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PARADIGMATIC FOUNDATIONS OF THE SPIRITUAL-MORAL IDENTITY OF THE INDIVIDUAL IN A MULTILEVEL SOCIAL ENVIRONMENT

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Abstract. This study is dedicated to the comprehensive examination of the spiritual and moral development of the individual, with a focus on socialization processes and the formation of worldview orientations within a sociocultural context. Spiritual and moral development is considered a systemic phenomenon integrating axiological, cognitive, and ethical components that influence the formation of individual values, beliefs, and behavioral norms. The primary objective of the study is to identify and analyze key factors, such as family upbringing, educational environment, religious beliefs, and cultural context, that determine the trajectories of spiritual and moral formation. The research methodology is based on a synthesis of quantitative and qualitative approaches, including literature analysis, empirical research, sociological surveys, and statistical analysis. The findings reveal that family practices and educational institutions are the leading determinants of spiritual and moral development, playing a crucial role in the internalization of moral norms and values. Special attention is given to religious and cultural narratives as structural frameworks that provide transcendent comprehension of ethical principles. The study emphasizes the interconnection between socialization and worldview orientations, highlighting their significance in shaping stable spiritual and moral foundations of personality. The practical relevance of the work lies in the development of recommendations for specialists in pedagogy and social work aimed at optimizing educational and training programs. Theoretical results expand understanding of

the social and cultural mechanisms influencing the spiritual and moral development of the individual and can be useful for analyzing this process in an intercultural perspective, making the research relevant to an international audience.

Keywords: spiritual and moral development, socialization, worldview, education, family upbringing, religion, cultural context.

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КӨПДЕҢГЕЙЛІ ӘЛЕУМЕТТІК ОРТАДА ЖЕКЕ ТҮЛҒАНЫҢ РУХАНИ-АДАМГЕРШІЛІК БІРЕГЕЙЛІГІНІҢ ПАРАДИГМАЛЫҚ НЕГІЗДЕРІ

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Аннотация. Бұл зерттеу тұлғаның рухани-адамгершілік дамуын жан-жақты зерттеуге арналған, онда әлеуметтену үдерістері мен дүниетанымдық бағдарлардың қалыптасуына социомәдени контексте баса назар аударылады. Рухани-адамгершілік даму құндылықтық, когнитивтік және этикалық компоненттерді интеграциялайтын жүйелік феномен ретінде қарастырылып, жеке тұлғаның құндылықтары, нанымдары мен мінез-құлық нормаларының қалыптасуына ықпал етеді. Зерттеудің негізгі мақсаты – тұлғаның рухани-адамгершілік қалыптасу траекториясын анықтайтын отбасылық тәрбие, білім беру ортасы, діни нанымдар және мәдени контекст сияқты негізгі факторларды анықтап, талдау. Зерттеудің әдіснамасы сандық және сапалық тәсілдерді біріктіруге негізделген, оған ғылыми әдебиетті талдау, эмпирикалық зерттеулер, әлеуметтанулық сауалнамалар және статистикалық талдау кіреді. Нәтижелер көрсеткендей, рухани-адамгершілік дамудың негізгі детерминанттары – адамгершілік нормалары мен құндылықтарын интериоризациялауда шешуші рөл атқаратын отбасылық тәжірибелер мен білім беру институттары. Ерекше назар этикалық принциптердің трансценденттік түсінігін қамтамасыз ететін құрылымдық негіз ретінде қызмет ететін діни және мәдени нарративтерге аударылады. Зерттеу әлеуметтену мен дүниетанымдық бағдарлардың өзара байланысын атап өтіп, олардың тұрақты рухани-адамгершілік негіздерді қалыптастырудағы маңыздылығын көрсетеді. Зерттеудің практикалық маңыздылығы – тәрбие және білім беру бағдарламаларын оңтайландыруға бағытталған педагогика және әлеуметтік жұмыс саласындағы мамандар үшін ұсыныстар әзірлеуінде. Теориялық нәтижелер тұлғаның рухани-адамгершілік дамуына әсер ететін әлеуметтік және мәдени механизмдер туралы

түсініктерді кеңейтіп, бұл процесті мәдениетаралық тұрғыда талдау үшін пайдалы болуы мүмкін, бұл зерттеуді халықаралық аудитория үшін өзекті етеді.

Түйін сөздер: рухани-өнегелік даму, әлеуметтену, дүниетаным, білім беру, отбасылық тәрбие, дін, мәдени контекст.

Дәйексөз үшін: Забун Б., Қыркымбекова А.Т., Ильяс Н. Көпдеңгейлі әлеуметтік ортада жеке тұлғаның рухани-адамгершілік бірегейлігінің парадигмалық негіздері // Scientific Journal "Central Asian courier". 2026. Т. 2. № 2. 367-384 бб. (Ағылш.). DOI: 10.64970/3105-241X_2026_2_2_367-384

ПАРАДИГМАЛЬНЫЕ ОСНОВАНИЯ ДУХОВНО-НРАВСТВЕННОЙ ИДЕНТИЧНОСТИ ЛИЧНОСТИ В МНОГОУРОВНЕВОЙ СОЦИАЛЬНОЙ СРЕДЕ

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Аннотация. Данное исследование посвящено комплексному изучению духовно-нравственного развития личности с акцентом на процессы социализации и формирование мировоззренческих ориентаций в социокультурном контексте. Духовно-нравственное развитие рассматривается как системный феномен, интегрирующий аксиологические, когнитивные и этические компоненты, влияющие на формирование индивидуальных ценностей, убеждений и поведенческих норм. Основной целью работы является идентификация и анализ ключевых факторов, таких как семейное воспитание, образовательная среда, религиозные убеждения и культурный контекст, определяющих траектории духовно-нравственного становления личности. Методология исследования основывается на синтезе количественных и качественных подходов, включая анализ научной литературы, эмпирические исследования, социологические опросы и статистический анализ. Результаты показывают, что ведущими детерминантами духовно-нравственного развития являются семейные практики и образовательные институты, играющие решающую роль в интериоризации нравственных норм и ценностей. Особое внимание уделено религиозным и культурным нарративам, выступающим как структурные рамки, обеспечивающие трансцендентное осмысление этических принципов. Исследование подчеркивает взаимосвязь социализации и мировоззренческих ориентаций, демонстрируя их значение для формирования устойчивых духовно-нравственных оснований личности. Практическая значимость работы заключается в разработке рекомендаций для специалистов в области педагогики и социальной работы, направленных на оптимизацию воспитательных и образовательных программ. Теоретические результаты расширяют представления о

социальных и культурных механизмах, влияющих на духовно-нравственное развитие личности, и могут быть полезны для анализа этого процесса в межкультурной перспективе, что делает исследование релевантным для международной аудитории.

Ключевые слова: духовно-нравственное развитие, социализация, мировоззрение, образование, семейное воспитание, религия, культурный контекст.

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Introduction. Contemporary society is undergoing profound transformations, presenting complex challenges that directly impact the process of spiritual and moral development of the individual. In the context of globalization, rapid digitalization, and accelerating cultural changes, the study of spiritual and moral development gains particular scientific significance, as it addresses the integration of the axiological, cognitive, and ethical components of personality. According to the research by E.T. Adilova, O.Kh. Aymaganbetova, and N. Sadykova, value orientations represent a complex socio-psychological phenomenon, characterized by the direction and content of individual activity. These orientations define the general approach of a person toward the world, others, and themselves, reflecting social, cultural, and moral-ethical aspects (Adilova, 2022:6). Furthermore, a study focused on the phenomena of tolerance and intolerance demonstrated that the values and worldview orientations of Kazakhstan's student youth are shaped by the influence of mentality, gender differences, and social factors. The results highlight the contradictions between tolerant and intolerant aspects, indicating the complex nature of socialization processes and the moral formation of personality (Aymaganbetova, 2022:15).

Despite the accumulated body of knowledge in psychology, sociology, and philosophy, a number of unresolved issues remain regarding the impact of socialization processes and worldview orientations on the formation of value foundations and moral norms. The relevance of this study is underscored by the loss of universality of traditional mechanisms of value regulation under the influence of social, technological, and cultural changes. Spiritual and moral development is viewed as a multifaceted phenomenon, encompassing processes such as the internalization of moral norms, the transformation of behavioral strategies, and the formation of worldview constructs. This requires a systemic approach to analyzing the interaction of the individual with the socio-cultural environment and external factors.

Spiritual and moral development of the individual is a multifaceted and continuous process, driven by the integration of social, cultural, and axiological determinants that influence the formation of a system of moral-ethical orientations and normative-regulatory principles of behavior. During socialization, the individual internalizes transcendental and existential categories, thereby forming a stable worldview paradigm that incorporates philosophical, religious, and ethical-deontological components. These elements define the individual's capacity for reflection, self-awareness, and critical analysis of their own value orientations. The development of empathic and altruistic dispositions, along with the cultivation of self-regulation skills and moral authenticity, allows the individual to construct an autonomous ethical system integrated into the structure of their existential experience. Spiritual and moral formation, associated with axiological and ontological quests, underpins the cognitive and behavioral competence of the individual, determining their ability to adapt and engage constructively in a multicultural and multidisciplinary context.

The aim of this study is to analyze the features and dialectical interrelationship between the spiritual and moral development of the individual, socialization, and worldview orientations, as well as to identify the determining influence of social and cultural factors on the formation of axiological and moral-ethical beliefs. To achieve this goal, the following research tasks were formulated: analyzing and critically assessing existing theoretical concepts and empirical data in the context of spiritual and moral development, as well as identifying current trends and methodological gaps in this field; collecting and analyzing empirical data through comprehensive sociological and

psychological surveys, using questionnaires and interviews to study the relationship between socialization processes and worldview in the context of personal development; employing a comparative-analytical method to examine the impact of various social institutions, such as family upbringing, educational practices, religious beliefs, and cultural contexts, on the development of moral and spiritual qualities of the individual; formulating theoretical conclusions and hypotheses to deepen the understanding of the interaction between spiritual and moral development, socialization, and worldview, as well as testing correlational and comparative methods to identify hidden patterns between the variables under investigation.

This study employs an interdisciplinary approach, incorporating elements of psychology, sociology, and philosophy, which allows for a more comprehensive exploration of the complex nature of spiritual and moral formation and its socio-cultural determinants.

The research hypothesis posits that the spiritual and moral development of the individual, the processes of socialization, and the formation of worldview orientations are influenced by the complex interaction of socio-cultural, educational, and religious determinants, including the impact of family upbringing and cultural context. This, in turn, contributes to the construction of axiological orientations and moral-ethical value systems of the individual.

The novelty of the research lies in the interdisciplinary analysis of the interaction between social, cultural, and educational factors influencing the spiritual and moral development of the individual, with a focus on family upbringing, religion, and cultural context. The significance of the study is in deepening theoretical models of socialization, which allows for the development of effective strategies for fostering moral values and harmonious personal growth in educational and nurturing practices.

Materials and Methods of Research. Socialization plays a key role in the formation of spiritual and moral principles and axiological orientations of the individual. Interaction with parents, educators, and peers contributes to the integration of moral norms and value systems, as well as the development of the ability for moral judgment and ethical reflection. As Alison Fasoli notes, the process of discussing spiritual and moral dilemmas and the regulated norms of everyday behavior significantly influences the axiological transformation of the individual, facilitating the internal integration of ethical and religious norms (Fasoli, 2020: 482).

In the article by David Farrugia, emphasis is placed on the fact that modern educational and professional training is aimed not only at developing professional competencies but also at forming the spiritual and moral qualities necessary for successful integration into socio-cultural and labor practices (Farrugia, 2019: 49). These programs foster the development of responsibility, discipline, and collectivism, which are fundamental parts of spiritual and moral development. Meanwhile, Sam Hardy in his study highlights the importance of religious and spiritual experiences that play a key role in shaping the moral consciousness of adolescents. Alongside this, researchers such as Patrick King and Sarah Schnittker address the significance of social institutions, such as family upbringing, educational institutions, and religious organizations, in the process of forming moral and ethical orientations through institutionalized practices and social norms (King, 2020: 592).

In the article «Spiritual and Moral Orientations in the Value System of Young Students within the Regional Society,» the authors G.B. Kosharnaya and L.T. Tolubaeva conduct a layered study of the spiritual and moral orientations of youth in the context of the regional axiological structure, emphasizing the systemic interrelationship between the processes of forming spiritual and moral values and their influence on cognitive-emotional behavior and worldview orientation of students. The focus is primarily on the analysis of socio-cultural factors, such as family, educational institutions, and local communities, in the context of their impact on the institutionalization and structuring of these orientations. The authors highlight that active integration of youth into social and cultural practices contributes to the integration and strengthening of these value systems. Both qualitative and quantitative methods of empirical analysis, including surveys and interviews, were applied in the study, which allowed the identification of key spiritual and moral orientations and their impact on behavioral patterns and worldview dynamics of youth within a specific regional context (Kosharnaya, 2013: 15).

Western researchers such as Richard Lerner, Erin Dowling, and Pamela Anderson conduct fundamental studies in the field of Positive Youth Development (PYD), examining its significance for the formation of personal characteristics and civil society. Their research is focused on analyzing the impact of various aspects of positive development on the processes of spiritual and moral education of youth. In their works, Richard Lerner, Erin Dowling, and Pamela Anderson emphasize that the PYD concept encompasses the development of both personal qualities and social skills, which play a key role in the successful integration of youth into the socio-cultural space. They stress that these skills and qualities provide youth with the ability to adapt and actively participate in societal life, which, in turn, contributes to sustainable civic engagement (Lerner, 2003: 176). In their sociological practice, researchers Merrill and Fivush also highlight the importance of family traditions and stories passed down by older family members, considering them a crucial factor in shaping the uniqueness and spiritual-moral values of youth. These narratives not only help youth acquire cultural and family traditions but also foster the deep development of a sense of identity and belonging to a particular social and cultural group. This influence has a significant impact on the formation of social identity across different age groups and the development of value orientations, which largely affects the socialization process (Merrill, 2016: 83).

A significant contribution to the methodology of moral education of youth was made by William Overton, who developed the theoretical foundations and methodological approaches linking personality development with the context of relationships and a systems approach. His research emphasizes that the process of personality formation is a complex, multifaceted system that includes the interaction of numerous factors and dynamic systems. William Overton introduces the concept of relational-developmental-systems, which views the individual as an element of a complex network of interactions, where the relationship with the environment plays a central role in shaping the spiritual and moral characteristics of the individual. In his research, Overton also analyzes how developmental processes within the context of social and cultural systems affect the formation of personality traits, stressing that without considering these factors, it is impossible to fully understand the development of the spiritual and moral aspects of personality (Overton, 2015: 30).

The primary object of theoretical research in the field of environmental influence on personal and social well-being is the study by Heather Passmore and Mark Holder, who analyze the impact of a two-week nature interaction program on the emotional and social well-being of participants. Their studies show that conscious and active interaction with nature has a significant impact on spiritual and moral development, improving not only emotional states but also strengthening social connections. Passmore and Holder conclude that regular contact with nature helps reduce stress levels, improve mood, and generally increase life satisfaction, as confirmed by the results of program participants, who reported improved psycho-emotional well-being and overall welfare (Passmore, 2016: 537).

This article analyzes the key theoretical-methodological paradigm shifts that have significantly impacted the study of the social benefits derived from ecological practices, particularly in terms of improving the quality of interpersonal interactions and deepening the sense of social connectedness. The respondents in the study emphasize a notable improvement in the quality of social ties, which supports the hypothesis of the natural environment as a catalyst for social processes that facilitate the integration of individuals into societal structures and sustain the resilience of collective well-being. Interaction with the natural environment thus functions as a mechanism for enhancing social capital, fostering the formation of strong cooperative and altruistic bonds. The study also highlights the positive influence of conscious ecological engagement on existential reflection, contributing to a deeper self-awareness and the revelation of the subject's potential. The authors conclude that integrating ecological practices into educational and developmental processes serves as an effective tool for shaping the spiritual and moral values of youth, emphasizing the importance of ecological awareness in the context of value-based education.

Western researchers such as Pfeifer and Pick emphasize the need for synergy between cognitive, socio-emotional, and ethical components in the context of individual self-development,

focusing on their inseparable interconnectedness in the process of self-actualization. They argue that ignoring emotional and social factors, which play a key role in shaping moral orientations, identity, and social constructs, hinders a comprehensive understanding of the multi-dimensional development of personality. In their work, the authors stress the importance of social contexts, such as family, educational, and societal institutions, which, through interaction, educational practices, and empathetic development, create the conditions for cognitive and emotional transformation of the individual (Pfeifer, 2012:56). These social structures have a fundamental influence on the formation of stable moral norms and values. In their research on transcendent narratives as key catalysts for spiritual and moral development, Schnitker, King, and Holtberg argue that transcendent narratives play a significant role in goal-setting and the realization of existential meaning, influencing the subjective perception of life's well-being and individual harmony (Schnitker, 2019:276).

Ana Soares, José Paixão-Ribeiro, and Isaura Silva, in their study, conduct a theoretical-methodological analysis of the factors contributing to life satisfaction in adolescents, emphasizing the concept of «developmental assets». These assets are viewed as a combination of internal and external resources that directly influence the process of spiritual, moral, and social development of youth. In their work, the researchers apply a comprehensive systems approach, identifying key components such as family support, academic achievement, self-esteem, and participation in social and cultural activities (Soares, 2019:236). These elements serve as the foundation for empirical analysis aimed at identifying factors that contribute to increased life satisfaction and socio-emotional well-being in adolescents, facilitating the integration of youth into societal and cultural processes. Thus, the researchers' methodological approach includes both qualitative and quantitative tools, allowing for interdisciplinary analysis of the impact of developmental assets on the moral formation of personality within the context of contemporary socio-cultural realities.

Abdalla Suleiman and Ronald Dahl, in turn, focus on integrating neurobiological data with socio-emotional theory in the context of spiritual and moral education. Their work highlights the importance of the interaction between social and emotional factors, which play a defining role in the formation of personal and collective moral orientations. Applying an interdisciplinary approach, the authors explore how programs aimed at supporting social and emotional well-being can be effectively adapted to account for the neurobiological characteristics of adolescence (Suleiman, 2017:241). This approach offers a new perspective on the mechanisms of moral value formation, confirming the importance of social and emotional factors in personal and spiritual development. Within the theory of cultural and social constructivism, Cristina Viejo, María Gómez-López, and Rosa Ortega-Ruiz emphasize the influence of educational programs on the development of critical thinking and intercultural competence, which promote the formation of tolerance and respect for cultural diversity (Viejo, 2019:49). This study, using the methodology of educational psychology and sociocultural theory, reveals the impact of educational and social institutions on the process of forming ethical norms and spiritual orientations in youth.

O.Kh. Aymaganbetova, in her work, emphasizes the role of motivation in self-realization, which is crucial for understanding the evolution of personality (Aymaganbetova, 2024:36). Contemporary research highlights the importance of motivation and resilience in shaping the spiritual and moral character of an individual. Yu. Krasmik, O. Aymaganbetova and T. Yancheva, in their work, focus on the role of motivational profiles and resilience in the self-realization process of athletes (Krasmik, 2023:37). In the studies of S.S. Serikjanova, the social environment is noted as playing a key role in the formation of an individual's worldview, ideological preferences, and value orientations. Analyzing the experience of young scholars in Kazakhstan, Sabira Serikjanovna Serikjanova highlights that interaction with the scientific and professional community not only contributes to their professional development but also strengthens their socio-ideological positions (Serikjanova, 2019:189).

The research of Bayan Kuandykova and her colleagues, dedicated to the monitoring system and psychological assistance for minors, emphasizes the important role of educational and family institutions in preventing self-destructive behavior and fostering the moral development of

individuals. The automated diagnostic program developed by the authors allows for not only identifying the psychological state of students but also creating psychological profiles of their families. This, in turn, enables the effective implementation of psychocorrection methods and improves the overall well-being of participants in the educational process (Kuandykova, 2023:50).

In the studies of S.S. Serikjanova and A. Januzakova, it is emphasized that internal migration processes significantly influence the formation of an individual's worldview and value orientations. The movement from rural areas to large cities in Kazakhstan, such as Almaty, Nur-Sultan, and Shymkent, is associated with the need to adapt to new social conditions, which facilitates the restructuring of ideological beliefs and spiritual-moral values. The authors note that factors such as access to educational institutions, the desire to improve living conditions, and providing for the future of children create conditions for the integration of traditional cultural norms with modern urban values. This process contributes to the strengthening of social cohesion and the formation of new worldview models based on a combination of personal and collective interests (Serikjanova, 2023:2020).

The study of the features of student youth socialization in modern Kazakhstan, conducted by Dauren Yerengaliyevich Nesipkaliyev, highlights the significance of socio-economic conditions and state youth policy in shaping moral and worldview beliefs. The main challenges faced by youth include unemployment, low wages, housing difficulties, and insufficient effectiveness of state support. These factors significantly influence the socialization processes, limiting opportunities for the full moral and spiritual development of individuals (Nesipkaliyev, 2022:210). An important aspect of the spiritual-moral evolution of the individual in a multicultural society is the study of the relationship between religious identity and tolerance. The research of Asshat Kenesbaev and Olga Khabizhanovna Aymaganbetova demonstrates that among young Kazakhstanis, religious identity develops heterochronically, combining social orientation and internal religious belonging. At the same time, tolerance among youth is manifested as a personal quality aimed at accepting ethnocultural and religious diversity (Kenesbaev, 2023:51).

The study of psychological well-being among Kazakhstani youth in the context of religious faith, conducted by R. Sabirova and her colleagues, underscores the significant role of religion as a determinant of life satisfaction, interpersonal relationships, and self-esteem. The authors observe that young believers exhibit higher levels of psychological well-being, characterized by personal growth, positive relationships, and a sense of life purpose, compared to non-believers or those uncertain about their religious affiliations (Sabirova, 2022:52). The disparities in well-being are not solely attributable to religious affiliation but also to the extent of engagement in spiritual practices, which support the development of moral values and enhance resilience to stress. Participation in religious rituals is identified as a key factor in reducing anxiety and providing a stable foundation for the formation of a coherent worldview. The findings of the study highlight the importance of integrating religious values into the socialization process, thus creating conducive conditions for the spiritual and moral development of youth.

The process of socialization and the formation of worldview significantly shape the spiritual and moral aspects of the individual, necessitating a thorough analysis of both internal and external factors. Drawing from both theoretical and empirical perspectives, it can be asserted that family and educational structures are primary agents in the development of moral values, while religious beliefs and cultural context act as crucial modulators of these processes. The importance of an interdisciplinary approach lies in the need to address not only sociocultural but also psychoemotional dimensions that influence the formation of personal orientations. To analyze these interrelationships, the study employs a mixed-methods approach, integrating both quantitative and qualitative data. Structured questionnaires and semi-structured interviews were utilized to collect information on factors contributing to the formation of moral attitudes and values, as well as variations in the perception of these factors across different social and age groups. This approach facilitates a deeper understanding of how elements of socialization, such as family upbringing and involvement in educational and religious institutions, influence personal development and the formation of moral orientations and social norms.

Statistical data analysis was conducted using correlation and factor analysis methods, which allowed for the identification of significant relationships between variables such as cultural values, religious practices, educational context, and the spiritual-moral development of the individual. These methods ensured objectivity in identifying the factors influencing personal development and helped determine which of them play a key role in the process of shaping moral orientations and socially acceptable behavioral norms.

Results and Discussion. The aim of the methods employed in this study is to provide a deep and multifaceted analysis of the influence of various socio-cultural contexts and age categories on the spiritual and moral development of the individual, with a particular focus on the role of worldview as a key mediator in these processes. The study hypothesizes that the formation of worldview, as an integrated cognitive-emotional and socio-cultural structure, has a significant impact on the processes of self-determination, the development of value orientations, and social adaptation. Special attention is given to how traditional religious and cultural beliefs serve as the foundation for the development of moral norms and principles across different socio-cultural and age groups, as well as in the context of changing socio-cultural realities.

Research Methodology and Participant Selection:

To identify the multifaceted factors influencing personal development, four primary socio-cultural groups were selected, each representing a unique social and religious dynamic. Each group was chosen with consideration of the impact of their ethnic and religious identity on the process of socialization and the formation of spiritual orientations.

1. Socio-Cultural Groups:

Group 1: Representatives of the Kazakh ethnic community who practice Islam, focusing on the influence of Islamic worldview on moral values as the foundation of cultural and spiritual identity.

Group 2: Representatives of the Russian ethnic community who practice Orthodox Christianity, with an emphasis on the influence of Christian moral principles and their integration into daily life.

Group 3: Representatives of the Chinese ethnic community who practice Buddhism, exploring the specifics of Eastern philosophy and its influence on spiritual and moral maturity.

Group 4: Representatives of the Uyghur ethnic community who follow traditional Uyghur beliefs, with particular attention to the integration of ethnocultural and religious elements in upbringing.

2. Age Categories:

Group A: Youth (18-30 years old), representing a dynamic group particularly sensitive to changes in worldview, which is especially important in the context of rapid social media development and globalization.

Group B: Adults (30-50 years old), representing a more established segment of society, where personal beliefs and worldview have been shaped by more traditional social institutions.

Group C: Elderly individuals (50+ years old), whose values and moral orientations were formed in the context of historical changes, allowing for observation of the stability or flexibility of their spiritual orientations in response to changes.

Methods of Data Collection and Analysis:

To ensure objectivity and comprehensiveness in the analysis, a mixed-methods approach was employed, integrating both quantitative and qualitative methods. For quantitative analysis, structured questionnaires were used, containing questions designed to identify moral values, religious beliefs, cultural characteristics, and their influence on spiritual development. The questionnaire covered both individual and collective aspects of socialization, including the perception of moral and religious norms, participation in socio-cultural activities, and the impact of education and social networks on personal development.

To gain a deeper understanding of the participants' subjective experiences and uncover hidden connections between spiritual and social factors, semi-structured interviews were conducted. These interviews allowed participants to share personal stories and opinions regarding the influence of

religious and cultural beliefs on their spiritual and moral formation. The interviews were structured to encourage open expression while maintaining a focus on the research topics.

Statistical Analysis and Data Interpretation:

Following data collection, the data were subjected to multivariate statistical analysis to identify dependencies and correlations between socio-cultural and age groups, as well as their influence on spiritual and moral development. The statistical analysis involved the use of correlation analysis, multiple regression, and cluster analysis to identify patterns based on cultural, religious, and age-related factors. Concurrently, qualitative analysis of the interviews was conducted to gain a deeper understanding of the context of personal transformations and worldview changes occurring under the influence of the social and cultural environment.

Discussion of Results and Conclusions: The results of the study suggest that socialization within different cultural contexts and worldview systems significantly influences an individual's spiritual and moral development. Specifically, the research demonstrated that various ethnocultural and religious groups are characterized by unique socialization processes, which, in turn, affect the formation of values and moral beliefs. Worldview, in turn, plays a central role in integrating these factors into a coherent system of views on life, morality, and social relations. Additionally, the study established that the socialization process in different age categories has its own particularities, taking into account life experience and changes in the social and cultural environment.

Based on the obtained data, it can be concluded that a comprehensive approach to education and upbringing is necessary, one that takes into account cultural, social, and age-related differences in the perception of moral and spiritual values.

For a more comprehensive and in-depth analysis, respondents were categorized into groups, which allowed for a detailed examination of several key aspects: moral values, religious affiliation, and forms of socialization and adaptation to contemporary socio-cultural realities. The division of respondents by ethnic, religious, and age-based criteria facilitated the identification of specific characteristics in the perception and formation of moral and ethical norms across different contexts.

Each group was studied in terms of the interaction between traditional and modern values, as well as the specifics of religious socialization in the context of globalization processes that influence worldview and personal development. Respondents from different ethnic and religious communities demonstrated varying approaches to moral education and social adaptation, which, in turn, revealed the distinct features of their cultural identity and methods of integration into the broader social context.

Analysis of the collected data showed that the process of socialization in different ethnic and religious groups varies significantly depending on historical-cultural traditions, social institutions, and the influence of religious teachings. These differences had a considerable impact on the formation of worldview, moral norms, and the respondents' adaptation to changing societal conditions, underscoring the importance of considering cultural and religious aspects when studying the processes of socialization and adaptation in the modern world.

Group 1: Representatives of the Kazakh ethnic community who practice Islam (youth aged 18-30):

1.1. Moral Values: The majority of participants emphasize the fundamental role of family values, virtue, and devotion. «Family is the foundation of our moral compass,” states one respondent. This highlights the focus on a traditional model of social identity, where family values not only form the basis for personal moral principles but also play a key role in the socialization process.

1.2. Religious Influence: Participants who adhere to religious beliefs emphasize that Islam has a significant impact on shaping their moral values and behavioral attitudes. «Islam teaches us mercy, compassion, and honesty,” notes one respondent. In this context, Islamic ethics appears as a structural element of the moral framework, shaping a system of moral values and social behavior.

1.3. Socialization: The study analyzes the role of family and educational institutions in the socialization process, emphasizing their critical importance in youth development. Family is

perceived as the primary agent of socialization, while education is seen as an institution that fosters not only intellectual growth but also moral self-determination.

Group 2: Representatives of the Russian ethnic community, Orthodox Christians (Adults, 30-50 years):

2.1. Moral Values: Participants emphasize the importance of faith and family as foundational values. One respondent asserts, «Orthodoxy shapes our moral principles, and family is an unwavering support». Here, the synergy of religious and family values forms the foundation of the emerging social and moral identity, where religion plays an integrative role in the development of the moral code.

2.2. Religious Influence: For Orthodox participants, faith plays a decisive role in shaping moral beliefs and regulating behavioral patterns. Religion is seen not just as a set of dogmas, but as a key structuring force in establishing personal and social norms.

2.3. Socialization: Participants assign an important role to both the educational system and the church community, which serves not only as a spiritual guide but also as an intermediary in reinforcing moral values within the context of social interaction. Thus, social institutions become essential channels for transmitting moral norms and traditional religious teachings.

Group 3: Representatives of the Chinese ethnic community, Buddhists (Adults, 30-50 years):

3.1. Moral Values: Members of this group emphasize the particular importance of harmony as a core moral principle. «Buddhism teaches us to strive for harmony with the world and with ourselves," participants say. Unlike the previous groups, Buddhism focuses on internal harmony and self-awareness as crucial components of moral and ethical behavior. This creates a new direction for analyzing moral values, where interaction with the world is viewed through the lens of internal balance and self-knowledge.

3.2. Religious Influence: For Buddhists, religious beliefs play a central role in shaping moral norms and worldview, which is a distinctive feature of the Buddhist tradition. Religion is seen as a catalyst for moral and spiritual development, with the focus shifting to the individual's internal work, their capacity for self-regulation, and inner purification.

3.3. Socialization: In this context, participants emphasize the importance of social norms and cultural traditions, which, on one hand, form moral orientations, and on the other, contribute to the individual's adaptation within a specific social structure. Thus, cultural and social integration are closely tied to religious and moral development.

Group 4: Representatives of the Uighur ethnic community, practitioners of traditional Uighur beliefs (Seniors, 50+ years):

4.1. Moral Values: The older generation of Uighurs emphasizes the significance of family traditions and respect for the elderly. «We learn from our ancestors and pass their values to the next generation," states one respondent. This underscores the importance of preserving traditional moral orientations, which form the basis for continuity and social integration within the ethnic community.

4.2. Religious Influence: Many older participants maintain their commitment to traditional Uighur beliefs, which significantly influence their moral convictions. Unlike other groups, here, religious and cultural practices are integrated into daily life and serve as a key factor in shaping moral attitudes that align with ethnic and cultural traditions.

4.3. Socialization: The older generation emphasizes the role of family and society in the cultivation of moral values. In their view, social and cultural institutions such as the family and community are crucial channels for transmitting moral norms and traditional values, contributing to social and cultural continuity within the ethnic group.

Thus, the comparative analysis shows that in different ethnic and cultural groups, the influence of religion, social, and cultural environments on moral development has its own distinct characteristics. While Islamic and Orthodox Christian religious traditions focus on external social and moral structures, Buddhism and traditional Uighur beliefs emphasize the internal aspects of harmony and respect for elders. This allows for a deeper understanding of how religious and cultural contexts impact personal and moral development across different social groups.

Additional Survey Results: The survey, covering various aspects of spiritual and moral development, reveals key correlations between socio-cultural factors, religious beliefs, and the moral values of respondents.

1. **The Importance of Education and Moral Values (all groups):** The majority of participants highlight the importance of education as a tool for developing critical thinking and moral analysis. Education is seen not only as a means of knowledge transmission but also as an essential factor influencing the development of moral orientations. As respondents note, «Education helps us better understand the world around us and make informed decisions,» emphasizing the integration of the educational process with ethical and moral values.

2. **Influence of the Environment and Society (all groups):** Respondents identify the significance of socio-cultural factors and the surrounding environment in shaping their moral and ethical views. Social interactions, the environment, friends, and cultural traditions play an important role in personal adaptation and socialization, directly influencing the formation of moral orientations. As participants point out, «The social context we are in significantly impacts our system of moral values and beliefs». This highlights the dynamic and multifaceted nature of the socialization process, which occurs in the context of interactions with external cultural and social institutions.

3. **Comparative Analysis of Similarities and Differences in Responses (Within Groups and Between Groups):**

Despite common trends in defining moral values, such as the importance of family, loyalty, and compassion, there are significant differences in the emphasis placed on these values depending on the respondents' religious and cultural affiliations. For example, within the Islamic Kazakh and Orthodox Christian Russian groups, religious beliefs are closely tied to moral orientations, whereas Buddhists and Uighurs focus more on harmony with the external world and respect for traditions. These differences highlight the importance of the context of religious and cultural traditions in the process of forming value systems and moral representations.

4. **Percentage Breakdown of Survey Responses (see Fig. 1):** «What moral values are most important to you?»

1. **Social-Cultural Group: Islamic Kazakh Ethnic Community (Youth aged 18-30):**

Family Values: 40% - The priority given to family values is explained by the emphasis on the importance of familial relationships in Islamic tradition, where the family is considered the foundation of the social structure.

Religious Beliefs: 30% - Islam plays an important role in shaping moral orientations, where faith and religious practice are seen as integral to personal and social development.

Loyalty and Virtue: 15% - The moral categories of virtue and honesty, as the foundation for behavior, are actively promoted in Islamic teachings.

Education and Knowledge: 10% - The role of education in Islamic culture is emphasized as necessary for discovering truth and developing personal qualities.

Harmony with the External World and Peace: 5% - While this value is less emphasized, it is important for understanding the individual's social responsibility.

2. **Social-Cultural Group: Russian Ethnic Community, Orthodox Christians (Adults aged 30-50):**

Family Values: 35% - The value of the family as a social institution, playing a key role in moral upbringing, remains foundational to the Orthodox Christian worldview.

Religious Beliefs: 25% - Orthodoxy has a decisive influence on shaping respondents' moral orientations and behavior.

Loyalty and Virtue: 20% - The category of virtue, within the context of Christian moral teachings, remains key in defining personal norms.

Education and Knowledge: 10% - Education is viewed as a means of spiritual growth and forming conscious moral positions.

Harmony with the External World and Peace: 5% - The value of harmony with the external world is recognized, though to a lesser extent than in other groups.

3. Social-Cultural Group: Chinese Ethnic Community, Buddhists (Adults aged 30-50):

Harmony with the External World and Peace: 35% - Buddhism emphasizes achieving inner harmony and interaction with the surrounding world, which defines the moral orientations of participants.

Family Values: 30% - Buddhists place great importance on the family as the main social institution that preserves traditions and moral values.

Religious Beliefs: 20% - Buddhism, as a religion, forms ethical norms focused on the development of compassion and mutual respect.

Education and Knowledge: 10% - The philosophical foundations of Buddhism also emphasize the importance of personal growth through knowledge.

Loyalty and Virtue: 5% - Loyalty, in the context of Buddhism, is associated with adherence to moral teachings and self-improvement.

4. Social-Cultural Group: Uighur Ethnic Community, Adherents of Traditional Uighur Beliefs (Older Generation, 50+ years):

Family Values: 35% - The older generation of Uighurs emphasizes family values as the foundation of social stability and personal growth.

Religious Beliefs: 30% - Traditional Uighur religious practices influence moral upbringing and interaction with the surrounding world.

Respect for Elders and Traditions: 20% - Great importance is placed on respecting the older generation and adhering to traditions, which are integral parts of Uighur culture.

Harmony with the External World and Peace: 10% - While harmony with the world remains important in the cultural context, it is secondary to traditional values.

Education and Knowledge: 5% - Education is seen as a necessary condition for maintaining traditions and norms within the cultural community.

Results of Semi-Structured Interviews:

Semi-structured interviews were conducted with participants in the study to gain a more detailed understanding of their moral values, religious beliefs, and views on the spiritual and moral development of the individual. This method provided an opportunity to collect qualitative data that complemented the results of the quantitative analysis and allowed for a deeper exploration of individual and cultural nuances in the moral orientations of the respondents.

The Role of Family and Education in Shaping Moral Values:

Throughout the interviews, participants repeatedly emphasized the key role of family upbringing and education in the formation of their moral orientations. The family was seen as the foundation for transmitting value systems and ethical models of behavior, often through traditional and culturally determined practices. Special attention was given to the inheritance of moral norms, as well as the value of education as a tool for broadening worldview and critically analyzing social and ethical issues.

Religious Beliefs and Spirituality as Determinants of Moral Development:

For several participants in the studied group, religious beliefs and spiritual practices occupy a central role in moral development. Respondents stated that their religious affiliation and practices shaped their awareness of higher moral norms, serving as the foundation for cultivating virtues and ethical principles. In particular, religious rituals and the influence of spiritual mentors were perceived as key factors in strengthening moral orientations and spiritual values in the context of cultural dynamics.

Cultural Context and the Influence of the Surrounding Social Environment on Moral Values:

Participants in the study emphasized how the cultural context and social environment affect the formation of their moral beliefs. They noted that moral values are subject to change depending on the social context and cultural traditions in which the individual develops. Specifically, respondents pointed to differences in the perception of moral principles in multicultural and homogeneous communities, where various ethical standards may prevail.

The Influence of Personal Life Experience on Moral Orientations:

The understanding and interpretation of moral values also change under the influence of personal life events and experiences. Study participants highlighted that extreme or difficult life circumstances can significantly impact the shift in moral orientations, leading to the strengthening of virtues such as compassion, justice, and humanitarianism. Personal experience, including encounters with social issues or traumatic situations, contributed to the reevaluation of moral positions and changes in priorities.

Relevance of Moral Values in Contemporary Society:

In light of globalization and social transformations, participants emphasized the high importance of moral values in making ethical decisions and shaping individual character in modern conditions. Respondents stated that moral beliefs serve as the foundation for rational decision-making, influencing individual behavior in various social contexts, including professional, interpersonal, and cultural interactions.

The Process of Formation and Transformation of Moral Values Throughout Life:

The question of whether moral values can develop throughout life became one of the central themes of the interviews. Participants expressed confidence that personal growth, educational and social processes, as well as reflective contemplation of one's experiences, contribute to the development of moral principles and adaptation to new moral and social challenges. This confirms the theory that moral orientations can be not only stable but also subject to evolution in response to changing social and personal conditions.

The results of the study are presented in the following table (Table 1).

Table 1 - Survey Results Covering Various Aspects of Spiritual and Moral Development of the Individual

Social-cultural group	Family values (%)	Religious beliefs (%)	Honesty and kindness (%)	Education and knowledge (%)	Harmony and peace with the surrounding world (%)	Respect for elders and traditions (%)
Kazakh ethnic group (18-30 years old)	40	30	15	10	5	0
Russian ethnic group (30-50 years old)	35	25	20	10	5	0
Chinese ethnic group (30-50 years old)	30	20	5	10	35	0
Uyghur ethnic group (over 50 years old)	35	30	20	5	10	20

Thus, the use of semi-structured interviews in this study has significantly deepened the understanding of the multi-level and multifaceted processes influencing the formation of an individual's moral values. Unlike standard quantitative methods, which provide a general overview of socio-cultural trends, semi-structured interviews offer more detailed information on respondents' subjective perceptions and individual experiences. This not only allows for the identification of these factors but also facilitates a deeper understanding of the impact of cultural, social, and personal factors on the dynamics of moral and spiritual development. Specifically, the interviews reveal how socio-cultural and religious contexts shape subjective moral guidelines, while individual experiences and personal transformations modify the perception and assimilation of moral norms. These findings significantly complement the quantitative data presented in earlier stages of the

research and contribute to a more comprehensive analysis of the mechanisms behind the formation of moral and spiritual beliefs across different socio-cultural groups. The semi-structured interview format also enables the researcher to focus on cross-cultural differences in the perception of moral values and the extent of their adaptation in the context of contemporary socio-cultural changes. It is important to note that such interviews help uncover hidden or less obvious connections between personal worldview beliefs and global socio-cultural trends, thus contributing to a deeper understanding of the processes of socialization and cultural adaptation.

Conclusion. The study examined the characteristics of spiritual and moral development of an individual, considering the influence of socialization and worldview. The research process included the analysis of literary sources, surveys, and questionnaires among representatives of various socio-cultural groups and age categories, as well as semi-structured interviews.

The results revealed that spiritual and moral development is closely linked to family upbringing, educational practices, religious beliefs, and cultural context. Family values, especially among youth and members of the Kazakh ethnic group, play a key role in shaping moral guidelines. Religious beliefs significantly influence moral perceptions, particularly among ethnic groups practicing Islam and Buddhism. Cultural context and the surrounding environment also affect the development of moral values, with their significance potentially shifting depending on socio-cultural conditions. Personal life experiences and significant events can contribute to changes in moral beliefs and values.

The practical significance of the study lies in the necessity of considering the influence of family, religious traditions, and cultural context in designing effective methods of upbringing and education aimed at fostering moral values. Future research may include more detailed statistical analysis, which would help identify patterns and differences in moral orientations among various social and cultural groups. International comparative studies could also provide a deeper understanding of the impact of socialization and worldview on the development of moral norms.

The study of spiritual and moral development, taking into account factors of socialization and worldview, demonstrates the multifaceted and complex nature of this process. The findings confirm that aspects such as family upbringing, religious beliefs, cultural context, and personal experience significantly influence the formation of moral values. It is important to note that the research did not cover all possible aspects of spiritual and moral development, leaving considerable potential for further scientific exploration. We encourage continued research on this topic, taking into account socio-cultural and political contexts.

In conclusion, the study highlights the relevance and importance of investigating spiritual and moral development and its relationship with socialization and worldview. This opens new perspectives for a deeper understanding of human nature and the development of effective strategies for upbringing and education, contributing to the establishment of ethical and moral values in future generations.

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