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THE INFLUENCE OF RELIGIOUS TRENDS IN POST SECULAR SOCIETY ON THE GROWTH OF RELIGIOSITY

The phenomena of growing religiosity in a post-secular society is examined in this article, which also looks at how religious processes affect the emergence of religious commitment in post-secular environments. The it aims to describe the traits of post-secular religiosity, ascertain the elements that shaped it, and examine how religious principles affect social interactions. The study analyzes the impact of modern technologies and social media on religious communication, the spread of religious views, and the development of new forms of religious practices, and examines the paradigmatic shifts in understanding the role of religion in the modern world. The research is based on phenomenological, comparative, and psychological methods of analysis. The study identifies globalization, digitalization, identity crises, and the search for spiritual guidance in the modern world as major factors contributing to the growth of religiosity. Special attention is given to comparing the manifestations of post-secularism in Western liberal democracies and developing countries showing that post-secular society is characterized not by a return to traditional forms of religiosity, but rather by the emergence of new hybrid forms of spirituality and the reinterpretation of religious traditions within a contemporary context. The study is valuable both scientifically and practically because it explains how religious processes appear in a post-secular society among young people and in the domains of culture and education. Identifying the characteristics of the shift in religious consciousness in contemporary culture is the primary intent of the study. It also offers other perspectives for the disciplines of sociology, education, and religious studies, providing a framework for reconsidering the place of religion in modern day society.

Keywords: Religiosity, Religious Movements, Post-Secularism, Digital Religion, Politicization of Religion

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Постсекулярлық қоғамдағы діни үрдістердің діндарлықтың өсуіне әсері

Бұл мақала постсекулярлық қоғам контекстінде діндарлықтың күшеюі феномені, постсекуляристік қоғам жағдайында діни үрдістердің діндарлық деңгейінің артуына ықпалы зерттеледі. Мақаланың мақсаты – постсекулярлық кезеңде діндарлықтың ерекшеліктерін, оны қалыптастыратын факторларды анықтап, діни құндылықтардың әлеуметтік өмірге ықпалын талдау. Қазіргі технологиялар мен әлеуметтік медианың діндарлық коммуникацияға, діни көзқарастардың таралуына және діни тәжірибелердің жаңа формаларының дамуына әсерін талдау мақсатында зерттеу феноменологиялық, салыстырмалы және психологиялық талдау әдістеріне сүйене отырып жүргізілді. Зерттеу жаһандану, цифрландыру, бірегейлік дағдарысы және қазіргі әлемдегі рухани бағдарларды іздеу сияқты діндарлықтың өсуіне ықпал ететін негізгі факторларды анықтады. Постсекуляризмнің батыстық либералды демократиялар мен дамушы елдердегі көріністерін салыстыруға ерекше назар аударылды. Талдау нәтижелері постсекулярлық қоғамның дәстүрлі діндарлық формаларына қайта оралудан гөрі, рухани жаңа гибриді формалардың пайда болуымен және діни дәстүрлердің қазіргі заманғы контексте қайта түсіндірілуімен сипатталатынын көрсетеді. постсекулярлық қоғамдағы діни сананың қайта жандануын, индивидуализация мен плюрализация құбылыстарын, сондай-ақ қоғамдық өмір мен жеке тәжірибеде діннің жаңаша мәнге ие болуын көрсету. Жұмыстың ғылыми-

тәжірибелік маңыздылығы – постсекулярлық қоғамдағы діни үрдістердің жастар, білім беру, және мәдениет салаларында қалай көрініс табатынын түсіндіруге бағытталған. Діндарлықтың артуы тек институционалды дінге емес, сонымен қатар жеке руханилық пен сенім формаларына да қатысты екені дәлелденді. Сонымен қатар білім беру, әлеуметтану және дінтану салаларына қосымша мәліметтер беріп, заманауи қоғамда діннің рөлін қайта пайымдауға және білім беру бағдарламаларын жетілдіруге мүмкіндік береді.

Түйін сөздер: діндарлық, діни ағымдар, постсекуляризм, цифрлық дін, діннің саясиленуі

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Влияние религиозных тенденций в постсекулярном обществе на рост религиозности

В данной статье рассматривается феномен усиления религиозности в контексте постсекулярного общества, а также влияние религиозных процессов на рост уровня религиозности в условиях постсекулярности. Цель статьи – определить особенности религиозности в постсекулярный период, выявить формирующие её факторы и проанализировать влияние религиозных ценностей на социальную жизнь. Проанализирована эволюция от теории секуляризации к концепции постсекуляризма, а также парадигмальные изменения в понимании роли религии в современном мире. Рассматривается влияние современных технологий и социальных медиа на религиозную коммуникацию, распространение религиозных взглядов и развитие новых форм религиозной практики. Исследование основано на феноменологическом, сравнительном и психологическом методах анализа. Результаты анализа демонстрируют сложное взаимодействие социальных, психологических и культурных факторов, определяющих динамику религиозности в современном обществе. В исследовании определены основные факторы, способствующие росту религиозности, такие как глобализация, цифровизация, кризис идентичности и поиск духовных ориентиров в современном мире. Особое внимание уделяется сравнению проявлений постсекуляризма в западных либеральных демократиях и развивающихся странах. Результаты анализа показывают, что постсекулярное общество характеризуется не столько возвращением к традиционным формам религиозности, сколько появлением новых гибридных форм духовности и переосмыслением религиозных традиций в современном контексте. Научно-практическая значимость исследования заключается в объяснении того, как религиозные процессы в постсекулярном обществе проявляются среди молодежи, в сфере образования и культуры. Суть исследования – раскрытие особенностей трансформации религиозного сознания в современном обществе. В результате доказано, что рост религиозности касается не только институциональной религии, но и форм индивидуальной духовности и веры. Работа раскрывает взаимосвязь между религиозными тенденциями и социальными процессами, определяя значимость религии в постсекулярном контексте. Также открывает другие перспективы для таких дисциплин, как социология, образование и религиоведение, обеспечивая основу для пересмотра места религии в современном обществе.

Ключевые слова: религиозность, религиозные течения, постсекуляризм, цифровая религия, политизация религии

Introduction

In recent decades, religion has begun to take a significant place in the life of society. Recently, there has been a growing interest in religion not only in our State, but worldwide as well. In this respect, K. Armstrong writes: “Religion has again become that powerful force with which any government will have to reckon... and, undoubtedly, will play an important role in the domestic and foreign policy of the future.”

What is religion, then? Understanding the defini-

tion and meaning of religion is essential in this situation. Semantically speaking, the word “religion” is derived from the Latin word “religio,” which means “religion, piety, holiness,” according to the New Philosophical Encyclopedia. As a phenomena of society, religion is characterized as “a worldview, understanding of the world, feeling the world, as well as the behavior of people determined by their belief in the existence of a supernatural sphere, which in mature forms of religion is expressed as God, divinity.”

If the formational approach views religion as a possession from the past, the civilizational approach views religion as one of the primary system-forming components of civilization, which is defined as the spiritual unity and cultural continuity of humanity as a high outcome of historical development. The XX century Russian thinker N.Ya. Danilevsky, one of the pioneers of the civilizational approach, created the theory of cultural-historical types, which he defined as the fusion of the fundamental characteristics of a particular social organism that objectifies the national character. Religion, politics, socioeconomic activity, and culture in the strict sense (science, art, and industry) are the primary traits of the cultural-historical type.

A. Toynbee was one of the few scientists in the 20th century to create a civilizational perspective. According to him, the primary elements of civilization are religion and its organizational structure as well as geographical traits.

Based on the concepts of the classic civilizational approach, S. Huntington demonstrates in "The Clash of Civilizations" that religion is a fundamental aspect of civilization that serves as the foundation for a particular religious system and practice. He also highlights the potential for future clashes between civilizations. Furthermore, he concluded that since religion is the foundation of civilization, conflicts between civilizations are a type of conflict between religions, and conflicts between civilizations are a type of conflict between religions; in other words, the term "civilizational war" is synonymous with "religious war" in its content.

Accordingly, it may be said that the religious component of social interactions will only grow and that future wars between civilizations can be somewhat predicted using S. Huntington's theories as a methodological base. This refutes the previously stated assumptions about its decline under the influence of modernization and secularization. The concept of the linear progress of secularization has traditionally been replaced by an understanding that shows the transformation of religion and its adaptation in response to the problems of modernity (Pollack, Rosta, 2017). In different parts of the world, there has been an increase in interest in religious practice, the revival of traditional confessions, as well as the emergence of new types of religious beliefs, including digital and personal faiths.

The post-secular society is a socio-philosophical

phenomenon that describes the re-emergence of religion in public space, contrary to the assumptions of secularization theory. This concept is located within the concepts of the "secular" and "post-religious" period, and refers to the new role of religion in public and political discourse. In a post-secular society, religion is considered not only as a personal belief system, but also as a factor of social identity, moral orientation and cultural integration (Habermas, 2006: 89).

Jürgen Habermas, developing the idea of post-secularism, proposed that religious belief should have a legitimate place in public debate. He emphasizes that religion and rationality should be in a complementary relationship. In this context, in a postsecular society, religion is seen as part of public discourse and is seen as an integral element of living in a pluralistic society (Taylor, 2007: 53; Casanova, 1994: 35).

Religious trends in post-secular society are a complex phenomenon of modern social reality. In the post-secular period, religion returns to public life and takes on new forms. These trends affect the growth of religiosity and are due to many factors. Religious practices and beliefs change and take on new forms outside of established organizations in the post-secular age. In this situation, spirituality becomes a fluid, multifaceted personal choice. New types of religiosity have emerged as a result of the coexistence of religious and secular elements in contemporary society.

A crisis of values, social instability, and globalization have all had an impact on the rise of religiosity. For many people, religion provides stability and purpose, particularly during uncertain and changing times. Conversation between religious and secular discourses is crucial in a post-secular society. This conversation fosters religious plurality by enabling religious viewpoints to be discussed in public. Despite predictions of a gradual weakening of religious practices against the backdrop of modernization and scientific and technological progress, the opposite trend is observed – religious belief is reviving, and the influence of religious institutions in various spheres of social life is increasing. The concept of a post-secular society, proposed by Jürgen Habermas in the early 2000s, marked a significant change in understanding the role of religion in the modern world (Habermas, 2008). If the theory of secularization predicts an inexorable decline in the importance

of religion with the development of modernization, the postsecular paradigm recognizes the stability and even revival of religiosity in modern societies.

Scientific research methodology

To study the impact of religious trends on the growth of religious faith, a mixed methodological approach was used, which combines historical-sociological analysis, comparative methods, and content analysis of scientific and empirical sources. The historical-sociological method allows us to trace the evolution of religious faith in specific socio-cultural and political conditions since the end of the XX century. Comparative analysis allows us to compare religious processes in different regions and periods, thereby identifying general trends and local specificities.

Justification for the choice of topic and goals and objectives

The relevance of this study is due to several factors. First, the “return” of religion to the public sphere observed in recent decades requires a theoretical explanation. Among the reviewed scholars and works that have studied this topic scientifically, include Habermas, Jürgen: “What is a Postsecular Society?” (2008); Berger, Peter, “The Desecularization of the World: Resurgent Religion and Global Politics”; Washington’s “Ethics and Public Policy Center” (1999); Casanova, José, “Public Religions in the Modern World” (Chicago: University of Chicago Press, 1994); Rethinking Secularization: From a Global Comparative Perspective: “The Hedgehog Review” (2006); Martin, David, “A General Theory of Secularization” (Oxford: Blackwell, 1978); On Secularization: Towards a Revised General Theory: Aldershot, “Ashgate” (2005); Taylor, Charles, “The Secular Age” (Cambridge, Massachusetts: Harvard University Press, 2007); Davie, Grace, “Religion in Britain after 1945: believing without belonging” (Oxford: Blackwell, 1994); Europe: A Case in Point. “The Parameters of Faith in the Modern World” (London: Darton, Longman and Todd, 2002); Beck, Ulrich, “To Each His Own God: Religion’s Potential for Peace and its Propensity for Violence” (Cambridge: Polity Press, 2008); Dehler, Markus and Wolfgang Hofmeister, eds., “The Resurgence of Religion? Post-Secular Society” (Berlin: Konrad Adenauer Stiftung, 2013); Amin, Masoud,

“Post-Secularism and International Relations” (London: Palgrave Macmillan, 2012); Asad, Talal, “The Making of Secularism: Christianity, Islam, and Modernity” (Stanford: Stanford University Press, 2003).

This research aims to provide a comprehensive understanding of the impact of religious trends on the growth of religiosity in modern post-secular society and to contribute to the improvement of theoretical and methodological tools for analyzing this complex phenomenon (Pew Research Center, 2019). To this end, the following specific tasks have been identified:

To consider the evolution from the theory of secularization to the concept of postsecularism and to analyze the paradigmatic changes in understanding the role of religion in the modern world.

Studying the dynamics of changes in religious practices in the digital age, to determine the impact of modern technologies and social media on religious communication, the spread of religious views and the development of new forms of religious practices.

To assess the role of religious organizations in solving global problems. To assess the ability of religious actors to develop civil society, shape public discourse and act for the common good. Also, to predict the prospects for the future development of religious trends in a post-secular society.

Results and discussion

The religious revival in the post-Soviet period can be divided into 4 stages. As the first stage, the collapse of the Soviet Union was an important stage in the religious history of post-Soviet states. The policy of state atheism and religious persecution paved the way for a new direction – the recognition of freedom of conscience and freedom of religion. This led to the rapid restoration of religious institutions, the proliferation of churches, theological schools, and an increase in the number of believers. In Kazakhstan, Russia, and other post-Soviet countries, this period is characterized by the spread of Islam and Christianity, especially since relations between traditional confessions and new religious movements have become more complicated.

The second phase Globalization and religious pluralism (2000-2010): In the early 2000s, the process of globalization affected not only the economic and political spheres, but also religious life. Globali-

zation contributed to the transnational exchange of religious ideologies and practices, which led to the formation of a religious “market”. This period saw the growth of religious pluralism, that is, the harmonious coexistence of many confessions and religious practices. According to Peter Berger, “in a globalized world, religion began to gain strength again, which led to its reemergence in the public sphere” (Berger, 1999: 2).

The third stage can be considered a period of politicization of religion and the strengthening of religious identity (2010-2020). Since the 2010s, religion has begun to play an important role in political processes. Religious institutions have been used as a tool to strengthen national identity, mobilize citizens, and legitimize political power. As M. Jurgensmeyer notes, “many religious movements are now active participants in global politics, opposing the secular state and offering an alternative value system” (Jurgensmeyer, 2008: 19). During this period, religious denominations have often been used to strengthen national unity.

The fourth stage is digital religion and online practices (2020s). In the early 2020s, especially during the COVID-19 pandemic, religious life has begun to move beyond traditional places of worship and into digital space. New religious practices have emerged, such as online services in churches and mosques, digital prayers, and online prayer groups. Digital religion is a new form of religious practice through digital technologies. This phenomenon allows religious experiences to be more personal and multi-channel, which in turn allows believers to choose religious practices that meet their personal needs.

In this regard, let us analyze the concepts of scientists:

Peter Berger’s “postsecular concept” was developed as a counter-argument to the classical secularization theory. It challenged the traditional view that the process of modernization reduces interest in religion. According to Berger, the “postsecular era” is a revival of religion or its existence in a new form. Secularization is not a linear process, but rather has complex dynamics. (Berger, 1999: 2-3).

In “Postsecular Society: What is it?”, Jürgen Habermas (Habermas, 2008: 19), reconsiders the role of religion in society in the postsecular period. He argues that the importance of religion is not lost in the process of modernization, but, on the contrary, is preserved through adaptation to new social

and cultural conditions. Habermas sees this phenomenon as a transformation of religion itself: apart from traditional institutions, religion participates in public debates and occupies an important place in public consciousness and politics. This conclusion forms the basis of postsecular theory and raises the understanding of the place of religion in modern sociology to a new level.

José Casanova (1994: 215) notes that an important component of postsecularism is the recognition of religious discourses as legitimate participants in public and political space. In his opinion, this is not just a theoretical statement, but a real trend observed in many modern democratic states. For example, in Germany, the Christian Democratic Union (CDU) party, by incorporating Christian values into its political platform, has maintained the place of religion in public discourse. In this country, religious communities work closely with state structures in areas such as education and social services. Such practice contributes to the formation of religious institutions as active participants not only in spiritual, but also in social and political processes.

Grace Davie (2000: 19-22) highlights the main characteristics of contemporary religious trends – a growing interest in traditional religions, the spread of new spiritual practices, the growth of religious communities and the revival of institutional religiosity. These trends are clearly visible in a number of European countries. For example, in the UK, while the number of members of the Anglican Church has declined, Catholic and Muslim communities are actively growing. There has also been a growing interest in alternative spiritual practices such as yoga, meditation and energy therapy. In London, especially in multicultural areas, the number of centres offering such practices has increased significantly. This situation suggests that, despite the decline of institutional forms of religion, the general demand for spirituality is increasing (Davie, 2023).

As Charles Taylor (2007: 473) has noted, contemporary religious processes do not simply mean a return to traditional beliefs. Instead, they represent an entirely new take on religious experience within the framework of technological and social transformation. Depending on the society, this phenomenon might take many various forms. For instance, there is still interest in religion in the US even though people are becoming more and more removed from traditional churches. A lot of people share their spiritual experiences on social media and take part in online sermons. This is in line with new media’s

tendency to personalize religious experiences and integrate them into routine. However, since traditional churches' influence has declined in Germany, particularly in urban areas like Berlin, people are increasingly looking to alternative religions like Buddhism, Sufism, or syncretic new religious movements for purpose and guidance in their lives. These processes demonstrate the complex and multifaceted nature of post-secularism. Thus, as Taylor describes, religion has not only been reborn in modern societies, but has also been adapted in new forms and contexts.

Interest in religion in Kazakhstan has increased significantly since the period of independence (1990s). After gaining independence, the number of mosques and churches has increased significantly, conditions for religious education have been created, and the religious self-consciousness of the population has strengthened. This can be an example of the revival of institutional religiosity. In addition, individualized religiosity is becoming widespread among modern youth. Many citizens, not remaining within the framework of traditional religion, are conducting spiritual searches through the Internet and social networks, exploring various religious and spiritual directions. This is a manifestation of the restructuring of religious experience in the digital and global space. Elements of syncretism are also observed in Kazakhstan – for example, Islamic beliefs are merging with national traditions, psychological and spiritual practices, taking on a new character. This once again proves that postsecularism is not homogeneous, but complex and multifaceted.

Factors contributing to the growth of religiosity in a post-secular society

Socio-cultural factors

As Ulrich Beck (2008: 78-79) noted, in the context of globalization, migration, and changes in traditional values, people face a crisis of identity. This phenomenon is also clearly visible in Kazakhstan. In the transitional period after the country gained independence, the issue of national, cultural, and religious identity was reconsidered. Since atheism dominated the state ideology during the Soviet period, religious practice remained confined to the minds of individual people. In the modern period, along with global influences, foreign religious movements and the openness of the information space have opened the way for the spread of new religious concepts and practices. This has intensified the search for spiritual direction and meaning in life among the popu-

lation, especially among young people. In Kazakh society, religion is sometimes perceived as a source of personal integrity and stability. For example, among migrants who have been urbanized or returned from abroad, the turn to religion is seen as a mechanism that helps a person identify himself in society and the world. This is a clear manifestation of the “compensatory function” described by Beck. Religious faith has a significant social function in Kazakhstan's multiethnic and multiconfessional circumstances by enabling the reactivation of cultural memory and traditional moral orientations during an identity crisis.

Increased cross-cultural contact, according to David Martin (2005: 124), is helping religious practices and beliefs proliferate across conventional geographic and ethnic borders. This pattern implies that religion is now a social phenomena with worldwide significance rather than merely a local one in the context of globalization.

The growth of different branches of Islam and the development of new spiritual movements like Buddhism and the New Age are two examples of intercultural contact in the UK. Here, new religious practices are emerging as a result of social and political turmoil, as well as greater migration. The presence of several ethnic communities is causing different religious practices and beliefs to collide, especially in London. In a multicultural culture, this technique is aiding in the transnational dissemination of religion.

In the United States, increased intercultural interaction is, also, leading to a broadening of religious practices. Here, various branches of Christianity and Eastern religions such as Buddhism are being mixed. Transnational religious practices are currently at a high level, which is causing conflicts between religious communities in the United States. For example, the widespread spread of branches of Buddhism and practices of Hinduism in America can change religious identity and influence new social trends. In addition, increased immigration and the preservation of cultural differences are increasing the diversity of religious movements.

In Kazakhstan, this process is manifested in several forms. On the one hand, various branches of Christianity and new religious movements are spreading through the influence of foreign religious organizations and missionaries. On the other hand, as a result of compatriots' education and religious experience abroad, various schools and interpretations of Islam are appearing in our country. These

transnational religious practices can sometimes strengthen pluralism in society, but sometimes also lead to conflicts between religious understandings.

Thus, the development of cross-cultural religiosity is one of the important markers of the post-secular era. It demonstrates the ability of religion to adapt in a global space and re-emerge in new meanings in different contexts.

Political and institutional factors

In a post-secular society, religion is seen as an important tool for ensuring public consensus and social stability. It is observed that state structures and political movements resort to religious values in order to strengthen the legitimacy of their power and consolidate society. This trend is especially evident in countries where the system of beliefs and values in society has undergone profound changes, but where the influence of religious institutions is still strong.

In the USA, the influence of religious values in the political arena remains significant. Here, it is observed that religious communities, especially Christian ones, actively participate in political processes. For example, the Republican Party and its members often try to appeal to religious values, in particular, the anti-abortion movement and family values. Religious groups in the USA, especially Christian communities, organize religious-based public movements to influence the authorities. In this sense, the State-Religion relationship is crucial because religious organizations are crucial in upholding their beliefs and establishing the moral compass of society.

In Kazakhstan, the interaction between the state and religion is also increasing. Although the Constitution of Kazakhstan separates the state from religion, the influence of religious organizations on public and political life is noticeable. The role of the Muslim religion is one of the measures aimed at maintaining social harmony and ensuring social stability. While acknowledging religion as a cultural asset, the State also establishes the role of religion in society and works to prevent religious radicalism and extremism. In Kazakhstan, initiatives like "Social Harmony" and "Dialogue between Cultures and Religions" are carried out with the intention of preserving social stability and harmony through the application of religious principles. All of this is done in an effort to prevent social tensions and establish a secure role for religion in society.

The Influence of Media and Digital Technologies

Social media and digital technologies significantly influence religion by fostering new kinds of religious community and connection. People can engage in religious activities outside of conventional temple settings through online sermons, religious forums, and virtual churches. The Internet makes religious discourses accessible and incorporated into daily life, facilitating the spread of religious beliefs.

New forms of religiosity and their impact on society

It takes on hybrid forms that combine with modern spiritual practices. This phenomenon shows how religion is renewed in a changing social and cultural context. A characteristic feature of post-secularism is the revival of religion not only as an internal belief system of the individual, but also as part of the culture and social structure of society. Hybrid forms of religiosity blur the boundaries between modern spiritual practices and traditional religions. Thus, people often combine different spiritual practices into a single system, for example, they use elements of Christianity, Buddhism, yoga, meditation and New Age spirituality.

Individualized religiosity. In this form, religions are adapted to the needs of the individual, that is, a person forms his own personal spiritual experience. For example, some people, while adopting the values of traditional religions, combine meditation, yoga and other spiritual practices. This pattern is seen in many nations across the world, particularly in Western nations where modern spiritual activities and traditional religions coexist.

Synchronicity. This is a synthesis of various spiritual traditions and religions. In the age of globalization, this phenomenon is particularly pervasive since cross-cultural interactions are growing and the distinctions between many religions and beliefs are becoming less clear. For instance, new religious movements that incorporate aspects of Buddhism and Christianity are starting to emerge in China and India.

Spirituality being commercialized. At times aspects of spirituality and religion are incorporated into popular culture and commercial products. This commercialization can often be seen through various trainings, sessions and therapies designed to satisfy people's spiritual needs. In addition, many people use traditional religious rituals and modern spiritual practices at the same time, which becomes a kind of marketing of a person's spiritual quest.

Conclusion

In the post-secular context, religion is becoming a public resource that fulfills a broader social mission, not just a belief and cult practice. As Appleby (Appleby, 2000; Almond, Appleby, & Sivan, 2003: 121) and Johnston & Sampson (2014: 83) have noted, religious organizations are increasingly active actors in global issues such as social justice, poverty alleviation, environmental sustainability, and inter-ethnic harmony. This suggests that religious communities have moved beyond their traditional role in society and become a force for ethical orientation in the global civic space. José Casanova's concept of "Public Religion" (1994: 219) offers a theoretical foundation for this phenomena. This idea views religion as a contributing element to the development of public debate and as a full participant in civil society. The participation of religious leaders in international forums and global initiatives demonstrates the ability of religion to bring a moral dimension to political, economic, and environmental issues. As a result, in the post-secular era, religion is gaining relevance not only as a transcendental belief, but also as an important form of social responsibility.

The results of the study showed that religiosity in a post-secular society is a complex, multifaceted and regionally diverse phenomenon. Theoretically, the concepts of authors such as Habermas, Taylor, Casanova, Davy and Beck, U. have become an important basis for describing the social functions of modern religion, its participation in public discourse and the diversification of forms of belief. These theories argue for the active re-introduction of religion into public life in the post-secular period. Empirical studies have shown that in Western Europe, while traditional religious institutions have weakened, there has been a trend towards the strengthening of individualized spirituality. While institutional religiosity has been relatively preserved in the United States, the growth of the number of "nones" is leading to the formation of new religious forms. In developing countries – especially in Africa, Asia and Latin America – religiosity has increased due to charismatic and Pentecostal movements. In the case of Kazakhstan, the growing interest in traditional Islamic and Orthodox religions, as well as the growing spiritual search among young people, are clear manifestations of post-secular trends. In addition, there is a digitalization of religious knowledge and practice through the Internet and social media. This

phenomenon is blurring the boundaries between traditional religious structures and individual religious practices, creating new hybrid forms of religiosity.

The study also showed that religious organizations are actively involved in solving social and global problems. They provide a moral compass in problems such as poverty, injustice, environmental disasters and conflicts, and strengthen public cooperation and dialogue. This phenomenon is consistent with José Casanova's concept of "Public Religion" (Casanova, 2011: 249-275). In general, the results of the study prove that modern religiosity is not based solely on tradition, but is undergoing transformation in the context of globalization, digitalization and cultural pluralism. This indicates the need to reconsider the role and meaning of religion in public life. The growth of religiosity in a post-secular society is due to a complex interaction of social, political, technological and cultural factors. Despite predictions about the inevitable decline of religion, religious trends demonstrate a significant level of adaptability and ability to renew. Further investigation into the above procedures could lead to a better comprehension of the function of religion in the contemporary world and its potential future paths.

Modern social sciences place special emphasis on the topic of religion and religiosity changing in a post-secular world. According to this study, religion is expanding its societal roles and transcending its historical bounds. In contemporary culture, religious belief systems and practices are evolving toward individualization, plurality, and digitization, transcending institutional structures. Religion is becoming not only an element of the spiritual life of an individual, but also an important social force that ensures social solidarity, cultural identity, and political legitimacy. In this context, the theories of post-secularism of researchers such as C. Taylor, Y. Habermas, H. Casanova, and G. Davy provide an important methodological basis for explaining the complex role of religion in modern society.

Empirical evidence shows that different forms of religiosity are emerging in different regions of the world: while participation in religious institutions is declining in Western Europe, new forms of spirituality and faith are on the rise; in the United States, traditional and new religious practices co-exist; and in Asia, Africa, and Latin America, religion remains an active element of the social fabric of society. In the context of Kazakhstan, post-

secular features are also becoming increasingly evident – the strengthening of traditional religions, the growth of spiritual quests, and new forms of religion's influence on social life. In addition, the active role of religious organizations and leaders in solving global social, environmental, and humanitarian problems is expanding the potential of religion in a post-secular society. The concept of “public religion” allows us to characterize the interaction of religious structures with civil society and international initiatives. This proves that

religion occupies an important place in public discourse as a moral orientation.

In conclusion, religion in a post-secular society is not just a belief or tradition, but a complex social phenomenon operating in the context of globalization, digitalization, and cultural diversity. Interdisciplinary, comparative, and empirical research is essential for a deeper understanding of the contemporary functions of religion. Future research in this area will open the way to a new level of analysis of the relationship between religion and society.

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