

# FEATURES OF THE CULTURE-BUILDING APPROACH TO THE STUDY OF THE DEVELOPMENT OF THE EDUCATIONAL POTENTIAL OF THE PERSON IN THE CONTEXT OF SPIRITUAL AND MORAL KNOWLEDGE IN ISLAM

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## ABSTRACT

The Islamic religion occupies a special place in the development of moral values, determining the embodiment of cultural, spiritual, and moral qualities that form the basis for the educational capabilities of the individual in Kazakhstan. The purpose of the study is to analyse the religious and cultural features of the moral values and capabilities of Islam in the process of the individual's educational development. The following methods were used to achieve the research objectives: generalisation, survey, and comparative. The study results have determined that the important aspects of the culture-building paradigm of the educational process are to consider the cultural and religious characteristics of the modern environment in which learning takes place. In educational institutions, Islam is based on the principles of morality and ethics, which are the basis of a person's spiritual and moral development, paying attention to a wide range of related factors that affect this process. According to the survey, students who study the Islamic religion, one way or another, use the instilled values in everyday life. Among the main spiritual and moral qualities that are associated with national and cultural identity, it is worth highlighting: respect for elders, traditional customs and rituals, language, and literature. Although there are different spiritual movements represented in educational institutions in Kazakhstan, nevertheless, the content of the Islamic religion converges in its vision of educating a person as an educated, honest, kind, tolerant, and merciful person. However, it is worth bearing in mind that for the productive development of educational potential, it is important to consider the modern values and principles of the culture of a post-secular society. The practical significance lies in the use of the study results by academics, by specialists in religious studies and spiritual education.

**Key words:** Moral Values, Faith, Post-Secular Society, Educational Trends, National Identity.

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**Исламдағы рухани-адамгершілік білім контекстінде тұлғаның тәрбиелік әлеуетін дамыту процесін зерттеуге мәдени-шығармашылық көзқарастың ерекшеліктері**

**Аңдатпа.** Ислам діні адамгершілік құндылықтарды дамытуда ерекше орын алады, бұл Қазақстандағы жеке тұлғаның тәрбиелік мүмкіндіктерінің негізін құрайтын мәдени, рухани және адамгершілік қасиеттердің көрінісін анықтайды. Зерттеудің мақсаты - жеке тұлғаны оқыту процесінде Исламның моральдық құндылықтары мен мүмкіндіктерінің

діни және мәдени ерекшеліктерін талдау. Зерттеу мақсаттарына жету үшін келесі әдістер қолданылды: жалпылау, сауалнама, салыстырмалы. Жұмыс нәтижелері оқу процесінің мәдени-шығармашылық парадигмасының маңызды аспектілері оқыту жүргізілетін қазіргі ортаның мәдени және діни ерекшеліктерін ескеру болып табылатындығын анықтады. Білім беру мекемелерінде ислам адамның рухани-адамгершілік дамуының негізі болып табылатын мораль мен Этика принциптеріне сүйенеді, бұл процеске әсер ететін көптеген факторларға назар аударады. Жүргізілген сауалнамаға сәйкес Ислам дінінде оқитын студенттер күнделікті өмірде қандай да бір жолмен егілген құндылықтарды пайдаланады. Ұлттық және мәдени бірегейлікпен байланысты негізгі рухани-адамгершілік қасиеттердің ішінде мыналарды атап өткен жөн: үлкендерге құрмет, дәстүрлі әдет-ғұрыптар, тіл, әдебиет. Қазақстанда білім беру мекемелерінде ұсынылған әр түрлі рухани ағымдар жұмыс істейтініне қарамастан, ислам дінінің мазмұны білімді, адал, мейірімді, толерантты, толерантты және мейірімді адам ретінде жеке тұлғаны тәрбиелеу туралы көзқарасымен келіседі. Алайда, білім беру әлеуетін өнімді дамыту үшін постсекулярлық қоғам мәдениетінің заманауи құндылықтары мен принциптерін ескеру маңызды екенін ескерген жөн. Практикалық маңыздылығы зерттеу нәтижелерін ғылыми қайраткерлермен, сондай-ақ Дінтану және рухани білім беру саласындағы мамандармен пайдалану болып табылады.

**Түйін сөздер:** моральдық құндылықтар, сенім, постсекулярлық қоғам, білім беру ағымдары, ұлттық бірегейлік.

### **Особенности культуротворческого подхода к исследованию процесса развития воспитательного потенциала личности в контексте духовно-нравственных знаний в исламе**

**Аннотация.** Исламская религия занимает особое место в развитии моральных ценностей, обуславливая в себе воплощение культурных, духовных и нравственных качеств, которые формируют основу для воспитательных возможностей личности в Казахстане. Цель исследования – проанализировать религиозные и культурные особенности моральных ценностей и возможностей ислама в процессе обучающего развития индивидуума. Для достижения исследовательских целей были использованы такие методы: обобщение, опрос, сравнительный. Результаты работы определили, что важными аспектами культуротворческой парадигмы воспитательного процесса является учет культурных и религиозных особенностей современной среды, в которой происходит обучение. В образовательных учреждениях ислам опирается на принципы морали и этики, которые выступают основой духовно-нравственного развития человека, обращая внимание на широкий круг сопутствующих факторов, что влияют на этот процесс. Согласно проведенного опроса студенты, которые обучаются исламской религии, так или иначе, используют привитые ценности в повседневной жизни. Среди основных духовно-нравственных качеств, которые связаны с национальной и культурной идентичностью стоит выделить: уважение к старшим, традиционные обычаи и обряды, язык, литература. Несмотря на то, что в Казахстане функционируют различные духовные течения, представленные в образовательных учреждениях, все же, содержание исламской религии сходится в своем видении воспитания личности как человека образованного, честного, доброго, терпимого, толерантного и милосердного. Однако, стоит учитывать, что для продуктивного развития воспитательного потенциала важно принимать к сведению современные ценности и принципы культуры постсекулярного общества. Практическая значимость заключается в использовании результатов исследования научными деятелями, а также специалистами в сфере религиоведения и духовного образования.

**Ключевые слова:** моральные ценности, вера, постсекулярное общество, образовательные течения, национальная идентичность.

### **Introduction**

The social role of Islamic culture and morality is to standardise and coordinate various social relations and contradictions involving the connection of people and society as a whole. The coordination of the Islamic society is carried out in conditions

of law and self-discipline, and in accordance with the norms of the social code of conduct. The standardised Islamic moral culture has a set of rules that guide and restrict people's actions. Islam pays great attention to the connotation of ethical and moral self-improvement, while promoting the ideological and religious development

of the individual in line with goodness and beauty. The doctrine of Islamic ethics and morality has an important mission in the development of a personal spiritual and moral component that regulates the daily life of people [1]. The educational functions of Islam attach special importance to the social nature of religion and the formulation of laws regulating the behaviour of believers and their relations with each other. Researchers M.Z. Mohd Yusoff, A. Hamza and N. A. Aminnuddin investigated the influence of spiritual and social norms on the Islamic upbringing of the individual within the framework of religious education [2, 3]. However, the authors have not fully considered and disclosed the moral and ethical qualities of Islam through the prism of a cultural approach.

The role of Islamic spiritual and moral education is crucial for the coordination of the spirit, which is the inner essence of a person, and also occupies an important place in the cultural structure of the individual and is an organic combination of will, reason, and emotions. Morality and values, personal ideals, social norms, mechanisms for choice and judgments are the fundamental components of Islamic education. The humane role of Islamic ethics in the field of social education enhances the reputation of this religion in a post-secular society. In social practice, religious beliefs, ethics, and morals are assimilated into the code of conduct of Muslims, so that their function of interethnic coordination has practical value. Every Muslim is born in established ethical and moral relationships, which manifest themselves in activities between individual, collective, and social interests, showing the motivation, ideas, and conscience of people. Moral improvement is a process of activity in which Muslims not only transform the external objective environment, but also their own mind. S. Anam, I. N. S. Degeng, N. Murtadho, Yu. Khan and G. Carlo in their studies consider aspects of moral education and internationalisation of the moral values of Islam, considering the links between religiosity and social behaviour [4, 5]. Nevertheless, the researchers have not considered the cultural paradigms of the establishment of

spiritual and moral education in the Islamic religion.

The ethical and moral functions of the Islamic religion show advantages that can not only regulate social contradictions, but also become the cradle of the upbringing of the spiritual quality of Muslims. Morality, as a criterion of value judgment, plays an important role in the daily life of the Islamic religion from the standpoint of its social nature. In the process of transition from a traditional society to a modern one, the Islamic educational aspect persistently continues to develop and update, emphasising the trends of the social order that go in hand with the times. The spiritual and cultural coherence of faith stimulate the integration and penetration of morality into modern society and law, thereby demonstrating the trend of moral legalisation and social reality. The most prominent feature of Islamic culture is the recognition of the Lord. First of all, Islamic ethics has the principle of holiness, that is, fear of Allah, which is the criterion for regulating human behaviour. Islamic ethics and morality are closely combined with religious theory. S. Kaur, A. K. Willard, A. Baimel and H. Turpin investigated the tools for creating moral norms and religious identity of Islam [6, 7]. However, the authors have not considered the elements of the development of the educational potential of the individual and the spiritual and moral knowledge of Islam in the Republic of Kazakhstan.

The purpose of the study is to consider the principles of the cultural and moral qualities of the Islamic religion within the educational capabilities of individuals.

### **Methodology**

The following methods were used to achieve the research objectives: generalisation, survey, and comparative. The method of generalisation at the stage of consideration of the educational structure of Islam determined the elements of cultural, spiritual, and moral development of an individual within the framework of the religious component. It helped characterise the basic principles and characteristics of Islamic education, considering

modern society and the digital perception of the world. Its elements determined the recognition of the corresponding cultural paradigms that form the basis of the educational process. This method allowed identified important mechanisms of spiritual culture that form the moral potential of a person in Islamic society in determining moral values and attitudes. It helped emphasise the tools of personal awareness that the educational component of Islam translates, and elements of certain rules of life that interpret justice, kindness, and honesty. The generalisation determined the identification of an individual's behaviour in the context of spiritual and cultural development, during which the knowledge of moral values and qualities occurs, which create the foundation for the educational potential of Islamic educational institutions and organisations.

The survey method at the stage of collecting information determined the main spiritual and moral qualities and values that the educational system of Islamic religious institutions and organisations uses to develop the moral and legal components of a person. During February 2023, a survey was conducted in the city of Astana of 217 students of various educational institutions, such as the Khazret Sultan Mosque and the Husamuddin al-Syganaki Islamic Institute, with the help of which the main culture-forming elements were identified in the implementation of the spiritual and moral values of individuals. The respondents were students of Islamic spiritual faculties aged 19-32 years. The survey was conducted in two stages, including the collection of information and the processing, analysis, and interpretation of data to obtain qualitative results. It helped characterise the mechanisms and ways of expanding the spiritual needs and strengths of an individual in the context of a post-secular society, where rationalism of religious values and cultures prevails. This method allowed forming hypotheses about the educational aspect of religious institutions that consider the spiritual, cultural, and moral qualities of a person in a single context.

The comparative method at the stage of consideration of the Islamic education-

al potential of the relevant institutions established general trends and patterns of functioning of the religious context in the context of spiritual and moral qualities, and highlighted the features and differences of spiritual currents that perform their functions in modern society. It helped identify various factors and causes that characterise the manifestation of Islamic moral concepts integrated into the relationship between faith and individuality. Its elements determined the allocation of the framework for the functioning of Islamic organisations in Kazakhstan, considering globalisation and the integration of society into interethnic processes. This method helped determine the basic principles of upbringing and teaching the spiritual culture of the Islamic religion, while emphasising the irreplaceable element of the moral position of the individual. It allowed determining a deep understanding of spiritual objects and phenomena that become the fundamental foundations of the moral values of the individual in the Islamic religion. The comparison helped identify the diversity of teaching traditions, religion and social structures that form the cultural paradigm of educational potential.

### ***Importance of the Islamic religion in the upbringing and development of the youth of Kazakhstan***

Islam came to the territory of Kazakhstan in the 7th century, and was established as the main religion of the Kazakhs in the 13th century [8]. From that moment to the present, Islam remains one of the main religions of the country. There are many Islamic organisations and educational institutions in Kazakhstan that promote their ideas and principles [9]. The most common movement is Sunnism, which refers to the majority of Muslims in this region. Within the framework of Sunnism, there are several movements, including Hanafi, Maliki, Shafi'i, and Hanbali [10]. Islamic spiritual courses and institutions summarise the main values of religious propaganda formed on the basis of classical descriptions of the Quran and Hadith [11]. Undoubtedly, these values are not all cultural and spiritual and moral

qualities, but they represent the essence of Islam. At the same time, moral characteristics in the educational context have both identity and pluralism. On the one hand, all the peoples who preach Islam believe in the same God, the classics and have a lot of common understanding, so their values are largely the same. On the other hand, the values of the Islamic world demonstrate many characteristics and are reflected at various cultural and social levels.

Teaching the Islamic religion in Kazakhstan is one of the important components of the upbringing and development of the country's young generation. It is carried out through a wide network of spiritual educational institutions that provide students with not only knowledge about Islam, but also practical skills necessary for life in accordance with the spiritual and moral principles of religion. There are many educational institutions in Kazakhstan where one can get an education in the Islamic religion, ranging from mektabas and madrasahs, ending with universities that offer specialised programmes for the study of theology, the history of Islam, the Quran, Hadith, and other important aspects that form the educational basis for the knowledge of spiritual and moral principles. Spiritual and moral aspects are an important part of teaching Islam in Kazakhstan. These principles include mutual respect, charity, honesty, responsibility, respect for elders and traditional customs, which help students become conscious citizens who contribute to public life [12]. In addition, educational institutions pay great attention to interreligious dialogue and tolerance, which allow individuals to understand and respect different faiths and cultures, and also contribute to peace and mutual understanding in society, given the characteristics of a post-secular society.

Personal education in Islam is based on traditional principles such as spirituality, morality, justice, tolerance, and respect for elders and people of other faiths. However, in the modern world, these principles can be influenced by various cultural factors and cause ambiguous reactions in society. Therefore, Islamic educational trends in Kazakhstan strive to have respect for this

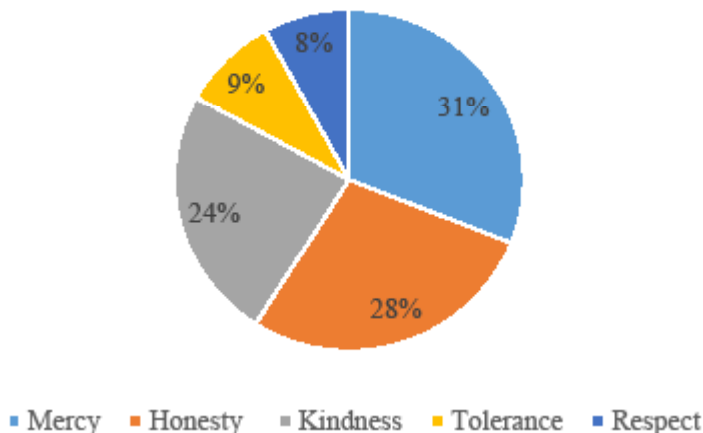
complexity and offer innovative approaches to personal education, which are based on the use of a cultural element that allows assessing socio-cultural factors and the impact of modern technologies on personal development [13]. The cultural approach to the study of the educational potential of the individual in Islam involves not only participation in traditional Islamic rituals, but also the mastering of new moral qualities for the development of creative abilities and humanism. Islamic educational movements in Kazakhstan also pay special attention to issues of tolerance and interethnic dialogue. Students of theological schools receive knowledge not only about Islamic culture, but also about the cultures of other peoples, which contributes to the development of interethnic understanding and strengthening social peace.

However, the Islamic educational component in all its diversity manifests itself as a place of hybridisation of various models, such as "Kalam", "Adab", "Sufism" and "falsafa" [14]. Educational movements in Kazakhstan reflect the diversity of Islamic theology and the culture of the state. Educational institutions that represent Islamic movements in Kazakhstan include mosques, Islamic universities and schools, centres of Islamic studies, which offer a wide range of courses on Islamic theology, philosophy, history, Arabic language, and other topics that perfectly fit into the rhythms of modern society [15]. But, nevertheless, despite the differences in content and teaching, institutions converge in their vision of the education of individuals, acting as a tool for expanding human capabilities for rational functioning among an integrated society. The variety of types and content of education is accompanied, in fact, by a difference in the currents with which schools or universities are identified [16]. The educational potential of the individual in the context of spiritual and moral knowledge in Islam not only preaches the desire for understanding, but also emphasises that there is no contradiction between faith and reason [17]. It also encourages believers to combine knowledge and use reason for a vast concept of the universe.

### **Analysis of the survey results**

During February 2023, a survey was conducted in the city of Astana of 217 students of various educational institutions, such as the Khazret Sultan Mosque and the Husamuddin al-Syganaki Islamic Institute, with the help of which the main

culture-forming elements were identified in the implementation of the spiritual and moral values of individuals. Thus, it was determined that the most advancing moral and cultural qualities in the study of Islamic theology, philosophy, history, law, and social sciences are charity and honesty (Figure 1).



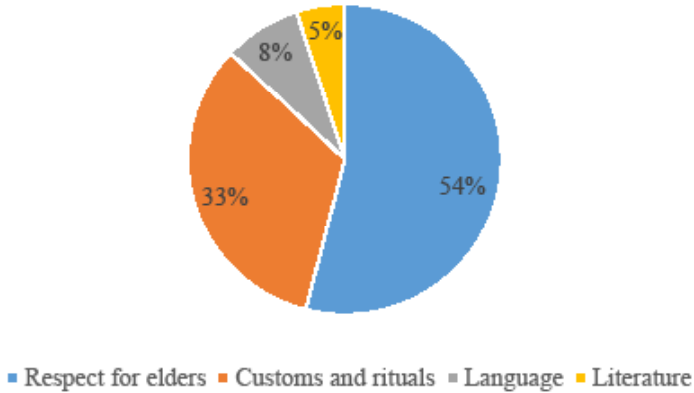
**Figure 1** - The most prevalent moral and cultural qualities of Islamic educational institutions in the process of developing educational capacity according to the survey in % ratio

Accordingly, it can be emphasised that Islamic institutions in Kazakhstan have significant educational and spiritual potential, which helps students become more ethical, respectful, and responsible members of society. Through various educational programmes, they help develop inner harmony and spirituality. Thus, 83% of the surveyed students can teach and practice meditation techniques, actively promote the reading of the Quran and dhikrs. These practices help individuals to find inner harmony and tranquillity. In general, Islam in the Republic of Kazakhstan has a significant educational potential that can help people become more ethical, respectful and harmonious in society. Islamic education is aimed at both the expansion of the soul and the acquisition of cultural knowledge, with the aim of forming a person subordinate to God and his laws. 94% of respondents indicated that they constantly use the spiritual and moral knowledge acquired in institutions in society. The full manifestation of Islamic moral concepts in society shows the constant integration of

the relationship between individuality and faith. As for religious affiliation, due to the institutionalisation of Islam, personal beliefs are often concretised, thereby forming a stable system.

Therefore, the sphere of moral improvement is a large-scale issue and refers to the degree of moral consciousness. The achievement of the spiritual and moral component is a symbol of the internationalisation of moral norms. Islamic theological theory is an ideological and theoretical resource for building social norms and order. Subjective and conscious moral behaviour becomes an objective social normative force that provides a widely used and orderly model of behaviour for Islamic society not only in religious institutions, but also society as a whole. In addition, the survey showed that 95% of spiritual and moral qualities are associated with the national and cultural identity of Kazakhstan. Among them, respect for elders and traditional customs were the most socially applicable (Figure 2).





**Figure 2** - The most applicable spiritual and moral qualities that are linked to national and cultural identity according to the survey in % ratio

Thus, according to the survey, students believe that they can actively apply the knowledge gained during the course and the values of the Islamic religion instilled in them in everyday life, while positively influencing society. Accordingly, it can be emphasised that Islam pays special attention to the importance of personal education and the development of moral values from early childhood. Education in this religion is based on the principles of faith, knowledge, behaviour, and examples established by the Holy Quran and the Sunnah of the Prophet Muhammad [18]. One of the basic principles of Islam, intertwined with the cultural paradigm of education, is respect for elders. In the Islamic faith, it is believed that the upbringing of a person begins with the establishment of faith in one God and the acceptance of the Quran as Holy Scripture [19]. This helps a person become more conscious and responsible, seek a spiritual direction in life, and follow moral principles. Personal education, according to Muslim canons, is a process that continues throughout life. It includes self-improvement, respect for other people, helping those who need help, and constant learning and updating of knowledge.

Moreover, the results of the study emphasise that 83% of respondents claim that one of the main spiritual values that individuals acquire when studying Islam is faith in one God and acceptance of his sovereignty and will. This faith allows a person realise their smallness in front of the universe and

accept their place in it. It also helps remain submissive and humble, and to accept all the trials and difficulties that God sends. An equally important quality of the spiritual and moral aspect is caring for neighbours, the weak, and the needy. 76% of the students surveyed believe that this value is very important for creating a harmonious society in which everyone feels safe and secure. Another spiritual value that a person who turns to Islam acquires is a constant striving for improvement, which determines both educational and internal spiritual components that create an integral figure of society. Islam encourages its followers to continually improve their lives and to develop spiritually and morally. 89% of respondents emphasise that this skill helps maintain their motivation, find new ways and opportunities for development and overcome difficulties. Accordingly, the spiritual and moral qualities that Islam offers are very important for creating a harmonious and just society filled with humane and moral qualities, given the constant continuous learning both within the inner and outer worlds.

Thus, the overall results of the survey helped comprehend how students of religious institutions in Kazakhstan understand and apply spiritual, moral, and cultural values in their lives and society as a whole. In turn, the cultural approach to the study of the educational potential of the individual in Islam is an effective way of educating a harmonious, tolerant, and ethically conscious personality in the modern world. It

opens up new opportunities for the application of traditional Islamic principles in accordance with the modern socio-cultural realities of post-secular society. Islamic trends in Kazakhstan continue to develop and improve, preserving their traditional values, but at the same time, adapting to modern realities and challenges of the time. Islamic knowledge and education play an important role in the development of moral values by spiritual and educational institutions. Teaching Islam includes not only the study of dogmatic and religious teachings, but also the principles of behaviour and ethics, which are important for personal development. One of the main moral values that students receive when studying Islam is the fear of God. In Islam, God occupies a central place, and believers adhere to the principle of reverence and reverence for a higher power. This leads to the development of students' spiritual qualities such as modesty, humility, tolerance, and respect for other people, which form the basis of the cultural paradigm for the development of educational potential.

### ***Comparison of the obtained results with the results of other scientists – discussion***

The development of Islamic educational potential in the context of spiritual and moral qualities of a person plays an important and leading role in regulating the real social order, since only a society with common moral values and behaviour can humanely function in the modern world. According to A. D. A. Prabowo and H. Ilyas, the cultural element, as an objective social mechanism of religion, emphasises that moral norms and their principles are products of spiritual and material conditions [20]. Therefore, the Islamic moral model is not only law, but also self-discipline. It turns the inner component of the personality into a solid foundation for social development. Due to the need for group coexistence, religious institutions and organisations should timely adjust the relationship between the various elements in the social structure. As the main ideology of society, Islamic ethics and morality are widely used in public life to create a harmonious humanistic environment. At the

same time, it is endowed with cultural and spiritual connotations, and its values are widely respected by Muslims. Regardless of whether the moral superiority or inferiority of people can be assessed by society, fixed moral norms reflect a specific scale and accept good and evil, right or wrong, while forming a comprehensive educational process that considers spiritual, cultural, social, and moral aspects. Thus, it can be emphasised that the hypotheses of the researchers under consideration echo the results obtained, determining the irreplaceable role of Islamic education within the framework of universal spiritual and moral knowledge in the religious educational process.

D. Ilham suggests that in the process of Islamic acquisition of spiritual and moral knowledge, there is a clear dividing line between good and evil, where a connotation of a moral scale can be cultivated and formed into an ideological consciousness [21]. Therefore, moral consciousness, ideals, judgments, and qualities should have strong Islamic moral standards and guidance within the cultural paradigm. Moral attitudes and practices are reflected in the system of social customs and norms that promote that the development of individual spirituality can improve the moral level of the whole society, complementing each other. The entire Islamic social system is built based on relevant teachings, the foundations of which are: the unity of politics and religion, the unity of religion and social ethics and morality, the unity of theocracy and secularism, where the secular world is not divided. Accordingly, the Islamic educational component is covered by public life, where traditional thinking influences people's judgment about most things. The psychological pressure exerted by public opinion has an incomparable power to regulate the behaviour of a person in the process of mastering spiritual and moral qualities and values. In a society where Islamic ethics and values are the main consciousness of society, morality acts as a spiritual pillar of the law, and the law is the mainstay of the power of morality. In turn, the law is the result of coercion, culture, and institutionalisation of the basic principles of society, while morality is the conscious actions of individuals. The



conclusions of the researcher coincide with the findings of this study, which characterise the process of developing the educational potential of the Islamic religion as a generally accepted practice, which is based on spiritual and cultural norms that complement each other.

According to S. J. Thoma and D. I. Walker, much of the teaching of the inner will of Muslims is based on aspects of law and values and the binding force of law and morality [22]. A stable Islamic ethical and moral order has always played a vital role in coordinating various social relations, which helps maintain the security of political, and spiritual and cultural systems. Such systems, to a large extent, support and strengthen the viability of religion and exist as a psychological definition of the survival of Muslims. The cultural component of education is an important factor of social stability and progress, which can ensure the humane functioning of public life and have a positive value for society as a whole. The historical construction of Islam and its traditional self-image, which is still of great importance to a huge number of believers, still allows perpetuating the prejudice that this religion is a "law of God" that transcends human discourse. The authors propose to consider the culture-forming context of spiritual and moral knowledge as a comprehensive conceptual vision of various dimensions of a person, defining personal qualities as a system of ideas and values centred around the development of a new type of person based on dignity, freedom, education, reason, justice, kindness, and respect in accordance with a certain ideal of a post-secular society. Thus, when analysing the data, it is emphasised that the development of educational potential, one way or another, depends on the functioning of political, social, personal, and cultural structures that determine the factors of the further development of the Islamic religion.

According to I. Becci and J. Koehrsen, the problem of values in the process of developing educational potential is essential both for religious Islamic discipline and for society as a whole [23]. The existence and operation of spiritual and moral qualities support social cohesion, provide

clarity of behaviour, and create a common spirit that characterises confidence in an individual's daily life. Values in the context of faith are the product of changes and transformations throughout the history of Islam. They arise with a special meaning and change or disappear at different times. Cultural principles are present in almost all social processes of personality development and assume a central role in building and maintaining the identity of people and groups. An individual, according to Islamic knowledge, who is aware of their values, can easily find a place in the world, have self-confidence, interpret and evaluate their social environment. Spiritual and moral knowledge occupies an intermediate position between individual and collective reality, while conditioning the corresponding cultural and traditional mechanisms of educational potential, which are used by religious institutions and educational organisations. Thus, moral values form attitudes and contribute to the maintenance and regulation of society, since they interpret the legitimacy of the social order, the validity of laws and the practice of Islamic control in the context of moral and value knowledge. These statements intersect with the results obtained, which emphasise the special role of the cultural paradigm, which lays the right value basis for expanding the educational orientation in Kazakh society.

Thus, the analysis of the cultural elements of the educational potential of the individual determined that Islamic values are a very complex system that not only contains many wonderful traditions and valuable qualities, but also has a large number of diverse cultural concepts that limit social progress. Therefore, spiritual institutions in the Republic of Kazakhstan need to restore a new culture and new values that meet the requirements of modern times, based on the existing ideology and morality. Accordingly, as the survey shows, it is only by integrating the essence of Eastern and Western cultures that it is possible to create an appropriate spiritual and moral component of the Islamic religion. The current process of developing the educational potential of Islam in Central Asian countries, in particular, in the Republic of Kaz-

akhstan, is inseparable from the historical, religious, cultural, and social influences of the region. The concept of harmony advocated by Islamic ethics and morality remains unchanged, and its important role is to stabilise society. The states promoting Islamic knowledge need the driving force of moral components and social transformations, where the Islamic spirit plays a very important role in uniting the unity of the people. The development of the system of Islamic civilisation should finally begin with its own history, religious beliefs and national attributes, while formulating the guiding principles of national reinterpretation. In accordance with the spiritual and cultural interests of post-secular society, educational institutions need to consider lifelong learning and religious development within the framework of educational potential.

### Conclusions

As a result of the study, it was found that religious principles and moral values in the learning process form the basis of the educational practice of the Islamic religion. Various Islamic trends represented in the Republic of Kazakhstan are developing and improving due to the adaptation of cultural and value aspects to the modern post-secular society. The concepts of behaviour and ethics are important for self-improvement and spiritual and moral development of the individual within the framework of the Islamic faith. Thus, according to the survey, it was determined that the most advanced moral and cultural qualities of Islamic educational institutions are the following values: mercy, honesty, tolerance, respect, and kindness. In addition, one of the basic principles of Islam, intertwined with the cultural Kazakh paradigm of education, are respect for elders, customs, language, and literature. Thus, 89% of respondents noticed that self-improvement is an important spiritual value that they acquire when studying Islam, 83% – faith in one God, 76% – caring for neighbours and the weak. Accordingly, it can be emphasised that the Islamic religion pays decisive attention to the importance of personal education and the development of moral values, where edu-

cation is based on the principles of faith, knowledge, kindness, and tolerance.

It was also determined that the spiritual and moral qualities that Islam offers are very important for creating a harmonious and humane post-secular society filled with modified cultural and religious values. As part of the cultural approach, it is worth considering that Islam causes a constant desire for improvement, constant improvement of life, spiritual and moral development. The survey revealed that the acquired moral qualities in the learning process are actively used by students of Islamic institutions in the conditions of society, while forming a humane and educated Kazakh society. However, to actively promote the process of developing educational potential in the context of spiritual and moral values of the individual, institutions need to integrate the essence of Eastern and Western cultures into a single system. This would allow creating an appropriate spiritual and moral component of the Islamic religion in Kazakhstan, considering modern canons and cultural elements of society. Accordingly, it can be concluded that the purpose of the study has been achieved. However, additional research is needed to further emphasise the connection between the political, social, spiritual, and cultural components that form the educational potential of Islam in a post-secular society.

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