

Абиден Аксункар Нуридинқызы – PhD докторант, 8D02305 – «Әдебиеттану» БББ, Абай атындағы Қазақ ұлттық педагогикалық университеті, Қазақстан Республикасы, 050000 Алматы қ., тел.: +77051544545, e-mail: adiben@mail.ru.

Садибеков Аска́т Кенесович* – PhD, и.о. ассоциированного профессора, Международный казахско-турецкий университет имени Ходжи Ахмеда Ясави, факультет искусства, медиа и дизайна, кафедра журналистики, Республика Казахстан, 161200 г. Туркестан, просп. Б. Саттарханова 29В, тел.: +77716986661, e-mail: askat.sadibekov@ayu.edu.kz.

Дүйсембекова Зерде Муратбековна – PhD, и.о. ассоциированного профессора, Международный казахско-турецкий университет имени Ходжи Ахмеда Ясави, факультет филологии, Республика Казахстан, 161200 г. Туркестан, просп. Б. Саттарханова, 29В., тел.: +77714898907, e-mail: zerde.duisembekova@ayu.edu.kz.

Садыкова Айгуль Доненбаевна – руководитель отдела научных изданий. Международный казахско-турецкий университет имени Ходжи Ахмеда Ясави, Республика Казахстан, 161200 г. Туркестан, просп. Б. Саттарханова 29В, тел.: +77058980217, e-mail: aigul.sadikova@ayu.edu.kz.

Абиден Аксункар Нуридинқызы – PhD докторант ОП 8D02305 «Литературоведение», Казахский национальный педагогический университет имени Абая, Республика Казахстан, 050000 г. Алматы, тел.: +77051544545, e-mail: adiben@mail.ru.

Sadibekov Askat Kenessovich* – PhD, acting Associate Professor, Department of journalism, Faculty of art, media and design, Khoja Akhmet Yassawi International Kazakh-Turkish University, Republic of Kazakhstan, 161200, Turkistan, 29B B. Sattarkhanov Ave., tel.: +77716986661, e-mail: askat.sadibekov@ayu.edu.kz.

Duisembekova Zerde Muratbekovna – PhD, acting Associate Professor, Faculty of philology, Khoja Akhmet Yassawi International Kazakh-Turkish University, Republic of Kazakhstan, 161200, Turkistan, 29B B. Sattarkhanov Ave., tel.: +77714898907, e-mail: zerde.duisembekova@ayu.edu.kz.

Sadykova Aigul Donenbayevna – Head of the Scientific Publications Department, Khoja Akhmet Yassawi International Kazakh-Turkish University, Republic of Kazakhstan, 161200, Turkistan, 29B B. Sattarkhanov Ave., tel.: +77058980217, e-mail: aigul.sadikova@ayu.edu.kz.

Abiden Aksunkar Nuridinkyzy – PhD student, “8D02305 – Literary Studies”, Abai Kazakh National Pedagogical University, Republic of Kazakhstan, 050000, Almaty, tel.: +77051544545, e-mail: adiben@mail.ru.

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PEDAGOGICAL POTENTIAL OF THE HERITAGE OF TURKIC THINKERS IN THE FORMATION OF THE PROFESSIONAL PERSONALITY OF PRE-SERVICE TEACHERS

Spatay A.O. – PhD, acting Associate Professor, Central Asian Innovation University, Shymkent, Republic of Kazakhstan.

Mendikulova Zh.A.* – Senior Lecturer, Mukhtar Auezov South Kazakhstan Research University, Shymkent, Republic of Kazakhstan.

Maulenberdiyeva G.B. – Candidate of Pedagogical Sciences, Senior Lecturer, Miras University, Shymkent, Republic of Kazakhstan.

Kuzembayeva A.O. – Senior Lecturer, Ozbekali Zhanibekov South Kazakhstan Pedagogical University, Shymkent, Republic of Kazakhstan.

In recent decades, pedagogical education has focused on developing professional competencies in the teachers' training. There is also a need to focus on the individual perspective of pre-service teachers, who understand norms of behavior, moral principles, and adhere to ethical values. Thus, it is becoming increasingly important to draw on the pedagogical legacy of Turkic philosophers, who historically were the founders of humanistic theories. The purpose of this study was to identify the pedagogical potential of the works of Al-Farabi, Yusuf Balasaghuni, Mahmud Kashgari, and Ahmed Yassawi for the professional preparation of future teachers. The study's approach was qualitative that combines comparative, historical, and thematic analysis. The sources included the works of these thinkers that articulate pedagogical ideas. Their comparison allowed the development of a model based on the concepts of developing human cognitive abilities, moral education, understanding cultural identity, social responsibility, and spiritual development. This model of the personality of the future teacher includes four interrelated components that align with competency-based approaches to teacher training. Its expansion involves incorporating a person's beliefs, values, and moral principles. The scientific novelty of the study demonstrates the reconstruction of a holistic

model of the professional personality of a future teacher. This is made possible by the synthesis of the pedagogical ideas of Turkic thinkers. The practical significance lies in the potential for applying the identified pedagogical ideas to the content of modern teacher training programs and using them as the foundation of professional education.

Keywords: professional competencies, pre-service teachers, Turkic philosophers, humanistic theories, professional personality.

БОЛАШАҚ МҒАЛІМДЕРДІҢ КӘСІБИ ТҰЛҒАСЫН ҚАЛЫПТАСТЫРУДАҒЫ ТҮРКІ ОЙШЫЛДАРЫ МҰРАСЫНЫҢ ПЕДАГОГИКАЛЫҚ ӘЛЕУЕТІ

Спатай А.О. – PhD, қауымдастырылған профессор м.а., Орталық Азия Инновациялық университеті, Шымкент қ., Қазақстан Республикасы.

Мендикулова Ж.А.* – аға оқытушы, Мұхтар Әуезов атындағы атындағы Оңтүстік Қазақстан зерттеу университеті, Шымкент қ., Қазақстан Республикасы.

Мауленбердиева Г.Б. – педагогика ғылымдарының кандидаты, аға оқытушы, «Мирас» университеті, Шымкент қ., Қазақстан Республикасы.

Күзембаева А.О. – аға оқытушы, Өзбекәлі Жәнібеков атындағы Оңтүстік Қазақстан педагогикалық университеті, Шымкент қ., Қазақстан Республикасы.

Соңғы онжылдықтарда педагогикалық білім беру мұғалімдерді дайындауда кәсіби құзыреттіліктерді дамытуға бағытталған. Сондай-ақ, мінез-құлық нормаларын, моральдық қағидаларды түсінетін және этикалық құндылықтарды ұстанатын болашақ мұғалімдердің жеке көзқарасына назар аудару қажет. Осылайша, тарихи тұрғыдан гуманистік теориялардың негізін қалаушылар болған түркі философтарының педагогикалық мұрасына сүйену маңызды болып келеді. Бұл зерттеудің мақсаты болашақ мұғалімдерді кәсіби дайындау үшін Әл-Фараби, Жүсіп Баласағұни, Махмұд Қашғари және Ахмет Ясауи еңбектерінің педагогикалық әлеуетін анықтау болды. Зерттеуде салыстырмалы, тарихи және тақырыптық талдауды біріктіретін сапалық тәсіл қолданылды. Дереккөздер педагогикалық идеяларды тұжырымдайтын осы ойшылдардың еңбектері болды. Оларды салыстыру адамның когнитивтік қабілеттерін дамыту, моральдық тәрбие, мәдени жеке басын түсіну, әлеуметтік жауапкершілік және рухани даму тұжырымдамаларына негізделген модель жасауға мүмкіндік берді. Болашақ мұғалімнің жеке басының бұл моделі мұғалімдерді даярлаудың құзыреттілікке негізделген тәсілдерімен үйлесетін төрт өзара байланысты компонентті қамтиды. Оның кеңеюі адамның сенімдерін, құндылықтарын және моральдық қағидаларын енгізуді қамтиды. Зерттеудің ғылыми жаңалығы болашақ мұғалімнің кәсіби тұлғасының тұтас моделін қайта құруды көрсетеді. Бұл түркі ойшылдарының педагогикалық идеяларының синтезі арқылы мүмкін болды. Жұмыстың практикалық маңыздылығы анықталған педагогикалық идеяларды қазіргі заманғы мұғалімдерді даярлау бағдарламаларының мазмұнына қолдану және оларды кәсіби білім берудің негізі ретінде пайдалану мүмкіндігінде жатыр.

Түйінді сөздер: кәсіби құзыреттіліктер, дайындық кезеңіндегі мұғалімдер, түркі философтары, гуманистік теориялар, кәсіби тұлға.

ПЕДАГОГИЧЕСКИЙ ПОТЕНЦИАЛ НАСЛЕДИЯ ТЮРКСКИХ МЫСЛИТЕЛЕЙ В ФОРМИРОВАНИИ ПРОФЕССИОНАЛЬНОЙ ЛИЧНОСТИ БУДУЩЕГО ПЕДАГОГА

Спатай А.О. – PhD, и.о. ассоциированного профессора, Центральноазиатский Инновационный университет, г. Шымкент, Республика Казахстан.

Мендикулова Ж.А.* – старший преподаватель, Южно-Казахстанский исследовательский университет имени Мухтара Ауэзова, г. Шымкент, Республика Казахстан.

Мауленбердиева Г.Б. – кандидат педагогических наук, старший преподаватель, Университет «Мирас», г. Шымкент, Республика Казахстан.

Күзембаева А.О. – старший преподаватель, Южно-Казахстанский педагогический университет имени Өзбекәлі Жәнібеков, г. Шымкент, Республика Казахстан.

Педагогическое образование последние десятилетия при подготовке педагогов основывается на развитии профессиональных компетенций. Также наблюдается необходимость уделять вниманию будущему специалисту как личности, что знает нормы поведения, моральные установки и соблюдает этические ценности. Так, актуальным становится обращение к педагогическому наследию тюркских философов, которые исторически были основателями гуманистических теорий. Цель исследования выявить педагогический потенциал наследия Аль-Фараби, Юсуфа Баласағұни, Махмуда Кашғари и Ахмета Ясауи для профессиональной подготовки будущих педагогов. В исследовании использовался качественный подход с сочетанием сравнительного, исторического и тематического анализа. Источниками стали произведения мыслителей в которых сосредоточены педагогические идеи. Их сопоставление позволило разработать автор-

скую модель, основанную на идеях развития мыслительных способностей человека, нравственного воспитания, понимания культурной принадлежности, социальной ответственности и духовного развития личности. Модель личности будущего педагога, включающая четыре взаимосвязанных компонента что соотносятся с компетентностными подходами к подготовке педагогов. Ее расширение связано с включением убеждений человека, его ценностей и моральных принципов. Научная новизна исследования показывает реконструкцию целостной модели профессиональной личности будущего педагога. Это становится возможным благодаря синтезу педагогических идей тюркских мыслителей. Практическая значимость работы определяется возможностью применения выявленных педагогических идей в содержание современных программ подготовки педагогических кадров и использования их в качестве основы профессионального образования.

Ключевые слова: профессиональные компетенции, будущие учителя, тюркские философы, гуманистические теории, профессиональная личность.

Introduction. The professional identity of a future teacher is in a state of flux. These changes are linked to shifting paradigms in education and globally. The most recent change is the national and cultural foundations of pedagogical activity, embodied through digital technologies.

The educational and moral principles previously embedded in the educational process remain unchanged. The development of civic responsibility and cultural identity also continues. Interest in the historical and cultural legacy of the philosophers who laid the foundations for the first pedagogical trajectories of Kazakh education also remains. Their legacy has shaped the professional development of individuals as it exists today.

The modern system of pedagogical education is focused not only on the development of professional competencies but also on the inculcation of moral qualities. In this regard, interest in pedagogical potential, which contains value guidelines for professional development, is growing.

The cultural and intellectual heritage of the Turkic civilization is an important source of spiritual and moral education and professional development. The work by Murzatayeva, Matbek, Gaipova, and co-authors [1] demonstrates the significance of the historical and literary heritage of the Golden Horde. This study aims to develop critical thinking and broaden students' worldviews through an interdisciplinary approach. The study focuses on the methodology of teaching literary works and does not examine their influence on the professional development of future teachers.

Sadikova [2] made a significant contribution to the study of the spiritual and educational potential of Turkic heritage. She examined the legacy of Ahmed Yassawi as a factor in the formation of a perfect personality. The author emphasizes the educational significance of moral and spiritual values. A gap exists in the study: the influence of these ideas on the structure of the professional personality of future teachers.

The development of logical and critical thinking as an important component of professional training is examined in the study by Tychieva [3]. The author demonstrates the role of literary education in the development of students' thinking abilities. Also, the work focuses on school education and does not analyze the use of the intellectual heritage of Turkic thinkers in the training of teaching staff.

Research on the historical and cultural development of the Turkic world is also presented in the works of Usmonova and Jumaboyev [4], Temirova and Rakhimova [5], Ayagan, Duvanbekov, Kuleimenov, Abishev and Kuleimenova [6], Murshudova [7], Salikhov [8], and Minnullin [9]. These studies reveal the historical, linguistic, cultural, and educational aspects of the development of Turkic civilization. The existing scientific merit of these works and the pedagogical potential of the heritage under consideration are analyzed in parts, and issues of the professional training of future teachers are not considered.

The Turkic thinker Toraev [10] examines the contributions of al-Farabi, Ibn Sina, and Alisher Navoi to the development of Eastern philosophical thought. He emphasizes the significance of their ethical, political, and cognitive concepts. Doszhan [11] takes a similar position, analyzing al-Farabi's ideas in the context of modern scientific knowledge and the development of creative thinking. The studies cited focus primarily on the philosophical content of these thinkers' works and do not reveal the mechanisms for integrating them into teacher education.

Issues of national-cultural identity and the continuity of historical consciousness are examined in the works of Kacheev [12] and Nyssanbayeva [13]. The authors emphasize the importance of preserving cultural heritage as the foundation for society's spiritual development. Among the gaps in the research is the lack of an analysis of the pedagogical mechanisms for transmitting these values during the training of future teachers.

The issue of developing the value orientations of future teachers is developed in the works of Safargalieva [14], Oshakbaev and Sangilbaev [15], Arinova [16], and Atem and Ramazanova [17]. The researchers demonstrate the effectiveness of using national values, spiritual and moral education, and patriotic education in the training of future specialists. Most of the works focus on specific aspects of educational activities and do not offer a model of the professional personality of a teacher that incorporates the wisdom of Turkic thinkers. Contemporary research on teacher training also emphasizes digital competencies and professional development. For example, Sardarova, Kismetova, Turezhanova, and Sarkulova [18] emphasize the need to prepare future teachers exclusively for the use of digital educational resources.

A review of the literature reveals that research has focused primarily on individual historical, philosophical, cultural, or educational aspects of the legacy of Turkic thinkers. The lack of comprehensive pedagogical research that explores the potential of the legacy of al-Farabi, Yusuf Balasaghuni, Mahmud Kashgari, and Ahmed Yassawi for the professional development of future teachers warrants a more serious approach. The correlation between the pedagogical ideas of Turkic thinkers and modern competency-based teacher requirements—in other words, the application of these ideas to the content of higher pedagogical education—remains insufficiently explored.

Unlike existing studies devoted to individual aspects of the philosophical, historical, or cultural heritage of Turkic thinkers, this study offers a pedagogical synthesis of these ideas and reconstructs a holistic model of the professional personality of pre-service teachers. The scientific novelty of this model lies in its identification of four interrelated dimensions of professional personality: intellectual, moral and ethical, sociocultural, and spiritual and reflective. The proposed model can serve as a theoretical basis for improving modern educational programs for teacher training and strengthening their value-based and humanistic focus.

Conceptual and operational definitions. In the present study, *professional personality* is the central concept and refers to an integrated configuration of intellectual qualities, moral and ethical orientations, sociocultural awareness, social responsibility, and reflective capacities that shape how a pre-service teacher understands and performs the professional role. *Professional identity* is defined more narrowly as a pre-service teacher's developing self-understanding, sense of belonging to the teaching profession, and perception of their professional role. *Professional competencies* refer to the knowledge, skills, abilities, and dispositions required to perform particular professional tasks. *Professional development* denotes the continuing process through which professional personality, identity, and competencies are formed and transformed.

Professional personality was selected as the organizing concept of the proposed model because the ideas identified in the works of the Turkic thinkers extend beyond task-specific knowledge and skills. They concern the individual as an integrated intellectual, moral, cultural, social, and spiritual subject. Professional identity and competencies are therefore treated as related but non-equivalent aspects of professional personality, whereas professional development describes the process of its formation.

Therefore, **the aim** of this study is to identify the pedagogical potential of the heritage of Turkic thinkers and determine the possibilities of its use in the professional training of future teachers.

To achieve this goal, the following research questions were formulated:

RQ1. What pedagogical ideas are presented in the works of al-Farabi, Yusuf Balasaghuni, Mahmud Kashgari, and Ahmed Yassawi that are relevant for the training of future teachers?

RQ2. What components of the professional personality of future teachers can be identified based on an analysis of the heritage of Turkic thinkers?

RQ3. To what extent do the pedagogical ideas of Turkic thinkers relate to modern competency-based models of teacher training?

RQ4. How can the pedagogical heritage of Turkic thinkers be integrated into the professional training of future teachers?

Material and methods. The study was conducted using qualitative analysis and draws on the historical and pedagogical legacy of Turkic thinkers: Al-Farabi, Yusuf Balasaghuni, Mahmud Kashgari, and Ahmed Yassawi. The conceptual nature of the research questions allowed for the interpretation of the data and the identification of its significance for contemporary theory and practice in teacher education.

The primary-source corpus comprised four published works representing the intellectual, moral, linguistic, and spiritual heritage of Al-Farabi, Yusuf Balasaghuni, Mahmud al-Kashgari, and Ahmed Yassawi. The analysis used Al-Farabi's treatise "On the Meanings of the Term Intellect," published in *On Intellect and Science* [19, pp. 14–20]; Yusuf Balasaghuni's *Beneficent Knowledge (Kutadgu Bilig)* [20, pp. 41–48, 88–89]; Mahmud al-Kashgari's *Dīwān Lughāt al-Turk* [21, pp. 53–56]; and the Kazakh translation of Ahmed Yassawi's *Diwani Hikmet* [22, pp. 12–14]. These editions were selected because they contain identifiable textual passages concerning cognition, moral conduct, language, cultural continuity, self-knowledge, and personal improvement.

The four thinkers were selected according to three criteria: (1) their significant contribution to the intellectual, moral, linguistic, or spiritual traditions of the Turkic world; (2) the presence in their works of propositions concerning knowledge, conduct, cultural continuity, social relations, or personal transformation; and (3) the possibility of interpreting these propositions in relation to contemporary teacher education. Contemporary scholarly publications were used as secondary sources to contextualize the primary texts but were not treated as substitutes for primary-source evidence.

Historical and pedagogical analysis was used to study the pedagogical ideas of these thinkers in the context of the historical and cultural conditions of their formation. This method allowed us to determine the place of the concepts under study in the development of pedagogical thought and identify their educational significance.

Comparative pedagogical analysis revealed similarities and differences between the pedagogical views of Al-Farabi, Yusuf Balasaghuni, Mahmud Kashgari, and Ahmed Yassawi. The analysis compared educational goals, concepts of the mentor's role, moral foundations of upbringing, sociocultural aspects of education, and mechanisms of personal development.

Thematic content analysis was used to systematize pedagogical ideas. The units of analysis were pedagogical categories and semantic constructs related to education, upbringing, and personal development. The analysis yielded key thematic categories: knowledge, moral upbringing, mentoring, cultural identity, social responsibility, and personal self-improvement.

Coding and category-assignment procedure. A semantic unit was defined as a sentence, verse, or contextually connected group of sentences expressing a relatively complete proposition concerning knowledge, moral conduct, mentoring, language and culture, social responsibility, or personal improvement. A passage was included when it contained an explicit proposition about cognition, individual conduct, interpersonal relations, cultural transmission, self-knowledge, or personal transformation. Passages that were exclusively biographical, descriptive, grammatical, metaphysical, or theological and lacked an identifiable connection with the analytical categories were excluded.

Coding was conducted in three stages. First, 48 relevant semantic units were identified in the selected primary sources and assigned initial codes that remained close to their explicit textual meanings. Second, conceptually related initial codes were combined into 12 intermediate categories. Third, the intermediate categories were grouped into six generalized thematic categories: knowledge, moral upbringing, mentoring, cultural identity, social responsibility, and personal self-improvement.

Assignment to a generalized category was based on the dominant meaning of each semantic unit. A fragment was assigned to *knowledge* when its central proposition concerned intellect, cognition, learning, abstraction, or conceptual understanding; to *moral upbringing* when it emphasized justice, virtue, honesty, restraint, or morally appropriate conduct; to *mentoring* when it concerned the transmission of knowledge or guidance of others; to *cultural identity* when language, oral tradition, collective memory, or cultural continuity constituted its central meaning; to *social responsibility* when the passage focused on service, public benefit, duty, or responsibility toward others; and to *personal self-improvement* when its dominant meaning concerned self-knowledge, inner purification, reflection, or spiritual transformation.

When a passage was potentially relevant to more than one category, its immediate textual context and dominant semantic emphasis were considered. For example, Yassawi's proposition concerning the true scholar's responsibility to communicate knowledge was assigned to *mentoring*, whereas his association of self-knowledge with truth and moral restraint was assigned to *personal self-improvement*. Similarly, Balasaguni's discussion of impartial judgment was assigned to *moral upbringing*, while his emphasis on socially beneficial conduct was assigned to *social responsibility*. This rule prevented the same semantic unit from being counted repeatedly solely because it could support several contemporary pedagogical interpretations. Examples of the coding and category-assignment procedure for each thinker are presented in Table 1.

Table 1 – Examples of the transition from primary-source passages to thematic categories and pedagogical interpretations

Thinker, source, and textual location	Primary-source meaning	Initial code	Intermediate category	Generalized category	Authors' pedagogical interpretation
Al-Farabi, <i>On Intellect and Science</i> [19, p. 14]	In actual cognition, the thinking essence, thinking activity, and intelligible object become conceptually unified	Unity of intellect and intelligible	Active intellectual cognition	Knowledge	Knowledge is interpreted as actively processed rather than passively received
Al-Farabi [19, pp. 17–18]	Forms become intelligible through abstraction from their material conditions	Abstraction from material conditions	Conceptual generalization	Knowledge	Development of conceptual analysis and identification of essential characteristics
Al-Farabi [19, pp. 19–20]	Through apprehending intelligible forms, potential intellect develops into acquired intellect	Development of acquired intellect	Intellectual actualization	Knowledge	Continuous intellectual development through sustained engagement with knowledge
Yusuf Balasaguni, <i>Beneficent Knowledge</i> [20, pp. 41–42]	Knowledge and reason constitute the foundation of purposeful activity	Knowledge as the basis of action	Intellectual development	Knowledge	Development of pedagogical judgment and continuous professional learning

Continuation of Table 1

Yusuf Bala-saguni [20, pp. 47–48]	Moral worth is demonstrated through good deeds rather than verbal declarations	Commitment to good deeds	Socially responsible conduct	Social responsibility	The teacher's responsibility for ethical conduct, service, and personal example
Yusuf Bala-saguni [20, pp. 88–89]	Justice requires impartial decisions based on truth regardless of social status	Impartial justice	Moral and social responsibility	Moral upbringing	Professional fairness, ethical decision-making, and equal treatment of students
Mahmud al-Kashgari, <i>Diwān Lughāt al-Turk</i> [21, p. 53]	Communication in a community's own language creates trust and social proximity	Communication through community language	Linguistic and intercultural interaction	Cultural identity	Linguistic sensitivity and respectful intercultural interaction
Mahmud al-Kashgari [21, pp. 53–54]	The author studied and documented the dialects and poetic traditions of different Turkic communities	Documentation of dialectal diversity	Preservation of linguistic diversity	Cultural identity	Respect for linguistic diversity and culturally responsive teaching
Mahmud al-Kashgari [21, p. 56]	Poems, proverbs, significant events, and sayings are transmitted from one narrator to another	Transmission of oral heritage	Preservation of collective memory	Cultural identity	Integration of linguistic and folkloric heritage into teacher education
Ahmed Yassawi, <i>Diwani Hikmet</i> [22, p. 12]	Wisdom is presented as a remedy for inner affliction and spiritual "rust"	Spiritual cleansing	Inner moral transformation	Personal self-improvement	Self-examination, moral awareness, and continuous personal improvement
Ahmed Yassawi [22, p. 14]	Authentic knowledge must be expressed through morally appropriate action	Unity of knowledge and action	Ethical enactment of knowledge	Personal self-improvement	Alignment between professional knowledge, ethical principles, and professional conduct
Ahmed Yassawi [22, p. 14]	Self-knowledge leads toward truth and moral restraint	Self-knowledge	Spiritual and moral reflection	Personal self-improvement	Professional reflection and awareness of one's motives and conduct

Note. The "primary-source meaning" column presents a concise English paraphrase rather than a literal translation. The historical meaning of each passage was established before its possible relevance to contemporary teacher education was considered. The final column therefore represents the authors' pedagogical interpretation and should not be understood as terminology used directly by the four thinkers.

The research and analysis consisted of four sequential stages:

The first stage involved selecting and analyzing primary sources and scholarly publications devoted to the pedagogical legacy of these thinkers.

The second stage involved coding and systematizing the pedagogical ideas presented in the texts. The identified ideas were grouped into thematic categories reflecting various aspects of education and personal development.

The third stage involved a comparative pedagogical analysis of the resulting categories to identify common and distinctive characteristics of the thinkers' pedagogical concepts.

In the fourth stage, the results of the analysis were synthesized into the authors' conceptual model of the professional personality of pre-service teachers. Directions for integrating the pedagogical legacy of Turkic thinkers into the modern system of teacher training were also identified.

Methodological triangulation was achieved through a combination of historical-pedagogical, comparative-pedagogical, and content analysis. This enhanced the validity of the study's conclusions.

One limitation is the focus on the legacy of four Turkic thinkers, without considering the pedagogical ideas of the Turkic world. The proposed model of the professional personality of future teachers is conceptual in nature and requires further empirical verification. Despite these limitations, the obtained results allow us to consider the pedagogical legacy of Turkic thinkers as a significant theoretical resource for the development of modern approaches to the professional training of future teachers.

Levels of interpretation. The analysis distinguished between two interpretative levels. The first involved reconstructing the historical-philosophical, linguistic, ethical, or spiritual meaning of each selected passage within the context of the corresponding primary work. The second involved the authors' pedagogical interpretation of the passage in relation to contemporary teacher education. Modern concepts such as professional competencies, professional identity, reflective practice, critical thinking, and culturally responsive teaching were not attributed directly to the Turkic thinkers. They were used as contemporary analytical constructs through which the possible educational relevance of the historically situated ideas was examined. Accordingly, the presentation of the results distinguishes between what is explicitly expressed in the primary source and what is proposed as its pedagogical interpretation by the authors of the present study.

Results and Discussion. The results are presented at two interpretative levels. First, the historically situated meaning of the selected primary-source passages is identified. Second, their possible pedagogical relevance to contemporary teacher education is proposed. The second level represents the authors' conceptual reconstruction and does not imply that the four thinkers directly formulated contemporary models of professional teacher competencies.

Al-Farabi's treatise "On the Meanings of the Term Intellect" provides the primary-source foundation for the intellectual dimension of the proposed model. Al-Farabi describes actual cognition as a state in which the thinking essence, the activity of thinking, and the intelligible object become conceptually unified [19, p. 14]. He further explains that cognition involves abstracting the forms of things from their material conditions [19, pp. 17–18] and that the apprehension of intelligible forms contributes to the transition from potential to acquired intellect [19, pp. 19–20]. In their original context, these propositions constitute an epistemological account of cognition rather than a theory of teacher education. In the present study, they are pedagogically interpreted as historical foundations for active intellectual engagement, conceptual analysis, generalization, and continuous professional learning.

The selected passages from Yusuf Balasaguni's *Beneficent Knowledge* provide the primary-source foundation for the moral-ethical dimension of the proposed model. Balasaguni associates knowledge and reason with purposeful human activity [20, pp. 41–42] and relates a person's moral worth to good deeds rather than verbal declarations [20, pp. 47–48]. He also presents justice as impartial adherence to truth regardless of social status and describes it as a foundation of legitimate authority [20, pp. 88–89]. In their historical context, these propositions concern knowledge, justice, authority, moral conduct, and social responsibility. They do not directly constitute a contemporary framework of professional ethics for teachers. In the present study, they are pedagogically interpreted as historical foundations for professional fairness, ethical decision-making, responsibility, socially beneficial conduct, and consistency between moral principles and professional actions.

Mahmud al-Kashgari's *Diwān Lughāt al-Turk* provides the primary-source foundation for the socio-cultural dimension of the proposed model. Al-Kashgari presents communication in a community's language as a means of establishing trust and social proximity [21, p. 53]. He also reports studying and documenting the dialects and poetic traditions of different Turkic communities [21, pp. 53–54] and explains that his work contains poems, proverbs, accounts of significant events, and sayings transmitted from one narrator to another [21, p. 56]. In their historical context, these passages demonstrate the communicative, documentary, and culturally preservative functions of language. They do not directly address contemporary teacher education. In the present study, they are pedagogically interpreted as historical foundations for cultural awareness, respect for linguistic diversity, intercultural communication, and responsibility for transmitting cultural heritage.

The selected passages from Ahmed Yassawi's *Diwani Hikmet* provide the primary-source foundation for the spiritual-reflective dimension of the proposed model. Yassawi presents wisdom as a remedy for inner affliction and as a means of spiritual purification [22, p. 12]. He also emphasizes the unity of knowledge and morally appropriate action and associates self-knowledge with truth and moral restraint [22, p. 14]. In their original spiritual context, these passages describe a path of inner transformation and should not be equated directly with contemporary concepts of professional reflection. In the present study, they are pedagogically interpreted as historical foundations for professional reflection, moral self-regulation, consistency between knowledge and conduct, and continuous personal development.

The authors' pedagogical synthesis of the primary-source findings resulted in four dominant interpretative focuses corresponding to different aspects of the professional personality of a pre-service teacher (Table 2).

Table 2 – Authors' pedagogical synthesis of the dominant themes identified in the heritage of the four Turkic thinkers

Philosopher	Dominant interpretative focus	Key qualities
Al-Farabi	Intellectual development	Cognition, abstraction, conceptual understanding
Yusuf Balasaguni	Moral-ethical development	Justice, responsibility, socially beneficial conduct
Mahmud al-Kashgari	Sociocultural development	Language, cultural continuity, collective memory
Ahmed Yassawi	Spiritual-reflective development	Self-knowledge, moral restraint, inner transformation

The four interpretative focuses are complementary within the authors' conceptual reconstruction. The selected passages from Al-Farabi provide the foundation for the intellectual dimension; Balasaguni's propositions concerning justice and good conduct inform the moral-ethical dimension; Kashgari's discussion of language and the transmission of oral heritage supports the sociocultural dimension; and Yassawi's emphasis on self-knowledge, moral restraint, and inner transformation informs the spiritual-reflective dimension.

The goals of education can be understood in multiple ways. Some goals focus on the knowledge component, while others view the professional training of future teachers as a process of shaping the individual's value and ideological foundations.

The results of the comparative analysis allow us to conclude that the pedagogical legacy of Turkic thinkers forms a holistic humanistic model of education based on the unity of knowledge, morality, cultural continuity, social responsibility, and personal development. The identified common categories can be considered as a conceptual basis for developing a modern model of professional training for future teachers.

These generalizations, identified in the comparison, allow us to reconstruct the author's model of the professional personality of a future teacher (Figure 1). The results indicate that in the Turkic pedagogical tradition, professional development is viewed as a unity of intellectual, moral, sociocultural, and spiritual development.

The six generalized thematic categories were synthesized into four dimensions of professional personality. The category of knowledge formed the basis of the intellectual dimension. Moral upbringing and social responsibility were integrated into the moral-ethical dimension. Cultural identity formed the socio-cultural dimension, while personal self-improvement formed the spiritual-reflective dimension. Mentoring was treated as a cross-cutting category because the transmission of knowledge, values, cultural experience, and practices of self-improvement is relevant to all four dimensions.

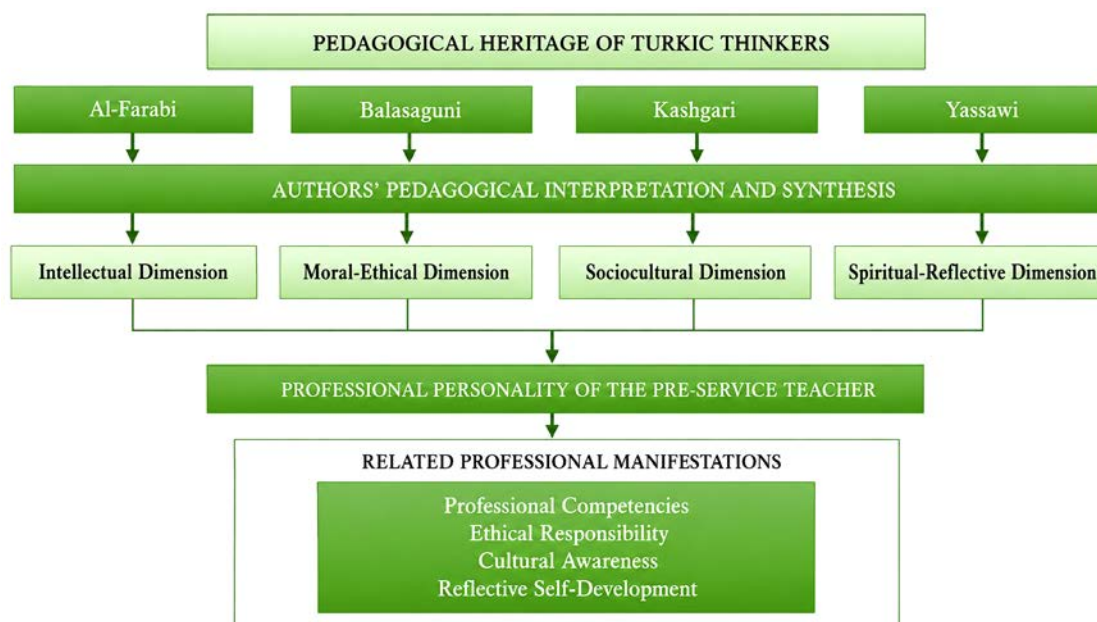


Figure 1 – Authors' conceptual model of the professional personality of a pre-service teacher based on the pedagogical interpretation and synthesis of the heritage of Turkic thinkers

Note. The relationships shown in the model represent the authors' pedagogical interpretation of historically situated philosophical, ethical, linguistic, and spiritual ideas. They do not imply that the Turkic thinkers directly formulated contemporary teacher-education concepts.

Unlike traditional competency-based models, which focus primarily on professional knowledge and skills, the proposed model integrates the intellectual, moral, ethical, sociocultural, and spiritually reflective

dimensions of individual professional development. This understanding of teacher training allows us to consider the professional development of future specialists as a holistic process of developing not only competent teachers, but also morally mature, culturally aware, and spiritually developed teachers.

Particularly noteworthy is the fact that all the discussed thinkers link the professional development of the individual with their social mission (education, formation, and development of the individual). In their works, education is seen not only as a means of individual growth but also as a tool for preserving cultural values, strengthening social harmony, and shaping a morally mature generation. In this context, the teacher's work is viewed as a crucial mechanism for transmitting the intellectual, cultural, and spiritual experience of society.

Consequently, the professional training of future teachers within the Turkic pedagogical tradition is understood not as the acquisition of a set of professional competencies, but as the formation of a holistic personality. A personality capable of combining intellectual maturity, moral responsibility, cultural awareness, and spiritual reflection.

A comparison of the resulting model with modern competency-based approaches to teacher training reveals significant points of intersection. The intellectual component corresponds to the cognitive and professional competencies of a teacher; the moral and ethical component is aligned with the requirements of professional ethics and social responsibility; the sociocultural component reflects competencies in intercultural interaction and civic education; and the spiritual and reflective component is close to modern concepts of reflective practice and continuous professional development of teachers. At the same time, the pedagogical legacy of Turkic thinkers expands the scope of the competency-based approach by incorporating the spiritual, moral, value, and ideological foundations of a teacher's professional activity. Thus, the synthesis of the pedagogical ideas of Turkic thinkers allowed us to develop a conceptual model of the professional personality of pre-service teachers, reflecting the interrelationship between knowledge, morality, culture, and spirituality as key foundations for professional development in the context of modern pedagogical education.

Practical Opportunities for Integrating the Heritage of Turkic Thinkers into the Professional Training of Future Teachers

One promising area for integrating the pedagogical heritage of Turkic thinkers is updating the content of pedagogical disciplines (Table 3). In particular, Al-Farabi's ideas on the role of knowledge, wisdom, and social responsibility can be incorporated into courses on pedagogy, philosophy of education, and educational theory. Studying the concept of the "virtuous city" promotes understanding of the social mission of teachers and the development of ideas about professional leadership in the educational environment.

The pedagogical ideas of Yusuf Balasaguni offer significant potential for the development of courses related to professional ethics and educational activities of teachers. Particular attention can be paid to issues of justice, responsibility, humanism, and social maturity. An analysis of the author's work helps develop in future teachers an understanding of the moral foundations of professional activity and the importance of personal example in the educational process.

The legacy of Mahmud Kashgari can be used in the implementation of courses aimed at developing intercultural communication, linguistic culture, and civic identity. In the context of globalization and expanding intercultural contacts, training teachers capable of combining respect for national cultural heritage with openness to cultural diversity is particularly important. In this context, Kashgari's ideas contribute to the development of the sociocultural competence of future specialists.

The spiritual and moral legacy of Ahmed Yassawi also holds significant potential for modern pedagogical education. His ideas can be used to develop a reflective culture in teachers, emotional intelligence, moral responsibility, and the ability to self-develop. Of particular importance is developing in future teachers the ability to understand their own professional activities through the prism of humanistic values and spiritual self-improvement.

Table 3 – Possibilities of integrating the pedagogical heritage of Turkic thinkers into teacher training programs

Direction of training	Philosopher	Forms of implementation in the educational process	Expected result
Pedagogy and philosophy of education	Al-Farabi	Analysis of philosophical treatises, problem-solving seminars, discussions on the role of education and mentoring	Development of critical thinking, pedagogical worldview and professional leadership
Theory of education	Al-Farabi, Balasaguni	Analysis of pedagogical situations, case study method, resolution of ethical dilemmas	Formation of a holistic understanding of the goals and values of education
Pedagogical ethics	Yusuf Balasaguni	Discussions, analysis of moral situations, reflective tasks	Development of moral responsibility, humanism and pedagogical ethics

Continuation of Table 3

Intercultural education	Mahmud Kashgari	Study of cultural heritage, comparative analysis of languages and cultures, project activities	Formation of cultural identity and intercultural competence
Language and civic education	Mahmud Kashgari	Working with historical texts, cultural and educational projects	Developing respect for language, culture and national traditions
Educational work and mentoring	Ahmet Yassawi	Reflective practices, mentoring programs, discussion of spiritual and moral values	Formation of spiritual maturity and the ability for self-development
Teaching practice	All thinkers	Integration of value orientations into lessons and educational activities	Developing the professional identity of future teachers
Elective courses in the history of pedagogical thought	All thinkers	Special courses, research projects, academic essays	Understanding the national pedagogical heritage and its significance for modern education

Note. The table was developed by the author based on the results of a comparative pedagogical analysis of the pedagogical legacy of Al-Farabi, Yusuf Balasaguni, Mahmud Kashgari, and Akhmed Yassawi.

The practical implementation of the pedagogical legacy of Turkic thinkers can be achieved not only within individual academic disciplines, but also through extracurricular activities, teaching internships, project-based learning, discussion platforms, and special elective courses. The integration of historical and pedagogical heritage into the educational process contributes to the development of a stable professional identity in future teachers, based on a combination of professional competence, moral maturity, cultural awareness, and spiritual responsibility.

The interpretation of the obtained results demonstrates that the pedagogical legacy of Turkic thinkers possesses not only historical and cultural but also practical value for the modern system of pedagogical education. The identified areas of integration demonstrate the potential for using the ideas of these philosophers in various components of the training of future teachers – from the study of theoretical disciplines to the organization of pedagogical practice and educational activities.

Of particular significance is the fact that each of the thinkers emphasizes different aspects of the professional development of a teacher's personality. Thus, Al-Farabi's ideas contribute to the development of intellectual culture and pedagogical thinking, Balasaguni's views strengthen the moral and ethical component of specialist training, Kashgari's legacy creates the conditions for developing sociocultural competence, and Yassawi's pedagogical ideas are focused on developing spiritual maturity and individual reflective abilities.

The study's results also demonstrate that integrating the pedagogical heritage of Turkic thinkers helps overcome the exclusive focus on developing professional competencies, typical of modern education. Unlike technocratic models of specialist training, the proposed approach ensures a harmonious combination of intellectual development, moral education, cultural identity, and spiritual self-improvement in future teachers.

The inclusion of the pedagogical ideas of Turkic thinkers in educational programs can be seen as an effective mechanism for strengthening the value-based and humanistic focus of pedagogical education. This creates additional opportunities for training teachers capable of fulfilling not only an educational mission, but also a pedagogical, cultural, and social one, in the context of contemporary social change. The obtained results provide answers to the research questions. RQ1 identified key pedagogical ideas presented in the works of Al-Farabi, Yusuf Balasaghuni, Mahmud Kashgari, and Ahmed Yassawi. This also included intellectual development of the individual, moral education, cultural identity, social responsibility, and spiritual self-improvement. The answer to RQ2 lies in the development of a model of the professional personality of future teachers, incorporating intellectual, moral-ethical, sociocultural, and spiritual-reflective components. The analysis also revealed that the intellectual, moral-ethical, sociocultural, and spiritual-reflective components of the developed model largely correlate with modern competency-based approaches to teacher training, which allows us to answer RQ3. Finally, RQ4 identified practical mechanisms for integrating the pedagogical heritage of Turkic thinkers into the content of teacher education through academic disciplines, teaching practice, educational activities, and specialized elective courses. Thus, the practical potential of the heritage of Turkic thinkers lies in its ability to ensure the formation of the professional personality of a teacher as an integral system that unites knowledge, morality, culture and spirituality.

Conclusion. This study aims to identify the pedagogical potential of the legacy of Turkic thinkers in the context of the professional training of future teachers. The results of the analysis revealed that, despite differences in the historical context and philosophical foundations of their teachings, these thinkers viewed education as a process of personal development. Their pedagogical ideas encompass key categories such

as knowledge, morality, cultural continuity, and social responsibility. Together, they form a holistic humanistic concept of education, focused not only on the transmission of knowledge but also on the development of individuals capable of contributing to society.

One of the results of the study was the identification and systematization of pedagogical ideas relevant to modern teacher training. The analysis revealed that Al-Farabi's legacy emphasizes the intellectual development of the individual, Yusuf Balasaguni's ideas are associated with the development of moral responsibility and social maturity, Mahmud Kashgari's works emphasize the importance of cultural identity and the preservation of the people's spiritual heritage, and Akhmet Yassawi's pedagogical concept focuses on spiritual self-knowledge and moral improvement of the individual.

Based on the results obtained, a proprietary model of the professional personality of future teachers was developed. It includes four interrelated components: intellectual, moral and ethical, sociocultural, and spiritual and reflective. The analysis showed that these components correlate with modern models of teacher training, which are focused on the development of competencies. Our proposed model expands the framework of the traditional approach. It includes value block, ideology and tradition. Pedagogical heritage of Turkic thinkers becomes a theoretical resource for perfecting the concept of pedagogical education. The practical possibility of integration of pedagogical ideas of Turkologists is included in pedagogical disciplines, courses of professional ethics, educational programs and optional courses in history. This integration strengthens the humanistic content of education.

The scientific contribution of the research speaks of the transition from the traditional historical-philosophical understanding of the heritage of Turkic thinkers to its inclusion in pedagogical programs for the training of specialists. Prospects for further research include empirical testing of the proposed model and evaluation of its effectiveness.

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Information about the authors:

Spatay Aygul Orazbekkyzy – PhD, acting Associate Professor, Central Asian Innovation University, Republic of Kazakhstan, 160000, Shymkent, tel.: +77782496151; e-mail: spatay.aygul@mail.ru; ORCID: <https://orcid.org/0000-0002-1512-5514>.

Mendikulova Zhazira Altynbekovna* – Senior Lecturer, Mukhtar Auezov South Kazakhstan Research University, Republic of Kazakhstan, 160012, Shymkent; tel.: +77027212512; e-mail: m.jazira@mail.ru; ORCID: <https://orcid.org/0000-0003-1745-8731>.

Maulenberdiyeva Gulzhan Bauyrzhanovna – Candidate of Pedagogical Sciences, Senior Lecturer, Miras University, Republic of Kazakhstan, 160012, Shymkent; tel.: +77075350877; e-mail: mguljan_77@mail.ru; ORCID: <https://orcid.org/0000-0001-5763-8230>.

Kuzembayeva Aigul Orazaliyevna – Senior Lecturer, Ozbekali Zhanibekov South Kazakhstan Pedagogical University, Republic of Kazakhstan, 160012, Shymkent; tel.: +77711375301; e-mail: aygul_ukpu@mail.ru; ORCID: <https://orcid.org/0009-0003-8780-0579>.

Спатай Айгүл Оразбекқызы – PhD, қауымдастырылған профессор м.а., Орталық Азия инновациялық университеті, Қазақстан Республикасы, 160000, Шымкент қ.; тел.: +77782496151; e-mail: spatay.aygul@mail.ru; ORCID: <https://orcid.org/0000-0002-1512-5514>.

Мендикулова Жазира Алтынбековна* – аға оқытушы, Мұхтар Әуезов атындағы атындағы Оңтүстік Қазақстан зерттеу университеті, Қазақстан Республикасы, 160012, Шымкент қ.; тел.: +77027212512; e-mail: m.jazira@mail.ru; ORCID: <https://orcid.org/0000-0003-1745-8731>.

Мауленбердиева Гульжан Бауыржановна – педагогика ғылымдарының кандидаты, аға оқытушы, «Мирас» университеті, Қазақстан Республикасы, 160012, Шымкент қ.; тел.: +77075350877; e-mail: mguljan_77@mail.ru; ORCID: <https://orcid.org/0000-0001-5763-8230>.

Күзембаева Айгүл Оразалиевна – аға оқытушы, Өзбекәлі Жәнібеков атындағы Оңтүстік Қазақстан педагогикалық университеті, Қазақстан Республикасы, 160012, Шымкент қ.; тел.: +77711375301; e-mail: aygul_ukpu@mail.ru; ORCID: <https://orcid.org/0009-0003-8780-0579>.

Спатай Айгүл Оразбекқызы – PhD, и.о. ассоциированного профессора Центрально-Азиатского инновационного университета, Республика Казахстан, 160000, г. Шымкент, тел.: +77782496151, e-mail: spatay.aygul@mail.ru; ORCID: <https://orcid.org/0000-0002-1512-5514>.

Мендикулова Жазира Алтынбековна* – старший преподаватель, Южно-Казахстанский исследовательский университет имени Мухтара Ауэзова, Республика Казахстан, 160012, г. Шымкент, тел.: +77027212512, e-mail: m.jazira@mail.ru; ORCID: <https://orcid.org/0000-0003-1745-8731>.

Мауленбердиева Гульжан Бауыржановна – кандидат педагогических наук, старший преподаватель Университета «Мирас», Республика Казахстан, 160012, г. Шымкент, тел.: +77075350877, e-mail: mguljan_77@mail.ru; ORCID: <https://orcid.org/0000-0001-5763-8230>.

Күзембаева Айгүл Оразалиевна – старший преподаватель Южно-Казахстанского педагогического университета имени Өзбекәлі Жәнібеков, Республика Казахстан, 160012, г. Шымкент, тел.: +77711375301, e-mail: aygul_ukpu@mail.ru; ORCID: <https://orcid.org/0009-0003-8780-0579>.

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THE IMPORTANCE OF ENRICHING UNIVERSITY TEACHING CONTENT WITH REGIONAL MATERIALS

Tazhitova G.Z. – PhD, acting Associate Professor, L.N. Gumilyov Eurasian National University, Astana, Republic of Kazakhstan.

Kurmanayeva D.K.* – PhD, acting Associate Professor, L.N. Gumilyov Eurasian National University, Republic of Astana, Kazakhstan.

Tussupova G.K. – Candidate of Pedagogical Sciences, Associate Professor, L.N. Gumilyov Eurasian National University, Astana, Republic of Kazakhstan.

Ibragimova K.Ye. – Senior Lecturer, L.N. Gumilyov Eurasian National University, Astana, Republic of Kazakhstan.

This paper investigates the importance of integration of regional context in the university educational materials. Regional context refers to the integration of cultural, historical, linguistic, economic and social features specific to a given region within the educational process. This inclusion of local cultural and historical contexts enhances students' subject understanding, fosters a sense of identity and strengthens the relationship between the university and the surrounding community. The research aim is to evaluate the effectiveness of regional materials in university English language teaching. This research employed a pedagogical experiment as its primary empirical method. Findings from the experiment demonstrated that using regional-based materials positively influenced students' motivation, as well as their cognitive and communicative competences. Furthermore, students exhibited heightened interest in the subject studies, increased engagement with the learning process and greater classroom participation. The application of region-based materials rendered the learning experience more meaningful and closely aligned with real-life contexts, thereby contributing to the development of critical thinking and the practical application of knowledge. The analysis of the experimental outcomes confirmed that embedding regional dimensions into the curriculum not only enhances the overall quality of education, but also promotes the development of students' intercultural competence, appreciation for cultural diversity and regional heritage. The results of our experiment verify that including regional content into the curriculum develops students' intercultural competency, understanding cultural diversity and connection to the regional history in addition to improving the overall quality of education.

Key words: regional approach, development of teaching materials, teaching at university, national values, university teaching content, regional materials.

УНИВЕРСИТЕТТІҢ ОҚУ МАЗМҰНЫН АЙМАҚТЫҚ МАТЕРИАЛДАРМЕН ТОЛЫҚТЫРУДЫҢ МАҢЫЗЫ

Тажитова Г.З. – PhD, доцент м.а., Л.Н. Гумилев атындағы Еуразия ұлттық университеті, Астана қ., Қазақстан Республикасы.