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CULTURAL AND CREATIVE PARADIGMS
IN THE DEVELOPMENT OF THE EDUCATIONAL POTENTIAL
OF THE INDIVIDUAL IN ISLAM

The impact of culture-forming aspects of Islam on the formation of educational culture of the individual, on the one hand, becomes relevant in the light of the existing need for epistemological research of the general essence of the role of Islam in this sphere of cultural production. On the other hand, an important direction becomes the disclosure of the peculiarities of the socio-cultural context of Kazakhstan within the framework of this issue, which to a large extent remains insufficiently researched. The main goal of the study is to systematically assess the main paradigmatic structures of Islam in Kazakhstani society, which form the educational culture of the individual and determine its potential in the educational process. Within the framework of the sociological approach, semi-formalised interviews were conducted in order to identify common institutional factors affecting the educational and upbringing environment of Kazakhstan residents related to Islam. In order to analyse the value structure of the residents of Kazakhstan and its relationship with Islamic teachings, psychological testing was conducted using a portrait value questionnaire based on the Schwartz methodology. In the course of theoretical and empirical analysis, six main culture-forming paradigms were identified that directly influence the educational potential of Kazakhstan residents: the paradigm of moral values, the paradigm of research and search for new knowledge, the paradigm of tolerance and respect for differences, the paradigm of social responsibility, the paradigm of moderation, the paradigm of respect for elders (including teachers). The culture-forming paradigms identified in the course of the study demonstrate not only consistency with the religious aspects of Islam, but also have a significant impact on the formation of values, morality and cultural identity in modern Kazakhstan.

Key words: religious education, educational culture, educational process, morality, values.

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Исламдағы жеке тұлғаның тәрбиелік әлеуетін дамытудағы
мәдени шығармашылық парадигмалар

Исламның мәдени қалыптастырушы аспектілерінің жеке тұлғаның білім беру мәдениетін қалыптастыруға әсері, бір жағынан, мәдени өндірістің осы саласындағы исламның рөлінің жалпы мәнін эпистемологиялық зерттеудің қазіргі қажеттілігі тұрғысынан өзектілікке ие болады. Екінші жағынан, осы проблематика шеңберінде Қазақстанның әлеуметтік-мәдени контекстінің ерекшеліктерін ашу маңызды бағытқа айналуда, ол көп дәрежеде жеткілікті зерттелмеген күйінде қалып отыр. Зерттеудің негізгі мақсаты-тұлғаның білім беру мәдениетін қалыптастыратын және оның тәрбие үдерісіндегі әлеуетін айқындайтын қазақстандық қоғамдағы исламның негізгі парадигмалық құрылымдарын жүйелі бағалау. Әлеуметтанулық тәсіл шеңберінде Қазақстан тұрғындарының исламмен байланысты білім беру және тәрбие ортасына әсер ететін жалпы институционалдық факторларды анықтау мақсатында жартылай ресімделген сұхбаттар жүзеге асырылды. Қазақстан тұрғындарының құндылық құрылымын және оның ислам ілімдерімен өзара байланысын талдау үшін Ш. Шварц әдістемесі негізінде портреттік құндылық сауалнамасын пайдалана отырып, психологиялық тестілеу өткізілді. Жүргізілген теориялық және эмпирикалық талдау барысында Қазақстан тұрғындарының тәрбиелік әлеуетіне тікелей әсер ететін алты негізгі мәдени қалыптастырушы парадигма анықталды: моральдық құндылықтар парадигмасы, жаңа білімді зерттеу және іздеу парадигмасы, толеранттылық пен айырмашылықтарға құрмет парадигмасы, әлеуметтік жауапкершілік парадигмасы, байсалдылық парадигмасы, үлкендерге (мұғалімдерді қоса алғанда) құрмет парадигмасы. Зерттеу барысында анықталған мәдени қалыптастырушы парадигмалар исламның діни аспектілеріне сәйкестігін ғана емес, сонымен қатар қазіргі Қазақстанда құндылықтардың, мораль мен мәдени бірегейліктің қалыптасуына айтарлықтай әсер етеді.

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Культуротворческие парадигмы развития образовательного потенциала личности в исламе

Влияние культурообразующих аспектов ислама на формирование образовательной культуры личности, с одной стороны, становится актуальным в свете существующей потребности в эпистемологическом исследовании общей сущности роли ислама в данной сфере культурного производства. С другой стороны, важным направлением становится раскрытие особенностей социокультурного контекста Казахстана в рамках данной проблематики, которая во многом остается недостаточно изученной. Основной целью исследования является системная оценка основных парадигмальных структур ислама в казахстанском обществе, которые формируют образовательную культуру личности и определяют ее потенциал в образовательном процессе. В рамках социологического подхода были проведены полуформализованные интервью с целью выявления общих институциональных факторов, влияющих на образовательную и воспитательную среду жителей Казахстана, связанных с исламом. Для анализа ценностной структуры жителей Казахстана и ее взаимосвязи с исламским учением было проведено психологическое тестирование с использованием портретного ценностного опросника по методике Шварца. В ходе теоретического и эмпирического анализа были выявлены шесть основных культурообразующих парадигм, оказывающих непосредственное влияние на образовательный потенциал жителей Казахстана: парадигма нравственных ценностей, парадигма исследования и поиска новых знаний, парадигма толерантности и уважения к различиям, парадигма социальной ответственности, парадигма умеренности, парадигма уважения к старшим (включая учителей). Выявленные в ходе исследования культурообразующие парадигмы демонстрируют не только соответствие религиозным аспектам ислама, но и оказывают существенное влияние на формирование ценностей, нравственности и культурной идентичности современного Казахстана.

Ключевые слова: религиозное образование, образовательная культура, образовательный процесс, нравственность, ценности.

Introduction

The impact of Islam on the educational culture and educational potential of the individual is a relevant and multifaceted area for research within the framework of religious studies. In the context of this research paper, the relevance of the study comes from two premises, which can be labelled as broad and private contexts. The first, broader context, relates to the general epistemological need for the deepest possible understanding of the nature of Islamic education and upbringing, as well as its influence on the formation of subjects' individual qualities, behaviours and practices. In addition, this context also covers other aspects related to national and even global issues: the problem of preserving Islamic identity in the modern world through education and upbringing; the potential of Islamic culture in spreading tolerant intercultural dialogue; and the complex adaptation of Islamic education to the challenges of modernity. The second, narrower context is directly related to Kazakhstan. Various culture-forming paradigms within the framework of Islam permeate the educational culture in Kazakhstan, preserving their unique specificity in the context of national characteristics. The search for these paradigms in the socio-cultural space of Kazakhstan can contribute to a deeper integration of the cultural features of Islam in the development of educational programmes and methods of upbringing. This, in turn, contributes to more effective formation and development of personality, taking into account local cultural contexts and norms.

In the scientific discourse of Kazakhstan, there are a number of studies that, to varying degrees, address the issues of Islamic education in the country.

Researchers such as G. Nadirova, Sh. Kaliev, A. Mustafaev, D. Kokeev, M. Arzaev and I. Paltore have retrospectively analysed the features of Islamic education in Kazakhstan, including its formation. These researchers note that after political independence there was a spiritual (Islamic) awakening. This served as an impetus for the gradual and widespread spread of religious education, beginning in the 1990s. The researchers concluded that the introduction of disciplines with religious content is not only due to the understanding of religion as a means of consolidation and spiritual enrichment, but also corresponds to the demand resulting from the ideological climate of the country (Nadirova, 2016: 97). At the same time, as noted by researchers M. Zengin and J. Badagulova, since the beginning of

Kazakhstan's independence, unregulated religious education has led to a critical situation. The lack of adequate religious literacy threatened the security of Kazakhstan. The government pursued an imperfect policy on religious issues within the educational process. For example, only since 2009 the government has approved religious studies as part of the school education programme. But for a long time secular schools in Kazakhstan did not provide proper religious education, which caused many problems in the society. Starting from 2011, studying from a secular point of view became compulsory in secondary schools. This laid the foundation for close co-operation between the state and religion (Zengin, 2017: 49).

Researcher R. Podoprigora points out that despite the long period of independence of Kazakhstan after the collapse of the Soviet Union, rudimentary trends remain: society and the state look with caution at the religious sphere in many aspects of public life, including education (Podoprigora, 2018: 588-604). Other researchers, such as N. Seitakhmetova, Sh. Zhadosova and L. Toktarbekova, based on a comparative analysis of the experience of foreign countries (Western Europe, Turkey and Central Asia), came to the conclusion that Kazakhstan needs to develop its own concept of Islamic education, which would take into account the socio-cultural and socio-political characteristics of this secular country. They draw attention to the consolidating role of Islamic education in Kazakhstan (Seitakhmetova, 2017: 287-292).

Justification of the choice of articles and goals and objectives

Despite the existing academic discussion on Islamic education in Kazakhstan, no extensive discourse has yet been identified concerning the thematisation of culture-forming paradigms and their impact on the educational potential of the individual. Consequently, this research paper occupies an empty place in the unexplored aspect of the socio-cultural context of Kazakhstan.

The main hypothesis of the study is that Islam in Kazakhstan influences the quality of education of the individual in at least two main dimensions. Firstly, Islam cultivates a special attitude to knowledge, which is confirmed even in the main sacred text of Muslims – the Qur'an. The religion in its doctrinal basis stimulates not only the desire for knowledge, but also supports the principle of rationality and critical attitude to the information received. Secondly, Islam considers the educational process not only as

a way to obtain practical knowledge, but also as a means of assimilating moral and ethical principles that satisfy the axiological needs of the individual.

Thus, the main purpose of the study is to identify the main culture-forming paradigms that can have a potential impact on the educational and upbringing resources of the individual in Kazakhstan.

The formulated goal implies the fulfilment of four specific tasks. Firstly, it is necessary to identify the general religious principles of Islam, which have a connection with the educational and upbringing spheres. Secondly, it is necessary to establish the specific impact of religious factors on the educational culture of the residents of Kazakhstan. Thirdly, it is necessary to identify the psychological characteristics of the inhabitants of Kazakhstan, which have a relationship with religious values and norms derived from the educational process. Fourth, it is necessary to form a generalised typology of specific paradigms of education and upbringing in Kazakhstan, which are directly related to the influence of Islam.

Scientific research methodology

To fulfil the first task of the study, related to the theoretical analysis of the content structure of the Islamic view of education and upbringing, we applied general scientific methods – analysis and synthesis. Analysis allows us to divide a complex phenomenon into smaller components, revealing their internal relations and structure. Synthesis, in its turn, allows to unite these components into a whole representation, revealing the interrelationships between them. In studying the structure of education and upbringing in Islam, a systemic approach was applied as an additional method. It involves viewing this field as a complex system in which the various components interact with each other and influence the outcome. This approach allows us to see education and upbringing in Islam not as separate elements, but as interrelated aspects that influence the formation of doctrine, morality, socio-cultural values and personal development. By analysing the content structure of the Islamic view of education and upbringing, it is possible to investigate what values, norms and principles prevail in this system. Thus, the combination of general scientific methods, such as analysis and synthesis, with a systematic approach allows us to more deeply investigate the structure and content of the Islamic system of education and upbringing, revealing its peculiarities and interrelationships between different aspects.

Main part

In order to establish the factors of Islam's influence on educational culture in Kazakhstan, a sociological approach in the field of religious studies was used. The method of semi-formalised interview within the framework of sociological approach was chosen for specific analysis. The object of the study was the residents of Almaty city. Taking into account the qualitative methodological strategy, the sample was formed on the basis of theoretical saturation: the research was considered completed when the last informant did not introduce new aspects to the studied area. Thus, 27 interviews were conducted. The gender and age structure of informants had a heterogeneous characteristic: the distribution by gender and age groups was close to uniform (Table 1. – Gender and age structure of informants).

Table 1 – Gender and age structure of informants

Groups of informants	Men	Women
Students (18-23)	5	6
Labour population (24-60)	4	4
Post-labour population (61+)	3	5

Source: compiled by the author.

A guide was developed for the interviews, which included three variations depending on the age groups of the informants.

A psychological approach was used to identify individual characteristics that emerged as a result of exposure to the educational structures of Islam. In addition to the interview, each informant was asked to fill out a portrait value questionnaire according to the method of Sh. Schwartz (Beierlein, 2009). This technique allows us to identify a system of values that an individual considers significant in his/her life. Each value covers certain aspects of life, which may have significance for different individuals.

The methods of induction and typology were used to solve the last research problem. The method of induction implies the transition from specific facts and observations to general patterns and conclusions. With the help of the method of typology it became possible to classify objects on the basis of their common characteristics and properties. These methods were applied to identify specific culture-forming paradigms influencing the educational potential of the individual in Kazakhstan, based on the theoretical and empirical data obtained. The applica-tion of induction and typology methods in this study enriches its analytical aspect, allowing for a more in-depth identification of the main culture-forming paradigms.

Research results and discussion

For a qualitative analysis of the object of study it is necessary to deal with its central concept – religious education, which is the main form of transmission of the Islamic model of worldview. Religious education is aimed at teaching and trans-mitting spiritual values. The main aim is to form morally and ethically developed people. This is part of the goals of national education. The main priority of religious education is the application of religious teachings in everyday life (Susilawati, 2022: 1-5). The term "Islamic education" is used in two main meanings. Firstly, it is all activities that are carried out by a subject (individual or organisa-tion) to inculcate Islamic values in students. Secondly, the whole educational process, the basis of all programmes and activities of which are Islamic views and values (Nurdin, 2020: 21-28). Religious education promotes religious literacy, which has two main content aspects. Firstly, a basic under-standing of history, key texts, beliefs and practices. Secondly, the ability to discern and explore reli-gious aspects of cultural character across time and space. Emphasis is placed on understanding how religion is a fundamental and integral feature of human life. A person who lacks this knowledge and understanding can be considered religiously illiter-ate (Hannam, 2020: 214-226).

Religious and educational processes in Islam have a multifaceted inner nature, covering all as-pects of personality formation and its functioning in the social environment. According to Indonesian researchers I. Ismail, H. Ali, K. Anwar Us, and Is-lamic education is a complex consisting of values, beliefs, deep thinking taken from the core of Islamic teachings. It is used as a practical guideline for be-haviour and solving certain life problems (Ismail, 2022: 407-437).

The sphere of education exists in close inter-relation with the sphere of science. In this regard, another important aspect is the scientific potential of Islam. Researcher R. Nauryzbaeva believes that the Qur'an is also a great scientific labour. She be-lieves that despite the changes in the development of modern high technology, the importance of the Qur'an is increasing every year. She claims that the discoveries of modern science were written down in the Qur'an fourteen centuries ago. They only need

to be deciphered correctly. This is especially true for quantum physics (Nauryzbayeva, 2020).

Malaysian researchers M. Khamis Al-Hafiz and M. Salleh argue that Islamic religious education should encompass activities aimed at creating personally balanced individuals. This balance should encompass physical, emotional, spiritual, intellectual, social and environmental levels (Khamis, 2010). Other Malaysian religious scholars F. Yasin and M. Shah described three fundamental concepts of Islamic education and training – "Tarbiyyah, Tadib, Talim". These concepts reflect the three key objectives of spiritual and educational development in Islam. The concept of "Tarbiyyah" gives primary importance to the education and development of moral, ethical and spiritual aspects of the individual. This concept of Islamic education aims at building character and developing socialisation skills. "Tadib" covers the teaching of a system of rules that promote discipline, order, adherence to social norms and morality. "Talim" is directly related to intellectual development, providing a process of learning and mastery of knowledge. At its core, Talim encompasses learning in a variety of disciplines and subjects, and promotes rationality and critical thinking. These three concepts promote holistic personal development within the Islamic teachings (Yasin, 2013: 1-18).

Following a systematic approach to the study of the structure of the educational and educational process in Islam, it is important to identify its constituent elements. Thus, researchers N. Komarya and I. Nihaya distinguish four elements of the upbringing and educational process in Islam. Firstly, educational interaction as conscious labour, which is characterised by systematic goal-oriented activity. Secondly, the activity of students, namely their readiness to achieve educational goals. Third, the activity of educators and teachers who provide conscious guidance of learning. Fourthly, the orientation of education. The main objective of Islamic education is to strengthen students' understanding of religious teachings. In addition to strengthening personal qualities, it also aims at social well-being: the ability to behave in society and the ability to interact with both Muslims and non-Muslims (tolerant attitude) (Komariah, 2023:65-77). Researcher A. Setiadi identifies his system of components of Islamic education and upbringing, which consists of four key aspects. The first aspect highlighted by A. Setiadi is faith, which is the basis of Islamic education. It is the driving force for the fulfilment of other practices. Secondly, worship as the central theme of the Qur'an. It should be integrated into the daily life

of the learners. Thirdly, the physical aspect. It directly affects the soul and mind. Fourth, morality as a set of values in daily life.

An important part of the educational culture in Islam is the transmission of certain values that are associated with religious postulates. Moreover, the main mission of Islamic education is the internalisation of cultural values in educational activities, where education acts as a means of socialisation within the framework of cultural values of Islam. English researcher M. Halstead points out the existence of three main types of values in Islam. Firstly, "Akhlaq" – a list of duties and prohibitions, which are set out in the Shariah and other sacred texts of the Islamic religion. Second, "Abad" – generally related to manners, which are characterised as good upbringing. Thirdly, a separate layer of values is the imitation of the character qualities of the Prophet Muhammad as a standard of a good Muslim. Indonesian researcher R. Kamal pays special attention to the values of moderation in Islam, which are transmitted in educational and upbringing processes. The Qur'an emphasises that Muslims should be moderate people. The Sunnah describes the Prophet Muhammad as a moderate person. When Allah's Messenger experienced two extreme choices, he usually chose the moderate one. The values of moderation in Islam, are specified by such sub-types: the value of objectivity in behaviour; the value of tolerance for diversity; the value of getting something new; the value of logic and flexibility in understanding texts; the value of innovation in problem solving; the value of social change (Kamal, 2017: 67-80). In the Qur'an, many terms describe the value orientations of Islam: "Khayr" (goodness), "Maslahat" (public interest), "Birr" (righteousness), "Qist" (justice), "Adl" (balance and fairness), "Haqq" (truth and right), "Ma'ruf" (known, approved), "Nahi munkar" (avoiding bad and harmful things), and "Taqwa" (piety). Researchers E. Haidir and F. Suud, based on the results of the study, distinguish character traits that are important in education and worthy of praise (akhlaq mahmud): patience, gratitude, sincerity, humility, honesty, generosity, trustworthiness, forgiveness. There are also despicable character traits to avoid (akhlaq madzmum): irritability, greed, arrogance, lying, avarice, betrayal, revenge and envy. In general terms, compared to European morality, Islam emphasises traditional and time-constant religious principles. As a result, there is a rejection of the autonomy of moral values inherent in European culture (Haron, 2020).

Thus, a common feature of the results of the researchers' analyses is the strong emphasis in Islam

on versatile and moderate personal development in five main dimensions. Moral dimension – internalising a set of moral values related to the doctrinal basis of the religion. Spiritual dimension – strengthening faith, through the study of sacred texts. Intellectual dimension – learning practical skills related to daily and professional activities. Physical dimension – concern for physical health as a necessary element of overall development. Social dimension – involves the socialisation of the individual within the traditional norms of Islam.

Having summarised the general aspects of Islam in the educational and upbringing process, it is worth moving on to the socio-cultural context of Kazakhstan. First of all, it is necessary to analyse the institutional factors of Islam's influence on the educational culture of Kazakhstan.

According to the data obtained from the conducted interviews, the majority of informants from different age groups express a positive attitude towards the role of religion in the educational and upbringing process in Kazakhstan. Informants highlighted the following arguments in favour of this assessment judgement: Islam contributes to the moral development of the individual; upbringing and education taking into account religious values helps to create a harmonious environment for effective learning; learning knowledge along with the rules and norms of Islam gives a person a holistic and complete education; religious education teaches respect for others and responsibility before society; Islam is part of Kazakhstani culture, so the inclusion of religion in education and upbringing contributes to the consolidation of society

Informants were also asked about the role of religion in shaping their personal moral and ethical framework. The results obtained varied according to the age groups of the informants. Student informants indicated that the key values of Islam that had a positive influence on their moral development included intercultural tolerance, respect for elders, parents, neighbours and all members of society. Student informants in this context emphasised the social aspects of personal development. In addition, some informants also emphasised that Islam had a positive impact on their intellectual development. However, it is worth noting that many informants from the student group had difficulties when trying to name the specific values they had gained through the influence of Islam on their education and upbringing. This may be due to the fact that young people, despite their close association with Islam in educational practices, are also influenced by Western culture, which may affect their perception and

understanding of religious values and norms. At the same time, informants from older age groups expressed more in-depth arguments regarding the influence of Islam on their moral qualities, focusing on aspects related not only to the social sphere but also to internal character traits. This may indicate that for this group of informants Islam has become an integral part of their internal moral system. First of all, informants highlighted that Islam plays a significant role in shaping values that emphasise kindness, honesty, modesty (avoiding arrogance) and integrity. These moral qualities are, in fact, fundamental aspects of religious education in Islam. A particular quality that Islam fosters for the informants in the post productive age group was a sense of justice. They indicated that Islam taught them that everyone should be equal before the law.

Informants from all three age groups were asked about their views on the difficulties and challenges of integrating the religious aspects of Islam into the educational system. Many informants emphasised the need for deeper integration of the religious attitudes of Islam into the educational system, but certain difficulties associated with this process were identified. Interaction with other religions, as noted by informants, is one of the challenges in integrating the religious aspects of Islam into the educational system. Informants made an important point about the need to take into account religious diversity in Kazakhstani society. Overcoming potential conflicts between different faiths can be challenging. One informant emphasised the difficulties in selecting adequate teaching materials. He highlighted that insufficiently accurate or distorted teaching materials can cause misunderstandings and misinterpretation of religious teachings. Several labour-age informants noted that teacher and teacher training is a major difficulty in introducing religious aspects into the educational process. They emphasise that teachers and lecturers must have adequate literacy and training to ensure that religious aspects are introduced into the educational process in an objective and unbiased manner. One informant from the student group spoke about the difficulties associated with openness in discussing religious issues.

When asked about the religious aspects that should be more integrated into modern education in Kazakhstan to support the upbringing of the individual, informants had mostly typical views that relate primarily to the moral dimension of Islam: teaching compassion, tolerance, respect for others, and fostering a sense of justice and social responsibility. Several informants pointed to the need to introduce the intellectual dimension of Islamic edu-

cation. These informants saw Islamic teachings not only as a moral and ethical pillar, but also as an ideological basis for improving the acquisition of knowledge and skills. They emphasise the importance of education, self-improvement and the pursuit of knowledge as one of the pillars of Islamic teachings on the continuous development of the soul. One working-age informant spoke of how Islamic teachings should encourage the development of independent and critical thinking skills, allowing students to analyse information from a religious, ethical and logical perspective.

For the students who participated in the interviews, a question was also proposed about how Islam influences their education and upbringing. In most cases, students spoke of little influence of religion on their education and upbringing. Most often they noted that religious teachings were covered in separate disciplines at school and institute. These were predominantly lecture-based, and to a large extent the educational process did not create conditions for full-fledged bilateral discussions between students and teachers. The educational process was mainly focused on topics related to religious ethics and the history of Islam. Some student informants indicated that they learnt religious literacy mainly from their parents and relatives, rather than at school or institute. For example, one of the informants emphasised that during his early upbringing, his parents not only contributed to teaching him the moral and social principles of Islam, but also taught him how to read the Qur'an and prayer practices.

Labour and post-labour age informants were asked separately about the religious aspects they considered most important to pass on to the next generation through education. Firstly, informants pointed to the transmission of basic moral values such as justice, compassion, tolerance and respect for others. They believe that these aspects contribute to the development of conscientious and moral citizens. Consequently, the informants believe that the moral and social dimension of Islam should be primarily transmitted through the channel of education for further generations. Namely, values that contribute to quality socialisation and the maintenance of overall personal well-being. Several informants expressed the importance of transmitting cultural identity to the next generations. They noted that it is important for the next generation to know about religious history and cultural contributions to various aspects of life, including art, science and education.

A separate question was asked of post-labour age informants to assess changes in religious aspects of education compared to their youth. Informants noted that the general situation nowadays provides more freedom to openly study Islam compared to their youth, which was when Kazakhstan was part of the Soviet Union. In general, older informants expressed a positive attitude towards the current trends of introducing religious aspects into the educational and upbringing process in Kazakhstan.

To explore the topic in more depth, after the interviews, the informants were asked to take the portrait values questionnaire (PVQ-RR0) according to Schwartz's methodology. This allowed to identify the main driving values in their personality and more accurately assess the influence of religious aspects on their value system. As a result of the test processing the following hierarchy of 19 main values was obtained (Table 2. Hierarchy of values of the residents of Kazakhstan.).

As a result of analysing the value structure of the residents of Kazakhstan, it can be concluded that traditional, communitarian and conformist values prevail in it. The top ten main values include ideological constructs that demonstrate a high correlation with the religious teachings of Islam. Based on the study, the highest priority among values is adherence to rules, laws and formal obligations. Law-abidingness and discipline is one of the main tenets of Islam, which is transmitted in upbringing and education. The top ten values also include maintaining and preserving cultural, family or religious traditions. On this basis, it can be concluded that the residents of Kazakhstan are committed to timeless norms of life.

Values such as striving for equality, justice and the protection of all people rank high in the preference rating among Kazakhstan residents. These values are closely related to Islamic education, which emphasises the importance of social justice. No less significant in the structure of the most expressed values is the desire for novelty and innovation. It reflects the intellectual dimension in Islam, namely the value of research and search for new knowledge, which is repeatedly mentioned in the Qur'an. At the same time, it should be noted that the values of benevolence (in terms of caring for group members), modesty and tolerance were not expressed to a large extent among the residents of Kazakhstan, although they belong to the religious values of Islam.

Table 2 – Hierarchy of values of Kazakhstan residents

1	Conformity / rules: Compliance with rules, laws and formal obligations
2	Security/public: Security and stability of society as a whole
3	Reputation: Protect and influence by maintaining public image and avoiding humiliation
4	Achievement: Achieving success according to social standards (norms)
5	Security/personal: Security of the immediate environment
6	Tradition: Maintaining and preserving cultural, family or religious traditions
7	Universalism / caring: Striving for equality, justice and the protection of all people
8	Benevolence / duty: Striving to be a reliable and trustworthy member of the group
9	Autonomy/action: Freedom to determine one's own actions
10	Stimulation: Seeking excitement, novelty and change
11	Conformity / interpersonal: Avoiding hurting or upsetting others
12	Autonomy/thought: Freedom to develop your own ideas and abilities
13	Benevolence/care: Loyalty to the group and the well-being of its members
14	Modesty: Recognising the insignificance of one person's existence in the circle of life
15	Universalism/tolerance: Accepting and understanding those who are different from you
16	Hedonism: The pursuit of pleasure and sensual gratification
17	Power/resources: Influence through control of material and social resources
18	Universalism / nature: Conservation of the natural environment
19	Power / dominance: Influence by exerting control over people

Source: compiled by the author.

Based on the theoretical analysis of the architectonics of Islamic education, the results of interviews with the residents of Kazakhstan and the hierarchy of their value orientations, it is possible to identify six culture-forming paradigms that influence the educational potential of the individual:

- Paradigm of moral values. Islamic ethics plays an important role in shaping the educational potential of an individual. This paradigm emphasises the need to develop moral values such as justice, compassion, honesty, tolerance, kindness and others.

- The paradigm of research and search for new knowledge. This paradigm encourages individuals to innovate, explore the world around them and search for knowledge.

- The paradigm of tolerance and respect for differences. Islam teaches respect for beliefs and cultural differences. This paradigm promotes tolerance and understanding between different cultures and faiths.

- The paradigm of social responsibility. The Islamic way of life presupposes social responsibility to society and others. This paradigm emphasises the importance of caring for the poor and needy, participation in public life and fosters civic awareness.

- Moderation Paradigm. Education should be proportionate to the spiritual and temporal development of the individual.

- Paradigm of respect for elders (including teachers). Islam emphasises respect for elders and experienced people, especially teachers and educators. This encourages the development of respectful attitudes and learning from the experiences of others.

Conclusion

The identified culture-forming paradigms of Islam provide valuable principles for creating an educational and upbringing environment conducive to the formation of tolerant, ethical and socially responsible individuals capable of making a positive contribution to the development of Kazakhstani society. The true value of these culture-forming paradigms of Islam lies in their ability to guide the formation of individuals in a society where diversity of beliefs and cultural backgrounds is the norm. Moral principles, respect for diversity, the pursuit of knowledge and social justice, as well as moderation and respect for elders – all these aspects, echoing Islamic teachings, provide the foundation for the formation of a generation capable of co-operation, tolerance and harmonious co-existence. These culture-forming paradigms of Islam have a unique ability to transform the educational and upbringing space, creating conditions for the development of holistic and diversely developed individuals in the multinational and multicultural environment of Kazakhstan. They contribute to the creation of a strong, inclusive and versatile social structure that

brings people together and strengthens the national spirit.

The practical significance of this study lies in the possibility of providing specific empirical and theoretical information for the development of quality curriculum in universities and schools in Kazakhstan. First of all, we are talking about the possibility of applying culture-forming paradigms as an ideological basis for textbooks and disciplines. The outlined paradigms have a positive impact on Kazakhstani society as a whole, if we follow the logic of macro-analysis, and also positively influence the education of an individual. Promotion of these paradigms in the practice of education and upbringing allows to stimulate the development of a personality formed on the basis of morality, tolerance and civic activity.

The aim of further research in this area is to examine the effectiveness of curricula in implementing the six culture-forming paradigms described above. This requires a deeper analysis and evaluation of how successfully these principles are integrated into current pedagogical practices and how they influence the development of students' personalities.

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