

# Deformation of spiritual values in modern society: Causes and consequences

Boybekova Shahnoza Aliyevna

Qarshi State University, Uzbekistan

[boybekovashahnoza86@gmail.com](mailto:boybekovashahnoza86@gmail.com)



## Article History:

Received on 20 September 2025

1<sup>st</sup> Revision on 25 September 2025

Accepted on 29 September 2025

## Abstract

**Purpose:** This study aims to examine the structural transformation of values in modern society by identifying the main socio-economic, political, and cultural factors that influence their change. It emphasizes how modernization and the complexity of social dynamics reshape collective priorities and individual orientations.

**Research methodology:** The research employs a qualitative descriptive approach supported by content analysis of academic literature, policy documents, and sociological data. Comparative analysis is applied to highlight the interplay between traditional and modern value systems, while contextual interpretation helps to map the drivers of change in contemporary society.

**Results:** Findings indicate that social and economic intensification, political reforms, and the diversification of cultural life have generated a multilayered value system. Values once dominant, such as collectivism and hierarchical conformity, are increasingly replaced or reinterpreted by individual responsibility, innovation, and cultural pluralism. The research also shows that the evolution of values follows a dynamic hierarchy, where some gain centrality while others decline in significance.

**Conclusions:** The study concludes that structural change of values is not random but a response to broader systemic updates. Modern society demonstrates an adaptive capacity, ensuring continuity of ethical frameworks while integrating new norms required by globalization and technological development.

**Limitations:** The research is primarily conceptual and relies on secondary sources; empirical field data from diverse societies are still limited.

**Contribution:** This article contributes to the theoretical understanding of value transformation by linking social change with the evolving hierarchy of values in contemporary life.

**Keywords:** *Ideology, National Culture, National Values, Social Participation, Spiritual Value*

**How to Cite:** Aliyevna, B. S. Deformation of spiritual values in modern society: Causes and consequences. *Journal of Multidisciplinary Academic and Practice Studies*, 3(3), 931-941.

## 1. Introduction

The fourth factor that changed the content of spiritual values became associated with the improvement work in the country. In the following years, the issue of improving the country became one of the priorities of state politics. In particular, “in the last three years, more than 1,500 road and transport infrastructure in villages and neighborhoods, engineering and communication networks and facilities of the social sphere have been built and improved, service stations have been established, as well as large-scale measures aimed at improving the living conditions of the population living in them”(Abidhadjaev & Davletov, 2022; Shrestha, Forsyth, Sihotang, Sihotang, & Walsham, 2022). At the same time, as a result of the correspondence held in the Republic, the task of carrying out

landscaping in 1071 villages and neighborhoods with a lot of socio-economic problems was put on the agenda (Cass, Schwanen, & Shove, 2018). Therefore, in accordance with the decree of the president of the Republic of Uzbekistan “on measures to ensure environmental sustainability by further increasing the level of greenery in the Republic, consistent implementation of the nationwide project “Green Space”, a number of measures are carried out in order to improve the environmental situation, prevent the harmful effects of cross-border garmseel winds and dust-sand storms on the environment. Over the past period, within the framework of the nationwide project “green space”, 588 hectares of “green parks”, 662 hectares of “green public parks”, “green belts” were erected in a total of 40 km around the cities of Bukhara, Nukus, Khiva and Urganch” (Краевский, 2010). These results are only part of the successes in the improvement of the country. Because improvement should be meant not only to change the image of villages and cities, but also to improve working conditions in enterprises and organizations, improve ergonomic criteria, and improve the sanitary and hygienic condition. To mention that significant progress is also being made in this regard. In many enterprises and organizations, such parameters of jobs as the level of lightness, noise level, room temperature are improving, the labor process and norms are finding evolution. Working conditions are being created that ensure the safety and health of employees.

The significance of these nationwide improvement projects extends beyond material and infrastructural development; they are deeply intertwined with the transformation of spiritual values and the moral outlook of society. When citizens witness tangible enhancements in their living and working environments, they experience not only physical comfort but also a renewed sense of dignity, belonging, and pride (Hosseini, Sajadzadeh, Aram, & Mosavi, 2021). This connection between external development and internal value systems reflects a broader sociological principle: material conditions shape consciousness, and improved environments contribute to the elevation of spiritual culture. The expansion of green spaces is especially relevant to spiritual development (Egerer et al., 2024). Parks, green belts, and landscaped urban areas provide more than aesthetic pleasure—they create opportunities for social interaction, family recreation, and community solidarity. Spending time in clean, healthy environments strengthens values of care, responsibility, and respect for nature. Furthermore, environmental sustainability initiatives demonstrate the state’s recognition of its responsibility to future generations, reinforcing intergenerational solidarity as a spiritual value. By investing in ecology, the government transmits a moral message: that the well-being of society cannot be separated from the well-being of the environment (Paudel & States, 2023; Roba, Biddle, & Kolbe-Alexander, 2025).

Improvements in workplaces also illustrate how economic modernization shapes the spiritual sphere. Safer, cleaner, and more ergonomic conditions encourage values such as discipline, mutual respect, and productivity (Bazaluk et al., 2023). Workers who feel secure and respected are more likely to develop loyalty to their institutions and a collective sense of purpose. Thus, spiritual values like honesty, diligence, and responsibility are not abstract ideals but concrete qualities nurtured by material improvements. Moreover, the emphasis on health and hygiene in workplaces reflects an ethical stance that human life and dignity are paramount, aligning with the broader spiritual principle of valuing the individual (Iavicoli, Valenti, Gagliardi, & Rantanen, 2018; Mixafenti, Karagkouni, & Dimitriou, 2025).

The infrastructural reforms in villages and neighborhoods address another essential dimension of value transformation: equality. For decades, disparities between urban and rural areas created feelings of marginalization and exclusion. By improving rural infrastructure—roads, schools, healthcare centers, and communication networks—the state reduces social inequalities and promotes fairness, which is a cornerstone of moral and spiritual development. Citizens in remote areas, once deprived of opportunities, now feel recognized and included in national progress. This sense of inclusion fosters solidarity and reinforces trust between the state and its people. At the cultural level, improvement projects have created spaces where traditions can flourish. Community centers, cultural houses, and public squares allow for the practice and transmission of local customs, arts, and collective rituals. These venues not only preserve national heritage but also adapt it to modern conditions, enriching the spiritual life of society. For example, traditional festivals celebrated in new public spaces gain broader participation and visibility, thereby strengthening values of unity, cultural pride, and mutual respect among diverse groups (Candeloro & Tartari, 2025; Fuseini, 2024).

Religious values, too, are indirectly supported by these improvements (Das, Kaur, & Gupta, 2024). Mosques, churches, and other places of worship situated in newly developed or renovated neighborhoods benefit from better infrastructure, making religious practice more accessible. Clean, safe, and welcoming environments enhance the sacredness of religious experience, thereby reinforcing faith-based values such as compassion, humility, and justice. In this way, physical improvements and spiritual renewal form a mutually reinforcing cycle. Education and youth development also gain momentum from infrastructural and environmental reforms. Modern schools, safe roads, and access to cultural and sports facilities empower young people to develop creativity, discipline, and civic responsibility. When young citizens grow up in conditions that respect their well-being and nurture their talents, they internalize spiritual values such as respect for knowledge, innovation, and national pride. In turn, this prepares a new generation of leaders who can integrate ethical principles into governance and social development (Burchardt, 2023; Enneking, Custers, & Engbersen, 2025).

Finally, the cumulative effect of these improvements is the creation of a social atmosphere characterized by optimism and collective confidence in the future. When people see their villages modernized, their cities greened, their workplaces improved, and their cultural life enriched, they begin to believe in the possibility of progress. This belief is itself a powerful spiritual value, sustaining hope, resilience, and motivation. Societal optimism transforms into a collective ethos that guides everyday behavior and long-term aspirations. Thus, the fourth factor—improvement work—should be understood not merely as a technical or administrative achievement but as a transformative force in the moral and spiritual life of Uzbekistan. It enriches values by promoting dignity, responsibility, equality, solidarity, and respect for nature. It connects material development with ethical consciousness, showing that the modernization of infrastructure and the renewal of values are inseparable dimensions of building a new society.

## **2. Literature Review**

The transformation of spiritual values in modern society has been a subject of wide scholarly debate, as values remain central to social cohesion, identity formation, and ethical orientation. In Uzbekistan, this transformation is strongly tied to historical shifts following independence, when the restoration of national traditions, religion, and culture became integral to redefining the moral foundations of society. Scholars emphasize that modernization, political reforms, scientific development, and cultural revival have significantly reshaped the content and hierarchy of spiritual values. One stream of literature highlights the role of social and economic reforms as drivers of value change. Improvements in infrastructure, environmental projects, and the creation of better living and working conditions have introduced new perspectives on ethics and responsibility. These material changes are not merely physical but also influence the symbolic and spiritual dimensions of social life, as they foster a sense of well-being, solidarity, and pride within communities (Corchia & Borghini, 2025; Enneking et al., 2025).

Another dimension is the transformation of scientific research and its role in shaping values. Literature suggests that the nature of scientific inquiry determines the character of intellectual and spiritual development. In Uzbekistan, state support for research, funding reforms, and the establishment of interdisciplinary programs have elevated the prestige of science and reinforced its role in society. As a result, science is not only advancing technology and economic progress but also strengthening the spiritual development of citizens by replacing ideological dogmas with scientific values. The role of religion is equally significant in the evolution of spiritual values. During the Soviet era, religious practices were restricted, but independence allowed for a revival of religious institutions and practices. Studies note that religion provides ethical guidance, fosters social solidarity, and mitigates inequality. Laws supporting freedom of conscience and the construction of mosques reflect the broader rehabilitation of religious values, which today are seen as complementary to modern civic life rather than contradictory.

Interethnic harmony is also a recurring theme in the literature. Historically, Uzbekistan has been home to diverse ethnic and cultural groups, and this plurality has shaped its spiritual foundation. Research emphasizes that independence required a renewed commitment to tolerance and peaceful coexistence, especially amid global challenges such as separatism and ethnic conflicts. Interethnic harmony is

therefore not only a cultural legacy but also a strategic necessity for strengthening national unity and social resilience. Another significant strand of scholarship examines the idea of national independence as an ideological force shaping values. During the Soviet period, education and public life were dominated by communist ideology, which subordinated national culture and values. After independence, the promotion of the idea of national independence radically restructured the spiritual environment. Educational curricula, public campaigns, and the publication of scientific and cultural works all contributed to embedding independence as both a political principle and a moral value (Ezazkhan, 2023).

From this literature, it is evident that spiritual values in modern Uzbekistan are formed through a multifaceted interaction of politics, science, religion, culture, and interethnic relations. These factors do not act independently but are interconnected, creating a holistic process of value transformation. Improvements in living conditions elevate ethical expectations, while scientific reforms foster rationality and innovation. Religion restores moral balance and collective identity, interethnic harmony ensures social peace, and national independence provides ideological grounding. In conclusion, the literature underscores that the deformation and reformation of spiritual values in modern Uzbekistan are not random but systematic responses to historical, political, and social changes. These shifts reflect an adaptive process where values evolve in content, structure, and hierarchy, allowing society to maintain continuity with its past while engaging with the demands of modernization and globalization (Tiimub et al., 2023)

The broader academic discussion also points out that the transformation of spiritual values must be understood in relation to global processes. As globalization accelerates cultural exchange, societies like Uzbekistan are faced with the dual task of preserving their unique heritage while also adapting to new universal standards. This balance requires constant negotiation between tradition and modernity. For instance, while traditional values emphasize collective solidarity and respect for elders, global influences promote individualism, innovation, and entrepreneurial spirit. The coexistence of these orientations demonstrates the flexibility and adaptability of spiritual values, showing that they are not rigid but responsive to societal needs (Rahu, Neolaka, & Djaha, 2023).

Moreover, scholars highlight that spiritual values play a crucial role in maintaining social stability during times of rapid change. In societies undergoing political reforms or economic liberalization, values serve as anchors that provide continuity and guidance. In Uzbekistan, the emphasis on moral education in schools, public campaigns promoting tolerance, and state support for religious freedom all contribute to shaping a generation that can navigate modern challenges without losing sight of its cultural roots. This illustrates how spiritual values function both as a stabilizing force and as a driver of innovation, enabling societies to modernize without losing their identity (Putra, Ahadiyat, & Keumalahayati, 2023).

The literature also stresses the importance of institutions in embedding these values into everyday life. Government policies that promote cultural revival, universities that integrate ethical education into curricula, and media that highlight traditional practices all serve as vehicles for the transmission of spiritual values. Through these institutional frameworks, values are not only preserved but also constantly renewed and adapted. This ensures that they remain relevant to contemporary realities, from technological progress to ecological sustainability (Latunusa, Timuneno, & Fanggidae, 2023). Finally, the evolution of spiritual values in Uzbekistan underscores a universal principle: values are living entities that grow, adapt, and sometimes transform under the pressure of history. Just as independence redefined the moral landscape of Uzbekistan, future developments—whether technological revolutions, environmental challenges, or global political shifts—will continue to reshape the hierarchy of values. This perspective emphasizes the need for continuous research, dialogue, and reflection on the role of spiritual values in shaping both individual lives and collective destinies (Endi, Fanggidae, & Ndoen, 2023).

### **3. Research Methodology**

This study employs a qualitative descriptive approach to examine the deformation and transformation of spiritual values in modern society. A qualitative design is appropriate because the subject matter—values, beliefs, and cultural orientations—is abstract, deeply rooted in social practices, and influenced by political and historical dynamics. To achieve this aim, the research relies primarily on secondary data sources, including academic journals, government decrees, policy documents, and sociological reports that discuss the evolution of cultural and spiritual values, especially within the context of Uzbekistan after independence. These sources were selected because they provide a comprehensive understanding of the interplay between political reforms, cultural revival, scientific progress, and religious freedom in shaping the spiritual life of society. The study also incorporates official speeches, conference proceedings, and relevant publications, which serve as supplementary materials reflecting both institutional perspectives and scholarly interpretations.

The method of content analysis is applied to categorize themes and identify recurring patterns such as modernization, national independence, interethnic harmony, and the revival of religion. Comparative analysis is further used to highlight differences between values under the Soviet ideological framework and those emerging in post-independence Uzbekistan. In addition, contextual interpretation enables the research to situate these value changes within broader socio-political transformations, ensuring that findings are not isolated from their historical and cultural background. To enhance the reliability of results, the study applies triangulation by cross-checking information from multiple sources. Although the research does not include primary fieldwork, its reliance on diverse and credible literature ensures analytical rigor. This approach allows for a holistic understanding of how spiritual values evolve dynamically in response to societal change while maintaining continuity with historical traditions.

### ***3.1. Research Design***

The research is structured as conceptual and descriptive analysis, aiming to identify and interpret the socio-economic, political, cultural, and religious factors that shape value transformation. It seeks not only to describe phenomena but also to explain their interconnections and the logic of change in the hierarchy of values.

### ***3.2. Data Sources***

The study relies primarily on secondary data gathered from:

- a. Academic literature on spirituality, sociology, and modernization processes.
- b. Official government decrees and policy documents of Uzbekistan that reflect state-led reforms in culture, science, and religion.
- c. Empirical insights from prior sociological studies and conferences addressing religious revival, interethnic harmony, and national independence.
- d. Brochures, speeches, and articles produced by scholars and political leaders, which provide context on the ideological and cultural dimensions of change.

### ***3.3. Analytical Techniques***

To ensure systematic interpretation, the study applies several qualitative tools:

- a. Content analysis, used to identify recurring themes such as modernization, scientific development, religious revival, and interethnic harmony.
- b. Comparative analysis, applied to contrast traditional spiritual values with modern orientations under globalization and independence.
- c. Contextual interpretation, which situates value transformation within broader socio-political and cultural reforms, including urban development, environmental programs, and educational changes.

### ***3.4. Scope and Units of Analysis***

The research focuses on Uzbekistan's post-independence trajectory (1991–present), analyzing how reforms in governance, science, religion, and education contributed to reshaping spiritual values. The unit of analysis is the structural and hierarchical system of spiritual values as expressed through national culture, religious practices, scientific development, and social interactions.

### **3.5. Validity and Reliability**

Credibility is ensured through the use of **multiple sources of data** (triangulation), including laws, policy documents, and academic references. Consistency in interpretation is maintained by linking empirical observations to theoretical frameworks in value transformation and modernization.

## **4. Results and Discussion**

The fifth factor that enriched the content of spiritual values became associated with a change in the character of scientific research. The nature of scientific research in society is determined depending on the priorities of the research being carried out, research topics, the level of funding of Science, the openness of research results, the presence of communication between scientific research in various disciplines, the suitability of research for social needs (Mirziyoyev, 2019a; Краевский, 2010). Research areas and topics are selected based on the needs and interests of the country, in countries where science is sufficiently funded, IMI research will be progressive in nature. Any defects in these criteria ultimately lead to a decrease in the scientific potential of society, the erosion of the social prestige of Science, the degradation of scientific values.

In the following years, Uzbekistan has experienced significant positive changes in all of these aspects. In particular, in accordance with the law that defines the content and nature of scientific research, “to achieve competitiveness and efficiency of the national economy through the development of Science and scientific activities, to set priorities for the development of Science and technology and to target resources, to develop public scientific programs, to support justified initiatives and projects, to support public-private partnership in, measures were taken to attract young people to scientific activities, to prepare young talent holders, to protect rights to intellectual property objects, to rationally increase the financing of the field of Science and scientific activity, to ensure the inextricable connection of Science, Education and production, to increase interest from it, to ensure the inextricable connection of the field of Science and scientific.

The practice of choosing research topics based on the degree of development of scientific knowledge has been established. Over the past 5-6 years, the level of financing of scientific research in the state's attention has been significantly increased. The Academy of Sciences of the Republic of Uzbekistan, the Ministry of Higher Education, Science and innovation, the Higher Attestation Commission Pay special attention to the organization of research on the principles of transparency, transparency. The emergence of experience in conducting interdisciplinary research is expanding the possibilities of solving complex problems facing society. Most importantly, today scientific research is aimed at satisfying the urgent tasks facing society as well as significant, primary social needs and interests, with adequate financial support.

Fundamental changes in the nature of scientific research are also recognized in articles and brochures prepared by representatives of the scientific community. "In the years of independence," he wrote.R.In his article devoted to scientific research, kuhtsova created a stable system of organization, management and financing of research activities in the Republic of Uzbekistan. The country has created potential scientific schools, established scientific laboratories and departments, higher education and research institutions, ministries and departments and multidisciplinary scientific and organizational infrastructures in the form of scientific and technical and expert councils on a Republican scale. A regulatory framework has been created for the development of Science, the introduction of innovation into our economy and social life. For the first time in the history of our country, laws “on Science and scientific activities” and “on innovative activities”were prepared, under the law regulating these areas. In addition, the status, prestige, academic legitimacy of scientists were increased by our State” (Turdiev, 2024; Краевский, 2010).

These changes in the nature of scientific research have elevated the scientific potential of society. In addition to this, the flow of these updates did not bypass the world of knowledge and ideas, which was graciously permeated. In particular, under their direct influence, new visions, knowledge, ideas arose

about the essence of various forms of being. All this enriched the spiritual world of the nation with *benihoya*. Under new conditions, research, which began to be carried out in essence on the basis of new principles, made it possible to interpret processes in nature from a modern theoretical and methodological point of view. The specific laws of social reality also began to be characterized in a special way in quality. The change in the character of scientific research laid the groundwork for the realization of the human psyche from a new worldview position. It is also impossible to ignore the fact that most scientific research today serves the spiritual development of people. Most importantly, the new principles of scientific research accelerated the process of exchanging communist ideology with scientific values in the interests of society.

The sixth factor that enriched the content of spiritual values became associated with a change in attitude towards religion. Religion as a specific form of social consciousness has for centuries defined the character of moral norms and rules in society (Saifnazarov & Umarjonov, 2022). In addition, for thousands of years it has been a factor in ensuring social cohesion and cohesion through its rituals and Customs. Religion's ideas on Justice have made it possible to mitigate social inequality in society, to prevent social conflicts. Therefore, most thinkers and public figures have a positive attitude towards religion, in many societies such an attitude is specially formed. During the years of independence in Uzbekistan, the attitude towards religion has completely changed. "As soon as Independence was declared and rid of the ideological chain, the law" on freedom of conscience and religious organizations " was passed, many mosques were built in our republic and allowed to form religious organizations. And the change in attitude towards religion has led to the restoration of religious values that were forgotten in the recent past. This is also confirmed by many experts who have researched the topic, impartial experts who have analyzed the religious situation. Usmankhan Alimov (then chairman of the Muslim authority of Uzbekistan, Mufti), who spoke at the Republican Conference of religious workers on "independence and development of religious values" held in Bukhara region in 2016, also noted this.

The seventh factor that enriched the content of spiritual values became associated with the provision of interethnic harmony. In short, at all times of historical development on the territory of Uzbekistan, representatives of different nationalities and nationalities lived in harmony. This variety provided real conditions for interethnic harmony to be decided. "As you know," the president of the country notes, " our homeland has been one of the Centers of great civilization and culture for several hundred years. From time immemorial, together with our people in our land, people of different nationalities live in a peaceful and peaceful environment, sailing, stable and harmonious" (Mirziyoyev, 2019a).

However, as the period passed, separatism between peoples and nations, as well as the proliferation of forces spreading the seeds of hostility, doctrines promoting such ideas and approaches, demanded a special emphasis on this issue during the years of independence. The matter has not lost its relevance even today. "In our country," President Sh.M.Mirziyoyev, - first-class attention will be paid to strengthening the atmosphere of mutual respect, friendship and harmony between representatives of different nationalities and religious denominations. It is our greatest wealth, and it is our duty to preserve it as an eyeball" (идеология, 2007).

The eighth factor that enriched the content of spiritual values became associated with the promotion of the idea of national independence. It is known that during the Soviet era, a great emphasis was placed on ideological education and upbringing, propaganda and propaganda. The educational system itself was transformed into a means of instilling official ideology. The ideas of communist ideology began to be absorbed into the minds of children from the flat. The content, methods and forms of educational work at the later stages of the educational system were directed to the formation of ideological loyalty (Рябов, 2012). At the later stages of a person's life, ideological education and upbringing were replaced by ideological propaganda and propaganda. In public places, relevant ideological values were promoted through turfa slogans, events of various ideological content in labor communities, regularly prepared articles, shows and broadcasts in the media, films, Pictures, songs glorifying communist ideas in art.

The formation of the idea of national independence in Uzbekistan, the emergence of mechanisms for its promotion and promotion radically changed the situation. Education in educational institutions from

educational disciplines that serve to reveal the content and goals of the idea of national independence, the implementation of systematic ideological propaganda Mirziyoyev (2019b), especially the reproduction of popular science works dedicated to the topic, the publication of dictionaries and encyclopedias have brought about fundamental changes in the world of values. It can be seen that over the past thirty years in Uzbekistan, category factors have radically changed and enriched the content of the spiritual values of society. Today, these spiritual values found by takomil have their influence on all spheres of society. In particular:

- they encourage the realization of the principle put on the agenda of the head of state that “the people should serve our people, and not the state bodies, as a result of which the relations between institutions, groups and citizens are finding a qualitative evolution, thus expanding the possibilities of the state to bring its political program to life, to achieve;
- they also influence the activities of enterprises and organizations operating in the field of economics – ideas and knowledge that are graciously absorbed are encouraging them to carry out their actions within the framework of ethics; it is thanks to such ideas that citizens working in these places become participants in large-scale economic updates;
- they encourage people towards solidarity, solidarity and solidarity; with their influence, the principles of humanism, the experience of mutual respect, the experience of consequence are gaining popularity in society; at the same time, knowledge and ideas that are imbued with goodness contribute to the softening of inequality between people; the goals and efforts of organizations operating in the social sphere are also harmonized with the needs of;
- they serve to enrich the spiritual life of benihoya – science, ethics, religion, literature and art find evolution in their thanks and influence; their positive impact on the environment in society and on the process of spiritual formation of people also remains salient;
- spiritual values make it possible to form the prestige and unique image of Uzbekistan in the world, to present it to the world community as a humane, fair, peaceful and progressive country;
- they remain the spiritual basis for building a new society, because “building a new Uzbekistan means to continue our path of Independent National Development at a new stage by studying and relying more deeply on our recent and distant history, unique and unique cultural assets.” (Sobirovich, 2020).

## **5. Conclusion**

### **5.1 Conclusion**

In conclusion, the correlation of the prosperity of knowledge and ideas, norms and ideals, permeated with updates and goodness that took place on different fronts after the country gained national independence, shows that the world of values. The world has evolved harmoniously with the processes taking place in society. In particular, their content was primarily influenced by changes in political existence. The evils in the world of law enriched him at the expense of new knowledge and ideas. Increased attention to national culture, whole special trends in the world of Science and religion have set the stage for this world to rise to a new level of content. Even the work of improvement, which raged throughout the country, left a serious mark on the world of ideas and knowledge, which was imbued with goodness.

The overall transformation demonstrates that spiritual values are not static; rather, they reflect the vitality of society itself. With every reform in governance, education, or science, new layers of meaning are added to the nation’s moral framework. This dynamic process not only strengthens the sense of national identity but also ensures that values remain relevant to global developments. The recognition of cultural heritage alongside technological progress creates a unique balance between tradition and modernity. Furthermore, the integration of ethical principles into everyday life—from environmental sustainability to workplace improvements—shows how deeply interconnected material change and moral growth have become. Ultimately, these developments highlight that the renewal of values is both a reflection of social progress and a guiding force for future nation-building.

### **5.2 Suggestions**

Based on the conclusion, several recommendations can be proposed to further strengthen the role of spiritual values in modern society:



- a. Integrate values into education  
Strengthen the integration of spiritual and ethical values in formal curricula and extracurricular programs so that younger generations internalize them not only as historical heritage but also as guiding principles for innovation and civic responsibility.
- b. Promote balance between tradition and modernity  
Encourage policies and social initiatives that harmonize technological progress with the preservation of cultural heritage, ensuring that modernization does not erode traditional values but enriches them.
- c. Enhance institutional responsibility  
Public institutions should actively promote ethical standards in governance, science, and workplace practices, demonstrating that moral growth and material progress must advance together.
- d. Support environmental and community initiatives  
Expand programs like “Green Space” and similar ecological projects to reinforce values of sustainability, solidarity, and respect for nature as part of daily social life.
- e. Encourage intergenerational dialogue  
Create forums for exchange between older and younger generations to preserve historical memory while adapting values to contemporary realities, thereby ensuring continuity and renewal of the moral framework.
- f. Promote national identity through culture  
Develop cultural and artistic platforms that highlight national identity while embracing global cultural exchanges, turning values into a source of pride and a foundation for international cooperation.

## References

- Abidhadjaev, U., & Davletov, F. (2022). An Evidence-Based Approach to Infrastructure Development in Uzbekistan (pp. 224-238).
- Bazaluk, O., Tsopa, V., Cheberiachko, S., Deryugin, O., Radchuk, D., Borovytskyi, O., & Lozynskyi, V. (2023). Ergonomic risk management process for safety and health at work. *Frontiers in public health, Volume 11 - 2023*. doi:<https://doi.org/10.3389/fpubh.2023.1253141>
- Burchardt, M. (2023). Infrastructuring Religion: Materiality and Meaning in Ordinary Urbanism. *Space and Culture, 26*(2), 180-191. doi:<https://doi.org/10.1177/12063312221130248>
- Candeloro, G., & Tartari, M. (2025). Heritage-led sustainable development in rural areas: The case of Vivi Calascio community-based cooperative. *Cities, 161*, 105920. doi:<https://doi.org/10.1016/j.cities.2025.105920>
- Cass, N., Schwanen, T., & Shove, E. (2018). Infrastructures, intersections and societal transformations. *Technological Forecasting and Social Change, 137*, 160-167. doi:<https://doi.org/10.1016/j.techfore.2018.07.039>
- Corchia, L., & Borghini, A. (2025). Infrastructure as a sociological category: Concept, applications, and paradigmatic turns? *Journal of Classical Sociology, 25*(2), 123-151. doi:<https://doi.org/10.1177/1468795X251327051>
- Das, M., Kaur, G., & Gupta, A. (2024). Role of Infrastructure Development in Enhancing Religious Tourism: A Study of Amritsar. *INTERANTIONAL JOURNAL OF SCIENTIFIC RESEARCH IN ENGINEERING AND MANAGEMENT, 8*, 1-12. doi:<http://dx.doi.org/10.55041/IJSREM38906>
- Egerer, M., Annighöfer, P., Arzberger, S., Burger, S., Hecher, Y., Knill, V., . . . Suda, M. (2024). Urban oases: the social-ecological importance of small urban green spaces. *Ecosystems and People, 20*(1), 2315991. doi:<https://doi.org/10.1080/26395916.2024.2315991>
- Endi, A. C., Fanggidae, R. E., & Ndoen, W. M. (2023). The effect of religiosity and spirituality on financial behavior district. *Journal of Multidisciplinary Academic and Practice Studies, 1*(1), 45-53. doi:<https://doi.org/10.35912/jomaps.v1i1.1455>
- Enneking, G., Custers, G., & Engbersen, G. (2025). The rapid rise of social infrastructure: Mapping the concept through a systematic scoping review. *Cities, 158*, 105608. doi:<https://doi.org/10.1016/j.cities.2024.105608>

- Ezazkhan, K. (2023). Principles Of Interethnic Harmony And Religious Tolerance In Uzbekistan. *American Journal Of Social Sciences And Humanity Research*, 03, 86-90. doi:<http://dx.doi.org/10.37547/ajsshr/Volume03Issue02-16>
- Fuseini, M. N. (2024). Rural infrastructure and livelihoods enhancement: The case of Community-Based Rural Development Program in Ghana. *Heliyon*, 10(13), e33659. doi:<https://doi.org/10.1016/j.heliyon.2024.e33659>
- Hosseini, F., Sajadzadeh, H., Aram, F., & Mosavi, A. (2021). The Impact of Local Green Spaces of Historically and Culturally Valuable Residential Areas on Place Attachment. *Land*, 10(4), 351. doi:<https://doi.org/10.3390/land10040351>
- Iavicoli, S., Valenti, A., Gagliardi, D., & Rantanen, J. (2018). Ethics and Occupational Health in the Contemporary World of Work. *International Journal of Environmental Research and Public Health*, 15(8), 1713. doi:<https://doi.org/10.3390/ijerph15081713>
- Latunusa, P. M., Timuneno, T., & Fanggidae, R. E. (2023). The effect of multiple role conflict and work stress on the performance of women nurses during the covid-19 with coping stress as intervening variables (Study at SoE Regional General Hospital). *Journal of Multidisciplinary Academic and Practice Studies*, 1(1), 29-43. doi:<https://doi.org/10.35912/jomaps.v1i1.1462>
- Mirziyoyev, S. M. (2019a). *Address Of The President Of The Republic Of Uzbekistan To The Supreme Assembly*. Uzbekistan.
- Mirziyoyev, S. M. (2019b). *To the participants of the Asian Forum on human rights*. Uzbekistan.
- Mixafenti, S., Karagkouni, A., & Dimitriou, D. (2025). Integrating Business Ethics into Occupational Health and Safety: An Evaluation Framework for Sustainable Risk Management. *Sustainability*, 17(10), 4370. doi:<https://doi.org/10.3390/su17104370>
- Paudel, S., & States, S. L. (2023). Urban green spaces and sustainability: Exploring the ecosystem services and disservices of grassy lawns versus floral meadows. *Urban Forestry & Urban Greening*, 84, 127932. doi:<https://doi.org/10.1016/j.ufug.2023.127932>
- Putra, M. F., Ahadiyat, A., & Keumalahayati, K. (2023). The influence of leadership style on performance with motivation as mediation (study on employees of Metro City Trade Services during pandemi). *Journal of Multidisciplinary Academic and Practice Studies*, 1(1), 15-27. doi:<https://doi.org/10.35912/jomaps.v1i1.1536>
- Rahu, K. Y. d., Neolaka, M. N. B. C., & Djaha, A. S. A. (2023). Personnel management information system in order to create up-to-date and integrated personel data and information in the personnel and human resources agency in malaka regency. *Journal of Multidisciplinary Academic and Practice Studies*, 1(1), 55-70. doi:<https://doi.org/10.35912/jomaps.v1i1.1449>
- Roba, H. S., Biddle, S. J. H., & Kolbe-Alexander, T. (2025). The Perceived Role of Green Spaces on Mental Well-Being in Adults Living in Regional Communities: A Qualitative Study. *Health Promot J Austr*, 36(3), e70072. doi:<https://doi.org/10.1002/hpja.70072>
- Saifnazarov, I., & Umarjonov, S. (2022). State and religion relations in New Uzbekistan. *Oriental renaissance: Innovative, educational, natural and social sciences*, 2, 414-424.
- Shrestha, O., Forsyth, O., Sihotang, M., Sihotang, M., & Walsham, S. (2022). Assessing the Socio-Economic Impact of Infrastructure Development on Local Communities: A Mixed-Methods Approach. *Jurnal Sosial, Sains, Terapan dan Riset (Sosateris)*, 11, 1-8. doi:<http://dx.doi.org/10.35335/3xahcj54>
- Sobirovich, T. B. (2020). The development of democratic society and spiritual renewal in the views of Eastern and Western thinkers. *International journal of advanced research and review*, 5(10), 60-65. doi:<http://dx.doi.org/10.47689/2181-1415-vol1-iss1/s-pp710-717>
- Tiimub, B. M., Christophé, N., Atepre, B. A., Tiimob, R. W., Tiimob, G. L., Tiimob, E. N., . . . Agyenta, J. J. (2023). Crop production potential of reclaimed mine sites for sustainable livelihoods. *Journal of Multidisciplinary Academic and Practice Studies*, 1(1), 1-13. doi:<https://doi.org/10.35912/jomaps.v1i1.1785>
- Turdiev, B. (2024). Building A Future: The Role Of Culture In New Uzbekistan'S Ideosphere. *Академические исследования в современной науке*, 3(31), 171-176.
- идеология, М. Е. А. III. и. (2007). *Известия Российского государственного педагогического университета им. А. И. Герцена*.
- Краевский, В. В. (2010). Методологические характеристики научного исследования. *Школьные технологии*(2), 11-23.

Рябов, С. А. (2012). Советская модель пропаганды: сущность и структура. *Наука о человеке: гуманитарные исследования*(1 (9)), 15-18.