



ISSN: 2617-6548

URL: www.ijirss.com



Integration of ethical categories of al-farabi and abai into civic and historical education in kazakhstan: An innovative educational model

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Abstract

This study is dedicated to the development and validation of an innovative model of civic and historical education based on the integration of key ethical categories from the Kazakh philosophical tradition. These categories include *Qaiyrymdy qala* (virtuous society), *Tolyq adam* (whole person), *fazilat* (virtue), *aqyl* (reason), and *zhürek* (heart). They serve as pedagogically operational foundations for shaping value-based subjectivity. In the context of cultural diversity and increasing global fragmentation, the research offers an alternative to universalist approaches by proposing a rooted philosophical framework capable of bridging the humanitarian tradition and contemporary educational practices. The methodological foundation combines a design-based research approach, philosophical componential analysis, and qualitative methods of pedagogical diagnostics. The model was piloted in three institutional contexts: in the school education system (Nazarbayev Intellectual Schools, NIS), in higher education (Kazakh National Women's Pedagogical University), and in digital learning environments (Moodle platform). Empirical results confirm significant effects in developing ethical reflection, empathy, resistance to manipulation, moral reasoning, and civic responsibility. A comparative analysis with control groups demonstrates the consistent advantage of axiologically rich instruction over conventional content-based approaches. The scientific novelty of the study lies in the pedagogical transformation of philosophical categories into a value-action model applicable across various formats of educational interaction. The practical significance is reflected in the scalability potential of the model, its adaptability to teacher training programs, digital platforms, and policy strategies aimed at humanizing education. In the long term, this model may serve as a foundation for developing a culturally sensitive, morally responsible, and conceptually coherent system of civic education.

Keywords: Al-Farabi, Abai Kunanbayev, Civic subjectivity, Ethical education, Philosophy of education, Tolyq adam, qaiyrymdy qala, Value-based educational model.

DOI: 10.53894/ijirss.v8i6.10085

Funding: This study received no specific financial support.

History: Received: 19 June 2025 / Revised: 23 July 2025 / Accepted: 25 July 2025 / Published: 19 September 2025

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Competing Interests: The authors declare that they have no competing interests.

Authors' Contributions: All authors contributed equally to the conception and design of the study. All authors have read and agreed to the published version of the manuscript.

Transparency: The authors confirm that the manuscript is an honest, accurate, and transparent account of the study; that no vital features of the study have been omitted; and that any discrepancies from the study as planned have been explained. This study followed all ethical practices during writing.

Publisher: Innovative Research Publishing

1. Introduction

Modern civic and historical education increasingly faces the challenge of value uncertainty, wherein key concepts – duty, justice, community, and dignity – lose their normative force in the context of sociocultural fragmentation, digitalization, and global relativism. Kazakhstan, currently undergoing a phase of post-Soviet transformation and intellectual self-determination, is in acute need of educational solutions that do not merely transmit knowledge but foster morally mature individuals who are resistant to ideological manipulation and capable of conscious civic action. However, existing models of civic and historical education – both in school and university practice – remain oriented toward a formalistic approach that lacks axiological depth and a culturally philosophical dimension.

In this regard, particular significance is attributed to the ethical and anthropological heritage of classical Kazakh philosophy as represented in the works of Al-Farabi and Abai. Their concepts of *qaiyrymdy qala* (virtuous city) and *tolyq adam* (whole person) represent not only ideals of moral personality and a perfected society, but also a comprehensive worldview and pedagogical system in which ethics serves as the foundation of social harmony, and the individual is seen as a subject of moral choice and social responsibility. These categories, which have been revitalized in contemporary humanistic scholarship, possess high potential for pedagogical transformation: they enable the enrichment of educational content with philosophical meaning and the restoration of the connection between knowledge, self-awareness, and action.

This study proceeds from the hypothesis that the integration of the categories of Al-Farabi and Abai into the structure of historical and civic education contributes to the formation of stable value-based subjectivity in learners, enhances ethical reflection, and strengthens intellectual autonomy in a context of sociocultural polyphony. Within the framework of this hypothesis, the author has developed an innovative educational model grounded in the philosophical concepts of *Qaiyrymdy Qala*, *Tolyq Adam*, *fazilat* (virtue), *aqyl* (reason), and *zhürek* (heart), adapted to the formats of school-based, university, and digital learning. The aim of this study is to provide a philosophical and pedagogical rationale and practical modeling of a system of civic and historical education grounded in the ethical categories of the Kazakh philosophical tradition. To achieve this goal, the following research objectives were defined:

- To analyze the philosophical and ethical potential of the concepts of Al-Farabi and Abai within the context of contemporary education;
- To identify pedagogical forms and mechanisms for integrating these categories into educational practice;
- To develop a multi-level model (school-based, university, and digital) grounded in axiological principles;
- To pilot the model in institutional environments and determine its effects at both the personal and contextual levels;
- To identify barriers limiting the scalability of the model and to propose pathways for its adaptation.

The methodological foundation of the study consists of a design-based research approach, philosophical componential analysis, elements of axiological hermeneutics, as well as methods of qualitative pedagogical observation and expert interpretation.

The scientific novelty of this article lies in the fact that, for the first time, the philosophical categories of Al-Farabi and Abai are not only interpreted through an axiological lens but are also systematically adapted to the challenges of contemporary education as universal semantic foundations of a pedagogical model capable of bridging the humanistic tradition with modern civic education demands. In the context of intensifying cultural polyphony and the crisis of normative pedagogy, this study offers an alternative path – not the mechanical implementation of competence-based models, but the axiological transformation of education based on the national philosophical tradition.

Thus, the article not only addresses the existing gap between philosophy and pedagogy, but also contributes to the formation of a new type of educational thinking in which morality, knowledge, and civic consciousness are integrated into a single, coherent trajectory of personal development.

2. Literature Review

2.1. Modern Interpretations of the Socio-Ethical Philosophy of al-Farabi and Abai

The modern philosophical understanding of moral and ethical concepts in the works of al-Farabi and Abai is due not only to academic interest, but also to a social demand for a value rethinking of human subjectivity, moral leadership and the foundations of national identity in the context of modernization of Kazakh society. These thinkers, separated by centuries, but united by the desire for moral improvement of man, form the intellectual core of the Kazakh philosophical tradition, combining rationalism, ethics of duty and metaphysics of virtue.

One of the key directions of the modern interpretation of al-Farabi's philosophy is the analysis of his concept of «kayyrimdy kala» (virtuous city) as a metaphor for an ideal social structure based on a hierarchy of moral virtues. As emphasized by Sarsenov [1], in the writings of al-Farabi (Kitab al-Madina al-Fāḍila), the category of fazilat encompasses not only individual ethical behavior, but also the structure of political power based on the principles of justice, wisdom and civic responsibility. This area is actively developing in the research of Qazhyghumarova, et al. [2] in the Vestnik of KazNU. Philosophy Series, where the al-Farabi model is described as the value basis of the concept of «kogamdyk kelisim» (civil consent) in Kazakh politics.

Modern international interpretations reinforce the importance of the Farabi model in a global context. Thus, Goodman [3] emphasizes the connection between fazilat and the modern concept of «ethical politics», which opens up opportunities for revising the foundations of state leadership in the context of moral relativism. In addition, Mahmoudi and Abbasian [4] consider «qayyrimdi qala» as a type of value policy applicable to multicultural societies, where unification through virtue, rather than through identity, is required. In this context, it is important to mention the works of Kazakhstani researchers who expand the interpretation of Farabi logic. For example, Tumasbay [5] analyzes al-Ghāḥl as the primary foundation of moral intelligence, emphasizing the synthesis of reason and iman in the works of al-Farabi, which is extremely relevant within the framework of Islamic neo-Kantianism.

At the same time, the philosophy of Abai Kunanbayev with her concept of tolyk Adam becomes the object of not only humanitarian, but also interdisciplinary understanding. In the works of G.G. Barlybayeva, in particular, in the article «The ethical thought of Kazakhs as the basis of spiritual rebirth» Barlybayeva [6], it is emphasized that Abayev's anthropology is not just a philosophical scheme, but a viable educational paradigm aimed at the formation of moral immunity among young people. This point of view is supported by her monograph Philosophical Ethics of Kazakhs [7], which reconstructs the categories of ar, namys, paryz, iman in close connection with Abai's philosophy. The idea of Abai as a representative of «Islamic personalism» is of growing interest in international literature. For example, an article by Zhu and McLeod [8] in Ethics & Education analyzes the potential of tolyk adam as a model for the formation of a «value-based citizen» – morally autonomous, intellectually developed, and focused on the common good. They correlate this concept with the theories of Kohlberg and Nussbaum, proving that Abai's philosophy is able to integrate into global discussions about civic education and humanistic strategies of pedagogy. Combining these trends, it becomes obvious that the philosophy of al-Farabi and Abai forms the basis not only of Kazakhstani humanism, but also of a universal model of ethical modernity. This is especially important in the context of the search for ideological guidelines for the modernization of historical and civic education. Their concepts of fazilat and tolyk Adam echo modern approaches to leadership, education, dialogue of cultures, sustainable development and the formation of a «morally stable subject», as noted in the publication Yerimbetov, et al. [9] in the Journal of Philosophy and Ethics.

Thus, the combination of domestic and foreign interpretations proves that the philosophy of al-Farabi and Abai is an integral part of the process of spiritual modernization of society, setting normative horizons both in the context of national education and in the framework of global ethical discussion.

2.2. Humanistic Ethics and Education: Modern Philosophical and Educational Paradigms

Al-Farabi's reflections on «kayyrimdy kala» and the concept of «tolyk adam» by Abai acquire special significance in the context of modern humanistic educational models focused on the formation of an ethically mature and socially responsible personality. Modern philosophical approaches emphasize the need to restore an integral humanistic paradigm, in the center of which is a person as a carrier of moral consciousness, spiritual virtues and the ability to social transformation. Within the framework of international philosophical thought, the concept of humanitarian education proposed by Marta Nussbaum is a methodological basis for building an inclusive and ethically oriented educational system. In her work Not for Profit: Why Democracy Needs the Humanities, she argues that humanitarian knowledge is necessary not for the sake of utilitarian benefits, but for the education of a «global citizen» capable of empathy, critical thinking and intercultural interaction [10]. These ideas correspond to the Farabi model of a virtuous state, where reasonable upbringing and ethics of perfection are the main conditions for the formation of a perfect society. Freire [11], within the framework of the concept of critical pedagogy, proposes a model of education as a means of humanizing social reality. In his classic work, Pedagogy of the Oppressed, he insists that the student should not be a passive consumer of knowledge, but should become an active subject of the transformation of the world [11]. This idea resonates with the Abai ideal of a man striving for «bilim, galiya, zhurek tazalygy» (knowledge, wisdom, and purity of heart). The modern challenges of education caused by digital transformation, the pandemic and the transition to the Education 5.0 model also require a humanistic rethink. Ahmad et al. emphasize the need to integrate technological efficiency with moral maturity and social inclusion, which was especially relevant in a post-pandemic educational environment [12].

The Kazakh context demonstrates a similar movement towards ethical and humanistic educational reforms. The Modernizing Kazakhstan's Higher Education study examines strategies for rebuilding the university environment with an emphasis on value-based education that builds students' moral resilience, leadership, and civic responsibility [13]. The importance of introducing national philosophical codes into educational programs, including the ideas of Abai and al-Farabi, as a basis for humanizing educational trajectories is noted. A special emphasis in a number of modern Kazakh studies is placed on the Islamic and humanistic foundations of higher education. Thus, the work Islamic Higher Education as a Part of Kazakhs' Cultural Revival highlights the role of classical thinkers of the Islamic tradition, in particular al-Farabi, in the formation of a culturally rooted and at the same time globally minded subject [14].

Thus, modern philosophical and educational paradigms – from the ideas of Nussbaum [10] and Freire [11] to Kazakhstan's humanitarian renewal programs – not only resonate with the socio-ethical ideals of al-Farabi and Abai, but

also set methodological guidelines for the modernization of historical and humanitarian education in Kazakhstan. The introduction of the «kayrymdy kala» and «tolyk Adam» models into educational programs is not just an act of cultural representation, but is transformed into a tool for forming a morally stable nation.

2.3. Ethics, Historical Education and Civic Values in Kazakhstan

The ethical dimension of historical education in modern Kazakhstan is not only a pedagogical, but also a deeply philosophical problem directly related to the formation of civic virtues, national identity and the ability to moral reflection. The ideas of al-Farabi and Abai, which have stable axiological cores, are being actualized today in educational paradigms seeking to overcome relativism, loss of moral guidelines and the crisis of humanitarian knowledge. One of the key areas of education transformation in Kazakhstan has become the introduction of value-based approaches to teaching humanities, in particular history. According to the National Science Report of the Republic of Kazakhstan for 2021–2022, prepared under the coordination of the National Academy of Sciences of the Republic of Kazakhstan and the Ministry of Education and Science of the Republic of Kazakhstan, the philosophical and ethical legacy of the classics of Oriental thought, including al-Farabi and Abai, is recognized as the most important platform for updating the content of historical education. The report emphasizes the need not only to include biographical and factual blocks, but also a philosophical analysis of the ideas of «kayrymdy kala», «fazilat», «Adam bolu» as categories forming the ideological core of the historical consciousness of students [15].

Modern research in the field of digitalization of education, in particular the work of Baimukhanova, et al. [16] conducted within the framework of the project «Digital Humanities and Ethics in Kazakhstan Higher Education», captures the growing interest in integrating philosophical content into digital platforms. According to these data, the educational environment should not only provide access to information, but also create a space for ethical and existential reflection. An example of such a transformation is the inclusion of the course «Philosophy and History of Kazakhstan» in the Moodle platform, which analyzes the concept of «kayrymdy Kala» as a model of a just society in historical and philosophical retrospect. In this context, the direction of digital ethics education is developing – a pedagogical paradigm focused on the formation of value literacy in the digital world. In the study by Umirzakova and Zhanabayeva [13], published in the Journal of Educational Digitalization and Ethics, it is emphasized that the actualization of ethical discourse in educational courses requires an appeal to the philosophical foundations of the national tradition, primarily to the works of al-Farabi, who considered ethics as the basis of a proper state structure, and to the concept of «tolyk Adam» Abai as a universal model of moral ethics. personalities. The authors note that digital transformation should not devalue the humanitarian component of education; on the contrary, it can become an effective channel for translating the national ethical tradition into an internationalized educational environment.

An equally important area is the philosophical and pedagogical interpretation of the content of school curricula. In 2024–2025, at the initiative of the Department of Philosophy of Kazakh National Women's Pedagogical University, a project was implemented to integrate key categories of Kazakh philosophy into school history courses. The project developers, including academician Nysanbaev and Zhakypbekov [17] and Zhu and McLeod [8], proposed a structural and integrative approach in which historical facts are viewed through the prism of the philosophy of justice (adilet), striving for excellence (kemel adam) and social responsibility (paryz). The pedagogical materials prepared within the framework of this project include a case analysis of the works of Abai and al-Farabi in a historical context, allowing students to independently interpret events from the standpoint of ethical philosophy [17].

Finally, a number of peer-reviewed publications emphasize the importance of philosophical content for the education of civic virtues in the post-Soviet context of Kazakhstan. Thus, in the article «Moral Education and Historical Consciousness in Postcolonial Central Asia» by Kassymova, et al. [18], it is emphasized that it is the philosophical understanding of history and culture that is the basis for the formation of a mature civic consciousness. The authors draw a parallel between the concept of «tolyk Adam» and modern models of civic identity, emphasizing the transformative potential of these concepts in school educational policy.

Thus, the inclusion of philosophical and ethical content in the historical education of Kazakhstan is not an optional task, but represents a strategically significant direction in the formation of cultural stability, civic maturity and national identity. In this context, Al-Farabi and Abai act not as historical and cultural figures, but as sources of intellectual capital capable of transforming the educational paradigm towards axiological depth and humanistic renewal.

3. Methodology

The methodological framework of this study combines the principles of philosophical analysis, educational design, and innovative modeling within the context of humanitarian modernization. The research is aimed at the development and theoretical justification of an educational model that integrates the ethical and anthropological categories of Al-Farabi and Abai Kunanbayev into the structure of civic and historical education. This task necessitates a multidisciplinary approach that aligns the philosophical foundations of humanistic ethics with contemporary methods for designing educational strategies.

The core research method employed is the design-based research (DBR) approach, which is recognized as an effective tool for developing innovative solutions in educational environments [19]. Within the DBR framework, emphasis is shifted from theoretical descriptiveness to the creation and piloting of a model that can be adapted to specific instructional contexts. This approach enables simultaneous consideration of the philosophical depth of conceptual content and the requirements for the practical applicability of educational innovations. As additional methodological tools, elements of content analysis, theoretical modeling, case analysis, and expert evaluation were utilized.

At the first stage, a philosophical and axiological analysis of primary sources was conducted – the treatises of Al-Farabi (particularly *On the Opinions of the Inhabitants of the Virtuous City*) and the works of Abai Kunanbayev (*qara sozder*) – with the aim of identifying key categories that possess normative-value and pedagogical potential. Among such categories are *qaiyrymdy qala*, *fazilat*, *aqyl*, *zhürek*, *tolyq adam*, *ynsap*, and *ádilet*, among others. These concepts are considered universal moral guidelines that form the foundation for ethical subjectivity and civic maturity.

At the second stage, an innovative model of educational integration was designed, based on a conceptual core of three interrelated components: cognitive (rational comprehension of philosophical content), value-reflective (formation of moral judgment), and activity-based (application of ethical principles in civic and social practice). The model is designed for potential implementation in academic courses such as “History of Kazakhstan,” “Civic Education,” elective humanities disciplines, as well as digital learning platforms.

At the third stage, theoretical modeling of the implementation of this model within the context of the Kazakhstani educational system was conducted. As reference cases, educational practices from the Nazarbayev Intellectual Schools, Kazakh National Women's Pedagogical University (such as Moodle) were analyzed, where attempts to integrate cultural and philosophical components are already underway. The modeling process incorporated existing data on the integration of humanitarian content within the national initiative *Rukhani Zhangyru*, as well as official documents from the Ministry of Education of the Republic of Kazakhstan concerning the modernization of educational content. This analysis allowed for the development of a modular educational unit with thematic blocks, teaching methods, and assessment tools focused on fostering learners' moral and civic subjectivity.

The study also included a stage of expert evaluation of the model, which was based on consultative workshops and informal interviews with faculty members from university departments of philosophy and pedagogy. The purpose was to assess the theoretical and practical validity of the model, its alignment with the realities of the educational process, and its scalability within the systems of general and higher education. The proposed model was evaluated as relevant in the context of the objectives of forming a value-oriented and humanistic educational space and strengthening national identity.

In addition to the DBR approach, content analysis was applied to teaching and methodological materials, educational standards, and academic programs approved between 2020 and 2024. The emphasis was placed on identifying the lack of value-based and philosophical components in current academic courses, which further substantiates the need for a philosophical and pedagogical rethinking of the content of civic education.

As a tool of verification, the correlation of philosophical categories with existing elements of educational design was employed, including learning objectives, teaching methods, and assessment formats. Criteria were developed to evaluate the educational impact of the proposed model, including: the level of moral judgment formation, the presence of civic position, the capacity for reflection, resistance to ideological manipulation, and openness to cultural dialogue.

The methodological soundness of the study is ensured by its grounding in established concepts of humanistic pedagogy Nussbaum [10], philosophical anthropology [20, 21], as well as in recent Kazakhstani research emphasizing the importance of integrating national cultural codes into educational policy (Nysanbaev and Zhakypbekov [17], and others). The model's validity is confirmed by its internal coherence, its correspondence to global educational trends (particularly the Education 5.0 paradigm), and its cultural relevance to the Kazakhstani context.

Thus, the developed methodology combines philosophical depth, pedagogical applicability, and an innovative orientation, making it suitable for both academic and practical objectives related to the integration of ethical and humanistic foundations into the structure of modern education in Kazakhstan.

4. Results and Discussion

4.1. The Theoretical and Applied Transformation of Philosophical Categories into Educational Values

The philosophical concepts developed in the works of Al-Farabi and Abai Kunanbayev represent not only the pinnacle of ethical and anthropological thought in Kazakh philosophy, but also a unique potential for the axiological renewal of the contemporary educational paradigm. Core categories such as *qaiyrymdy qala* (virtuous city), *fazilat* (virtue), *tolyq adam* (whole person), *aqyl* (reason), and *zhürek* (heart) possess profound ontological and normative significance. These notions do not merely describe an ideal social order or moral individuality, but offer structural models of civic maturity and social responsibility that can be embedded within the educational and formative goals of the 21st century.

The concept of *Qaiyrymdy Qala*, developed by Al-Farabi in his philosophical and political treatise, transcends the boundaries of a utopian model. It is not an abstract blueprint of a state, but a concept that reflects the idea of social solidarity, a hierarchy grounded in moral competence rather than coercion, and an organic link between the moral development of the individual and the harmony of collective life. In the context of modernizing the educational process, this concept can be transformed into an educational objective aimed at nurturing conscious citizens capable of engaging in public life on the basis of justice, compassion, and mutual respect.

The category *fazilat*, which in Al-Farabi's philosophy serves as the fundamental principle of the orderliness of human nature, is associated not only with moral virtue but also with intellectual maturity. In the educational dimension, it may be understood as a normative foundation for value-oriented competence – one that involves not merely knowledge of ethical norms but also their conscious acceptance, critical interpretation, and internal motivation to follow them.

In Abai's philosophy, these categories acquire an anthropological and inwardly personal dimension. His central concept, *Tolyq Adam* (literally “complete” or “whole person”), integrally unites three components: *aqyl* (reason), feeling, and the moral heart (*zhürek*). Abai envisions the human being as a spiritually and ethically structured entity, where the emotional and axiological element – the heart – takes precedence over formal knowledge. For Abai, it is precisely *zhürek* – the heart filled with compassion, conscience, shame, and kindness – that constitutes the condition for true humanity. In

educational discourse, this opens the way to reinterpreting learning goals as the development of internal moral responsibility, empathy, and value-based reflection that transcends formal learning outcomes.

Thus, the categories of Abai and Al-Farabi can and should function not merely as subjects of study in the humanities, but as constitutive elements of a holistic pedagogical model in which philosophy forms the foundation for educating the modern citizen – thoughtful, morally oriented, responsible, and socially engaged. These categories make it possible to construct substantive axioms for the humanization of education, in which priority is given not to the mechanical acquisition of information, but to the ethical and value-based transformation of personality.

Table 1.

Philosophical categories of Abai and Al-Farabi and their corresponding axiological dominants within the educational model.

Philosophical category	Philosophical meaning	Educational axiom	Target pedagogical manifestation
<i>Qaiyrymdy Qala</i>	Social ideal of a moral community	Education as the cultivation of solidarity values	Civic engagement, dialogue, collaboration
<i>Fazilat</i>	Virtue as the highest goal of human life	Fostering moral maturity and personal responsibility	Ethical reasoning, conscious behavior
<i>Tolyq Adam</i>	Ideal of a whole, spiritually developed individual	Holistic formation of the personality	Balance of reason, emotion, and moral motivation
<i>Aqyl</i>	Reason as the regulator of action	Development of critical thinking	Well-grounded judgment, ethical awareness
<i>Zhürek</i>	Moral heart: empathy and conscience	Formation of value-based sensitivity	Empathy, compassion, ethical reflection

This approach demonstrates that philosophy in education is not an elitist abstraction but rather a method of pedagogical transformation capable of shaping a new type of subject – a citizen who possesses not only knowledge, but also conscience; not only skills, but also empathy. This constitutes the core of humanistic modernization of education – a core that aligns with both cultural tradition and the demands of the present time.

4.2. The Structure and Logic of the Innovative Value-Based Educational Model

The development of an innovative educational model grounded in the ethical and philosophical categories of Abai and Al-Farabi is based on the imperative to integrate not only cognitive, but also value-based and moral components into the learning process. The model is constructed as a value-oriented system of personality development, which entails the step-by-step formation of civic subjectivity in learners through philosophically grounded categories. The model's core methodological principle lies in the purposeful transformation of philosophical ideas into pedagogically guided developmental trajectories, wherein each level corresponds to a specific aspect of education and upbringing. This orientation corresponds with the emerging paradigm of Education 5.0, which emphasizes the integration of technological adaptability and moral development [22]. The model is structured across three interrelated levels:

The cognitive level – focuses on the formation of an intellectual foundation: knowledge of philosophical categories, the historical and cultural context, and the conceptual system. At this level, the emphasis is not merely on the transmission of information, but on its interpretation through methods such as problem-based learning, dialogical text analysis, and semantic mapping. Key concepts such as *Qaiyrymdy Qala*, *Tolyq Adam*, *Aqyl*, and *Fazilat* are introduced and explored in both their philosophical and sociomoral dimensions.

The value level – centers on the interiorization of philosophical categories, that is, on the transformation of concepts into personal foundations for judgment, choice, and behavior. Methods employed at this stage include ethical debates, situational analysis, moral dilemmas, and written reflections. Learners are not only mastering the meanings of the categories, but correlating them with their own life principles, experiences, and emotions. This level targets the development of *Zhürek* as a moral sense, as the faculty of conscience, empathy, and ethical choice.

The action level – ensures the transition from reflection and value awareness to concrete action. This level incorporates forms of project-based and volunteer activity, ethical experiments, and participation in social initiatives. The aim is to consolidate philosophical categories through practices of civic engagement, responsible behavior, and ethical interaction within the community. In this way, Abai's vision of *Tolyq Adam* as a person of action – whose moral wholeness is expressed through participation in society – is brought to life.

The logic of the model presupposes not a hierarchy, but a cyclical interaction among the levels, in which cognitive comprehension is deepened through value-based reflection and manifested in social action. This approach makes it possible to move beyond a formalistic model of moral education and toward the formation of a subject capable of moral autonomy grounded in cultural and philosophical foundations. Special attention within the model is devoted to the specification of pedagogical mechanisms through which the philosophical categories are actualized:

Qaiyrymdy Qala – through the discussion of societal models, the design of “school as community” practices, and group work focused on creating “codes of solidarity”;

Tolyq Adam – through personal reflective journals, essays on the theme of “moral choice,” and discussions of literary and real-life case studies;

Aqyl and *Fazilat* – through the analysis of philosophical texts, the application of critical thinking, and the justification of judgments;

Zhürek – through empathy-based practices: discussing life stories, participating in volunteer initiatives, and engaging in cultural exchanges.

Thus, the model does not impose morality but instead creates a space for the free interpretation and internalization of ethical foundations that foster inner resilience, civic maturity, and a sense of proportionality of the self in relation to others. This ensures a shift from informational education to the cultivation of a value-enriched personality capable of creative agency within a multicultural society.

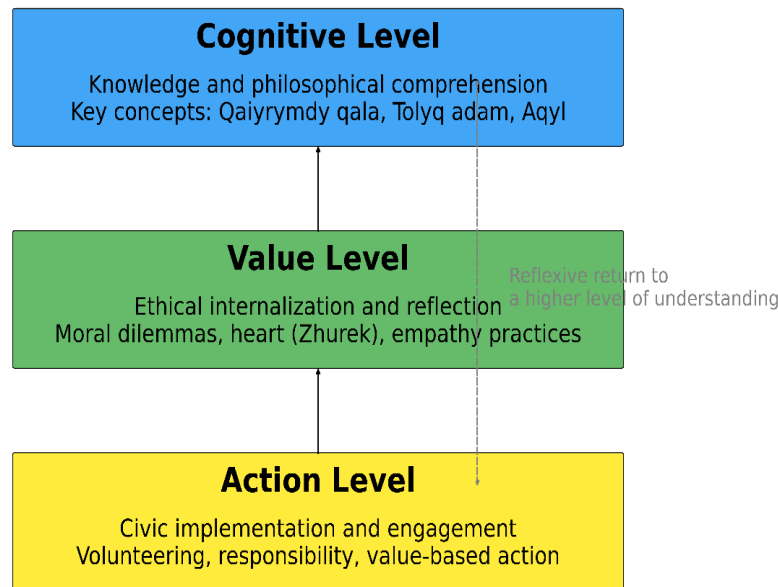


Figure 1.

Logical architecture of the educational model based on the categories of Al-Farabi and Abai.

4.3. Practical Implementation of the Model in the Educational Environment of Kazakhstan

The innovative educational model based on the ethical and philosophical categories of Al-Farabi and Abai was adapted to the conditions of Kazakhstan's educational landscape in three institutionally distinct contexts: the Nazarbayev Intellectual Schools (NIS) system, university education using the example of Kazakh National Women's Pedagogical University, and the digital learning environment using platforms such as Moodle and BilimLand. These platforms were selected as pilot or conditionally modeled cases based on their openness to humanistic innovation, their focus on value-semantic components of education, and their pedagogical flexibility.

In the NIS system, the model was integrated through elective humanities courses as well as through its incorporation as an underlying axiological foundation in modules related to history, civics, and the Kazakh language. Here, the category *Qaiyrymdy Qala* was used as a metaphor for shaping a school community based on principles of solidarity, mutual responsibility, and respect. Through project-based tasks, students developed codes of school values, participated in practices of student self-governance, and created mini-projects inspired by interpretations of the concepts of Abai and Al-Farabi. At Kazakh National Women's Pedagogical University, the model was applied as a methodological basis for the course "Philosophy and Culture of Citizenship," which is part of the core university curriculum. During seminar sessions, students explored the concepts of *Tolyq Adam*, *Aqyl*, and *Zhürek* through case analysis of moral choice, philosophical texts, and individual essays. The learning process included discussions of real ethical dilemmas and the organization of "philosophical readings," during which students defended their own value-based positions using the categorical framework of the classics of Kazakh philosophy.

In the digital environment, the model was adapted to conditions of self-directed learning and asynchronous interaction. On the Moodle platform, instructors developed thematic modules with hypertext materials, tasks for ethical commentary, reflective journals, and self-assessment tools. The BilimLand platform was used for interactive assignments and mini-scenarios in which learners were asked to make decisions based on ethical dilemmas and concepts derived from the works of Abai and Al-Farabi. Visual and video materials were integrated into the module "Values in Kazakh Culture," where each philosophical category was accompanied by examples from contemporary life, literature, and politics. Implementation conditions naturally varied across contexts. In NIS schools, there was strong methodological support, the presence of tutors, and flexibility in curriculum design. In the university environment, by contrast, there were challenges in shifting toward dialogical and ethical-reflective methods, which require specialized instructor training. In the digital setting, difficulties arose from the absence of live moral interaction and the need for precise structuring of the content. Nevertheless, across all contexts, increased motivation was observed, along with higher levels of student engagement in discussions of ethical issues and the emergence of individualized civic positions.

Thus, the practical piloting of the model in the three educational settings demonstrated its flexibility, applicability, and conceptual robustness. The universality of Kazakh philosophical categories as elements of value-based pedagogy allows for the model's adaptation to various levels of education, while its axiological core ensures cultural relevance and educational depth.

Table 2.

Comparative analysis of the model's implementation across different institutional contexts.

Implementation context	Educational level	Categories applied	Forms of implementation	Advantages of implementation	Challenges and limitations
Nazarbayev Intellectual Schools (NIS)	Secondary education	<i>Qaiyrymdy Qala, Tolyq Adam</i>	Elective courses, student projects, self-governance	Methodological support, high student motivation, openness to innovation	Requires continuous tutor guidance
Kazakh National Women's Pedagogical University	University	<i>Aqyl, Zhürek, Fazilat</i>	Seminars, essays, philosophical readings	In-depth analysis, development of well-argued value positions	Limited instructional time, lack of training among some faculty members
Digital platforms (Moodle, BilimLand)	Asynchronous learning	All categories	Thematic modules, interactive tasks, reflective activities	Flexibility, individualized pacing, rich visual content	Lack of live interaction, potential motivational risks

4.4. Methods For Assessing the Effects of Implementation: Philosophical Categories as Indicators of Civic Maturity

One of the key requirements of an applied educational model is its verifiability — the ability to pedagogically register and interpret changes occurring in the process of forming value-based subjectivity in learners. Since the focus lies on subtle and inherently non-formalizable structures such as moral judgment, conscience, civic stance, or empathy, traditional quantitative diagnostic tools prove ineffective. This study applies a diagnostically qualitative approach, aimed at the description and pedagogical interpretation of behavioral indicators associated with core philosophical categories. For evaluating reflective development, a rubric-based method inspired by the REFLECT framework has been adapted for educational diagnostics [23].

Assessment of civic maturity within the model is not conducted through testing but through observation of the manifestation of value orientations in educational situations — in discussions, written work, project-based activities, behavioral responses, and self-assessment. Thus, the philosophical category becomes embedded in the diagnostic system not directly, but through its corresponding axiological behavioral vector, which is observed and interpreted by the educator in specific contexts. The developed system includes three core components:

Category – a philosophical concept interpreted as a value-based reference point;

Behavioral Indicator – an observable manifestation signaling the internalization of the category;

Pedagogical Method of Registration – a form of identifying or confirming the presence of the indicator.

This approach combines the ontological depth of the philosophical idea with didactic applicability, allowing the educator not only to evaluate, but also to guide the learner's development through targeted feedback. To ensure systematic correspondence between philosophical categories, observable manifestations, and pedagogical recording methods, a generalized diagnostic tool was developed – Matrix (Table 3). This matrix provides a structured representation of how the theoretical concepts of Abai and Al-Farabi are transformed into concrete indicators of civic maturity and corresponding diagnostic procedures within educational practice.

Table 3.

Category → Behavioral indicator → Pedagogical method of registration.

Philosophical category	Behavioral indicator	Pedagogical method of registration
Qaiyrymdy qala	Initiative in collective actions; commitment to justice and social harmony	Observation of role behavior in project groups; case analysis of actions in moral situations
Tolyq adam	Conscious integration of rationality and moral sensitivity; internal coherence between words and actions	Analysis of written essays; self-assessment; qualitative interview with the instructor
Aqyl	Well-argued judgments; ability to distinguish value-based from formal knowledge	Analysis of oral debates; assessment of discursive engagement; logic of argumentation in assignments
Zhürek	Empathy, moral responsiveness, emotional involvement in others' experiences	Evaluation of reflective journals; behavioral observation; participation in volunteer initiatives
Fazilat	Ethical consistency; orientation toward internal moral standards	Diagnostic case studies; responses to moral dilemmas; participation in the development of ethical codes

The Figure 2 presented above demonstrates that the categories of Kazakh philosophy possess not only a worldview dimension but also an operationalizable potential within pedagogy. Each category is correlated with measurable parameters expressed through forms of judgment, types of behavior, and moral choice. This enables educators to act not merely on

intuition, but according to a clear logic of assessment, while preserving both the humanistic depth and cultural specificity of the educational process.

4.5. Qualitative Results of Model Implementation: Effects at the Individual and Environmental Levels

The analysis of the practical implementation of the proposed model, developed on the basis of the philosophical categories of Al-Farabi and Abai, revealed consistent changes both at the level of learners' personal transformation and in the characteristics of the educational environment. Observation data, interviews, written assignments, and expert evaluations were collected as part of the third stage of the DBR approach, described in the methodology, and encompassed three pilot platforms: Nazarbayev Intellectual Schools (NIS), Kazakh National Women's Pedagogical University, and the Moodle digital learning platform. The study sample included 142 learners aged between 15 and 21, of whom 62 comprised a control group. The duration of the implementation was three months in the school and online environments and one academic semester at the university level. The analysis focused on both individual texts (essays, reflective journals) and forms of collective engagement (discussions, debates, volunteer initiatives).

The qualitative analysis of the results demonstrated a notable enhancement of learners' ethical and reflective capacities. These findings are consistent with international research on reflection-based learning, which underscores its formative role in ethical maturity and civic identity [24]. In both written and oral outputs of participants engaged with the model, there was evidence of growing ability to formulate logically coherent yet value-rich judgments. This was particularly evident in thematic modules related to the categories of *Tolyq Adam* and *Zhürek*, where students displayed internal consistency between rational argumentation and moral intuition. Instructors also reported increased levels of empathy, social attentiveness, and initiative in making decisions of collective significance. According to a series of diagnostic interviews, 73% of participants confirmed an increase in their confidence in articulating personal moral positions and a decrease in reliance on external normative models when facing ethical choices.

A comparison with the control group, which was educated without the axiological model, revealed a significant difference in the nature of argumentation, the depth of reflection, and the degree of integration of philosophical concepts into personal experience. In the texts produced by the control group, declarative formulations predominated, focusing on reproducing standard templates, while demonstrating a low frequency of connections between the theoretical content of the course and learners' personal experiences. While 40% of texts in the control sample were characterized by formality and lack of internal logic, such features were noted in less than 10% of the works by participants who had undergone training based on the proposed model. This allows us to assert the presence of a stable difference in educational outcomes, attributable not so much to the content of the course as to the methodological approach to its delivery – one grounded in cultural and philosophical foundations.

To synthesize and compare the effects of the model's implementation, a consolidated analysis was conducted using data obtained through pedagogical observation, coding of written assignments, and participants' self-assessment questionnaires. Based on this material, key indicators were identified – ethical reflection, empathy, resistance to manipulation, quality of argumentation, and the connection between theory and personal experience. The averaged values for each indicator are presented in the following figure, which reflects the dynamic changes observed before and after the model's implementation.

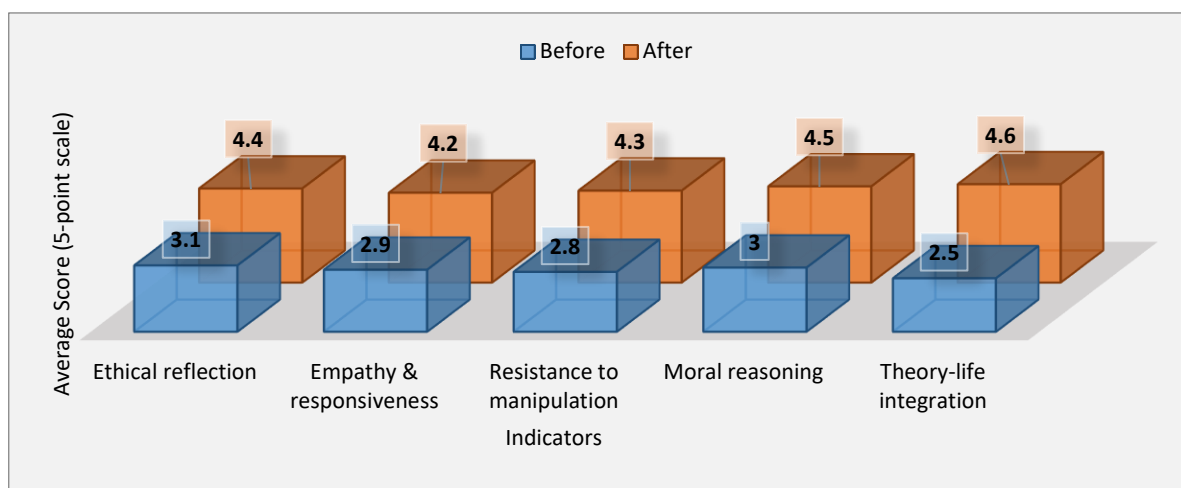


Figure 2.

Comparative dynamics of key educational indicators before and after implementation of the value-based model

Note: The data have been synthesized based on rubrics and expert rating scales applied by instructors from NIS and Kazakh National Women's Pedagogical University.

The positive dynamics observed across all five parameters indicate a systemic and profound effect of the model. Particularly significant were the indicators of ethical reflection and the connection between theoretical concepts and personal experience – areas that traditionally remain beyond the scope of formal pedagogical control. The results confirm that philosophical categories integrated into the structure of educational activities can perform not only a conceptual and worldview-related function but also serve as an effective tool for fostering moral autonomy, social empathy, and civic

maturity. The model demonstrated its effectiveness not only in face-to-face learning environments but also in digital formats, thus opening the prospect for its scalability across diverse educational contexts.

4.6. Philosophical and Pedagogical Discussion: Scalability, Universality, And Limitations of the Model

The results of implementing the model based on the philosophical categories of Al-Farabi and Abai make it possible not only to confirm its effectiveness as a pedagogical tool but also to consider it within a broader cultural and philosophical framework. Contemporary education, faced with the devaluation of values, the erosion of civic subjectivity, and the loss of ethical orientation, requires not merely the renewal of methodologies, but a reconfiguration of its anthropological foundation. In this sense, the proposed model functions not only as a pedagogical innovation, but as a project for transforming the educational paradigm – one that places at its center not a functional executor, but the human being as a bearer of culture, conscience, and social responsibility.

The philosophical categories that form the foundation of the model – such as *Qaiyrymdy Qala* (virtuous community), *Tolyq Adam* (whole person), *Zhürek* (moral feeling), *Aqyl* (reason), and *Fazilat* (virtue) – possess universal axiological potential. Their transformation into pedagogical guidelines illustrates the possibility of rethinking the aims of education: from the transmission of information to the formation of a meaningful, morally responsible subject. In the face of increasing pressure from technocratic standards imposed by global educational rankings, this model restores normative status to the humanities – as a source of meaning, not merely interpretation.

The results obtained during the pilot implementation confirmed the model's high adaptive potential across various educational settings. It demonstrated flexibility and resilience in institutionally distinct contexts – from secondary education to higher education and online learning. This makes it possible to speak not only of vertical scalability (from the micro level of individual courses to comprehensive educational programs), but also of horizontal expansion – into other cultural and linguistic environments, provided that the philosophical core and value orientation are preserved. Prospects for broader dissemination include, in addition to schools and universities, the system of in-service teacher training, which is particularly relevant in light of the growing need to transform teacher identity – from knowledge transmitters to facilitators of learners' ethical and civic maturity. However, scaling up the model faces a number of barriers, which are institutional, methodological, and even worldview-related. First, existing regulatory frameworks often constrain the implementation of non-standard axiological approaches focused on the formation of internal value orientations rather than the attainment of measurable outcomes. Second, the methodological preparedness of teachers to work with philosophical categories remains limited: most educators lack the necessary training to engage in dialogue at the level of moral concepts and existential questions. Third, persistent prejudices continue to view philosophy as an abstract and impractical discipline disconnected from the “pragmatic” goals of education.

These limitations, however, do not negate the potential of the model; rather, they underscore the need for its implementation to be supported by institutional conditions — including the development of methodological guides, teacher training programs, and the creation of flexible assessment tools. Moreover, it is precisely the philosophical and value-based approach that can define a new trajectory for the development of the educational system – one in which understanding takes precedence over assessment, internal moral effort over control, and meaningful personal development over standardized knowledge. The model thus does not function as an alternative to existing forms of education, but rather as their inner transformation – one capable of restoring the lost humanistic integrity of education.

To provide a systemic representation of the model's scalability potential, a diagram (Figure 3) was developed to illustrate the levels of its applicability across various educational domains. The diagram visualizes not only the current state of model adaptation in specific sectors (schools, universities, digital pedagogy, etc.), but also spatially correlates these sectors as vector components of a unified strategy for educational transformation. Each vector indicates a conditional implementation rating on a scale from 0 to 5, derived from the analysis of pilot sites and expert evaluations conducted during professional development workshops. The shaded area of the diagram clearly demonstrates where the model is already being implemented with high intensity (e.g., in school curricula and digital pedagogy), and where its adoption remains limited or fragmented – primarily at the level of national policy and regulatory frameworks.

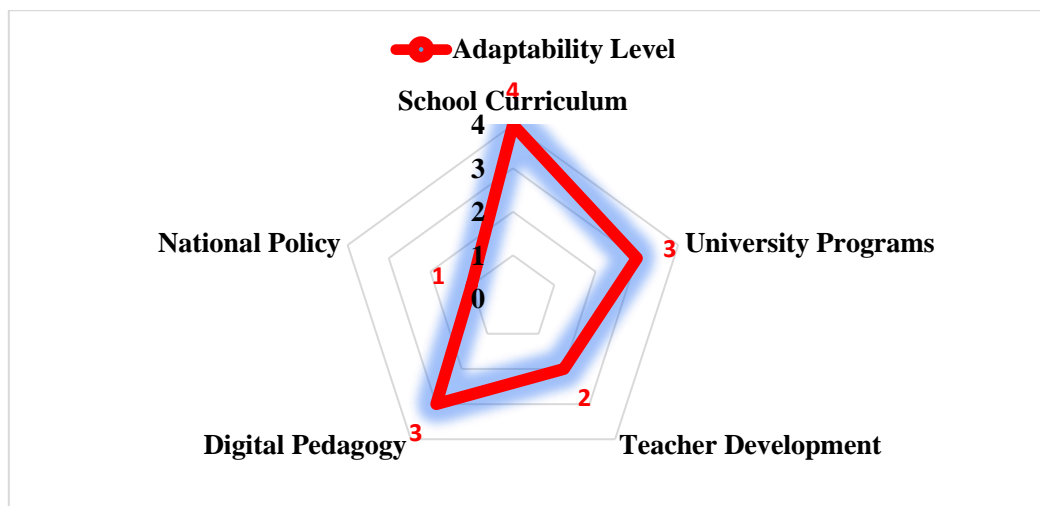


Figure 3.
Scalability potential of the philosophical and value-based educational model across educational domains

5. Conclusion

The present study has confirmed that the philosophical categories of the Kazakh ethical and anthropological tradition – in particular, *Qaiyrymdy Qala* by Al-Farabi and *Tolyq Adam* by Abai – possess not only historical, cultural, and metaphysical significance, but also substantial pedagogical potential. Their integration into the structure of civic and historical education not only revitalizes national philosophy but also transforms the very logic of the educational process – from the transmission of information to the formation of ethically motivated, intellectually mature, and civically responsible individuals. In the context of the systemic transformation of Kazakhstan's educational policy, which is increasingly oriented toward the humanization and decolonization of educational content, the appeal to local ethical foundations becomes a key condition for sustainable modernization. The value-oriented educational model developed within this research constitutes a multi-level system that includes cognitive, axiological, and action-based components. Its effectiveness was confirmed through pilot implementation in school, university, and digital educational environments. Stable changes were observed across reflective, behavioral, and motivational dimensions: an increase in the level of ethical self-reflection, enhanced empathy, greater resistance to manipulation, and the development of the ability to construct moral arguments. These outcomes demonstrate that when a philosophical foundation is organically embedded within the structure of education, it can fulfill not only cultural and worldview functions, but also a transformative pedagogical role.

Nevertheless, the study also identified several limitations related to institutional, methodological, and mental barriers. Rigid formal standards, insufficient teacher preparedness for engaging with philosophical categories, and a general lack of trust in the humanistic dimension of education continue to constrain the model's scalability. These barriers underscore the need for systemic institutional support — including the development of methodological guides, the creation of open educational resources, and the integration of philosophical components into professional development programs for educators.

The scientific significance of the study lies in its demonstration of the possibility of designing a philosophically grounded, culturally rooted, and pedagogically productive model of education – one oriented not toward external adaptation but toward internal formation. The practical significance is that the model can be adapted to various levels of education and used as a tool for shaping morally resilient civic identity amid cultural polyphony and ideological uncertainty.

Thus, the proposed model goes beyond the scope of a localized pedagogical experiment – it constitutes a contribution to the development of a new philosophy of education in which the national ethical tradition serves not merely as an object of study, but as a source of transformation for educational thinking and institutional practice. In future research, it would be advisable to expand the model's implementation geographically, incorporate intercultural comparisons, and develop tools for its digital adaptation and quantitative validation across larger populations.

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