



# Exploring education strategies in the literature of Abai Qunanbaiuly: assessing current uses and predicting future trends

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## ABSTRACT

**Introduction.** Today, there is a renewed imperative to examine the works and biography of Abai Qunanbaiuly, as his ideas and contributions remain profoundly relevant to contemporary issues. As the founder of modern Kazakh literature, Abai's emphasis on education, social responsibility, and moral values aligns with current initiatives aimed at promoting cultural identity and intellectual development. His advocacy for reason, science, and justice continues to inspire endeavors toward societal progress. By revisiting his work, we can extract valuable insights that resonate with today's challenges in cultivating educated, ethical, and culturally enriched communities. *This article aims* to scrutinize Abai's contention that an individual's holistic development necessitates both physical and spiritual education. The discussion unfolds within the context of his distinct pedagogical methodology.

**The problem and the aim of the study.** The main focus of this article is to analyze a Kazakh philosopher's perspective on the vital role education plays in promoting the spiritual and moral development of an individual. Abai Qunanbaiuly's innovative approaches persist in shaping current educational practices, thereby enhancing his enduring influence in the field. Through a comprehensive analysis of Qunanbaiuly's strategies, this article aims to elucidate the effectiveness of his methods in improving learning outcomes.

**Research methods.** The holistic approach was selected as the research method for this study. In the realm of the holistic paradigm, the whole is not merely regarded as a sum of its parts. Rather, it's the relationship of each individual part to the whole, coupled with diligent efforts to comprehend each part according to its role within the whole that takes precedence. In conducting this research, a systematic process employing a qualitative approach and document analysis method has been chosen as the preferred methodology. This approach is particularly useful when evaluating materials, both print-based and electronic – including computer-based and web-based resources.

**Results.** By acknowledging the importance of linguistic and cultural diversity, educators can cultivate learning environments that celebrate the richness of human experience and promote intercultural understanding. Abai Qunanbaiuly, a renowned philosopher and poet from Kazakhstan, has profoundly shaped global educational practices. His innovative approaches towards education, emphasizing critical thinking and literacy, have left a lasting impression worldwide. As a pioneering poet, philosopher, and social science educator hailing from Central Asia, he has made significant pedagogical innovations that have had a profound impact worldwide. Qunanbaiuly's ground-breaking, student-centered approach, with its emphasis on holistic development encompassing not only academic but also personal growth, coupled with the integration of practical experience into the learning process, distinguish him as a trailblazer in his field. Educators seeking to enhance learning outcomes and cultivate critical thinking skills in their students find this approach particularly valuable.

**Conclusion.** Abai Qunanbaiuly has emphasized, both education and science are the keystone virtues of humanity, forming the very foundation of our human essence. Through the lens of Kazakh cultural development, this revered philosopher poignantly addresses the subject of human existence from innovative philosophical perspectives. Qunanbaiuly stands as one of the most impactful humanists of all time, using his resonant poetry to engage minds and stir deep emotions. This study delves into exploring the legacy of this noteworthy philosopher and his pivotal role in modeling the trajectory of education for future generations.

## KEYWORDS

pedagogy, philosophy of education, poetry, philosophy of mind, knowledge, moral, spiritual, culture

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## INTRODUCTION

Education has been a fundamental component of numerous global initiatives aimed at advancing sustainable development and fostering intercultural understanding [1]. Organizations such as UNESCO, the Council of Europe, and the International Association of Universities (IAU) have consistently underscored the importance of education in promoting peace, social cohesion, and critical thinking [2]. These efforts highlight the necessity for educational approaches that enhance academic competencies and contribute to the moral and spiritual development of individuals [3, 4]. Abai Qunanbaiuly, a 19th-century Kazakh philosopher and literary figure, made significant contributions to holistic educational paradigms. His work remains highly relevant today, as his innovative pedagogical strategies align with international calls for education that cultivates knowledge and ethical and cultural awareness [5].

Abai (Ibrahim) Qunanbaiuly, a renowned Kazakh poet and the founder of Kazakh written literature, was born in the village of Kashkabalak, Semey, Kazakhstan, on August 10, 1845. Alongside crafting beautiful poetry and engaging literature, he exercised a pivotal role in the social, political, and cultural lives of the Kazakh people. As a philosopher, statesman, composer, educator, and translator, Qunanbaiuly made lasting contributions across a wide range of disciplines. Deeply influential in his field, the philosopher's work is remarkable for its breadth and impact. In addition, Abai Qunanbaiuly (1845-1904) stands out as a significant figure in Kazakh literature and culture due to his substantial contributions. His trailblazing contributions to education and pedagogy fundamentally transformed Kazakh society in the 19th century. His remarkable influence still reverberates notably in the present day [6].

In recent years, scholars [7; 8] have increasingly recognized the importance of integrating moral and spiritual development into educational systems. The growing body of literature on this subject reveals a shift toward more comprehensive models of education that emphasize critical thinking, personal growth, and the cultivation of social responsibility [9; 10]. However, much of this research focuses on contemporary Western frameworks, leaving a gap in the recognition of non-Western educational philosophies that offer valuable insights. The contributions of Abai, particularly in the context of Kazakh culture and education, have not been thoroughly explored within the global discourse on education. Recent studies [11; 12] have begun to acknowledge his impact, yet a comprehensive analysis of his holistic approach to education, especially concerning physical and spiritual development, remains underexplored.

The purpose of this paper is to address a significant gap in the literature by examining Abai Qunanbaiuly's educational philosophy and its relevance to contemporary educational practices. Specifically, the study aims to investigate how his emphasis on moral and spiritual development aligns with current global educational goals. This article employs a holistic research methodology, utilizing qualitative document analysis to systematically explore Abai's pedagogical methods and their applicability in today's educational systems. By illuminating the often-overlooked aspects of Abai's legacy, this paper seeks to contribute to a broader understanding of holistic education and its potential to influence future generations. The research questions of the study are as follows:

RQ1: How does Abai Qunanbaiuly's educational philosophy combine moral, spiritual, and academic development?

RQ2: In what ways are Abai's ideas relevant to current global educational initiatives?

RQ3: How can Abai's holistic approach be applied to improve modern educational practices?

## MATERIALS AND METHODS

In social sciences, hypotheses are formed by making use of existing theories, these hypotheses are tested with the data collected from the sample, and thus, findings are obtained to support or falsify the hypotheses formed and contribute to the accumulation of knowledge [13]. The holistic approach was selected as the research method for this study.

Defined as an approach that contests the unidirectional explanation of sociological phenomena as purported by positivism, the holistic approach instead prioritizes the unveiling of mutual influence among social elements in order to better understand these interactions [14]. In the realm of the holistic paradigm, the whole is not merely regarded as a sum of its parts. Rather, it's the relationship of each individual part to the whole, coupled with diligent efforts to comprehend each part according to its role within the whole that takes precedence. This perspective foregrounds the significance of the dynamic whole formed through various interactions among the parts. Thus, it is not the parts, but the relationships among them that are deemed important [15].

The sociocultural reality is analyzed across three dimensions: cognitive, normative, and material. Although each field maintains its specific bounds, these three factors engage in a dynamic interaction. In the cognitive dimension, which reflects our mental world, meaning codes exist that comprehend what we do and why we do it. The ideal culture, on the other hand, signifies what 'should be'. Qualitative research is a study method designed to examine human behaviors, which are not easily or precisely measured or observed [16]. This type of research centers around understanding the variables that influence human behavior and the motivations behind them [17]. Instead of testing a hypothesis deductively, it primarily seeks to build an understanding inductively based on observations. It is a methodology predominantly applied in the social sciences, including sociology, psychology, education, economics, and others [18].

The writings of Abai (Ibrahim) Qunanbaiuly, a significant figure in the socio-cultural process of Kazakh culture, have been comprehensively reviewed under our subject heading. This includes a thorough review of all of his works till date, studies, research, theses, articles and other comparative works attributed to him. Additionally, culture is defined as a three-dimensional phenomenon. It represents the cognitive dimension which is shaped by meaning codes signifying the mentality they harbor, the normative dimension which encompasses written and unwritten behavior rules, and the material dimension which symbolizes all kinds of tangible tools. To date, definitions of culture have focused predominantly on its tangible and intangible aspects. However, assessing culture purely in terms of its tangible and intangible elements limits the scope of understanding the cultural phenomenon. The three-dimensional analysis offers broader insights by distinguishing between the cultural and the social aspects.

## RESEARCH RESULTS

Abai Qunanbaiuly does not only stand out as an artist but also as a scholar and an intellectual leader. His extensive works eloquently reflect his insights and experiences of civilization. Each line and verse within Abai's literature acts as a vibrant portrayal of this ancient civilization. The intricate details he weaves into his writing serve to bring this bygone age to life, immersing readers in its rich culture and history [19]. The works of a renowned Kazakh poet have reached readers through three distinct mediums: print, oral tradition, and manuscript copies [20]. The renowned scholar, eminent as a philosopher and recognized contributor to the field of education, has published his works across two volumes. The first volume contains nearly 200 original poems and poetry translations, an impressive portfolio in every respect. The second volume, entitled 'Qara Sozder' (Words of Wisdom), is a collection of prose writings. It is positioned as an extension of the political novels from various historical periods, providing guidance to rulers and statesmen [21].

Abai (Ibrahim) Qunanbaiuly, a significant figure in history, was instrumental in establishing the first public education centers in the Semey region. His role in this pioneering pursuit was pivotal and has had a lasting impact on the area. He acquired an in-depth understanding of the myriad problems plaguing educational institutions and systems during his time, simultaneously developing a thorough comprehension of pedagogy. In particular, he was delegated the responsibility of establishing two societies, one representing Kazakhstan and the other representing Russia. The scope of his responsibilities extended beyond simple supervision; it encompassed facilitating the operation and improvement of local libraries and museums as well. In the process, Qunanbaiuly spearheaded initiatives to accumulate a diverse collection of scientific publications and critical information. In the realm of education, Qunanbaiuly was a staunch advocate for a comprehensive curriculum

that promotes both intellectual growth and moral development [22]. He emphasized that, to truly progress in one's educational journey, one must view the world through the right lens and engage in logical thinking. He declared that every young person aspires to metaphorically transform into a 'kirpish' or 'mudbrick', subsequently filling the 'ketig' or 'pit' of their homeland. The transformation, as illustrated, can be achieved by harnessing the strengths of one's intellectual and emotional faculties [23]. The eminent philosopher emphasizes that critical self-evaluation is the primary path to achieving virtue. He asserts, "If you aspire to reach the level of seasoned individuals, assess yourself periodically - daily, weekly, or at the very least, monthly." He underscores that people should regularly review their lives since the last time they inquired, contemplating how they can optimally achieve this. The philosopher advises individuals to consistently observe themselves, gauging their level of awareness in terms of whether they spend their days without regrets and in ways that are beneficial not only to the world, but also to their hereafter [24].

Qunanbaiuly's writings reflect his profound understanding of the crucial role of language in educational pursuits [25]. He believed that language acts as a bridge between individuals and society, facilitating the transmission of knowledge and principles. His works touch on several aspects of Arabic, Persian, Chagatai, Eastern, Russian, and Western literature, emphasizing the significance of education and science. Qunanbaiuly critically discusses ignorance and moral decadence, analyzing their causes and offering solutions to uplift the plight of the people. Through his work, it is evident that he was powerfully committed to guiding his community towards progress. As an integral aspect of linguistic competence, intellectual development, and cultural awareness, the broader educational curriculum aims to promote the learning of native languages. This endeavor preserves cultural heritage and fosters a sense of identity among students [26].

Furthermore, the pedagogical principles of Qunanbaiuly underscore the importance of fostering critical thinking and moral reasoning among students. These principles champion an educational system that encourages independent thought and ethical decision-making. As a result, they empower individuals to tackle intricate moral dilemmas with honesty and empathy. In addition, these principles recognize the essential role of educators as moral leaders. They are responsible for instilling virtues such as honesty, kindness, and courage in their students [27].

When analyzing the works of the renowned thinker, Abai Qunanbaiuly, in depth, it's essential to consider the psychological findings embedded within them. Consequently, Abai made an influential contribution to personality psychology, particularly focusing on the development of the ethnopsychology of Kazakh people. Towards the later stages of socio-historical development, psychological perspectives evolved into a scientific discipline, fostering the emergence of new philosophical theories and scientific establishments within psychology. Abai, a renowned literary figure, revolutionized the cultural history landscape through his varied perspectives on different forms of art and his approach to cultural and social issues. This paradigm shift is evident in his humanitarian and philosophical perspectives, profound mastery of art, stylistic organization, inventive style, and scientific worldview. It is worth noting that one cannot conceive the inner soul of a person devoid of psychological feelings. Therefore, the spiritual legacy left by Abai Qunanbaiuly for all of humanity incorporates meticulous perspectives on various aspects of psychology, including personality psychology, social psychology, ethnopsychology, psychology of age-related characteristics, work psychology, and the psychology of modern times. In his works, Qunanbaiuly skillfully communicates insights into the inner world of a person and their psychological processes, particularly in regard to life's functions. Despite the absence of specific works dedicated to the science of psychology, the poet's comments prove extremely valuable for societal studies, moral issues analysis, and the instruction of psychology. It is important to note that although he did not specifically target the domain of psychology, his literary contributions encompass elements that are integral to the understanding of human behavior and thought patterns. His deep examination of moral conundrums and societal structures in his work provide valuable lessons in psychology. Abai's work fundamentally emphasizes the need to achieve modernism without forsaking tradition and custom. He underscores the significance of education, espousing the arrival of his era's modernity alongside tradition. If endeavours to stay current result in the erosion of national values, culture, and religion, the Kazakh people may risk upon a gradual path towards extinction. To this effect, if this erosion occurs twice, it will have a detrimental impact on the society. Hence,

cultural awakening necessitates that the people eliminate ignorance, adapt to the modern age, yet simultaneously preserve their national essence and religion.

The passages that mention general truths often elucidate the same concepts in broad terms. The importance of acquiring knowledge, fortifying faith, embodying wisdom, effectively employing one's intellect, and possessing a character that safeguards knowledge and intellect are particularly emphasized. The ideal individual should not deviate from justice, compassion, sincerity, intellect, and truthfulness. Such a person should have faith, understand the importance of humility, and avoid traits such as boasting, laziness, enmity, disloyalty, self-interest, negligence, and excess, all of which tarnish the heart. Some of the characteristics of the Kazakh people are described in a language style that can be perceived as unpleasant; it is, at times, shocking, disturbing, and unusual. The author, known for their critical and inquisitive approach, presents their own formulation of what it takes to be a good person or, more broadly, a human being.

When examining the works of Abai Qunanbaiuly through the lens of his educational philosophy, it becomes evident that he integrates moral, spiritual, and academic development in a holistic manner (RQ1). Abai's emphasis on the psychological aspects of human development, particularly ethnopsychology, highlights his focus on the inner world of individuals, which is essential for both personal and intellectual growth. Although he did not explicitly address psychology as a scientific discipline, his literary contributions provide profound insights into personality psychology, social behavior, and moral development. Abai's reflections on justice, sincerity, intellect, and truthfulness are central to his educational philosophy, which advocates for a balanced individual who harmonizes tradition with modernity.

In the context of global educational initiatives (RQ2), Abai's ideas continue to hold relevance as they align with contemporary efforts to promote cultural identity, critical thinking, and ethical values in education. His advocacy for an education system that preserves cultural and national values while pursuing modernity reflects current discussions in international forums such as UNESCO. Additionally, Abai's conviction that education serves as a tool to eradicate ignorance and elevate society resonates with the global agenda for education as a catalyst for social cohesion and development.

Abai's holistic approach to education provides practical applications for contemporary educational practices (RQ3). His integration of moral and spiritual education with intellectual development establishes a framework that can improve learning outcomes by nurturing well-rounded individuals. By emphasizing the significance of tradition while adapting to modernity, Abai's methods impart valuable insights for educators aiming to balance cultural preservation with the demands of today's educational systems. His focus on humility, integrity, and wisdom serves as a guiding principle for cultivating ethical and socially responsible learners in the modern world.

Abai's greatest admonition to young people is their need for eagerness and diligence in studying science. He held the firm conviction that all benevolence, success, and prosperity could be achieved solely through the pursuit of empirical sciences, and staunchly defended this notion until his final breath [28].

After being exposed to modern education through the teachings of the Jadidists, Abai developed proficient skills in the Russian language, which eventually enabled him to successfully translate various pieces of Russian literature. As a steadfast realist, the Kazakh philosopher utilized his opportunities to study both Russian and world literature extensively. In particular, he believed that it was crucial for children to learn Russian. He posited that prosperity, art, and science were profoundly connected with the Russian culture. Qunanbaiuly passionately stated that it's vital for not only Russians, but all nations, to have a firm grasp of their own language, education, and science. This is in order to safeguard their interests and prevent any negative repercussions. He illustrated this by highlighting the growth of Russian civilization, its deep understanding of a global language, and its readiness adaptability to the changing times and conditions. In a similar stride, the Kazakh people should continually evolve with the times and embrace a modern education system [29].

The Kazakh scientist, noting that the sustenance of the soul is knowledge, argued that the basis of the universe is also knowledge. He encouraged the youth, who represent the future of the



Kazakh people, to devote themselves to the pursuit of science. [30]. Qunanbaiuly's ideas on human cognition and consciousness have stimulated academic debate and influenced educational methods. His focus on integrating traditional knowledge with contemporary insights aligns with his vision of an enlightened society derived from an in-depth understanding of the human mind.

Abai centers his analysis of the philosophy of mind on the concepts of internal harmony and self-awareness [31]. Qunanbaiuly argues that the mind serves as a portal to superior intellectual abilities and profound spiritual insights. It guides individuals in the direction of self-transformation and enlightenment [32]. The concept of a holistic approach emphasizes the interdependence of mental processes, emotions, and social influences that shape an individual's perceptions and actions [33].

The author argues that education should not only impart factual knowledge but also develop virtues such as empathy, compassion, and ethical judgement [34]. However, it is imperative to note that these virtues are subjective and should be accordingly articulated [35]. The philosophy of the Kazakh Philosopher emphasizes the transformative power of education in cultivating a harmonious society. This society is characterized by deep-rooted mutual respect, understanding, and wisdom [36].

Scientists specializing in history, philosophy, pedagogy, psychology, and ethnopedagogy have stated that the moral, psychological, historical, and social situation of the Kazakh people plays a fundamental role of great importance in the education of children. Abai Qunanbaiuly, the founder of 19th-century modern Turkish-Kazakh literature and one of its cornerstones, was not just a man of letters. He was also a philosopher, pedagogue, translator, composer, and bureaucrat [37].

Abai, who secured an exemplary education for his era, honed his intellect and diligence skillfully, becoming well-versed in significant works from both the East and West. As such, he achieved considerable success in synthesizing these two diverse civilizations. Motivated by a profound sense of responsibility towards his society, he candidly portrayed his people's faults, thus making social criticism a significant component of his work. He was incessantly enthusiastic about emphasizing the national and cultural values that bind the Kazakh people together. Moreover, Abai took notable strides in promoting the development of the Kazakhs and their understanding of the contemporary world.

Abai, an expert educator, elucidates his approach to child education. His methodology, rooted firmly in pedagogical principles tailored to his time, advocates for a keen sense of awareness when teaching children. Expressly, he emphasizes the need to incite a child's curiosity as a means of steering them towards education. As such, Abai calls upon parents to cultivate a heightened awareness in order to foster a passion and enthusiasm for learning in their children. The eminent thinker observes that when children start to acquire new knowledge and pursue things that are superior, more beautiful, and truthful, it serves as evidence that their education is progressing positively. However, they claim that quite a few parents err in educating their children because they overlook the particularities of cultivating a love for learning and inspiring their youngsters' curiosity [38]. Abai contends that children's curiosity about science and innovation does not always yield consistent results. It is crucial for both children and parents to comprehend why education and training are indispensable for individuals.

The initial paragraph of the book, entitled "First Word", makes the following statement about scientific discussions and informative conversations, as well as problem-solving through reason, "People seem reticent to engage with science and discourse about it. They don't question what they don't know, nor do they share what they do know. What is the value of laying a mat on the ground and holding a bow in your hand if you lack a home of your own? If you aren't someone who shares and finds solutions to problems, who wards off evil, then science can become a burden, prematurely aging a person" [39].

Abai's ideas on friendship among nations and international education were rooted in his concern for his people. He admired and drew inspiration from the advanced culture and achievements of neighboring countries. Translating the works of prominent educators, thinkers, and scientists into Kazakh, he attempted to imbue his people with the wisdom and progress of these more developed societies. He also exemplified advanced education methods through his recommendations. As a

sociologist, he held work in high esteem in both human and societal contexts. His primary focus was on educating the younger generation in the spirit of service to humanity, leading them toward a path of knowledge [40].

Abai's words profoundly influenced the younger generation, encouraging them to freely pursue any profession and educating them on how to organize productive work. The scientist observed that individuals' satisfaction with the power of education is tied to the teaching methods mentioned and, upon recognizing the connection between these three divergent teachings and the ancient teachings of the Kazakh people, he adopted them extensively in his poetry and prose. Further, he expressed a desire to utilize these methodologies in the education of future generations. Times are changing; we are transitioning into a new century. For the first time, the Kazakh people have achieved independence and are actively designing their own national education system. The model for this system should reflect the rich heritage of Abai's educational endeavors. However, merely quoting Abai's dream of the "bright, complete person" is not sufficient. We also must strive to embody this ideal in the education of our future generations. It was the famous poet who underscored the importance of this [41].

In their development, individuals often unknowingly learn aspects of their surrounding culture. Schools, which strive to facilitate a child's adaptation to society, organize this educational process in a structured manner. Under teacher guidance and immersed in their environment, children engage with various disciplines in ways that are both stimulating and relevant. These learning experiences assist in children's emotional, mental, and social development, as well as guide their behavior. All of these elements fall within the scope of an educational program.

In addition to promoting industriousness among young people, Abai also emphasized the importance of family education. He believed that parents, particularly fathers, play a crucial role in shaping their child's future responsibilities. Abai asserted that a father's wisdom and life experiences profoundly influence a child's sincerity and work ethic, developmental path towards a meaningful life, and the instilling of key human qualities in the next generation. Therefore, Abai argued, for a child to mature into a self-aware citizen and a "whole" human being (*Insan-ı Kamil*), parents need to elevate themselves to a high moral standard and exemplify that standard for their children [42]. Abai asserts that for a person to truly become a human being, they must possess a respectable personality and fulfill the following three obligations: the duty to do good, have an enlightened mind, and maintain a compassionate and humanitarian heart [43].

The esteemed poet, distinguished for his proficiency in the field of education, habitually integrated humor into his critique; he thus aimed to eradicate factors that destabilized society and induced negative impacts. His criticism was significantly stern yet imbued with humor. The principal reason for utilizing humor was its memorability and potency. He hoped to highlight societal shortcomings in a way that was engaging and thought-provoking. This approach would not only foster unity and education within society, but also prompt meaningful changes. Abai did not craft his criticism with the aim to humiliate or degrade society; rather, his intent was never to harm society. Some people can, under the guise of humour, belittle society and make fun of it. However, Qunanbaiuly always avoided this path; his constant endeavour was to uplift his people [44].

The degeneration of society through constant repetition is a theme Abai addresses in his poems. Society needs to be authentic and passionate for without these characteristics, it cannot progress; instead, it regresses. People often covet one another's property and possessions, continually seeking to outdo each other. The advancement of any society relies heavily on originality, tenacity, and fervor [45].

Abai emphasized that societies distanced from education, science, technology, and knowledge are fated for degeneration. This renowned Kazakh poet underscored the necessity of diligence and determination within societies, advocating for freedom from negative emotions and behaviors such as jealousy, vindictiveness, and deceit. He proposed that the concept of care in society should be more inclusive, extending to everyone. Moreover, he stressed that those who lack proficiency in their work should refrain from engaging in politics [46].

When societies drift away from virtues, they breed internal conflicts, leading towards decomposition. These conflicts cause divisions, spawning various groups. Perceiving each other as enemies, these groups find themselves immersed in unrelenting chaos and struggle [47].

Abai, who posits that cowardice stems from a lack of education, articulates this view in the following excerpt from the Third Discourse:

"According to globally recognized geniuses, a lazy person becomes cowardly and inactive; an inactive person becomes boastful and cowardly; a boastful person, in turn, becomes foolish, helpless and cowardly; and a foolish person, ultimately, becomes helpless and shameless. If we delve into knowledge and science, we can potentially overcome these situations to a greater extent [48]. A person devoid of intelligence and determination lacks internal strength. Such a person can be likened to dry grass, swept away effortlessly by the winds of fate" [49]. To discuss the enduring effort, inherent wisdom, and remarkable skill of the heart, we must delve into the realm of knowledge "After each individual had explained their own qualities and knowledge, responses were provided to all of them in the 'Seventeenth Word'. The dialogue proceeded as follows: ... All of us have both good and bad sides. However, my task entails uniting these three aspects within each of you. The challenge lies in successfully integrating these facets together. When you find a person who embodies these three characteristics, they are the one whose figurative dust from their feet could be applied to one's face in admiration or respect" [50].

In today's world, it is widely recognized that individuals who devote their entire lives to entertainment and pleasure often end up feeling empty or uninvolved in virtuous deeds later in life. Abai echoed these sentiments, protesting that individuals should adapt their actions to the circumstances in which they find themselves [51].

Ignorance and illiteracy can be overcome. However, feigning knowledge when one is ignorant is an issue that cannot be easily rectified. This is largely due to the severe character flaws inherent in individuals who choose to pretend rather than confront their shortcomings. This discussion centers around one of the key issues that Abai raises. If an individual deliberately misrepresents reality—terms black as white, so to speak—out of ignorance, and professes knowledge where none exists, then they are merely stagnating, unable to learn or grow. Their progress is impeded by this self-deception. Therefore, the poet comprehended that knowledge indeed is power and that ignorance can serve as a path to destruction. He stood up for his nation by directly confronting this [52].

## DISCUSSION OF THE RESULTS

This study's findings affirm that Abai Qunanbaiuly's works and philosophical contributions offer a nuanced approach to education, personality psychology, and cultural identity. His emphasis on ethnopsychology and moral development aligns closely with recent research by Aituganova et al. [53] which examined how culturally embedded, technology-supported pedagogies positively influence student attitudes and achievements. Their study demonstrates that education, when tailored to cultural contexts, fosters both personal and academic development – a principle that resonates deeply with Abai's advocacy for harmonizing tradition with modernity [54].

Abai's insights into personal growth and societal responsibility exhibit notable parallels with research in personality and ethnopsychology, particularly within the context of Kazakh culture. For example, Abai's emphasis on internal virtues such as compassion, integrity, and wisdom aligns with international initiatives aimed at promoting ethical development in education, reflecting similar principles found within UNESCO's Education for Sustainable Development (ESD) frameworks [55]. Scholars contend that his philosophy – especially his advocacy for humility and the pursuit of knowledge – serves as a valuable model for cultivating well-rounded individuals [56].

Furthermore, Abai's critique of societal shortcomings – specifically the lack of empathy and ethical responsibility – echoes discussions in educational psychology regarding the significance of moral education. The integration of ethical instruction with cognitive learning is essential for fostering well-rounded citizens who uphold social values while engaging in intellectual development. This approach,



as evidenced by our data, closely aligns with Abai's philosophy, which emphasizes moral integrity as fundamental to both personal and communal growth [57].

In contrast to certain Western educational theories that prioritize universal models for intellectual achievement, Abai's perspective underscores the importance of a culturally embedded curriculum as a cornerstone for sustainable education. The education that neglects national identity may erode fundamental cultural values over time, a viewpoint strongly reflected in Abai's writings on the dangers of cultural disintegration resulting from unchecked modernization [58]. This perspective indicates that while global education models promote adaptability, culturally resonant frameworks—such as those advocated by Abai – are essential for fostering identity alongside intellectual growth.

In alignment with Abai's educational philosophy, our study found that the integration of traditional values into modern education can enhance social cohesion. This finding is consistent with Auezov's [59] observations that Abai's teachings continue to influence Kazakh educational policies, particularly in the areas of moral and civic education. Abai's emphasis on virtues such as diligence, integrity, and ethical judgment contributes to contemporary discussions on the role of education as a transformative tool, not only for academic achievement but also for fostering societal harmony. This moral framework aligns with international educational objectives that promote culturally aware and socially responsible learning [60].

## CONCLUSION

In conclusion, Abai Qunanbaiuly's contributions to education and psychology reflect a profound understanding of human development, both intellectually and morally. His work integrates a holistic approach to education, blending tradition with modernity while emphasizing cultural identity and ethical values. His insights into ethnopsychology and moral development continue to resonate in contemporary educational practices, offering a balanced framework for nurturing individuals who embody wisdom, integrity, and humility. Abai's legacy underscores the importance of preserving national values while advancing in the modern world, a principle that remains relevant in today's global educational discourse.

Consequently, as stated by Abai, both education and science are essential virtues of mankind. They form the foundation of human essence. Despite his study in madrasahs, which are religious institutions, Qunanbaiuly exhibits a high degree of sensitivity towards education and science. The philosopher clearly broaches the subject of human existence within the framework of enhancing Kazakh culture through fresh philosophical perspectives. For Kazakh scholar, human existence holds utmost importance, hence his philosophy predominantly focuses on contemplating human life, thereby placing mankind at the heart of his thought process. Understanding the importance of educating children is only the initial stage in addressing the shortcomings of the educational system in Kazakhstan. As highlighted during the term of Abai, it was emphasized that the education provided in madrasahs was inadequate. Therefore, the urgent need to establish schools, which are in line with the contemporary requirements, was argued.

Qunanbaiuly asserts that parents bear the paramount responsibility of educating their children in science and other disciplines. He emphasizes the significant role that children and young people play in Abai's literary works. In addition to this, he expounds upon the psychology behind education, advocating for the cultivation of a keen interest in reading and the learning of science amongst youngsters. The propositions presented by the poet are notably based on innovative ideas. These fresh perspectives offer a newfound understanding and outlook for the people of Kazakhstan. He explores the concepts of 'child' and 'childhood' within the sphere of modern education, aligning his ideas with current worldwide trends and developments in the field. Encouraging children to learn new things is one of the basic principles of today's education. The leader in education underscored this fact, providing insightful advice to both parents and teachers. Abai Qunanbaiuly's insights into education and pedagogy continue to serve as invaluable guidance for educators and policymakers striving to curate enriching learning experiences for students. We can embody the values of intellectual inquiry, moral integrity, and cultural preservation – all fundamental to the educational philosophy of the Kazakh poet – by incorporating his ideas into our educational practices.

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