



Conceptual Approach to Understanding the Social Aspects of the Educational Potential of the Islamic Studies

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Abstract

The relevance of the research theme, lies in its importance for the effective formation of a harmoniously developed personality and society, as well as maintaining the cultural, social and economic prosperity of the modern society. The purpose of this article is to study the social aspects of the educational potential within the framework of Islamic studies, as well as to reveal the conceptual approach to its understanding. The publication materials are the information from scientific and practical disciplines, highlighting the implementation of social aspects of the educational potential of the Islamic studies in its natural environment and in a foreign context, as well as monographic works on the topic and sources that are a fixation of research observations in the field of modernization of the educational and social systems of the society life. The following concepts are the result of its study: fixing the problem under study as a composite and inseparable and a large-scale system; determination of its leading categories; establishing the relationship between its components; the authors' interpretation of this topic as a panoramic phenomenon interconnected with many other spheres of society. The practical significance of the work was revealed in its novelty, relevance and demand among representatives of the leading areas of scientific thought and activity such as history and sociology; ethics and religious studies; cultural studies and economics; pedagogy and psychology. The prospect of the problem under consideration lies in the need to observe, fix and study its reflection and relevance in the life of modern society, as well as in the importance of expanding and enriching the boundaries of "Islamic studies" as a scientific direction that promotes awareness of the role of spiritual principle in the formation of personality, as well as in saving the ethnic groups for their prosperity and progress.

Keywords: modernization of the spiritual sphere, formation of a perfect personality, interaction of religious traditions, spiritual and moral education, confessional dialogue.

Introduction

The need to study a conceptual approach to understanding the social aspects of the educational potential of the Islamic studies is due to a deep and comprehensive awareness of the importance of spiritual enlightenment in the modern society. It contributes to both the preservation of religiously



motivated ethnos through the comprehension and preservation of its traditions, and to progress in the development of a separate nationality and humanity as a whole. This topic has been attracting attention of specialists for a long time, in particular, the specialists in the following fields: (1) oriental studies; (2) theology; (3) sociology; (4) social science; (5) cultural studies; (6) economy. This fact emphasizes the special property of the science of “Islamic studies”, which consists in its cognitive-integrative nature, universality, as well as in revealing the moral and educational orientation of theological sciences. It continues to be relevant to this day. Thus, a group of scientists represented by Mathras et al. (2016) describes religion as a multidimensional construction. According to their opinion, it can influence the psychology and behavior of society, in particular, the consumers of goods and services, through the four leading components that make up its basis and essence. This is the principle of persuasion; ritual system; values; unity in the community.

Rodrigues et al. (2023) research the interconnection between the sources of individual cultural values of person, social group, society and their religious adherence. Morgan and Lewis (2017) raise the issue of preserving the foundations of morality, as well as spiritual principle, in the field of modern media and their impact on the creativity of individual. The specialists study the informative side of content provided to the media audience, its variants: unambiguity; ambiguity; “light and dark” sides. Morgan and Lewis (2017) carry out the monitoring of interaction of the results (multidimensional relationships) of creative consciousness and the information flow in the current period of time. Tonsy (2020) studies the history, spiritual orientation and nature of the activity of one of the most stable Islamic organizations in the modern world—the Muslim Brotherhood. Being formed in Egypt, it had a significant impact on the religious atmosphere in the Arab region during the 20th century and at the beginning of the 21st century.

Lauwers (2023) studies the risks of prerequisites for confessional inequality, discrimination and, as a result, opposition on this basis. The scientist focuses on the privileges that are presented to denominations, which are the traditional ones for the European continent, spiritual traditions. He suggests that the lack of interaction and comprehension of values by the religious worlds, which have been formed over the centuries, can lead to the racial, political, as well as economic isolation of societies, nations and states. The team of authors of the Institute of Philosophy, Political Science and Religious Studies of the CS MES RK in the work by Bizhanov (2017) puts forward a valuable thought and important idea that the Islamic education is becoming an integral part of the modern process of teaching young people. According to proposed concept, the goal of spiritual enlightenment is the integration, socialization and professionalization of the representatives of coming generation in the multicultural communities of the present period of time. The breadth of this sphere of social life, its uniqueness and flexibility are manifested in the openness of Islamic education to innovative, systemic and modular-optimization processes of the knowledge acquisition practice.

The purpose of this article is to study the social aspects of the educational potential of the Islamic studies, as well as to reveal the conceptual approach to its understanding. These are the objectives for this research: (1) fixing the volume, complexity and versatility of the phenomenon under consideration as a complex and integral system; (2) determination of components of different scale, content and functional significance, in particular, the categories and blocks of categories included in its composition.

Methodology

The sources belonging to the large scientific and practical fields served as materials for studying the problem of a conceptual approach to understanding the social aspects of the educational potential of the Islamic studies. These are: (1) theology; (2) religious studies; (3) sociology; (4) cultural studies; (5) political science; (6) psychology; (7) pedagogy. In particular, a certain information became the basis for analysis of the phenomenon considered in the article and the formulation of the authors’ scientific concept in relation to it. This is about the information obtained through monitoring the social, cultural and spiritual atmosphere, the economic well-being of ethnic societies living abroad of the



states to which they belong by their national origin. The following things contributed to the deep comprehension of the foundations of the topic under study: the results of a study of the modern information environment (materials from the media, television, online communities); conclusions made on the basis of observations, their fixation and comparative analysis regarding the reflection of a deep and direct interconnection between the spiritual and moral component of the society life and the nature of media space content.

The large-scale monographic materials that record the history of origin and formation of the Islamic faith, its interpretation by the Muslim philosophers and scientists of various periods of time are also considered as the basis for scientific comprehension of the conceptual approach to understanding the social aspects of educational potential of the Islamic studies. A significant contribution to the study of this problem was carried out by the voluminous, multifaceted theses and scientific thoughts that arose in the academic field, in particular in higher educational institutions (an example is the dissertation of Smagulov (2017), where the formation of theoretical provisions contributing to the revelation of the universality of the “Islamic studies” was made, including its flexibility and responsiveness to the processes taking place in a modern society, as well as its ability to build interfaith dialogue, a cultural bridge between the spiritual traditions of different countries.

These are the following methods for developing a conceptual approach to understanding the social aspects of the educational potential of the Islamic studies: comparative; analytical; systemic; ideological and thesis. The search is the basis of the first-mentioned method, as well as collection of sources on the research topic and comparison of their content. The purpose of the second method is to study and complete the information received. The focus of the third method out of the listed ones is to define and derive the categories that reveal the problem of conceptual approach to understanding the social aspects of the educational potential of the Islamic studies in full and comprehensively. The fourth method contributes to the formation of scientific formulation of the authors’ individual idea and the creation of a conceptual system regarding the leading research topic.

Based on the first of the above-mentioned methods for studying this problem, an information base was formed, due to which the initial stage of the topic development was implemented. The second method applied in the next round of the study and with using the previously acquired sources, contributed to the process of analyzing and compiling the available materials. The third stage regarding the development of issues of the conceptual approach to understanding the social aspects of the educational potential of the Islamic studies was based on the determining and derivation of the main blocks, as well as the leading components of this issue. The final step in its research has become the use of the last method out of the previously mentioned ones, which is responsible for creating an individual authors’ concept of the phenomenon analyzed in the article. Indeed, this is the uniqueness of the proposed material, its relevance and focus on the next discoveries in the future. Thus, the coverage of this topic, the search for fresh information sources, their study, which contributes to the emergence of original ideas in this area—all these are the promising area for research thought and practice.

Results

In the process of research, it has been found that the conceptual approach to understanding the social aspects of the educational potential of the Islamic studies is an integral system. It included the various categories in terms of volume, internal content and orientation. According to the analysis of materials devoted to this topic, the spiritual knowledge, in particular, recorded in the discipline “Islamic studies”, is the basis for the formation of various directions and sectors of human life. They also have a direct impact on the expansion, modernization and universalization of these sectors, while comprehending, preserving and implementing this knowledge in the daily practice of modern society. If to consider the conceptual approach to understanding the social aspects of the educational potential of the Islamic studies consistently, considering the degree of volume of its components, then it should be noted, first of all, the largest areas of this system. Figure 1 is given as an illustration of the noted fact, which shows the fundamental blocks of the phenomenon under study.

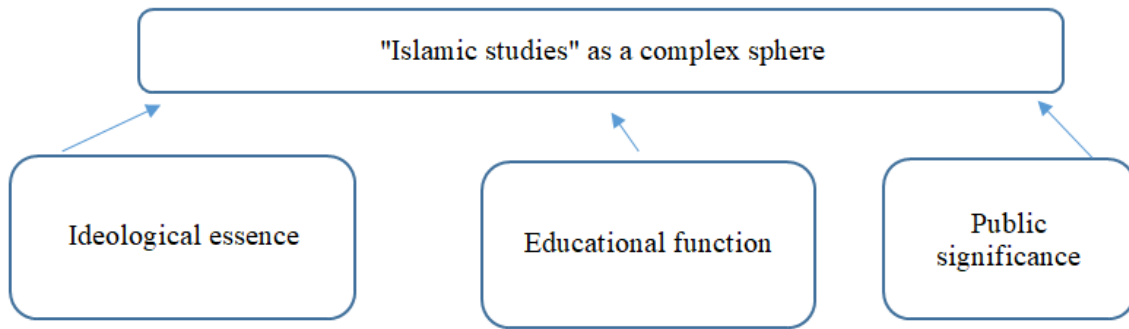


Figure 1. Fundamentals of the "Islamic studies"

Thus, the basic layer (foundation) of the "Islamic studies" consists of three large-scale sectors, embodying the following: (1) the idea of this area, as its core; (2) educational aspect providing the necessary knowledge base; (3) sociological role, which consists in the effectiveness of practical implementation of its foundations in the society life. The first of the above-mentioned sectors turned out to be the triggering mechanism for the emergence and formation of the "Islamic studies" as a large-scale, deep in content and universal branch of knowledge. Due to this mechanism, the Islamic studies was filled with volume and multi-vector nature, by reflecting not only the issues of the religious sphere, but also such areas as politics and sociology; cultural studies and philosophy; ethics and aesthetics; pedagogy and psychology. The second sector has determined its relevance in the educational environment, due to the versatility and scientific and practical benefits of the content that makes up the "Islamic studies". In particular, it serves as a prerequisite for creating the effective system of spiritual and moral formation, both for a single individual and for the society as a whole. The third sector has determined the honorable position of this science in people's lives through its introduction into the educational programs of schools and secondary and higher educational institutions, as well as other areas, which include the media, arts and crafts, social policy. Each of the blocks of a system under consideration contains the elements that differ in a certain characteristic, functional role. Table 1 lists and describes these components.

Table 1. Categories of the conceptual approach to understanding the social aspects of the educational potential of the Islamic studies

Meaningful foundation of the ideological essence	Philosophical understanding of the conceptual approach to understanding the social aspects of the educational potential of the Islamic studies as a spiritual and mental space that has been formed over the centuries
Implementation mechanisms for the ideological essence	The process of studying the conceptual approach to understanding the social aspects of the educational potential of the Islamic studies through its approbation in all spheres of the society life
Practical effect of the ideological essence	Monitoring the effectiveness of applying the conceptual approach to understanding the social aspects of the educational potential of the Islamic studies in terms of the degree of spiritual and material transformation of the social environment
Perspective of the ideological essence	Awareness of the fundamental nature of the conceptual approach to understanding the social aspects of the educational potential of the Islamic studies and its value-based universality, both for the present period of time and for the future
Interactivity of the ideological essence	Revealing of the unique quality of the conceptual approach to understanding the social aspects of the educational potential of the Islamic studies, namely, its openness to interaction with all branches of human existence, as well as with spiritual traditions, culture and life of other nations

Thus, the core of the conceptual approach to the problem under study is considered the components related to both the theoretical and the production environment of their formation and implementation. The first of them is represented by the meaningful foundation, perspective and interactivity of the ideological essence. The second one is represented by the mechanisms of implementation and practical effects of the ideological essence. Both of these areas are inextricably linked, continuously interact with each other and are mutual complementation. The educational function of the Islamic studies also includes a series of components that play a necessary role for its existence on the one

hand, and on the other hand—for its comprehension. Table 2 gives a list of the components of the educational function of the phenomenon under study and their characteristics.

Table 2. Categories of the educational function of the “Islamic studies”

Awareness of the cultural and mental identity	The "Islamic studies" contributes to the disclosure of versatility and deep meaning of the folk-national traditions, extending to all facets of the ethnic character
Expanding the boundaries of individual and social consciousness	The activities of scientists in the field of "Islamic studies" serve as the foundation for discovering the nature of consciousness, its abilities and their implementation, both by an individual and by society as a whole
Cognition of the deep spiritual context – the source of all spheres of being	The process of establishing, studying and revealing the effects of the source of sacredness, theological studies in various activities and forms of consciousness

Enlightenment, being the basis for preservation, prosperity and progress of the ethnos, is thus aimed at discovering the importance of ecology of consciousness by the individual and society as a whole; the selection of information field that fills it; comprehension of spiritual knowledge collected by different generations throughout the history of the nation. This fact testifies to the benefits of integrating of all, without exception, forms of human consciousness and activity in the context of the best traditions of spiritual culture. The social significance of the Islamic studies contains several points that are of key importance for its understanding. Table 3 contains their names and decoding.

Table 3. Categories of social significance of the “Islamic studies”

Spiritual fulfillment of all spheres of the society existence	Contributes to a qualitative (progressive) change in the level of consciousness, life and activity of the ethnic group
Modernization of the context of various branches of the society functioning	An updated vision of the essence of all processes taking place in the ethnos fate, as well as a more voluminous expanded view toward its resources, opportunities and ways of progress while maintaining the classical traditions

Thus, the “Islamic studies” plays a direct role in the renovation of society functioning; its self-perception and the surrounding reality; in its practical activity. The clergy is engaged in educational and creative socio-cultural activities. Educational aspects are of great theoretical and practical importance for the use of socio-cultural tradition of the Islam in the education and upbringing of the younger generation. Educational potential of the “Islamic studies” is a multi-vector phenomenon responsible for the preservation of the moral, ethical, spiritual and intellectual platform for the formation of the younger generation. Figure 2 shows the leading blocks of the “Islamic studies”, personifying the upbringing of children and youth, as one of the leading branches.

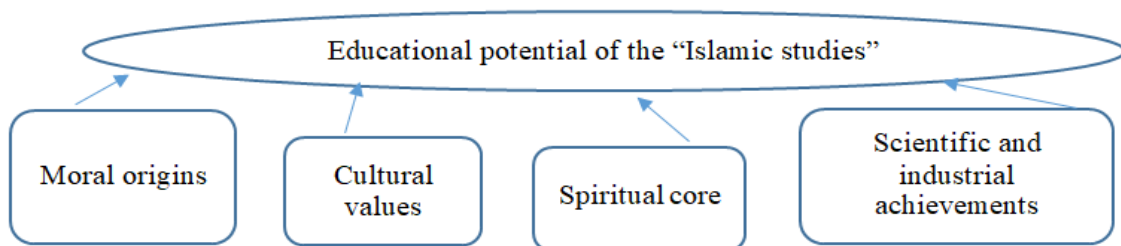


Figure 2. Blocks of the educational potential of the “Islamic studies”

This area is responsible for the preservation, maintenance and further development of discoveries that unite the intangible and industrial heritage of the ethnic group into a single system. Thus, the cognition and practical implementation of the moral origins in the people’s daily life, perceived by the ancestors, ensures a deeply respectful attitude of others towards the individual (starting from the moment of the person’s birth), a high level of mutual understanding in society, the effectiveness of interaction between individual people, social groups and countries as a whole. Introducing the younger generation to the cultural values of the nation contributes both to expanding the horizons of children and youth, as well as to developing a reliable foundation for development and outstanding

achievements in the field of world humanism. The presence of a spiritual component in the life and activity of society leads to the objective and clear view of the positive and negative aspects of all the processes taking place in the modern world, to predicting their consequences and possibility to choose the most favorable decisions for future generations and paths to progress. Finally, the “Islamic studies” is the basis for organizing a high-quality, responsible and, as a result, the successful performing of people as professional staff, both in the spiritual sphere and in other branches of consciousness and the industrial sector.

Any changes in society entail the new phenomena in human psychology, thus by changing his behavior and habits. Due to the continuous stay of a person in society, there is a need for educational methods. The use of religious sources for educational purposes contributes to the spiritual potential in the interests of personality development. The process of education is the foundation for successful functioning and progress of society as a whole. It contains a number of aspects that are necessary for the comprehensive and harmonious development of society. Table 4 lists and describes these aspects.

Table 4. Social aspects of the educational potential of the “Islamic studies”

Focus on the national history	Perception of the reality existing in the present period of time in the context of millennia-long process of establishment and formation of the ethnic group
Focus on the national values (spiritual, moral, cultural)	The study and preservation of the centuries-old heritage of the humanitarian, in particular, religious sphere, as well as its implementation at the present stage in the context of the latest technologies
Focus on the legal norms	Comprehension of the formed foundations of legislation and the development of its new forms, which are distinguished by a progressive orientation due to the presence of deep spiritual values in their basis
Focus on the unity of society	Cognition by the individual of himself as an integral part of the surrounding society and integration into its space

Thus, the problem studied in this publication combines the categories that are responsible for the effective social structure and the preservation of traditions, in particular, the pedagogical and educational traditions, accumulated by the previous generations of representatives of the ethnic group. The success of implementation of these phenomena is based on the unity of such areas as historical and cultural heritage and public policy; social studies and law. The process of their continuous communication contributes to the prosperity of the ethnos group and the formation of the most favorable model for organizing the political, social, spiritual, cultural, industrial and economic fields. Figure 3 is an illustration of the panorama of the topic under study, as a voluminous, multifaceted and holistic system.

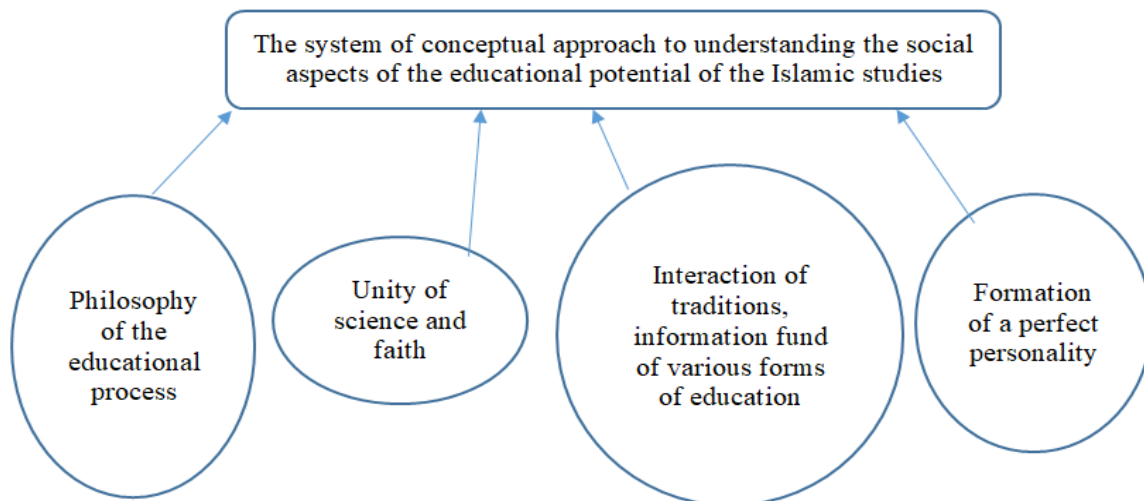


Figure 3. Conceptual approach to understanding the social aspects of the educational potential of the Islamic studies



In the context of “Islamic studies”, the educational process has one of the leading positions. It shows the orientation of the centuries-old Eastern culture to create the foundation of “civilization”. This fact was due to going beyond the Jahili (ignorant) doctrine during the Islamic Middle Ages. The philosophy of reformation in the field of education has become a platform for progress in science, culture, social policy and the life of ethnic group professing the Islam. All this due to the expansion and enrichment of education content through the introduction of spiritual and moral foundations into the processes of education and training. Thus, in the system of conceptual approach to understanding the role and significance of the Islamic studies as a science that ensures the development and prosperity of the East nations, including Kazakhstan, such a block as education and its in-depth, multilateral philosophical interpretation is one of the main components of the coverage of the issue under study in the article.

The next significant block of the above-mentioned system is based on the unity of science and beliefs of the Islamic society, the foundation of which has been laid in the era of the Islamic Middle Ages, by becoming the principle of the Muslim Enlightenment. This fact was reflected in the teaching practice of the madrasah and jamia (institution of higher education), where the rationalistic sciences, including philosophy, were essential disciplines. Its basis is a set of research methods for reading and studying the texts of the Koran, hadiths, the heritage of Muslim scholars, as well as madhhabs, embodying the teachings and doctrines that have been formed in the Islamic world over the centuries. This series of methods for studying the foundations of beliefs and the society life, in particular Kazakhstan, include: (1) analysis of materials on the spiritual sphere; (2) reconstruction of the historical path of Islam and the schools that arose in its context; (3) designing a modern universal model of education, based on the knowledge obtained through the study of the listed sources.

The interaction of various forms of education, in particular, the secular and religious, their principles, foundations, values, traditions and methods became the next block of a system of conceptual approach to the vision and interpretation of the Islamic studies as a scientific sphere containing social aspects. One of the means of integrating the two indicated forms of education is the involvement of information and communication technologies and the secular disciplines in the field of spiritual and moral education based on the progressive traditions of Islam. The dynamics of the dialogue process and integration of various educational systems also inform about (1) the interdisciplinary approach in mastering the subjects that are leading for each of them; (2) introduction of methods of social and humanitarian direction in the religious branch of education; (3) innovative projects that combine the traditions of the spiritual Islamic culture, the structure of teaching at the university and science.

Finally, the fourth block-system of the conceptual approach to Islamic studies as a science containing the significant aspects of educational potential, is the formation of perfection and harmonious development of the individual, in particular, the society as a whole, in the context of a renewed civilization characterized by the globalization processes. One of its main tasks, along with integration into the global socio-cultural space, is to find the common ground between the areas such as Islamic education, based on the understanding the traditions of the Muslim faith, their inculcating in the next generation, and the Islamic studies, the foundation of which is the following sciences: Qur’anic studies; Hadith studies; Fiqh; Aqida etc. The synthesis of spiritual traditions, the scientific knowledge in the field of Islam and cognition of the progressive trends of the present period of time, openness to the outside world, implemented within the framework of the educational process, create limitless prospects for the educational function of the Islamic studies, by contributing to the achievement of one of its main goals—the formation of a perfect person and society.

Discussion

The problem of a conceptual approach to understanding the social aspects of the educational potential of the Islamic studies attracts attention of scientists from different countries and different time periods, and they focus their attention on its separate categories and manifestations. Bardon (2021) raises the topic of relationship between the state and religion. The scientist explores the factor of secular society turning to the spiritual values by introducing the religious symbols (including a new



model) into the society life and predicts the possible results of this neo-establishment. This method contributes to the Islam enlightening function, by allowing the representatives of modern youth to get acquainted with the spiritual culture of the Muslim tradition. Lewicki (2021) monitors the influence of belonging to a certain religious branch on the competitiveness in the European labor market of representatives of the social assistance sector, in particular, care assistance to the elderly and people with rehabilitative needs. Thus, he raises the topical issues of social policy and spiritual ethics in the society life of the European Union. This fact also emphasizes the need to form, preserve and develop the foundations of high-quality Islamic education in the region under consideration.

Topidi (2021) puts forward the idea of studying the role and functions of religious identity in the context of modern European society. In particular, he raises the issues of establishing the standards of freedom of religion inherent in a given geographical and political macro-region by various social groups, including the ethnic minorities. The real problem is directly related to the social aspects of the educational function of the Islamic studies, since it aims at preserving the spiritual and national consciousness of people who profess Islam in European countries. It is highlighted the importance of government structures, equality organizations, political parties, as well as private business in the field such as protection of the rights and freedoms of national and religious minorities in Western Europe. An attempt is being made to formulate the focus of their activities on preventing the standoff, confrontation and persecution (including confrontation on the Internet) from the part of representatives of a cultural and spiritual minority to the indigenous inhabitants of European states (Topidi, 2019). This reflects the idea of tolerance inherent in the science and Islam religion, which, in turn, is an integral part of the social aspects of education in this faith.

Ferri (2021) provides a description and analysis of a system aimed at protecting the religious minorities and supporting the cultural diversity in general, in accordance with the legislation of the European Union. In particular, he investigates the effectiveness of mechanisms for preservation and enforcement of human rights related to obtaining the permission for a religious dress code in a working environment. It also corresponds to the Islamic doctrines of a tolerant approach to the faith, traditions and culture of society, which embody the sociological aspects of the educational processes in Islam. Ferrari et al. (2021) speak of the need for a large-scale and comprehensive monitoring and the in-depth study of approaches to expanding the rights of religious minorities and religious freedom. According to their opinion, this problem also has an obvious connection with politics, whose views on the identity and difference of countries and ethnic groups must undergo modernization. It is observed here the analogy with scientific approach to the spiritual education in the modern Muslim countries, in which the issue regarding the updating and expanding of functions of the religious schools and institutions has become extremely relevant.

Spiritual, ethical and cultural aspects in the field of mass media, represented by journalism, advertising, entertainment programs and shows of various thematic orientations, are actively studied by the group of scientists, such as Gross et al. (2003). Experts highlight the foundations of spirituality and the image ethics in the era of globalization and digitalization of the information space, as well as reveal the patterns of their influence on the values and behavior of both the individual and society as a whole. This phenomenon is in line with one of the leading blocks of the conceptual understanding of the educational role of the Islamic studies, which is based on the unity of various spheres of public life, as well as forms of education. It is carried out the scientific development of issues in the field of formation and prosperity of nation, its spiritual and cultural values with the help of direction such as the "ethnographic film". Friedman (2020) notes that this phenomenon should be considered in a multilateral way, as the recording material on tape (or other, more modern information carrier); as fixed text; as a range of sensual impulses and impressions; as a relational practice. The resources of this plan can be used within the framework of the third block of the system of a conceptual approach to the educational potential of the Islamic studies, based on the introduction of engineering equipment and multimedia in the field of spiritual education.

Kilani (2019) refers to the deep sources of various scientific fields related to the Islam. In particular, the scientist considers the materials of the Sirah of the Prophet Muhammad, information about the



Caliphate in its faithful tradition, the history and evolution of the orders of Sufism, Islamic doctrines (aqida), as well as the Muslim philosophy (including its heretical directions) and the works of Islamic reformers of the period of 18-20 centuries. He studies the aspects of influence of the colonial policy of Western European countries on the worldview and the Muslims life. This information is of great value for the practice of madrassas, where the comprehension of the Islam philosophy in all its versatility is of fundamental importance.

The researchers Etefaghfar and Goljan (2021) raise the issues of rethinking the religious concepts and beliefs in the Islamic culture. Experts reveal the basics of the Shariati methodology. They correlate its work from the point of view of religion, its interpretation and the life realities of the modern society. Scholars examine the sociological aspects of religion and explore the Shariati's approach to the Islamic studies in its context. It used three leading principles in its own methodology: historicism (the study of prerequisites and foundations for the formation of a certain phenomenon in the Islamic culture); objectivism; consistency. An updated understanding of the ancient spiritual texts and classical traditions of the Islamic religion becomes possible due to the unique methods of interpreting the possibilities of the Muslim faith, in particular, the religious worldview of the Shiites. Spirituality acquires an ideological aspect in this context, through its interpretation via the prism of political science and sociology. This factor contributes to implement the foundations of several blocks of conceptual understanding of the role of the Islamic studies in the education of individual, in particular, the philosophy of the educational process; unity of science and faith; interconnection of various forms of education.

The concept of a modern open society is rapidly gaining approval and dissemination in various countries. Imron and Mukhlison (2020) state that it directly resonates with the fundamental idea of spiritual knowledge about the origin of all mankind as a result of the actions of the One Creator, Lord and God. Thus, all religions and cultural traditions, beliefs of various ethnic groups acquire the value, including the Islam that occupies an honorable place. The modernized model of the society of the present time is able to implement the orientation of the Islam teachings to reflect the Divine ideals in various spheres of life, in particular, the literature in which the spiritual and social poems can act as examples (Arkoun, 2007). It is reflected here the one of the progressive trends of teaching in the Muslim traditions and beliefs. This trend contributes to the integration of religion into the socio-cultural context of the state and the world community.

Such a direction as the "Applied Islamology" is also covered in the world scientific practice on the study of religion. It is based on an in-depth study of the archival materials relating to the Muslim faith and attempts to predict the future, both in the spiritual and social-domestic areas. The uniqueness of the considered branch of the "Islamic studies" lies in the appeal to a wide panorama of opinions about religion, sometimes opposite in its content, and also in relying on the individual nature of the consciousness and subconsciousness of people belonging to a certain confession. The "Applied Islamology" focuses on the universal values of Western civilization and the analysis of their interaction with the culture of Muslim countries (Smagulov, 2017). This meets the needs of a modernized form of the Islamic education that is interested in the problem of the formation of a harmonious, perfect personality and society, where the science and religion, as well as various spiritual schools and traditions are equally valuable.

Smagulov (2017) states in his fundamental work about the leading categories of the "Islamic studies" such as (1) religious enlightenment; (2) national historical roots; (3) scientific discussion field; (4) a single universal program of the religious education. The researcher reveals the problems of forming a system of spiritual education, considering the fact of confrontation between its traditional form and the Salafi one, aimed at mastering and immersing in the sphere of Arabization, which entails the risks of moving away from the domestic historical foundations. Smagulov (2017) emphasizes the need for each state to develop its own universal and unified program of spiritual education, in the context of globalization and integration into a single social and economic space. According to his opinion, it is responsible for the preservation of traditional type of religious consciousness of the Kazakh people, tolerance, centuries-old principles of its culture and way of life. The researcher adds



that the development of this problem and finding the ways to solve it will help maintain stability in society, consolidation, communication, dialogue that prevents discord and confrontation. These processes are designed to consider the political, economic, socio-cultural, historical context in which they are implemented. This favors the choice of the right vector for spiritual development of the individual and society as a whole, as well as its protection from the risks of radicalism.

Finally, the concept of integrating the values of culture, philosophy, religion and scientific thought of the Islam is being considered as the foundation of a renewed form of spiritual education within the framework of the modern multipolar society. Smagulov et al. (2018) puts forward this idea, by exploring the prerequisites for progress in the development of society, as well as its leading components: consciousness and economy. However, a holistic, multi-vector, voluminous and complex system remains unexplored, which is the problem of a conceptual approach to understanding the social aspects of the educational potential of the Islamic studies. This area is being developed in this publication, and according to the statements of materials in this article, this area has great prospects for comprehending its depths by the scientists of the next generations.

Conclusions

Analysis of the problem of the conceptual approach to understanding the social aspects of the educational potential of the Islamic studies indicates that it is a complex, multifaceted and unified system. These are its leading blocks: ideological essence; educational function; social significance. The categories of the ideological essence of the phenomenon under study are as follows: semantic foundation; implementation mechanisms; practical effect; perspective; interactivity. They provide the volume and universality of this component of the conceptual approach to understanding the social aspects of the educational potential of the Islamic studies. These are the components of the educational function of the “Islamic studies” as a science: (1) awareness by the individual and ethnic group of cultural, religious and mental identity; (2) expanding the boundaries of individual and social consciousness; (3) cognition of the deep spiritual context – the source of all spheres of being. The elements of block of the social significance of educational aspects of the “Islamic studies” embody the following: spiritual content of all spheres of the society existence; modernization of the context of various sectors of the society functioning. The study of the foundations of the educational potential of the “Islamic studies” contributed to the derivation of sectors that make up its foundation. These are: the moral origins; cultural values; spiritual core; scientific and industrial achievements. The study of the social aspects of the “Islamic studies” helped to determine the main vectors of this sphere. These are: the focus on the national history; focus on the spiritual and national values (moral, cultural); focus on the legal norms; focus on the unity of society.

Analysis of the problem of the conceptual approach to understanding the social aspects of the educational potential of the Islamic studies as a single complex system, made it possible to determine its fundamental areas. These include: (1) the philosophy of educational process (going beyond the Jahili doctrine; focus on creating the foundation of “civilization” in the context of the Muslim religion; the progressiveness of views on the need to reform education in order to modernize it); (2) unity of science and faith (principles of synthesis of spiritual and rational (study of social sciences, in particular, the philosophy in madrasah and jamia); (3) scientific-research methods for reading the Koran, hadiths, madhhabs, works of the Muslim scientists; (4) projects of an updated universal model of education, in which the scientific doctrines contain a deep spiritual meaning); (5) the interaction of traditions, the information fund of various forms of education (the factor of introducing secular disciplines into the field of spiritual education, as well as the latest engineering and technical support; an interdisciplinary approach in mastering the subjects of religious cycle; the principle of using methods of social and humanitarian educational programs in the context of mastering the Islamic studies); (6) formation of a perfect personality (integration into the modern world community; instilling in the younger generation spiritual values and knowledge stemming from the Islamic faith; stimulating the study of progressive ideas and scientific concepts of Qur’anic studies, hadith studies, fiqh, akida and others).



The study of the problem in the context of a continuously changing reality will have great prospects and contribute to the multifaceted development of this phenomenon, as well as its modernization in the scientific and practical terms.

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