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STRATEGIC DIRECTIONS OF IMPROVING RELIGIOUS STUDIES EDUCATION IN HIGHER EDUCATIONAL INSTITUTIONS OF THE REPUBLIC OF KAZAKHSTAN

This article presents a comprehensive and comprehensive analysis of the current state and prospects for the development of religious studies education within the framework of the secular education system of the Republic of Kazakhstan. The role of religious studies in the country is becoming particularly relevant in the context of the transformation of spiritual values in the era of globalization. The article examines the main goals of religious studies education, the established institutional structures, existing modern pedagogical approaches, and external social and political factors that directly influence the evolution of this field. The article pays special attention to the strategic role of religious studies education in improving religious literacy in society, strengthening interethnic and interfaith dialogue, as preventing destructive religious movements and extremism. At the same time, problematic issues that are faced in the modern system have been identified. These include a shortage of highly qualified personnel, insufficient educational resources and modern resources, as well as insufficient government funding for scientific research. In addition, the article highlights key issues such as staff shortages, insufficient teaching and metodological resources, and insufficient research funding, as well as provides strategic recommendation for updating curricula, expanding international cooperation, and improving statistical data. These measures are aimed at improving the academic quality and social significance of religious studies education.

Keywords: Religious Studies, Kazakhstan, Secularism, Religious Literacy, Interfaith Dialogue

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Қазақстан Республикасындағы жоғары оқу орындарында дінтану білімін жетілдірудің стратегиялық бағыттары

Бұл зерттеуде Қазақстанның зайырлы мектептері мен жоғары оқу орындарындағы дінтану білімінің бүгінгі сипаты мен болашақ бағыттары егжей-тегжейлі сараланады. Қазіргі жаһандану қыспағында рухани құндылықтар құбылып жатқан уақытта бұл саланың маңызы қоғам үшін бұрыңғыдан да арта түсті. Мақалада отандық дінтанудың түпкі мақсаттары, қалыптасқан құрылымдық жүйесі, заманауи оқыту әдістері, сондай-ақ осы бағыттың дамуына ықпал ететін әлеуметтік саяси факторлар кешенді түрде бағаланады. Сонымен қатар дінтану пәнінің қоғамдағы діни сауаттылықты көтеру, конфессияаралық татулықты сақтау және деструктивті ағымдар мен радикализмнің алдын алудағы стратегиялық рөліне ерекше екіпін берілген. Дегенмен, қазіргі жүйенің ішкі әлеуетін толық ашуға кедергі болып отырған бірнеше күрделі түйткілдер де бар. Олардың ішінде жоғары білікті мамандардың жетіспеушілігі, сапалы оқу-әдістемелік құралдардың аздығы мен іргелі ғылыми жобаларды мемлекеттік қаржыландыру деңгейінің төмендігі өзекті мәселе ретінде қарастырылады. Аталған кедергілер саланың академиялық деңгейін ұзақ уақыт бойы тежеп келді. Мақаланың соңында аталған қиындықтарды еңсеруге бағытталған нақты стратегиялық ұсыныстар топтамасы берілген. Авторлар оқу бағдарламаларын заман талабына сай жаңартуды, жетекші халықаралық зерттеу орталықтарымен әріптестікті нығайту мен мониторинг жүйесін оңтайландыруды ұсынады. Аталған қадамдар дінтану білімінің академиялық сапасын жаңа деңгейге көтеріп, оның мемлекеттік тұрақтылықты сақтаудағы қоғамдық маңызын арттыруға жол ашады.

Түйін сөздер: дінтану, Қазақстан, зайырлылық, діни сауаттылық, конфессияаралық диалог

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Стратегические направления совершенствования религиоведческого образования в высших учебных заведениях Республики Казахстан

В статье представлен комплексный анализ современного состояния и ключевые тенденции развития религиоведческого образования в светских учебных заведениях Республики Казахстан. Актуальность темы обусловлена стремительной трансформацией духовных ценностей общества под влиянием глобализационных процессов. В работе детально исследуются базовая структура, педагогические методики и институциональные основания данного образовательного направления, а также внешние социополитические факторы, определяющие его динамику. Особое внимание уделено как стратегическим задачам – от формирования религиозной грамотности до укрепления межконфессионального согласия, – так и спектру существующих системных проблем, требующих научно-практического решения. Среди них наиболее остро стоят дефицит сильных специалистов, устаревшие учебно-методические ресурсы и нехватка государственного финансирования для глубоких научных проектов. Из-за этих барьеров академический потенциал дисциплины долгое время оставался нереализованным в полной мере. В финальной части работы авторы предлагают комплексные стратегические рекомендации. Они включают в себя радикальное обновление учебных программ, расширение партнерства с международными исследовательскими центрами и улучшение сбора статистических данных для более точного мониторинга ситуации. Все эти меры призваны заметно повысить качество преподавания, укрепить академическую честность и, самое главное, усилить общественную значимость религиоведения как инструмента внутренней стабильности.

Ключевые слова: религиоведение, Казахстан, светскость, религиозная грамотность, межконфессиональный диалог

Introduction

The independence of Kazakhstan marked the beginning of a new era in the spiritual and religious spheres. The atheistic ideology of the Soviet period-imposed restrictions on religion which led to the decline of the religious education system. Following its transition to a sovereign secular state, the Republic of Kazakhstan institutionalized religious pluralism and guaranteed freedom of conscience. This systemic shift brought the issue of public religious literacy to the forefront of national policy, demanding an upgraded educational framework. Under the pressures of modern globalization, this form of instruction has evolved into a critical mechanism for maintaining social tolerance, mitigating extremist risks, and fostering interfaith dialogue, thereby prompting targeted state-led quality reforms.

By synthesizing academic literature, legislative documents, and expert assessments, the present study delivers a critical evaluation of Kazakhstan's secular religious education, mapping out both its developmental trajectory and current structural vulnerabilities (Suleimenov, 2008). Ultimately, the findings underscore the core objective of which remains

the delivery of objective, non-confessional knowledge regarding the historical, philosophical, and social dimensions of global world religions.

This framework contributes to religious tolerance, interfaith dialogue, and mutual understanding. In a secular state, religious education serves a vital function, as it promotes a tolerant attitude toward diverse religious perspectives within society, contributes to the prevention of extremism and radicalism, and strengthens inter-confessional harmony (Absattarov, 2005).

The core objectives of religious studies education include the study of the origins and historical development of religions, their core doctrines, and ritual practices. It also involves the examination of religion's influence on culture, art, literature, and public life; the prevention of religious extremism and terrorism through the development of ideological immunity; the promotion of tolerance and mutual respect in a context of religious pluralism; and the training of specialists capable of providing expert analysis and consulting on religious issues (Smagulov, 2010). By achieving these objectives, religious studies education advances religious literacy, facilitates dialogue among diverse religious groups and prevents religious extremism.

Religious studies education in Kazakhstan's higher education institutions is a significant issue that requires particular attention. Throughout its years of independence, a system of religious studies education has been established and developed in Kazakhstan. This process is directly linked to the need for training qualified specialists who can study the history and culture of world religions, contribute to the prevention of religious extremism, and promote interfaith harmony. Higher education institutions play a leading role in this field, as they are responsible for preparing religious studies researchers, analysts, educators, and personnel for religious organizations (Kartabayeva, Soltyeva, Beisegulova 2015).

Justification of the Choice of Article and Goals and Objectives

This issue has already been brought to the attention of domestic and foreign researchers. The formation of secular religious education in Kazakhstan and its impact on the stability of society were well considered by such well-known scientists as B.M. Satershinov, A.G. Kosichenko and Ya.F. Trofimov. In their works, they focused on how to increase the religious literacy of the population while maintaining the principles of a secular state. As for the direct educational process, G. Nadirova and her colleagues (2016), as well as E. Kartabaeva, B. Soltyeva and A. Beisegulova (2015) revealed specific pedagogical difficulties and structural gaps that occur in the training of religious studies specialists in universities.

To consider the issue on a larger scale, it is also necessary to look at international experience. For example, M. Zengin and Zh. Badagulova (2017) in their research studied how the secular policy of Kazakhstan and its cultural identity are combined, comparing them with global trends. In addition, the reference collection, edited by D.H. Davis and E. Miroshnikova (2012), offers a great overview of how secular schools around the world use religious knowledge in countering radicalism. Although these studies have a good theoretical basis, the specific practical problems that have arisen recently –

for example, low funding and a shortage of modern textbooks – still require a deep analysis from a new perspective. The main goal of our work is also to fill these gaps.

Scientific research methodology

Since it is not enough to simply observe the direction of religious studies in higher educational in-

stitutions in our country, we have chosen a method in this work that brings theory and real life face to face. For this purpose, the mixed Methods research strategy was taken as the basis for the study. The reason for this choice is simple: if we had limited ourselves to statistics or just documents, we would have seen only one side of the problem. And the parallel use of quantitative and qualitative data allowed us to avoid erroneous conclusions and delve deeper into the problem.

In the course of the study, we relied on the following three main directions:

Consistency: we did not consider the subject of religious studies as an isolated lesson, lying separately from other sciences. On the contrary, we analyzed its place in the education system, its connection with the ideology of the state and how much it affects the internal security of the country as a whole system.

Historical: to understand the state of Religious Studies today, it was necessary to look at its date yesterday. Therefore, we have followed step by step the path of development of this discipline from the first steps after the fall of the Soviet government to the existing system today.

Comparative analysis: we can only give a true assessment by comparing what we have with what we have with others. At the same time, we put the domestic model of religious studies on a par with foreign secular education systems and found out what features our approaches have and where they meet world trends.

First, we conducted a large-scale content analysis of the country's legislative framework and educational programs. We analyzed the Laws of the Republic of Kazakhstan "On Education" and "On Religious Activities and Religious Associations", State Mandatory Standards of Education (State Educational Standards), carefully filtered the content of textbooks used in schools and universities.

By comparing the various information obtained in this way with each other, we were convinced that our strategic advice, which we propose at the end of the article, is not just a forecast on paper, but effective solutions that come to practical use from real life.

Results and discussion

There are several universities in Kazakhstan that offer bachelor's, master's, and doctoral degrees in Religious Studies. These academic programs cover a broad range of subjects, including the history, philosophy, sociology, and cultural dimensions of world

religions. In addition, students explore topics related to the prevention of religious extremism, the promotion of interfaith dialogue, and the maintenance of inter-confessional harmony. The educational programs include the lectures, seminars, practical sessions, and research activities (Shyngysova, 2015). The faculty at these universities are qualified scholars in the field of Religious Studies, which dedicated to providing students with in-depth knowledge and developing their academic potential.

There are various strategic measures being implemented to improve the quality of religious studies education in Kazakhstani universities.

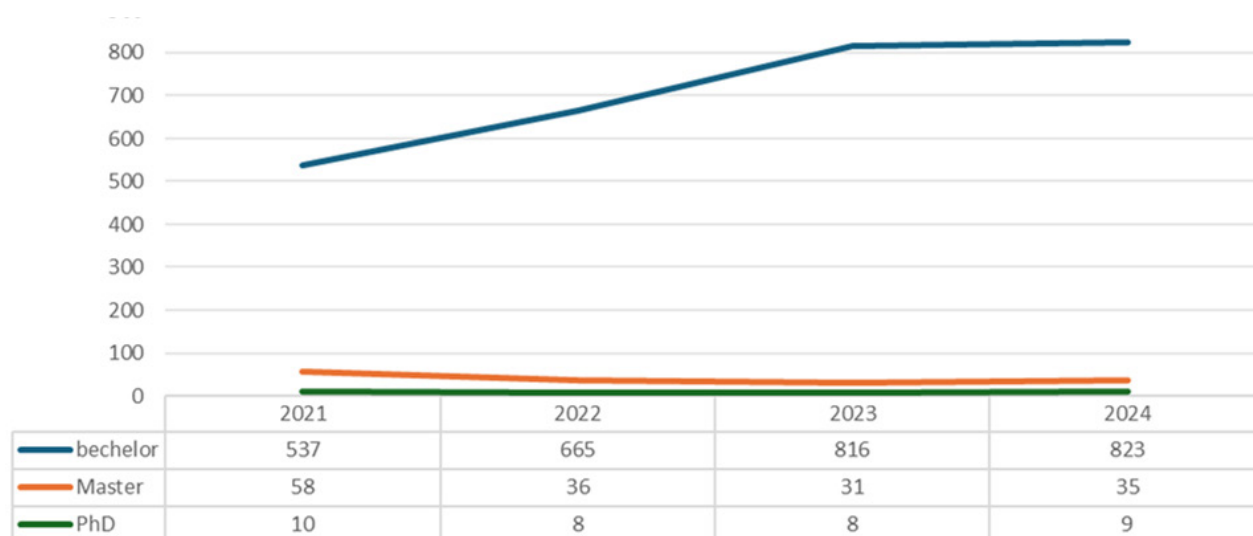
Driven by shifting academic standards, universities systematically update their curricula. Today, institutions actively integrate digital tools and student-centered pedagogy into the learning process. International partnerships also remain a priority, fostering global mobility for faculty and students. Nevertheless, the continuous expansion of secular religious studies faces significant system obstacles.

These include a shortage of qualified experts in religious studies, the substandard quality of textbooks and instructional materials, insufficient funding for academic research, a limited practical orientation within educational programs, and a generally low societal demand for such education. The identification of these challenges is based on a comparative review of educational reports, Ministry data, and expert interviews conducted between 2021 and 2024.

Addressing these issues requires coordinated efforts among the state, higher education institutions, and society at large. The further development and improvement of religious studies education in Kazakhstan's higher education system can be achieved by expanding specialist training programs, improving the quality of textbooks and instructional resources, increasing funding for academic research, strengthening the practical components of education, and raising public awareness and demand for religious studies.

Table 1

Trends in Student Enrollment at the Egyptian University of Islamic Culture Nur-Mubarak, 2020-2024



In Kazakhstan, religious studies education is provided across multiple educational levels, including general secondary education, technical and vocational training, higher education, and postgraduate studies. At the general secondary education level, the course “Fundamentals of Religious Studies” is offered as an elective subject in upper secondary school grades. The primary aim of this course is to introduce students to world religions, promote re-

ligious tolerance, and prevent religious radicalism. The current state legislation sets the core boundary for national education. It strictly details the placement of religious disciplines across all academic tiers. For instance, high schools provide “Fundamentals of Religious Studies” solely as an elective module. However, this optional status frequently diminishes the practical impact of the discipline. Many students simply miss the chance to enroll.

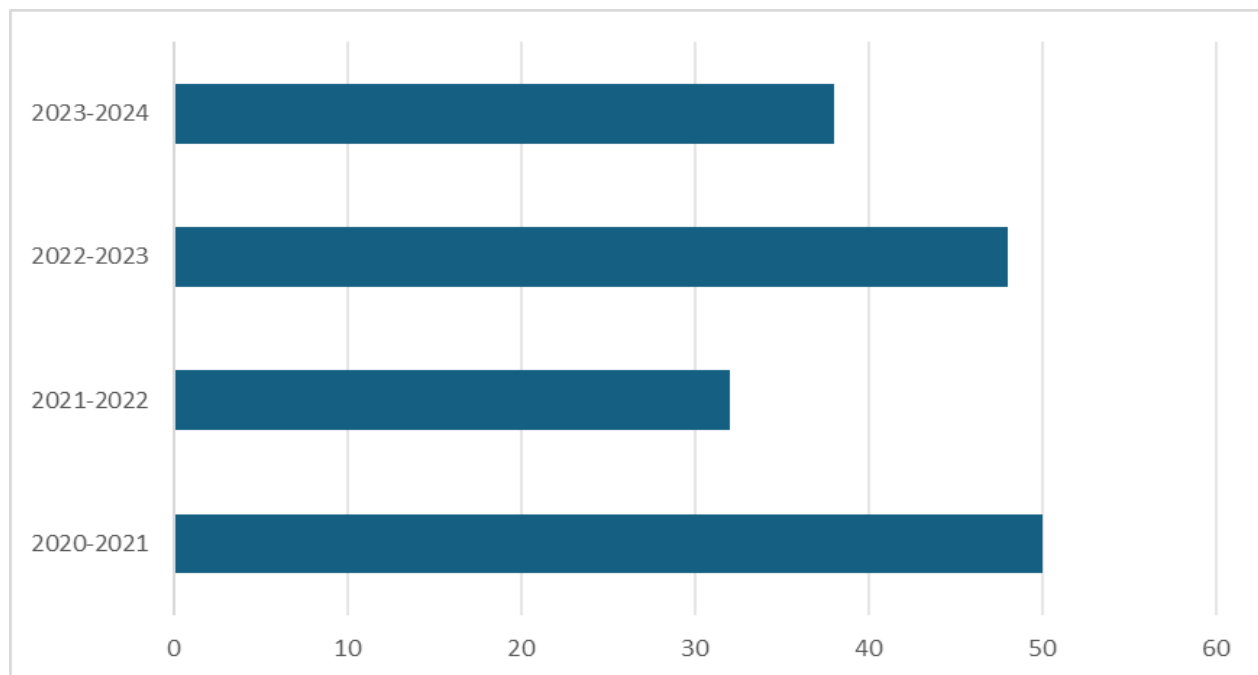
Meanwhile, vocational institutions follow an entirely different approach. Technical colleges directly embed “Religious Studies” into their compulsory general curricula. This mandatory format effectively aims to elevate basic public religious literacy among young specialists. Finally, the higher education sector maintains a complete academic vertical. Multiple Kazakhstani universities successfully run full-scale bachelor’s, master’s, and doctoral tracks in this field. These programs are designed to prepare researchers, analysts, educators, and personnel for religious organizations. At the postgraduate level, PhD programs in Religious Studies are offered by universities and research institutes. These programs focus on training highly qualified scholars in the field of religious studies (Kartabaeva, 2015). As of 2024, this course remains an elective subject in grades 10–11 under the curriculum approved by the Ministry of Enlightenment (Order No. 456-B, 2023).

Religious studies programs are available in full-time, part-time, evening, and distance formats, as indicated in the academic catalogs of major universities such as Al-Farabi Kazakh National University and L.N. Gumilyov Eurasian National University. These formats are confirmed by their official university websites and the national regis-

ter of accredited programs. In addition, retraining and professional development courses on religious studies are organized for public servants, educators, journalists, and representatives of religious sectors (Nadirova et al., 2016). These courses are an essential part of religious education, as they aim to increase religious literacy and improve knowledge of religious issues for professionals working in diverse fields.

The key institutions involved in religious studies education in Kazakhstan include Al-Farabi Kazakh National University, L.N. Gumilyov Eurasian National University, Abai Kazakh National Pedagogical University, the Kazakhstan Institute for Strategic Studies under the President of the Republic of Kazakhstan, and the Research and Analysis Center of the Committee for Religious Affairs. In reality, local scholars and educators remain the actual driving force behind this discipline. These specialists develop updated textbooks and consistently run key research projects. Annual academic conferences also provide them with a vital platform for debate. Moreover, their regular expert consultations directly guide state structures and public organizations. In the end, such active work is what truly shapes healthy religious literacy within the broader population.

Table 2
Student Enrollment at Al-Farabi Kazakh National University, 2020–2024



In practice, Kazakhstan's secular religious education faces a severe deficit of qualified personnel. Resolving this critical shortage demands a complete overhaul of current professional training models. Half-measures simply will not work here. Instead, the academic sector needs a comprehensive suite of highly practical, immediate solutions.

Addressing the current staff shortage starts with scaling up the training of religious studies specialists. We can achieve this by introducing advanced qualification courses and hands-on seminars for educators. Crucially, the state must also offer better financial incentives, such as higher pay and improved working conditions. Together, these steps will build a stronger talent pool, boost professional standards, and make the field far more attractive to future experts (Kartabayeva, Soltyeva, Beisegulova 2015).

Another priority is upgrading the quality of textbooks used in religious studies. Addressing this issue requires state support and financial assistance, the establishment of expert advisory boards to enhance the quality of textbooks, and the involvement of qualified authors in writing textbooks are essential. Furthermore, extra funding should be allocated for the publication and distribution of high-quality textbooks (Smagulov, 2010).

Thirdly, increasing financial support for religious studies research is essential. This can be achieved by increasing funding for religious studies research, providing grants for scientific projects, and supporting research institutes. The increase in funding for religious studies research will contribute to the development of religious studies as a field and facilitate access to objective and scientifically-based knowledge on religious issues (Nurqasymov, 2018).

Fourthly, it is necessary to strengthen the practical orientation of religious studies education. It can be achieved by integrating practical training into the curriculum, organizing internships for students of religious organizations and government agencies, and offering specialized courses aimed at improving the qualifications of religious studies specialists. Such measures will increase the demand for religious studies professionals in the labor market (Shyngysova, 2015).

Fifthly, it is important to increase the societal demand for religious studies education. This requires raising awareness of its societal relevance, enhancing the role of religious studies specialists in society, and promoting the unique value of religious studies education. These efforts will help inspire young people to pursue religious studies as a profession (Suleimenov, 2008).

Public engagement matters just as much as classroom instruction. To build real social prestige for religious studies, experts must step out of academia. This means frequent media appearances, open public lectures, and direct participation in civic life. Such a multi-layered approach will gradually bridge the gap between academic theory and public discourse. However, structural changes must happen on the ground first. Real progress in Kazakhstan depends on specific priority zones.

Curriculum Modernization. Standardizing the educational program across all levels is a baseline necessity. This new framework must balance global academic benchmarks with Kazakhstan's specific regional and cultural heritage.

Teacher Empowerment. Quality teaching requires formal institutional backing. The state needs to introduce rigorous certification paths and specialized training tracks. Furthermore, career longevity for educators depends heavily on regular workshops, international academic exchanges, and collaborative research initiatives.

Resource Reallocation. Academic departments cannot function on enthusiasm alone. Universities and schools require direct financial injections to upgrade specialized libraries and fund research labs. This money must specifically target the creation of interactive digital platforms and modern textbooks.

Preventive Alignment. Secular religious literacy is a powerful shield. The curriculum should naturally reinforce state-led efforts against radicalism by teaching civic values, community tolerance, and cross-cultural dialogue.

Ultimately, moving the field forward requires a shift toward practical skills, better funding, and global partnerships. Only modern teaching methodologies and active public interest will turn these academic goals into reality.

A healthy secular society relies heavily on robust education to anchor its stability and cultural identity. Building this foundation demands a few immediate, practical shifts. To start, universities need dedicated departments that can attract top-tier students and effectively groom the state should directly fund high-quality textbooks, ensuring they pass through rigorous peer-review boards before entering classrooms. Finally, target-driven research grants and stronger institutional backing will keep the entire discipline academically competitive. (Kartabayeva et al., 2015).

Real-world application is what truly transforms secular religious studies. Universities must embed mandatory internships into their programs, sending

students directly into state agencies and non-governmental religious organizations. Experiencing the field firsthand changes everything. Furthermore, this practical foundation requires continuous support through tailored professional development courses for early-career specialists.

Driving public interest also requires actively promoting the field's social value and elevating the role these experts play in communities. In the context of international exchange, it is essential to establish partnerships with foreign universities and research centers, as well as provide opportunities for students and faculty to participate in international academic exchange programs. Furthermore, by utilizing modern technologies, distance learning courses can be developed and introduce interactive teaching methods to elevate the quality of education to a new level (Davis, Miroshnikova, 2013). The implementation of all these measures will not only strengthen the foundation of religious studies education in Kazakhstan but also contribute to the enrichment of the nation's spiritual life. This will stand as one of the most valuable legacies for future generations (Zhumagulov, 2020).

According to available statistics, the accessibility of information related to religious studies education in Kazakhstan is limited. Specific data – such as the number of students enrolled in religious studies programs, the number of qualified scholars and experts in the field, and the amount of funding allocated for research – are often difficult to obtain, only some general data are provided. There is no exact information on the total number of students studying in the “Religious Studies” program at universities in Kazakhstan, but it can be stated that several hundred students enroll in this program annually. The total number of scholars and experts in religious studies is also unknown (Orynbayev, 2012). To address the lack of reliable and comprehensive data in the field of religious studies education in Kazakhstan, it is essential to implement the following recommendations:

Establish a Centralized National Database

- Developing a centralized digital platform under the Ministry of Science and Higher Education or the Committee on Religious Affairs is an essential step.

This new digital infrastructure will track, organize, and publish vital statistical metrics on an annual basis. Key areas of observation must include compressive faculty. Furthermore, the platform will archive actual scientific publications alongside exact funding figures allocated by both state and pri-

vate institutions. Data cannot exist in a vacuum; it needs a solid regulatory backbone to be useful.

Enforcing Institutional Reports. Academic transparency requires strict administrative pressure. The state must legally obligate universities, national research centers, and affiliated government offices to file detailed yearly activity resorts.

Standardization and Public Access. Raw documentation alone is insufficient. All submitted educational metrics must follow a unified national template and entirely open to the general public, establishing genuine academic accountability across the sector.

Encourage Interagency Collaboration

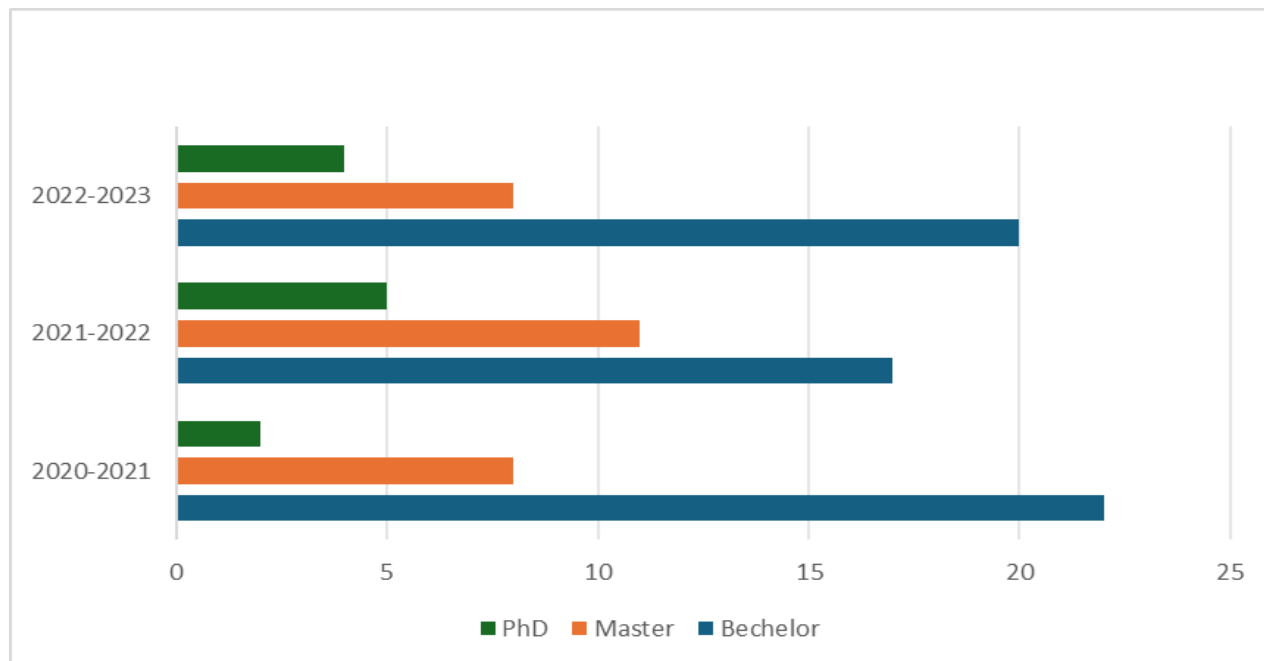
- Strengthen coordination between educational institutions, statistical offices, and religious affairs bodies to improve data collection and verification processes.

However, most of them work in universities, research institutes, and government agencies. The funding allocated for religious studies research is not publicly disclosed. Nevertheless, it can be stated that the amount of this funding is insufficient. The absence of comprehensive data hinders an accurate assessment of the current state of religious studies education. Therefore, it is important to improve the accessibility of statistical information in this field (Zengin, Badagulova, 2017). Therefore, it is recommended to establish a centralized national database to collect and publish religious studies education statistics annually.

The table presents statistical data on the number of students enrolled in the Religious Studies program at Eurasian National University over the past three years. This indicator chart is a critical reflection of the trends in religious studies education within one of Kazakhstan's leading academic institutions.

The data shows varying enrollment figures year over year, reflecting both growing and declining interest in the program. These fluctuations may be influenced by public perception of the profession, employment opportunities for graduates, and broader socio-political factors affecting the demand for religious education specialists. Ultimately, student enrollment numbers tell a clear story.

Positive enrollment dynamics directly indicate shifting public priorities. Today, citizens increasingly view religious literacy as a core pillar of national security, social statistical shifts typically signal underlying structural weaknesses. These include limited career paths for recent graduates and a general deficit of institutional promotion.

Table 3*Trends in Student Enrollment at L.N. Gumilyov Eurasian National University*

Kazakhstan has undeniably made significant breakthroughs in this sector. The state successfully institutionalized a functional academic framework, launched targeted specialist training, and stimulated foundational scientific research. These coordinated domestic initiatives have established a completely new baseline for religious literacy across the country. Yet, despite these achievements, serious structural hurdles remain. The field is still held back by a noticeable shortage of highly qualified professors, poorly written textbooks, and a chronic lack of funding for research. Moreover, many academic programs focus too much on theory rather than real-world practice, which in the end, keeps the public demand for this degree relatively low.

Conclusion

Since independence, Kazakhstan has seen its religious education develop along with the changing spiritual and political realities of the country. Religious diversity proactive protection. As a strictly secular state, Kazakhstan leverages this educational sector to systematically promote tolerance and open interfaith dialogue. Secular instruction also serves as a vital shield against external radical risks. Consequently, over the last few years, the government has actively integrated specialized religious studies

programs across all academic levels. This institutional expansion into schools, colleges, and universities directly address modern societal shifts and pressing global demands. However, despite these efforts, there are serious obstacles in this area. Today, it is struggling with a lack of qualified professors, outdated or poorly written textbooks, and a lack of funding for deep academic research. In addition, many university programs are too theoretical and lack of practical attention ultimately leads to a significant decrease in the interest of society and prospective students. Overcoming these issues requires coordinated efforts among the state, educational institutions, civil society, and international partners.

In the context of the complex processes of de secularization and transformation of the confessional space in the post-Soviet period, the state managed to create a unique institutional model for regulating religious pluralism and social harmony, while maintaining its principles of constitutional secularism. In this architectonics, religious education is not just a set of academic disciplines, but, first of all, is recognized as the main preventive and ideological mechanism for promoting intercultural and interfaith dialogue in society, establishing civic tolerance and preventing destructive phenomena such as religious extremism and radicalism. Today,

the model of continuous religious studies education has been fully institutionalized, combining the levels of secondary, technical and vocational, as well as higher and postgraduate education. However, the processes of modern globalization, the digitalization of information flows and the transformation of religious identities pose new scientific, theoretical and practical tasks for this system. The analysis shows that there are still a number of systemic dysfunctions that prevent the full realization of the internal potential of Russian religious studies science and education. The shortage of specialists, the conceptual obsolescence of educational and methodological content, the asymmetry of funding for empirical and applied research, as well as the remoteness of educational programs from the real pragmatic demands of the labor market indicate the need for comprehensive and rapid reforms in this area. At the same time, the issue of a clear distinction between the concepts of “religious scholar” and “priest” in the public consciousness, the elimination of marginal social demand by increasing the prestige of the profession, is also on the agenda.

Overcoming these structural and substantive crises requires the synergy of the state apparatus, educational institutions, the scientific community, the civil sector and international experts. Within the framework of this study, the proposed strategic directions – from the reconceptualization of Personnel potential to the introduction of digital didactics, increasing funding for scientific research on an evidence-based basis and establishing international academic partnership-are scientifically based mechanisms for raising the domestic School of religious studies to a qualitatively new level. Only by combining educational programs with practical (expert-analytical, conflictological) skills can we form a universal body of specialists who are competitive in

the labor market, able to quickly respond to modern challenges.

Ultimately, the modernization of the religious education system and the expansion of its scientific field in the Republic of Kazakhstan is a strategically important investment in the intellectual capital, cultural security and long-term internal stability of the state. The process of religiosity Education, organized competently, objectively and academically impartially, develops a critical thinking system of the individual, strengthens internal immunity to religious manipulation, and also serves to strengthen the foundations of an inclusive society that is resistant to modern shocks. The systematic and successful implementation of reforms in this direction will allow Kazakhstan Not only to ensure stability within itself, but also to show a benchmark model for managing secular religious education and interfaith harmony in the Central Asian region, thereby demonstrating its commitment to building a harmonious and peaceful future at the global level. It contributes not only to the spiritual development of individuals but also to the strengthening of a cohesive, tolerant, and resilient society. Ensuring the success of these efforts will allow Kazakhstan to set a regional example in the field of religious education and demonstrate its commitment to fostering a harmonious and inclusive future.

Author contribution

Aiman Beisembayeva: conceptualization and data processing, conducting the research process, project management, writing the original draft of the manuscript, and reviewing and editing the text.

Ainura Kurmanaliyeva: supervision, methodology, methodology development, investigation, formal analysis, validation of results, and reviewing & editing.

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