

## ANNOTATION

**for the dissertation submitted for the degree of Doctor of Philosophy (Ph.D) in the specialty “6D020600 – Religious Studies” by Zhanat Aldiyarova on the topic “ The Evolution of State–Confessional Relations in Malaysia and its Features.”**

**General description of the research work.** The dissertation examines the socio-ethno-confessional situation in Malaysia during the colonial period, as well as the role of state and religious institutions in maintaining stability in the years of independence. It analyzes interfaith relations and the involvement of religious structures in these processes. Particular attention is given to the role of religion and traditional values in strengthening the national identity of Malaysian and Kazakhstani societies. A comparative analysis of the relationship between religion and the state in Kazakhstan and Malaysia is conducted, identifying the trends in the formation and development of political, economic, and sociocultural ties between the two countries. The study also explores the distinctive features and common patterns of interfaith relations characteristic of the postcolonial period in these states.

**Relevance of the research work.** In the post-Soviet period, Kazakhstan sought to establish dynamic and friendly relations with all countries of the world in various spheres. President of the Republic of Kazakhstan Kassym-Jomart Tokayev noted in this regard: “During the years of independence, Kazakhstan has become an initiator of several integration processes. Continuity in this direction will be maintained, our policy will not change. The multi-vector strategy will remain a priority direction of Kazakhstan’s diplomacy”. As a result of this multi-vector policy, Kazakhstan established constructive and mutually beneficial relations with the countries of the Islamic world, including the states of Southeast Asia. To enhance the competitiveness of the national economy, the main directions of the country’s development were determined.

The ethnoconfessional structure of Malaysia is largely similar to that of Kazakhstan, as both countries are multiethnic and multireligious states. Ethnic pluralism is one of the defining features of Malaysia. The main ethnic communities of the country are Malays, Chinese, and Indians. In 2025, Malays accounted for 58.1% of the population, Chinese — 22.4%, and Indians — 6.5%. One of Malaysia’s greatest achievements lies in its ability to unite diverse ethnic groups in the name of national unity. The country has developed a distinctive model for regulating relations between the state and religious communities. Although Malaysia is a secular state, Islam holds the status of the religion of the Federation. Alongside federal courts, there are Sharia courts that adjudicate legal matters concerning Muslims. The Constitution guarantees freedom of religion. Together, these factors form a unique model of state–religion relations in Malaysia.

After gaining independence, Kazakhstan also demonstrated a steady trend toward the revival of traditional religious values. In accordance with secular principles, the state treats all religious associations equally. However, social reality shows that the majority of the population practices Islam, which holds historical significance for the Kazakh people. Given the emergence of such trends as the development of Islamic banking, the waqf system, and halal product standards, it becomes evident that studying the experience of countries with predominantly Muslim populations is a pressing need. In this regard, Malaysia's experience is of particular value – from its educational institutions to the formation of national identity. The country's strategy for developing human capital amid the harmonious coexistence of secular and religious values, combined with a stable economy, also deserves special attention.

Applying this experience could help Kazakhstan reduce its dependence on natural resources and develop competitive manufacturing and service sectors. Malaysia is one of the world's leaders in Islamic finance and the halal industry. Sharing a common cultural and religious heritage, Kazakhstan strives to integrate Islamic financial instruments into its economy and develop halal-certified industries to access the markets of Muslim countries. In this context, Malaysia's experience in maintaining social stability through inclusive governance and balanced policymaking — despite its ethnic and religious diversity — holds great significance. For multiethnic Kazakhstan, studying such a model is crucial for strengthening national unity and preventing ethnic conflicts. Malaysia's success in sustainable development and institutional reform is largely due to effective state planning and strong public institutions. Kazakhstan can learn from Malaysia's experience in public administration, particularly in implementing market-oriented reforms aimed at reducing corruption, improving bureaucratic efficiency, and strengthening the rule of law.

Malaysia is actively integrated into global trade networks through free trade agreements and regional cooperation within ASEAN and APEC. Considering Kazakhstan's strategic position within the framework of the “Belt and Road Initiative” (BRI), adopting Malaysia's trade diplomacy practices could serve as an effective model. In the sphere of human capital development, Kazakhstan can also prioritize similar educational reforms to create a competitive workforce.

In conclusion, by drawing on Malaysia's experience in economic planning, Islamic finance, social and spiritual harmony policies, and human capital development, Kazakhstan can further strengthen its path toward inclusive and sustainable growth. The combination of these factors underscores the relevance of this research for contemporary Kazakhstani society.

**Literature review.** The historical situation on the territory of the Southeast Asian peninsula in the early period, as well as the influence of other cultures on the region, has been examined in the works of J. Coedès, R. C. Majumdar, N. Krom, J. Maspero, C. O'Reilly, P. Wheatley, G. Kulke, Hagerstein, O. W.

Wolters, Ferrand, J. C. van Leur, O. W. Wolters, and C. B. Coollenda.

Malaysia is a country that experienced colonization by several European powers. The colonial period can be seen as an era of social transformation and upheaval. As a result of colonization, the region underwent profound changes, and a new social order emerged. The term “colonialism” was first introduced into scholarly discourse in the early twentieth century by the socialist Paul Louis. He viewed colonization not merely as the expansion of European powers during the Age of Discovery or as the exploitation of dependent territories by metropolises, but as a system of social relations based on inequality between the metropole and the colony. According to Louis, colonialism opened the way for various forms of political and economic manipulation by the colonizers and therefore should be regarded as a negative phenomenon.

Paul Louis opposed imperialist ideologists such as Jules Ferry and Paul Leroy-Beaulieu, who claimed that colonization strengthened the economic and political power of the state, enhanced its security, and determined its future trajectory. Later, the ideas of imperialism and colonialism were reinterpreted in the works of J. Hobson and R. Hilferding, where they were defined as a new form of capitalism. J.-P. Sartre, M. Ferro, M. Foucault, and F. Braudel described colonization as a historical crime.

In this context, the colonial policies of European countries, the colonization of Southeast Asian states, and the history of Asia and Africa attracted the attention of global scholars. The late seventeenth to early eighteenth centuries, a period of active Western colonization in Southeast Asia, were thoroughly analyzed in the research of E.O. Berzin. The work of A.A. Guber on the modern history of Asian and African countries holds particular significance. Among foundational works, *New History of the Countries of Asia and Africa, XVI–XIX Centuries* (Vol. 1) and *New History of Colonial and Dependent Countries* (Vol. 1) stand out as encyclopedic sources on colonial history.

The topic of Malaya during the colonial period has also been studied by a number of scholars. In particular, Hirschman C. examined issues of economic and racial ideology in colonial Malaya; Friedman M. analyzed the formation of a pluralistic society; and the Malay scholar Omar A. explored democracy and communalism in the modern history of Malaya. Among those who have specialized in the study of Malaysian history are Koloskov B.T., Tyurin V.A., Barbara Watson Andaya and Leonard Y. Andaya, Gullick J.M., Warnford-Lock C.G., Tregonning K.G., and Virginia Matheson Hooker. Hall D.G.E. studied the spread of Islam on the Malacca Peninsula, while Thor S.V. analyzed the Malacca Code as a source on the medieval history of Malaya in the 14th–16th centuries. The Malaysian researcher Abu Bakar Hamzah examined the role of the imam in early twentieth-century Malay society. Cheah Boon Kheng focused his research on the issue of nation-building in Malaysia. Willard A. Hanna analyzed the formation of Malaysia in the context of global politics.

In Russia, N.S. Ivanov explored the role of Islam in modern Malaysia in his dissertation, while A.O. Zakharov analyzed the political history and forms of political organization in the societies of Indochina and the Malay Archipelago during the first millennium CE.

The local scholars have also made a research on the history of Southeast Asian countries, their integration processes, regional development, and relations with international organizations have also been examined. In particular, the Asian vector of integration was analyzed in the dissertation of K.K. Tokayev. In her work, O. Dolzhnikova studied the formation of Southeast Asian countries as a new geopolitical cluster and examined state-building processes in the region in comparison with global experience. N. Ermekbayev analyzed the territorial aspects of Kazakhstan's interaction with the Asia-Pacific region. M. Laumulin studied security issues in Asia and threats to Central Asia in detail. M. Augan, in his research, explored the development of Southeast Asia and the institutionalization of regional organizations such as ASEAN as mechanisms for preventing conflicts and ensuring stability. Zh.A. Iskakova analyzed ASEAN's role in regional integration processes in her dissertation. D. Mukhamedzhanova examined both formal and informal integration structures, including ASEAN, and considered Kazakhstan's position in the space of economic integration.

The topic of Islam in Malay culture has attracted the attention of many scholars, including K.S. Kessler, M. Nash, F.R. von der Mehden, H. Crouch, S. Barraclough, Syed Muhammad Naquib al-Attas (1972), John Busfield (1983), Vladimir Braginsky (1993), Ismail Hussein (1995), A.H. Johns (1985), Mohd Taib Osman (1980), Sidek Fadzil (1999), Mohd. Usman El-Muhammady (1977), Abdul Aziz Deraman (1992), Hamdan Hassan (1980), and Ismail Hamid (1986), among others.

The modern development of Malaysia, its ethnoconfessional situation, regional politics, the influence of religion on Malay tradition, the activities of religious organizations, the judicial system, Sharia courts, Islamic law, and the evolution of Islam have been comprehensively covered in the works of Malaysian scholars. Among the most significant are: Mahathir Mohamad: "*A New Deal for Asia*" (1999), "*Blogging to Unblock*" (2008), "*Capturing Hope – The Struggle Continues for a New Malaysia*" (2021), "*The Malaysian Currency Crisis: How and Why It Happened*" (2004), "*Reflections on ASEAN*" (2002); Mahathir Mohamad and Abdullah Ahmad, "*Dr. Mahathir's Selected Letters to World Leaders*" (2007); Mohamed Azam Mohamed Adil, Mohammed Hashim Kamali, "*Islamic Law in Malaysia: Issues and Developments*" (2000); "*PIP 4: Fatwa and Ijtihad in Malaysia: Juristic and Historical Perspectives*" (2018); "*IAIS Malaysia Policy Issue Papers (PIP), No. 11, March 2020: Death Penalty in Shariah and Contemporary Law: A Comparative Analysis*" (2020); "*The Architects of Islamic Civilisation*" (2018); "*Pelaksanaan Undang-Undang Islam di Malaysia: Khayalan atau Realiti?*" (2018); Mohamed Azam, Ahmad Hidayat, Ahmad Badri, "*Mahkamah Syariah di*

*Malaysia: Menelusuri Cabaran Melestari Harapan*” (2020); Zakaria I., “*A Celebration of Malaysian Art*” (2007); Ahmad Ibrahim, “*Family Law in Malaysia*” (1984); Maziar Mozaffari Falarti, “*Malay Kingship in Kedah: Religion, Trade, and Society*” (2013); Syed Muhd Khairudin Aljunied, “*Islam in Malaysia: An Entwined History*” (2019); “*Colonialism, Violence and Muslims in Southeast Asia*” (2009); “*Muslim Cosmopolitanism: Southeast Asian Islam in Comparative Perspectives*” (2016).

Other noteworthy authors include: Zaynal Kling, Abdul Hamid, Ahmad, Ibrahim, Zawawi, Amarjit Kaur, Ahmad Fahmi Irsiyad bin Aziz Azmi, Asni F., Shuaib F., Fadeli M., Noor A., Abdullah S., Tayeb A., Yousif A.F., Hilarian L., Yusof N., Haron H., Mutalib N., Adnan Z.H., Siddiquee A.N., Baulderstone J., Bashir M., Noordin M., David J., Harding A., Dian A. Shah, Mohd A. Sani Mohd., Ooi T., Muhammad S. Salleh, Maszlee Malik, Ahmad Puaad Abdul Rahman, Hamidah Mat, Azman Ab Rahman, Mohammad Haji Alias, Syed Mohd Najib Syed Omar, Nik Adzrieman Abd Rahman, Zuliskandar bin Ramli, and others.

In Kazakhstan, the relationship between the state and religion, as well as the topic of secularism, has been examined by domestic scholars such as A.N. Nysanbayev, A.G. Kosichenko, E. Burova, B.M. Satershinov, N.Zh. Baytenova, A.D. Kurmanaliyeva, B.K. Beysenov, K.A. Zatov, Sh. Rysbekova, D. Kenzhetay, B. Esmakhan, M. Isakhan, R.A. Podoprigora, D. Syqymbayeva, Zh. Onlasheva, K.K. Shalabayev, and D.R. Musina. In the dissertation by G. Mazhiev, “*The Model of Relations between Religion and the Secular State: A Comparative Religious Analysis of Global and Kazakhstani Examples*,” a comparative study of secularism models in different countries and the Kazakhstani secular model was conducted.

The works of the above-mentioned foreign and domestic scholars form the theoretical and methodological basis of the dissertation and serve as a foundation for developing theoretical conclusions that reveal the evolution of relations between the state and religion in Malaysia.

**Object and subject of the research work.** Study of Malaysia’s model as one of the developing countries of Southeast Asia and its comparative analysis with Kazakhstan.

**Subject of the research work.** Religious studies analysis of the evolution and specific features of the development of state–confessional relations in Malaysia.

**Purpose and objectives of the research work.** – To conduct a religious-studies analysis of the historical development of state–confessional relations in Malaysia, comprehensively investigating the role of religious-ethnic factors, religious organizations and institutions in the country’s politico-economic and socio-cultural modernization.

Research

objectives:

– To analyze the social and ethno-religious situation in Malaya during the

colonial period;

- To identify the particularities of the formation of the Malaysian state in the years of independence;
- To reveal the role of religious institutions that emerged in Malaysia during the post-colonial period;
- To examine the implementation of the ideas of religious pluralism and freedom of religion as constitutional principles in the contemporary Malaysian state;
- To determine the essence, significance and prospects of the modernist Islamic discourse in public consciousness and social life of contemporary Malaysia;
- To analyze the influence of religion and religious communities on the preservation and development of Malay culture and traditions;
- To identify the primary priorities in relations between Kazakhstan and Malaysia as independent states;
- To carry out a religious-studies analysis of the religious situation in Malaysia and Kazakhstan, identifying common features and differences;
- To explicate the relevance and applicability of Malaysia's advanced practices in state–religion relations and interconfessional affairs for the Republic of Kazakhstan.

**Scientific methods and approaches to research.** The theoretical basis of the research consists of traditional methodological approaches used in religious studies and in the analysis of relations between the state and religion. To reveal the content of the chosen topic, the principles of unity between historical and logical analysis, the comparative-comparativist approach, as well as structural-functional, axiological, and conceptual analyses were applied. The theoretical foundation of the study includes the works of prominent foreign and domestic scholars, as well as the Constitution and federal laws of Malaysia, the Malacca Code, Maritime Laws, Adat Laws, and Sharia Laws.

**Novelty of research work.** As a result of the research, the following scientific novelties are proposed:

- An analysis of the ethnoconfessional situation in Malaysia's history is conducted, along with a scholarly religious-studies evaluation of the distinctive features of the development of state–confessional relations in the country.
- From political, social, and historical perspectives, the study analyzes the political, economic, religious, and sociocultural structures that developed on the Malay Peninsula as a result of colonization by European powers such as Portugal, Spain, and England, as well as Japan.
- The processes of the formation of national and religious self-awareness among the Malay people on the path to independence have been comprehensively examined, including the emergence of the *Bumiputra* concept, the transformation of Malaya into a state with three dominant ethnic groups, and the characteristics of interethnic relations and issues of ethnic harmony and unity.
- The processes of forming the modern Malaysian state structure have been analyzed, including the content and structure of such initiatives as *Rukunegara*

and the *National Front (Barisan Nasional)*. The goals, principles, and outcomes of the *New Economic Policy* and the social reforms at various stages of Malaysian statehood have been summarized.

– The activities of religious institutions and major religious organizations formed during the years of independence have been systematically studied, along with their interaction with the state and their role in ensuring spiritual harmony in society.

– Issues of freedom of religion and religious pluralism in contemporary Malaysia have been examined, including the relationship between constitutional provisions and social reality, interpretations of the principle of secularism, and the jurisdictional balance between federal and Sharia courts.

– A detailed analysis has been conducted of Malaysia's successful initiatives in promoting a modern Islamic model, including the development of Islamic banking, major Islamic financial centers, Islamic insurance (*takaful*), the halal industry, and the Islamic education system, as well as their social and religious foundations.

– The significance of Islamic values in the preservation and development of modern Malay national culture, social consciousness, and identity has been assessed, along with their role in strengthening Malay national distinctiveness.

– A comparative analysis of state–confessional relations in Malaysia and Kazakhstan has been carried out, considering the applicability and effectiveness of the Malaysian experience in managing ethnoconfessional relations within the context of contemporary Kazakhstani society.

#### **Main conclusions proposed for defense:**

Based on the results of the study, the following scientific propositions are submitted for defense:

1. In the 16th century, Malacca, being an agrarian and influential state in the region, played a key role in the trade system of Southeast Asia. The Malacca region, equally influenced by Indian, Chinese, and Islamic cultures, was rich in natural resources such as spices, tin, and rubber. Colonial powers sought to establish a monopoly over trade in spices and minerals by controlling strategically important Malacca. The colonial period became a time of severe social and economic upheaval for Malaya, marked by exploitation and plundering of its natural wealth. However, the inclusion of the region in the global capitalist system led to economic transformation, adapting traditional forms of production to capitalist relations. In this research, these historical, social, and economic factors are examined as key elements in the formation of Malaysian statehood.
2. Arab merchants played a significant role in the spread of Islam among the population of the Malay Peninsula. The formation of Malay culture and national consciousness took place on the foundation of Islamic values. This is reflected in the earliest Malay legal codes aligned with Islamic law — *Undang-Undang Melaka* (Laws of Malacca) and *Undang-Undang Laut*

*Melaka* (Maritime Laws of Malacca). As Malacca's influence grew, dependent principalities also adopted Islam. The rise of national consciousness and economic inequality between ethnic groups contributed to the independence movement. The post-British period was marked by key developments such as the drafting of the Constitution, the creation of *Rukunegara*, the formation of the *National Front*, the implementation of the *New Economic Policy*, the introduction of the *Islam Hadhari* concept, intensification of inter-party competition, and expansion of international relations. Malaysia's path of development and its experience in shaping an Islamic national identity are analyzed as a historical process.

3. The main traditional religions in Malaysia are Buddhism, Islam, and Christianity, which have shaped the structure of religious institutions in the country. In 2020, Muslims made up 63.5% of the population, Buddhists — 18.7%, Christians — 9.1%, and Hindus — 6.1%. Major religious organizations representing these communities actively influence the formation of the religious landscape and the policy of state–religion relations. This historically conditioned process has defined the unique nature of interfaith interaction in the country, which is comprehensively analyzed in the study.
4. Freedom of religion in Malaysia is guaranteed by the Constitution. Despite being a multiethnic and multireligious society, Islam holds the status of the religion of the Federation. However, this does not hinder peaceful coexistence among representatives of other faiths. While citizens are subject to federal law, Muslims refer to Sharia courts in matters of family and inheritance. This dual judicial system represents one of the key features of Malaysia's religious framework. In addition to the Constitution, state sultans — who serve as heads of religion within their territories — and state-level laws play a significant role in regulating confessional affairs. This phenomenon is defined in the study as a unique example of the coexistence of secular and religious law.
5. Malaysia's promotion of a modernist Islamic discourse reflects a national strategy aimed at harmonizing Islamic principles with the demands of modern governance, multiculturalism, and global integration. Based on the *Wasatiyyah* (moderation) concept, this discourse presents Islam not as an obstacle to progress but as a moral and intellectual foundation for democracy, scientific development, and social cohesion. This approach is manifested through the institutionalization of Islamic banking, *takaful* (Islamic insurance), Islamic education, Islamic law, the *Islam Hadhari* concept, and the growth of the halal industry, as well as the dual legal system. Malaysia's modernist Islamic discourse demonstrates the capacity of Islam to flourish within a pluralistic, technologically advanced, and globalized society. In this dissertation, it is viewed as one of the key factors

contributing to Malaysia's transformation into a powerful economic and regional state.

6. Islamic values and traditions have played a fundamental role in shaping the cultural identity of the modern Malay people. Since the spread of Islam, it has influenced the Malay language, literature, art, customs, and governance. After independence — particularly during the Islamic revival of the 1970s — Islamic principles became deeply embedded in national politics, education, and public morality, strengthening the collective sense of Malay-Muslim identity. Today, Islamic norms are integrated into daily life — from dress and diet to legal institutions and public discourse — serving as both cultural and spiritual pillars of the nation. The influence of Islam on Malay identity remains a living, evolving force that continues to shape the nation's worldview under conditions of globalization.
7. For Kazakhstan, Malaysia is one of the most reliable partners in Southeast Asia. As a rapidly developing, multiethnic, and agrarian nation, Malaysia views Kazakhstan as a promising developing country in Central Asia with vast natural resources. Political ties between the two states have strengthened since the early 1990s through high-level visits, intergovernmental agreements, and cooperation within the frameworks of the OIC and the UN. Economic partnerships are expanding in trade, investment, and technology, particularly in energy, infrastructure, and the halal industry. Malaysia's development model serves as an example for Kazakhstan in modernizing governance and the economy. Overall, bilateral cooperation has become multi-tiered and strategic, laying a solid foundation for further partnership in an increasingly globalized world.
8. The comparative analysis of state–confessional relations in Malaysia and Kazakhstan revealed both similarities and differences. Both countries are characterized by multiethnicity, religious pluralism, a Muslim-majority population, recognition of freedom of religion, commitment to national unity and social harmony, and active measures to prevent extremism and foster dialogue. Institutional mechanisms for managing the religious sphere are being continuously improved in both countries. The main differences lie in political structure and the legal status of religion: Kazakhstan is a unitary state with a secular model, whereas Malaysia is a federation where Islam is constitutionally established as the religion of the Federation and is institutionalized at both legal and cultural levels. In Malaysia, the Sharia system operates alongside civil law in personal and family matters concerning Muslims. At the same time, Malaysia safeguards the rights of non-Muslims to freely practice their religions and actively promotes interfaith dialogue platforms. In Kazakhstan, all religions are formally equal before the law, and the state does not favor any particular faith, though Islam is recognized as part of the national cultural heritage.

Malaysia, through JAKIM (the Department of Islamic Development), and Kazakhstan, through the Ministry of Information and Social Development in cooperation with the Spiritual Administration of Muslims of Kazakhstan (SAMK), demonstrate different but complementary approaches to maintaining a balance between state and religion. Their experiences provide a valuable model for managing pluralistic societies, where religious harmony serves as the foundation for national stability, sustainable development, and global integration. The comparative analysis of these features represents an important aspect of the present research.

**Theoretical and practical significance of the study.** The findings of this study on the modern Federation of Malaysia hold considerable value for regulating interethnic and interfaith relations, developing the Islamic factor within a secular state framework, creating a harmonious model of state–confessional relations, and ensuring economic progress. The theoretical concepts and conclusions obtained during the dissertation research demonstrate that Malaysia has accumulated extensive experience in these areas over many years. Therefore, the key ideas and results of this study can be effectively applied by religious organizations and other actors of civil society in practical activities.

The conclusions of the research may also be useful for improving Kazakhstan’s model of secularism, advancing state–religion relations, and defining the status of Islam in the country. Government officials and academic researchers can make use of these results in policy development and scholarly analysis. Furthermore, the research outcomes can be incorporated into specialized courses on religious studies and regional studies.

**Publication and testing of scientific papers.**

The dissertation was completed at the Department of Religious Studies of the Egyptian University of Islamic Culture Nur-Mubarak. It successfully underwent a preliminary defense at the meeting of the Department of Religious Studies on October 15, 2025 (Minutes No. 3).

During the research process, 7 scientific articles presenting the findings and conclusions of the dissertation were published, including: – 2 articles in impact-factor journals, – 3 articles in journals recommended by the Committee for Quality Assurance in Science and Higher Education of the Ministry of Science and Higher Education of the Republic of Kazakhstan,– 2 articles in the proceedings of international scientific and conferences.

I. Article published in a journal indexed in the SCOPUS database:

1. Peculiarities of Kazakhstan and Malaysia in View of the Relationship between State and Religion // Journal of Islamic Thought and Civilization (JITC). Aldiyarova Zh., Nurgul T., Zatonov K., Seifullina G., Bagasharov K., Mussabekov M. – 2023. – T. 13. – №. 1. <https://journals.umt.edu.pk/index.php/JITC/article/view/2775>

2. “Cyber-Islamic Environment in the Religious Field of Kazakhstan.” *Journal of Islamic Thought and Civilization* 15, Kanat Kupeshov, Satershinov Bakhitzhan, Shagyrbay Almasbek, Meimankhozha Nurmukammed, Zhanat Aldiyarova, and Nurgul Tutinova., no. 2 (2025): 473–485. <https://doi.org/10.32350/jitc.152.26>

II. Articles published in journals recommended by the Committee for Quality Assurance in Science and Higher Education of the Ministry of Science and Higher Education of the Republic of Kazakhstan:

1. Ортағасырлардағы мемлекеттік-шіркеулік қатынастар және діни сана (State–Church Relations and Religious Consciousness in the Middle Ages) // *Әл-Фараби әлеуметтік гуманитарлық зерттеулер журналы (Al-Farabi Journal of Social and Humanitarian Studies)*. No. 2 (62), 2018, pp. 151–163.
2. Діндарлық феномені, мәні мен типтері (The Phenomenon of Religiosity: Its Essence and Types) // *Bulletin of Al-Farabi Kazakh National University. Series of Religious Studies*. No. 3 (19), 2019, pp. 40–47.
3. Малайзияда қалыптасқан діни жағдайға шолу (Overview of the Religious Situation in Malaysia) // *Philosophical and Socio-Humanitarian Journal “Adam Alemi” (“The World of Man”)*. No. 4 (86), 2020, pp. 99–104.

III. Articles published in the proceedings of international scientific and practical conferences:

1. Малайзияның қалыптасу тарихында діни көптүрлілік (Religious Diversity in the Historical Formation of Malaysia) // *Proceedings of the International Scientific and Practical Conference “The Current State of Religious Studies and Prospects for Its Development,”* dedicated to the 20th Anniversary of the Specialty “Religious Studies.” November 16, 2019, pp. 121–124.
2. Малайзияның саяси-әлеуметтік өміріндегі негізгі конфессиялар (Major Confessions in the Political and Social Life of Malaysia) // *Proceedings of the International Scientific and Practical Conference “Problems of Islamic Studies and Arabic Philology,”* Vol. XVII. 2019, pp. 211–220.

**Structure of the dissertation.** The structure of the dissertation corresponds to the aim and objectives of the research and consists of an introduction, two main chapters, six subsections, a conclusion, and a list of references. The total volume of the work is 135 pages.