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METHODS OF PROMOTING ISLAMIC VALUES AMONG YOUTH AND THEIR IMPACT ON SPIRITUAL DEVELOPMENT

This article provides a scientific analysis of the ways Islamic values are spreading among today's youth and their influence on the development of their spiritual worldview. In the context of information technology and globalization, youth value orientations are changing, and the importance of fundamental spiritual values is growing. In this context, Islamic values – morality, faith, dignity, and tolerance – are viewed as key factors in shaping the personal qualities of young people and regulating their social behavior. The study analyzes the main channels for promoting an Islamic worldview among young people, primarily the family institution and the education system (schools and universities), religious organizations, and the digital information space. The family is the primary environment for spiritual education, while schools and educational institutions are viewed as institutional settings that enhance young people's religious literacy and foster critical thinking. The role of social media and the digital space in the dissemination of Islam is also analyzed. Based on scientific research by Russian and international scholars, this article substantiates the positive influence of Islamic values on the worldview, moral stability, social responsibility, and spiritual development of young people. The study's findings highlight the need for effective dissemination of Islamic values through the media that have emerged as a result of globalization, in accordance with the principles of a sovereign state.

Keywords: Islamic values, education, Kazakhstani youth, family, spirituality

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Ислам құндылықтарының жастар арасында насихатталу жолдары мен рухани дамуға ықпалы

Бұл мақалада қазіргі жастар арасында ислам құндылықтарының таралу жолдары мен олардың рухани дүниетанымының дамуына ықпалы ғылыми талдауға алынды. Ақпараттық технология мен жаһандану жағдайында жастардың құндылық бағдарларының өзгеріске ұшырап, рухани құндылық негіздерінің маңызы артып отыр. Осы тұста ислам құндылықтары – адамгершілік, имандылық, ізеттілік, толеранттылық яғни, жастардың тұлғалық қасиеттерінің қалыптасуына және әлеуметтік мінез-құлқын реттеуде негізгі фактордың бірі ретінде қарастырылады. Зерттеу барысында ислам дүниетанымын жастар арасында насихаттаудың басты арналары ретінде әуелі отбасы институты мен білім беру жүйесінің (мектеп пен жоғарғы оқу орындары), діни ұйымдар мен ақпараттық-цифрлық кеңістік талданады. Рухани тәрбиенің бастапқы ортасы отбасы болса, ал мектеп пен білім беру орындары жастардың діни сауаттылығын арттырып, сыни ойлауды қалыптастыратын институционалдық орта ретіне қарастырылды. Сондай-ақ әлеуметтік желілілер мен цифрлық кеңістіктің ислам дінін таратудағы маңыздылығы талданды. Мақалада отандық және шетелдік зерттеушілердің ғылыми зерттеулеріне сүйене отырып, ислам құндылықтарының жастардың дүниетанымына, моральдық тұрақтылығына, қоғам алдындағы жауапкершілігіне және рухани дамуына оң ықпал ететіні негізделді. Зерттеу нәтижелері егеменді елдің қағидаларына сәйкес ислам құндылықтарын жаһандану нәтижесінде пайда болған ақпараттық құралдар арқылы тиімді насихаттау қажеттігін көрсетеді.

Түйін сөздер: ислам құндылықтары, тәрбие, қазақ жастары, отбасы, руханият

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Способы продвижения исламских ценностей среди молодежи и их влияние на духовное развитие

В данной статье проводится научный анализ путей распространения исламских ценностей среди современной молодежи и их влияния на развитие их духовного мировоззрения. В контексте информационных технологий и глобализации ценностные ориентации молодежи меняются, а значение основ духовных ценностей возрастает. В этом контексте исламские ценности – нравственность, вера, достоинство, терпимость – рассматриваются как один из главных факторов формирования личностных качеств молодежи и регулирования ее социального поведения. В ходе исследования анализируются основные каналы продвижения исламского мировоззрения среди молодежи, прежде всего, институт семьи и система образования (школы и вузы), религиозные организации и информационно-цифровое пространство. Семья является основной средой для духовного воспитания, в то время как школы и учебные заведения рассматриваются как институциональные среды, повышающие религиозную грамотность молодежи и формирующие критическое мышление. Также анализируется значение социальных сетей и цифрового пространства в распространении ислама. Статья, основанная на научных исследованиях отечественных и зарубежных ученых, обосновывает положительное влияние исламских ценностей на мировоззрение, моральную устойчивость, социальную ответственность и духовное развитие молодежи. Результаты исследования указывают на необходимость эффективной пропаганды исламских ценностей с помощью информационных средств, появившихся в результате глобализации, в соответствии с принципами суверенного государства.

Ключевые слова: исламские ценности, образование, казахская молодежь, семья, духовность

Introduction

The information society and the era of globalization have a significant impact on the values of modern youth. In such a transitional, changing society, the strength of youth's spiritual and moral qualities is particularly significant. In this context, Islamic values – principles such as morality, honesty, responsibility, respect for humanity, the pursuit of knowledge, enlightenment, and self-improvement play a special role in shaping the personality of young people in society.

In Kazakhstan, Islam is an integral part of culture, so promoting Islamic values among young people is a complex educational endeavor. This process contributes to the spiritual richness of youth, moral stability and harmony in society, as well as their religious literacy in the fight against negative ideologies. However, the fact that today's youth receive religious information from various sources requires a scientific analysis of the content and methods of promoting Islamic values. In this context, one of the scientific tasks is to study the ways of disseminating Islamic values among young people, as well as the characteristics and influence of their perception on their consciousness (Bektenova et al, 2025, p. 148).

Although religion is separated from the education system in an independent state, this does not

negate the need to develop religious literacy. On the contrary, religious education, based on scientifically grounded, objective considerations, contributes to the development of the worldview of modern youth and increases religious literacy. Similarly, the study of religion in education is crucial, since without a dichotomy between religion and education, education cannot be optimal and does not even achieve its true goals. Therefore, in practice, education is never separated from religion. In secondary schools, subjects such as “Fundamentals of Religious Studies” enable students to develop an understanding of world religions and develop a proper religious consciousness (Kabylbayeva & Tadjikova, 2024). On the other hand, the assertion that religion is an eternal phenomenon in education suggests that the existence of religion is inseparable from the influence of the surrounding reality and the role of teachers in the educational process. Often, the understanding and practice of religion in education are influenced by the understanding and example teachers set for students. Therefore, if this understanding and example are inconsistent with reality, this will lead to fatal consequences for students' understanding and practice (Kamali, 2013).

Religious education in higher education institutions has a distinctly academic character. For example, through the humanities, religious studies, the-

ology, philosophy, cultural studies, and sociology, young people are given the opportunity to scientifically analyze religious values and their spiritual and social impact. One example of misunderstanding in the world of education and religion is the dichotomy between religion and the general sciences: religious studies is something that has nothing in common with the general sciences, and vice versa. Therefore, when teaching religious material, it is specialized and even isolated, completely disconnected from the general sciences. Other materials help students understand religion, so it's not surprising that many students are only interested in general materials and view religious materials as a mere supplement to their education. As a result of such knowledge, a person is able to master the science in their field, but is unable to organize their knowledge in a way that prevents it from being misused (Nasr, 2018).

With the advent of social media, the world is experiencing significant social change. In an era of rapid development in the communications industry, social media has become a new paradigm for addressing religious expression worldwide. Their functions are diverse: from social interaction and news searches to sales, marketing services, and use as a means of disseminating religious messages. These digital platforms provide young people with religious information in a simple and understandable form. They allow them to post short videos, podcasts, conduct live broadcasts, and exchange reviews and opinions.

However, the digital space also poses its own dangers in religious propaganda. Unrestricted information is unfiltered at the state level. Among other things, this allows for the widespread dissemination of radical concepts and ideas that contradict traditional Islamic values. Therefore, the dissemination of the Islamic worldview through social media must comply with the principles and requirements of a secular society.

This article analyzes the characteristics of the promotion of Islamic values among today's youth and its impact on value orientations from a scientific and theoretical perspective. In this regard, studying the content, format and potential impact of religious information on social networks is an important condition for ensuring the correct formation of Islamic values in the minds of young people.

Justification and Purpose of Article Selection

Islamic values – qualities such as patriotism, humanity, dignity, responsibility, and kindness-are

key factors that positively influence the personal and spiritual development of young people. However, a correct interpretation of the content and meaning of these values and their promotion in the modern environment requires systematic scientific analysis (Moldagaliyev et al, 2015).

Furthermore, religious illiteracy, the dissemination of false religious information, and the influence of radical ideologies increase the relevance of communicating Islamic values through traditional and scientific approaches. Therefore, a comprehensive study of the methods of promoting Islamic values among young people and their impact on spiritual development is an important task from a social science perspective. This study assesses the role of social and digital space in shaping the religious consciousness of young people as one of the main mechanisms for promoting Islamic values. The nature of religious content on the internet and social media, its impact on the religious knowledge and behavior of young people, is examined. Additionally, information security risks, the spread of false religious information and radical ideologies, and methods for preventing them are analyzed. The influence of Islamic values on moral responsibility, behavior, social activity, and individual perspectives is examined. The mechanism of influence is determined through indicators of spiritual development (conscience, self-improvement, social responsibility, and tolerance). Based on the research results, methodological recommendations are provided for the effective and scientifically sound promotion of Islamic values among young people. These recommendations can be addressed to educational institutions, religious organizations, and information policy actors.

Comprehensive implementation of these objectives will enable the study to achieve its goal and comprehensively explain the influence of Islamic values on the spiritual development of young people.

Research methodology

Theoretical developments, important works, and scientific concepts of Russian and international scholars were used as a methodological basis for analyzing the social role, development trends, and historical structure of Islam. This study makes extensive use of a structural-functional approach. This means that the changes and development of religion on social networks, its connection with youth, and key aspects of the phenomenon of religion in ac-

cordance with its social role are closely linked to changes occurring in the social structure of society.

Results and discussion

The family is the primary social environment for youth and the primary source of spiritual education. In Islam, the institution of family is viewed not only as material support but also as the primary environment for the development of moral, ethical, and religious values in children. In the Quran and Sunnah, the role of parents in raising children, their responsibility to instill religion and moral qualities, are clearly reflected in a number of verses and hadiths. Research has shown that religious and spiritual education in the family plays a crucial role in a child's conscious adoption of Islamic values such as faith, justice, responsibility, patience, and kindness (Tajuddin et al, 2025). Parental example is the first moral compass for children: their daily actions, habits, communication culture, and decision-making skills are shaped by their acceptance of the family's religious values.

The family is also the first environment that awakens a child's interest in spiritual life. By participating in religious rituals, prayers, fasting, and reading the Quran, a child assimilates Islamic values through practice (Khan & Siddiqu, 2026). This process develops in young people the ability to understand their social responsibility, moral stability, and duty to society in later life.

From this perspective, the family is considered the most reliable and effective initial environment for promoting Islamic values among young people. To strengthen its role, it is important for parents to increase religious literacy, maintain ongoing spiritual dialogue with their children, and ensure exemplary upbringing (Aziza, 2022)

The education system is the second most important channel for transmitting Islamic values to young people. In modern secular states, educational institutions have become an effective mechanism for introducing Islamic values in educational and cultural fields, while maintaining formal and scientific neutrality in the dissemination of religious knowledge. Through subjects and lessons in schools and universities, young people are taught Islamic principles such as faith, justice, patience, responsibility, and kindness, which contribute to their personal and spiritual development (Syahrul et al, 2025, Hairani & Conermann, 2023).

Subjects such as "Fundamentals of Religion" and "The Quran and Sunnah" in schools not only

teach religious rituals but also provide the opportunity to analyze the historical, cultural, and moral role of religion from a scientific perspective. Thus, students learn to critically perceive religious texts, evaluate social situations, and gain moral guidance when making life decisions (Nurrochim, 2025).

The content of education in higher education institutions is becoming increasingly in-depth and scientific. Particularly in the humanities, religious studies, theology, and cultural studies enable young people to deeply understand Islamic values and analyze their social and spiritual impact (Syafii & Azhari, 2025). Research in this field has shown that educational institutions directly contribute to the moral, ethical, and spiritual development of young people, enhance critical thinking skills, and build immunity to radical ideologies (Kulsoom & Apriyani, 2023).

The interaction between the education system and the family institution also enhances the effectiveness of promoting Islamic values. The initial spiritual foundation laid by the family is systematized and scientifically analyzed in educational institutions. This combination plays a decisive role in shaping the religious and analytical culture of youth and strengthening their moral responsibility (Tajuddin et al, 2025).

Thus, the education system is the primary channel for promoting Islamic values among youth and an important tool for their spiritual development and social formation. When this channel is effective, young people develop a strong moral orientation, which creates the opportunity to strengthen harmony and tolerance in society.

In a globalized society, social media has become one of the most effective tools for spreading the call to Islam, as almost every home now has internet access. Navid Shamem argues that the spread of Islam is an ongoing process that has never ceased since the time of the Prophet Muhammad. Traditional media, such as television and radio, are considered to have lost their popularity, as most people increasingly use the internet as a source of information and entertainment.

Social media is considered an effective tool for preaching. However, when preaching through social media, attention must be paid to the ethics and norms of these networks. This is indeed beneficial and does not pose any problems (Chaharborj, 2021). Social media was originally created to unite everyone on a single platform, allowing for social interaction and discussion of various philosophical and political aspects. Social media has influenced the interaction

and communication of Muslims around the world, creating new challenges while also strengthening religious understanding and promoting Islamic values. This study examines the impact of social media on Islam and the challenges it faces, as well as the opportunities it offers for building positive relationships among youth and deepening religious understanding (Khalid, 2022).

In the modern era, communication media play a crucial role in spreading religious messages, as the messages conveyed can be received simultaneously. The most modern and sophisticated media, such as social media, YouTube, Instagram, the internet, and electronic devices, help preachers more effectively convey religious messages. This should also be supported by an understanding of the technologies associated with modern media. With the development of modern media, preaching becomes more accessible, but preachers' skills in using media are also necessary to further study and master modern technologies. In this way, religious messages can be conveyed to a wider audience, a form of proselytism. In the modern era, people tend to seek knowledge through social media platforms (Edelbay, 2012).

Social media has developed significantly in recent years. Facebook, Instagram, Twitter, YouTube, and WhatsApp have become an integral part of the daily lives of young people. Social media is used not only for personal communication but also as a platform for discussion, information exchange, and the dissemination of religious beliefs. From an Islamic perspective, social media provides ample opportunities to disseminate Islamic teachings among young people, strengthen relationships between Muslims, and encourage goodness. Islamic scholars, preachers, and activists use social media as a platform to share religious understanding, provide advice, and promote the positive values of Islam within society, including among young people. This allows them to quickly and effectively reach a wide audience. However, the use of social media from an Islamic perspective also faces challenges and controversies. Along with the freedom of expression that social media provides, various disagreements, conflicts, and even the dissemination of false or misleading information arise. Common problems include the spread of radical content, intense religious debate, and the misuse of religious symbols (Gaya & Ahmad, 2023). Therefore, it is important to examine how social media influences the perception and practice of Islam around the world.

This study was conducted using a qualitative descriptive approach or literature review. The data col-

lection process included reading, researching, and analyzing the contents of journals, books, articles, research papers, and abstracts to confirm the author's opinions, as well as identifying relevance through a brief review of expert opinions and the content of previous studies. This study utilizes a descriptive approach based on an analysis of primary literature sources. Descriptive methods are used to gain insight into specific information or to explore the relationship between previously available information and information presented in a specific format.

Educators and the general public can use social media to expand understanding of religious moderation through simple and understandable educational content, thereby avoiding confusion. Content can be presented in an engaging manner to generate community interest. For example, the "Religious Treasures Journal," Vol. 11, No. 2, 2023, 367, could be published as comics or materials in line with current trends. The role of social media in supporting the spread of religion can be assessed by the number of educational events and lectures held online in various cities of the country. Furthermore, content about religious moderation is widely shared on social media. Content similar to Facebook and Instagram is often actively shared across platforms such as YouTube, Instagram, WhatsApp, TikTok, and Facebook (Abdullah, 2014). Below are some of the important roles of social media and digital technologies in the spread of religion:

1. **Increased Accessibility:** Social media and digital technology have removed many physical and geographic barriers to the dissemination of religion. Until now, religious knowledge was acquired through sources such as travel, reading religious books, or watching television. However, thanks to digital technology, access to religious knowledge online has become easier and more accessible to everyone.

2. **Dissemination of information:** Social media is an excellent way to build religious communities. People with similar religious beliefs can connect with each other, exchange ideas, and share experiences in various forums. This allows people to establish close ties with other members of geographically dispersed communities and also facilitates the widespread dissemination of religion.

3. **Disseminating Messages and Teachings:** Religious knowledge and values can be easily disseminated to the public by religious leaders and preachers through social media. They can use a variety of images and texts, videos, and audio formats to make them understandable to the public.

4. Promoting Engagement and Participation: Social media provides people with an excellent opportunity to share their thoughts, participate in discussions, and engage in religious events. This encourages people to participate more actively in religious ceremonies. They can share their spiritual advice and support others.

5. Enhancing Religious Education: One of the tools for disseminating religious values today is social media and digital technology. Websites, videos, podcasts, and blogs are accessible sources of materials. Religious institutions, educators, or religious experts can use this digital platform to provide educational materials, online courses, or religious insights to people who want to learn more about their religion (El-Zein, 2016).

Overall, based on the above facts, social media and digital technologies have changed the ways in which religion is disseminated and accessed by individuals. They enable greater access, participation, and effective dissemination of religious messages, thus playing a significant role in the dissemination of religion in the modern era. Social media have influenced the social dynamics of society. Changes occur in social relations or the balance of social ties, as well as in the structure of social institutions in society, which affects its social structure, including the norms, attitudes, and behavior of various groups in society. Social media have both positive and negative consequences.

Theoretical studies of the influence of media are scarce in the literature on religious education, as the framework of the issue under consideration is oriented toward the practical sphere. For example, Turanpal's (2016) article on the impact of the internet on adolescents is based on fieldwork conducted in previous years on this topic; the negative consequences of the internet include access to false, harmful, and immoral information, a decrease in the value of information, violation of privacy, time and economic costs, etc. He explores these issues in separate topics. At the end of his study, he assesses what needs to be done in the field of religious education to address the shortcomings he mentioned. The studies not included in Turanpal's study are primarily based on quantitative and qualitative data obtained through fieldwork. Clearly, fieldwork employs a variety of methods to address research questions. As we have seen, early studies directly asked the sample "their opinions on the impact of the media/media products they use," but more sophisticated methods have been used in recent years. A closer look at some examples selected from the literature helps us understand this shift.

A theoretical analysis revealed that Islamic values play a significant role in the spiritual and moral development of young people. In the Islamic worldview, values such as piety, justice, patience, responsibility, kindness, and the pursuit of knowledge are fundamental spiritual categories that contribute to the improvement of an individual's inner culture and the regulation of social behavior (Zharkynbekova et al, 2025). These values lay the foundation for the stability and harmonious development of not only the individual but also society as a whole.

The study found that, in addition to strengthening pragmatic and utilitarian principles, the value orientations of modern youth also reflect a need for spiritual exploration. In a globalized world, young people receive information from a wide variety of sources. Islamic values serve as a guide, pointing them in the right direction. However, they must be embedded in explanations that have a proven scientific basis. An analysis of propaganda mechanisms shows that the family is the initial and most influential environment for transmitting Islamic values. Religious and spiritual upbringing in the family has a direct impact on a child's personal development. Furthermore, religious education in educational institutions increases young people's religious literacy and fosters critical thinking skills. This, in turn, is an important factor in fostering immunity to radical and false religious ideas.

It was noted that the influence of social media and the digital space is twofold. On the one hand, they allow the dissemination of Islamic values in a format accessible to a wide audience. On the other hand, the uncontrolled flow of information can create conditions for the dissemination of views that contradict traditional religious knowledge. Therefore, the quality and scientific validity of religious content in the digital space require special attention. The study's results showed that Islamic values have a positive impact on the spiritual development of young people. In particular, young people who consciously embrace religious values exhibit a high level of social responsibility, a desire for family stability, respect for the law, and a desire to be useful to society. In addition, spiritual values increase a person's resilience to stress and serve as internal support in overcoming life's difficulties.

The discussion concluded that the promotion of Islamic values should be carried out not only in a religious context, but also in a cultural, educational, and pedagogical context. In a secular society, it is important to scientifically explain religious content, preserve the principles of traditional Islamic

schools, and coordinate this with public policy. Thus, the study proves that Islamic values influence the spiritual and moral development of young people and demonstrates the need to improve the methods of their popularization. Work in this area will yield positive results only if it is systematic, scientifically substantiated, and aimed at the effective use of modern communication tools.

Conclusion

The results of the study on “Methods of Promoting Islamic Values Among Young People and Their Impact on Spiritual Development” showed that Islamic spiritual and moral principles play an important role in the personal development of modern youth. Although changes in value orientations in the context of globalization and digitalization complicate the spiritual quest of young people, Islamic values remain an important factor ensuring the stability of their worldview. The study theoretically systematized the content of Islamic values and determined their continuity with universal values. In addition, family, school, university, religious institutions and social networks are the main sources of promotion of values among young people. Among them, it was revealed that the influence of social networks

is very great. The results of analysis show that Islamic values are very important in the development of spiritual and cultural values of youth. They have a positive influence on increasing social responsibility, maintaining stability and peace in society, and strengthening moral principles. However, it is obvious that the effectiveness of this influence is directly related to the requirements of modern education.

In conclusion, the process of disseminating Islamic values among today’s youth can have a positive impact on their spiritual development only if it is scientifically substantiated and implemented within the framework of education in accordance with all the principles of a secular, sovereign state. It is important for future researchers to continue research in this area and direction, providing them with empirical data and refining methodological recommendations.

Author contributions

Kabylbayeva, N.: Conceptualization, Methodology, Investigation, Writing the Original Draft.

Begalinova, K.: Supervision, Writing, Review & Editing.

Mohd Roslan Mohd bin Nor: Writing, Review & Editing the Final Draft.

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