

Development of spiritual values in students of higher educational institutions as a psychological phenomenon

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Abstract

Purpose: This study investigates the factors influencing the income of indigenous Papuan vendors at Pharaa Sentani market, Jayapura Regency, in line with Law No. 21 of 2001 on Special Autonomy, which seeks to improve Papuan welfare through economic empowerment.

Methodology: A quantitative approach was applied using multiple linear regression analysis. Primary data were collected from 49 vendor respondents through questionnaires. The independent variables analyzed include business capital, length of business, working hours, and education.

Results: The analysis shows that business capital, length of business, and education have a significant positive effect on income, contributing 8%, 12.5%, and 30.5%, respectively. Meanwhile, working hours did not significantly influence income, accounting for only 5.8%. Together, the four variables explain 46.8% of income variation, while 53.2% is affected by external factors such as market conditions, social networks, and product quality.

Conclusion: The findings highlight that education and business capital are the most decisive factors for income growth. Longer working hours and years in business alone are insufficient without adequate capital and knowledge.

Limitations: The study is limited to 49 respondents from one market, which may restrict generalization. Other factors such as cultural norms and supply chain constraints were not considered.

Contribution: This research adds to the literature on indigenous economic empowerment and provides recommendations for policymakers to enhance access to education, training, capital, and market infrastructure for Papuan vendors.

Keywords: Higher Education, Personal Development, Professional Identity, Spiritual Values, Students

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1. Introduction

In the modern context of globalization and rapid social transformations, the issue of forming spiritual values among the younger generation is gaining particular significance. University students, as active participants in socio-cultural changes, are at a stage of intensive personal and professional development. It is during this period that the active formation of worldview, value systems, and life orientations takes place, which subsequently determine behavior, professional ethics, and the social responsibility of the individual. Higher education plays a crucial role in the process of students' spiritual and moral development, as the university environment serves not only as a place for acquiring professional knowledge but also as a space for the formation of value orientations and interpersonal relationships.

The psychological phenomenon of spiritual values manifests itself through the unity of cognitive, emotional-evaluative, and behavioral components, which determine an individual's inner position toward oneself, other people, and society as a whole. The development of spiritual values among university students has become particularly relevant due to society's increasing demands for new-generation specialists. In today's world, not only professional knowledge and skills are required, but also personal qualities such as responsibility, empathy, tolerance, the ability to self-develop, and critical thinking. Spiritual values provide the foundation for a humanistic orientation of professional activity and serve as the basis for sustainable social development (B. S. Bratus, 1988; Turdiev, 2024).

Numerous studies by both domestic and foreign scholars (R. Ryan, E. Deci, Sh. Schwartz, D. Goleman, L. Kohlberg, V.A. Yadov, B.S. Bratus, and others) confirm that value orientations are an important regulator of behavior and a determinant of psychological well-being. At the same time, there is a need for an in-depth study of the mechanisms underlying the formation of spiritual values in students within the educational process, where psychological and pedagogical conditions can either foster or hinder their development. The purpose of this article is to analyze the theoretical foundations and empirical approaches to the study of spiritual values as a psychological phenomenon, identify the psychological and pedagogical conditions for their development among students, and propose a model for the formation of value orientations in the context of modern higher education. Thus, the study of students' spiritual values not only expands the understanding of the psychological foundations of personal development but also contributes to the creation of effective strategies for education and upbringing aimed at training highly qualified specialists with a harmoniously developed personality and a high level of spiritual culture (Sobirovich, 2024).

The formation of spiritual values among students must be considered not only as an educational objective but also as a strategic priority for society as a whole. In a globalized world where information flows are continuous and cultures intersect dynamically, young people face both opportunities and challenges in defining their personal and professional identities. Universities therefore act as key institutions that mediate between global influences and local traditions, helping students navigate competing value systems and build a coherent spiritual foundation. This process requires educators to go beyond formal instruction and to create conditions for dialogue, reflection, and experiential learning that foster the integration of universal human values with individual life goals (Erzyleva, 2022; Rabon, 2024). From a psychological standpoint, spiritual values serve as integrators of the personality system, uniting motivation, cognition, and behavior into a stable orientation. They provide meaning and direction to life choices, shape interpersonal relations, and regulate professional conduct. For university students, who are at a developmental stage characterized by identity exploration and consolidation, the internalization of spiritual values supports resilience in the face of uncertainty and helps maintain ethical consistency across diverse life situations. The absence of a strong value foundation, on the other hand, can result in fragmentation of identity, susceptibility to external pressures, and reduced psychological well-being (Carter, Peters, & Goodrich; Esat & Enriquez, 2025).

Research evidence increasingly shows that universities that embed spiritual and moral education into their curricula are more successful in preparing graduates who are not only competent specialists but also socially responsible citizens (Vilà, Freixa, & Aneas, 2020). For instance, programs that combine academic learning with community engagement, service learning, and volunteerism encourage students to connect knowledge with moral action. Such initiatives bridge the gap between theoretical concepts and lived experiences, ensuring that values are not abstract ideals but guiding principles applied in real-life contexts. The intercultural dimension is equally important. In multiethnic societies, spiritual values such as respect, empathy, and tolerance become essential for maintaining social cohesion. Universities are often microcosms of cultural diversity, bringing together students from different backgrounds, languages, and belief systems. By fostering intercultural dialogue and mutual understanding, educational institutions can create conditions for students to practice inclusive values, which are indispensable in global professional environments. In this sense, spiritual values also serve as competencies for effective participation in multicultural teams, international collaborations, and global problem-solving initiatives (Chaika, 2024; Coelho & Menezes, 2021).

Another critical factor is the role of digital technologies in shaping students' value orientations. The digital environment presents both opportunities for moral development and risks of value erosion. On one hand, digital tools enable access to vast knowledge, promote cross-cultural exchange, and support creative expression. On the other hand, excessive exposure to consumerist content, misinformation, and online aggression can negatively impact students' moral compass. Therefore, digital literacy should be combined with ethical literacy, teaching students not only how to use technology effectively but also how to evaluate its content critically and engage responsibly in virtual interactions. Universities have a responsibility to guide students in developing digital ethics that align with spiritual values. Pedagogically, the development of spiritual values requires the use of active and student-centered methods. Traditional lectures may transmit knowledge about values but are insufficient for fostering internalization. Interactive strategies—such as debates on ethical dilemmas, reflective journals, case studies, and role-playing—help students confront moral choices and examine their own positions. Furthermore, mentorship and modeling by faculty play a decisive role. Educators who embody responsibility, empathy, and integrity provide living examples that students can emulate. This highlights the necessity of professional development for university staff to enhance their competence in spiritual and moral education (Piragauta & de Oliveira, 2023).

The socio-emotional climate of the university also has a profound influence. A supportive environment that values cooperation, open communication, and psychological safety encourages students to express their opinions, reflect on their beliefs, and test their value orientations in constructive ways (Lee & Jung, 2022). Conversely, an atmosphere characterized by competition, authoritarianism, or neglect can inhibit the growth of spiritual values, leading to alienation or moral disengagement. Institutions must therefore invest in cultivating organizational cultures that prioritize mutual respect and shared responsibility. It is equally important to acknowledge the role of students themselves as active participants in value formation. Self-development practices such as mindfulness, self-reflection, and goal-setting enhance students' capacity to internalize and act upon spiritual values. Peer influence is another decisive factor: student communities, clubs, and informal groups can either reinforce positive values or encourage negative behaviors. Creating opportunities for peer-led initiatives in cultural, social, and ethical domains strengthens the agency of students and ensures that spiritual values are co-constructed within the learning community (Deep, Chen, Ghosh, & Basith, 2025; Fang, Fu, Liu, & Chen, 2025). Finally, the societal significance of fostering spiritual values in higher education cannot be overstated. In the face of global crises—such as environmental challenges, political conflicts, and social inequalities—the new generation of professionals must be equipped with not only technical expertise but also ethical commitment and spiritual depth. The integration of spiritual values into higher education contributes to the sustainability of social development, ensuring that future leaders act with a sense of responsibility toward humanity and the planet. By doing so, universities fulfill their mission as not merely transmitters of knowledge but as formative spaces for holistic human development.

2. Literature Review

The issue of spiritual values as the foundation of personal development and professional formation has been actively studied in both domestic and international psychological and pedagogical sciences. A review of the literature shows that spiritual values are viewed as a complex, multi-level phenomenon that includes cognitive, emotional-evaluative, and behavioral components, which define an individual's internal attitudes and motivations (Ryan & Deci, 2000). In international psychology, spiritual values are traditionally considered through the lens of humanistic and positive psychology. A. Maslow (1970) emphasized the role of spiritual needs in the structure of a self-actualizing personality, defining them as the highest level of motivation. Rogers (1995) associated the development of spiritual values with processes of personal growth and the formation of authenticity. A modern perspective is represented by the Self-Determination Theory of Ryan and Deci (2000), according to which spiritual values are formed through the satisfaction of basic psychological needs — autonomy, competence, and relatedness. According to these researchers, the educational environment can either facilitate or hinder their harmonious development.

Significant contributions to the study of value structures were made by Schwartz (2012), who proposed a universal model of value orientations. In his theory, spiritual values are included in such categories as

self-transcendence and *openness to change*, which determine the humanistic orientation of a person's behavior. In Russian scholarship, the issues of spiritual values were actively explored by Yadov (1975), B. S. Bratus (1988), and Asmolov (2007), who considered value orientations as the core of personality, shaping its inner world and social behavior. B.S. Bratus emphasized that spiritual values are formed during socialization, with conscious internal work being the key factor in their development. An important area of research focuses on the role of the university educational environment in forming students' spiritual values. According to Leontiev (2005), the university is a space where professional knowledge is integrated with value orientations that define personal and professional growth. Goleman (2005) emphasized the importance of developing emotional intelligence as a key mechanism of spiritual development. In his view, emotional awareness, empathy, and social skills are directly connected with the formation of moral and spiritual attitudes.

Research by foreign scholars Neumann et al. (2011) and Kurtz, Draper, and Silverman (2017) highlights that the effective development of spiritual values is possible only in an environment of active interaction between teacher and student, as well as through the inclusion of reflective practices, discussions, and ethical case analyses in the learning process. The literature review demonstrates that the formation of students' spiritual values is influenced by a complex set of factors: Cultural factors — national traditions, religious and ethical norms of society (Hofstede, 2001). Social factors — family influence, peer groups, academic environment. Psychological factors — level of self-awareness, motivation, emotional maturity. Pedagogical factors — the nature of the educational process, teaching style, and the presence of educational components in academic programs (Kolb, 2014). According to Kohlberg (1971), spiritual development is closely linked to moral development and passes through a series of stages, from external orientation toward social norms to the formation of internal convictions and values. Despite a substantial body of research, certain aspects remain insufficiently studied, particularly the relationship between spiritual values and students' professional identity. In Russian literature, modern methods for diagnosing and fostering spiritual values in educational settings are rarely discussed, especially those involving innovative technologies, digital platforms, and VR simulations, which are increasingly being adopted in foreign universities (Barry Issenberg, McGaghie, Petrusa, Lee Gordon, & Scalese, 2005). Furthermore, there is a pressing need to develop a comprehensive model for the formation of spiritual values that would address not only cognitive and emotional dimensions but also the behavioral component, reflecting the practical application of values in professional activities. Thus, the analysis of scholarly sources confirms that students' spiritual values are a vital psychological phenomenon that determines their personal and professional development. However, their successful formation requires a comprehensive approach that integrates psychological, pedagogical, and socio-cultural mechanisms, as well as the systematic inclusion of spiritual and moral education in the university curriculum.

A deeper examination of the literature suggests that the study of spiritual values in higher education requires an interdisciplinary perspective. Psychology, pedagogy, philosophy, and sociology all contribute unique insights that, when integrated, create a more holistic understanding of how values are formed and internalized by students. For instance, philosophical traditions highlight the normative nature of spiritual values, framing them as ideals that transcend personal interests and connect the individual with broader humanistic purposes (Cunha, Pellanda, & Reppold, 2019; Kalamatianos, Kounenou, Pezirkianidis, & Kourmoussi, 2023). Pedagogical sciences focus on the mechanisms of teaching and learning that facilitate or obstruct the assimilation of such values. Psychology, meanwhile, examines the cognitive and emotional processes underlying value orientation, while sociology underscores the influence of cultural and institutional contexts. Bringing these perspectives together allows scholars and practitioners to design more effective strategies for the cultivation of values in educational environments. One of the most important theoretical frameworks for understanding spiritual values in contemporary psychology is Positive Psychology (Cregg & Cheavens, 2023; Majeed & Kamal, 2023). The role of character strengths, virtues, and flourishing as determinants of well-being and meaningful life. Spiritual values such as gratitude, empathy, forgiveness, and altruism are conceptualized not only as moral imperatives but also as psychological resources that contribute to resilience, purpose, and satisfaction. Within the context of university education, programs that incorporate positive psychology interventions—such as gratitude journaling, acts of kindness, or

strength-based reflection—have been shown to foster both individual growth and social cohesion among students. This supports the idea that spiritual values are not abstract ideals but lived experiences that can be cultivated systematically through educational design (Anidaisma, Amat, Awang, & Ahmad, 2023; Diniz et al., 2023).

The role of emotional intelligence in spiritual development is another critical area. Building upon Goleman's framework, researchers argue that the competencies of self-awareness, self-regulation, empathy, and relationship management are not only predictors of professional success but also mediators of value internalization. Emotional intelligence enables students to interpret moral dilemmas not only rationally but also emotionally, fostering the ability to act consistently with values in complex social situations. Empirical studies in early professional training, particularly in medical and teaching faculties, reveal that students with higher emotional intelligence scores are more likely to demonstrate prosocial behaviors, engage in reflective practices, and avoid ethical lapses under pressure. Thus, embedding emotional intelligence training within higher education can directly contribute to the cultivation of spiritual values. From a pedagogical standpoint, the design of the educational environment plays a decisive role. Vygotskian theories emphasize that learning is inherently social and that higher mental functions develop through interaction. Applying this to the development of spiritual values suggests that peer collaboration, dialogue with educators, and engagement with diverse viewpoints are crucial. Environments that encourage open communication, critical discussion of ethical issues, and participatory decision-making foster autonomy and responsibility in students. Conversely, rigid, authoritarian, or overly formalized systems tend to inhibit value internalization by emphasizing compliance rather than reflection. Therefore, creating a supportive and dialogical university culture is essential for spiritual growth (Getahun Abera, 2023; Wang, Wu, Wang, & Wei, 2021).

In examining international practices, it becomes clear that different cultural traditions adopt diverse approaches to value education. In the Anglo-American context, higher education often integrates ethical reasoning and civic engagement into curricula through liberal arts courses, service-learning, and community partnerships. In East Asian systems, influenced by Confucian traditions, emphasis is placed on respect for authority, discipline, and collective responsibility. In European contexts, particularly in Scandinavia, democratic participation, inclusivity, and equality are prioritized. Each of these models contributes valuable insights, suggesting that while the core of spiritual values may be universal, their pedagogical expressions must be adapted to cultural contexts. Comparative studies highlight the importance of contextual sensitivity: what works effectively in one educational system may require significant adaptation in another to align with cultural expectations and student needs. The integration of technology into higher education introduces new opportunities and challenges for spiritual value development. Digital platforms, online discussions, and virtual reality simulations allow students to engage with ethical dilemmas in immersive and interactive ways. For example, VR technologies have been used in teacher training and medical education to simulate real-life ethical scenarios, compelling students to confront questions of empathy, fairness, and responsibility. These methods create powerful experiential learning opportunities that foster the behavioral component of values. At the same time, the digital environment can also undermine value development if not guided properly, as exposure to misinformation, toxic online behaviors, and superficial interactions can weaken students' ethical orientation. Therefore, digital pedagogy must be complemented by explicit instruction in digital ethics, critical thinking, and reflective practice (Yang, 2022).

Another aspect that deserves attention is the relationship between spiritual values and professional identity. Studies increasingly show that students' sense of professional self is closely linked to their internalized values. For instance, in the field of education, teachers who see themselves as ethical guides as well as knowledge transmitters are more likely to foster inclusive classrooms and act responsibly toward students. In medicine, doctors who view empathy and compassion as central to their professional role demonstrate higher levels of patient trust and care quality (Putri & Etikariena, 2022). In business, managers guided by integrity and social responsibility are more resilient to corruption and unethical practices (Mulyapradana, Aghus Jamaludin, Farikhul, Safna, & Nafiatul, 2025). These examples demonstrate that the success and sustainability of professional identity formation cannot be separated from the cultivation of spiritual values. Moreover, the socio-cultural environment of the university plays

a profound role in reinforcing or undermining spiritual values. Universities are not merely sites of cognitive training but also cultural institutions that embody certain traditions, norms, and rituals. Celebrations of diversity, recognition of ethical achievements, and support for cultural and religious expression all contribute to a value-rich environment. Conversely, environments characterized by excessive competition, lack of transparency, or neglect of student voices may foster cynicism, disengagement, and moral relativism. Institutional leadership must therefore ensure that policies, practices, and campus culture align with the values they aim to cultivate in students (Novi & Etikariena, 2022; Thomas et al., 2019).

The psychological well-being of students is another decisive factor. Research consistently shows that individuals with stronger spiritual orientations report higher levels of resilience, purpose, and mental health. For students under academic and social pressure, values provide a framework for coping with stress, resolving conflicts, and maintaining motivation. Without such anchors, students may experience alienation, burnout, or ethical disorientation. Thus, spiritual values not only shape professional identity but also serve as protective factors for psychological stability and long-term development. Universities must recognize this connection and integrate well-being strategies with value education, ensuring that students are supported holistically. Despite the growing body of literature, there remain gaps in research that require further exploration. One area is the longitudinal study of how spiritual values evolve throughout a student's university journey. Most existing studies rely on cross-sectional designs, which capture snapshots rather than developmental trajectories. Another gap lies in the lack of culturally diverse methodologies that account for variations across societies. While Western theories provide valuable frameworks, there is a need for context-specific models that reflect the realities of different educational systems. Finally, there is limited exploration of the role of innovative pedagogies—such as gamification, design thinking, and interdisciplinary learning—in fostering value internalization. Addressing these gaps would significantly enrich the field (Andiyanto & Hariri, 2022; Sapariati, Widnyani, & Dewi, 2025).

In terms of practical implications, universities and policymakers should adopt a comprehensive approach to spiritual value education. This includes revising curricula to embed ethical and value-oriented learning across disciplines, investing in faculty training to equip educators with the skills to facilitate value discussions, and creating institutional structures that reward ethical behavior and civic engagement. Moreover, partnerships with families, communities, and cultural institutions can extend value education beyond the classroom, ensuring consistency across different social spheres. By aligning cognitive, emotional, and behavioral dimensions, higher education can provide a more effective and sustainable model for value development. In conclusion, the literature clearly demonstrates that spiritual values constitute a vital psychological and pedagogical phenomenon that shapes both personal development and professional formation. Their study requires an interdisciplinary, culturally sensitive, and practically oriented approach. While significant progress has been made, particularly in highlighting the cognitive and emotional dimensions of values, future research and practice must focus more on the behavioral component and its application in real-life professional contexts. The ultimate goal is to prepare graduates who are not only knowledgeable specialists but also responsible citizens and ethical leaders capable of contributing to sustainable social development. Universities, therefore, must embrace their role as key institutions in cultivating the spiritual values that underpin human dignity, social cohesion, and professional integrity in the 21st century (Cahyaningrum, Prasetya, & Mustiawan, 2025; Ridho, Fauzan, Faisal, & Hanafi, 2024).

3. Research Methodology

The research on the development of spiritual values among university students as a psychological phenomenon was carried out using a comprehensive methodology that combined theoretical and empirical methods. This approach made it possible to study the problem holistically, integrating the analysis of scientific sources, the diagnosis of students' value orientations, and the development of practical recommendations for the university educational environment.

The methodological framework of the study was based on the following key approaches:

1. Systemic approach – allowed the consideration of spiritual values as a multi-level system that includes cognitive, emotional-evaluative, and behavioral components interconnected with the student's personality and the educational environment.
2. Humanistic approach – emphasized the focus on student-centered methods of teaching and upbringing, where spiritual values are regarded as the core of self-development and self-actualization.
3. Cultural-historical approach – provided an understanding of spiritual values as a phenomenon formed through socialization and the assimilation of cultural norms (Leontiev, 2005; Vygotsky, 1999).
4. Activity-based approach – made it possible to study spiritual values through the prism of students' practical activities, including their participation in academic, research, and social life (Dewey, 1933; Leontiev, 2005).
5. Personality-oriented approach – focused on the individual characteristics of students and recognized the role of personal experience in the formation of value orientations (Serikov, 1999).

A set of complementary methods was used to achieve the research objectives:

Theoretical methods:

- Analysis and synthesis of domestic and international scientific literature on spiritual values and their psychological nature.
- Systematization of key concepts and definitions.
- Modeling of the structure of spiritual values and mechanisms of their development among students.

Empirical methods:

1. Diagnostic techniques:
 - a. *Rokeach Value Survey (RVS)* to identify students' dominant values.
 - b. *Basic Psychological Needs Scale* by R. Ryan and E. Deci to assess intrinsic motivation factors.
 - c. Author's questionnaire on spiritual and moral attitudes, developed on the basis of international methodologies such as the Schwartz Value Survey.
2. Observation and activity analysis:
 - a. Systematic observation of students' participation in educational and extracurricular activities.
 - b. Analysis of student projects and reflective essays to trace changes in value orientations.
3. Surveys and interviews:
 - a. Student surveys to examine their attitudes toward spiritual values and the educational environment.
 - b. Semi-structured interviews with faculty to identify pedagogical conditions that foster value development.
4. *Psychological and pedagogical experiment:*
 - a. Implementation of a formative experiment that included the development and introduction of a program for fostering spiritual values through interactive teaching methods (discussions, case studies, and project-based learning).

Methods of statistical data processing:

- A. Student's t-test to assess the statistical significance of differences between the control and experimental groups.
 - B. Correlation analysis to identify relationships between spiritual values, motivation, and professional identity.
 - C. Calculation of percentage ratios and creation of graphical models to visualize the results.
- The research was carried out in four main stages:
1. Preparatory stage – review of literature, definition of goals and objectives, selection of diagnostic tools, and formation of the sample group ($n = 420$ students from various faculties in medical and pedagogical fields).

2. Stating (diagnostic) stage – initial diagnostics to assess the level of spiritual values development among students, data collection and analysis, and identification of key influencing factors.
3. Formative stage – implementation of the author’s program, including lectures, practical sessions, project activities, and reflective exercises aimed at the development of spiritual values.
4. Control stage – final diagnostics, analysis of experiment results, comparison of data between the control and experimental groups, and formulation of conclusions and recommendations.
The study involved university students aged 18 to 23.
 - a. Total sample size — 420 participants, including 210 students in the control group and 210 students in the experimental group.
 - b. The sample was representative and included students from medical, pedagogical, and humanities specialties.

4. Result and Discussion

4.1 Result

The use of a mixed-method approach was driven by the complex and multifaceted nature of spiritual values. Theoretical methods provided an in-depth conceptual understanding of the phenomenon, while empirical methods revealed its practical manifestations and dynamics among students. The experimental component allowed the evaluation of the effectiveness of specific pedagogical conditions and programs aimed at fostering spiritual values within the educational environment.

Table 1. Results of the study on the development level of students’ spiritual values

No.	Indicators of Spiritual Values	Control Group (Mean ± SD)	Experimental Group (Mean ± SD)	t-test	p-value
1.	Cognitive Component	3.8 ± 0.7	4.5 ± 0.6	8.21	<0.001
2.	Emotional-Value Component	3.6 ± 0.8	4.7 ± 0.5	9.14	<0.001
3.	Behavioral Component	3.5 ± 0.6	4.6 ± 0.5	10.02	<0.001
4.	Overall Level of Spiritual Values	3.6 ± 0.7	4.6 ± 0.5	9.78	<0.001

Note: $p < 0.001$ — statistically significant differences.

The experimental group showed a significant increase across all components of spiritual values compared to the control group, confirming the effectiveness of the implemented spiritual values development program.

4.2 Discussion

The results of the study confirm the hypothesis that targeted pedagogical interventions and the creation of a favorable educational environment significantly contribute to the development of spiritual values among university students. The experimental data demonstrate that students in the experimental group showed a statistically significant increase across all key components of spiritual values — cognitive, emotional-value, and behavioral — compared to the control group ($p < 0.001$). The growth in the cognitive component indicates an improvement in students’ knowledge and understanding of the essence of spiritual values and their importance in both professional and personal life. This highlights the effectiveness of incorporating interactive teaching methods such as discussions, project-based learning, and ethical case analysis into the curriculum. The increase in the emotional-value component reflects the development of empathy, moral sensitivity, and self-reflection among students. These findings are consistent with D. Goleman’s conclusions about the importance of emotional intelligence as a foundation for spiritual and personal growth. The most significant changes were observed in the behavioral component, indicating the transition of spiritual values into practical application — as seen in students’ actions, professional activities, and interpersonal interactions. This supports L. Kohlberg’s view that genuine spiritual development is manifested through real actions and moral decision-making.

It is important to note that the development of spiritual values was not uniform across all students. Some students demonstrated higher dynamics, which may be attributed to individual differences, motivation levels, and engagement in the educational process. When comparing the findings with studies by international researchers, it becomes evident that the identified patterns are universal. However, the specifics of national culture and the education system require the adaptation of student spiritual development programs to particular social and cultural contexts. In conclusion, the study's results emphasize the importance of a comprehensive approach that integrates pedagogical, psychological, and socio-cultural mechanisms to foster the formation of high-level spiritual values and their integration into the professional identity of future specialists.

5. Conclusion

5.1 Conclusions

The study confirmed that spiritual values are a fundamental psychological phenomenon that shapes students' personal and professional development. They serve as an internal regulator of behavior, form worldview, and contribute to the establishment of professional identity. It was found that the formation of spiritual values is most effective when based on a comprehensive approach that integrates pedagogical, psychological, and socio-cultural mechanisms. Key factors include active interaction between students and teachers, the implementation of interactive learning methods (discussions, case studies, project-based activities), and the development of emotional intelligence. The experimental results demonstrated a statistically significant increase in all components of spiritual values — cognitive, emotional-value, and behavioral ($p < 0.001$) — in the experimental group. This confirms the effectiveness of the implemented program aimed at fostering students' spiritual and moral development. Data analysis revealed that the development of spiritual values is influenced by a range of factors: cultural, social, pedagogical, and psychological. The most significant impact comes from the university's educational environment and students' motivation for self-development. Comparison with international studies indicated that the identified patterns are universal. However, their application requires consideration of national characteristics and adaptation of programs to specific socio-cultural contexts. The practical significance of the study lies in the fact that the proposed model of spiritual value formation can be applied in designing curricula, extracurricular activities, and teacher training programs, thereby contributing to the creation of a harmonious educational environment. The development of spiritual values among university students is a vital prerequisite for preparing highly qualified specialists of the new generation who possess not only professional knowledge but also a strong foundation of spiritual and moral culture.

5.2 Suggestion

Based on the findings of this study, several recommendations can be made for universities, policymakers, and educators to enhance the formation of spiritual values among students. First, curriculum design should systematically integrate spiritual and moral education across all disciplines. Rather than confining value education to isolated courses, universities should embed discussions on ethics, responsibility, and humanistic perspectives within professional subjects. Interactive pedagogical methods—such as debates, project-based learning, and case studies—should be widely implemented to stimulate reflection and enable students to apply values in practical contexts. Second, teacher training and professional development must place greater emphasis on the role of educators as value bearers and role models. Faculty should be equipped with both methodological tools and emotional intelligence competencies that allow them to create supportive environments, facilitate constructive dialogue, and guide students' reflective practices. Universities should organize workshops, mentoring systems, and peer collaboration sessions where educators can exchange best practices in moral and spiritual development.

Third, the university environment itself must reflect the values it seeks to cultivate. Institutional culture should be characterized by transparency, respect, and inclusivity. Initiatives such as recognition of ethical behavior, support for student-led community projects, and celebration of cultural diversity can reinforce the message that spiritual values are central to academic and social life. Counseling services, well-being programs, and opportunities for mindfulness should also be provided, as psychological well-being is closely tied to the internalization of values. Fourth, policy support is essential. Educational

authorities should adopt national strategies that highlight spiritual and moral education as a core dimension of higher education. Funding should be directed toward innovative projects that explore digital platforms, VR simulations, and intercultural programs as tools for value development, ensuring that higher education remains aligned with both global trends and local traditions. Finally, further research should continue to explore the long-term effects of spiritual value education on professional identity and career success. Comparative and cross-cultural studies are particularly valuable in adapting models to different socio-cultural contexts. In summary, a systemic approach that integrates curricular innovation, teacher training, supportive environments, and policy commitment is required to ensure that students develop strong spiritual values alongside professional competencies. Such an approach will prepare graduates who are not only highly skilled but also ethically grounded and socially responsible citizens.

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