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THE SOCIAL ROLE AND RELIGIOUS PRACTICES OF PENTECOSTAL CHURCHES IN KAZAKHSTAN

In Kazakhstan, most people follow Islam or Orthodox Christianity and it is therefore important to examine how Pentecostal churches fit into that picture. They focus on things like personal religious experiences, prophecies, and healing, which makes them stand out from other Christian groups. This attracts certain groups of believers who want something more direct in their faith. The way these churches work involves significant missionary activities and social programs too. They help shape who the community is and how they get along with everyone else around them. Like, an analysis of their unique practices, the missionary stuff, and social efforts seems important to understand. But then there are barriers, including legal restrictions and social tensions in this multi-faith setup. Relations with other Christians and Muslims come up a lot, and so does how state rules affect their growth. These communities demonstrate growth potential, but face significant structural challenges. For methods, the study employs qualitative and quantitative approaches, including the analysis of church papers, publications, surveys, and interviews with leaders and members. That helped get both the doctrinal side and practical implications. Findings point to Pentecostals offering spiritual help and material aid, especially to people on the edges of society. Key challenges include legal restrictions, financial constraints, and interfaith tensions. Nevertheless, Pentecostal communities continue to operate actively through social programs, missionary work, and digital technologies. Some people might see that resilience as key, others worry about the tensions. This adds to knowing about nontraditional Christianity there. Practically, it could help policymakers or scholars in talks between faiths, showing challenges and what they contribute. Although future prospects remain uncertain under existing regulations, the social role of these communities remains significant.

Keywords: Pentecostals, religious practices, missionary activity, interfaith relations, social work

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Қазақстандағы елуіншілер шіркеулерінің әлеуметтік рөлі мен діни тәжірибелері

Зерттеу жұмысы Қазақстандағы елуіншілер шіркеулерінің діни және әлеуметтік рөлін талдауға арналады. Елдегі ислам мен православие бағытының басымдығына қарамастан, елуіншілер жеке рухани тәжірибеге, тілдерде сөйлеу, пайғамбарлық және емшілікке ерекше көңіл бөлуімен ерекшеленеді. Зерттеуде олардың діни тәжірибелері мен әлеуметтік, миссионерлік қызметінің қоғамға ықпалы қарастырылады. Зерттеудің мақсаты – елуіншілердің діни тәжірибелерін талдау, миссионерлік және қайырымдылық қызметін зерттеу, олардың құқықтық және әлеуметтік шектеулер жағдайындағы қызметін бағалау, сонымен қатар, өзге конфессиялармен қарым-қатынасын және заңдық реттеу жағдайындағы даму болашағын айқындау. Зерттеудің әдіснамалық негізін сапалық және сандық тәсілдерді біріктірді: құжаттар мен діни жарияланымдарды талдау, сауалнамалар мен сұхбаттар жүргізуді қамтыды. Бұл тәсіл шіркеулердің діни-идеялық қырларын да, әлеуметтік ықпалын да жан-жақты ашуға мүмкіндік берді. Нәтижесінде елуіншілер қауымдар рухани жетекшілікпен қатар, әлеуметтік әлсіз топтарға көмек көрсетуде маңызды орын алатыны анықталды. Заңнамалық шектеулер мен қаржылық қиындықтарға қарамастан, олар қайырымдылық, миссионерлік қызмет және заманауи технологияларды пайдалану арқылы белсенділік танытып отыр. Зерттеудің ғылыми құндылығы Қазақстандағы дәстүрлі емес христиандықты зерттеуді кеңейту болса, тәжірибелік маңызы мемлекеттік органдарға, ғалымдарға және дінаралық диалог бастамаларына елуіншілердің қоғамдағы рөлі мен мәселелерін түсінуге мүмкіндік беруінде.

Түйін сөздер: елуіншілер, діни тәжірибе, миссионерлік қызмет, конфессияаралық қатынастар, әлеуметтік жұмыс

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Социальная роль и религиозные практики пятидесятнических церквей в Казахстане

Данное исследование посвящено анализу религиозной и социальной роли церквей пятидесятников в Казахстане. Несмотря на доминирование ислама и православия, пятидесятники выделяются акцентом на личный духовный опыт, говорение на языках, пророчество и исцеление. Рассматриваются их религиозные практики, миссионерская деятельность и социальные инициативы. Цель исследования – проанализировать особенности религиозных практик пятидесятников, изучить их миссионерскую и благотворительную деятельность, выявить правовые и социальные барьеры, а также оценить межконфессиональные отношения и перспективы развития в условиях государственного регулирования. Методология основывается на сочетании качественных и количественных подходов: анализ документов и религиозных публикаций, социологические опросы и интервью с лидерами и прихожанами. Такой комплексный подход позволил раскрыть как доктринальные, так и социальные аспекты пятидесятников. Результаты показали, что пятидесятнические общины играют важную роль в духовной и социальной жизни, оказывая помощь маргинализированным группам. Несмотря на правовые ограничения, финансовые трудности и межконфессиональные напряжения, они проявляют устойчивость через активные социальные программы, миссионерство и использование современных технологий. Научная ценность работы заключается в расширении изучения нетрадиционного христианства в Казахстане. Практическая значимость в предоставлении материалов для исследователей, государственных органов и инициатив межрелигиозного диалога по пониманию вклада и проблем пятидесятнических общин.

Ключевые слова: пятидесятники, религиозные практики, миссионерская деятельность, межконфессиональные отношения, социальная работа

Introduction

Pentecostal churches play a significant role in the spiritual and social lives of their congregants, offering unique religious practices that differ from traditional forms of Christianity, such as Orthodoxy and Catholicism, both of which have a long history in Kazakhstan. Pentecostalism is distinguished by its emphasis on personal experiences with God, like directly through the Holy Spirit, and which contributes to its appeal among believers' experiential in their faith. Worship in these churches is often emotionally expressive, with all the emotions running high and those spiritual signs showing up, which appeals to individuals seeking an immediate spiritual connection, not just something distant. This immediacy distinguishes Pentecostal practice from other Christian groups, even if the details can vary a bit (Svet pravoslaviya v Kazakhstane, 1996). One part that might be easy to overlook is just how direct the interaction seems to be for believers, sort of bypassing the usual formal stuff in other churches.

Pentecostal communities are particularly characterized by the practice of glossolalia, which is defined as speaking in tongues. This constitutes a central element of their religious practice, and according to their beliefs, it comes straight from the Holy Spirit showing up. That mystical side of it

pulls people in, I think, since it feels so otherworldly and personal. It builds this tight bond with God for believers. Speaking in tongues marks a special moment, confirming that someone has had a real encounter with divine grace. Not all members experience this phenomenon immediately, but it seems important for that sense of connection. What makes it distinctive is how it highlights the charismatic side of Pentecostalism. Compared to Orthodox churches, where everything is more ritualized and structured in worship, this feels way different and spontaneous.

Beyond glossolalia, Pentecostal communities also highlight a range of other spiritual gifts, particularly prophecy and healing. Prophecy, in this context, is viewed as a key element of worship: certain members, believing they are inspired by the Holy Spirit, communicate messages they understand as divine revelations or foretellings to others (Ivanov & Trofimova, 1999). Such messages may address personal matters in the lives of individuals, as well as broader concerns involving the congregation or even the nation. At times, these prophetic statements are taken as practical guidance, which gives Pentecostal worship a more dynamic and participatory character.

Healing also occupies a central place in Pentecostal practice. Ministers frequently organize dedicated healing services where members pray for

those who are ill, seeking divine intervention for renewed health and strength. Healing is viewed as an indication of the Holy Spirit's active presence in the community, just like other spiritual gifts. Many Christians feel that their healing or better health is the result of their faith and prayer, which strengthens their ties to the church and its holy life.

Justification for the choice of topic, goals, and objectives

Even while Islam and Orthodox Christianity predominate in Kazakhstan's religious landscape, Pentecostal churches, a significant part of the nation's socioreligious fabric, remain relatively unexplored. Pentecostal practices like prophecy, healing, and glossolalia appeal to people looking for a more immediate and intimate spiritual experience than traditional Christianity. Pentecostal groups are becoming more and more prevalent, yet they frequently face social and legal barriers that prevent them from fully engaging in public life. From a research standpoint, studying the sociological and religious aspects of Pentecostal churches in Kazakhstan is particularly beneficial since it clarifies the role of non-traditional religious movements in modern society, interfaith relations, and the legal regulation of religious activity. Given the multi-faith nature of Kazakhstan and the increasing state control over religious organizations, examining Pentecostal churches will help identify the key challenges these religious groups face and their social importance within the framework of legal regulation and interreligious dialogue.

Furthermore, this topic is significant in the context of global religious dynamics, as the study of Pentecostalism in Kazakhstan opens up opportunities for comparative analysis of religious movements in predominantly Muslim countries.

To achieve the objective of the study, the following tasks were set:

- To analyze the religious practices of Pentecostal churches with a focus on glossolalia, prophecy, and healing.
- To investigate the missionary activities of Pentecostal churches and their social programs.
- To examine the legal and social barriers faced by Pentecostals in Kazakhstan.
- To assess the interfaith relations of Pentecostals with other Christian denominations and Islam.
- To identify the development prospects of Pentecostal communities under legal regulation.

Thus, this research not only contributes to the field of religious studies but also opens new perspec-

tives for analyzing religious life and social activity in the multiconfessional context of Kazakhstan.

The Fifty Movement emerged at the turn of the 19th and 20th centuries during a period of searching for a response to the threat of liberal Christianity. It arose as a result of the merging of several movements but soon acquired its own distinct characteristics.

Missionary activity also occupies an important place in the life of Pentecostal communities. Pentecostals actively spread their teachings, aiming to attract new members to their faith. This missionary focus is expressed in the conduct of evangelistic campaigns, which include both public preaching and personal conversations with potential converts (Ivanitskiy, 1911). Pentecostals see their mission as spreading the Gospel to as many people as possible, regardless of their religious beliefs.

It is worth noting that in the context of the predominance of Islam and Orthodoxy, Pentecostals not only face difficulties in their missionary work but are also subjected to social pressure (Peyrouse, 2003). Many Kazakhs, especially in rural areas, regard Pentecostals with suspicion, viewing their teachings as alien to local religious traditions. This can lead to social conflicts, particularly when it comes to religious conversions among Muslims.

Despite these challenges, Pentecostal communities continue to grow and play an important role in the lives of their congregants. In addition to spiritual practices, Pentecostals are actively engaged in social work, which is an important part of their ministry. In Kazakhstan, Pentecostals organize charitable programs, provide assistance to the poor and needy, and offer educational and social services to their congregants and other members of society. These efforts include the distribution of food, the organization of free medical consultations and educational courses, as well as assistance in employment and professional development (Zayavlenie yepiskopa Alekssiia Almatinskogo, 1993).

Scientific research methodology

To study the social role and religious practices of Pentecostal churches in Kazakhstan, both qualitative and quantitative methods were employed. The methodological approach integrates religious studies and sociological research. Document analysis, including interviews with Pentecostal community representatives, official church papers, and religious periodicals, was part of the qualitative process. This approach allows for the identification of key

aspects of religious practice and social influence. To obtain quantitative data, Pentecostal leaders and members in different regions of Kazakhstan were surveyed. Among the topics addressed in the questionnaires were their perceptions of social involvement, missionary work, and legislative limitations. The collected data was examined using statistical techniques including descriptive statistics and correlation analysis. In addition, the study incorporated interviews with Pentecostal leaders, which provided in-depth information about their interactions with state authorities and other religions. Doctrinal concerns and particular religious practices were also examined using scholarly resources in religious studies, such as books and articles on Pentecostalism.

The social work of Pentecostals plays an important role in strengthening their image in society. Through their active engagement in this area, Pentecostals attract the attention not only of believers but also of those seeking support and assistance in difficult life circumstances. This contributes to their growing popularity among certain segments of the population, especially among those facing economic difficulties and social isolation. Pentecostals offer not only spiritual but also material support, making their communities appealing to many people, particularly in times of economic instability and social insecurity (Muravev & Timofeeva, 1997).

Results and discussion

Many organizations, including “Agape,” “New Life,” “New Heaven,” “Elijah,” “Good News,” the Charismatic Church of Jesus Christ, and others, represent the charismatic movement in the Republic. By the beginning of 2005, approximately 120 charismatic communities were operating in Kazakhstan, indicating the expansion of Pentecostal and related movements. B.G. Dzodziev, Y.V. Shamayev, N.A. Kirillov, M.A. Maksimov, and others are notable figures in the charismatic movement. The “New Life” Church, which was established in Kazakhstan in March 1990 and is well-known for its vigorous missionary effort, is one of the prominent groups within the charismatic movement. The “New Life” Church operated 52 settlements around the republic by the beginning of 2005. There were over 2,500 individuals living in six branches of this community in Almaty, including about 300 Kazakh speakers, 100 Uyghur speakers, youngsters, and more than 50 groups. The church has a freshly built church structure in the upper part of Almaty, a Sunday school, and a major auditorium that can accommodate 1,150

people. Most members of the congregation participate in the activities of the church’s more than 50 departments. The Torah Center “New Life” encompasses a wide range of services and divisions that continue to expand and diversify, creating new departments and auxiliary services.

The development of church services appears to be flexible and demand-driven and establishment of services at the Torah Center “New Life.” The primary principle for creating services is: “If there is a need, there must be a solution.” Church members are expected to serve one another, and the church itself is expected to serve society, as taught in the Holy Scriptures.

To further develop the biblical center “New Life,” new services were created, such as a library, charitable personnel training courses, the “Life Marriage” ministry (family ministry), women’s ministry, men’s ministry, preacher training, pastor assistance, book translation, cassette and sermon translation into various languages, radio ministry, ministry for divorced individuals and families on the verge of divorce, ministry for singles, financial ministry, and others.

Some social services can be highlighted based on their activities. For example, in 1999, the “Center of Mercy” service was established at the Torah Center “New Life.” The goal of this service is to provide charitable assistance to children from low-income families, people with disabilities, the elderly, and the homeless. Over the years, the “Center of Mercy” has carried out significant work: three times a week, charitable meals were organized for 100–130 people. Everyone attending these meals received free medical assistance and clothing donated by members of the “New Life” Church. Every year, between 40,000 and 160,000 children in Kazakhstan receive Christmas presents from the American charity “Samaritan’s Purse,” which includes toys, clothes, and personal hygiene products. Basic food packages were provided as assistance to elderly people in Almaty and the Almaty region. Over 11,000 of these packages, totaling 130,000 tons, had been distributed by the “Center of Mercy” by 2006. The “New Life” Church started a prison ministry in 1996. There are two main activities that make up this ministry. The first focuses on holding worship services in prisons and correctional facilities, where the preaching of Jesus Christ’s Gospel seeks to bring spiritual guidance, personal transformation, and improved life outcomes for inmates. Secondly, it involves the rehabilitation of people released from correctional facilities, for which the “New Life” rehabilitation

center was opened in Almaty. From its foundation until 2006, more than 400 people completed a specialized rehabilitation program, with 70% of them successfully reintegrating into normal life.

The prayer ministry began in June 2001 with the formation of the first Shapagat group, consisting of three people. By 2006, there were 27 Shapagat groups, with around 150 people praying. In the 2000s, it was planned to create 21 additional Shapagat groups to pray in the House of God. Shapagat groups pray for the President of Kazakhstan, the country as a whole, the church, the salvation of souls across Kazakhstan and Central Asia, and for the specific needs of individuals who turn to the prayer center.

In addition, illustrated magazines “New Life” and “For You” were regularly published. From 2007 to 2010, Pastor M. Maksimov traveled, holding hundreds of meetings worldwide. In 2010, a large television studio was opened in Almaty. That same year was significant for Pastor Maksimov, as he celebrated his 40th birthday, 20 years of ministry to God, the 20th anniversary of the founding of the “New Life” Church, 20 years of marriage to Larisa, and the 10th anniversary of the CNL television channel.

One of the largest charismatic Christian associations in Kazakhstan is the “Agape” Church. In March 2002, a joint conference of “Agape” organizations was held in Almaty, attended by the founders of these religious associations in Kazakhstan, such as B.G. Dzodziev, Y.V. Shumaev, N.A. Kirillov, and others, as well as the prominent representative from the USA, D. Prince. Y. Shumaev was elected president of the new religious association. In addition to the church, the association also included the “Agape” College, founded in 1993, where more than 1,000 students have been trained, and 12 branches located in regional centers across Kazakhstan (excluding Aktau and Atyrau). The college offers a specialized course for training leaders of home groups and cell organizations.

In 2001, the “Rakhym” Church, now known as “Source of Life,” reached a new spiritual level by adopting the G-12 concept and strategy. The G-12 ministry is focused on training disciples and leaders through specific stages of discipleship. Various seminars and programs began to be held in the church, such as the “Alpha Course,” “Encounter with God,” “Healing of the Soul,” family and leadership seminars, professional training, the G-12 seminar, and others.

In honor of Elderly People’s Day in 2019, the “Source of Life” Church hosted a gathering of local

elders at a communal table. To help the people of Arys, the “Source of Life” churches in Kazakhstan planned a fundraising event on July 14, 2019. The Union of Pentecostal Churches of Kazakhstan established a humanitarian help fund, which received the gathered contributions. “Arys, We Are Together,” a humanitarian aid initiative, gave Kazakhstani citizens a chance to band together and deliver assistance to the people of Arys (Trofimov & Ivanov, 2006).

The unity of charismatic religious associations in Kazakhstani Protestantism has been progressively growing, but this process is impeded by their extreme fragmentation. Visits from well-known foreign preachers had a big impact on the efforts to unite. For example, in 2000, 150 people attended a meeting at the “Kargaly” resort in Almaty that brought together leaders from several Kazakhstani cities. Baptists, Evangelical Christians, Pentecostals, Charismatics, Presbyterians, and Methodists were all encouraged to come together.

Additionally, regular publications of the illustrated journals *Sen Ushin* and *New Life* started. M. Maksimov traveled extensively between 2007 and 2010, holding hundreds of meetings all around the world. A large television studio was established in Almaty in 2010. Pastor Maksim also celebrated his 40th birthday, 20 years of ministry to God, 20 years of the New Life Church, 20 years of marriage to Larisa, and the 10th anniversary of the CNL television channel in that year (Borbasova et al, 2017).

Like many other religious organizations, Pentecostal churches in Almaty actively participate in social projects that benefit their members as well as the larger society. Charitable activity, educational initiatives, support for addiction treatment, youth involvement, and humanitarian aid are some of these activities. Pentecostal churches face several key challenges, including, despite the fact that these initiatives significantly advance society: social acceptance, legal and regulatory restrictions, financial and logistical constraints, internal community dynamics, and the difficulties of interfaith relations. The comprehension and acceptance of society is one of the primary challenges. Pentecostals are frequently viewed with skepticism or mistrust in a predominately Muslim cultural setting, partly because of a lack of knowledge about their unique beliefs and practices. Speaking in tongues and faith-healing rituals are among the worship acts that non-members may misunderstand or even mock. These misconceptions make it more difficult for the churches to engage with the larger community because their

social projects are occasionally received with opposition or suspicion.

Another significant problem is financial limitations. In Almaty, a large number of Pentecostal groups are small and mainly dependent on donations from members with limited financial resources. This limits the amount of money that can be allocated to social programs including food assistance, educational initiatives, and health care. These issues are made worse by Almaty's high cost of living, which makes it costly to own or hire venues for church and community events. Transportation, volunteer coordination, and supply procurement are examples of logistical issues that add levels of complexity and expense. Pentecostal social work is further complicated by interfaith interactions. Muslims, Orthodox Christians, different Protestant denominations, and other faith organizations make up Almaty's varied religious landscape. Building trust, demonstrating respect, and guaranteeing dignity in the provision of help must be given top priority in programs aimed at these populations.

Building volunteers' and churchgoers' capabilities and providing training is another essential component. The absence of professional development possibilities in many Pentecostal communities may hinder their capacity to successfully organize, oversee, and carry out social projects. The effectiveness and longevity of such projects can be greatly increased with ongoing training in areas like project management, counseling, community development, and cultural competence. In conclusion, even though Pentecostal churches in Almaty actively participate in a range of socially beneficial initiatives, they must overcome a number of obstacles in order to be as effective as possible. Internal community dynamics, interfaith and intercommunity relations, cultural sensitivity, sustainability and impact, partnership and collaboration, overcoming stigmatization and marginalization, legal and regulatory constraints, financial and logistical limitations, social acceptance and understanding, training, and capacity building are some of these. A multimodal approach including meticulous planning, resource mobilization, community engagement, and ongoing learning and adaptation is needed to address these issues.

Even while Pentecostals often participate in social work, their activities are not always seen favorably. Critics frequently assert that their philanthropic endeavors are a front for missionary efforts intended to convert Muslims and followers of other religions to Christianity. Pentecostals are therefore occasionally charged of proselytizing and spreading

their culture. They may be opposed by Muslims who see them as a danger to their cultural and religious customs. Particularly in areas where Islam predominates in social and cultural life, this dynamic exacerbates tensions between Pentecostals and the local populace.

Pentecostals now rely heavily on the internet, social media, and online platforms to connect with people who might not feel comfortable attending in-person services and to reach a larger audience. During the COVID-19 pandemic, when prohibitions on in-person meetings resulted in an increase in online services, this strategy became particularly important (Galbori, Onsezan, Kore, Nadezhda, Sion). As a result, Pentecostal churches in Kazakhstan have a social function in addition to religious ones. They actively assist its members by offering material and spiritual support, as well as alternative religious practices that appeal to people looking for a closer, more intimate relationship with God. Pentecostal congregations continue to expand and make substantial contributions to the nation's social and religious life in spite of many obstacles.

The introduction of a new law on religion in 2011, which set stiffer standards for establishing religious groupings, marked a significant advance in the control of religious activities. All religious groups must register under the legislation if they meet certain requirements, include having a permanent place of worship, a minimum number of members, and coordinating missionary operations with local authorities. It can be challenging for Pentecostal churches to comply with these regulations, particularly those in remote locations or with little funding. Numerous churches have been forced to function outside of the law (Corley, 1998).

Government officials are paying more attention to this legal framework, especially when it comes to political stability, which is still a major problem for Kazakhstan. Pentecostal communities are not always shielded from government intervention, even when they abide by the law. Furthermore, Pentecostal pastors often encounter challenges when carrying out missionary work. Public outreach is severely hampered by Kazakh legislation, which requires local authorities to approve all evangelistic endeavors beforehand, especially in regions where Islam is the predominant religion (Heers, 1983).

Pentecostal congregations are disproportionately impacted by restrictions on missionary work in areas of Kazakhstan where Islam predominates in religious and cultural life. Christian missionary endeavors are frequently perceived by local authori-

ties and the general public as attempts at “religious expansion,” which results in hostile attitudes and pressure on Pentecostals. Sometimes local authorities just forbid missionary activities because they fear they could upset the religious harmony of the area. In addition, Pentecostals encounter prejudice in their daily dealings with society and local authorities. Pentecostal churches are viewed as religious novelties that are alien to traditional cultural and spiritual norms in rural Kazakhstan, where Islam predominates and Orthodoxy has a lengthy history. Tensions between Pentecostals and the local populace result from this climate of distrust and even animosity (Glaube in der Zweiten Welt, 1999).

Conclusion

The study demonstrates that Pentecostal churches play a significant role to their communities’ social and spiritual well-being. Glossolalia, prophecy, and healing are examples of Pentecostal traditions that foster a strong sense of community among their adherents. Pentecostal communities occupy a distinct position in Kazakhstan’s religious landscape because of their unique traditions, which set them apart from other Christian groups like Orthodoxy and Catholicism.

Pentecostal missionary work is still ongoing and continues to draw new members, especially in rural regions, despite existing legislative restrictions. However, there are major legal and societal barriers that limit public evangelizing. Some communities operate outside of the established legal framework because state laws make it difficult to register new congregations. Building new houses of worship presents challenges for Pentecostal churches as well. Local limitations and bureaucratic processes might make it difficult to secure land and gain licenses for religious projects. Pentecostals are forced to adjust to constrictive circumstances as a result of these obstacles to congregational growth and the creation of new places of worship (Ivanov & Frolova. Ukaz. soch.).

In conclusion, the relationship between Pentecostal communities and the state in Kazakhstan is shaped by numerous legal and administrative barriers. Strict oversight of religious activities, frequent inspections, and limitations on missionary work present serious challenges, constraining the growth of Pentecostal churches and limiting their ability to disseminate their teachings.

Pentecostal churches in Kazakhstan continue to play an important role in the lives of their members and in society at large despite challenging legal and social circumstances. Pentecostals are a significant component of the nation’s religious diversity because of their unique religious practices, which include prophecy, healing, and glossolalia, which appeal to people looking for a direct and intimate spiritual experience. Additionally, by helping those in need and expanding their influence in the community, Pentecostals’ active social programs and missionary work aid in their integration into public life. Pentecostal communities are able to stay dynamic and responsive to changes in Kazakhstan’s religious and social environment because they have discovered new ways to spread their faith and draw new members through adaptability and the use of contemporary technologies. Pentecostal churches, which offer unique spiritual and social practices that continue to attract followers despite many obstacles, constitute an important part of the country’s religious landscape overall.

Author contributions

Yelaman Karibekuly: conceptualization, methodology development, data curation, formal analysis, and conducting research.

Zatov Kairat Aitbekuly: responsible for interpreting the results and ensuring the substantive quality of the text.

Bakit Murzaraimov: editing, final revision of the manuscript, and enhancement of the content with relevant references.

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