

# PHILOSOPHICAL ANTHROPOLOGY, PHILOSOPHY OF CULTURE



UDC 1:316.4

Original article

<https://doi.org/10.23947/2414-1143-2023-9-3-37-42>



## Universal-civilized and specific-cultural components in secular and religious education

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### Abstract

**Introduction.** The author considers the correlation of secular and religious education in the conditions of polyconfessional and multi-ethnic Dagestan. The universal and cultural features of secular and theological pedagogical systems are analyzed, as well as the possibilities of implementing the most important universal principles of education in modern conditions.

**Materials and methods.** The work uses a wide methodological toolkit that integrates the research capabilities of the methods of philosophy, sociology, political science, cultural studies, united by the principles and approaches of comparative-historical, structural-functional, synergetic methods. Dialectical and hermeneutic approaches, as well as the principle of systematicity are applied in this article.

**Results.** The entire history of mankind testifies to the fact that the role of religion especially increases in critical epochs. In the modern world, the religious factor has become a real political catalyst of the transforming Russian society. The issue of the correlation between secular and religious education in the regions of the traditional spread of Islam has been and remains relevant.

**Discussion and conclusion.** The investigated problems have not only theoretical but also practical significance, since the reformed education system, on the one hand, is based on the universal idea of the unity of education and upbringing, and, on the other hand, is obliged to be guided by the traditions of education as a system of knowledge about the value-target, content-processual and result components of education, upbringing and human development at different stages of life.

**Keywords:** religion, religious education, polyethnicity, polyconfessionalism, secularism, transformation, society, religious factor, Islam, Islamic traditionalism

**For citation.** Mustafayeva MG, Musayeva ESh, Mustafayeva ZS. Universal-civilized and specific-cultural components in secular and religious education. *Science Almanac of Black Sea Region Countries*. 2023;9(3):37–42. <https://doi.org/10.23947/2414-1143-2023-9-3-37-42>

Научная статья

## Универсально-цивилизованное и специфично-культурное в светском и религиозном образовании

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### Аннотация

**Введение.** Рассматривается соотношение светского и религиозного образования в условиях поликонфессионального и полиэтнического Дагестана. Анализируются универсальные и культурные особенности светских и теологических педагогических систем, возможности реализации важнейших универсальных принципов образования в современных условиях.

**Материалы и методы.** В работе использован широкий методологический инструментарий, интегрирующий исследовательские возможности методов философии, социологии, политологии, культурологии, объединенных принципами и подходами сравнительно-исторического, структурно-функционального, синергетического методов. Применяются диалектический и герменевтический подходы, принцип системности.

**Результаты исследования.** Вся история человечества свидетельствует о том, что роль религии особенно возрастает в переломные эпохи. В современном мире религиозный фактор стал реальным политическим катализатором трансформирующегося российского социума. Вопрос соотношения светского и религиозного образования в регионах традиционного распространения ислама был и остается актуальным.

**Обсуждение и заключение.** Исследуемые проблемы имеют не только теоретическое, но и практическое значение, поскольку реформируемая система образования, с одной стороны, опирается на универсальную идею единства образования и воспитания, а с другой — обязана ориентироваться на традиции образования как систему знаний о ценностно-целевых, содержательно-процессуальных и результативных компонентах обучения, воспитания и развития человека на разных этапах жизненного пути.

**Ключевые слова:** религия, религиозное образование, полиэтничность, поликонфессиональность, светскость, трансформация, социум, религиозный фактор, ислам, исламский традиционализм

**Для цитирования.** Мустафаева М.Г., Мусаева Э.Ш., Мустафаева З.С. Универсально-цивилизованное и специфично-культурное в светском и религиозном образовании. *Научный альманах стран Причерноморья*. 2023;9(2):37–42. <https://doi.org/10.23947/2414-1143-2023-9-3-37-42>

**Introduction.** The problem of correlation between secular and religious education is still relevant and it is due to the growing influence of Islam and on the political situation in many countries and the system of international relations as a whole. Islam today is one of the most influential and widespread religions in the world. In the states of Asia, Africa (Near and Middle East, South-West Asia, Tropical Africa) Muslims make up a significant part of the population. In addition, in more than 20 countries, the Muslim community holds prominent positions. There is a Muslim majority or minority in some European and American states: in some (Albania, Bulgaria, Yugoslavia, Russia, some CIS countries, etc.) it is the indigenous population, in others — immigrants from Asia and Africa. The total number of Muslims in the world today, according to various sources, is more than 2 billion people and continues to grow rapidly.

It should be noted that some subjects of Russia are regions of traditional spread of Islam (Dagestan, Ingushetia, Chechnya, Tatarstan, Bashkortostan, Karachay-Cherkessia, Kabardino-Balkaria). It is mentioned in different sources that more than 20 million Muslims belonging to more than forty ethnic groups live in various constituent entities of Russia today. This allows us to say that Islam is currently the second strongest and most influential religious denomination in Russia.

Judging by the number of population and the degree of spread of Islam in multi-ethnic and multi-confessional subjects of the Russian Federation, it can be argued that Russia today is not only a secular, but also an “Orthodox-Muslim” state [1, p. 94].

Researchers [1, 2] note that in the conditions of multinationality and confessionalism of the regions, religious education of the younger generation, built on providing them with knowledge about the major religions of the world, not excluding new religious movements, can contribute to the upbringing of ethical and moral values among young people, formation and education of a person, and, consequently, contribute to the consolidation of society. The special relevance of this problem is caused by the existence of elements of extremism and terrorism in the North Caucasus, a strategic region where social and political processes that influence the development of events not only in Russia, but also in the world have been and are still taking place.

**Materials and methods.** A sufficiently wide methodological toolkit is used to integrate research opportunities of methods of philosophy, sociology, political science, cultural studies, united by principles and approaches of comparative-historical, structural-functional, synergetic methods. The system approach applied in the study allows us to consider the correlation of secular and religious education of youth within the framework of socio-political processes taking place in Russia and the Republic of Dagestan. The method of modeling is associated with the construction of artificial ideal, imaginary objects, situations, representing systems, elements and relations that correspond to the elements and relations of real processes. Dialectical and hermeneutic approaches are widely used in this article. The authors rely on Koranic sources and works of great scholars of “Islamic science”.

**Results.** The study of universal and specific-cultural in secular and religious education is relevant for the whole Russian society, including one of the most multicultural regions of the Russian Federation, which is the Republic of Dagestan. In our opinion, the relevance is caused by the following problems: 1) the prevailing life attitudes in society are

largely conditioned by the nature of socio-economic transformations and the spiritual and moral atmosphere of recent years. People's natural desire for well-being and success has dangerously detached them from their moral obligations to each other. A situation of unnatural choice between material prosperity and virtue is taking shape. The actual substitution of such concepts as modesty, decency, truthfulness, tolerance by economic categories: enterprise, competitiveness, business activity, alienated from moral responsibility.

A certain part of "new Dagestanis" is characterized by extreme egoism and unrestrained hedonism with manifestations of conceit, arrogance and unreasonable ambitions. On the other hand, more and more people are becoming marginalized, and this is a completely unseemly state for a socially active Dagestani [2].

In terms of wages and employment, Dagestan occupies one of the last places among the constituent entities of the Russian Federation. This is particularly acute for young people, who make up more than 30 % of the total population. More than 60 % of young people are unemployed, and the unemployment rate registered in the republic is 2.5 times higher than in Russia as a whole. Unemployment in Dagestan is fraught not only with economic losses, but also with a whole range of negative consequences of a social and spiritual nature.

The Dagestani unemployed are more sensitive to their status than the average Russian unemployed person. The loss of self-esteem in the republic is felt by almost every second person, while in Russia as a whole it is felt by every fifth person.

This condition is especially painful for the younger generation, alienated from the spiritual and cultural heritage of the people. Youth, as the most active and mobile part of society, is constantly in search of a field of activity, and due to socio-psychological peculiarities is set up for maximalism and uncompromising [3].

Failing to find constructive opportunities for self-realization, a significant part of young people finds themselves in antisocial, criminal forms of self-assertion. Many negative phenomena, including among the "settled" part of young people, are associated with the situation when physical superiority provides authority and leadership in the group, and discipline, adherence to the norms of morality is perceived as cowardice. Moreover, demonstrative violation of moral attitudes becomes an indicator of independence and a form of self-assertion [4, p. 217].

The Muslim educational system is a dynamically developing system, which represents the successes of scholars of "Islamic science", which was the product of interaction between Jews, Christians and Muslims living in Islamic countries [5]. Here we should also note that Muslim law itself has certainly made a huge contribution to the development of the entire Muslim-legal culture and knowledge system because Muslim rulers, guided by Muhammad's commandment to "seek knowledge even if you have to go as far as China", supported education, thus believing that it is the constant search for true knowledge that is the most important duty of every Muslim.

According to information on religious associations of the Republic of Dagestan for July 1, 2022, provided by the Ministry of National Policy and Religious Affairs of the Republic, an extensive system of Islamic education has developed in the republic over the past 30 years. It is represented by three levels: higher (universities, institutes), secondary professional (madrasas), and primary (school at the mosque, maktab) educational institutions.

There are 6 Islamic higher educational institutions on the territory of the Republic. The total number of students in Islamic higher educational institutions is 694 people, which is 1.2 % of the number of students in higher educational institutions of the republic (53400); 16 madrasas and 2 branches of madrasas. The number of students — 1288 (2.4 % of the number of students studying in higher education institutions of the republic (53131 people). As of July 1, 2021, 21 madrasas were registered with the Department of the Ministry of Justice of the Russian Federation, of which 16 have a license to carry out educational activities, and 5 are in the process of drawing up documents to obtain a license; 132 elementary schools at the mosque (maktab) with a total number of 5255 students. Maktab carry out their activities in accordance with Articles 5 and 7 of the 125-Federal Law "On Freedom of Conscience and Religious Associations", according to which they can operate without state registration and acquiring the status of a legal entity [6].

Maktab are mostly attached to the mosque, operating at the congregational mosques as well as at the large neighborhood mosques of the republic, where scholars and imams conduct classes for children. At these classes they teach the younger generation writing, Arabic, reading and Islamic law. They operate without state registration and are not included in the total number of religious associations. Teaching in them has a non-permanent, seasonal character, and the number of pupils varies. Maktab spontaneously arise and cease their activities, and therefore are not well accounted for.

Christianity ranks second in Dagestan after Islam in terms of the number of its followers. At present, there are 42 Christian religious associations operating in the Republic of Dagestan. There are 12 Sunday schools attached to Orthodox churches, with about 280 students. There are six Jewish communities in the Republic of Dagestan.

For the younger generation, the level of knowledge of educators and their world view, which they form in the younger generation, is decisive. Upbringing, as a rule, has different levels. First, a child is brought up in the family, then in a preschool institution, in school and in a specialized secondary, higher educational institution. The main foundation of

knowledge is laid in general education school, where children are get acquainted with the basics of sciences, including the laws of formation and development of society. In fact, the stages of education should have a single vector and direction.

It is known that in order to raise a generation that can be named proudly as humans, a unified system of education and upbringing based on universal moral values is necessary. Along with the family and school, the process of upbringing is influenced quite seriously by mass media, especially television, the Internet, social networks, etc. However, they do not always observe the distance in ethical and moral terms, which is necessary for young people, in the media we see constantly advertising violence, sex, examples of antisocial behavior, the priority of material values over moral [7, 8]. As many philosophers note, in the modern era there is a danger of losing the balance of intensively developing material civilization, if it is not possible to provide the necessary ratio of spiritual and material.

In connection with globalization processes taking place in the world and the increasing role of Islam in the world, ideologists of Western countries have paid close attention to the problem of studying the theory and practice of Islam in schools in Western countries. Thus, for example, in England, according to the Law on Education Reform (1998), religions, including Islam, are taught in general education institutions. According to Article 7 of the Constitution of the Federal Republic of Germany, lessons on religion (including Islam) are compulsory.

In the United States, schoolchildren not only have the right to receive religious education, but schools also provide facilities for them to practice their religion alone or in groups. Schoolchildren have the right to dress in accordance with their religious beliefs. Islam is taught in schools in 48 states. Article 24 of the Constitution of the Republic of Turkey states: "Lessons on religious culture and knowledge of morality are among the compulsory lessons in primary and secondary education".

In the Russian Federation, after long discussions and experimental study, the course "Fundamentals of Religious Cultures and Secular Ethics" was introduced in all regions, which was received ambiguously by the public, parents and teachers. Professor-sociologist Z. M. Abdulagatov speaks about it as one of the fundamental innovations in the content of school education [2].

The introduction of the school course "Fundamentals of Religious Cultures and Secular Ethics" into educational programs assumed that this course would be a single comprehensive educational system aimed at developing in schoolchildren aged 10–11 the ideas about moral ideals and values that form the basis of religious and secular traditions of multinational culture of Russia [2, p. 122]. In fact, this course cannot be unified, as it is based on the doctrines that have significant differences in the understanding of moral. These issues are raised in the works of Russian specialists and representatives of confessions [5, p. 7, 10, 11].

In general, the relationship between religious and secular education in a multicultural and multiconfessional region, such as the Republic of Dagestan, should be based on the traditional religions (Islam, Judaism, Orthodoxy, Buddhism) functioning in Dagestan society. The historical experience of the joint peaceful existence of different religions in the North Caucasus, the many thousands of years of peaceful residence of numerous peoples who preserve their cultural peculiarities, traditions, customs and rituals of tolerant behavior needs in-depth study and comprehension.

**Discussion and conclusion.** Historically, such "Abrahamic religions" as Christianity, Islam, and Judaism have been an ethno-integrating force in the formation of the North Caucasian peoples. These religions have helped to preserve the national cultures and identity of the North Caucasian peoples throughout the many centuries of their functioning in the region. Muslim, Christian, Jewish and Buddhist clergy realize their role and responsibility in maintaining peace and tranquility in our multi-ethnic, multi-confessional and multicultural region, orienting people towards peaceful relations between different peoples and religions, and towards strengthening the homeland common to all — Russia.

The issue of correlation between secular and religious education in the regions of the traditional spread of Islam has been and remains relevant. This correlation should be realized taking into account the specificity of national, religious customs and traditions, mentality of the peoples of the Russian Federation [12, 13]. According to the authors, the solution of the problem of correlation between religious and secular education will be effective if Dagestani youth will pay more attention to the study of the history of Dagestan, know and skillfully apply the traditions and customs of the peoples of Dagestan, namely their moral potential in ethical-moral education.

The huge network of Islamic educational institutions (higher, secondary and primechet) functioning in the republic should play an educational and consolidating role in this regard. It should be noted that opening Islamic scientific institutes (higher education institutions) for young people, the state should combine all types of education (theological and secular). For example, at economic faculties of universities, technical schools it would be possible to combine deep study of financial relations according to the Shariah, which nowadays is becoming more and more actual both in the world and in the regions of traditional distribution of Islam. At law faculties it is possible to study Muslim law and Sharia.

Although comprehensive studies of the theory and practice of Muslim law in legal terms are rare, there are separate publications by H. Massé, L. R. Syukiyaynen, G. M. Kerimov, N. V. Tornau, M. V. Vagabov and other prominent scholars of Islamic studies, which quite seriously investigate issues of the history and theory of Muslim law. These works analyze many important issues, in particular, the relationship between Muslim law and the state or its role in modern legal systems. It can be said that these studies are relevant for the modern period of our country.

It should be noted that at the Faculty of Law of Dagestan State University and the Faculty of Management and Law of Dagestan State Pedagogical University the course “Muslim Law” has been studied for a number of years. The introduction of this subject, according to our deep conviction, in the future will play a significant role in the full-fledged professional training of specialists, will reduce the existing gap in the understanding and knowledge of the theory and practice of Muslim law as a legal socio-cultural phenomenon. And taking into account the historical and ethno-confessional specificity of the region, the Islamic revival taking place in the post-Soviet space, characterized by re-Islamization processes, the role and importance of studying this course will steadily increase.

The problems investigated in the article have not only theoretical but also practical significance, since the reformed education system, on the one hand, is based on the universal idea of the unity of education and upbringing, and, on the other hand, is obliged to be guided by the traditions of education as a system of knowledge about the value-target, content-processual and productive components of learning, upbringing and human development.

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**Received** 30.05.2023

**Revised** 18.06.2023

**Accepted** 20.06.2023

*Conflict of interest statement*

The authors do not have any conflict of interest.

*All authors have read and approved the final manuscript.*

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**Поступила в редакцию** 30.05.2023

**Поступила после рецензирования** 18.06.2023

**Принята к публикации** 20.06.2023

*Конфликт интересов*

Авторы заявляют об отсутствии конфликта интересов.

*Все авторы прочитали и одобрили окончательный вариант рукописи.*