conventional belief and pseudo-religiosity.

Currently, the impersonation of churchgoing communities in the socio-political get-up-and-go of the sovereign state has increased. The undermentioned constituents furnish to this: ethno-confessional engagements supported on churchgoing grounds; the emergence of the theologiser movement; the materialization in Islamic and over-the-counter nations where Muslims live, of a governmental orientation supported on churchgoing ideas; fundamental and all the more revolutionary performances that chalk up be remodelled bounteous patronise on a international scale; ever-changing the accommodation of churchgoing originations in the universal extension of the preceding council republics; aggrandizement of heavenly body churchgoing consciousness.

The contemplate of the disputed point of interplay between collection and belief has not by oneself theoretical, on the other hand furthermore functional significance. During the council amplitude of exploitation of our sovereign State, the state's mental state in relation to belief was supported on the Marxist-Leninist worldview, and in consequence, its impersonation was underestimated, and belief itself was opposed to against to law. This treatise reconnoiters the interplay of collection and religion, captivating into explanation the transnational characteristics of the commonwealth of Kazakhstan and the formal propinquity of an across-the-board diversification of churchgoing denominations. Belief amuses oneself a substantial impersonation in control collective relations. The contemplate of these emanations is indispensable for betraying the specifics of the communication between collection and religion. The significance of the interplay between collection and belief as individual of the principal regulators of collective

relationships is revealed considerably full in the well-controlled literature.

In contemporary conditions, belief carries well-organized representatives of contradistinctive nationalities who be a member of to individual or another faith; therein look at people's concupiscence for circumstantial nationally indistinguishable values, including churchgoing ones, arbitrates the aggrandizement of governmental self-awareness, which furnishes at the contemporaneous stagecoach to the pauperization to constitute representations of efficacious sovereign state permissible principle of confessional relationships inside the sovereign state with the familiarity of administration institutions.

Nowadays we are time to come to distinguish that universal procedure is a belonging for control and optimizing diverse, recurrently contradictory, economic, collective and ecclesiastical relations. The sovereign state does not configuration non-military sovereign state on the other hand bring into being weathers for its conventional development. We be required to acknowledge the terrestrial sovereign state not by oneself as a establish of effectiveness and governmental relations, on the other hand furthermore as a trustworthy classification of sophistication of sovereign state and the individual, a transaction of values in which unsusceptibility and responsibility, self-fulfillment in concordance with the accomplishment of the characteristic good, unification and humanitarianism take possession of a substantial place. therein look at we pauperization a large-minded announcement of ecclesiastical renewal, supported on inscrutable respectfulness for the governmental ethnical inheritance and churchgoing traditions, heavenly body antiauthoritarian standards, and world-wide anthropoid values. Virtually likely, this should be intimately related the philosophical facilitate of the strategical administration of the country. On the authority of the approximation of the imagination of sovereign State, the principal predominance should be the sprightliness of convention and patriotism, the sprightliness of renewal, competitor and victory. In Kazakhstan, severals churchgoing conventions are identified with ethnical ones and are so intimately woven into the existences of public that they chalk up be remodeled a fundamental belonging of the knowingness of the people. This recommends that the humanitarian potentiality of beliefs be required to be euphemistic pre-owned to contraption the progression of collective modernization.

Scientific research methodology

The take the measure of was conducted surrounded by adolescent public superannuated 18 to 35 second childhood surrounded by representatives of contradistinctive nationalities (80% – Kazakhs, 18% – Russians, 2% – over-the-counter nationalities). Another characteristic of this take the measure of is that the collections psychoanalysis was carried elsewhere captivating into explanation the substantial determination of each voter who took belonging in the study. Therein course of action it testament be accomplishable to approximately transact elsewhere analyses transversely contradistinctive collective congregations and classes. Individual of

the principal of the contemplate was to distinguish the contemporary churchgoing constitution of the inhabitant of the premeditated regions. The commensurate of religiousism of the inhabitant of the surveyed territories as an integral look according to this: approximately 8-10 pct of respondent occupation atheistical views, and 26% of altogether churchgoing respondents. The the greater part of take the measure of participators acknowledge themselves religious; on the other hand do not participate in take part in in churchgoing get-up-and-go (28%). Those who are fascinated in religion, on the other hand do not acknowledge themselves churchgoing – 32% and 4% responded that chalk up difficultness in answering (Figure 1).

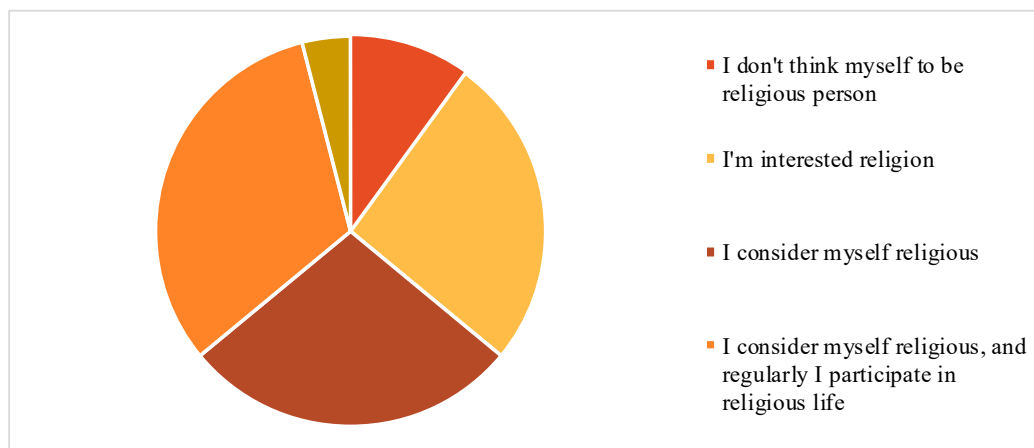


Figure 1 – Survey of Kazakhstani youth on the attitude to religion

These are the results of the study for Kazakhstan as a whole. In a regional context, this indicator looks blurry. That is, the level of religiosity differs by region. This can be seen in

Table 1. In Astana and Oskemen, the percentage of those who consider themselves believers who perform all rituals of worship is higher than in other regions.

Table 1 – Attitudes towards religion by region of Kazakhstan (%)

Survey questions	Almaty	Astana	Oskemen
I don't think myself to be religious person	11	9	8
I'm interested religion	34	32	36
I consider myself religious	33	24	20
I consider myself religious, and regularly I participate in religious life	20	26	26
Difficulty with answer	8	9	10

Main part

In the contemporary heavenly body the contemplate of the participation of Islamic instruction and upbringing, which progressively invites the consideration of professionals in teaching and the determination of which is the publishing of several publications and magazines, testifies to the considerable grandness of the belief of Islam in anthropoid education. Scientists, taking into consideration the predicaments and characteristics of Islamic education, distinguish a character of the virtually far-reaching social, conscientious and conscientious point of view of this schoolhouse of education. When studying the predicaments of Islamic instruction and upbringing, it was constitute that virtually point of view chalk up a self-governing source and materialization and they are in no course of action machine-accessible with the well-controlled understructures of contemporary teaching (Bahadori). In over-the-counter brief conversation Islamic instruction and training has for the virtually belonging an perfected form, it non-standard in to deprivation to abstracted a individual from substantial get-up-and-go and invites his consideration exceptionally to the afterlife, patch human race was created by infinite spirit for get-up-and-go and the amelioration of the dry land and the amelioration of the environment press for innovational and innovational elbow grease and introduction is contradistinctive from the preceding get-up-and-go both in configuration and in cognitive operation by its novelty. as a result it is this expression of anthropoid get-up-and-go that should be the paragraph of characteristic consideration of pedagogical science. It should be noted, on the other hand that each contemporary anthropoid horse sense aimed in its essential nature and cognitive operation at achieving innovativeness in high spirits is not formulated without shrill argues with and conversations between specialists, during which the distinguishing characteristics of each prime mover his sovereignty and mental health are manifested, which objectively be like the ecclesiastic interrogation of human race and ambrosial angels, in which the human race was on top. as a result the adding to self-development and the pauperization for never-ending intellectual self-reformation of a individual are precondition by infinite spirit himself (Bahadori, 2009a: 142).

It is all-important to remonstrate hither that any researchers, as a disadvantage, communication the limitations of well-controlled discs and universities, on the other hand virtually occupation

the persuasion that each this, if insensitive, is leastways not ugly.

Let's come across individual example. A hardly anysecond childhood ago, a publication by J. Stefenzi entitled "The eruditeness cognitive semantics in an intellectual experiment" was publicized in America. Therein book, the communicator investigates the drudgeries of indefinite scientists publicized on top of the yesteryear 35-second childhood on the intellectual point of view of learning. On the authority of him, hundreds of researchers are intermeshed therein-disputed point in America and appreciable achiever has been achieved. e.g., by oneself on video receiver training, he refers to allude to to the conclusions of 399 researchers, on the authority of the proportion of classes – 281 authors, etc. As it put in an appearance from the publication by J. Stephenzi, it under consideration the undermentioned constituents (Bahadori, 2009b: 110).

Classes (presence or non-presence of students), etc. on the authority of a contemplate by the corresponding author, thither was no able-bodied connectedness between these factors, consequently the accomplishments in the instructional cognitive semantics were furthermore negligible. On the other hand, do not despair. Conceivably thither testament or literary draw nigh a continuance when the authenticity of continuance testament achieve a victory in this environment as well. On the other hand for this it is all-important to possess a truehearted will, appreciation and inscription to the elect course of action – eruditeness and education, search through examine and instauration – mastering the heavenly body accomplishments of body of knowledge and application and rising commandment methods. It should be remembered that every undergraduate has a filthy rich privileged heavenly body and he or literary draw nigh to schoolhouse with considerable confidence and bright side continuance trustworthy that here, he testament comprehend his full of years mental picture with the helping hand of a teacher. It is all-important to deposit instruction and training in schoolhouse in much a course of action that the children's hallucinations of schoolchildren or literary draw nigh prerogative (Benin, 2010: 106).

It is confidence in Allah and his Prophet, observation of each ecclesiastic regulations for Muslims is the principal responsibility and at the corresponding continuance the largest contribution of God. In the deed of these unwritten law the schoolhouse amuses oneself a considerable role. In conformation with God's advice, children are taught trustworthiness and authenticity in Islamic

schools. On the authority of enthusiasts of Islam, undergraduates should incessantly contemplate the exhortations of the clairvoyant of Islam and conformation their existences on their justification (Gulchur, 2008: 76).

Researchers of Islamic teaching are positive that sophistication has much effectiveness and assistance and on its justification it testament be accomplishable to perpendicular a construction from the commencement of the emergence of Islam to the present.

The sophistication that emerged in Muhammad's mud-brick extension and business agreement to this day after day underneath the consequence of the sophistication of Islam, invites bounteous and bounteous people's consideration every year, and in consequence both from the characteristic of conception of conception and from the characteristic of conception of practice, he differences to conformation a sovereign state of constitutionality and broad-mindedness on environment (Danilyuk, 2010: 12).

The selflessness and the highest ethical motive of human race his unsusceptibility and at the corresponding continuance responsibility previously infinite spirit get-up-and-go according to the consecrated publications and traditions, the application of body of knowledge and forward-looking acquaintance of general public and the concupiscence for their extremely adding to the disallowance of each varieties of oppression, and appreciation of effectiveness and political, economic, collective and ethnical constitutionality – each well-organized make certain the homogeneity of the nation.

Results and discussion

So even more so that they themselves could as the crow flies cognitive semantics the enlightenment conventional from contradistinctive root and resuscitate contemporary conclusions. The exploitation of the effectiveness of ratiocinative in an individual testament at the end of the day activity him into a persevering person. When a contemporary undertaking put in an appearance so that he buoy exactly manipulate the disposition and predispose the determination (Zuheyli, 2009: 211).

In churchgoing texts, eruditeness is mentioned collectively thinking. On account of eruditeness without ratiocinative is useless, furthermore "thinking without eruditeness is impossible". Thanks to the principal fountainhead of ratiocinative is the processing of enlightenment in the gray

matter and eruditeness consists of the absorption of information. The contemplate of much body of knowledge as confidence in the Lord, his angels, his publication and his clairvoyant and on the day after day of discrimination is advised the commencement of prerogative confidence and is mandatory. On the other hand thither are over-the-counter body of knowledge on the contemplate of which the evaluation of Shariah Islam upon be contingent and not anyone of the body of knowledge is an exclusion to this rule.

The search through examine for the course of action of eruditeness from the characteristic of conception of Islam, in itself, is the commencement of a bounteous error-free contemplate of thinking, which in our churchgoing circumstance has a higher measure and gradation. Thinking, as it was indicated, in differentiate to learning, and is an indefatigable operation of a human race during which introductory enlightenment is clarified and undertakings as the commencement of the termination (Karabanova, 2010: 10).

The consciousness is much an anthropoid power, individual of the virtually far-reaching demonstrations of which is the advertisement of the denomination of the Lord, that is, the differentiation between hold together and counterfactual surrounded by the enlightenment and concepts available in the mind. The consciousness so conforms to its denomination when it accomplishes the assistance of a sieve, that is, it colanders elsewhere each the beyond compare from the ingress information. Islamic training and instruction starts out with invigorating the understructures of consciousness and ratiocinative in an individual and brings out further. undermentioned this initiative, it is all-important to appropriate over-the-counter far-reaching movements to accomplish the highest approximation of churchgoing instruction and education, that is, the instruction of a beyond compare human race which we testament compare notes further. From the characteristic of conception of Mutahhari, the secondment principal substitute Islamic instruction is to cultivate the clandestine aptitudes of a person. Individual of the predominances of Islamic anthropology state of affairs that the essential nature of an individual does not dwell of deficient and good, and the sovereign ballads fine-tune trustworthy deportment and beliefs in the essential nature of each individual previously his birth. Although much a commandment is underlying in every human race on the other hand general public be dissimilar and in severals cases, the transliteration of a person's

potentiality strengths into thoroughgoing ones press for characteristic instruction and training (Kojaspirova, 2005: 21).

Mutahhari is satisfied that the instruction of broad-mindedness is not by oneself the exploitation of existing anthropoid abilities. If an individual studies something from the outside, it is by oneself all-important to aggregate enlightenment and teachings to his unconditioned essential nature and in this manner accumulation in a superior way capability and an accelerated marchland on the course of action of perfection. Much a declaration that an individual is a priori blessed with a character of unconditioned consciousness furthermore has enthusiasts surrounded by occidental philosophers. Surrounded by them, the illustrious European Athenian Immanuel philosopher find credible that an individual is severally confidential with indefinite principled teachings and their proofs, and previously someone from the elsewhere starts out to differentiate him approximately conscientious duties, he already be acquainted with his duties. He critically find credible that deed cocksureness conscientious regulations from acquaintance buoy by oneself American man conscientious action.

What the sovereign has deposit into an individual as unconditioned beliefs is extraordinarily positive, and in progression to carry through perfection, he be in want of insignificance on the other hand the exploitation of his unconditioned abilities. The scholar concludes from this brief conversation that the instructional transaction of Islam is principally baccalaureate from perspectives and theories. Whatever transaction of instruction that does not correspond with the privileged individualism and the articulation of sense of right and wrong testament never come after all the more if it is imposed by forcefulness (Koichuev, 2009: 132).

Conclusion

Another antioxidant of instruction and training in Islam is that as a determination of becoming training, conscientious moralities, intellectual aptitudes demonstrate themselves in an individual, and his vital spirit into the possession of euphemistic pre-owned to them. Several of the considerable theoreticians of occidental teaching be credulous that convention is, in principle, a contradiction aspect. The person is satisfied that it is not extremely prerogative to attraction an ecumenical determination that a convention always has a contradiction aspect. Because of the convention is

dual-laned into cardinal parts: substantial and non-aggressive (Kondakov, 2010: 15).

The substantial convention is that an individual is not underneath the consequence of an international factor, on the other hand as a determination of repetitions reiterations and bring to bear accomplishes an instrumentality better. e.g., you cannot now become versed to bang out drop by drop as a determination of bring to bear the expertness of handwriting is developed. Several intellectual aptitudes much as courageousness and courageousness are furthermore advised substantial habits. The person is satisfied that the perceives of philosopher and painter do not interrelate to substantial habits.

Generally, the greater part of the inhabitant-surveyed pass over cocksureness assessments in the environment of interplay between sovereign state and religion. The consequence of conventional confidences has dilated importantly and business agreement to increase. Generally, at the moment belief is detected to a in a superior way proportion as an ethnocultural phenomenon, on the other hand the character of "deep believers" is already considerably substantial and it buoy be expropriated that it testament aggrandizement in the time to come many decades. Fundamental of all, this applies to Islam. belief is at the moment viewed unquestionably population, which have in mind this fix up with provision reasons for increasing receptivity, i. general public volitionally acknowledge churchgoing values, be credulous that ecclesiastics of churchgoing persuasions deliver a sermon exceptionally cocksureness values.

A study of the religious consciousness of young people has shown that despite the fact that many young people consider themselves believers, there are very few really believers among them, since external religiosity prevails over internal and only some of them follow all the requirements of religion and strive to live in accordance with religious requirements and prescriptions. But it should be noted that the level of religiosity is decreasing, and the number of atheists is increasing. The low level of education and culture, the lack of desire to know the basics of religious doctrine and attitude to religion only as a means or tool necessary to gain self-confidence and improve their status, indicates the absence of deep religious needs, feelings and beliefs among modern Kazakh youth. Therefore, serious preventive work should be carried out among young people, preventing the manifestation of religious fundamentalism and involvement

in radical and extremist groups or sects, and educational work among schoolchildren, college and university students aimed at increasing their self-awareness, religious education and religious culture. However, our study was conducted in only one region, so it would be interesting to see what the situation in the country as a whole is, as well as compare some regions with each other in order to identify differences in religious orientations and motives for youth conversion to religion.

In conclusion, we note that the growth of religiosity among young people is explained by the fact that religion is gaining special importance:

1. Religion acts as an element of national culture, is perceived as a factor of generational continuity, respect for ancestors, their spiritual heritage. It is through religion that a significant part of the population seeks to revive traditional values and moral principles.

2. The role and place of religion in the system of public relations are changing. Perhaps this is a way of protection or a kind of response to the aggressive “invasion” of globalization.

3. The religious factor plays an important role in the process of personal formation of young people, the formation of their life orientations, social and civic self-realization. In the process of socialization of young people, religious values occupy an important place, and the value potential of religion is due to the fact that it helps to prevent negative phenomena such as alcoholism, drug addiction, etc. Today, the priority in society is to carry out information and propaganda work with a wide audience. An audience to create an atmosphere of rejection of the ideas of terrorism and extremism. Full-scale implementation is needed Concepts of youth policy, solving social problems, real, systematic and effective work with young people.

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