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Cultural and Religious Rifts of Kazakhs and Kirgiz's in the Era of Global Peace: Comparative Analysis

Aiman Gappassova

*S. Seifullin Kazakh Agro Technical University,
Zhenis avenue, 62, Astana, Kazakhstan*

Email: aimana-84@mail.ru

<https://orcid.org/0000-0002-5960-0591>

Kuralay Bolyssova

*Shakarim University, 20 "a", Glinka str., Semey,
Kazakhstan*

Email: kuralai_2702@mail.ru

<https://orcid.org/0000-0001-7505-9187>

Rakhat Stamova

*National Academy of Sciences of the Kyrgyz Republic,
Institute of Philosophy named after Academician A.A.
Altmyshbaev, 265 a, Chuy Ave., Bishkek, Kyrgyzstan*

Email: stamrah@mail.ru

<https://orcid.org/0000-0001-5888-1371>

Kuralay Yermagambetova

*L. N. Gumilyov Eurasian National University, 2
Satpayev str., Astana, Kazakhstan*

Email: quralai.sergabylyzy@mail.ru

<https://orcid.org/0000-0002-1620-5794>

Nurgul Tutinova

*Karaganda University of Kazpotrebsoyuz, 9,
Akademicheskaya str., Karagandy, Kazakhstan*

Email: nurtut86@mail.ru

<https://orcid.org/0000-0002-3476-7328>

Abstract

Key words:
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institutions,
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traditions.

Central Asia's developing nations' cultural and religious space faces many obstacles in reacting to global challenges. The society's reaction in Central Asia to adopting global liberal values is not unambiguous. The study examines the evolution of Kazakh and Kyrgyz religious, cultural, and civilizational values in the era of globalization. In addition, this study examines the impact of cultural and religious divides on global challenges in a period of global peace. This research utilizes primary data for data analysis and uses the partial least square (PLS) approach. In a period of global peace, the study concluded that cultural and religious differences substantially impacted global challenges. The research assesses the operations of government agencies utilizing modern technology to combat the takeover of a person's spiritual essence by extremist ideological groupings. Theoretically, this research is noteworthy because prior studies do not address the literature gap. The future directions of this research are essential for advancing the body of knowledge.

Introduction

In 1981, American sociologist John McLean introduced one of the earliest instances of the term globalization (Al-Rodhan et al., 2006). Undoubtedly, the rise of information technologies aided the emergence of the phenomena of globalization. First and foremost, the importance of the computer and the Internet cannot be overstated, as they have united the thoughts and attitudes of people worldwide on a single platform. Using the most advanced technology, anyone may rapidly get the knowledge they require and share it with the public in the modern period. People's religious and cultural consciousness is undergoing significant shifts due to the highly advanced technical advancements of the globalization period. Cultural hotspots that are not competitive face the growth of another culture. Although the formation of the modern process of globalization was influenced by Western culture, it remains fundamentally and structurally American. In these circumstances, the notion that globalization should have a historical and cultural foundation with several choices is gaining traction, as is the notion that local and regional cultures should be concretized in globalization. For instance, the government institutions of Russia, Iran, India, and Turkey are developing countermeasures to globalization's political, economic, and cultural trends. The authorities and public institutions of Kazakhstan and Kyrgyzstan, upon which our research is based, support models that require adaptation to globalization tendencies (Cornell et al., 2018).

Kazakhstan and Kyrgyzstan have a long way to go to attract Western financial investments among Central Asian nations (Seidikenova et al., 2020). These nations stand out for their role in international political integration. In addition, these civilizations exhibit greater religious and cultural tolerance than their neighbors. Recent scientific investigations, however, have increasingly highlighted concerns for a decline in the

traditional religious and cultural immunity of the two countries societies. This research is founded on the perspectives and assumptions of internationally renowned scientists. For instance, this article's concerns are reinforced by the ideas of L. Sklar, "Theory of Global Socialization" by R. Robertson, and others. For instance, according to R. Robertson's theory, the world is becoming smaller and more unified due to globalization, as barriers and the division of social space into certain zones are eliminated. Following this, overcoming the boundaries separating the traditional values of Central Asia from those of other cultural regions is unquestionably a contingent occurrence.

For the contemporary study, it is essential to understand people's perspectives on global issues as expressed on social media and in the media because it is apparent that the social network is the primary engine of modern social waves. On the pages of social networks and in the media, there is a great deal of discussion of opinions that express the vices of the national mindset created by globalization's principles ([Barlybayeva, 2021](#)). This research aims to investigate the causes and effects of the globalization process' influence on the cultural, religious, and social life of the societies of Kazakhstan and Kyrgyzstan. Within the context of this direction, the study's aim and objectives are developed. This research aims to evaluate the direction of development of cultural and civilizational changes occurring in the Kazakh and Kyrgyz societies as a result of globalization, as well as to predict the potential outcomes. Furthermore, the following tasks are assigned to attain this objective: The first objective is to evaluate the contemporary public's assessment of the traditional cultural and religious foundations of the two nations. Second, an examination of the impact of religious institutions on society; and third, an examination of the effect of modern information technologies on cultural and religious awareness. In an era of global peace, this study investigates the impact of cultural and religious differences on global challenges. This study is significant because no prior research has been conducted on this topic, making it an original contribution to the body of knowledge. In addition, this research's implications and future directions are instructive for literature and academic research in this field.

Review of Literature

According to the broad consensus of several experts that study the global dimensions of religion and culture, a concept is formed that states a direct relationship between religion-culture and globalization phenomena. For instance, the Soviet cultural scientist Yu. M. Lotman defined culture as "the information that human society acquires and stores from generation to generation" ([Botoeva, 2018](#)). The greater the dependence of religion and culture on the dissemination and velocity of information, the greater the dependence of future globalization on the availability of information. Contemporary Russian scholars share the viewpoint mentioned above. Consideration of the globalization process in its political and economic context is a top issue for Kazakh and Kyrgyz researchers. The research

addressing the religious and cultural components of globalization in Central Asian nations was minimal. In addition, Kazakh and Kyrgyz authors do not intend to demonstrate a problematic or critical stance towards the religious and cultural aspects of globalization. This results in the problem not being considered substantially.

Thus, an evaluation of the positive effects of globalization on the evolution of Kazakh culture and religious consciousness is presented (8). The research of [Seidikenova et al. \(2020\)](#) scholars indicates that the globalization process has had a favorable effect on the culture and religious structures of Kyrgyz society. In general, the research mentioned above indicates a globalization tendency, the dissolution of the Soviet Union, and the mutual mingling of the independence phenomena of Central Asian countries as a result. For example, it is well known that national religions and cultures were impeded in their development throughout the Soviet Union era. As you are aware, a religious and cultural void has emerged in Central Asian nations and the Caucasus and Baltic republics. Due to the collapse of the Soviet Union in 1991, the door was opened for the development of national values, and there were occurrences of contact with the ancient civilization. The reintroduction of national holidays to the societies of Kazakhstan and Kyrgyzstan reflects a trend toward intensifying the operations of Islamic religious institutions. Many experts believe that the collapse of the Soviet Union affected the advent of globalization in Central Asia ([Barlybayeva, 2021](#)).

In theory, the two elements are distinct occurrences. One of the few scholars that emphasized the investigation of the direct impact of globalization on the religious and cultural structures of Central Asian nations, as well as its problematic and timely features. In his publications, this scholar argues that the globalization process gravely threatens the national identity and religious and cultural traditions of Central Asian nations. Researchers from the West are developing articles addressing this issue's systemic and problematic aspects. [Robertson \(1987\)](#), [Aguilar et al. \(2017\)](#), [Giddens \(2007\)](#), [Aguilar et al. \(2017\)](#), [Yanfa et al. \(2001\)](#), and [Wolters \(2014\)](#) are listed in the top row.

Sophie Ibbotson devoted his 2020 research to Tajik society, one of the most populous groups in Central Asia. A comparative investigation of its contrasts with the Kazakh and Kyrgyz peoples was done. [Yanfa et al. \(2001\)](#) conducted exhaustive sociological research on sociolinguistic shifts in Central Asian society during the globalization era in her study. He presented his forecast for future development prospects. [Wolters \(2014\)](#) evaluated a research article regarding the influence of globalization trends on Central Asia's religious system. In addition, the forces of information technologies supply current information regarding the activity of organizations against the poisoning of the Central Asian youth's minds by the doctrine of nontraditional religious movements. He formed his opinions regarding the fight against it and its avoidance.

Hypotheses Development

Even in the age of globalization, cultural disputes and differences in living standards are commonplace (Bretl, 2020). People are motivated by their cultural values to fulfill jobs that are not commonly accepted for global peace (Sivashankar, 2019). Different people's norms and values challenge cultural variety, which can be discussed in various ways to enhance cultural imagination (Luvaga et al., 2021). People's social norms and values differentiate them and have a cultural bias (Belayneh et al., 2020). People with an advanced and developed culture negatively view others who lack their culture and values (Ragnarsdóttir et al., 2020). Differences in customs and traditions are normal in all nations, and the lack of respect for other cultures hinders globalization (Marigat et al., 2022). Cultural and value biases are troublesome for individuals, and such discrimination should be avoided (Fox, 2021). The cultural conflict in European countries has become a challenge for the nations of Europe since those with cultural differences do not commonly recognize the intolerance of cultural differences. For a worldwide society, cultural values must be addressed, and individuals must be tolerant of one another.

Hypothesis 1: Cultural rifts have an impact on the global challenge

Every nation in the contemporary world is distinguished by its religious principles. People's religious values fluctuate according to their fixed beliefs and customs (Hajjaj, 2022). Those of all religions have a discriminatory attitude toward people of the opposite religion, which should not be widely tolerated in society (Yusuf, 2018). Religious tolerance is regarded as the cornerstone to the effective growth of the globalized globe and contemporary society, in which individuals of all religious backgrounds must be embraced (Haynes, 2019). In uncivilized countries, religious tolerance is nil, and individuals do not tolerate each other to a greater extent. Therefore, religious tolerance is essential for civilized nations (Ida et al., 2021). Religious conflicts and prejudice are the root cause of the most significant religious issues resulting in actual conflicts (Jegade, 2019). To live in a civilized and religiously tolerant community, members of every society must avoid religious prejudice and respect the religious beliefs of others (Hennekam et al., 2018). Civil society representatives believe religious issues should be addressed attractively, and the government should adopt anti-discrimination policies. The European nations have measures for the religious tolerance of one another that promotes religious stability. The study design is depicted in Figure 1.

Hypothesis 2: Religious rifts have an impact on the global challenge

Method

This study relied heavily on "primary data" for its findings. The "Likert scale" questionnaire was created by modifying "scale items" from the existing corpus of research. Using "factor loadings" and "Cronbach's alpha,"

the study determined the "validity and dependability" of current literature. The conditions "factor loadings > 0.60" and "Cronbach's alpha > 0.70" are met. Like the studies in the "social sciences," this study is based on "primary data." This study's subjects were Kazakhs because they were experiencing religious and cultural issues. In addition, the study population is substantial, and Morgan's table is utilized to determine the proper sample size. In addition, 384 Morgan's table samples are considered for this investigation. In addition, the study's questionnaire is a survey employing a "random sample approach," which is an appropriate method of data collecting. Additionally, this sampling method is excellent for data collection when the population is big. Five hundred respondents were selected for the distribution of the questionnaires and data gathering. Consequently, 401 surveys with proper responses were returned. In conclusion, 401 responses are examined for this study. In addition, "Smart PLS 3.0" is employed for data analysis in this work.

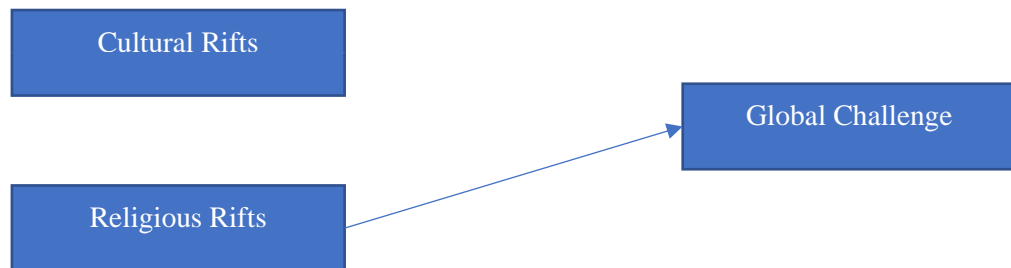


Figure 1. Theorized Framework

Findings and Analysis

The study has taken the "measurement model" results to identify the "validity and reliability." The results demonstrate that the "Cronbach' alpha > 0.70", "factor loadings > 0.60", "composite reliability (CR) > 0.70", and "average variance extracted (AVE) > 0.50" recommended by [Hair et al. \(2012\)](#) and [Ringle et al. \(2015\)](#) is achieved. Thus, the outcomes of the study validate the findings of this research. The results are available in Table 1 and Figure 2.

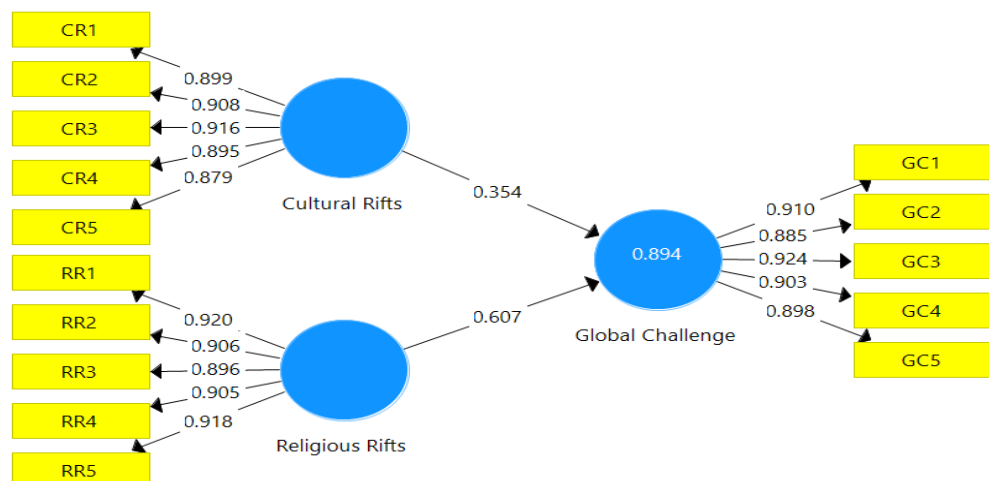


Figure 2. Measurement Model

Table 1. Convergent Validity

Variables	Items	Factor Loadings	Cronbach's Alpha	CR	AVE
Cultural Rifts	CR1	0.899	0.941	0.955	0.809
	CR2	0.908			
	CR3	0.916			
	CR4	0.895			
	CR5	0.879			
Global Challenge	GC1	0.910	0.944	0.957	0.817
	GC2	0.885			
	GC3	0.924			
	GC4	0.903			
	GC5	0.898			
Religious Rifts	RR1	0.920	0.948	0.960	0.827
	RR2	0.906			
	RR3	0.896			
	RR4	0.905			
	RR5	0.918			

In addition, the "discriminant validity" test has been employed to assess the distinction between study findings. This study employs the "Heterotrait-Monotrait (HTMT)" approach with the recommended threshold of "HTMT < 0.9" by [Ringle et al. \(2015\)](#). The results shown in Table 2 demonstrate the study's discriminant validity.

Table 2. Discriminant Validity

	Cultural Rifts	Global Challenge	Religious Rifts
Cultural Rifts			
Global Challenge	0.777		
Religious Rifts	0.691	0.688	

The "path coefficient" of the research is determined by "PLS Bootstrapping" by calculating "t" and "p" values. The threshold of "t > 1.96 and p < 0.50" endorsed by [Henseler et al. \(2014\)](#) is adopted in this research (see Figure 3). The findings reveal that the cultural rifts significantly impact global challenge "t = 5.418 and p = 0" and the first hypothesis has satisfactory results. For the last hypothesis, the findings reveal that religious rifts significantly impact the global challenge "t = 9.411 and p = 0", and this is also accepted. The results of the path coefficient are available in Table 3.

Results and Discussion

In an era of global peace, the research explores the impact of cultural and religious rifts on global challenges, and the findings indicate that the study has a substantial impact. The results demonstrate that cultural divides have a considerable impact on global concerns. In the era of globalization,

cultural confrontations are still observable, as evidenced by past studies with identical conclusions. Literature research indicated that cultural issues must be addressed since they contribute to other basic obstacles to achievement. The outcomes of this study are relevant since cultural divides are not equally effective in uniting society. In addition, another key outcome of the study indicated that religious divisions positively influence global difficulties. Indeed, the research in the literature shows similar findings that have a major impact on these results. The study indicated that religious issues should be addressed because religious hatred and discrimination lead to a globalized society. In addition, the research indicated that religious issues are challenging for integrating society into a single entity; consequently, cultural issues must be avoided to prevent all of these challenges. In addition, the government should adopt effective strategies to settle cultural issues and unify society.

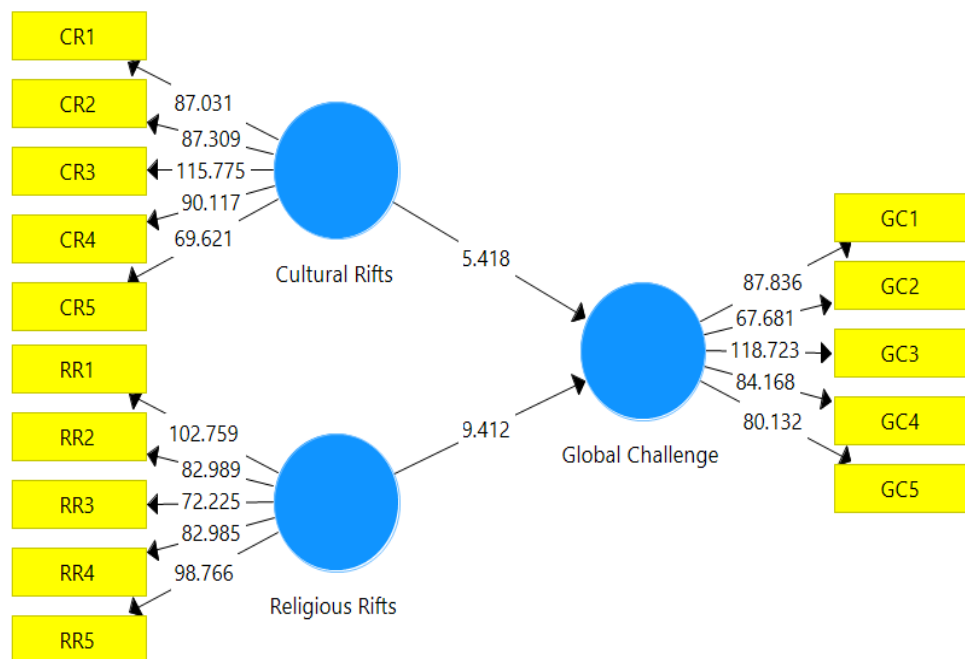


Figure 3. Structural Model

Table 3. Path Coefficient

Path	Original Sample	Sample Mean	Standard Deviation	T Statistics	P Values
Cultural Rifts -> Global Challenge	0.354	0.352	0.065	5.418	0
Religious Rifts -> Global Challenge	0.607	0.608	0.064	9.412	0

Kazakhstan has established several rules and regulations governing religious and cultural activities throughout the past decade. In 2011, the Parliament adopted the law "On religious activities and associations." The "Concept of Cultural Policy" was adopted on November 4, 2014, by decree of the President of the Republic of Kazakhstan. Before Kazakhstan in 2007, the notion of culture was adopted in Kyrgyzstan, and several works were

conducted. The legislation, as mentioned above, emphasized methods for resolving current religious and cultural issues. About the globalization process, however, there are no norms for adapting society to the living conditions of the new format, opposing and preventing attacks on people's brains using advanced technologies. There was a focus on the rebirth of material cultural values, but the actual issues that directly influence religious and cultural consciousness were not examined. Specifically, the legal notions address the activation of the activity of theatres, cinemas, libraries, parks, and museums and the enhancement of their finance. This regulation does not specify the positive and negative features that the technologies of the Internet and smartphones—the primary forces of globalization—bring to society. Their utility, leading to the religious and cultural realm, is not substantially considered. Kazakh-Kyrgyz communities are seeing a rise in scepticism over their religious and cultural foundations.

Modern Kazakh-Kyrgyz adolescents and their families are learning new survival skills from other religious and cultural patterns brought forth by the globalization waves. The vast majority reject the conventional theological and cultural philosophies of the two anciently linked peoples. There is a low birth rate among young families participating in educational programs overseas and frequently utilizing the Internet and foreign films. They involve a denial of parental responsibility for the child's upbringing. Recently, this trend has also affected rural youngsters. In the old Kazakh-Kyrgyz ideology of the middle of the 20th century, many children were seen as the primary source of riches. In 1972, the average birth rate per 1000 Kazakhs was 35.4%, while the average birth rate per 1000 Kyrgyz was 32.6%. (6, p. 55). Currently, the average birth rate among Kazakh families is 22%, while it does not exceed 21% among Kyrgyz families. In addition, the government of Kazakhstan is boosting financial incentives to expand the population every year. There are numerous and varied benefits for large families. Due to financial constraints, the Government of Kyrgyzstan is not particularly interested in working to alleviate the demographic situation. In 2010, Kyrgyzstan ranked 74th globally in birth rate, while Kazakhstan ranked 105th (19). Now, this signal has declined a little. Tables 4 and 5 compare the number of births in the two countries over the past decade.

The data in the table above shows that the birth rate has never increased. Even in 2019-2020, the decreasing phenomena were noticed. The demographics of the family have been profoundly impacted by quarantine and economic difficulties, particularly those induced by the pandemic. It was spotted in Kyrgyzstan at a height. By evaluating these criteria, he concludes that traditional birth and childrearing responsibilities differ across Kazakh and Kyrgyz civilizations. The trend toward divorce is one of the most recent anomalies in the national family's development. The number of divorce trends in Kazakhstan doubled between 2008 and 2019 (Dall'Agnola et al., 2021).

Table 4. Birth rate per 1000 people in Kazakhstan for 2012-2020 (Ibbotson et al., 2020).

Coefficients	2012	2013	2014	2015	2016	2017	2018	2019	2020
Total fertility rate per 1,000 people	18,42	22,53	22,52	22,69	22,73	23,13	22,66	22,68	22,64
urban population	18,94	21,67	21,82	22,41	22,36	22,84	22,61	22,64	22,59
rural population	17,72	23,56	23,35	23,03	23,19	23,51	22,73	22,76	22,74

Table 5. Birth rate per 1000 people in Kyrgyzstan for 2012-2020 (Ibbotson et al., 2020).

Coefficients	2012	2013	2014	2015	2016	2017	2018	2019	2020
Total fertility rate per 1,000 people	23,4	23,3	23,1	21,5	19,8	20,2	21,4	21,2	19,4

In Kyrgyzstan, by a factor of 1.6. According to statistical surveys, over 40% of marriages in Kazakhstan end in divorce. It is 30% in Kyrgyzstan (Dall'Agnola et al., 2021). The divorce rate in Kazakhstan in 1998 was less than 25 percent. In both countries, the divorce rate has climbed by 15% during the past quarter-century. This indicates that the impact of global factors is significant. 12 percent of all marriages in Kazakhstan ended in divorce in 1978, according to demographers (Dall'Agnola et al., 2021). In the nomadic Turkic culture, divorce is considered a strictly forbidden phenomenon. Various conventional safeguards have been developed to prevent this. For instance, according to one tradition, if a young woman's husband died, she would marry her husband's brother or brother. The husband's refusal from the wife was comparable to death for the woman's relatives. There are indications that this traditional marriage practice is not employed at all in modern society. According to sociologists, his last recorded fact occurred in the early 2000s.

One of the most recent cultural trends to arise in Kazakhstan with the rise of globalization is the conscious competition between traditions. The German scholar Beate Eschmentre reports that there is a traditionalization process. According to him, in Kazakh and Kyrgyz societies, there has been a conflict between traditionalists and generations of liberal ideas from 2003-2004. (Podoprighora, 2018). In the Kazakh and Kyrgyz film industries, films with scenes of naked women have been released since 2005. Recent years have seen an increase in the prevalence of photographs of naked women on social networks, which are actively discussed by society. In show business, imitations of Korean pop music singers began to develop (in Kazakhstan, the group ninety-one). All of these occurrences are resisted by traditionalist groups, which manifest themselves in efforts to administer punishment following the old custom. In Kazakhstan and Kyrgyzstan, among the nations of Central Asia, these indicators of the globalization trend are becoming a pressing concern. There is reason to assume that the worldwide cultural assaults on other cultures in Uzbekistan, Tajikistan, and Turkmenistan, categorized as "closed countries" in the region, have not yet acquired power. Why do cultural influences from outside their borders so profoundly influence Kazakhstan and Kyrgyzstan? Because religious and cultural tolerance has existed in the Kazakh and Kyrgyz societies, the direct descendants of the nomadic civilization, since the dawn of time.

The most prevalent phenomenon in the strata of nomadic society is the synthesis of externally advanced cultural achievements. Several scholars are developing their resistance to external cultural influences in Uzbek and Tajik societies, where established norms and traditions are highly developed (Hanks, 2021). Traditionalists make up most of the population in the southern regions of Kazakhstan and Kyrgyzstan, which border Uzbekistan and Tajikistan. They are the descendants of groups that have assimilated an established culture since the beginning. National customs and religious tenets are held in great regard in many locations. In the northern parts of the two countries, a group of liberal-minded individuals settled, believed to be the successors of the former nomad society.

Frequent religious and cultural mental clashes between members of both groups have become the norm.

The invasion of external religious and cultural forces is an additional manifestation of Kazakhstan's traditional religious and cultural oddity that has emerged in recent years. Currently, not only in Kazakhstan but also in Kyrgyzstan, there is a trend toward an increase in the number of adherents to a fundamentally extremist path of Islam and Arab cultural elements. Kazakhstan and Kyrgyzstan's policy of open doors and the free communication space of the global period contribute to the penetration of the religious ideologies of nations such as Saudi Arabia, Libya, and Pakistan. Specifically, the increasing number of young people attending Islamic universities in Saudi Arabia and Libya, the prevalence of propaganda in society, and the number of admissions are documented. Events and programs featuring their involvement in mosques-madrassas and on television have a disproportionately large impact on society. Today, the trend for representatives of the entertainment industry to assist in the agitation activity of religious professionals further complicates the issue.

Show business representatives' use of Instagram, Facebook, and YouTube to advertise and promote traditional Islamic attire and cuisine has a conflicting effect on the local cultural consciousness. Members of primitive societies are considered to exhibit higher assurance in their activities. In the Kazakh-Kyrgyz women's group, the hijab, which has become the central symbol of Arabic culture, is gaining popularity each year. Its carriers are frequently observed on the street. There are numerous social motivations to favor the hijab. One of these is a campaign for women who wear the hijab, which includes hosting lotorea tournaments and offering free trips to Saudi Arabia to the winners. This previously indicated pattern of religious-cultural external attacks hinders the growth of local cultural consciousness. And historical evidence confirms the lack of the hijab in the Kazakh-Kyrgyz cultural foundation ([Yessenbekova, 2018](#)).

In the contemporary Kazakh-Kyrgyz male population, the custom of growing a beard is gaining popularity. Even though society initially viewed bearded men with suspicion, this technique has now been adapted and has achieved a certain social standing. The phenomena mentioned above result in the extinction of local religious and cultural traditions' developmental capabilities. Nonetheless, the laws enacted by the two nations tighten the legal standards for preventing the Islamization or hyper-Islamization of society. The Kazakh parliament restricted the wearing of hijabs in schools in 2016. In 2017, the Parliament passed a bill restricting unaccompanied visits by minors to mosques and churches ([Amanbayev et al., 2021](#)). In 2015, the reaction of several organizations in Kyrgyz society to the violent calls of Islamists in Syria and Iraq compelled the country's legislature to alter the proposed "law on religion." People who have entered radical (destructive) religious movements have resisted these restrictions. Even in 2016, in Almaty and Aktobe in Kazakhstan, extremist religious

organizations attacked security facilities, resulting in the deaths of approximately ten police personnel.

The Islamic State's (ISIL) theological and ideological program, which scored several political and ideological victories in Syria and Iraq in 2014-2015, imposed direct pressure on the Kazakh society. For example, it was discovered that 800 persons fled to Syria from the western parts of Kazakhstan, where radical Islamic organizations were prevalent ([Amanbayev et al., 2021](#)). About 500 of the population are minors. That is, they traveled with their parents to Syria. According to the Kyrgyz Security Committee, there are currently 850 individuals flying to Syria and Iraq. Approximately 150 of them perished in the battles. It is not difficult to discern how they were exposed to the ideology of Islamists. Through Islamist-created channels and discussions on the Internet and social networks, all of them are designated as poisoned. As a result of an audit of Kazakhstan's security authorities, four Internet channels used for terrorist propaganda by Islamists were identified. The range of their consumer base was between 2,000 and 5,000.

According to Aidos Sarym, a Kazakh political scientist, the geography of the spread of radical Islamist groups in Kazakhstan is local rather than national. According to him, the hubs of radical Islamic organizations are concentrated in the western areas of Kazakhstan and elevated to the status of a national issue. In a handful of cities in the south and north of Kazakhstan, there are no more than ten adherents of extremist Islamic organizations. And the number of members of radical Islamic movements in Western cities ranges from 1,500 to 3,000. In other words, the Kazakh culture cannot be termed a national trend. Accepts that it must be addressed at the local level. The Center for Eastern European and International Studies (ZOiS) team in Birgit supports this view (2001).

He believes Kazakhstan faces fewer worldwide challenges in the war against Islamic groups than Afghanistan and Tajikistan. Problematic is the systems for combatting these threats and protecting the safety of citizens. In reality, the Kazakh security officials have demonstrated incompetence in the war against them. According to Kazakh analyst Vitaly Volkov, their financial resources must be cut off to combat radical Islamic forces. Thus, it is vital to consider the objects of their functioning on the market and to identify their source. In Almaty, a significant city in Kazakhstan, the vast majority of stores selling machine parts are run by bearded individuals with ties to extreme Islamic organizations. It was discovered that their inexpensive auto parts come from Arab countries. The Kazakhstan Financial Police have recently taken a proactive stance on this issue, closing the import routes for contraband.

According to the renowned Kazakh religious researcher Kairat Zholdybayevich, contemporary believers in Kazakhstan and Kyrgyzstan are organized into four groups: Wahabbis, Salafis, Sufis, and Hanafis (). Islamic Hanafism and Sufism were pervasive in the society of the early

Kazakh-Kyrgyz nomadic civilization. Wahhabism and Salafism have emerged in Kazakh-Kyrgyz societies with a propensity toward globalization. As a result of this division among Muslims, several individuals developed a religious mistrust. The vast majority of adherents of Wahabbism and Salafism desire to establish a connection with the Arab world. Their consciousness was dominated by mistrust of the national culture's and language's ideals. This is a highly perilous pattern (Wolters, 2014).

The perpetrators of religiously motivated terrorism in Kazakhstan in 2011, 2016, and 2017 were identified as members of the Salafist movement. They worked closely with Salafist and Wahabi centres in Arab nations. In our view, the existence of groups in Kazakhstan and Kyrgyzstan that wish to transform Islam into a political and ideological enterprise must be acknowledged. People who do not belong to their groups are the focus of their hatred. This is contrary to the Islamic religion's precepts, which require loving and respecting one's fellow human beings. According to religious researcher Kairat Zholdybayev, the most important challenge facing religious institutions in Central Asia today is educating informed and responsible Muslims (Yessenbekova, 2018).

Compared to Kazakhstan, the extreme Islamic elements in Kyrgyzstan are less vibrant. There are no instances of fighting between radicals and security authorities in the country. The reaction of society to Islamic ideals and external religious trends is moderate or apathetic. Arab investment in Kyrgyzstan is minimal compared to that of Kazakhstan. Similarly, sectors of integration between Kyrgyzstan and Arab nations in education and training remain underdeveloped. Under the influence of these causes, the Islamization of society is progressing moderately. However, the national reaction of Kyrgyz society to cultural norms and traditions is swift. The public is quick to debate them.

The impact of internet technologies on contemporary Kazakhstan and Kyrgyzstan's cultural and religious environment. It is inconceivable to envision the present world without information technology. This is because they determine the vectors of social process growth. It is common knowledge that the widespread availability of digital technologies contributes to moral degradation in society. This pattern is also evident in the Kazakh-Kyrgyz culture. Increasingly, national culture and religious values are under attack via Internet resources and social networks. For instance, anyone can convey their views to the world on the Internet. Therefore many cultural and religious restrictions are on the edge of dissolving. Many individuals cannot filter the constant information that is currently accessible. I am willing to embrace it without considering its positive or negative aspects.

Information manipulation is on the rise, particularly concerning the old rituals and beliefs of the Kazakh-Kyrgyz. It is well-known that information manipulation is one of the harmful phenomena associated with the

globalization trend. It is extraordinarily efficient at capturing people's consciousness and dominating their spiritual reality. [McGuigan \(2019\)](#) suggested "the audience as a commodity" as a formula for the success of mass media in the 1980s of the 20th century. Since 2015, images of girls posing half-naked in national costumes on the social network Instagram have appeared in Kazakhstan. It resonates strongly with society. However, as a negative consequence of the circumstance, the photo's creators have gained some notoriety in the show industry because it has become commonplace to utilize such images as "dark PR" or to grab the populace's attention. In this sense, it is no coincidence that the renowned Russian philosopher P. Kozlovsky asserts, "Modern culture is not determined by art and philosophy, but by science and technology." The Kazakh-Kyrgyz people's fundamental traditions have been compromised by cultural assaults from the outside via the Internet and films. For instance, young women donned Indian saris and Japanese kimonos at several weddings in Kazakhstan. As noted, similar occurrences during Kazakhstani weddings in the cities of Atyrau and Aktau in 2016-2017 occurred often.

This suggests that young people are strongly interested in consuming external cultural values. 20% of the television shows aired on stations in Kazakhstan are Indian films. Their cultural impact on society is becoming more apparent. Approximately 30% of the television series aired on Kyrgyz TV stations are South Korean productions ([Yanfa et al., 2001](#)). In this regard, the number of Kyrgyz students and schoolchildren who emulate the clothing and haircuts of Korean movie stars is increasing. Due to the constant influx of external information, massive adjustments are being made to the traditions of identifying people and the ideals of material culture. In modern Kazakh-Kyrgyz civilizations, there is a great desire to give newborns Arabic Muslim names. The trend of Arab and European civilizations to forsake the old customary national names and replace them with human names is illustrated in Table 6.

Table 6. New human names and disappearing national names active in recent years in Kazakhstan and Kyrgyzstan

№	Kazakhstan		Kyrgyzstan	
	Names that disappear	New names	Names that disappear	New names
1	Katira	Adelia	Bektur	Mirlan
2	Dilda	Rayana	Toktobay	Ariet
3	Ainas	Medina	Karabek	Azamat
4	Tleubergen	Hansultan	Ortai	Zhenish
5	Ybyrai	Damir	Gulipa	Nargiza
6	Toktan	Mardan	Sildis	Aida
7	Alimkhan	Islamkhan	Kulpan	Aidji

The vast majority of the new Kazakh-Kyrgyz names presented in the table have anthropogenic ties to the Arabic language. According to Kazakh sociologists, approximately thirty percent of modern Kazakh baby names have an Arabic meaning. The preceding sections discuss the negative

factors in the religious realm caused by globalization's effects in depth. Positive trends in the development of information technologies in the religious spheres of Kazakh-Kyrgyz societies include the placement of religious books and audio-video recordings on Internet resources and the resulting opportunities to increase religious literacy among all individuals.

At this time, the words of the Russian cultural critic Irina Sorokina come to mind: "the Internet is for the media"; without a doubt, one of the primary responsibilities of religious organizations is to organize aid for disadvantaged families. This is explained in Islam by the principle of zakat. Today, religious, charitable foundations in Kazakhstan and Kyrgyzstan are rapidly adopting Internet resources and smartphone applications. Citizens who wish to provide material or monetary assistance to disadvantaged families can implement their plans by utilizing religious organizations' Internet resources. In 2019, 2,299 religiously-operating sites were registered in Kazakhstan. Approximately 200 of them are religious. During the 2019 monitoring by the Committee of Religion of Kazakhstan, approximately 700 religious sites were shut down for illegal activities. In 2019, approximately 920 religious websites and portals were registered in Kyrgyzstan.

Conclusion

In Kazakh-Kyrgyz societies, the globalization trend has generated an open information arena. This, on the one hand, not only creates new opportunities but also disrupts nations' cultural and theological foundations. Information and communication attacks on exterior cultural and religious values influence the escalation of the internal cultural and religious crisis. Due to people's mistrust of the integrity of national traditions and religious beliefs, society has expanded in two different directions. Today, individuals are witnessing an implacable conflict between these two factions. In our opinion, cultural and religious views and mentalities in Kazakh-Kyrgyz societies can generally be divided into four groups: those who wish to preserve the old Kazakh-Kyrgyz traditions, those who are atheistic or indifferent to the culture and religion of the people who lived during the Soviet era, active religious consumers born in the post-Soviet era, and young people of liberal thought born in the post-Soviet era. The second of the abovementioned factions is regarded as the weakest and has passive public support. And among the third group, militant Islamists are occasionally present. It can be inferred that the tendency toward globalization is especially pronounced in the politics and power of the fourth group's representatives. In the future, however, due to the conscious crises of globalization, the return of nations to their ancient civilizational ideals may force the first group to grow stronger.

Implications

This finding has major consequences because previous research has disregarded this field. The research indicated that the population desires

to preserve the historic Kazakh-Kyrgyz traditions by adopting the required values and traditional beliefs. This contribution is significant because the prior literature is quiet on this contentious debate, and this study has contributed these aspects to the body of knowledge. In addition, the study contributed to the literature by demonstrating that people who lived during the Soviet era were aesthetic regarding values and believed in attractively promoting their culture and fashion. In addition, the study reveals that religion is a fundamental aspect of Kazakh-Kyrgyz traditions, as the people have religious minds and views and wish to be respected only by their religious organizations.

Similarly, the study demonstrates that the Kazakh-Kyrgyz traditions can be maintained after globalization if the people can exercise their beliefs. Cultural festivals and religious rites should be permitted to improve people's attitudes toward these aspects. Moreover, these actions should be taken practically to ensure that people are interested in their mutual sharing of cultural values and traditional beliefs. The new generation must have a successful means of adopting all these elements. In a period of globalization, the backing of the government and civil society can protect the people and help them preserve Kazakh-Kyrgyz customs in this manner.

Future Direction

Various aspects of Kazakh-Kyrgyz traditions in the period of globalization have been examined in this research. To further investigate the literature and contribute to the corpus of knowledge. However, future research will need to address additional aspects. As the government is a major actor in society, scholars may begin by examining the significance of government support for preserving Kazakh-Kyrgyz customs. Second, it is necessary to analyze the function of civil society in Kazakh-Kyrgyz traditions since civil society has a direct interaction with the community. Lastly, future research will analyze youth's role in preserving Kazakh-Kyrgyz traditions in the era of globalism, as no study has examined the impact of youth in the preservation of Kazakh-Kyrgyz traditions in the period of globalism.

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