
PROBLEMATIZATION OF THE ISSUE OF ISLAMIC EDUCATION IN THE POST-SECULAR WORLD

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Abstract

The article discusses the practical orientation of Islamic education in post-secular societies. It is connected with the aspiration to adopt Islamic education to the actual needs and the teaching of Islamic Studies to the tasks of training specialists in Islamic disciplines. But, as secular education, the Islamic education is aimed at developing its own inherent logic that would also be formed on the demands of society. The structure of Islamic education provides for its own tasks related to a very important problem – the spiritual development of an individual. The ideology of post-secularism involves dialogical co-creativity of religion and science, the secular and the religious, the constitution of interpretative thinking and integrity of the educational process. According to the authors, in this context it is necessary to develop Islamic educational discourse under conditions of post-secularism. The authors referred to the experience of foreign researchers in the formulation of the issue of Islamic education and post-secularism in order to clarify their own tasks for Kazakhstan society. Modern realities actualize the problems of both Islamic education and the formation of a society man through Islamic religious truths, especially nowadays, when Islamic values are deconstructed by radical terrorism. Islamic education must be transformed and updated, preserving the Islamic identifying Kazakh code that developed through the Kazakh tradition, entering the mainstream of modern educational concepts.

Keywords: society, secularity, religion, spirituality, religious studies

1. Introduction - Islamic education and modern post-secular world: compatibility or compatibility of incompatible?

This is a problem, which should be brought up for broad discussion, but it also should raise the question of the ontological status of Islamic education of postmodernism or post-secularism. Illusory understanding of the fact that the world subjectified by a single Logos can be desobjectified only through logical

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rationality is not relevant in today's realities. Development of the postnonclassical science with its moral attitudes and other techniques such as 'transdiscursivity', 'versification', 'nonlinear dynamics', etc., requires a different, postnonclassical development of the discourse 'Philosophy of education', in which it is possible to connect classical examples – models of religious education and modern theory-practice of education. It is impossible to develop contemporary educational doctrines (or conceptions) without taking into account modern scientific trends, since there is a risk not to keep up with the educational world perspective and even 'roll back' to the 'backyard' of civilization.

In Islamic education 'civilization' has always been the starting point for the formation of the educational paradigm. Refusal of djahil attitudes in the Islamic Middle Ages and the introduction of the Islamic spiritual and moral content in the educational process have led to a scientific and cultural breakthrough of the Islamic society. A civilizational breakthrough was connected with an ontological turn to knowledge, information, and this is what contributed to the fact that the Islamic world was considered the centre of spiritual-cultural and scientific-educational development in the so-called Golden Age (Brilliant Era).

Nowadays, unfortunately, we are faced with a discussion of the problem of irrelevance of Islamic education to modern educational practices. A tendentious interpretation of this issue leads to subjectivity in covering not only the trends and prospects of Islamic education in the modern post-secular society, but also the traditional experience of Islamic education. The peculiarity of our era is that it is post-secular; it is difficult to identify what educational process should be in modern times.

Modern post-secularism is a special time, as well as the practice of life. There is a renewal of the role of religion, its plural interpretation; both education and government are involved in the discourse. Researchers studying the phenomenon of post-secularism note a dual nature of polyphonic processes occurring under its conditions [1-4]. Many believe that post-secularism contains a latent discourse of resistance both to the secular and the religious, on the contrary, other authors point out its dialectical character. In Kazakhstan studies there is still no logical clarity in the conceptualization of post-secularism. We consider the experience of foreign scientists [5-9] as relevant, since it would allow to identify possible tendencies of post-secularism in our society and, consequently, to reveal the role of Islamic education in the post-secular realities. The post-secular world constructs forms of postnonclassical religious education, including Islamic education. Religious education has not yet taken the niche needed by the public, but it tends to do so. Post-secularism in Kazakhstan is not yet complete, it has not even reached its climax; that is why the processes of transformation and modernization of Islamic education in the integrative educational environment occur very slowly. Is there a need for Islamic education in the era of post-secularism? If so, we must turn to Islamic educational practices of the past and, based on their study, come to an understanding of how to model

Islamic education and whether it is possible to create an ideal standard model of Islamic education, as in the educational process we are trying to model the way of thinking and attitudes toward the world. Who models the way of thinking? Who are the teachers? Schools and school of life present two different forms and practices of learning. Teachers should introduce in the educational process not only the sense of the subject, but also a cultural, social-historical and communicative experience. Only in this case it is possible for the student to succeed in life.

2. Research methods

The solution and conceptualization of the issue of Islamic education are directly related to an adequate choice of methodological principles. Therefore, the justification of the relevance of such methods as historical-logical, systematic-analytical, comparative and hermeneutical methods has become a breakthrough for the study of the phenomenon of Islamic education in the historical and cultural process.

Philosophical conceptualization of Islamic education reveals its main component that structures the entire system of Islamic education – spirituality. Islamic discourse and praxis in education are inextricably linked to the axiologisation of the ethical value paradigm, based on the life-purpose meaning of religious education [10]. Islamic education clearly reveals ontological and existential orientations, which are in line with the creative process of knowledge acquisition. The socio-cultural reality of the modern world cannot be comprehended outside the religious discourse, for this it is required to include Islamic education in the process of educational integration. The solution of this problem requires setting such tasks as the identification of general universal methods applicable to the philosophy of Islamic education, aimed at the disclosure of the concept-based content of the Islamic educational process (Islamic concepts of education); disclosure of formative principles of the educational process in Islamic education; validation of feasibility of methodological approaches: Islamic hermeneutics and Islamic comparative linguistics for the study of middle-aged sources of the Islamic world – Quranic and Hadith texts, resolutions, the texts of Islamic scholars, doctrinal Madh'hab sources; analysis of the results obtained for further work on the construction of an educational Islamic model based on classical traditions, but relevant to modern socio-cultural realities. The authors of the article found it necessary to use the method of objective historical reconstruction that allows to reveal the phenomenon of Islamic education in the historical continuity of the traditions of educational practices.

The introduction of high technologies and standardization of the educational system should be very well-thought-out, not deconstructing human consciousness. That is why in modern Islamic educational models classic examples of teaching are fundamental, as spirituality prevails over the logic of empirical life. Certainly, the Islamic educational model is always an integral

process; it requires applying interdisciplinary research methods to enable the use of diverse techniques and methodological approaches. At the same time, it is necessary to develop a dynamic model as it allows unlocking creativity of a person, since the result of education involves the formation of personality. Secular education in the modern integration process is also integrated, but, nonetheless, the existing standards and criteria of educational practices eventually prepare a model of a specialist with pragmatic-professional attitudes. In modern educational practices it is necessary to model not only a secular-rational specialist in the context of the regulatory description, but also in the engineering (design) context that would open the prospects of a plural and dialogical education strategy.

3. Results

Agreeing with the encyclopaedic definitions of Islamic education that this is an education system for training of specialists in Islamic theology and law, the authors of the article, however, suppose that Islamic education is a fundamental process that combined traditional classic and modern Islamic education models, integrated religious and secular modality and is aimed at the formation of spiritual and moral priorities. Nowadays the status value of Islamic education involves enhancing enduring sense of knowledge that opens the way for the formation of a person.

The analysis of Islamic education in modern Kazakhstan shows that the process is going on, but it requires the involvement of the set of socio-humanitarian methods, approaches. In addition, it is necessary to raise and address the following issues:

1. How to improve the quality of the institute of Islamic education?

Unfortunately, national Islamic education is not competitive nowadays. This is connected both with the teaching practice and the absence of Islamic schools, the directions of Islamic Studies, existing in the brand-name colleges and universities. The strategy for research, scientific and teaching activities in the sphere of Islamic education relevant to demands of modern humanities, being in line with the research processes of foreign Islamic schools, should be determined.

2. How to integrate Islamic education in the modern educational process?

It became necessary to develop a general (joint) educational and research program in the context of 'university-science' for the purposes of integration. For example: in 2014 in Kazakhstan the integration project for training of PhD students 'Islamic Studies' and 'Religious Studies' specialization has been started at the Al-Farabi Kazakh National University and in the research Institute of Philosophy, Political Science and Religious Studies of the Committee of Science of the Ministry of Education and Science of the Republic of Kazakhstan. The project is innovative, highly relevant, future-oriented. The integration of university and scientific knowledge in Kazakhstan is a process that has just begun, but it has great importance for the development of research areas, for the

introduction of the Kazakhstan's Religious studies science in the world scientific and educational discourse. However, this project has received a mixed assessment on the part of the theological high schools, as theologians consider the teaching of Religious Studies and Islamic Studies as their own prerogative, and, from their point of view, secular high schools are not competent in this matter.

Unfortunately, today's opinion formed in the scientific community that the Islamic Studies is an exclusively religious discipline, and therefore, it should be taught by theologians, had a negative impact on the educational practice in general. Certainly, Islamic Studies is a complex science and only then it is a discipline, its study requires huge intellectual and spiritual efforts, but nowhere in the world humanitarian research experience one can find the list of qualities of the scientist who has the right to teach Islamic Studies, except for qualities associated with high professionalism.

Islamic Studies in Kazakhstan is a 'developing' discipline, forming its own directions, related to the specifics, features of Islamic culture in the territory of modern Kazakhstan, the Islamic consciousness, the Islamic identity in the post-secular society of Kazakhstan, but it also develops scientific and educational projects in line with global Islamic trends.

Without it the fully functional development of Islamic Studies is impossible; the need for the study of international experience will enable not only to clarify the general (universal) laws of the development of Islamic culture, but also to identify trends and features of own religious and cultural processes, that is why Islamic education should be integrated into the whole dynamic process, in which scientific, rational, theological methods should deploy the content and logic of the Islamic culture in the modern world. It is about transcending the Islamic cultural horizons in contemporary global processes as the intellectual and spiritual resource of Islamic education should be correlated with the general integration educational processes; only in this case, in the age of the greatest pragmatism, unfortunately, the logic of its content can be proved.

The arguments about the rationality of Islamic education have been advanced since almost the 14th century, but, however, teaching the disciplines where the mind 'dominates' is considered to be more reasonable. The Hegel's idea that the world reveals the greatness and glory of the Mind [11] does not actually bring discord to the Islamic educational paradigm, since the greatness of the mind was created by God. The target of Islamic education is to desubjectify the rational-spiritual structure of the world and logically represent the divine order of things.

The system of Islamic education in the post-secular society must be based on the understanding of a new civilizational process in the world, and this process is global, it develops in line with the polycentric cultural and religious traditions. Western countries' experience in the sphere of religious education and in philosophy of education in general shows the development, transformation and constructive practice of those conceptual methods that revealed their own

cognitive weakness and began searching for attitudes that are relevant to modern processes [12-14]. We also need to rethink this process axiologically, since every country has always lived in the conditions of competition, including in the educational sphere; that is why Islamic education must meet quality standards. Significant efforts are made for this purpose: the students of theological faculties are trained in the best theological world centres, but this is only one side of the process. It is necessary to develop national training programs in accordance with international standards and taking into account proper objectives and priorities. Why do we need Islamic education in the post-secular society? This question is far from rhetorical.

Regional specificity should also be taken into account not only in connection with the promotion of one or another version of religious education, but in connection with the state policy in the sphere of religious education. Many post-secular societies are religious enough, for example, the United States, the United Kingdom. The Muslim Ummah in these countries is large; accordingly, Islamic education should be directed to the dialogical consensus with other religions in order to avoid religious and cultural conflicts in the Islamic educational practice. For example, in the USA there are Muslim schools with their own curricula [15]. But, according to US theologians, it is necessary to improve the quality of educational programs. But the most difficult problem in the Islamic educational process in the post-secular society is the development of mechanisms for its adaptation.

Reforms in Islamic education, which started back in the 19th-20th centuries, led, on the one hand, to the positive changes, on the other hand, to the formation of a 'closed' theological elite. On the territory of the former Soviet Union there were the centres of Islamic education in Bukhara, Samarkand, and today in Tashkent. In Kazakhstan, Islamic education is concentrated in the Egyptian University of Islamic Culture 'Nur-Mubarak', open centres of Islamic culture. However, it should be noted that despite the quantitative growth of Islamic education centres, their quality component is still within the region, it does not meet international standards. Unfortunately, Islamic and theological education in general is merely regional.

What is necessary for improvement of the quality of Islamic education?

1. To develop system-holistic training programs, including the study of modern secular subjects necessary for each person.
2. Dialogic cooperation of Islamic and secular universities for development of the research-methodological, methodical and source base.
3. Creation of an integrated consortium 'Islamic Education and Science' on the basis of Islamic educational centres and research institutes, secular universities in order to develop textbooks (both standard and alternative ones) for basic and applied Islamic research programs.

Let us touch upon Kazakhstan research in the sphere of Islamic Studies.

The discourse of Islamic Studies is presented uniplanarly, with rare exceptions. In general, the problems of Islamic education are mentioned in the context of the role of Islam in Kazakh society and the formation of the historical

and cultural landscape in the territory of Kazakhstan. The use of multidisciplinary approaches provided the prospect of involving the national Islamic Studies in the world religious research landscape; this is what we need to pay attention to. In addition, Islamic Studies is an extremely theological direction, dealing with kalamistic issues, that is far from the real-life problems, then, on the contrary, it is presented as a rational direction that can solve problems from the standpoint of philosophical rationality.

Certainly, Islamic Studies nowadays is a social-humanitarian discipline, aimed at the development of the most urgent problems of our times, associated with the spiritual, value paradigms of social development, but it is also the field of knowledge related to the disclosure of humanistic content of Islam and its significance in the world cultural-historical process and the fulfilment of its potential, which must be used in the integration processes of the Islamic East and West.

In order to solve these issues there is a need for basic research in the sphere of Islamic Studies. In Kazakhstan research the international experience in this sphere, especially European and particularly German experience, is required to be used. Nowadays German Islamic scholars are representatives of the historical and logical direction in Islamic Studies, who not only objectively reconstruct Islamic contents and concepts, but also open their substantive logic in the modern objective processes of modernity. These German scholars like Gudrun Krämer [16, 17], Fuat Sezgin [18], Stefan Rosiny [19] and many others open prospects for our researchers.

All this must be taken into account in the development of the Islamic education strategy for the national educational practice.

The historical reconstruction of the educational experience in the Islamic Middle Ages, when its conceptual foundations were laid, and personal meaning are of particular importance for the problematization of issues related to Islamic education.

The Islamic education system had a target and meanings beyond the utilitarian character. Its encyclopaedism was not aimed at making a person ‘a walking encyclopaedia’, as the target of education is not to give a person fragmentary knowledge, though it can be diverse information from different branches of Science. The problem does not involve making a student a model function of any profession. Bottom line is that education should be introduced to the structure of personal development. Personal meaning of education and educational meaning for person development – these were the main targets in the Islamic educational model.

The issue of education is associated with the problem of self-improvement and a perfect man not by chance. First of all, self-improvement is associated with the formation of self-change capability. Medieval intention to construct the temple of the soul in a person is understood as a condition of openness and universality. That is why the medieval pedagogical ideas were transnational in nature, while medieval textbooks can be used not only as axiological resources, but also as paradigmatic educational matrices.

Principles of the Muslim Enlightenment were already laid in the era of the Islamic Middle Ages: the unity of Science and faith, the need for education, the mind as a way of understanding the world. The famous Enlightenment courage to use one's own mind was an effective principle in the Islamic world. Therefore, it is appropriate to ask a question: Why has Islam later suddenly become more conservative toward the sciences, though it was implementing a harmonious unity of Science and faith in the Middle Ages? The greatest rise of Islamic science of the Middle Ages in the modern era is marked by decadence, while European science makes major gains. In our opinion, it is connected with the absolutization of the principles of ancient science. The famous Aristotle's doctrine of four causes absolutized the meaning of the purpose and the main question of science was: What for? Although in the concepts of science of Al-Farabi, Biruni, al-Khwarizmi and some other Islamic scholars the question of rejection of the former eastern scientific methodology from the Hellenistic one has already been raised, however, in the 15th-16th centuries it gradually returned to the previous question.

The European science was on the path of atheism. The process of atheism, which began in the Renaissance, Modern times and has found its culmination in the Enlightenment science, is associated with the search for an answer to the question: How?

However, it should be stated that European and Islamic sciences were in an ambivalent situation. The first science has lost God, and this led it to the spiritual impoverishment, disintegration and loss of unity with God and the world. The Islamic science, considering the Providence as self-evidence, did not develop the scientific potential that it had in its rich scientific heritage.

The development of Science and interest in it in the Islamic Middle Ages were initiated by the Scriptures and therefore the inclusion of Science in the structure of Islamic education was explained as a desire to go beyond the Djahil state, as well as through exposure to the great sense of existence, the possibility of approaching the truth. Teaching sciences, included in the classification system, was carried out by the methods of hermeneutics, commenting and comparativistics. What is the difference between commenting and hermeneutics, between hermeneutics and comparativistics?

Commenting as the implementation of the hermeneutic dialogue with antiquity simultaneously solved several problems: the reconstruction of the ancient way of developing attitudes toward the world and the projection of the Islamic worldview in this context.

Comparativistics was aimed at clarifying its own doctrine through deep comparison of the main provisions from other doctrines. In the Middle Ages the basics of the Philosophy of education were laid, this discipline was successfully developed thanks to the comparative method. By comparing not only the methods and approaches to teaching, but also specified and unspecified discussion topics in the learning process, teachers could find the points of the co-discourse, co-creation both in theological and rationalistic disciplines.

The philosophical and theological comparativistics, like methods in the educational practice, raised important metaphysical questions for clarifying the ontological human given; such disciplines contributed to the discovery of a point of view of eternity in a person, and that was very important in the Middle Ages, in fact at that time a profound reflection about the world and God was developed. In addition, such point of view allowed to consider the doctrines of other nations from the perspective of tolerance. Al-Kindi wrote about it in his 'First philosophy', al-Farabi created all his philosophical works from the standpoint of the philosophy of tolerance, having included the ancient heritage in the practice of Islamic humanities.

The Islamic educational doctrine, on the one hand, formed a religious consciousness, and, on the other hand, it developed secular consciousness, but the theory of classical education was based on the recognition of the unity of the theological (nakliya) and rational (akliya) education. Therefore, a person who studied under this educational scheme was trained for both religious and non-religious discourse. The meaning of this education was laid in the harmony of faith and reason, religion and Philosophy (Science). Jürgen Habermas discussed the dialectic of the religious and the non-religious (the author said he had no religious aspiration): "For people deprived of the religious aspiration, it means not a trivial appeal to self-critically determine the relations between the faith and the mind in the prospect of the world knowledge. The belief that the opposition of faith and knowledge will always remain, deserves the definition 'reasonable' only in case if religious beliefs obtain a certain epistemic status that is not entirely irrational from the point of view of secular knowledge. Secular citizens, since they act as citizens of the state, should not refuse the religious vision of the world in the potential of the truth and should let the faithful citizens make their contribution to public discussion by using religious concepts. Moreover, liberal political culture may expect from non-religious citizens that they will make efforts to 'translate' religious concepts that are important for the society from the religious language to the public one." [20]

In the era of post-secularism, Islamic education is a model of enlightenment. Nowadays enlightenment is not the same ideological process that took place in the history of mankind in the 19th century; enlightenment is a non-final process as it means human pursuance of introduction and understanding of the eternal, transcendental meanings. Islamic enlightenment should be carried out as a plural, dialogic process in which it is necessary to use classical tried-and-tested traditions and modern educational practices of training and education.

As a secular state, Kazakhstan designs different teaching practices. Educational models are certainly secular, but the existing discourse of Islamic education in Kazakhstan society must be designed based on the enlightenment strategy, that opens up the prospect of dialectics of the secular and the religious, the ordinary and the exceptional, practices and discourse of religious tolerance, the prospect of the tolerant Islamic mind which is ontologically needed.

4. Discussion

Education is about the life of a person in the post-secular society with the ideology of multiculturalism, which should be preserved, but difficult to ‘store’, since there is an ontological threat of loss of connection with the religious tradition transmitted through the chain of generations. Post-secularism, developed within the Western democracy and the ideology of secularism, is often criticized by theologians, as it is considered as a threat of dis-identification of the Muslim Ummah. Therefore, it is necessary to raise the issue of quality Islamic education based on the methods of historical, logical and rational unity of the empirical and the theoretical, as holistic systemic education will allow to reveal the socio-cultural process of the Islamic model of life in its unity with the traditional and modern educational practices. In the Muslim Middle Ages there were processes that led to the revision of educational programs (under the reign of the Umayyad, Abbasid) towards the study of secular subjects. V.V. Barthold noted in his well-known works that secularism was not excluded in the formation of state management policy, it also affected the educational doctrines [21]. While secularism was a semi-atheistic project in the 20th century, its other phase – post-secularism or post-laicism – is a different project, it reduces both religious and secular values, trying to put an end to the Nietzsche's concept ‘God is dead’ and ‘restore’ the idea of God in the post-secular society which is beyond the atheism and absolute faith. In these circumstances it is rather difficult to understand the philosophy of religious education in general. For example, the researcher Schneider notes that the need for reforming Islamic education (on the example of Palestine) occurs in the most difficult conditions of the colonial rule [22].

Under conditions of Islamic revival in the post-Soviet reality and the growth of Muslim institutions, including educational ones, studies of the functioning and development of Islamic education began to emerge in the post-Soviet countries [23] and in Kazakhstan [24].

The Russian content of Islamic education is also expanding its borders in accordance with the requirements of modern times [25-27] and is trying to go beyond the theological discourse; on the other hand, researchers propose to modernize and improve the Islamic education discourse by introduction of relevant secular branches of Science. An interest in the study of Islamic education and its practices is associated with the modern trend – the integration of religious and secular education in the era of post-secularism. Therefore, the development of textbooks, manuals in the sphere of Islamic Studies is an important task. In Russia the introduction of the subject ‘Islamic Studies’ and the textbook ‘Islamic Studies’ in the Kazan Federal University should be noted [28].

In fact, the revision of the models of Islamic education in modern conditions is connected with the promotion of the Islamic impact factor in the post-secular societies. Certainly, the Islamic dimension of the educational process should not be based on the politicization of Islam, but on its main component – the ethical paradigm that develop both personality of a Muslim and

his/her personal position of moral active life. Thus, Najma Mohamed in her article ‘Islamic Education, Eco-ethics and Community’ says that “education in Islam is considered as a central place in the development of Islamic identity and Muslims should not confine themselves to the search for knowledge, but they are entrusted to act on the basis of this knowledge” [29]. Such unity of Islamic discourse is actually associated with the idea of the active, authentic communication with the realities of life.

A Muslim is a person who not only has the art of the moral life, but also has an ability to use it in all areas of everyday practice. The spiritual tradition of Islam – the formation of the human in a person – is the traditional content, defining the ‘personality’ [30].

Islamic education is moral. It is moral in nature, since it is aimed at desobjectivation of morality of ayats. Islamic education is of immediate interest, since it accumulates simultaneously co-beingness of peace and co-beingness of a person. Since the Quran starts with Moral Scriptures, and in order to understand it a person should sometimes distance himself from the empirical everyday practice and think of the fundamental nature of life, but this is the whole point of the moral Text – a person becomes moral and acquires fundamental disposition to education only in the practice of everyday life – this proves the eternal relevance of education of a person through the Islamic practice.

In everyday secular mind there is an idea of the uselessness of religious education, its ‘archaic’ nature. But post-secularism today is a polysemantic concept and a multi-faceted phenomenon; it proposes new post-secular priorities developed as a result of the revaluation of secular mind. The ideology of post-secularism involves dialogical co-creation of religion and Science, the secular and the religious, the constitution of interpretative thinking and integrity of the educational process; in this context it is necessary to develop the Islamic educational discourse under post-secularism conditions in Kazakhstan.

Nowadays philosophical understanding of the issue of Islamic education is also becoming relevant in connection with the fact that only Philosophy can pose the question of cognitive and methodological foundations of education, its phenomenological content. It is worth noting that falsafa in the Muslim Middle Ages was called ‘al-hikma al-ilahiya’ – the divine wisdom, which was a compulsory subject when studying rationalistic sciences (akliya) in madrasas and jamiyya [31].

The objectives of Islamic education are connected with some important tasks: training of specialists, the intellectual development of society, dialogical unity of society, harmonization of secular and religious relations, and the formation of tolerant Islamic thinking. Islamic scholars of the Middle Ages were working toward the Enlightenment educational model that is re-actualizing in education. For example, in his social ontology Al-Farabi discusses the social structure and life based on the principles of enlightenment, education and training, considering knowledge as the initial condition of a right action [32].

When in the process of Islamic education we hope to get an ‘Islamic specialist’, this does not mean that we will get an ‘ideal person’, perfectly

modelled knowledge of religion introduced into society. We should get a person able to think, revealing his/her uniqueness, ready to implement individual qualities, desubjectify personal potential in the sphere of impersonal, professional world.

Islamic education models in the post-secular societies are focused on demand, and hence on modernization, but what should be modernized? This question remains open and rather abstract. While in the classical theory of education everything is determined through universal linear logic, postmodern and post-secular education strategies are focused on non-linear training techniques to reveal the educational contents through self-education.

The experience of foreign researchers shows that the phenomenon of Islamic education in the post-secular society is a complex process involved in the socio-cultural, environmental and political problems. For example, in his article 'Islamic Education and Cosmopolitanism: Philosophical Preface', Yusef Wahid reveals the conceptual identity of the Islamic educational strategies to contemporary postmodern educational doctrines. His work is not about the deconstruction of Islamic conceptualization, the author considers it necessary to develop critical thinking in modern educational processes as it promotes self-development and personal self-improvement [33].

The disclosure of ontology of Islamic education through the Islamic discourse and Islamic praxis is one of important tasks in solving this problem. The phenomenon of Islamic education should be viewed from the perspective of fundamental ontology and Husserl's phenomenology. However, in the case of Husserl's phenomenology, it should be noted that in this context we mean the method of phenomenological Islamic reduction associated with the concept of 'tauhidness' in Islam and justifying the idea of descent from God to a man. This concept of the divine cognition of knowledge is contained in the Quranic texts, and particular attention is paid to this concept in solution of this problem. Certainly, the analytics of the problem of intersubjectivity in the medieval Islamic models is the most difficult task in this context. Even today this problem is actualized in the political realities of our times, which is implemented as a dialogue with God and the world in the educational process.

5. Conclusions

The relevance of Islamic education is associated with the process of integration of education and Science, with the need to reform the system of Islamic education in the post-secular societies, including Kazakhstan.

Reconstruction of Islamic education is necessary, firstly, in the historical and cultural context: returning to the great rise of Islamic culture, which became possible due to the harmonious unity of religion and Science, faith and reason, we not only recreate the experience, but are on the way of building a dialogue of faith and reason, the secular and the religious.

Secondly, unfortunately, in the modern world there is a negative image of Islam that is associated with various extremist terrorist organizations, which the

various political structures are trying to present as a true image. But in order to understand the meaning, the essence of Islam we need to return to basics, its main components, ages, personalities, rich heritage of Islamic civilization, which gave the world lessons of tolerance and partnership.

Third, it is necessary to disclose the humanistic meaning of Islam. Considering the Islamic countries as fully legitimate subjects of the dialogue among civilizations, we can come not only to the dialogue, but to co-creation. Preservation of the safe world is possible if the Islamic values that are the foundation of the Islamic educational process would be adopted. Nowadays Islamic values should be integrated into the post-secular society, which requires new forms of socialization; it is connected with the development of Islamic economic principles in society. Disclosure of the content of all these processes is only possible in the process of education.

Fourth, Islamic education should educate a person, give him/her not only knowledge about Islam and Islamic culture, but form personal dialogical thinking, tolerant religious thinking involving the person in the plural world of different cultures and religions, in which there is a system of values, understanding, respect, cultural sovereignty.

Education should open a person a prospect of his/her existence. Only education raises a person over the world of everyday life, but it gives the meaning of practice of everyday life.

Islamic education in the era of post-secularism should be integrated as a spiritual and moral potential inherent in it, will contribute to the formation of the spiritual meaning of education and to the sense of tolerance. Formation of tolerance as a phenomenological category of culture is only possible in the process of education and upbringing. Migration processes in Europe must be addressed in the educational process, not just in the political process. Teaching tolerance is also a task of education, in particular, a task of Islamic education. The great modern philosopher Umberto Eco, who died recently, considered it necessary not only to teach tolerance, but to promote it [34]. It also should be noted that 'sabr' (patience) is one of the main values of Islam.

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