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Research article

## Adapting Religious Orientation Scales for Muslim Contexts: theoretical review

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**Abstract.** Even though the scale of religious orientation has a long history of development, it has not yet entered scientific circulation on the territory of modern Kazakhstan. In particular, no special research tests on the Intrinsic and Extrinsic and, Quest scale were carried out on the territory of the country. After all, the scale of religious orientation is not adapted to the Society of Kazakhstan. Therefore, for the development of the Kazakhstan model of the scale of religious orientation, it is necessary to take into account, first of all, the religious and cultural space of the country. Considering that Kazakhstan, being a secular country, is dominated by Muslims, it is important to study the scope of application of the scale of religious orientation in Muslim society. The study aims to analyze the theoretical aspects of adaptation of the scale of religious orientation in the Kazakhstan space and to scientifically substantiate the possibility of its use in future research. In the course of the study, the main works of Khan and Waston and Ji and Ibrahim were taken into account. To achieve the goal of the study, a critical analysis of the main works and a comparative approach were used. As a result of the study, it became clear that both works had a scientific contribution. However, since the Khan and Waston studies were conducted primarily in Islamic countries such as Pakistan, there is an adaptation to the culture of these Islamic countries. It was concluded that the Intrinsic and Extrinsic scales used in the Ji and Ibrahim studies have the potential to adapt to the Society of Kazakhstan.

**Keywords:** scale; religious orientation; internal motivation, external dimensions; adaptation; religiosity; Kazakh society; Islam.

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## **Introduction**

Intrinsic and extrinsic are often used as a universal measure of religious orientation scale (ROS) among Christians. For more than sixty years the I and E scales have been evaluated and developed. I and E scales are widely spread among the West countries. In particular, studying the protestant context was very popular. However, nowadays Muslim population is one of the biggest parts of the world and, it should be studied by various approaches. As ROS is one of the universal measuring instruments could be very helpful for investigating religiosity and its correlation with another phenomenon of society. Frankly saying, today studying Muslim society requires intensive exploration by psychological approach. Especially, the post-soviet countries such as Kazakhstan where governments are secular and the majority of tenants are Muslims. This improves the relevance of our research and requires a methodical review.

In this article, the authors analyzed critically the two works and compared them to each other. The first one is “Islamic Doctrinal Orthodoxy and Religious Orientations: Scale Development and Validation” which was written by Ji and Ibrahim. The second one is “Muslim Attitudes Toward Religion, Religious Orientation and Empathy Among Pakistanis” which was researched by Khan and Waston.

The article aims to review the foundational two works and make a recommendation for further academics who are studying the psychological aspect of Muslim society. To achieve the purpose of the study the following objectives will be done:

- Analyzing the adaptability of scales;
- Analyze the literature that is related to the two seminal works;
- compare and make a recommendation for future research.

The study shed light on the psychological aspects of exploring Muslim society. Moreover, it might be a significant methodological literature for further academics who are studying the I and E scales.

## **Literature review**

Religious orientation scales (ROS) were developed by Allport in the XXth century (Allport, 1966; Allport and Ross, 1967). ROS was useful for studying protestant churches in the USA. Moreover, some academics tested it for no protestant churches (Hichy et al., 2015, 2012). The majority study accepted that ROS is helpful for studying religious groups. Although many academics in the XXth century focused on evaluating and developing ROS (Batson et al., 1993; Batson and Schoenrade, 1991; Gorsuch and McPherson, 1989), they did not give attention to adapting for Muslims. Since 2000th few academics focused on adapting the ROS for Muslims (Haneef Khan et al., 2005; Haneef Khan and Watson, 2004; C.-H. C. Ji and Ibrahim, 2007; Khodadady and Bagheri, 2012). However, the works that attempted to adapt ROS for Muslims have not been reviewed theoretically and critically. Therefore, all these studies have not been tested yet in different countries, especially in Kazakhstan. All these, arguments make our work relevant.

There is another relevance of adopting the ROS for Muslims, particularly for Muslims who live in Kazakhstan. Literature shows that there are many works that study the religiousness

of Muslims (Altoma, 2018; Karimov, 2018; Malik, 2019) while only one of them is devoted to the religious orientation of Kazakhstan's Muslims (Aimaganbetova et al., 2016). The research of Aimaganbetova and her colleagues sheds light on the beliefs and preferences of students, in Kazakhstan. Interestingly it uses M. Kuhn's and Bogdanov's tools to measure identity revealing a sense of religiosity among ethnic Kazakh students compared to their Russian counterparts. While the study shows that Kazakhstan is relatively tolerant towards religions it also highlights that religious identity has limited importance in how students perceive themselves regardless of their ethnicity. However, it would be beneficial to investigate the factors that influence these findings, such as upbringing, socio-economic backgrounds, or exposure, to global perspectives. Additionally including a sample size representing ethnic groups would provide a more comprehensive understanding of Kazakhstan's intricate religious landscape.

Thus, academics Measuring religious orientation among Muslims is the needed more enlightenment. Particularly adapting ROS for Kazakhstan Muslims is relevant.

### Methodology

Synthesis and Comparative analysis were used to achieve the goal of the article. Synthesizing the data and main idea of the two foundational works it was able to get some similarity and determine their strength. Comparing all point of the works give us opportunity their limitation and universality. Moreover, above-mentioned approaches helpful for analyzing the adaptability of ROS and Islamic doctrinal orthodoxy.

### Result and Discussion

	Islamic doctrinal orthodoxy and religious orientations: Scale development and validation (C.-H. C. Ji and Ibrahim, 2007)	Muslim attitudes toward religion, religious orientation and empathy among Pakistanis (Haneef Khan et al., 2005)
Purpose	Gain an understanding of the aspects of religious beliefs and orientations within the context of Islam. Specifically concentrate on the creation and verification of a scale, for measuring these orientations.	Examine the interplay, between beliefs and empathy, in the context of Pakistan.
Approach	Utilizes factor analysis to enhance and verify the developed scale.	Uses recognized scales to measure orientation.
Findings	Introducing the concepts of 'Doctrinal Orthodoxy' 'Intrinsic Religiosity' 'Extrinsic Religiosity' and 'Quest Religiosity', as dimensions of Muslim tradition.	There is a variation, in beliefs depending on gender and it seems that empathy scores have some connection, to ones religious orientation.

Strength	A unique method, for categorizing devotion, supported by empirical evidence obtained through factor analysis while also recognizing the evolutionary nature of faith.	In depth examination of the expectations, traditional gender roles and religious beliefs that are unique, to Pakistan.
Limitation	There is a possibility of bias arising from the diversity, within Islam. Additionally there is a risk that participants may be inclined to provide responses making it challenging to distinguish genuine beliefs, from those influenced by society.	The limited focus, on norms may restrict its broader applicability as it heavily relies on scales developed in Western contexts.

Table 1. Comparative Overview of Two Works on ROS for Muslim Context

### **1. "Muslim attitudes toward religion, religious orientation and empathy among Pakistanis" analyzing critically**

Watson and Khan's study "Muslim attitudes toward religion, religious orientation and empathy among Pakistanis" explores the relationship between Muslim religious orientation and empathy among Pakistani residents. The study unfolds in this direction. The works of Khan and Watson have their own strengths and weaknesses. One of the most important is the work of researchers, which opens the way to a deeper understanding of the cultural and religious situation in Pakistan. The researchers had already published several works on this. They say that the use of the i / e scale in the Islamic context began to actively implement since 2000. One of the first studies of those years in the work "Muslim attitudes towards religion scale: factors, validity and complexity of relationships with mental health in Iran" (the scale of Muslim attitudes towards religion: factors, validity and complexity of relationships with mental health in Iran) Nima Gorbani, P. Watson, Ahad Faramarz, Gramaleki, Ronald J. Morris and Ralph W. Hood tested the correlation of internal and external religiosity with the "Muslim religion-related scale" (MARS) among Iranian Students (Ghorbani et al., 2000). They identified a factor in three different interrelationships using factor analysis. These factors showed a positive result in the correlation of I/E with religious orientation. However, MARS deprecation could not describe psychiatric symptoms such as psychoticism and internal anxiety. Therefore, Although MARS showed his ability to measure religiosity, he could not prove his ability to determine the psychiatric symptom. In addition, N. Gorbani and P. J. Watson's work "Religious orientation types in Iranian Muslims: Differences in alexithymia, emotional intelligence, self-consciousness and psychological adjustment" (2006) shows that the upper inner religious orientation has a higher rate of self-awareness and a lower rate of perception of internal anxiety, depression and stress the match was determined (Ghorbani and Watson, 2006). On the other hand, the difficulty of describing identity and one's own feelings and the correspondence of external religious orientation in the highest figure were observed. In turn, this showed the effectiveness of the i/e scale in Iran.

The research of these authors effectively used scales for measuring religious orientations. In turn, this increased the scientific basis of the study. I mean, looking at the work of Watson and

Khan and colleagues, it is not clear how much it is possible to apply these dimensions in other spaces. It should be noted that in 2011 they expanded their research on internal motivations with a study titled "Varieties of openness in Tehran and Qom; religious parallels of faith and intellectual oriented Islamic religious reflection" by Nima Gorbani, P.J. coauthored with Watson, Zhu Chen and Hanan Dover. This time the study was conducted in Tehran and Qom regions, in Iran. Students, from institutions in both cities were asked questions about their reflections on Islamic religion specifically exploring the relationship between reason and faith as well as the various criteria that define different forms of religious commitment and psychological openness. According to the findings individuals with an focused religious orientation tended to exhibit greater levels of commitment while those with a social religious orientation displayed lower levels of psychological openness (Ghorbani et al., 2013, p. 123). In this study, the religious orientation of Quest showed a limited opportunity in the study of Muslim religious tasks.

Another noteworthy thing in the authors ' research is the analysis of respondents by gender. Although the novelty of the study is obvious, it is a question of reconsidering whether gender differences are characteristic or not of a thinking society. It should also be asked to what extent the respondents ' answers to the questions on the scale list may be related to the religious trend in Pakistani society as a whole. One of the findings of Khan and Watson's research is that the relationship between women and religious orientations does not focus on their manifestation in different spaces and social environments, although they discuss their manifestation in Pakistani space.

The research paper does a job of comparing its findings with studies particularly in highlighting how situational factors, like the timing, during a religious holiday can impact the results. This offers a nuanced understanding of how one's religious orientation can be fluid and influenced by circumstances. However, this comparison also highlights the difficulty in drawing conclusions based on the findings of one study. While Khan and Watson acknowledge that their conclusions are tentative, they do propose implications particularly regarding the impact of secularization on orientation. The paper suggests that secularization could affect cultural findings in the field of psychology of religion. While this claim has its merits it needs evidence given the range of Muslim majority societies with varying degrees of secular influences.

A significant portion of the study focuses on norms. How they shape religious orientation. However, there is emphasis, on how religious teachings or doctrines themselves might influence these orientations. While societal practices are undoubtedly important core religious beliefs also play a role. A balanced exploration considering both aspects would have provided a comprehensive analysis. The research conducted by Khan and (Haneef Khan et al., 2005) establishes a precedent, for studies in countries with Muslim majority populations . Their methods and findings can serve as a guide for researchers examining beliefs in different contexts. However, it is important to acknowledge that the exclusive focus on Pakistan may limit the applicability of their findings considering the range of cultures and practices within the world. "Muslim Attitudes Toward Religion Religious Orientation and Empathy among Pakistanis" by Khan and Watson offers insights into how norms, gender roles and religious orientation intersect in Pakistan. Its strengths lie in its examination of these aspects within a cultural framework. Nevertheless, it is worth questioning the relevance of this study due to its scope and reliance, on specific methodologies that may not account for all influencing factors.

## 2. “Islamic doctrinal orthodoxy and religious orientations: Scale development and validation”

There are another works of Ji and Ibrahim that based on religious orientation. One of them “Islamic Religiosity in Right-Wing Authoritarian Personality: The Case of Indonesian Muslims” is included to study relationship social justice and equality and religion as purpose. To achieve the goal “the article extends this line of inquiry to Islam, using Muslim college and graduate students in Indonesia. Specifically, it explores the extent to which religious orientations and Islamic doctrinal orthodoxy relate to Kohlbergian principled reasoning in justice and equality (C.-H. Ji and Ibrahim, 2007). Thus, Ji and Ibrahim continued their studies and “Islamic Doctrinal Orthodoxy and Religious Orientations: Scale Development and validation” was written. The main strength of their research is its individuality and originality. The academics could improve the method in “Islamic doctrinal orthodoxy” and Religious orientations.

It seems that using factor analysis to clarify and validate the scale forms the basis for this study. This rigorous methodology ensures that the scale is not only conceptually sound but has also been statistically tested. By including the dimension of 'seeking', this study recognizes that belief evolves through questions, uncertainties, and reflections. It recognizes that belief systems are dynamic and can change as individuals progress. It is important to note that Muslim traditions vary across the world. They are practiced in ethnic and geopolitical contexts. How does the scale take this diversity into account? The way an Arab Muslim interprets the principles may be very different from that of a Kazakh Muslim.

The Islamic version of the items is shown below (Table 2).

I believe that salat is crucial to the life of a Muslim
I believe that there is no other God but Allah
I believe that Mohammad is God’s prophet
I believe that fasting is one of the responsibilities of Muslims that is important to do.
I believe that hajj pilgrimage for those with the privilege to do so is important in the life of a Muslim.
I believe that there will be the end of time when people will be judged according to how they live their life in this world.
I believe that Koran is the word of Allah, thus its authority is justified.
I believe that zakat is very important in the life of a good Muslim.
Intrinsic religiosity
Faith is very important to me. Because religion answers many questions about the meaning of life.
I read the literature and books about my faith.
I try to carry my religion over into all my other dealings in life.
Quite often I have been keenly aware of the presence of God or the Divine Being.
My religious beliefs are what lie behind my whole approach to life.
If nothing stops me due, to situations I usually go to the Mosque for services.

The prayers I whisper to myself in solitude hold as much significance and heartfelt emotion as those uttered during communal gatherings.
I need to spend periods in private religious thought and meditation.
If I were to become part of a Mosque community, I'd opt for joining a Koran study group over a gathering.
Extrinsic religiosity
Being part of a Mosque is important, to me because it helps me feel connected to the community.
Being part of a Mosque is important, to me because it helps me feel connected to the community.
Even though I have beliefs I make sure not to let them sway my decisions in my daily life.
A primary reason for my interest in religion is that my Mosque has congenial social activities.
Occasionally I find it necessary to compromise my religious beliefs to protect my social and economic interests.
The mosque is most important as a place to formulate good social relationships.
While I hold beliefs in my religion, I also recognize that other aspects of my life hold greater significance.

Table 2. Doctrinal orthodoxy items (C.-H. C. Ji and Ibrahim, 2007)

Table 2 shows that within the context of Intrinsic Religious Orientation, there is a difference, in wording for Muslims. The revised statements include references to attending Mosque services and joining a Koran study group, which were not present, in the version of the orientation. There are 2790 Mosques in Kazakhstan (“List of registered religious associations, their branches,” 2023). Thus, we can predict that scale is rather valuable for academics in Kazakhstan. Moreover, three items of the extrinsic religious orientation scale were adapted by the word «Mosque»: “One reason for my being a member of a Mosque is that such membership helps to establish a person in the community», «I am part of a Mosque because it helps me integrate into the community», «I enjoy religion mainly because my Mosque organizes social events». The scale items of Doctrinal orthodoxy include only the Islamic faith based on the Quran.

Certain aspects of the scale have variations in the factor loadings. This calls for an investigation. Do these differences indicate subtleties? Do they perhaps point to areas where the formulation of the scale could be improved? While the scale serves as a tool, its true value lies in its application. Validating this scale in different cultural contexts would give deeper insights into its universality and areas for improvement. The area of 'search' stands out because of its characteristics. A deeper exploration of this aspect could shed light on how Muslims around the world perceive, experience, and cope with religious insecurities. Religious beliefs are not rigid; they evolve based on experience, global events, and internal considerations. Long-term studies could shed light on how these beliefs change over time. Certain aspects of the scale show variations in factor loadings. This should be investigated.

### **3. Comparative Analysis**

The study of orientation has long been a subject of interest, for scholars as it plays a role in shaping how believers and practitioners understand and experience their faith. Two notable studies that shed light on this topic within the context are the works by Khan and Watson and Chang Ho C. Ji and Yodi Ibrahim. In this analysis, we will delve into the intricacies of their methodologies, findings, and implications to evaluate their contributions to the study of orientation in Muslim contexts. Khan and Watson's study focuses on exploring the dynamics between orientation and empathy among Pakistanis. They employ methods using adapted scales to identify emerging patterns and correlations within their demographic.

In contrast, Chang Ho C. Ji and Yodi Ibrahim's research centers around developing and validating a scale firmly rooted in doctrinal orthodoxy. Their aim is to create a tool that can be used for research within Islamic contexts. Khan and Watson ground their study within the context capturing the nuances of how cultural, religious, and societal norms in Pakistan influence religious orientation and its relationship with empathy. While their research provides insights, with depth its broader applicability may be limited. On the hand, Chang Ho C. Ji and Yodi Ibrahim take an approach that aims to be universally applicable. Their scale, which is based on teachings strives to be relevant, across the Islamic world. However, there is curiosity about how effective it's within Muslim subcultures. Through their research on disparities in inclination and empathy based on gender, Khan and Watson provide insights that could impact societal norms, educational models, and policymaking in countries with a Muslim majority.

The academic article by Chang Ho C. Ji and Yodi Ibrahim carries implications due to its approach in developing a reliable scale specifically designed for Muslim contexts. This can greatly enhance research efforts in this field. Khan and Watson's analysis of the context delves into exploring cultural norms, gender roles and religious orientations within this particular milieu. In contrast Chang Ho C. Ji and Yodi Ibrahim take a perspective by aiming to encompass aspects of Islamic doctrinal orthodoxy; however, this may sacrifice some depth, for breadth.

While Khan and Watson's focus on Pakistan offers information it may limit the generalizability of their findings to Muslim contexts. In their endeavor, Chang Ho C. Ji and Yodi Ibrahim may encounter scrutiny regarding the scale's effectiveness, in capturing the range of beliefs and practices within Islam.

Both studies emphasize the need for customized tools and methodologies that are tailored to contexts. However, while Khan and Watson adapted existing tools to establish connections Chang Ho C. Ji and Yodi Ibrahim embark on developing a tool. These articles collectively highlight the challenge and potential involved in studying Islam. They advocate for a balance between honoring the depth of faith and applying academic examination. "Muslim Attitudes Toward Religion Religious Orientation and Empathy among Pakistanis" by Khan and Watson as "Islamic Doctrinal Orthodoxy and Religious Orientations; Scale Development and Validation" by Chang Ho C. Ji and Yodi Ibrahim both make significant progress in shedding light on the intricacies of religious orientation within Islamic settings. One offers an exploration of a cultural and religious environment while the other takes a broader perspective with an aim for universal significance. Their collective insights greatly enhance discussions on orientation in contexts paving the way for more nuanced research that is culturally sensitive, in future studies.



## Conclusion

The work of Watson and Khan and the study of Chan-Ho S. Ji and Yodi Ibrahim focused on the adaptation of religious orientation to the Islamic context gave later researchers theoretical and practical insights. Khan and Watson's research allows us to look from different angles at the cultural and social norms and the different connections between religious practices in Pakistan, which is considered an Islamic space. In this study, priority is given to the analysis of the orientation and accurate Pakistani expression of religious faith. The next study, the work of Chan-Ho S. Ji and Yodi Ibrahim, was published as several articles. Here, the researchers aim to improve on a wide range of Islamic religious orientations and the universal tool they have dedicated to evaluating it, and have been able to achieve significant success.

The work of researchers in both groups seeks to harmonize the Islamic measurement scale, along with the internal and external religious scales built on the Western model. In particular, the research of Chang-Ho Ch.Ji and Yodi Ibrahim aims to increase the universal use of scales. This is also the important point of the study. After all, there is a high probability of using universal scales on the territory of Kazakhstan. It is also optimal to adapt the universal measurement scale to other spaces. Meanwhile, Khan and Watson's research gives priority to Pakistani society. Religious orientation and gender characteristics are studied, taking into account the cultural and social relations of Pakistan. In turn, it requires significant research and adaptation work to apply this work in another country.

Comparing the two studies, there is a probability that the scale proposed by Chang-Ho Chi and Yodi Ibrahim will be suitable for testing in Kazakhstan. For future researchers, it is recommended to set a special study audience and conduct a test.

## Authors' contribution

**Mazhiev Gilimbek Zhadigerovich** – analyzed the idea of research work, including Islamic religious orientation. In his series made a review of the most frequent literature.

**Rashimbetov Rakhymzhan Temirkhamovich** – synthesized topical research ideas. In particular, he compared the scientific potential of Islamic religious orientation. Systematized the achieved conclusions and prepared the text of the article for the editorial office.

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### **Діни бағдар шкалаларын мұсылман контекстіне бейімдеу: теориялық шолу**

**Аңдатпа.** Діни бағдар шкаласының ұзақ уақыттық даму тарихы болуына қарамастан қазіргі Қазақстан аумағында әлі күнге дейін ғылыми айналымға енген жоқ. Атап айтқанда, ел аумағында Ішкі және Сыртқы және Quest шкаласы бойынша арнайы зерттеу сынақтары жүргізілмеген. Өйткені, діни бағдар шкаласы Қазақстан қоғамына бейімделмеген. Сондықтан діни бағдар шкаласының қазақстандық үлгісін дамыту үшін ең алдымен елдің діни және мәдени кеңістігін ескеру қажет. Қазақстан зайырлы ел бола тұра мұсылмандардың басым екенін назарға алсақ, діни бағдар шкаласын мұсылмандық қоғамда қолдану аясын зерделеу маңызды.

Зерттеу діни бағдар шкаласын қазақстандық кеңістікте қолдану аясын бейімдеудің теориялық аспектілеріне талдауды және алдағы зерттеулерде қолдану мүмкіндігін ғылыми негіздеуді мақсат етеді. Зерттеу барысында негізгі Khan and Waston зерттеуі және Ji and Ibrahim жұмыстары назарға алынды. Зерттеудің мақсатына жету үшін негізгі еңбектерді сыни талдау мен салыстырмалы тәсіл қолданылды. Зерттеу нәтижесінде екі еңбектің де ғылыми үлесі бар екені анықталды. Алайда, Khan and Waston зерттеулердің басым бөлігі Пәкістан сияқты ислам елдерінде жүргізілгендіктен, аталмыш ислам елдерінің мәдениетіне бейімдігі байқалады. Ал, Ji and Ibrahim зерттеулерінде қолданылған ішкі және сыртқы шкалаларды Қазақстан қоғамына бейімдеудің мүмкіндігі бар деген қорытынды алынды.

**Түйін сөздер:** шкала, діни бағдар, ішкі уәждеме, сыртқы өлшемдер, бейімделу, діндарлық, қазақстандық қоғам, ислам.

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### **Адаптация шкал религиозной ориентации к мусульманскому контексту: теоретический обзор**

**Аннотация.** Несмотря на то, что шкала религиозной ориентации имеет долгую историю развития, на территории современного Казахстана она до сих пор не вошла в научный оборот. В частности, на территории страны не проводились специальные исследовательские испытания по внутренней и внешней шкале и шкале Quest. Ведь шкалы религиозной ориентации не приспособлены к казахстанскому обществу. Поэтому для развития казахстанской модели шкалы религиозной ориентации необходимо прежде всего учитывать религиозное и культурное пространство страны. Принимая во внимание, что Казахстан, будучи светской страной, является преимущественно мусульманским, важно изучить сферу применения шкалы религиозной ориентации в мусульманском обществе.

Исследование направлено на анализ теоретических аспектов адаптации сферы применения шкалы религиозной ориентации в казахстанском пространстве и научное обоснование целесообразности применения в дальнейших исследованиях. В ходе исследования были приняты во внимание основные исследования Khan and Waston и работы Ji and Ibrahim. Для достижения цели исследования был использован критический анализ и сравнительный подход к основным работам. В результате исследования стало ясно, что обе работы имеют научный вклад. Однако, поскольку исследования Khan and Waston проводились в таких исламских странах, как Пакистан, наблюдается адаптация к культуре этих исламских стран. Получен вывод о том, что внутренние и внешние шкалы, использованные в исследованиях Ji and Ibrahim, имеют возможность адаптации к казахстанскому обществу.

**Ключевые слова:** шкала; религиозная ориентация; внутренние мотивации; внешние измерения; адаптация; религиозность; казахстанское общество; ислам.

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