

DESIGNING A CULTURE-CREATIVE PARADIGM OF ISLAMIC EDUCATION IN THE DEVELOPMENT OF PERSONAL EDUCATIONAL POTENTIAL IN THE REPUBLIC OF KAZAKHSTAN

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Abstract. The issue of spiritual and cultural educational components research in the Republic of Kazakhstan is predetermined by the growth trends of Islamic ethnic instruments, which occupy a special place in the religious development of the individual as a subject of moral and educational phenomena. The research aims to analyze the features of spiritual and moral models of Islamic education, considering the educational function of learning and the secular society of Kazakhstan. To complete the aims, the following methods were used: descriptive, modeling, survey, and comparative. The results determined that religious education not only played a role in the formation of religious and national identity in the historical process of Kazakhstan but also became the center of reform in the process of secularization because of its long history and important position. The educational situation in the religious context is constantly changing, given its decline in a secularized society. However, the religious status in the public life of the people is still gradually increasing, given the tendency of competition between Islamic models of education. In this regard, a survey of pupils and students of Islamic institutions in Kazakhstan was conducted, which allowed us to identify the features of the educational and moral components, which are represented in a different number of Islamic models of personality.

Keywords: secular society, models of Islamic education, Islamic philosophy, moral qualities, spiritual and cultural character.

Introduction

The social development of Kazakhstan in recent decades has caused the current society to be characterized by the presence of a rich and diverse mul-

ticultural component, the diversification of which is a feature and cardinal feature in the understanding of national identity. This diversity manifests itself and has consequences in an infinity of educational dimensions, constituting a complex and multifaceted reality that today presents many possibilities for various studies in the field of religion [1]. In some communities and cultures, it is a religion that governs the destiny of individuals, peoples, and nations. Since primitive times, humans have felt the need to create a space of religious character, in which many rituals condition the development of educational potential. Religion has been and remains an important part of humanity because it acts as a response to the uncertainty that people face in their daily lives and seeks in the religious world an encounter with that truth that is elusive and mysterious. Thus, a human tries to find in this space the reason for his being and his permanence in the world that he constructs with the help of created images. F. Lakhmar [2] and N. Memon et al. [3] in their works consider the issues of the cultural and social environment in the context of the Islamic educational context. However, the authors have little studied aspects of Islamic education in the development of personal educational potential in the Republic of Kazakhstan.

Religion seeks to strengthen human faith and spirituality and is a life meaning for many people who see it as one of the most important educational alternatives. Every society, culture, and religion have its vision of what a person is. Islam and the monotheistic religions affirm that people have God as the axis of their life project in their daily lives, and everything revolves around Him, making religion and spirituality a phenomenon of existence, thereby strengthening culture and society. The Islamic religion has united culture and civilization with a vast spiritual, ethical, moral, religious, scientific, political, and artistic heritage [4]. Education in the context of the Islamic faith allows the internal and spiritual jurisdiction of individuals to be channeled where their ethical and moral systems are quickly and easily translated into a legal system that permeates their civic, political, social, economic, educational, and family actions. Never, as today, has religion been called upon to search its roots for teachings that lead to a constructive dialogue between diverse people, to tolerance and respect for diversity, which guarantees survival in a “global environment”. K. Rouzi et al. [5] and S. Susilawati et al. [6] in their studies explore the phenomena of moral learning and education in the context of Islamic educational institutions. However, the researchers have not considered the peculiarities of the cultural and creative nature of Islamic education in the Republic of Kazakhstan.

The culture-building approach of Islamic education now focuses on the individual who is free, responsible for their daily actions, and critical of the injustices the world faces. This philosophy is a stimulus for a culture of peace as it promotes values, attitudes, and behaviors that respect diversity and encourage the practice of nonviolence. Education is the primary tool for a culture of peace and the peaceful resolution of conflicts, and its contribution is crucial if new and future citizens of the world are to become masters of themselves, capable of promoting a culture of peace [7]. Finally, the system of technology of the culture-making paradigm of Is-

Islamic education tries to legitimize the social order based on the material, social and political division of the sexes, revealing the asymmetrical place assigned to women and men. Thus, researchers S.J. Thoma et al.[8] and S. Clement and R. Bollinger [9] in their works consider the prospects of cultural educational mechanisms in the field of human development. However, the authors have not studied the tools of designing the technology of the culture-creative paradigm of Islamic education in the development of the educational potential of the individual.

The research aims to consider the varieties of culture-creative models of personal education in Islam, which are used in the Republic of Kazakhstan for educational purposes.

Materials and Methods

To achieve the research objectives the following methods were applied: descriptive, modeling, survey, and comparative. The descriptive method at the stage of consideration of cultural and spiritual values of personality in Islamic education allowed us to determine the main directions of development of cultural and educational processes in the context of Islamic institutions represented in the Republic of Kazakhstan. It helped to form the basic thoughts and moral principles of a person in the spiritual world of Islam, considering educational activities. Its elements conditioned the selection of the main mechanisms of development of cultural and creative aspects, considering the modern secular society and the philosophy of Islamic cognition in the context of learning.

The method of modeling at the stage of studying the properties and characteristics that condition the educational potential of the individual in Kazakh institutions helped to identify the main philosophical currents of the cultural and creative paradigm, which characterize learning within the framework of certain moral and spiritual qualities. It allowed identifying the main models of the spiritual and cultural paradigm of Islamic education in the development of the educational potential of the individual in the Republic of Kazakhstan, such as: “kalam”, “adab”, “Sufism”, “falsafa”. Its elements conditioned the consideration of human cognition and realization through the prism of the concept of “insan al-kamil” as a model of a perfect man. Modeling has helped to form a vision of Islamic philosophical systems that are projected in educational institutions, as well as to determine the basic provisions and relations between culture-making and educational potentials among the religious provisions of Islamic identity under consideration.

The method of interviewing at the stage of collecting information allowed for highlighting the main philosophical and educational practices of Islam, which function in the religious institutions of Kazakhstan. Thus, in January 2023 a survey of 106 pupils and students of madrasahs, as well as Islamic institutions of higher education, such as madrasah “Abu Hanifa”, madrasah “Sauran Islam Madeniyet Ortalyghy”, Egyptian University of Islamic Culture “Nur- Mubarak” was conducted in the city

of Almaty. This method was conducted in two stages, which included first creating subcategories of structured questionnaires, which included the educational and moral components of the educational Islamic personality models, and then collecting information through the classification of the raw data. It allowed the categorization of the philosophical models of education while highlighting their main features in the educational process, considering the different opinions of the respondents.

The comparative method at the stage of forming judgments about teaching models allowed the determination of the main features of philosophical currents functioning within the spiritual and cultural character of secular society. It helped to arrange the hypotheses concerning the educational factors that conditioned the realization of the concept of “*insan al-kamil*” as a model of a perfect man. Its elements allowed to highlight the main trends of international Islamic influence in the form of pan-Islamism and pan-Turkism, represented by Iran and Turkey, which function in the Republic of Kazakhstan. This method helped to analyze the influence of the cultural and moral characteristics of the Islamic faith on the religion of Central Asia as a whole, considering the properties of contemporary secular society. It allowed highlighting the contribution of Islamism to the identity and formation of the Kazakh individual in the context of the educational potential of the citizens.

Designing a Culture-Creative Paradigm of Islamic Education

Considering the diversity of cultural and educational aspects of Islamic knowledge in the Republic of Kazakhstan, we can determine that Muslims have two main ways of acquiring knowledge. One way is to receive the revelation of truth, passed down from generation to generation, which is called “*traditional science*”. Another basis of the Islamic education system is the concept of the classification of Islamic science. All science is included in a definitive and unified system of categories of knowledge to reconcile reason and revelation, science and religion. There are two types of cognition within “*traditional science*” [10]. The first type consists of the division of science into philosophical and non-philosophical. Philosophy includes theoretical and non-theoretical, and the nonphilosophical part includes religious and nonreligious [11]. The second category divides science into early and late, where the early category includes applied philosophy, theoretical philosophy, and mathematics, and the later class consists of such subjects as Islamic jurisprudence, Sufism, literature, and history. The Islamic system of culture-creative paradigm in the development of the educational potential of the individual is based on the mosque, which acts as the main vehicle of the educational process in the Republic of Kazakhstan, feeding it with multilevel educational institutions. Since its foundation, it has been the religious, social, and educational center of any Muslim community.

The development of philosophical and educational practices of Islam focused

on the spiritual and cultural aspects of the individual, has led to a redefinition of the functioning of the educational system in Kazakhstan and the construction of a paradigm based on the dissemination of ideological knowledge. In this rupture, cultural education is born as a condition for changing the order of traditional religious models of learning represented in Muslim elementary schools –“mekteb”, second-level educational institutions –“madrasah”, and higher institutions –“Islamic university”, which are represented in the Republic of Kazakhstan. The inclusion of cultural creativity as a differentiated contribution to the educational function makes them the embodiment of structural educational Islamic change. The paradigm of cultural and creative communication with personality in the Islamic aspect pays attention to the construction of educational cognition utilizing spiritual symbols that open the door to thinking and education in real life [12]. Accordingly, to project the possibilities of the cultural and creative component of Islamic education in the development of the educational potential of the personality in the Republic of Kazakhstan, 106 pupils and students of madrassas were surveyed, through which the main philosophical currents that are integrated into the learning process of the concept of “insan al-kamil” as a model of a perfect man were identified: “kalam”, “adab”, “sufism”, “falsafa”. With the help of the survey, it was determined that the greatest educational and moral functions of the individual in the Islamic education of Kazakhstan, according to the respondents, are performed by the “adab” model, and the least – by “kalam” (Figure 1).

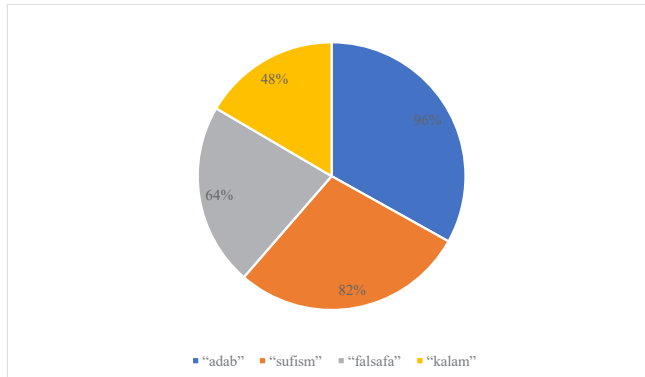


Fig. 1– Educational and moral components of Islamic models of personality in the % ratio based on the survey

Source: completed by the author.

They deny, among other things, creation, divine providence, the immortality of the individual soul, and its freedom. “Kalam” can be seen as “the first Muslim theology”, which gives rise to an interpretation of the Qur’an of a fideistic and mystical nature, in which a deterministic vision stands out. There is a misconcep-

tion of Islamic philosophy that is nothing more than a translation of Greek philosophy into Arabic [13]. In truth, the fact that it is called “Islamic philosophy” is due not only to the fact that it has absorbed elements of Islamic knowledge but also to the presence of substantial contributions of its own. Apparently, due to a certain ambiguity of norms and rules, the survey identified this model as the least educational form, where respondents saw only 48 percent of the moral context in it.

“Adab” in projecting the spiritual and cultural aspect of personality through the development of educational potential in the Republic of Kazakhstan is used in its original and broader definition, acting as a humanistic tool based on Shariah law. It is important to consider that Islam is based on Islamic law, which is essentially based on the two main sources of the Quran and Sunnah. The current under consideration believes that education is a necessary means to gradually rid people of ignorance under the guidance of Allah, as well as an important way to develop outstanding Muslim talents and inherit a superior Islamic culture. In addition to emphasizing the religious element, adab attaches great importance to the study of social and scientific knowledge. Its learning mechanisms focus on the development of science and philosophy and the promotion of the arts as major pillars of its politics and legitimacy as just and perfect sovereigns. It provides a civilized education that pursues human excellence, humanism, and secular learning of ethical, social, and intellectual content to build a mind and character based on the classical ideal of philanthropy. Ninety-two percent of respondents emphasized that by studying this course, institutions apply semiotics to specific branches of spiritual and creative knowledge that deeply analyze the cultural particularities and moral connotations of personal education.

As for “sufism”, this model of educational education can be defined as the inner, spiritual dimension of Islam. It is based on the interiorization of the master’s attitude toward the student, which is fundamental and seeks to constantly maintain harmony between the exoteric and esoteric aspects of the Islamic message. In this way, “sufism” sheds light on the tenets and rites of Islam from within, giving them meaning. Following the survey, it was determined that out of 106 pupils and students surveyed, 76 people were particularly interested in this model of personality formation, which in percentage equivalent means more than 70% of the total number of respondents. This confirms that in the Muslim educational society of Kazakhstan young intellectuals, pupils and students have a great interest in the national culture and history, filled with Islamic thoughts, where there is a symbiotic phenomenon of “Sufism” between national consciousness and religious spirit. It was also determined that, in addition to Muslim elementary schools, secondary schools, and higher Islamic institutions, Islamic scholarship, through the prism of this model, is also disseminated through institutions such as Sufi temples, which became a particularly important formal center of learning in Kazakhstan after the Mongol invasion.

The educational model of “falsafa” in projecting the technology of culture-creative paradigm of Islamic education unfolds in a complex system of philosophical

sciences aimed at understanding the basics of being as true; the first principle of being as such; theology and knowledge of the first principles of sensual substance; ethics and knowledge of the first principles of human action. The noetic ontocosmology of the model includes a hierarchy of realities whose ranks are determined concerning reason. Through the elements of thought, the human soul objectifies bodily things and brings them into conformity with necessity. Thus, knowledge of the world commands knowledge of man's predestination, and, conversely, awareness of the predestination of the world passes through awareness of man's predestination [14]. Thus, the reality of natural things correlates with the reality of the human mind, which, in understanding the order of the world, must understand itself while developing its educational potential. From this state of affairs, with the help of the survey, it was emphasized that 79% of the respondents surveyed believe that man, according to this philosophical educational model, must actualize his intellectual power for the world to reach its completion, being made sense of by individuals.

It is worth it as there are currently two main trends of international Islamic influence in Central Asia: one is Pan-Islamism and the other is Pan-Turkism. The first is represented by Iran, and the second by Turkey. These two trends have different international basis. Iran advocates pan-Islamism and hopes to revive Islamic fundamentalism and establish political and religious regimes in Central Asian countries [15]. Turkey, on the other hand, promotes pan-Turkism, hoping that Central Asian states will follow this model and establish secular regimes that separate church and state to promote cooperation between Turkic-speaking peoples. Pan-Islamism is called religious nationalism, while pan-Turkism is called ethnic nationalism [16]. Among the five countries of Central Asia, Tajikistan belongs to the Iranian language family. On February 19, 1992, Iran announced the creation of the "Persian Language Association", headquartered in Tehran, which includes representatives of Iran, Tajikistan, and Afghanistan [17]. The other four countries, Kazakhstan, Uzbekistan, Kyrgyzstan, and Turkmenistan belong to the Turkic language family and are the objects of Islamic Turkism. This is how Islam in modern Kazakhstan responds to the challenges of modernity, which affects social, spiritual, and cultural processes, where the realization of the harmonious coexistence of the believer and secular society takes place.

In Kazakhstan, Islam has moved beyond mere personal belief and is rapidly becoming a political orientation [18, p.370]. Its composition is relatively complex, it attempts to restore the Islamic way of life in the Middle Ages, and it is negative about the wearing of European clothing and the emancipation of women of the main ethnic group. Sunni believers have always been bound by secular power, for centuries the spiritual leader of the Sunni was also the ruler of the Ottoman Empire [19]. Their clergy, although they play an important role in religious life, do not have the influence and power that the Iranian or Lebanese clergy have. However, it cannot be ignored that Islamic fundamentalism continues to grow in the region and influence the educational and upbringing components, transmitting new paradigms

of personal cultural formation. A manifestation of the Islamic revival in Central Asia is the sharp increase in the number of Islamic religious sites (mosques, seminaries), as well as educational institutions that offer various models of education for the upbringing and formation of personality. All these trends make it possible to prevent religious mechanisms from supplanting this spiritual wealth of the state.

Islam is the most important factor in the formation of the cultural identity of Kazakhstan, and this religion has a greater influence on the Central Asian masses, given its growing interest among young people, as the results of the survey emphasize. Along with the development of cultural and educational mechanisms of Islamic education in Kazakhstan, the modern features of secular societies, in one way or another, influence the interpretation and status of educational paradigms in educational institutions. Thus, regardless of what model of education the educational program adheres to, institutions also teach many “rational sciences” such as philosophy, logic, and mathematics, which form the basis of culturally creative learning technology, in addition to religious subjects. Regular teaching content includes Arabic, tafsir (annotation of the Koran), Sharia law (Islamic law), hadith (the speech and deeds of the Prophet Muhammad), and the history of Islam. Most Islamic schools and universities offer advanced courses such as Arabic literature, English and other foreign languages, and world history in response to teaching needs, while reflecting a large religious connotation of the individual’s educational potential.

Knowledge in the Context of the Culture-Creating Component of Islam

A. Prabowo and H. Ilyas believe that modern human occupies an existential place in the space of a certain culture, which is reinforced by social, political, and economic structures [20]. In turn, the educational system, which provides valuable tools for the creation of personality in a culture-creative context, constitutes its spiritual and inner essence, which allows it to be important in a globalized world. Humanism and the culture of nations have anchored religiosity in the vital essence of being. Different religions, different societies, and different times determine the demand, formation, and training of different talents and dictate the setting of educational goals. Setting the goals of Islamic education depends on an orientation to Islamic values. In other words, Islamic education should embody culture and practice beliefs under Islamic values to develop a spiritual, moral, and educational foundation suitable for social needs. The ultimate goal of Islamic education is to educate believers in religion, guardians of morality, and warriors in life [20]. This requires a culture-building education to guide people to be diligent in cultivating faith and acquiring knowledge.

As S. Bahri points out, family education is the most basic form of Islamic education for the individual [21]. Islam emphasizes the importance of family education and believes that having parents with pious beliefs, noble morals, and the right words and deeds will have a great impact on the educational potential of the individual in

the future. The status and role of women in the family context are prioritized, so mothers play an extremely important role in education and the acquisition of knowledge. Knowledge, in the context of the culture-creating component of Islam, is a spiritual wealth bestowed upon humankind by Allah, not the private property of certain people. Understanding the importance of education has gone a long way from being ignored to being considered, where the concept of continuous learning has long existed in Islamic educational thought. From the perspective of Islam, receiving education and seeking knowledge can not only bring many benefits in this life, but it is also a religious practice, the “*abbadat*”, and a kind of good deed to obtain Allah’s favor [21]. Continuous learning is a unique educational concept that breaks down the boundaries of time and space, makes the search for knowledge and learning a life-long struggle of individuals, and gives broader significance to educational potential.

From the point of view of I. Felsenthal and A. Agbaria [22], Islam plays a central role in the value system of Central Asian states, both in upbringing and education and society as a whole. Passing through different times and historical moments, the Islamic cultural formation of personality has contributed to the development of various models of learning, the social task of which puts the training of citizens through the educational process to apply knowledge not only for personal satisfaction but also the identification of bearers of the Islamic faith. Learning in the context of the development of the educational potential of Islam can be understood as a process of cultural acquisition, that is, the ascent to humanity and the development of the individual within the framework of moral qualities and principles. The important place of Islam in the public life of the Kazakhs is fueled by Islamic teachings and laws, law, as well as the influence of Islam religious organizations, and educational institutions [22]. This is mainly because Islam influences the original culture while preserving the original spiritual component, which manifests itself in the integration and absorption of traditional customs.

Following K. Chen and L. Hsu [23], Islam, like any other religion, does not know an authentic expression of the “*true*” religion, which would be opposed to fakes. Such a discourse ignores a basic sociological reality: Islam does not exist without Muslims, and the latter has many ways of living up to their religious beliefs. Cultural representations in this case have transcendent and metaphysical characteristics that distinguish the Islamic religion from the physical elements of the human body and the material world. Thus, individuals have a dual identity: on the one hand, a system of cultural representations, and on the other, organic, biological, and physiological components [23]. Cultural representations in the educational paradigm are the most powerful determinants of people’s identity and, therefore, of their behavior.

Thus, educational factors justify an increased interest in the study of the culture-creating paradigm of Islam and its role in philosophical models of learning to identify moral aspects that have been overlooked by modern studies of religion. These aspects are extremely important to understand the essence of culture, which constitutes

the main characteristic of the human species. Thus, the research results allowed the identification of the most used educational models of Islamic educational institutions in Kazakhstan, considering the educational potential that lies in each of them.

Conclusion

As a research result, it was determined that Islamic education in the Republic of Kazakhstan is represented by different philosophical models, including varying degrees of educational potential. Thus, following the survey of pupils and students of various religious educational institutions, it was determined that such cultural and educational models as “kalam”, “adab”, “sufism” and “falsafa” are actively implemented. They function in different interpretations, modernized for a secular society, that went beyond “rational sciences” and promote the educational trend with a variety of courses, foreign languages, and world history. Following the results of a survey of respondents, the highest educational and moral functions of the individual in Islamic education in Kazakhstan are performed by the “adab” model, and the lowest by the “kalam” model, which is equivalent to 96 percent and 48 percent. It was determined that 76 people out of 106 surveyed pupils and students were particularly interested in the “Sufism” model, which in percentage equivalent means more than 70% of the total number of participants. Also, it is worth noting that in designing the technology of the culture-creative paradigm of Islamic education in the development of the educational potential of the individual in the Republic of Kazakhstan the institution applies semiotics to specific branches of spiritual and creative knowledge while developing the moral connotations of personality.

Thus, the design of the culture-creative paradigm of Islamic education in the context of a secular society seeks to reconcile democratic views with nationalistic and religious beliefs, opening the way to original teaching models of Muslim democracy in educational institutions in Kazakhstan. Religious models and practices allow the study of the cultural framework to be approached as a philosophy of life since throughout one’s existence one must continually educate oneself and improve oneself. This position provided an opportunity to analyze religious movements that refuse to consider Islam as an autarkic religion and consider the democratic view while expanding the learning potential of the individual. The study of ethnic peculiarities and reasons for the Islamic faith of the Kazakhs has not only theoretical and practical value but also allows a deeper understanding of the connotation and features of the educational Islamic models of modern Kazakhs, which provide a theoretical basis for enriching the content of the relationship between the spiritual, cultural, religious and educational components of personality. Therefore, it can be concluded that the research aim has been achieved. However, the mechanisms and features of designing the technology of culture-creative basis in Islamic upbringing and education require further studies and religious developments in the context of the Republic of Kazakhstan.

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Жолмұхан Т.М., Қайрбеков Н.Э., Ибраһим Марас

Қазақстан Республикасында тұлғаның білім беру әлеуетін дамытуда исламдық білім берудің мәдени-шығармашылық парадигмасының технологиясын жобалау

Андатпа. Қазақстан Республикасындағы рухани-мәдени білім беру құрамдастарын зерделеу мәселесі адамгершілік-тәрбиелік құбылыстардың субъектісі ретінде тұлғаның діни дамуында ерекше орын алатын исламдық этникалық аспаптардың өсу тенденция-

ларына байланысты. Зерттеудің мақсаты – Қазақстанның зайырлы қоғамы мен білімнің тәрбиелік функциясын ескере отырып, исламдық білім берудің рухани-адамгершілік үлгілерінің ерекшеліктерін талдау. Зерттеу мақсатына жету үшін келесі әдістер қолданылды: сипаттамалық, модельдеу, сауалнамалық, салыстырмалы. Жүргізілген жұмыстардың нәтижелері діни білімнің Қазақстанның тарихи процесінде діни-ұлттық болмыстың қалыптасуында рөл атқарып қана қоймай, өзінің ұзақ тарихы мен маңызды ұстанымына байланысты зайырлылық үдерісіндегі реформалардың орталығына айналғанын анықтады. Діни контексттегі білім беру жағдайы зайырлы қоғамда оның құлдырауын ескере отырып, үнемі өзгеріп отырады. Дегенмен, исламдық білім үлгілері арасындағы бәсекелестік тенденциясын ескере отырып, халықтың қоғамдық өміріндегі діни мәртебе әлі де біртіндеп өсуде. Осыған байланысты Қазақстандағы исламдық оқу орындарының оқушылары мен студенттері арасында сауалнама жүргізілді, бұл исламдық тұлға үлгілерінің әртүрлі санында ұсынылған тәрбиелік және адамгершілік құрамдастардың ерекшеліктерін көрсетуге мүмкіндік берді. Сондай-ақ философиялық білім беру ағымдары қазіргі зайырлы қоғамға бейімделіп, әртүрлі курстар, дүниежүзі тарихын және шет тілдерін оқыту арқылы білім алу мүмкіндіктерін кеңейтіп жатқаны анықталды. Осылайша, мәдени-шығармашылық парадигма Қазақстандағы оқу орындарының үлгілерінде исламдық негізді сактай отырып, демократиялық көзқарастарды діни нанымдармен үйлестіруге тырысады.

Түйін сөздер: зайырлы қоғам, исламдық білім үлгілері, ислам философиясы, адамгершілік қасиеттері, рухани-мәдени сипаты.

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Проектирование технологии культуротворческой парадигмы исламского образования в развитии воспитательного потенциала личности в Республике Казахстан

Аннотация. Вопрос изучения духовных и культурных образовательных составляющих в Республике Казахстан обусловлен тенденциями роста исламских этнических инструментов, которые занимают особое место в религиозном развитии личности как субъекта нравственного и воспитательного феноменов. Цель исследования – проанализировать особенности духовно-нравственных моделей исламского образования, учитывая воспитательную функцию обучения и секулярное общество Казахстана. Для достижения исследовательских целей были использованы такие методы: описательный, моделирование, опрос, сопоставительный. Результаты работы определили, что религиозное образование не только сыграло роль в формировании религиозной и национальной идентичности в историческом процессе Казахстана, но и стало центром реформ в процессе секуляризации из-за своей долгой истории и важного положения. Образовательная ситуация в религиозном контексте претерпевает постоянные изменения, учитывая ее снижение в секулярном обществе. Однако, религиозный статус в общественной жизни народа все же постепенно растет, учитывая тенденцию конкуренции между исламскими моделями обучения. В связи с этим, был проведен опрос учеников и студентов исламских учреждений в Казахстане, который позволил выделить особенности воспитательной и нравственной составляющих, что представлены в разном количестве исламских моделей личности. Также было определено, что философские образовательные течения подстраиваются под современное секулярное общество, расширяя свои обучающие возможности за счет различных курсов, изучения всемирной истории и иностранных языков. Так, культуротворческая парадигма пытается соединить демократические взгляды с религиозными убеждениями, сохранив при этом исламскую основу в моделях учебных учреждений Казахстана.

Ключевые слова: секулярное общество, модели исламского образования, исламская философия, нравственные качества, духовно-культурный характер.