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RELIGIOSITY TRENDS AND PSYCHOLOGICAL EFFECTS OF RELIGIOUS COPING IN POST-SECULAR SOCIETY

The article systematically examines the role of religious coping in personal adaptation within post-secular society, based on a comprehensive theoretical analysis. The aim of the study is to analyze the processes of institutional transformation and semantic restructuring of religion in relation to the phenomenon of new religiosity and to identify their psychological consequences. The scientific novelty of the study lies in considering religious coping as a meaningful structure that ensures an individual's psychological adaptation in post-secular context, as well as in systematically identifying the psychological effects of its positive and negative forms. The research methodology is based on the integration of classical sociological and psychological theories, the use of contemporary empirical studies, and a comparative analysis of theoretical and empirical data. The comparative analysis demonstrates that the impact of religious coping depends on its content orientation: positive religious strategies enhance cognitive reappraisal and coping self-efficacy and are associated with a stable increase in resilience and subjective well-being, whereas negative religious interpretations are characterized by higher levels of psychological distress, anxiety, and internal conflict. The practical significance of the study lies in substantiating that religion in contemporary society functions not only as a social institution but also as a dynamic socio-psychological resource that structures an individual's system of meaning and ensures psychological stability and adaptation. The results of the study contribute to the development of new theoretical approaches at the intersection of philosophy of religion and psychology of religion by providing a deeper understanding of the mechanisms of personal adaptation through religious coping.

Keywords: Post-Secular Society, Religious Coping, Meaning System, Psychological Adaptation, Subjective Well-Being

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Постсекулярлы қоғамдағы діндарлық тенденциялары және діни копингтің психологиялық әсері

Мақалада постсекулярлық қоғам жағдайындағы діни копингтің тұлғалық бейімделудегі рөлі кешенді теориялық талдау негізінде жүйелі түрде қарастырылады. Зерттеудің мақсаты – діннің институционалдық трансформациясы мен мағыналық қайта құрылуы үдерістерін жаңа діндарлық феноменімен өзара байланыста саралап, оның психологиялық салдарын айқындау. Зерттеудің ғылыми жаңалығы діни копингті постсекулярлық қоғам жағдайында тұлғаның психологиялық бейімделуін қамтамасыз ететін мағыналық құрылым ретінде кешенді түрде қарастыруымен және оның позитивті және негативті формаларының психологиялық салдарын жүйелі түрде айқындауымен анықталады. Мақаланың әдіснамасын психологиялық және әлеуметтанулық теориялар интеграциясы, эмпирикалық әдістер, сондай-ақ теориялық және эмпирикалық деректерге жүргізілген салыстырмалы талдау әдістері құрайды. Мұндай талдаулар негізінде діни копингтің ықпалы оның мазмұндық бағытына тәуелді екенін дәлелдесе, ал негативті діни интерпретациялар психологиялық дистресс, мазасыздық және ішкі қақтығыс деңгейінің артуымен сипатталатыны дәлелденді. Жұмыстың тәжірибелік мәні діннің қазіргі қоғамда тек әлеуметтік институт емес, тұлғаның мағына жүйесін құрылымдайтын, психологиялық тұрақтылық пен бейімделуді қамтамасыз ететін динамикалық әлеуметтік-психологиялық ресурс ретінде негізделетінімен айқындалады. Қолжеткізілген зерттеу нәтижелері діни копингтің тұлғалық

терең түсіндіру арқылы дін философиясы мен дін психологиясы салаларының тоғысында жаңа теориялық пайымдауларды дамытуға үлес қосады.

Түйін сөздер: постсекулярлы қоғам, діни копинг, мағына жүйесі, психологиялық бейімделу, субъективті игілік

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Тенденции религиозности и психологические эффекты религиозного копинга в постсекулярном обществе

В статье на основе комплексного теоретического анализа исследуется значение религиозного копинга в процессах личностной адаптации в условиях постсекулярного общества. Цель исследования – проанализировать процессы институциональной трансформации и смысловой реконфигурации религии во взаимосвязи с феноменом новой религиозности и выявить их психологические последствия. Научная новизна исследования заключается в рассмотрении религиозного копинга как смысловой структуры, обеспечивающей психологическую адаптацию личности в постсекулярном контексте, а также в системном выявлении психологических эффектов его позитивных и негативных форм. Методология исследования основана на интеграции классических социологических и психологических теорий, использовании современных эмпирических исследований, а также сравнительном анализе теоретических и эмпирических данных. Сравнительный анализ теоретических и эмпирических данных показывает, что влияние религиозного копинга зависит от его содержательной направленности: позитивные религиозные стратегии усиливают когнитивную переоценку и копинг-эффективность, связаны с устойчивым повышением резильентности и субъективного благополучия, тогда как негативные религиозные интерпретации характеризуются ростом психологического дистресса, тревожности и внутреннего конфликта. Практическая значимость заключается в обосновании того, что религия в современном обществе выступает не только как социальный институт, но и как динамический социально-психологический ресурс, структурирующий систему смыслов личности и обеспечивающий психологическую устойчивость, и адаптацию. Результаты исследования способствуют развитию новых теоретических подходов на стыке философии религии и психологии религии за счёт более глубокого понимания механизмов личностной адаптации через религиозный копинг.

Ключевые слова: постсекулярное общество, религиозный копинг, система смыслов, психологическая адаптация, субъективное благополучие

Introduction

Present-day society is undergoing a rapid and internally complex phase of socio-cultural transformation. Globalization has intensified the interconnectedness of cultural spaces, expanding the diversity of value systems and reinforcing the plurality of meanings. Alongside this, the rise of individualization has foregrounded personal autonomy, leading to a relative decline in the regulatory influence of traditional institutions that once structured social life. Simultaneously, the fast advancement of digitalization and information technologies has radically changed the mechanisms by which belief is created, maintained, and transferred as well as the channels through which religious knowledge and practice are spread. The topic of existential security has become more pertinent in times of socioeconomic instability, geopolitical upheaval, and future uncertainty. This has increased the need to look for sources of

meaning that might maintain a person's inner stability. In this intricate setting, the phenomena of religiosity is being studied more and more as a possible tool for socio-psychological adaptation rather than just as a conventional belief system.

Religion occurs in the post-secular sphere as a modified source of meaning and symbolic resource rather than as a phenomena completely removed from public life. Later developments have shown processes of desecularization, with religion reemerging as an important institution of meaning within public discourse, despite theories of secularization predicting a reduction in the social importance of religion. However, this “return” is mostly achieved through unique, selective, and syncretic forms of belief rather than through conventional institutional frameworks. In academic literature, this phenomenon is referred to as “new religiosity.” New religiosity is based more on individual experience, subjective belief, and spiritual quest than it is

on institutional limiting factors. It involves semantic syncretism, the blending of diverse religious and cultural elements, and also encompasses quasi-religious and pseudo-religious phenomena. In this context, religion appears not merely as a set of dogmatic norms, but as a phenomenon that shapes an individual's own structure of meaning and provides an internal system for interpreting life experience. Thus, religiosity becomes a meaning-oriented framework formed within the individual's inner world, guiding their interaction with social reality.

On this theoretical basis, the research problem is formulated as follows: through what mechanisms does new religiosity influence an individual's psychological adaptation? In conditions of social instability and existential uncertainty, how does it shape strategies for coping with stress and crisis? These questions call for an analysis of religiosity not merely as a cultural or social phenomenon, but as an integral component of the individual's adaptive system.

Psychological adaptation refers to an individual's capacity to maintain inner stability in situations of stress, uncertainty, and crisis. This phenomenon is closely related to the concepts of resilience, subjective well-being, and emotional balance. Under conditions of ongoing change, individuals face the weakening of external supports and are compelled to rely more on internal resources. One such resource may be religiosity. Through its role in meaning-making, religion influences cognitive reappraisal: interpreting difficulties as tests, fate, or opportunities for spiritual growth facilitates emotional regulation and promotes more adaptive forms of acceptance. Belief in God strengthens a sense of existential security and helps preserve inner stability in situations where control is limited.

In this process, religious coping takes on particular importance. It refers to the use of resources connected with the sacred to make sense of stress and crisis. Its positive forms include faith, prayer, hope, patience, and interpreting difficulties as a spiritual test; its negative forms may appear as spiritual doubt, viewing suffering as punishment, or inner spiritual conflict. Theoretically, this relationship can be described through the sequence "new religiosity → meaning system → religious coping → psychological adaptation": the structure of belief shapes an individual's orientation toward meaning, which in turn influences coping strategies in situations of stress. At the same time, the impact of new religiosity is not one-dimensional. It can strengthen inner stability, hope, and existential meaning, thereby enhancing resilience. However, if the system of be-

lief is fragmented or remains superficial, it may lead to cognitive dissonance and spiritual instability. In such cases, negative forms of religious coping may intensify, contributing to increased psychological distress. Therefore, the influence of new religiosity at the personal level depends on the depth, coherence, and internal integration of the belief system.

Thus, in the context of contemporary socio-cultural transformations, new religiosity may occupy an important place in the system of an individual's psychological adaptation. It functions as a source of meaning orientation, a coping strategy, and a basis of existential security; however, its psychological effects vary depending on the qualitative characteristics of the individual's belief system.

Justification of the choice of articles and goals and objectives

The current period is characterized by complex and multi-layered socio-cultural change. Globalization, digitalization, and individualization have transformed not only the structure of society but also the ways in which individuals orient themselves in terms of meaning. While the regulatory role of traditional religious institutions has to some extent declined, the meaning-related function of religion has not been lost. Rather, belief structures are being reconfigured within the individual's inner world, taking on new forms and serving as a source of meaning at the level of personal experience. To describe this process, the term "new religiosity" is used in the academic literature. Individualized and selected forms of belief that emerge outside of institutional structures are what characterize this phenomena. New religiosity shapes personal spiritual constructs and offers a distinct way of interpreting social reality. In this context, religion appears not merely as a dogmatic system, but as a dynamic mechanism of identification and meaning-making.

In conditions of social instability, uncertainty about the future, and existential tension, the issue of psychological adaptation comes to the forefront. Identifying the resources that support inner stability in situations of stress and crisis has become an important task of research. In this regard, religiosity needs to be considered not only as a cultural or social phenomenon, but also as a potential factor of psychological adaptation.

However, current research has not yet provided a systematic analysis of the mechanisms through which new religiosity influences psychological adaptation. In particular, the mediating role of re-

ligious coping between meaning structures and adaptation remains insufficiently conceptualized. For this reason, the choice of the research topic is determined by the need to interpret the transformational trends of religiosity in contemporary society from a psychological perspective and to provide a theoretical grounding for the place of religious coping within individual adaptation strategies.

The aim of the study is to identify the mechanisms through which new religiosity influences an individual's psychological adaptation in the context of post-secular society, based on an analysis of contemporary trends in religiosity, and to provide a theoretical justification of the adaptive function of religious coping. The study addresses several interrelated tasks. It examines the transformational trends of religiosity in contemporary society from a theoretical perspective and clarifies the content, structural features, and main characteristics of the concept of "new religiosity." It also analyzes the meaning-making and identificational functions of religion within post-secular context. In addition, the research explores the theoretical foundations of psychological adaptation and determines its relationship with resilience and subjective well-being. Particular attention is given to systematizing the mechanisms of religious coping and to a comparative analysis of its positive and negative forms. On this basis, the study proposes a conceptual model structured around the sequence "new religiosity → meaning system → religious coping → psychological adaptation".

Scientific research methodology

The methodological framework of the study is developed at the intersection of post-secular theory, the psychology of religion, and the concept of religious coping. The research is based on an approach that treats religiosity not as a confessional attribute, but as a socio-psychological phenomenon. This perspective corresponds to the dominant orientation of contemporary studies indexed in the Scopus database, where religiosity is examined in relation to psychological adaptation, meaning-making, and the regulation of stress. A content analysis of publications within the Scopus field reveals several stable research directions.

First, the empirical relationship between religiosity and subjective well-being has been widely examined. Quantitative models, including structural equation modeling (SEM) and regression analysis, demonstrate significant associations between religi-

osity and indicators such as life satisfaction, mental health, and resilience.

Second, religious coping is often considered as a mediator between religiosity and psychological adaptation. Many models show that the influence of religion is not direct, but operates through processes of cognitive reappraisal and interpretive meaning-making.

Third, the differentiation between positive and negative forms of religious coping has become an established line of research: positive forms tend to enhance adaptation, whereas negative forms may increase psychological distress.

Finally, particular attention is given to the role of religion in contexts of war, migration, and trauma, as well as to the regulatory functions of concepts such as *sabr*, *tawakkul*, and *shukr* within the Islamic context. However, these studies are largely empirical in nature, and a conceptual model that integrates the semantic transformation of "new religiosity" with the mediating role of religious coping remains insufficiently systematized. This gap in the literature determines the methodological orientation of the present study.

The research employs a systematic review of the literature, a comparative-analytical method, conceptual modeling, and an interpretive approach. As a result, an integrative model based on the sequence "new religiosity → meaning system → religious coping → psychological adaptation" is proposed. This model is intended to provide a theoretical synthesis of findings from international empirical studies.

Results and discussion

The understanding of religiosity in contemporary scholarship. In current social sciences, religiosity is treated as a broad phenomenon that cannot be reduced to a system of beliefs or the level of ritual practice. It is closely connected with the individual's capacity for meaning-making, existential orientation, and ways of interpreting social reality. From this perspective, religion is not a marginal element of personal life; rather, it functions as a resource that shapes the structure of worldview and determines the logic by which life events are evaluated. The role of religion in social integration and in the formation of collective consciousness has been systematically examined in classical sociology, while later studies have shown its transformation under conditions of modernization (Berger, 1999). This initial premise leads to an important conclusion: in analyzing reli-

gion, it is not sufficient to rely solely on institutional indicators, since religion also operates at the internal level of the individual, in processes such as interpreting events, assigning meaning, and forming life orientation (Durkheim, 1912).

The limits of the secularization thesis and the re-emergence of religion. Although secularization theories, widely распространённые in the era of modernization, predicted a decline in the social influence of religion, later research has shown that this claim is not universal. In the contemporary world, religion has not only remained an active component of public and political discourse, but in some regions has even gained renewed strength in new forms. This can be understood not as the “disappearance” of religion, but as its manifestation in new forms through adaptation to changing historical and social conditions (Berger, 1999). Thus, the issue is not a binary question of whether religion exists or not, but an analytical question of the forms it takes and the functions through which it exerts its influence (Casanova, 1994).

The post-Soviet context and revival in Kazakhstan. Processes in the post-Soviet space further refine classical assumptions about secularization. Although religion was institutionally restricted under state atheistic policy, structures of belief persisted in latent form within cultural memory and everyday traditions. During the period of independence, these latent forms became more explicit, and a process of religious revival was observed. Studies in Kazakhstan show that religion has begun to occupy an important place in the structure of public consciousness and has developed in connection with national renewal (Shaukenova et al., 2014). However, it is insufficient to explain this period solely in terms of “quantitative growth,” since the internal content of religious revival does not always correspond to statistical increases.

The relationship between quantitative growth and qualitative transformation. Empirical observations show that an increase in confessional identification does not always correspond to the depth of actual religious practice. This discrepancy indicates a qualitative shift in religiosity: on the one hand, individuals may identify themselves as “Muslim” or “religious”; on the other, religious practice is realized at different levels and in diverse forms in everyday life. At this point, the thesis of the relative weakening of institutional control and the individualization of belief provides an important explanation: religion shifts into the individual’s inner space of meaning and takes on a form based on

personal interpretation (Luckmann, 1967). As a result, religious transformation in Kazakhstan proceeds simultaneously in two directions: on the one hand, religious identification becomes stronger and religion acquires public significance; on the other hand, institutional forms of belief weaken, while individualized and meaning-oriented forms of religiosity become more widespread (Shaukenova et al., 2014, Berger, 2014). This dual movement shows that understanding the contemporary role of religion requires considering both quantitative dynamics and qualitative change together (Berger, 2014).

Institutionalization, legal regulation, and symbolic influence. In classical theory, religion was understood as an institutional expression of collective consciousness and as a mechanism of social integration (Durkheim, 1912). Developing this line of reasoning, Max Weber showed that religious charisma over time becomes transformed into an organizational structure, that is, through a process of “routinization” it turns into a stable institution (Weber, 1922). Thus, religion functions not only as a structure that reinforces social order, but also as a mechanism that legitimizes certain norms.

However, in contemporary society the institutional function of religion is realized through its interaction with the state. In a pluralistic environment, where different worldviews coexist, religion is compelled to reaffirm its legitimacy within the public sphere (Berger, 2014). The reflexive character of belief also indicates not the disappearance of institutional forms, but their adaptation (Taylor, 2007). Post-secular analyses emphasize that the relationship between the state and religion is not one of strict opposition, but more often takes the form of regulated interaction (Beckford, 2019).

In the case of Kazakhstan, this interaction is defined through legal regulation: the 2011 Law “On Religious Activity and Religious Associations” established mechanisms for the registration and oversight of religious organizations, and studies relate this to the logic of social stability and security (Omelicheva, 2011). At the same time, regional research highlights the symbolic role of religion in reinforcing national identity and social order (Peyrouse, 2010). In this context, the reinterpretation of religion can also be explained through its function as *symbolic capital*: acting as a resource of social prestige and legitimacy, it contributes to the formation of a shared space of public trust (Bourdieu, 1991). Thus, religion operates not only at the legal and organizational levels, but also at the symbolic

level, becoming a resource that sustains social order and identity (Beckford, 2019; Bourdieu, 1991).

The coexistence of institutional religion and individualized practice. Contemporary social theory shows that it is insufficient to explain changes in religion solely in terms of “decline.” Peter Berger notes that in modern society there is no single dominant system of belief; rather, different religious and secular worldviews coexist. In such a context, religion does not disappear, but loses its monopolistic status (Berger, 2014). Charles Taylor likewise argues that in the secular age belief is no longer an obligatory norm, but becomes a matter of personal choice (Taylor, 2007). This logic also applies to Kazakhstan: although official Islamic institutions remain in place, recent studies point to the growing importance of individual religious experience (Zhandossova et al., 2025). The main conclusion is that in contemporary society religion exists simultaneously as an institutional structure and as personal system of meaning; therefore, explaining it through a single dimension is theoretically limited.

In general, the theoretical and empirical analyses indicate that in modern and postmodern society religion is not a “declining phenomenon,” but rather an institution and a form of practice that has been reconfigured and has acquired new meanings at legal, social, and symbolic levels (Berger, 1999; Casanova, 1994). Since it is insufficient to treat secularization as a one-sided scheme of “religion declining,” the focus of research needs to shift from the idea of religion being displaced from society to the ways in which it is reorganized (Berger, 2014; Taylor, 2007). This shift calls for examining religion not only as an institution, but as a framework of meaning that takes shape in everyday experience (Ammerman, 2020). As belief is no longer an obligatory norm and moves into the sphere of personal choice and inner responsibility, religion is expressed mainly through its role in interpreting events, assigning meaning, and providing orientation (Berger, 1967; Taylor, 2007). These functions become especially visible in situations of crisis, stress, and uncertainty. For this reason, it is necessary to introduce a mechanism that makes the everyday effects of religion more concrete – religious coping, which shows how belief works not as an abstract theory, but as a form of psychological regulation (Pargament, 1997).

In the contemporary social space, religion can no longer be explained solely within the framework of a confessional institution or a dogmatic system. It appears in the individual’s everyday life as a structure of meaning that guides decision-making, the

regulation of values, the interpretation of difficulties, and even patterns of behavior in digital environments (Ammerman, 2020). Globalization and digitalization have expanded the horizon of worldviews, creating a plural space of spiritual experience that is not confined to a single tradition. As a result, religion is increasingly perceived not only as a means of social control, but also as a symbolic resource that constructs life meaning and provides inner support in situations of uncertainty and crisis (Ammerman, 2020). Within this plural environment, instead of a single dominant sacred order, multiple interpretive frameworks operate simultaneously. Under such conditions, the mode of religious experience also changes: belief is no longer an externally imposed norm, but becomes an orientation grounded in personal choice and individual responsibility (Berger, 1967). Consequently, religious commitment depends less on external pressure and more on inner reflection, on how individuals answer fundamental questions such as “what do I believe in?” and “what do I rely on?” (Berger, 1967).

A defining feature of the secular age is that religion no longer operates in a “single truth” mode, but exists in the public sphere as one of several cultural alternatives. This does not mean that religion has disappeared; rather, it indicates that the conditions under which it is realized have changed. Individuals no longer accept religious commitment as a ready-made, unified system; instead, they reconfigure it in relation to their own experience, family life, professional environment, and social ties. In this context, the stability of belief depends on how well it aligns with the individual’s personal trajectory, which in turn intensifies reflexivity (Taylor, 2007).

A key substantive feature of these changes is the prominence of selective religiosity and the combination of diverse elements of belief. Rather than accepting a traditional system in its entirety, individuals tend to adopt those components that are meaningful to them, moral principles, prayer or dhikr, practices of spiritual calm, and a sense of belonging to a community, integrating them into the language of everyday life. This situation provides grounds for understanding religion not only as an institutional structure, but also as a space for the production of cultural and civic meaning (Casanova, 1994). Therefore, what comes to the fore here is not so much a logic of “mixing,” but rather a logic of preserving and adapting meaning within a new context.

A central premise of international research in this area is that religion should not be confined to

the “space of worship,” but examined in terms of how it operates in everyday life. The focus shifts to how religious experience “works” at home, at work, in digital communication, and in social interaction (Ammerman, 2020). At the same time, studies point to the growing importance of forms of religiosity grounded in personal experience rather than institutional order (Woodhead, 2017). In secular societies, the spread of “spirituality,” self-development practices, and quasi-religious forms alongside traditional religion is likewise explained by this plural environment and the expansion of individual choice (Stolz et al., 2016). At the core of these observations lies a single point: even practices outside formal institutions can perform functions of sacralization, meaning-making, and the consolidation of personal identity (Ammerman, 2020).

In the Kazakhstani context, this transformation of meaning is intertwined with post-Soviet historical specifics. Although religion has re-entered the public sphere, its forms of reception are not uniform: on the one hand, it appears as part of national identity and cultural code; on the other, it becomes a resource for individual meaning-making. Among young people, the strengthening of religious identification is often connected with the demands of everyday life: moral orientation, a sense of belonging, inner stability, and confidence in the future (Kaidarova, 2019). In addition, the spread of Islamic content in the digital space: online lectures, short sermon formats, religious blogging, and selective practices, has reinforced a form of religion that “lives through media,” adapting its content and style to the contemporary communication environment.

At this point, the logic of the study naturally shifts to the psychological level: if religion has become an active resource in meaning-making and everyday orientation, then it should also be reflected in how individuals respond to stress, crisis, and uncertainty. It is here that the concept of religious coping becomes necessary. In contemporary psychology, religious coping is described as the ways in which individuals draw on spiritual resources in situations of distress, crisis, or life difficulty; it is not limited to acts of worship or prayer, but involves how a person interprets hardship, assigns meaning to it, and thereby maintains emotional balance. The focus, therefore, is not on the ritual itself, but on the mechanism of meaning-making through a person’s relation to the sacred (Pargament, 1997).

Religious coping is not a uniform phenomenon; its positive and negative strategies are distinguished. Positive religious coping includes reliance on faith,

seeking spiritual support, and interpreting difficulties as a “test”; such strategies are described as positively related to psychological adaptation. Negative religious coping, by contrast, is expressed through forms such as feeling punished, experiencing spiritual conflict, or perceiving abandonment, and may increase levels of anxiety and psychological distress. Thus, the impact of religious coping on adaptation depends not on its mere presence, but on its content orientation (Pargament, 1997).

Meta-analytic studies clarify this distinction: positive religious strategies are associated with higher levels of subjective well-being, whereas negative forms are linked to psychological difficulties (Ano & Vasconcelles, 2005). These findings point to the decisive role of religious coping in the process of meaning-making. More specifically, the impact of religious experience on psychological well-being is often indirect, operating through cognitive reappraisal and self-efficacy (Dolcos et al., 2021). Interpreting hardship not as a random blow but as a situation with spiritual significance alters emotional responses, and this shift can strengthen an individual’s resilience.

Above mentioned studies note that positive religious coping may function as a compensatory resource among individuals with lower levels of hope. Personality traits also play a role: for example, extraversion and agreeableness have been linked to the use of positive religious strategies (Aminnuddin et al., 2024). Research on Muslim students confirms a positive relationship between religious coping and subjective well-being (Rahimi et al., 2021), although in certain contexts associations with higher levels of anxiety have also been observed (Fekih-Romdhane & Cheour, 2021). These findings point to a consistent conclusion: the outcomes of religious coping depend on the socio-cultural context, the content of interpretation, and the structure of belief practices (Rahimi et al., 2021; Fekih-Romdhane & Cheour, 2021). At the same time, as a general trend, a positive relationship between religiosity and subjective well-being has been reported among Muslim populations. For this reason, religious coping can be described as a multi-level mechanism of personal adaptation: it supports emotional stability through the reinterpretation of stressors, strengthens resilience through cognitive reappraisal, and contributes to subjective well-being. Therefore, it is theoretically justified to consider religious coping not as a static indicator of religiosity, but as a dynamic mechanism of meaning-making and psychological regulation (Pargament, 1997).

Conclusion

This study examines the transformation of religiosity in post-secular context through a theoretical analysis. It argues that religion cannot be reduced to an institution losing influence under secularization. Under conditions of globalization, digitalization, and individualization, religion changes its social forms and takes on a renewed role as a source of meaning and identification. Its position in the social structure may have shifted, but its personal and symbolic significance remains and, in some respects, has become more visible. It also clarifies the content of the concept of “new religiosity” and identifies its main features. It is treated as a form of religiosity that is not fully determined by institutional frameworks, but is based on individual experience, reflection, and selective practice. Its defining traits include syncretism, subjective meaning-making, and flexibility of identification. In addition, the analysis considers the role of religion in shaping meaning and identity in post-secular setting. Religion is approached not only as a mechanism of social integration, but as a framework through which individuals interpret experience, orient their values, and maintain a sense of stability. This makes it possible to consider religion at the intersection of institutional structures and personal worldview. The theoretical content of psychological adaptation is clarified, its connection with resilience and subjective well-being is outlined, and it is understood as an individual’s ability to maintain inner balance under conditions of stress and uncertainty, with particular attention to the influence of religiosity on psychological regulation.

The mechanisms of religious coping are systematized, and their positive and negative forms are examined comparatively. Positive religious coping is shown to contribute to resilience through meaning-making, cognitive reappraisal, and the support of hope, whereas its negative forms may be associated with psychological distress. These results suggest that personal adaption outcomes are significantly influenced by the content orientation of religious coping. One of the study’s main findings is the pro-

posal of a conceptual model based on the order “new religiosity → meaning system → religious coping → psychological adaptation.” This paradigm enables one to comprehend the impact of religion on an individual’s life as a multifaceted process that is indirectly realized through coping strategies and meaning-making. The theoretical synthesis also substantiates the mediating and potentially moderating role of religiosity in psychological adaptation.

Thus, the study achieves its stated objectives by outlining the transformational tendencies of religiosity in contemporary society, clarifying the content and structure of “new religiosity,” analyzing the meaning-making and identificational functions of religion in post-secular context, specifying the theoretical content of psychological adaptation and its relationship with resilience and subjective well-being, systematizing the structure and forms of religious coping, and substantiating the proposed conceptual model; in this regard, the scientific novelty of the research lies in approaching religiosity not only as a social institution but as an integral element of the individual’s system of meaning-making and mechanisms of psychological adaptation, while the proposed model provides a theoretical basis for a comprehensive understanding of the psychological influence of religion and points to its empirical verification as a key task for further research.

Author contribution

Akhmetova, A.: developed the research concept, defined the problem, conducted the literature review, wrote the manuscript, and finalized the paper.

Ongar, E.: contributed to the discussion of the theoretical arguments, provided консултации on specific scholarly issues, and participated in editing the manuscript.

Rakhimova, G.: took part in the analysis of the research results, assisted in preparing individual sections of the text, and carried out scientific editing.

Çalışkan, İsmail: provided academic guidance, reviewed the content of the article, and participated in the overall review of the manuscript prior to submission.

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2026 жылы 21 ақпанда тіркелді.
2026 жылы 20 маусымда қабылданды.