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Philosophical reflection on religious media discourse in the digital space of Kazakhstan

The article presents a philosophical analysis of religious media discourse in the digital space of Kazakhstan, focusing on its ideological, axiological, and socio-cultural dimensions. The study investigates how religious meanings, values, and interpretations are constructed, mediated, and disseminated through contemporary digital media, as well as how they influence public consciousness and the formation of collective identity. Special attention is given to the interrelationship between religion, media technologies, and social reality, as well as to the ethical responsibility of media actors when representing religious content in the public sphere. The empirical basis of the study consists of media texts on religious topics published by state and international mass media. The methodological framework is based on the philosophy of religion, social philosophy, and communication theory; the study employs methods of hermeneutic interpretation, axiological analysis, and critical reflection. The results demonstrate that digital media function not merely as channels of information transmission but also as active agents that shape value orientations and influence interreligious relations. The article emphasizes the role of media in rethinking the boundaries between the sacred and the secular and substantiates the need for a critical philosophical and ethical approach to religious discourse in the context of digital transformation.

Keywords: philosophy of religion, religious media discourse, digital media, public consciousness, values, ethical responsibility, socio-cultural analysis, media technologies, ethical approach, communication theory.

Introduction

In contemporary philosophical discourse, religion is increasingly examined not only as a system of beliefs and practices, but also as a dynamic socio-cultural phenomenon shaped by historical, technological, and communicative contexts. The philosophy of religion emphasizes the role of meaning-making, values, and worldview orientations in the formation of religious consciousness, paying particular attention to the ways in which religious ideas are interpreted, transmitted, and transformed within society. In this regard, media space becomes a significant environment where religious meanings are articulated, negotiated, and contested.

From the perspective of the philosophy of media and social philosophy, digital media function not merely as neutral channels of information, but as active agents that participate in the construction of social reality. Media representations of religion influence public understanding of the sacred, ethical norms, and interfaith relations, shaping collective identities and value systems. Therefore, the analysis of religious media discourse requires a philosophical approach that integrates hermeneutic interpretation, axiological reflection, and ethical evaluation. Such an approach makes it possible to reveal the deeper worldview foundations and socio-cultural implications of religious communication in the digital space of Kazakhstan. The development of Internet communication has radically changed the forms of representation of religion in the public space. Media discourse as a result and means of human cognitive activity is a complex system of meanings that reflects ideological attitudes, cultural codes and social expectations.

Cognitive linguistics offers effective tools for analyzing the semantic organization of media texts: conceptual metaphors, frames, scenarios, evaluative vocabulary. In the context of religious diversity in Kazakhstan and the active presence of religious topics in online media, it is especially important to understand what cognitive models are used to form a positive or negative perception of religious groups and phenomena.

This knowledge can be used to develop media literacy, counteract hate speech and strengthen interfaith harmony.

In the Kazakh socio-cultural context, the study of religious media discourse through the prism of cognitive linguistics allows us to identify hidden mechanisms for the formation of attitudes towards religion at the level of mass consciousness for a number of reasons:

- religious diversity in modern Kazakhstan, approximately 70 % of the country's population identifies with Islam, but a significant part of citizens belong to other faiths: Orthodoxy, Protestantism, Buddhism, Ju-

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daism and so on. In such a socio-cultural context, media representation of religion acquires critical importance as a factor influencing public attitudes, the level of interfaith dialogue and the formation of an atmosphere of mutual respect.

- the study of religious discourse in the media allows not only to analyze the degree of representation of various faiths in the information space, but also to identify the methods of their representation, interpretation and evaluation, determined by the editorial policy, cultural codes and ideological context. It helps to identify factors that promote or hinder the formation of religious tolerance and sustainable interfaith interaction.

- Kazakhstan proclaims its commitment to the principles of religious tolerance and strives to strengthen interfaith harmony. In this regard, the analysis of media discourses allows us to reveal problem areas in the information representation of religious issues and offers solutions for the formation of a more inclusive and respectful media discourse. Empirical data obtained in the framework of such studies can be used to improve media policy and professional training of specialists working with religious topics.

- given the influence of the media on public consciousness, it is important to understand what images of religion are constructed in media texts, what their semantic load is and what influence they have on the perception of religion as a social and cultural institution. Analysis of discursive practices allows us to identify potential distortions, stigmatizing images and manifestations of religious discrimination as well as to develop recommendations for improving the quality of information content.

- special attention in such studies is given to the protection of believers' rights and prevention of social conflicts on religious grounds. Identification of manipulative or biased strategies for presenting information about religious groups can contribute to a more objective and ethically verified approach in the work of the media.

- it is also necessary to take into account the dynamics of digital media development and changes in the socio-political situation that requires regular updating of analytical data. Constant monitoring of religious discourses allows tracking new trends, adapting methodological approaches and forming sustainable scientific conclusions.

International experience demonstrates a variety of approaches to the study of religious discourses. Thus, in Western Europe and the United States, the focus is on issues of religious pluralism, the role of media in the stigmatization of individual faiths and mechanisms for countering radicalization through digital channels. In regions with high conflict potential (Syria, Iraq), research focuses on the identification of media role in promotion of extremism, analyzing hate speech and covering conflict incidents related to religious topics. These practices are considered within the framework of an interdisciplinary approach that combines media communications, religious studies, sociology and cultural studies.

As for Kazakhstan, existing studies identify a number of key issues: the need to strengthen religious tolerance, combat the spread of extremist ideas through digital platforms and the need for systematic monitoring of religious content in the media. Based on it, the analysis of media discourses on religious topics is a necessary step towards the formation of a balanced and constructive information environment.

Therefore, the aim of the study is to identify and describe the cognitive mechanisms underlying the formation of religious discourse in Kazakhstani online space with an emphasis on the analysis of concepts, metaphors, frames and evaluative strategies implemented in religious media texts. In order to reach the aim, we put several objectives:

- to systematize the theoretical approaches of cognitive linguistics to discourse analysis;
- to highlight relevant concepts, frames and metaphors in religious media texts;
- to analyze lexical, syntactic and stylistic means of the representation of religious meanings;
- to identify evaluative strategies and ideological implications;
- to interpret the influence of cognitive models on the formation of public perception of religion;
- to offer recommendations for neutralizing negative discursive practices in the media.

Research methods and materials

Two main strategies are used in the framework of linguistic analysis:

- 1) grammatical-lexical analysis aimed at studying the lexical semantic and syntactic characteristics, structural models and pragmatic functions of language tools in media texts;
- 2) semiotic analysis of visual content including the interpretation of visual codes, images, typography and punctuation that form religious discourse.

Corpus linguistics methods are implemented with the use of the Sketch Engine platform that allows for frequency and contextual analysis of key vocabulary to identify stable collocations, thematic patterns and pragmatic implications.

The empirical base of the study includes primary data array that are text materials of a religious orientation, collected from Kazakhstani Internet resources (news sites, blogs, forums) through targeted content analysis. Secondary data array is a corpus of relevant texts processed in the Sketch Engine program and analyzed from the cognitive discursive features point of view, comparison of official and user discourse (state media and commentary activity).

Results and discussion

1. Discourse analysis of media texts, criteria for selecting materials for research and description of the formed corpus of texts

Discourse analysis is a set of analytical methods designed to interpret texts and statements created within the framework of speech activity of people in certain cultural historical and socio-political conditions. This methodology is used to study discursive practices that can reveal deep socio-cultural and political processes.

The theoretical basis for the analysis of religious media texts in the Kazakhstani Internet space is the fundamental provisions developed by both classics and modern representatives of discourse analysis. This area of research is interdisciplinary in nature, integrating methodological approaches and analytical tools from linguistics, sociology, philosophy, anthropology and other humanities.

Among the key thinkers who influenced the formation and development of the methodology of discourse analysis Michel Foucault [1], Gilles Deleuze [2], Pierre Bourdieu [3], Bruno Latour [4] and Jürgen Habermas [5] take a special place. Their concepts allowed us to form an idea of discourse as a socio-cultural practice in which language acts not only as a means of communication, but also as a mechanism of power, identity and institutional control. In this study, a particular attention is paid to the approaches developed within the framework of critical discourse analysis. Teun Adrianus van Dijk [6], Norman Fairclough [7] and Ruth Wodak [8] made significant contributions to this field. Their works provide a methodological reference for studying how religious meanings, ideologies and social positions are represented, legitimized or, on the contrary, criticized through language and media texts.

The study of discursive strategies in Kazakhstan began relatively recently and begins to gain momentum. In the work of Satybaldina G.K., it is concluded»... all analyzed newspaper materials are either official news in nature or cover traditional, religious holidays. Issues related to religion are little covered in the media examined» [9].

A. Altaikyzy in her research work «Content Analysis of the Media in the Study of the Problem of Religion in Kazakhstan» states that the religious factor in the Kazakhstani communication space can be considered both in the religious studies and in the political sphere. The article also identifies the main trends in the coverage of religious issues in Kazakhstani media. At the same time, the most popular topics of online publications in the context of religion are religious terrorism, extremism and radicalism and the ban on wearing the hijab [10].

Begalinov A.S., Begalinova K.K. «Discourse of Religious Identity in Secular Kazakh Society» emphasize that for multi-confessional secular Kazakhstan, in which a large number of religious beliefs and trends have historically developed, it is critically important to define religious self-identity [11].

The scholars A. Amrebaev A. Bizhanov, E. Burova examine the role of religion in modern society of Kazakhstan and attempt to understand the phenomenon of religiosity through sociological and political science methods. These authors research various semantic contexts that influence political decision-making in the field of spiritual development of society in the context of socio-economic and political transformation [12].

The analysis of religious media discourse in the Internet space of Kazakhstan was conducted based on a comprehensive discourse analytical approach, combining grammatical, semantic, pragmatic, rhetorical and semiotic levels of analysis. This approach allowed us to identify key linguistic and communicative features of the presentation of religious topics in media texts.

Particular attention was paid to genre differences: news texts, analytical publications and entertainment formats demonstrated different language strategies and degrees of interpretation of religious content. Advertising and journalistic texts resort to more emotionally charged vocabulary and visual means of influence, while news texts resort to a formalized and neutral presentation of information.

For the empirical part of the analysis, a specialized corpus of media texts touching on religious issues was formed published in the period 2022-2024 in ten leading online media of Kazakhstan: *zakon.kz*, *tengrinews.kz*, *kazinform.kz*, *nur.kz*, *sputnik.kz*, *dknews.kz*, *lada.kz*, *azattyq.org*, *liter.kz* and *time.kz*. The selection of sources was carried out based on the Brand Analytics rating that takes into account the level of citation in social networks and audience engagement. The differences between state and private media, thematic and regional portals, socio-political publications and tabloids as well as international agencies represented in Kazakhstan were taken into account [13].

In order to form the corpus, keywords were used determined on the basis of Google Trends analytics on the topics of «religion», «Islam», «Christianity» that allowed us to take into account the most relevant and socially significant areas of discourse. Search queries were conducted manually, taking into account the semantic field and contextual relevance. Below the list is given in Table 1.

Table 1

Leaders Search Queries in Google Trend

Leaders Search Queries in Google Trends by categories (18.03.2023-18.03.2024)		
«Religion and faith»	«Islam»	«Christianity»
religious	1.prayer	1.orthodox
prayer	2.fatiha	2.our father
faith	3.surah	3.monastery
horoscope	4.muslim	4.bible
tarot	5.islam	5.baptism
soul	6.mosque	6.jesus
zodiac signs	7.hijab	7.pope
dhikr	8.quran	8. icon
mantra	9.verse	9. Patriarch
affirmations	10.Allah	10. cathedral

The total number of articles selected for analysis was 144. The resulting corpus contains 74,277 words.

Linguistic processing and analysis of texts were carried out with the use of the Sketch Engine platform (<https://www.sketchengine.eu>) that provides wide opportunities for corpus analysis: from frequency and collocation analysis to studying grammatical patterns and data visualization. Using the Corpus Query language, Keywords, Part-of-Speech tagging and Collocations tools, it was possible to establish characteristic lexical patterns, typical grammatical constructions and frequency associations related to religious topics.

The semiotic component of the analysis included an assessment of the visual accompaniment of publications: images, typography, graphic elements and punctuation markers. These elements were considered as significant components of media discourse, complementing and strengthening its verbal level.

In total, the obtained data allow us to talk about the specifics of representation of religion in the media space of Kazakhstan that is formed under the influence of genre affiliation, media policy of the publication, cultural contexts and current socio-political conditions. The identified linguistic and discursive patterns serve as a basis for further interpretations and comparisons within the framework of religious studies and cognitive linguistic analysis.

2. Discursive strategies and tactics in the creation of media texts about religion

2.1 Types of religious media discourse in the Internet space of Kazakhstan

One of the key types of religious media discourse in the Internet space of Kazakhstan is the official state discourse that is implemented through various media platforms, including both state and commercial mass media (hereinafter referred to as media).

According to the theoretical provisions of Teun van Dijk, bureaucratic discourse is an instrument of dominance, control and manipulation, actively used by state structures in public communication [14].

The results of the text corpus analysis indicate the dominance of the «control and security» strategy, in which religion is interpreted through the prism of state regulation and national security. It is manifested, firstly, in the formalization of language, including the active use of legal and specialized vocabulary: «... issues of deradicalization of individuals who found themselves among the adherents of radical ideology ...» [15]. Secondly, in the refusal of the media to take the initiative in the formation of the agenda: journalists often broadcast official press releases without significant reworking or editorial rethinking. An example is

the uniform coverage of the opening of a new mosque in the capital of Kazakhstan, Astana, in which the Akorda press release was reproduced in many sources.

	Details	Left context	KWIC	Right context
1	nur.kz	Mega Silk Way.	В церемонии открытия мечети	приняли участие религиозные представители
2	azattyq.org	сь на нас в соцсетях	Назарбаев открыл мечеть	в столице, камень которой заложил за день д
3	inform.kz	КАЗИНФОРМ - В столице открылась новая	мечеть	В торжественной церемонии открыти
4	tengrinews.kz	захстане и Центральной Азии мусульманской	мечети	, передает корреспондент Tengrinews.kz.
5	informburo.kz	Нурсултан Назарбаев открыл главную	мечеть	в столице Мечеть построили за счёт от
6	sputnik.kz	ждей, гроз и морозов.	Самую большую мечеть	в Центральной Азии открыл Назарбаев - фото
7	time.kz	процветало".	На церемонии открытия мечети	помимо религиозных деятелей из разных стр

Illustration 1. A screenshot of the Sketch Engine program with a concordance (a list of all uses of a given word in context) on the topic of the opening of a new mosque

The characteristic features of the official religious discourse include the active use of the passive voice that conceals specific decision-makers and gives the narrative an «impersonal» character. «*The religious organization was registered by the Ministry of Justice of the Republic of Kazakhstan*», the use of lexemes that emphasize loyalty to the state and the need to comply with legal norms. For example, during the VII Congress of Leaders of World and Traditional Religions, the media actively quoted the speeches of the participants: «*It is accredited to the Kazakh government that having freed itself from the yoke of the atheistic regime, now offers the path of civilization that unites politics and religion...*» [16]. «*... expressed support for the policy of the leadership of Kazakhstan and also noted the special role of the Congress of Leaders of World and Traditional Religions in the development of interfaith and intercivilizational dialogue*» [17]. Citation of government representatives regulating the religious sphere as a way of giving authority to the information reported is often used in the event of a public discussion on a sensitive topic: «Students' appearance must correspond to the standards of business style accepted in society» in accordance with order No 26 [18]. The introduction of terms related to the concept of secularism, reflecting the constitutional position of Kazakhstan, regular coverage of meetings of officials and spiritual leaders, forming an image of equal treatment of all faiths, for example: «The Akimat of Astana told where ice holes for winter swimming will be equipped during the celebration of the Baptism of the Lords ...» [19].

Lexico-grammatical analysis conducted with the use of Sketch Engine revealed the most frequent N-grams, including bureaucratic language and formulas (sequences of 2-3-4 words) in the formed corpus of texts that allows us to identify some stable expressions and idioms that are encountered frequently. Due to the impressive number of texts in the corpus, broader patterns are revealed such as discursive strategies (Table 2).

Table 2

List of N-grams* most frequently encountered in the generated text corpus by frequency of use

N-gram	Frequency of use
Leaders of world and traditional religions	79
Spiritual Administration of Muslims of Kazakhstan	54
State control in the field of religion	38
President of Kazakhstan Kassym-Jomart Tokayev	25
For administrative offences of the city	24
For distributing religious materials	22
Law of the republic of Kazakhstan	22
Destructive religious movement	22
Department for Combating Extremism	21

Directorate of Religious Affairs	20
Interview with the Chief Imam	18
Religious activities and religious associations	15
Uniting politics and religion	15
In the press service of the regional department	14
Made a decision to fine	12
Legislation of the Republic of Kazakhstan on religious policy	10
Ознакомление с материалами дела review of the case file	7
About administrative offences	6
Fined for religious statuses in	6

*N-gram is a sequence of n elements (sounds, syllables, words or symbols) that appear in a text in a row.

These stable linguistic constructions confirm the presence of a stable discursive strategy aimed at supporting state ideology, legitimizing institutions of power and reducing the potential for religious autonomy in the media space.

Thus, it can be stated that the official institutional approach in the religious media discourse of Kazakhstan forms a vertical meaning, where the state interpretation of religious processes and events dominate.

Table 3 shows other types of religious discourses with their main characteristics: genre, institutional framework, thematic focus, functions and communicative features.

Table 3

Typology of religious discourses in the media space of Kazakhstan

Type of discourse	Description and sources	Key strategies and features	Citation /Content Examples	Functions and influence
Traditionalist	Official resources of the Spiritual Administration of Muslims of Kazakhstan (SAMK): islam.kz, muftyat.kz, azan.kz etc.	- normatization: «pure faith» - historization and legitimization - opposition to non-traditional movements - support for the authority of the SAMK - high sacralization of vocabulary	«The Spiritual Administration is the only legitimate source of Islamic knowledge in Kazakhstan». A true Muslim must perform namaz as taught by Imam Abu Hanifa».	Stabilization, ideological continuity, prevention of radicalism, support of state policy
Critical/Oppositional	Independent blogs, Telegram, You Tube, human rights publications	- criticism of the state's religious policy - appeal to human rights - counter-discursive vocabulary - emotionality and polemics - presentation of alternative Islamic directions	«How can a state be secular if it decides what a religious girl should wear?» Freedom of conscience is not just the right to visit a mosque».	Visualize tension, alternative view on religious politics, indicator of pluralism
Commercial and neutral-entertainment	Lifestyle media, social networks, You Tube, Tik Tok, Instagram	Religion as part of culture and everyday life - situational religiosity - interviews and conversations with imams - emphasis on holidays, fashion, family - use of «soft» images and quotes	«How to Celebrate in style Eid al-Fitr in Style», «Fashion and Hijab: Islamic Modesty trends», «Ramadan Gift Sets».	Normalization of religion in a secular society, reduction of tensions, popularization of traditions
Pseudo religious and conspiracy	Anonymous Telegram-channels, You Tube, Marginal blogs, Comments	- eschatology, mythologization of events - conspiracy theories - anti-system and populism - categorical, hostile language - pseudoscientific references,	«5G is a preparation for the coming of Antichrist»; Mufti serve the system, but not to Allah»; «Islamic DNA can-	Threat to media literacy, radicalization, undermining trust in institutions

		esotericism	not be modified»	
User-friendly (interactive)	Comments in the media, social networks, forums	- emotional reactivity - memes, satire - groupthink - shallow or distorted references - polarization of opinions	«Everyone has the right to believe as they want!», «All who are against mosques are enemies of the people!» Meme: «When you post, but no one likes it, Jahannam is near».	Democratization of religious debate, but also an increase in conflicts and radical positions

As noted, religious discourse is a complex and multilayered communicative phenomenon, covering a wide range of forms, functions and contexts. Depending on the goals, addressees and institutional frameworks, religious discourses can differ significantly in structure, content and pragmatics. The proposed typology of religious discourses demonstrates the diversity of forms in which religious communication is carried out. Each type has its own set of genres, strategies and communicative goals that indicate the high adaptability of religious discourse to various social, cultural and historical conditions. Understanding of these differences is important for religious studies, for practitioners interacting with religious communities and serves as an analytical tool for further research in the field of religious linguistics and socio-communicative practices.

Identification of relevant concepts, frames and metaphors in religious media texts of the Internet space of Kazakhstan

Within the framework of cognitive linguistic analysis of religious media discourse in the Internet space of Kazakhstan, the task of identification of key concepts, frames and metaphors that form the semantic core of media texts is of particular importance. Religious discourse, possessing a high degree of conceptual saturation is fertile ground for identifying stable cognitive structures that reflect mental models of perception of religious realities in society.

Based on the analysis of relevant materials (news articles, blogs, interviews, comments on religious topics), concepts were identified that are implemented within certain frames are cognitive structures that organize knowledge about religion and set the interpretation of events and metaphorical understanding of religious topics play an important role in the formation of the emotional and evaluative background of the discourse. Table 4 illustrates the key concepts, frames and metaphors that are actively used in religious media texts of Kazakhstan.

Table 4

Conceptual frame model of representation of religious meanings in Internet discourse of Kazakhstan

CONCEPTS	FRAMES	RELIGIOUS MEANINGS — METAPHORS
tradition	traditional religious	«pillars of faith» «spirituality center»
spirituality	state	«gold path» «light of truth»
radicalism	destructive religious	«wave of destruction» «darkness of the abyss»
peace and harmony	universal	«bridge of peace» «bright path»
universal	liberal	«oasis of peace»
religious tolerance	oasis of peace	«oasis of peace» «border world»

The table contains six main concepts that represent important elements of the religious picture of the world, such as «tradition», «spirituality», «radicalism» and others. These concepts interact with various frames including such models as «state frame», «traditional religious frame» and «destructive religious frame». These frames set the context in which the presentation of religious phenomena and the formation of certain meanings in media text occur.

Each frame has special metaphors that help to model the perception of religious topics in society. For example, «state frame» may actively use the metaphor of « the state lens » that symbolizes stability and development, while the «destructive religious frame» may use the metaphor of « the corrosive lens of religious discourse » that personifies the dangers of radicalism and extremism.

Such model reflects the interaction of concepts, frames and metaphors that contribute to the formation and dissemination of a certain religious discourse in the Internet space of Kazakhstan, influencing the public perception of religion.

Thus, the religious media discourse in the Internet space of Kazakhstan is structured through a number of stable concepts, frames and metaphors that perform cognitive, axiological and pragmatic functions. Their identification allows to understand deeper the mechanisms of meaning generation and ideological representation of religion in the public sphere.

These examples from media resources of Kazakhstan demonstrate the active use of concepts, frames and metaphors in religious discourse. It demonstrates the desire of the media to form a certain perception of religion in society, balancing between maintaining the secular nature of the state and respect for religious traditions. Further research of these aspects will allow to understand deeper the mechanisms of influence of media discourse on public consciousness in Kazakhstan.

Lexical syntactic and stylistic means of representation of religious meanings in online media discourse in Kazakhstan

In the religious media discourse operating in the online space in Kazakhstan, a specific linguistic representation of religious meanings is observed, realized through a set of lexical, syntactic and stylistic means. These linguistic mechanisms form the cognitive image of religion in the mass consciousness, influencing the perception, interpretation and evaluation of religious phenomena. Table 5 presents the linguistic means used in the religious media discourse of Kazakhstan to represent religious meanings. The analysis covers three key sources: Kazislam.kz, Muftyat.kz and Muslim.kz. For each of them, characteristic lexical means, syntactic features, stylistic devices are identified and examples from publications with dates are given.

Table 5

Linguistic means of representation of religious meanings in religious media discourse in Kazakhstan

Source	Lexical means	Syntactic features	Stylistic devices	Examples (publication date)
Kazislam.kz	Religious vocabulary: tawhid, umma, shirk	Simple narrative constructions with modality	Rational persuasive style, terminology	«Islam is a religion of mercy and justice»(04/04/2024)
Muftyat.kz	Cultural and linguistic markers: culture, morality	Participial and adverbial participial phrases, nominalization	Pastoral style, appeal to the authority (ayats, hadiths)	«Faith is spiritual wealth»(03/12/2024)
Muslim.kz	Arabism: ibadat, dua, hadith	Compound sentences with evaluative vocabulary	Publicistic style, imagery, emotional coloring	«The heart of Muslim is the home of Iman and patience» (02/25/2024)

The analysis of the data in Table 5 shows that each of considered sources uses specific linguistic means to convey religious meanings.

Kazislam.kz predominantly uses religious terminology such as tawhid, ummah, shirk that emphasizes the theological focus of the content. Syntactically, simple narrative constructions with modal elements prevail that contributes to a clear and convincing presentation of thoughts. Stylistically, a rational persuasive approach is noticeable with an emphasis on terminology that corresponds to the informational and educational function of the resource.

Muftyat.kz integrates cultural and linguistic markers such as madeniet (culture), imandylyq (spirituality), reflecting the connection of religious concepts with national values. The syntax is characterized by the use of participial and adverbial participial phrases as well as nominalization that gives the texts an official and businesslike tone. Stylistically, the pastoral style prevails with frequent references to authoritative sources as verses and hadiths that increase the audience's trust to the presented material.

Muslim.kz is distinguished by its active use of Arabisms, such as *ibadat*, *dua*, *hadith* that emphasize the authenticity and deep religious roots of the content. Syntactically, the texts are saturated with complex sentences with evaluative vocabulary that contributes to the expression of emotional coloring. Stylistically, the journalistic style with vivid imagery and emotionality dominates and makes the materials more attractive to a wide audience.

Thus, the lexical syntactic and stylistic features of religious media discourse in the online space of Kazakhstan reflect the strategy of balance between secular and religious values and serve as a tool for formalizing the «correct» perception of religion. Due to lexical marking, syntactic categoricalness and stylistic imagery, stable cognitive models of religious identity, security and spirituality are constructed, adapted to the socio-political context of the country.

Evaluative strategies and ideological implications in the religious media discourse of Kazakhstan

Within the framework of cognitive linguistic analysis of religious media discourse in the Internet space of Kazakhstan, the important role is played by evaluative strategies and ideological implications that largely determine the perception of religious topics and phenomena in society. Evaluative strategies in this context are related to how religious ideas and practices are presented, what positive or negative attributions are attributed to them and how it relates to the value orientations of various social groups.

Evaluative strategies in religious media texts in Kazakhstan are used to create a positive or negative image of religious phenomena and groups. The evaluation can be both explicit and hidden and it often reflects the position of the author of the text regarding the religious topics under consideration:

- *positive assessment*: in the context of official religious texts as well as texts supporting the traditional religious culture of Kazakhstan, positive assessments of religious values such as «spirituality», «submission» and «harmony» are often used. These terms usually describe Islamic practice as something that strengthens society and contributes to its stability. The use of such assessments is intended to strengthen social solidarity and the perception of religion as a fundamental element of public order;

- *negative assessment*: on the contrary, in texts criticizing radical or destructive forms of religiosity such as extremism or radicalism, terms with negative connotations are actively used, for example, «terrorism», «radicalism», «threat», «extremist ideology». These expressions focus attention on the threats that come from certain religious practices and affect the security of society. The goal of such texts is to form a negative image of such phenomena and create an emotional rejection of extremist views.

Ideological implications are expressed in how certain assessments of religious practices and studies can implicitly support or undermine existing ideological and political structures. In the religious media discourse of Kazakhstan, several ideological directions can be identified that can influence the perception of religion in society: *state ideology*: texts that support the official state line are usually dominated by the ideology of stability and security. Religion is presented as an important tool for maintaining social harmony and strengthening traditional values in this case.

The use of the term «peace» in combination with Islam or other traditional religions emphasizes the role of religious teachings in the formation of a peaceful and stable society: conflict of ideologies: in the media discussing religious extremism, a clash of traditional religious values and radical currents is often observed. These texts particularly emphasize the contrast between «traditional», «peaceful» Islam and the «radical» form of religiosity associated with extremism.

The ideological implication is to present traditional religious practice as safer and more stable, in contrast to radical forms that are perceived as a threat; criticism of Western values: some media texts also criticize Western liberal values such as freedom of religion or secularism, which are perceived as threats to traditional values. Phrases such as «destruction of morality», «loss of traditions» are used in these texts, emphasizing the ideological position of opposition to the influence of Western models on religious perception in Kazakhstan.

As a result of the cognitive linguistic analysis of religious media discourse in the Internet space of Kazakhstan, key concepts, frames and metaphors reflecting the features of the representation of religious meanings were identified. The use of grammatical lexical and semiotic analysis as well as corpus linguistics methods with the use of the Sketch Engine platform allowed us to conduct a frequency and contextual analysis of vocabulary, identify stable collocations and pragmatic implications. The empirical base of the study, including religious text materials from Internet resources of Kazakhstan allowed us to conduct a discourse analysis of media texts and describe the formed corpus of texts. Therefore, discursive strategies and tactics in the creation of media texts about religion as well as evaluative strategies and ideological implications in the reli-

gious media discourse of Kazakhstan were determined. The prevailing discourses in the information space of Kazakhstan were analyzed.

Conclusion

The study demonstrates that religious media discourse in the digital space of Kazakhstan should be understood as a complex philosophical phenomenon that reflects broader processes of meaning formation, value transmission, and worldview construction. Media texts addressing religious topics not only inform audiences, but also participate in shaping ethical orientations, collective perceptions of religious diversity, and attitudes toward the sacred in the public sphere.

From a philosophical perspective, the growing influence of digital media on religious communication highlights the necessity of ethical responsibility and critical reflection in the representation of religious issues. The results of the study confirm that a philosophically grounded analysis of media discourse contributes to a deeper understanding of socio-cultural dynamics and interfaith relations in contemporary society. This approach may serve as a theoretical foundation for educational, informational, and cultural initiatives aimed at fostering dialogue, tolerance, and reflective engagement with religious diversity in Kazakhstan.

Based on the results obtained, the study of discourses in media texts in the online space is a contribution to understanding how modern technologies and media formats influence the construction of religious ideas and discourses in society.

However, it is recommended to conduct further research to update the data and expand the understanding of the problem that is connected with the rapid development of information technologies and the dynamic change of social and political events.

The identified discursive strategies and tactics can be used to develop educational programs aimed at increasing media literacy of the population and developing critical perception of religious information on the Internet.

Analysis of ideological implications in religious media texts provides valuable information for government agencies and politicians when forming policies in the field of religious communication and regulation of Internet content.

Understanding of the cognitive features of religious discourse helps to improve intercultural dialogue and prevent conflicts on religious grounds.

In order to deepen the understanding of religious media discourse in Kazakhstan, it is recommended to include more sources in the analysis:

- 1) a promising area of research will be the analysis of discourses in various formats, such as audio and video recordings for a more complete coverage of religious discourse in the digital space;
- 2) take into account changes in user behavior, preferences, and the evolution of media formats that influence the construction of religious discourses;
- 3) conduct a comparative analysis of religious media discourse in Kazakhstan and other Central Asian countries to identify regional characteristics and general trends;
- 4) integrate methods of sociology, psychology and cultural studies for a more comprehensive analysis of the influence of religious discourse on public consciousness and behavior;
- 5) increase the validity of the relevance of the selected research objects by increasing the sample size.

Additional automated methods of collecting and analyzing data from the online space, such as web scraping and corpus linguistics technologies can be used to achieve this goal. Such methods allow researchers to process a large amount of data for a short time and provide a more representative sample. The authors' study was conducted on the Sketch Engine platform, but the competing TermoStat platform can also be used. The use of both programs will significantly facilitate the solution of linguistic problems due to the hybrid technology of text corpus analysis. If automated methods are used, the collected data should correspond to the objectives of the study and do not contain errors. It is also necessary to take into account the limitations associated with the availability and quality of data in the virtual space, such as limited access to certain sources and the possibility of data distortion due to the influence of various factors, such as search and filtering algorithms. Thus, the study lays the foundation for further in-depth research and practical initiatives in the field of cognitive linguistics aimed at understanding and developing religious media discourse in Kazakhstan.

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Қазақстанның цифрлық кеңістігіндегі діни медиа дискурсты философиялық тұрғыдан түсіну

Мақалада Қазақстанның цифрлық кеңістігіндегі діни БАҚ дискурсы философиялық талданған, оның идеологиялық, аксиологиялық және әлеуметтік-мәдени өлшемдеріне баса назар аударылды. Зерттеуде діни мағыналардың, құндылықтардың және түсіндірмелердің қазіргі заманғы цифрлық БАҚ арқылы қалай құрылатыны, делдалдығы және таратылатыны, сондай-ақ олардың қоғамдық сана мен ұжымдық

жеке бастың қалыптасуына қалай әсер ететіні қарастырылды. Дін, БАҚ технологиялары және әлеуметтік шындық арасындағы өзара байланысқа, сондай-ақ БАҚ субъектілерінің қоғамдық салада діни мазмұнды ұсыну кезіндегі этикалық жауапкершілігіне ерекше назар аударылады. Зерттеудің эмпирикалық негізі ұлттық және халықаралық БАҚ-та жарияланған діни тақырыптардағы БАҚ мәтіндерінен тұрады. Зерттеудің әдіснамалық негізі дін философиясына, әлеуметтік философияға және коммуникация теориясына негізделген; зерттеуде герменевтикалық түсіндіру, аксиологиялық талдау және сыни ойлау әдістері қолданылды. Нәтижелер цифрлық БАҚ-тың тек ақпарат беру арналары ретінде ғана емес, сонымен қатар құндылық бағдарларын қалыптастыратын және дінаралық қатынастарға әсер ететін белсенді агенттер ретінде де әрекет ететінін көрсетеді. Мақалада қасиетті және зайырлы арасындағы шекараларды қайта қарастыруда БАҚ-тың рөлі атап өтілген, сондай-ақ цифрлық трансформация жағдайында діни дискурстағы сыни философиялық және этикалық көзқарастың қажеттілігі негізделді.

Кілт сөздер: дін философиясы, діни БАҚ дискурсы, цифрлық БАҚ, қоғамдық сана, құндылықтар, этикалық жауапкершілік, БАҚ технологиясы, этикалық көзқарас, коммуникация теориясы.

Л.А. Умирзакова, Р.А. Айкенова, М.А. Идрисова

Философское осмысление религиозного медиадискурса в цифровом пространстве Казахстана

В статье представлен философский анализ религиозного медиадискурса в цифровом пространстве Казахстана с акцентом на его идеологические, аксиологические и социокультурные измерения. Исследование направлено на изучение того, как религиозные смыслы, ценности и интерпретации конструируются, опосредуются и распространяются посредством современных цифровых медиа, а также как они влияют на общественное сознание и формирование коллективной идентичности. Особое внимание уделяется взаимосвязи религии, медиатехнологий и социальной реальности, а также этической ответственности субъектов медиaprостранства при представлении религиозного контента в публичной сфере. Эмпирическую базу исследования составили медиатексты религиозной тематики, опубликованные государственными и международными средствами массовой информации. Методологическая основа работы опирается на философию религии, социальную философию и теорию коммуникации, в исследовании применяются методы герменевтической интерпретации, аксиологического анализа и критической рефлексии. Результаты показывают, что цифровые медиа выступают не просто как каналы передачи, но и как активные агенты, формирующие ценностные ориентации и влияющие на межрелигиозные отношения. В статье подчеркивается роль медиа в переосмыслении границ между сакральным и светским, а также обосновывается необходимость критического философско-этического подхода к религиозному дискурсу в условиях цифровой трансформации.

Ключевые слова: философия религии, философия религии, религиозный медиа дискурс, цифровые медиа, общественное сознание, ценности, этическая ответственность, социокультурный анализ, медиа технологии, этический подход, теория коммуникации.

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