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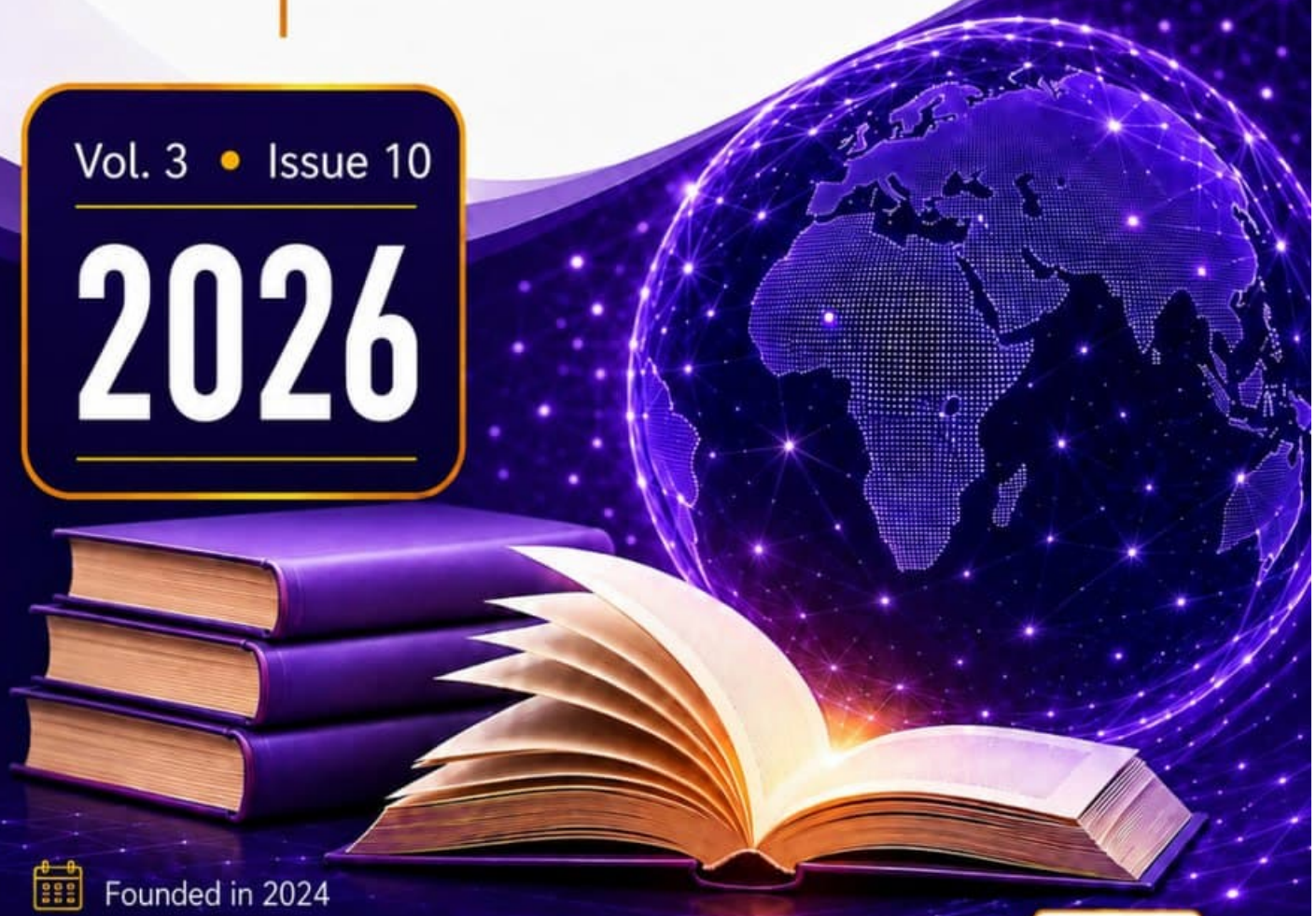
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YOSHLAR MA'NAVIYATINI SHAKLLANTIRISHNING ASOSIY FALSAFIY NAZARIYALARI VA MA'NAVIYATNING DUNYOQARASHGA TA'SIRI

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Annotatsiya.

Ushbu maqolada yoshlar ma'naviyatini shakllantirishning nazariy-falsafiy asoslari, shuningdek, shaxs dunyoqarashini rivojlantirishda ma'naviyatning o'rni tahlil qilinadi. Tadqiqotda Sharq va G'arb falsafasida ma'naviyatning talqin etilishi, ma'naviy tarbiyaning tarixiy rivojlanish bosqichlari, yoshlarning ma'naviy kamolotiga ta'sir etuvchi omillar hamda zamonaviy globallashuv sharoitida ma'naviyatning rivojlanishi o'rganiladi. Shuningdek, shaxsning axloqiy pozitsiyasi, ijtimoiy faolligi, fuqarolik mas'uliyati va hayotiy maqsadlarini shakllantirishda ma'naviyatning ahamiyati ilmiy jihatdan asoslab beriladi. Tadqiqot natijalariga ko'ra, ma'naviyat yoshlarning dunyoqarashini boyituvchi hamda ularni milliy va umuminsoniy qadriyatlar asosida tarbiyalovchi muhim ijtimoiy-falsafiy hodisa hisoblanadi. Maqolada ma'naviy tarbiya tizimini takomillashtirish bo'yicha ilmiy tavsiyalar ishlab chiqilgan.

Kalit so'zlar: ma'naviyat, yoshlar, dunyoqarash, tafakkur, falsafiy nazariyalar, qadriyatlar, ma'naviy tarbiya, axloq, shaxsiy rivojlanish, komil inson, milliy qadriyatlar, ma'rifat, ijtimoiy ong, insonparvarlik, tarbiya.

ОСНОВНЫЕ ФИЛОСОФСКИЕ ТЕОРИИ ФОРМИРОВАНИЯ ДУХОВНОСТИ МОЛОДЁЖИ И ВЛИЯНИЕ ДУХОВНОСТИ НА МИРОВОЗЗРЕНИЕ

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Аннотация.

В данной статье анализируются теоретико-философские основы формирования духовности молодёжи, а также роль духовности в развитии мировоззрения личности. В исследовании рассматриваются интерпретации духовности в восточной и западной философии, этапы исторического развития духовного воспитания, факторы, влияющие на духовную зрелость молодёжи, а также развитие духовности в условиях современной глобализации. Кроме того, научно обосновывается значение духовности в формировании нравственной позиции личности, социальной активности, гражданской ответственности и жизненных целей. Согласно результатам исследования, духовность представляет собой важное социально-философское явление, обогащающее мировоззрение молодёжи и способствующее её воспитанию на основе национальных и общечеловеческих ценностей. В статье разработаны научные рекомендации по совершенствованию системы духовного воспитания.

Ключевые слова: духовность, молодёжь, мировоззрение, мышление, философские теории, ценности, духовное воспитание, нравственность, личностное развитие, совершенный человек, национальные ценности, просвещение, общественное сознание, гуманизм, воспитание.

MAIN PHILOSOPHICAL THEORIES OF YOUTH SPIRITUALITY FORMATION AND THE INFLUENCE OF SPIRITUALITY ON WORLDVIEW

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Abstract.

This article analyzes the theoretical and philosophical foundations of the formation of youth spirituality, as well as the role of spirituality in developing an individual's worldview. The study examines interpretations of spirituality in Eastern and Western philosophy, the historical stages of spiritual education, factors influencing the spiritual maturity of young people, and the development of spirituality in the context of modern globalization. Furthermore, the significance of spirituality in shaping an individual's moral position, social engagement, civic responsibility, and life goals is scientifically substantiated. According to the research findings, spirituality is an important socio-philosophical phenomenon that enriches young people's worldview and contributes to their upbringing based on national and universal values. The article presents scientific recommendations for improving the system of spiritual education.

Keywords: spirituality, youth, worldview, thinking, philosophical theories, values,

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spiritual education, morality, personal development, perfect person, national values, enlightenment, social consciousness, humanism, upbringing.

Introduction. The idea of linking the formation of spirituality with national values and ways of thinking represents a fundamental process of considerable significance, grounded in important socio-philosophical approaches developed throughout human history. Spirituality manifests as a complex system encompassing an individual's inner world, moral perspectives, values, beliefs, knowledge, and life goals. The level of development of any society is determined not only by economic or political indicators but also by its spiritual potential. For this reason, the formation of spirituality among the younger generation has always been a matter of critical importance.

Contemporary globalization processes, the rapid development of information and communication technologies, and the expansion of intercultural relations exert a significant influence on the worldview and spiritual development of young people. While these processes expand opportunities for acquiring knowledge, they also create risks associated with external ideological influences, spiritual threats, and moral crises. Under such circumstances, educating young people on a solid spiritual foundation, in accordance with national and universal human values, has become an essential task.

Although Eastern and Western thinkers have interpreted spirituality differently, they share a common understanding of its importance in achieving human perfection. While ancient Greek philosophers associated spiritual perfection with virtue and justice, Eastern thinkers explained it through the concept of the "perfect human" (komil inson). In particular, the great scholars who lived and worked in Central Asia devoted considerable attention to questions of spirituality and morality.

Ancient Eastern philosophy occupies an important place in examining the theoretical foundations of spirituality. In Zoroastrian teachings, the struggle between good and evil is closely associated with an individual's moral choices. Adherence to the principles of "good thoughts, good words, and good deeds" was regarded as a criterion of spiritual maturity. These perspectives also influenced the development of concepts of spiritual education in subsequent historical periods.

In Islamic philosophy, spirituality is also regarded as one of the central concepts. The Holy Qur'an and the Hadith recognize moral purity, honesty, a sense of justice, and the pursuit of knowledge as fundamental human values. Islamic thinkers interpreted spirituality as a primary criterion not only in religious life but also in social and moral conduct. From this perspective, spirituality serves as a factor that enriches an individual's inner world and gives meaning to their activities and life goals.

Abu Nasr al-Farabi interpreted human perfection as intrinsically connected with societal development. In his view, establishing a virtuous society requires the cultivation of virtuous individuals. A virtuous individual, in turn, must embody the harmonious integration of knowledge, morality, and spirituality. The ideas advanced by al-Farabi provide an important theoretical foundation for fostering the spirituality of contemporary youth.

Abu Ali ibn Sina (Avicenna), on the other hand, is distinguished by his perspectives on the human psyche and spiritual perfection. He emphasized that intellectual and moral development are inseparably interconnected. According to the scholar, achieving genuine happiness requires not only acquiring knowledge but also continuously improving one's moral character. This approach is also reflected in contemporary theories of spiritual education.

Alisher Navoi, one of the prominent thinkers of the Eastern Renaissance, devoted particular attention to spirituality. His works extensively explore the ideals of humanism, justice, generosity, knowledge, enlightenment, and human perfection. Navoi maintained that an individual's true worth is determined by their spiritual virtues. These perspectives hold considerable methodological significance for educating young people as spiritually mature individuals.

The themes of spirituality and morality have also been extensively examined in Western philosophy. Socrates, Plato, and Aristotle regarded human moral virtues as decisive factors in societal progress. Aristotle's theory of the "golden mean" is particularly significant because it emphasizes the regulation of human conduct and the maintenance of moral balance.

In modern philosophy, Immanuel Kant associated spirituality with the concept of moral duty. He argued that human actions should conform to universal moral principles. Kant's concept of the categorical imperative made a significant contribution to the development of the theoretical foundations of spirituality.

In contemporary philosophical theories, spirituality is interpreted in relation to individual self-awareness, social responsibility, and value systems. An individual's worldview is shaped by the level of their spiritual development. A spiritually mature person possesses a profound understanding of existence, demonstrates independent thinking, and is capable of clearly defining their place in life.

Therefore, the formation of spirituality among young people is not merely a pedagogical or psychological issue but also an important socio-philosophical problem. Examining the influence of spirituality on worldview is of considerable scientific and practical importance for the personal development of young people, their meaningful contribution to societal progress, and the preservation of national and universal human values [1].

LITERATURE REVIEW

The formation of youth spirituality and its influence on worldview constitute one of the most pressing areas of research in contemporary social sciences. The complexity of this issue arises from its interdisciplinary nature, encompassing philosophy, pedagogy, psychology, sociology, cultural studies, and political science. Consequently, various theoretical approaches and methodological concepts have emerged in the scientific study of spirituality. These theories seek to explain an individual's inner world, value system, moral norms, and worldview, and they play an important role

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in identifying the mechanisms that shape youth spirituality.

Academic interpretations of spirituality have evolved considerably throughout history. Initially understood primarily as a religious and philosophical category, spirituality later came to be interpreted as a complex phenomenon associated with social consciousness and culture. Ancient thinkers sought to explain human spiritual perfection through moral virtues. In their works, spirituality was presented as a means of achieving inner perfection. This approach was subsequently developed by numerous philosophical schools.

Socrates associated the foundation of human spirituality with the principle of self-knowledge. According to his philosophy, individuals must first understand themselves, critically evaluate their actions, and strive to discover the truth. These views are considered among the earliest philosophical approaches linking spirituality to inner reflection and conscious choice. This perspective continues to occupy a significant place in contemporary concepts of spiritual education.

Plato interpreted spirituality in relation to ideal values. In his view, true human perfection is manifested through the pursuit of higher ideals such as goodness, beauty, and justice. Considering the material world to be transient, Plato believed that an individual's spiritual development was determined by their understanding of ideal values. This approach laid the foundation for interpreting spirituality as a higher dimension of human consciousness.

Aristotle, by contrast, analyzed spirituality in relation to human activity and behavior [2]. The concept of virtue occupies a central position in his philosophical theory. Virtue is not an innate human quality but a characteristic developed through upbringing and practical experience. This idea emphasizes the decisive role of education and upbringing in shaping youth spirituality.

In Eastern philosophical thought, spirituality is interpreted in a particularly comprehensive and profound manner. Eastern thinkers regarded spirituality not only as an aspect of an individual's inner world but also as a fundamental factor in societal development. The concept of the "perfect human" (komil inson) occupies a central place in their philosophical works. This concept provides a theoretical foundation for educating young people as comprehensively developed individuals.

The works of Al-Farabi extensively explore the organic relationship between spirituality and societal development. He emphasizes that an individual's moral and intellectual maturity is an essential prerequisite for the well-being of society. According to Al-Farabi's philosophy, genuine spiritual development can be achieved only through the harmonious integration of knowledge and morality. This approach continues to provide a theoretical foundation for implementing youth policy and organizing spiritual and educational activities.

In Al-Biruni's scholarly heritage, spirituality is inseparably connected with knowledge and reason. He maintains that an individual's aspiration to understand the world is a primary indicator of spiritual maturity. Al-Biruni regarded science and enlightenment as means of overcoming ignorance. These perspectives possess considerable methodological significance for shaping the scientific worldview of young people.

In the works of Ibn Sina (Avicenna), spirituality is explained in relation to the perfection of the human soul. He demonstrates that intellectual and moral development are mutually complementary and reinforcing processes. According to the scholar, spiritual growth is achieved through continuous self-improvement, the acquisition of knowledge, and the cultivation of noble virtues. This approach continues to retain significant academic relevance in the education and upbringing of contemporary youth.

Sufi philosophy interprets spirituality in relation to spiritual purification and the human pursuit of perfection. Proponents of Sufism placed considerable emphasis on elevating the human spirit, disciplining the self (nafs), and cultivating goodness. In the works of Ahmad Yasawi, Bahauddin Naqshband, and other thinkers, the ideals of spiritual purity, patience, honesty, and humanism occupy a central position. These perspectives serve as an important spiritual resource for shaping the values and worldview of contemporary youth.

Alisher Navoi is among the thinkers who examined spirituality from artistic and philosophical perspectives. His works provide a profound analysis of an individual's spiritual character, moral virtues, and responsibility toward society. Navoi maintains that human dignity is manifested not through wealth or social status but through spiritual qualities. These views provide an important theoretical foundation for educating young people in the spirit of humanism, patriotism, and justice.

During the European Enlightenment, spirituality increasingly came to be interpreted in relation to human freedom and conscious activity. John Locke emphasized the importance of education and the environment in shaping human personality. In his view, human consciousness develops through external influences and experience. This theory helps explain the role of the social environment in the spiritual development of young people.

Jean-Jacques Rousseau developed an educational concept based on the principle of natural development. He argued that human beings are inherently good but that a corrupt social environment can negatively influence their spiritual development. Rousseau's ideas have significantly influenced the development of modern pedagogical theories.

Immanuel Kant explained spirituality through the concepts of moral conscience and duty. According to Kant's philosophical theory, an individual's spirituality is determined by adherence to universal moral principles and a sense of responsibility for personal actions. This approach highlights the importance of personal responsibility and conscious choice in achieving spiritual maturity.

Georg Hegel regarded spirituality as an essential element of historical development. In his view, humanity's spiritual advancement occurs through historical experience and cultural progress. Hegel's philosophical concept is of considerable significance in explaining the integral relationship between spirituality and societal development.

In twentieth-century philosophy, the concept of spirituality acquired new dimensions of meaning. Existentialist

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philosophers focused on questions of inner freedom, the meaning of life, and personal responsibility. From this perspective, spirituality is interpreted as a process of self-realization and discovering one's place in life. This approach is particularly valuable for fostering independent thinking and the development of personal perspectives among young people.

In contemporary sociological theories, spirituality is examined in relation to the process of socialization [3]. According to sociological perspectives, an individual's values and worldview are shaped within the family, educational institutions, peer groups, and under the influence of mass media. Therefore, these institutions play an exceptionally important role in fostering the spiritual development of young people.

In psychological research, spirituality is analyzed in relation to an individual's motivation, beliefs, and life goals. Contemporary psychologists emphasize that spirituality can positively influence psychological stability, resilience to stress, and social adaptation. These scientific findings highlight the importance of spirituality in supporting the mental well-being of young people.

In the context of globalization, cultural identity also occupies an important position in the study of spirituality. Many scholars emphasize that strong spiritual values are essential for young people to preserve their national identity while adapting to global processes. This perspective demonstrates the strategic importance of spirituality in the contemporary world.

In recent years, the development of digital technologies and social networks has exerted a significant influence on the worldview of young people. The impact of virtual environments on spiritual value systems has become an important subject of academic research. Research findings indicate that although the Internet and social networks can provide new sources of knowledge for young people, they may also create serious challenges to spiritual values. For this reason, the development of digital literacy is regarded as one of the most important priorities of contemporary spiritual education.

An analysis of the literature demonstrates that although spirituality has been examined from diverse perspectives by various scholarly schools, a common principle unites these approaches: spirituality directly influences an individual's worldview, moral position, social engagement, and personal development [4].

RESEARCH METHODS

This study is devoted to a comprehensive examination of the fundamental philosophical theories concerning the formation of youth spirituality and the influence of spirituality on worldview. The research methodology was developed in accordance with the multifaceted nature of spirituality, employing philosophical, axiological, sociocultural, comparative-historical, systematic, and logical methods of analysis. These methods facilitate a comprehensive investigation of the research subject, the identification of the theoretical foundations of spiritual development, and the scientific substantiation of the mechanisms that shape the worldview of young people.

The methodological foundation of the research consists of contemporary philosophical concepts that explain the interconnectedness of the individual, society, and spirituality. Spirituality is a complex social phenomenon that reflects an individual's inner world, and examining it through a single scientific approach does not provide sufficiently comprehensive results. Therefore, the study employs an integrative methodological approach that combines the theoretical perspectives of various scholarly traditions. This approach enables a deeper analysis of the essence, functions, and role of spirituality in shaping the worldview of young people.

Throughout the research process, the method of philosophical analysis was primarily employed. This method was used to examine the essence of spirituality, the stages of its historical development, and its interpretations within various philosophical schools. Philosophical analysis made it possible to clarify the ontological, epistemological, and axiological dimensions of spirituality. While the ontological approach served to explain the forms of existence of spirituality and its place in human life, epistemological analysis enabled an examination of the mechanisms through which spiritual values are reflected in human consciousness. Axiological analysis, in turn, focused on determining the position of spirituality within the system of values.

The comparative-historical method also played a significant role in the study. This method was used to conduct a comparative analysis of perspectives on spirituality in Eastern and Western philosophy. Similarities and differences among philosophical views from ancient, medieval, modern, and contemporary periods were identified, and their theoretical significance for the formation of youth spirituality was assessed. The historical approach made it possible to trace the evolution of perspectives on spirituality and highlight ideas that remain relevant today.

Through comparative analysis, common features were identified between the concept of the "perfect human" (komil inson) advanced by Eastern thinkers and Western philosophical perspectives on moral maturity and civic responsibility. At the same time, the research provided scientific grounds for recognizing that each civilization possesses distinctive spiritual values and that these values exert a particular influence on the formation of young people's worldviews.

The systematic approach was of particular methodological importance in the study. According to this approach, spirituality is understood as a complex system consisting of interconnected elements. These elements include moral values, beliefs, knowledge, cultural traditions, national self-awareness, and social ideals. Systematic analysis was employed to examine the relationships among these elements and their influence on the worldview of young people.

This systematic approach made it possible to interpret spirituality not merely as an individual phenomenon but also as a complex process associated with the functioning of social institutions. During the study, the family, educational institutions, the mahalla (local community), mass media, and cultural and artistic institutions were analyzed as the principal factors influencing the formation of youth spirituality.

The axiological method constitutes another important component of the research methodology. This method

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focuses on examining the value-based dimensions of spirituality [5]. The study analyzed the role of national and universal human values in shaping the worldview of young people. It also assessed the significance of values such as justice, patriotism, humanism, tolerance, honesty, and responsibility in the lives of contemporary youth.

At the same time, the axiological approach provided an important methodological foundation for developing criteria to assess the level of spiritual development among young people. The principal indicators identified within these criteria included commitment to values, social responsibility, civic engagement, the ability to make moral choices, and the degree of independent thinking.

The sociocultural method was also employed in the study. This method focuses on examining the relationship between spirituality and the cultural development of society. Based on the sociocultural approach, the influence of globalization, urbanization, migration, and digitalization on youth spirituality was analyzed. Furthermore, the significance of national culture in shaping the worldview of young people was examined.

Sociocultural analysis revealed that spirituality is not a static phenomenon but rather a continuously evolving process. It was established that social transformations in contemporary society also influence the system of spiritual values. Therefore, the need to continuously improve the system of spiritual education and adapt it to changing conditions was emphasized.

The cause-and-effect relationships among spirituality, worldview, values, and personal development were clarified through logical analysis. This method made it possible to provide a scientific explanation of the mechanisms through which spirituality influences worldview. The analysis substantiated that spiritual values influence an individual's thinking, thereby shaping their perception of the world and their attitudes toward life.

Furthermore, the methods of scientific abstraction and generalization were applied in the study. By synthesizing theoretical perspectives from various scientific sources, these methods provided the foundation for developing a comprehensive conceptual model. This model reflects the principal factors influencing the formation of youth spirituality and the mechanisms through which they shape worldview.

One of the essential aspects of the research methodology was the application of an interdisciplinary approach, since spirituality is not only a philosophical category but also encompasses pedagogical, psychological, and sociological dimensions. For this reason, scientific findings from various disciplines were integrated into the analysis. This approach contributed to strengthening the theoretical foundations of the research and enhancing the scientific validity of its conclusions.

Thus, the research methodology was developed with consideration for the complex and multifaceted nature of spirituality. The comprehensive application of philosophical, comparative-historical, systematic, axiological, sociocultural, and logical methods enabled an in-depth analysis of the theoretical foundations of youth spirituality formation and the mechanisms through which spirituality influences worldview. This methodological approach contributed to ensuring the scientific validity and theoretical and practical significance of the research findings [6].

RESULTS

This study systematically analyzed the philosophical foundations of youth spirituality formation, as well as scientific and theoretical sources, theoretical perspectives, and conceptual approaches concerning the influence of spirituality on worldview. The analysis yielded several scientific conclusions regarding the role of spirituality in the personal development of young people, the mechanisms through which it influences worldview, and its relationship with contemporary social processes.

The research findings demonstrated that spirituality is one of the most important factors in shaping the worldview of young people. An individual's worldview represents an integrated system of perceptions of existence, values, beliefs, goals, and attitudes toward life, the content of which is shaped by spiritual values. A spiritually mature individual possesses the ability to analyze reality critically, respond consciously to social phenomena, and make independent decisions. Therefore, spirituality emerges as a fundamental factor in shaping the substantive foundations of an individual's worldview.

The analysis identified five major philosophical and theoretical approaches to the formation of youth spirituality. Among them, the concept of the "perfect human" (komil inson) is recognized as one of the most significant ideas in Eastern philosophy. According to this concept, true human perfection is achieved through the harmonious integration of knowledge, morality, and spirituality. The research demonstrated that this concept remains relevant to the upbringing of contemporary youth. The ideal of the "perfect human" contributes to cultivating qualities such as responsibility, justice, patriotism, and humanism among young people.

This theoretical approach connects an individual's spiritual development with moral conduct and habits. According to the research findings, moral habits developed in the daily lives of young people directly influence their worldview. The cultivation of qualities such as honesty, responsibility, discipline, and tolerance strengthens young people's attitudes toward life and enhances their social engagement.

The study established that values play a decisive role in shaping the worldview of young people. While national values strengthen an individual's cultural identity, universal human values contribute to the development of a global perspective. The findings indicated that the harmonious integration of these two categories of values promotes the formation of a stable and balanced worldview among young people.

According to the research findings, the family, education system, mahalla (local community), and cultural institutions exert a significant influence on the spiritual development of young people. In particular, the spiritual environment within the family was identified as a primary factor in shaping a young person's value system. The moral example set by parents and the nature of family relationships have a lasting influence on the development of an

individual's worldview.

Within this theoretical framework, an individual's spiritual maturity is explained in relation to the process of understanding the meaning of life. According to the research findings, young people's ability to define their life goals clearly, develop future plans, and maintain confidence in their own potential is directly associated with their level of spiritual maturity. Spiritually developed young people tend to make conscious and responsible decisions in complex life situations.

The study also clarified the mechanisms through which spirituality influences worldview. The first mechanism involves the influence of values. Spiritual values shape an individual's understanding of good and evil, justice and injustice, and kindness and cruelty. These values, in turn, establish the criteria through which individuals evaluate reality. Such criteria constitute essential components of a worldview.

The second mechanism is associated with social self-awareness. Spirituality contributes to the formation of national, cultural, and civic identity among young people. The research demonstrated that young people who possess a profound understanding of national values participate more actively in social life. They demonstrate a stronger sense of social responsibility and strive to contribute to the development of society.

The third mechanism operates through critical thinking. According to the research findings, spiritually mature young people demonstrate the ability to critically evaluate different forms of information and protect themselves against false and manipulative ideas. This ability is particularly important in the digital information environment. Spirituality encourages young people to think independently, critically assess information, and draw well-founded conclusions.

The fourth mechanism is related to motivational influence. Spiritual values shape the goals and aspirations of young people. According to the study, young people with strongly developed spiritual values are more inclined to pursue education, achieve professional development, and serve the interests of society. This positively influences their personal achievements and success in life.

The analysis also demonstrated that the significance of spirituality is increasing in the context of globalization. Contemporary information flows expose young people to diverse ideas and values. Under these conditions, the study found that young people with a strong spiritual foundation demonstrate greater resistance to external influences that may undermine their values. Spirituality enables them to participate actively in global processes while preserving their national identity.

The study also confirmed the strategic role of the education system in shaping youth spirituality. It was established that spiritual and moral education should be integrated not only into individual subjects but also throughout the entire educational process. Enriching educational content with spiritual values contributes to broadening young people's worldview and fostering their development as well-rounded individuals.

Furthermore, the research demonstrated a direct correlation between spirituality and civic engagement. Spiritually mature young people are not indifferent to social problems, actively participate in public affairs, and demonstrate a strong sense of civic responsibility. This confirms that spirituality is an important factor not only in personal development but also in the progress of society.

Based on the research findings, a conceptual model was developed to illustrate the influence of spirituality on the worldview of young people. According to this model, spiritual values influence an individual's consciousness, which subsequently shapes their worldview. This worldview, in turn, determines their behavior and social activity. As a result, an interconnected relationship emerges between spirituality, worldview, and practical activity.

Overall, the study confirmed the fundamental importance of spirituality in shaping the worldview of young people. The research provided scientific grounds for considering the spiritual maturity of youth a key factor in their personal development, social engagement, civic responsibility, and overall success in life. The findings provide a methodological foundation for developing scientific and practical recommendations aimed at improving the system of spiritual and moral education and advancing state youth policy.

The research findings confirmed that the formation of youth spirituality and its influence on worldview constitute a multifaceted and complex socio-philosophical process. A comparative analysis of the research conclusions and existing theoretical perspectives provided a deeper understanding of the significance of spirituality in the development of contemporary society.

The discussion provided a comprehensive analysis of the role of spirituality in personal development, social stability, cultural identity, and the context of globalization. One of the most significant findings of the research is the central role of spirituality in shaping an individual's worldview. In academic literature, a worldview is often interpreted as a system of knowledge, beliefs, and values. However, the analysis revealed that spirituality determines the content and direction of these elements. Spirituality constitutes the inner essence of an individual's worldview and shapes their relationship with existence. In this respect, the connection between spirituality and worldview can be understood as a cause-and-effect relationship [7].

The concept of the "perfect human," developed in Eastern philosophy, was found to be highly relevant to the research findings. The study demonstrated that developing spiritual qualities in young people enhances their social engagement, sense of responsibility, and capacity for independent thinking. This indicates that the ideals of human perfection advanced by Al-Farabi, Ibn Sina (Avicenna), and Navoi remain relevant today. The concept of the "perfect human" is not merely a historical and philosophical legacy but also a methodological model of practical significance in the education of contemporary youth.

During the discussion, a comparative analysis of ethical theories in Western philosophy was also conducted. It was found that Aristotle's virtue ethics and Kant's concept of the categorical imperative share several common features with

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the research findings. Specifically, perspectives on the role of conscious choice and responsibility in an individual's spiritual development are consistent with the study's conclusions. This demonstrates that spirituality has a universal dimension and that similar values have developed across different cultural traditions.

The research also provided an opportunity to reconsider the relationship between spirituality and morality. Although these terms are sometimes used synonymously in academic literature, the analysis demonstrated that they are fundamentally distinct. While morality primarily concerns behavioral norms and practical actions, spirituality encompasses an individual's internal value system, ability to comprehend the meaning of life, and inner world. Therefore, spirituality can be regarded as the source and internal foundation of morality. This scientific conclusion emphasizes the necessity of cultivating internal beliefs and values in the upbringing of young people rather than relying solely on external discipline and control.

The relationship between spirituality and self-awareness was another issue that received particular attention during the discussion. The research findings revealed a direct correlation between the level of national self-awareness among young people and their spiritual development. It was determined that young people who possess a thorough understanding of their history, culture, and national values participate more actively in social processes and demonstrate a stronger sense of civic responsibility. These findings are consistent with theories of cultural identity and confirm the important role of spirituality in national development.

The conclusions related to globalization are also of considerable scientific significance. In the modern information environment, young people are simultaneously exposed to different cultures, ideologies, and values. Under such conditions, spirituality serves as a protective mechanism. The research demonstrated that young people with a strong moral foundation are better able to critically analyze information flows and maintain a firm position against ideas that contradict their values. This confirms that spirituality can function as a form of enlightened immunity against contemporary threats and challenges.

The implications of digital technology development were also discussed. Previously, spiritual education was primarily provided through the family, school, and mahalla; today, the Internet and social networks have also become powerful factors in individual development. The research findings revealed the dual nature of this process. On the one hand, digital technologies expand opportunities for learning and cultural exchange. On the other hand, they create risks that may contribute to the erosion of spiritual values. Therefore, modern approaches to spiritual education must place particular emphasis on digital literacy.

During the discussion, the relationship between spirituality and the education system was also thoroughly analyzed. The research findings demonstrated that education should not be limited to transmitting knowledge but should also contribute to spiritual development. If spiritual values are not sufficiently cultivated during the educational process, the knowledge acquired by young people may prove ineffective in practical and moral terms. Therefore, the modern concept of education must ensure harmony between knowledge, skills, and spirituality.

The role of the family institution was also highlighted as a key aspect of the discussion. The research demonstrated that the initial formation of spiritual values begins within the family. Moral norms and values cultivated in the family environment subsequently become the foundation of an individual's worldview. Therefore, any strategy aimed at enhancing the spirituality of young people must take the influence of family upbringing into account.

The analysis demonstrated a strong relationship between spirituality and the development of civil society. Spiritually mature individuals are capable of placing the interests of society above personal interests, demonstrating a strong sense of social responsibility, and actively participating in public life. This, in turn, contributes to the effective functioning of civil society institutions. In this sense, spirituality is not only a factor in individual development but also an important driver of social progress.

As a result of the discussion, the need to develop a modern model of spiritual education was emphasized. This model should be based on the integration of national values, universal human principles, scientific achievements, and modern technological capabilities. Relying exclusively on historical heritage or, conversely, focusing solely on universal human values will not produce sufficient results. The most effective approach is to maintain a balance between these two factors.

The scientific discussion of the research findings demonstrated that spirituality is a universal factor that plays a decisive role in shaping the worldview of young people. It determines an individual's value system, life goals, social position, and moral decisions. Against the background of complex sociocultural transformations occurring in contemporary society, the significance of spirituality continues to increase. Therefore, enhancing the spirituality of young people should remain a priority in state policy, the education system, and scientific research.

CONCLUSION

In conclusion, this study was devoted to the scientific and philosophical examination of the principal theories concerning the formation of youth spirituality and its influence on worldview. The research involved a systematic analysis of the theoretical foundations of spirituality, its historical development, the scientific perspectives of Eastern and Western thinkers, contemporary philosophical approaches, and issues related to the worldview of young people.

The research made it possible to draw important theoretical and practical conclusions regarding the role of spirituality in human life and its influence on personal development. According to the findings, spirituality is a complex socio-philosophical phenomenon that defines an individual's inner world and shapes their values, beliefs, moral perspectives, and life goals.

Spirituality is not merely a psychological or ethical concept; it also serves as a means of comprehending existence, finding one's place in society, and guiding individual behavior through internal values and beliefs. Therefore, spirituality

can be regarded not only as an integral component of worldview but also as a fundamental factor determining its essential nature.

Cooperation among families, educational institutions, and other social institutions contributes to improving the effectiveness of moral and spiritual education.

Overall, the research findings provided scientific grounds for considering spirituality one of the most important factors in shaping the worldview of young people. Spirituality determines an individual's moral character, civic position, life goals, and social engagement.

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