

The role of the social state in enhancing civic responsibility in society

Botirov Zafar Saydullayevich

Alfraganus University, Toshkent, Uzbekistan

Lecturer at the Department of Social Sciences

BotirovZafar77@gmail.com



Article History:

Received on 19 July 2025

1st Revision on 26 July 2025

Accepted on 1 August 2025

Abstract

Purpose: This study examines the role of the social state in enhancing civic responsibility within the framework of social state theory. It highlights how the state safeguards citizens' rights while fostering moral, spiritual, and social obligations necessary for active civic engagement.

Methodology/approach: A qualitative descriptive approach is applied through document analysis of scholarly literature, legislative frameworks, and policy reports. Comparative analysis is used to explore how different social state models contribute to strengthening civic responsibility.

Results/findings: The findings show that a social state significantly promotes civic responsibility by ensuring social protection, equal educational opportunities, family upbringing support, and avenues for political engagement. It establishes reciprocal obligations between state and citizens, fostering social stability and shared ethical values.

Conclusions: The social state is not limited to enforcing legal compliance but plays a key role in cultivating civic awareness and encouraging participation in societal development. Its effective implementation enhances civil society, protects fundamental rights, and supports collective responsibility.

Limitations: This study is theoretical, lacking empirical validation through field research or case studies, which may limit its generalizability.

Contribution: This article enriches political and social theory by clarifying the functional importance of the social state in advancing civic responsibility and offering conceptual insights for policy development in modern governance.

Keywords: *Civic Responsibility, Civil Society, Education, Political Engagement, Social State.*

How to Cite: Saydullayevich, B. Z. (2025). The role of the social state in enhancing civic responsibility in society. *Journal of Multidisciplinary Academic and Practice Studies*, 3(3), 699-708.

1. Introduction

In the process of shaping society and implementing effective reforms, activities of civil society institutions—particularly socio-political NGOs and public organizations—play a critically important role (Dalimunthe & Riza, 2025; Delagic & Ghalia, 2018; Tulyakov, 2021). These entities articulate the aspirations, needs, and interests of various societal strata, providing channels for public participation in decision-making. Simultaneously, state authorities that adopt and reinforce social state principles contribute significantly to transformative governance (Stiftung, 2020). Central to this transformative effort is the human factor—ensuring the freedoms, welfare, rights, and dignity of citizens. Emphasizing a human-centered approach becomes key to fostering social responsibility and encouraging active citizen participation.

Islamic law (Sharī‘ah) has had a profound historical influence on doctrines and practices related to human rights. The tradition of Maqāṣid al-Sharī‘ah, which includes protecting religion (dīn), life (nafs), intellect (‘aql), lineage (nasl), and property (māl), underpins the promotion of women’s and children’s rights, expanded access to education, and broader objectives of social justice, solidarity, freedom, and tolerance (Maulida & Ali, 2023; Soofi & Masud, 2024; Sun, Jin, & Kang). Recent scholarship further highlights that Islamic legal frameworks not only uphold human dignity but also safeguard individual rights and promote equitable social systems grounded in a strong moral and spiritual foundation (Delagic & Ghalia 2018; Pharos JOT 2025).

To build a modern, relevant rule-of-law social state, principles of Islamic law remain highly pertinent: values such as equality, freedom of expression, and rights protection align deeply with the concept of a social state rooted in solidarity and justice ((Butcher & Hallward, 2017; Lauterbach & Vähäkangas, 2019). At the same time, civil society organizations embody the pluralistic perspectives of society. Through NGOs and media platforms, citizens advocate for civil rights and participate in governance. Civic engagement—through public oversight, advocacy, and political voice—is essential to reinforcing civic responsibility within a functioning democratic social state.

In Uzbekistan, President Shavkat Mirziyoyev has made public commitments toward developing a free and vibrant civil society. His flagship “Strategy of Actions on Five Priority Areas” (2017–2021) situates civil society development, media engagement, and public oversight as central to modernization and reform (Anom Sapariati, 2025). The strategy prioritizes institutional capacity building, legal frameworks for NGO operations, and the establishment of mechanisms for citizen engagement across governance tiers. Institutional reforms include regulatory changes aimed at enhancing transparency and accountability (Tulyakov, 2021). In April 2020, a Public Chamber was established by presidential decree to enable dialogue between the government and civil society and to submit annual reports to parliament and the president. However, as of late 2022, the Chamber remained largely symbolic, with limited functionality. Legislation such as the proposed Code on NGOs and reforms to strengthen parliamentary oversight seek to formalize citizen participation mechanisms, though progress has been uneven and faces structural barriers.

Despite tangible advancements, observers emphasize that reforms remain selective and constrained. Political analysts highlight ongoing authoritarian structures, limited opposition in elections, and weaknesses in judicial independence. Human Rights Kosimov (2022) reports persisting issues such as torture, limitations on independent civil rights groups, and continued criminalization of LGBTQ+ conduct. Freedom underscores restricted media freedom, lack of political pluralism, and weakened judicial autonomy (Garoupa & Spruk, 2024; Li, Raiha, & Shotts, 2022; Ruohonen, 2021).

Nevertheless, synergy between Islamic legal principles—emphasizing individual moral and social duty—and the role of a social state supported by an active civil society offers a robust normative framework to cultivate civic responsibility. This framework transcends mere legal compliance: it encourages citizens to internalize moral, spiritual, and social obligations toward their community and nation. Uzbekistan’s civil society reforms under President Mirziyoyev exemplify how state-led initiatives, combined with grassroots engagement, can support the development of responsible, active citizenship. Key strategies include expanding educational access, institutionalizing public participation, and protecting citizens’ rights. Moreover, the ethical and normative grounding provided by Maqāṣid al-Sharī‘ah reinforces the social state model—where social and moral policy underpin the cultivation of civic-minded, engaged citizenry.

Overall, the intersection of civil society development, Islamic normative values, and social state policies offers a multidimensional and holistic framework for constructing a civic-oriented society in Uzbekistan. Civil society serves as a vital mechanism for channeling citizens’ voices, promoting public participation, and fostering accountability in governance. Through non-governmental organizations, community associations, and grassroots initiatives, citizens can engage in dialogue with state institutions, advocate for their rights, and contribute to solving social problems. This participatory element is further reinforced by the rich heritage of Islamic normative values, which emphasize justice,

compassion, solidarity, and mutual responsibility within the community. These values have historically shaped societal ethics in Uzbekistan, providing moral guidance that aligns with the broader goals of social cohesion and collective welfare (Aria Mulyapradana, 2025).

At the same time, social state policies establish an institutional foundation that guarantees fundamental rights, social protection, and access to education, healthcare, and welfare services. These policies aim to reduce inequalities, safeguard vulnerable populations, and create opportunities for meaningful civic involvement. Uzbekistan's ongoing reforms demonstrate both the potential and challenges of merging these three dimensions—moral tradition, institutional modernization, and civic participation. While reforms have expanded spaces for public dialogue and strengthened social protection mechanisms, gaps remain in ensuring full inclusivity, protecting civil liberties, and balancing state authority with grassroots empowerment. Nevertheless, this evolving synergy presents a promising model for nurturing a society that is not only civic-oriented but also rooted in ethical values and sustained by robust social institutions.

2. Literature Review

The interrelation between civic responsibility and the social state has been a significant focus of contemporary research in political science, sociology, and economics. These concepts are closely linked to modern theories of citizenship, governance, and social welfare, making them vital subjects of study for understanding the functioning of democratic societies and state–citizen relations. Scholars have examined these issues from various theoretical and empirical perspectives, highlighting the ways in which civic responsibility develops in individuals and how the social state contributes to this process through institutional support and public policies. In both Western and national academic traditions, numerous researchers have analyzed the conceptual, practical, and cultural-spiritual dimensions of civic responsibility and its relationship with state functions (Dósa, 2018).

One of the most influential contributions to the concept of citizenship and civic responsibility is provided by Hooghe and Oser (2018), who proposed a tripartite model of citizenship comprising civil, political, and social rights. According to Marshall, civil rights include individual liberties, such as freedom of speech and the right to property; political rights involve participation in the exercise of political power through mechanisms like voting and representation; and social rights encompass access to welfare, education, and the means to live a life consistent with societal standards. Marshall argues that these rights develop historically and progressively, with social rights being essential to reducing inequality and ensuring that all citizens can fully participate in public life (Nuzulianto & Sukalumba, 2025). His framework highlights that a social state is not merely a provider of benefits but a guarantor of dignity and civic inclusion, thereby strengthening the foundation for active and responsible citizenship (Ayu Otariyani, 2025).

Building on this, Ndunda (2016) introduced the theory of welfare regimes, which explores how different state models structure social policies and shape citizen behavior. Esping-Andersen classified welfare states into three main types: liberal, conservative-corporatist, and social-democratic. Liberal regimes, such as those in the United States, rely heavily on market solutions with minimal state intervention, often leading to inequalities in welfare access (Fathoni, 2025). Conservative-corporatist regimes, like Germany or France, link benefits to employment and family structures, reinforcing social hierarchies. Social-democratic regimes, typical of Nordic countries, provide universal benefits and high levels of social protection, fostering equality and civic participation. Esping-Andersen's framework illustrates how state policies not only address social risks but also influence levels of civic responsibility, as citizens with guaranteed access to welfare services are more empowered to engage in public life and fulfill their duties to society. Other Western scholars have further developed these ideas. Through his "Third Way" theory, emphasizes balancing individual autonomy and collective responsibility. He argues that a modern social state should not create dependency but rather enable citizens to be self-reliant while remaining committed to the community. Similarly, the role of distributive justice and social solidarity in fostering civic responsibility, stressing that citizenship involves not only rights but also obligations toward maintaining social cohesion. These perspectives underline that civic

responsibility is a two-way relationship: the state provides conditions for a dignified life, and citizens reciprocate by contributing to the functioning of democratic institutions and societal well-being.

In the national context, scholars such as Sh. Paxrutdinov, N. Jo‘rayev, Q. Nazarov, I. Ergashev, J. Yaxshilikov, T. Odilqoriyev, Sh. Negmatova, and A. Saidqosimov have explored civic responsibility from cultural and spiritual dimensions, emphasizing moral education, national identity, and traditional values. Their studies argue that civic responsibility in Uzbekistan is not only a legal or political concept but also a moral obligation rooted in cultural heritage and collective consciousness (Makhamadalievna, 2020). This approach highlights that fostering active citizenship requires more than legal frameworks; it involves cultivating ethical awareness, patriotism, and social solidarity through education, family upbringing, and community engagement.

A particularly influential contribution in this regard comes from Rafique, Khoo, and Idrees (2016), who defines civic responsibility as a multi-dimensional quality that develops progressively within individuals. He states: “If a citizen is responsible, conscious, and conscientious, they can be included at the initial stage among individuals who possess civic qualities. If a citizen has developed a certain attitude toward the events and occurrences happening around them, they can be recognized as a person with a civic stance. If a citizen possesses the skill to take practical action for their own rights and duties, they can be regarded as an active citizen”. This definition identifies three levels of civic responsibility: (1) moral consciousness, where individuals internalize values of responsibility and honesty; (2) cognitive engagement, where individuals develop informed attitudes toward social and political events; and (3) practical action, where they actively defend rights and fulfill obligations within society. This progression shows that civic responsibility is both a personal virtue and a social function essential to building a strong civil society.

The interrelation between civic responsibility and the social state can therefore be understood as mutually reinforcing. A well-functioning social state guarantees rights, reduces inequalities, and creates opportunities for education and participation, which in turn empowers citizens to act responsibly. Conversely, responsible citizens strengthen the social state by supporting democratic processes, respecting laws, contributing taxes, and engaging in collective problem-solving. In the context of Uzbekistan, this relationship is further enriched by spiritual and cultural factors, where civic responsibility is closely tied to community solidarity and national values (Azizbek To‘ynor o‘g, 2024; Muminov, Nazarov, Xaynazarov, Polvonov, & Ktaybekov, 2020). Social policies, such as welfare programs, education reforms, and youth engagement initiatives, are designed not only to address economic needs but also to instill a sense of shared responsibility among citizens.

In conclusion, the literature demonstrates that civic responsibility and the social state are interdependent concepts deeply rooted in theories of citizenship and social justice. Western scholars such as Marshall, Esping-Andersen, Giddens, and Barry have provided theoretical foundations explaining how rights, welfare systems, and social solidarity shape active citizenship. National researchers, particularly Yusupov, have expanded this perspective by integrating moral and cultural elements, highlighting that civic responsibility is both a legal and ethical construct. Future research should focus on comparative analyses of welfare regimes in post-Soviet states, empirical studies of civic attitudes, and evaluations of educational programs fostering active citizenship, to further understand how the social state can cultivate a more responsible and participatory citizenry.

3. Research Methodology

This study employs a comprehensive methodological framework to ensure the validity and reliability of its findings. The selected methods—analysis and synthesis, comparison, induction and deduction, and the historical approach—were systematically applied to examine the interrelation between civic responsibility and the social state within Uzbekistan’s socio-political landscape. The method of analysis was used to deconstruct the concept of civic responsibility into its core elements, allowing a closer examination of its moral, cognitive, and practical dimensions. This helped to identify how individual consciousness, informed attitudes, and active participation interact with state policies. The synthesis method subsequently brought these components together to build a holistic understanding of the

relationship between citizens and the social state, illustrating how rights and duties reinforce one another in shaping democratic governance.

The comparative approach played a crucial role in evaluating Uzbekistan's evolving welfare state model against international experiences. Lessons were drawn from Scandinavian countries, Germany, and South Korea, which each offer distinct approaches to social protection and civic engagement. The Scandinavian model demonstrates how universal welfare provisions foster equality and active citizenship, while Germany illustrates the influence of employment-based welfare systems in creating social stability. South Korea, as a rapidly developing nation, shows how expanding social policies can enhance citizens' trust and participation. These comparisons provide valuable insights into potential pathways for strengthening Uzbekistan's welfare mechanisms and civic culture.

Induction and deduction were applied in parallel to connect theory and empirical observation. Through induction, findings from Uzbekistan's legislation, state programs, civic activism, and media reports were generalized to identify patterns in citizen behavior and state responsiveness. Deduction was used to test established theories of citizenship and social state functioning in a local context, confirming that accessible welfare rights, combined with cultural factors, foster greater civic responsibility. This two-way logic ensured a balance between conceptual frameworks and real-world evidence.

The historical approach added depth to the research by tracing the evolution of social policies and civic education reforms in Uzbekistan. Since independence, the country has gradually transitioned from Soviet-era welfare legacies to a new social contract focused on citizen empowerment and shared responsibility. Key initiatives, including the Uzbekistan 2030 Strategy and "Year of the State Program" documents, highlight state priorities for poverty reduction, youth engagement, and building a culture of civic participation. These milestones provide context for understanding how national identity, moral education, and social solidarity have been integrated into policy development.

A diverse set of empirical sources supports this analysis. National legislation outlines constitutional guarantees for social rights, labor protection, and education access, defining the state's responsibility in ensuring citizen welfare. State programs articulate long-term goals for social protection and human capital development, reflecting efforts to institutionalize civic responsibility within governance frameworks. International experiences offer benchmarks, illustrating the impact of robust welfare systems on civic engagement and highlighting challenges faced by transitional states. Finally, civic activism on social networks and media reports provides qualitative evidence of citizens' responses to policy reforms, showcasing their role in promoting accountability and collective problem-solving.

The integration of these methods and sources paints a detailed picture of the mutual reinforcement between civic responsibility and the social state. A well-functioning social state guarantees rights, reduces inequalities, and creates opportunities for education and participation, which empower citizens to act responsibly and contribute to the common good. Conversely, responsible citizens uphold laws, support democratic processes, and engage in community initiatives, strengthening the legitimacy and effectiveness of state institutions. In Uzbekistan, this relationship is further shaped by spiritual and cultural values embedded in family upbringing, moral education, and national identity formation, demonstrating that civic responsibility extends beyond legal frameworks into social and cultural domains (Swartz, Blackstone, Uggen, & McLaughlin, 2009).

By combining analytical reasoning, comparative perspectives, theoretical and empirical logic, and a historical lens, the research captures the evolving dynamics of state-citizen relations. The findings suggest that fostering active citizenship in Uzbekistan requires not only effective laws and social policies but also the cultivation of ethical awareness, patriotism, and collective solidarity across generations. Lessons drawn from international practice underscore that inclusive welfare policies and civic education are fundamental in building a robust social state supported by engaged and responsible citizens.

4. Results and Discussion

The effectiveness of economic, social, political, and spiritual reforms being carried out in society is determined by the renewal of people's spiritual outlook, political and legal awareness, the rise of civic engagement, and the broad manifestation of the sense of belonging to the prosperity of the Motherland. In the Explanatory Scientific-Popular Dictionary of Independence, the following ideas are presented regarding the development of civic responsibility in harmony with political culture: "Political culture is an important type of overall culture the ability of members of society, a nation, social groups and strata, as well as each citizen, to understand the internal and external policies of the state, their level of analytical thinking, and the culture of independently determining and carrying out their actions based on the political situation".

Increasing citizens' social responsibility and political engagement in the country is of pressing importance today. This necessity is becoming even more evident, especially with the deepening of reforms aimed at building a civil society based on the ideological concept of "From National Revival to National Prosperity". The principles of the social state play an important role in implementing these reforms, as the social state is the main mechanism for ensuring citizens' interests, social protection, and rights. At the same time, the multiparty system also serves as an important factor in increasing citizens' socio-political engagement, as an integral part of the pluralistic society forming within the framework of the social state.

Political parties, as a means of encouraging citizens to actively participate in the life of the state and society, are an important institution that works alongside the social state to enhance civic responsibility. In turn, the increase in citizens' political engagement and responsibility contributes to ensuring social stability in society, which is one of the priority directions of the social state concept. "The social state according to the most common interpretation is, first and foremost, a concept that refers to a state which cares about social justice, the well-being of its citizens, and their social protection. Such a state carries out the task of ensuring human rights, freedoms, and interests in conjunction with providing social protection for vulnerable segments of the population (the unemployed, those who have lost their ability to work, those who have lost a breadwinner, persons with disabilities, large families, etc.)". Therefore, cooperation between state authorities and non-governmental non-profit organizations provides an opportunity to implement important measures aimed at increasing citizens' social responsibility and encouraging their active participation in political life. This, in turn, is considered one of the key guarantees for ensuring socio-political stability in society.

The Promotion of Spirituality Center, one of the civil society institutions that has been making a unique contribution to ensuring national progress in the country, is also carrying out important tasks. This activity creates an important foundation for strengthening citizens' social behavior in striving for the present and future of society. The structures of Enlightenment and Education implement important and systematic measures to enhance the political and economic culture, legal engagement, and social responsibility of citizens active in society. Civic responsibility refers to the responsible and conscious participation of citizens in ensuring the implementation of laws and regulatory legal documents adopted by the state and in putting them into practice. Exactly this approach is regarded as one of the main principles of the social state, because a social state is not limited to merely granting citizens rights and freedoms, but also creates the conditions for their implementation and for using them wisely and in the interests of society. Therefore, the more democratic and socially developed a society is, the higher the level of civic responsibility formed within it. This, in turn, ensures that citizens deeply understand their duty to the state and society and actively contribute to strengthening social stability. It is becoming increasingly clear that it is advisable to continually strengthen measures aimed at preserving national values and traditions in the minds of young people and passing them on from generation to generation. In today's modern global society, preventing various threats and negative factors entering the spiritual lifestyle of youth, and enhancing the role of education and upbringing in this regard together with social and spiritual institutions, as well as increasing the effectiveness of targeted efforts based on programmatic foundations, are important processes in ensuring the stability of our country.

It is an important task to cultivate in citizens social and spiritual virtues such as a constant deep sense of boundless respect for the Motherland, sincere loyalty in serving it, and a continual concern for its

future. The stronger the feelings related to fulfilling one's loyal duty and social responsibility toward the people, homeland, historical memory, and ancestral heritage take root in the hearts of citizens, the more the tendencies of national progress develop in society. The process of national progress is closely connected with the elevation of the human spiritual world, including creative moods and the pursuit of high goals. In this regard, the book "The History of Independent Uzbekistan" reflects the following thought: "We are living precisely at a turning point in history". This very turning point itself demands that we change our thinking, narrow worldviews, and conceptions that are limited in every way. After many years of living a monotonous life, there arose a strong need to recall the distant past, to study it, and to understand our identity. An inner natural force awakened the feelings that had been dormant in the hearts of millions of people. As a result, people's attitude toward life has changed, and they now feel the need to think about the future of the land connected to their own destiny".

Today's modern era is a complex historical stage in which the processes of globalization, modernization, and transformation are deepening, while at the same time new approaches and values are taking shape in human thinking. In this process, the human factor – their needs, interests, and aspirations, is becoming the main criterion of social development. Only a society in which human interests and freedom are prioritized can achieve true stability. The modern social state is mobilizing all its capabilities, political will, and economic resources precisely toward ensuring human well-being and guaranteeing their rights and freedoms. This situation is the fundamental philosophical principle that defines the essence of the social state concept. Because in the present era, global challenges, ecological and economic crises, and alarming geopolitical changes are urging humanity to unite and take responsibility for the fate of its citizens. From this perspective, the social state is not merely a governing institution but a model of society built on humanity, solidarity, and responsibility. The rise of civic responsibility is emerging as the decisive factor that ensures the stability of this very model. Because the more a person perceives themselves as an important part of society, the greater their inner sense of responsibility and social engagement becomes; and this serves as the foundation for a stable, just, and developed society.

In Uzbekistan, the role of mass media in realizing civic responsibility under the conditions of national progress is invaluable. The mass media is an important means of promotion that enhances citizens' awareness, engages them in social processes, and supports progressive initiatives, thereby strengthening socio-political activity. It is precisely through the mass media that the principles of the social state, the essence of reforms, and the concepts of civic duty and social responsibility are conveyed to the wider public. The mass media also plays an important role in ensuring social stability. It serves to foster trust in state policy in the public mindset, support for reforms, and a sense of approval and positive attitude toward the measures, initiatives, and achievements being carried out in society.

This, in turn, helps to establish a conscious, active, and responsible stance among citizens, which contributes to further strengthening the foundations of a social state. In this regard, the Constitution of the Republic of Uzbekistan guarantees citizens the right to freedom of speech and the ability to express their opinions without any obstacles (censorship), stating: "Everyone shall be guaranteed freedom of thought, speech, and convictions. Everyone shall have the right to seek, obtain, and disseminate any information" [7]. These rights are among the fundamental principles of a social state and ensure the conscious and responsible participation of citizens. The free exchange of ideas fosters civic responsibility and serves as a foundation for strengthening social stability and democratic values in society.

5. Conclusion

In the modern era, characterized by rapid development in various fields, every nation strives to build a stable, prosperous, and highly competitive society. Uzbekistan, as a country moving toward national progress, faces challenges that are not only economic and political in nature but also social and cultural, particularly in terms of protecting citizens' consciousness from various negative influences. In this context, the concept of a social state becomes increasingly relevant as an essential instrument for ensuring public welfare, safeguarding fundamental human rights, and creating conditions conducive to the development of both individuals and society as a whole.

One of the main tasks of a social state is to guarantee social stability amidst the dynamics of globalization, fast information flows, and growing ideological challenges. Social stability is not merely the absence of conflict but encompasses a sense of security, social justice, equal opportunities, and protection of human rights for every citizen. Within this framework, Uzbekistan has committed to building a fair social order through policies focused on public welfare, the provision of free education and healthcare, community empowerment, and a comprehensive social protection system for vulnerable groups.

However, the advancement of information technology and the openness of global communication bring new challenges, particularly regarding the protection of public consciousness from negative influences. Misinformation, destructive propaganda, and ideas that contradict national interests may threaten ideological resilience and erode the moral values of society. Therefore, a social state bears responsibility not only in the material sphere and physical well-being but also in ensuring security in the information space. This effort includes strengthening digital literacy, monitoring harmful content, and developing media policies that balance freedom of expression with the protection of national interests and public morality. Furthermore, the role of a social state in protecting the consciousness of its citizens requires a series of preventive and educational programs. These initiatives must aim to shape citizens with critical thinking skills, strong ethics, and resilience against extremist ideologies or misleading information. Civic education, reinforcement of national identity, and the dissemination of universal human values through mass media and educational institutions form an integral part of this strategy. Consequently, a healthy collective consciousness can flourish, aligned with the goal of building a prosperous, just, and civilized society.

From a social dimension, the state also holds an obligation to address various issues faced by individuals, such as poverty, unemployment, social inequality, discrimination, and limited access to basic services. An effective social state strives to provide fair assistance mechanisms, promote economic empowerment, ensure labor protection, and offer psychosocial support for vulnerable populations. These efforts not only resolve individual problems but also strengthen social cohesion, reduce potential conflicts, and foster solidarity among citizens. Moreover, the success of a social state in placing human interests at the center of policies has a direct impact on improving the quality of life. Investments in social infrastructure, educational empowerment, universal healthcare guarantees, and distributive justice-oriented policies form the foundation that enables every individual to reach their full potential. A state that prioritizes human-centered development can balance economic and social dimensions, where national progress is measured not only through economic growth rates but also through indicators of social welfare and happiness of its people.

Therefore, it can be concluded that the role of a social state in maintaining societal stability and protecting citizens' consciousness is a key pillar for achieving sustainable progress in Uzbekistan. The state must actively respond to informational challenges, strengthen the ideological resilience of society, and provide comprehensive protection both materially and spiritually. Through humanistic, participatory, and adaptive policies aligned with the pace of change, the state can build a nation that is not only economically advanced but also morally and socially resilient. With strategic measures such as improving public literacy, empowering human resources, and implementing strict monitoring and regulations in the information sphere, Uzbekistan can further strengthen its foundation as a modern and just social state. Ultimately, preserving collective consciousness, ensuring information security, and striving for the welfare of all citizens are essential keys to realizing the national aspiration: a stable, harmonious, and progressive state where every citizen can live with dignity, security, and hope for a better future.

References

- Anom Sapariati, I. A. P. S. W., Nyoman Diah Utari Dewi. (2025). Normative Analysis Of Maternity Leave Policy Implementation For Women Workers' Rights In Bali. *Jurnal Studi Ilmu Sosial dan Politik (JASISPOL)*, 5(1). doi:<https://doi.org/10.35912/jasispol.%20v5i1.3817>

- Aria Mulyapradana, A. J. K., Farikhul Muafiq, Safna Saqinah, Nafiatul Manahilkhakim. (2025). Optimalisasi Layanan Desa Pedawang Melalui Sistem Kearsipan (Optimizing Pedawang Village Services through an Archive System). *Jurnal Studi Ilmu Sosial dan Politik (JASISPOL)*, 5(1). doi:<https://doi.org/10.35912/jasispol.%20v4i2.4253>
- Ayu Otariyani, S. N., Doris Febriyanti. (2025). Analisis Tanggapan Pengemudi Ojek Online terhadap Penerapan E-Tilang di Kota Palembang 2024 (Analysis of Online Motorbike Taxi Driver Responses to the Implementation of E-Tilang in Palembang City, 2024). *Jurnal Studi Ilmu Sosial dan Politik (JASISPOL)*, 5(1). doi:<https://doi.org/10.35912/jasispol.%20v4i2.4308>
- Azizbek To'ynor o'g, T. (2024). DEVELOPMENT OF SOCIALLY ACTIVE CIVIC COMPETENCE OF STUDENTS BASED ON THE TEACHING OF " HISTORY OF UZBEKISTAN". *International Journal Of History And Political Sciences*, 4(06), 32-35. doi:<https://doi.org/10.37547/ijhps/Volume04Issue06-06>
- Butcher, C., & Hallward, M. C. (2017). Bridging the gap between human rights and peace: An analysis of NGOs and the United Nations Human Rights Council. *International Studies Perspectives*, 18(1), 81-109. doi:<https://doi.org/10.1093/isp/ekw001>
- Dalimunthe, M. A., & Riza, F. (2025). Islamic Theological Perspectives on Human Rights: Bridging the Gap between Faith and Universal Principles. *Pharos Journal of Theology*, 106(2). doi:<https://doi.org/10.46222/pharosjot.106.207>
- Delagic, L., & Ghalia, B. (2018). Human Rights in the light of Maqāsid al-Sharī'ah. *Al-Itqan: Journal Of Islamic Sciences And Comparative Studies*, 2(2), 83-107.
- Dósa, M. (2018). Welfare and citizenship. The Case for a Democratic Approach to the Welfare State. *Intersections. East European Journal of Society and Politics*, 4(1), 45-65.
- Fathoni, M. A. (2025). Studi Instrumen Kebijakan dalam Upaya Percepatan Penurunan Stunting Kota Kediri. *Jurnal Studi Ilmu Sosial dan Politik*, 5(1), 55-68. doi:<https://doi.org/10.35912/jasispol.v5i1.4599>
- Garoupa, N., & Spruk, R. (2024). Populist Constitutional Backsliding and Judicial Independence: Evidence from Turkiye. *arXiv preprint arXiv:2410.02439*. doi:<https://doi.org/10.48550/arXiv.2410.02439>
- Hooghe, M., & Oser, J. (2018). Social and political citizenship in European public opinion: An empirical analysis of TH Marshall's concept of social rights. *Government and Opposition*, 53(4), 595-620. doi:<https://doi.org/10.1017/gov.2017.11>
- Lauterbach, K., & Vähäkangas, M. (2019). *Faith in African lived Christianity: Bridging anthropological and theological perspectives*: Brill.
- Li, A., Raiha, D., & Shotts, K. W. (2022). Propaganda, alternative media, and accountability in fragile democracies. *The Journal of Politics*, 84(2), 1214-1219. doi:<https://doi.org/10.1086/715995>
- Makhamadaliyeva, A. (2020). Pedagogical needs of developing active civic position of students-youth in the progressing new stage of Uzbekistan. *International Journal of Scientific and Technology Research*, 9(3), 4019-4022.
- Maulida, S., & Ali, M. M. (2023). Maqasid Shariah index: a literature review. *Maqasid al-Shariah Review*, 2(1). doi:<https://doi.org/10.58968/msr.v2i1.309>
- Muminov, A., Nazarov, K., Xaynazarov, B., Polvonov, H., & Ktaybekov, S. (2020). Leading tendencies in the development of cultural and spiritual identity of the peoples of Uzbekistan. *International Journal of Psychosocial Rehabilitation*, 24(8), 5525-5538.
- Ndunda, T. (2016). A Review of Esping-Andersen's Three Worlds of Welfare Capitalism. Retrieved May, 3, 2018.
- Nuzulianto, F. M., & Sukalumba, I. S. (2025). Analisis Dampak UU TNI 2025 Terhadap Potensi Terbentuknya Junta Militer. *Jurnal Studi Ilmu Sosial dan Politik*, 5(1), 43-54. doi:<https://doi.org/10.35912/jasispol.v5i1.4481>
- Rafique, Z., Khoo, S. L., & Idrees, M. W. (2016). Civic engagement among the youth: empirical evidence from Kashmir, Pakistan. *Humanomics*, 32(3), 376-388. doi:<https://doi.org/10.1108/H-12-2015-0077>
- Ruohonen, J. (2021). Reassessing measures for press freedom. *arXiv preprint arXiv:2106.10427*. doi:<https://doi.org/10.48550/arXiv.2106.10427>
- Soofi, A. B., & Masud, M. (2024). International Law and Maqasid Al-Shariah. Available at SSRN 4937103.

- Stiftung, B. (2020). Transformation index BTI 2020. *Governance in International Comparison*, Gütersloh: Bertelsmann Stiftung, also: www.bti-project.org.
- Sun, Q., Jin, X., & Kang, Y. Assessment of Cybersecurity Effectiveness in Serving Maqasid Al-Shariah. *Journal of Innovation and Social Science Research ISSN*, 2591, 6890.
- Swartz, T. T., Blackstone, A., Uggen, C., & McLaughlin, H. (2009). Welfare and citizenship: The effects of government assistance on young adults' civic participation. *The Sociological Quarterly*, 50(4), 633-665. doi:<https://doi.org/10.1111/j.1533-8525.2009.01154.x>
- Tulyakov, E. (2021). Civil Society Reforms in Uzbekistan. *Ukrainian Policymaker*, 8(8), 121-126.