

DEFINITION AND INTERPRETATION
OF THE CONCEPT OF SPIRITUAL MODERNIZATION

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Abstract

Spiritual modernization is a new type of modernization. There is no definite understanding of this phenomenon in science. This article defines and interprets the concept of spiritual modernization. The goal of this research is to find spiritual modernization, its components, and its indicators from the point of view of experts. Individual profound interviews with 28 experts in the fields of social sciences and humanities were conducted with selected members from the southern regions of Kazakhstan: Almaty, Shymkent, Zhambyl region, Turkestan region, and Kyzylorda region. Participants identified spiritual modernization, including its formulation, components, indicators, and the distinction between spiritual modernization and spirituality. The study identified eight subtypes of the formulation, four components, and three indicators of spiritual modernization. Many participants responded that spiritual modernization and spirituality are different from each other. It is crucial to mention that the research is not related to the Rukhani Zhangyru Program.

Key words: *spiritual modernization, spirituality, formulation of spiritual modernization, components of spiritual modernization, indicators of spiritual modernization.*

Introduction

The major concern of spiritual modernization in the context of globalization is modern civilization. In Kazakhstan, there are few papers and monographs on the subject. Despite the topic's intricacy, the study is relevant since it takes a holistic approach to socio-cultural reality and its universal and

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specific components. At this level of growth, the cultural space of spiritual modernity is continually changing and need a fresh perception.

Globalization has had an impact on all elements of social life. In this regard, studying the modernization processes in society's culture throughout the globalization era is of scholarly interest. New demands arising from changes in the social environment necessitate the development of new demand-control mechanisms.

Our society's spiritual modernization campaign had to be led by the state from the start. Our state and national ideology have not yielded results. In our society, many citizens have given up spirituality. We have an ideal orientation to earnings, financial position. To put the economy in the first place, that is, there was money, was the regulation of costs. That is why we live in a sick society. Where did human cruelty, corruption, bribery, illegal income, serious crimes, and violence come from? Now we live in spiritual poverty. A poor person can do anything. He makes crime and corruption. We will fight corruption. However, we cannot eliminate it.

All these aforementioned negative moments are the result of colonialism. The long years of Soviet control have shaped our country's perception of. Decolonization is necessary for this purpose. Decolonization means liberation from slavery. We still cannot get rid of slavery.

In science, there appears to be no category for "Spiritual modernization". This concept can be modified with spiritual renewal (Christie, 2002; Welker, 2013; Kroupa, 2014) or spiritual revival (Pearson & DiDuca, 2005; Barlybayeva & Nyssanbayev, 2018). After all, these concepts can be used synonym. For example, the program article Rukhani Zhangyru (Spiritual modernization) in the Kazakh language is mainly used spiritual modernization, in translation into English, the modernization of Kazakhstan's identity (Nazarbayev, 2017). We were also interested in a study that addressed of the concept of spiritual health (Ghaderi et al., 2018). We do not hide the fact that we pay attention to this work when receiving the results of the study.

As a result, the process of spiritual modernization of Kazakhstan's inhabitants was chosen as the subject of research. In particular, it is not related to such state programs such as Rukhani Zhangyru, which are aimed at their implementation. This program is unrelated to our research. Scientific research examined how people see the challenge of spiritual modernity.

The authors conclude at the end of the paper that the development of specific spiritual modernization projects, plans, and processes is the responsibility of political scientists, philosophers, culturologists, psychologists, attorneys, and other specialists. Because spiritual modernization is a matter of our identification, a matter of values and cultural codes shared among all members of our society.

The main research questions:

- in a board format, we look at the topic of citizen spiritual modernization;
- to discover variables that contribute to society's spiritual modernization as a result of globalization.

The authors consider changes in social space, reveals universal and specific features in the spiritual modernization of societies subjected to the process of globalization. As a result, the authors listened to the respondents, and spiritual modernization is a socio-cultural phenomenon in which many people come to the conclusion that there is a definite system of rights and obligations based on their point of view and worldview, their understanding of the world around them, and their learned behavior systems of values and cultural preferences, including forms of life.

The main methods used in the research were desk research and individual in-depth interviews. As part of desk-research a review and analysis of previously conducted research has been studied and systematized. The authors conducted individual in-depth interviews with specialists during the qualitative investigation. In total, 28 interviews with scientists and professors from universities in Kazakhstan's southern area were done with spot coverage (Almaty, Shymkent, Zhambyl region, Turkestan region, and Kyzylorda region). Philosophy, political science, cultural studies, religious studies, sociology, and psychology are among their specialties. On the Zoom platform, in-depth interviews were done online. One interview lasted 30-40 minutes on average. The following were some of the interview questions: "What does spiritual modernization mean to you?", "What are the elements that make up spiritual modernization?", "What are the signs that a person is spiritually modern?" and "Is there a distinction between spiritual modernization and spirituality?" The interviews' video tapes were transcribed, and the transcripts were reviewed. The authors then divided spiritual modernization into types and subtypes, as well as components, indications, and the contrast between spiritual modernization and spirituality.

Results

The findings revealed four types of information about spiritual modernity, including its formulation, components, indicators, and the distinctions between spiritual modernization and spirituality. The classifications in Table 1 were used to categorize each type.

Table 1

The indicators in the form of types and subtypes

Type	Subtype
Formulation of spiritual modernization	National code Cultural development of society Reconstruction of society's spiritual and moral underpinnings A total repudiation of the Soviet-communist past National honor, unity, loving kindness, loyalty to relatives, preservation of nobility, respect for the spirit of the ancestors, care based on the continuity of generations, rich heritage of literature, art, religious rites associated with the customs of the people, etc. To preserve and continue the national spirit by following Western technologies Not only culturally, but in all areas (technological, scientific, educational, etc.) to come to the fore and prove to the whole world Man's inner world, consciousness, and ability to accept new developments must be renewed.
Components of spiritual modernization	Resurrection, popularization, propaganda, and display of a rich cultural heritage Preservation of their culture, language, and national identity Implementation of a new political and cultural policy A life based on knowledge, work (human activity) and perseverance
Indicators of spiritual modernization	Public education, knowledge of the native language, cultural level, worldview horizons Protection of culture and morality, preservation of the humanitarian environment, the deployment of mass educational activities Creation of a new nation
Differences between spiritual modernization and spirituality	The concepts are considered separately

Formulation of spiritual modernization

Participants noted 8 aspects of spiritual modernization:

National code. According to the participants, the Kazakh people have a high spirit, deep roots, a unique mentality and traditions, equal language and religion, and will not only renew the qualities of the people, but also have a national code of society that has deep roots in its history. They feel that the maintenance of the national code is the most crucial aspect of spiritual modernization. *"A nation's cultural code should be in a modern form"*, one of the attendees noted in this regard.

Cultural development of society. According to the participants, the cultural development of society will develop in accordance with modern requirements. According to experts, society also changes over time and people are eager to learn and conquer new things. On this occasion, one of the participants noted, *"The formation and improvement of national consciousness is associated with the popularization and perpetuation of national traditions and values"*.

Reconstruction of society's spiritual and moral underpinnings. This dimension is defined as leading to a change in consciousness based on the preservation of their cultural identity, the reasonable usage of modern technologies and the positive achievements of globalization. The need for spiritual modernization is linked to the identification of the spiritual factor's function in the broader processes of societal modernization, and it is one of the most pressing philosophical issues of our day. One of the respondents said, *"Spiritual modernization is linked to the process of post-industrialism paradigm creation, emphasizing the spiritual factor's unique role in growth"*.

A total repudiation of the Soviet-communist past. The following issues are related with a total rejection of the Soviet-communist legacy: decolonization; de-Sovietization; real passage of de-Russification processes.

National honor, unity, loving kindness, loyalty to relatives, preservation of nobility, respect for the spirit of the ancestors, care based on the continuity of generations, rich heritage of literature, art, religious rites associated with the customs of the people, etc. Participants believe that colonial policy began to have a significant impact on all of the above characteristics of the nation since the 19th century. As a result of subsequent attempts by the Soviet ideology, the Kazakh people began to lose their national dignity in the mid-20th century. Therefore, one participant believes, *"It appears to necessitate perseverance, patience, and endurance on the part of each individual as well as the entire community"*.

To preserve and continue the national spirit by following Western technologies. Some respondents believe that Western technology can help to develop a nation's spirit. In contrast they fear that Western technologies affect human individualism, since collectivism is necessary to preserve and continue the national spirit.

Not only culturally, however in all areas (technological, scientific, educational, etc.) to come to the forefront and prove to the whole world. The participants in this issue focused on history, considering the period when the country's highest political, cultural, social, economic, military, and ethnocultural values were formed. They cite the achievements of Japan, South Korea and China as concrete examples. In addition, major European countries are cited, including England, Germany, France. In this regard the participant state, *"They have achieved great success in many areas and have not deviated from the original traditions. Thus, they were able to show the world not only their technologies, but also their culture"*.

Man's inner world, consciousness, and ability to accept new developments must be renewed. Participants associate spiritual modernization with the prosperity of civilization. According to the participants, spiritual modernization testifies to the prosperity of a nation in the historical arena. According to one participant, *"We will prevent various political radical ideologies by using and protecting our enormous treasures and achieving our goals"*.

Components of spiritual modernization

It is impossible to quickly identify and designate components of spiritual modernization, according to one of the participants. In his opinion, the problem becomes more complex or changes depending on the scale. Therefore, the components caused by today's demand may not have a particular need over time. Also, another expert notes that a person is not spiritually modernized, a person develops spiritually. He noted that after the program "Rukhani Zhangyru" in Kazakhstan, it became a political term, but the concept is closely related to culture and associatively lives with culture. It was also criticized that any event held today could be associated with spiritual modernization. Participants believe that spiritual modernization has four components:

Resurrection, popularization, propaganda, and display of a rich cultural heritage. Participants agree that museums and archives must be prioritized for the revitalization, popularization, propaganda, and demonstration of the rich cultural legacy. They emphasize the need to modernize cultural heritage using modern language without distortion. One of the respondents said, *"Cultural heritage is our language, religion, and traditions"*.

Preservation of their culture, language, and national identity. The study participants indicated that this dimension can be defined as:

1) As part of the upgrading effort, there is a transition to a "knowledge economy", to an innovative type of development that increases the role of knowledge and education. A cult of knowledge is being formed.

2) Development of the creative potential of the individual (human capital), which is included in social activities (social capital).

3) The process of individualization.

4) An increase in the degree of freedom and responsibility.

Implementation of a new political and cultural policy. The participants identify the following ways of implementing the new political and cultural policy: genuine democracy, rotation in power, human rights, and the priority of spiritual and moral values. According to one participant, the following are the biggest roadblocks to the progress of the spiritual modernization process: *"The low status of the national language, failure to awaken the national spirit, inaction of members of society, and political power that does not need spiritual modernization"*.

A life based on knowledge, work (human activity) and perseverance. According to the participants, Kazakhs explained the spirit of knowledge from childhood. They argue that human respect for knowledge promotes meaningful education and spiritual development. As one participant noted, *"The eternal and timeless values of national education have helped them become demanding, ambitious, energetic, hardworking, resilient, intelligent, and spiritually deep"*.

Indicators of spiritual modernization

According to the results of our research, there are 3 indicators of spiritual modernization:

Public education, knowledge of the native language, cultural level, worldview horizons. Participants claim that in order to be competitive in the global community, it is necessary to preserve values and traditions. Subsequently, it is necessary to modernize public consciousness in accordance with their culture and national code. One interviewee stated, *"This presupposes the preservation of national identity combined with traditions, language and cultural heritage based on a competitive society"*.

Protection of culture and morality, preservation of the humanitarian environment, the deployment of mass educational activities. Participants identified this indicator:

1. The demand for the creative potential of the individual, creative capabilities, creative thoughts, creative activity.

2. The emergence of new forms, standards, values, models, criteria of humanism. The values of the new humanism are taken beyond the narrow horizon of the egotistical motives of consumer individualism and commercial benefit.

As one participant noted, *"The formation of a humanistic worldview includes the problem of meaning-forming principles that should determine the activity of a modern person"*.

Creation of a new nation. On these problems the participants talk about building a civilized society with a high national interest, raising the consciousness of individuals, raising the status of their native language, bringing up educated and competent citizens who sympathize with the nation. However, the participants note with regret that we have not yet reached these indicators.

Differences between spiritual modernization and spirituality

There are two types of participants' perspectives on the difference between spiritual modernization and spirituality:

1) Most of the participants believed that spiritual modernization and spirituality tend to be different because: a) spiritual modernization is linked to traditions, language, cultural heritage, and national identity; spirituality is the highest level of development and self-regulation of a developed person, based on universal values; b) spiritual modernization is the evolution of society, a specific policy, and state support for the development of a nation's or culture's spiritual identity, in general, a specific cultural space; spirituality is a personal matter for each individual. c) spiritual modernization is the revival of past national values; spirituality is the acquisition of dignity, national mentality, consciousness, horizons, activity, actions, and moral qualities as a result of one's social environment; d) spirituality is characteristic in a certain person and a requirement of society; e) spiritual modernization is a philosophy of change; spirituality is history, culture, traditions, customs and ordinary life of every nation; f) spiritual modernization is the achievement of innovation, the conquest of modern achievements; spirituality is a moral education, the way of forming a value attitude to life, ensuring sustainable and harmonious development of a person; g) spiritual modernization is the direction that human civilization should take in order to meet its spiritual needs as well as the demands of the modern world; spirituality is a type of world reflection and engagement established during the process of human socialization, it may be a requirement for humans to choose their own path in life, the desire to know the world. Accordingly, one participant said, *"In modern society, these concepts are considered separately, but it is very complex (difficult) and impossible to distinguish them from each other"*.

2) Some participants commented that spiritual modernization and spirituality are closely related concepts: a) spirituality is a definite change, a phenomenon; spiritual modernization is a process that leads to a change in this spirituality; b) spiritual modernization is a process; spirituality is the consequence of the process of spiritual modernization. One of the participants remarked, *"Spirituality must become the core of spiritual modernization"*.

Discussions

The given study showed that in order to approach spiritual modernization, we consider four groups of information: formulation of spiritual modernization, components of spiritual modernization, indicators of spiritual modernization, distinguishes between spiritual modernization and spirituality.

Formulation of spiritual modernization

From majority point of view, spiritual modernization is a process of complete or partial change in the consciousness of society, which aims to accelerate the development of spirituality. According to Butler (2009), spiritual modernization is a revolutionary form of divisive ideology. Spiritual

modernization, according to Bizri and Jaquette (2017), is a radical solution. It should be mentioned that spiritual modernization is a poorly explored notion in science.

Respondents noted 8 aspects of the formulation of spiritual modernization. The participants considered that the preservation of the national code is significant process. The national code is the unity of historical consciousness and it will demonstrate the originality of national identity (Dalelbekkyzy et al., 2019). According to the respondents, the cultural development of society is impossible without a highly developed science of art and culture. Aesthetics, art history and theory, the study of social and psychological elements of cultural development, literary criticism, linguistics, and scientific research on intangible cultural assets strengthen the concept of society and allow us to comprehend the regularity of cultural evolution. Also, written sources (Žeňuch, 2020), digital media space (Baigozhina et al., 2020), economic and social growth (Bakhov et al., 2020), etc., influence the cultural development of society.

According to the participants, the spiritual and moral foundations of the life of society are manifested in the process of active life of the individual, in the relationship between a person and society. According to Pankin, Badmaeva and Sundui (2015), the strategic task of the education system is to form the spiritual and moral foundations of the child's personality. Marchenko et al. (2019) argue that the spiritual and moral foundations of a person is focused on education, especially environmental education.

As indicated by the respondents above, a total repudiation of the Soviet-communist past is associated with decolonization, de-Sovietization and the real passage of de-Russification processes. As a result, the given problems may be connected to the Soviet legacy, because of its ideological orientation, or it may be an attempt to finally overcome the Soviet past. Kaufman (1997) constructs Hungary's de-Sovietization on macro and micro depictions of contemporary social and educational change. Schatz (2003) considered the move of the capital to Kazakhstan as an experience of de-Sovietization. Kissane (2005) considers the educational objectives of de-Russification and de-Sovietization as depoliticizing and de-ideologizing the curriculum following the break-up of the Soviet Union. Consequently, this problem may also have the respondents' idea of depoliticization and de-ideologization.

According to participants, national honor, unity, loving kindness, loyalty to relatives, preservation of nobility, respect for the spirit of the ancestors, care based on the continuity of generations, rich heritage of literature, art, religious rites associated with the customs of the people are also the formulation of spiritual modernization. National honor begins with conscience, combined with patriotism, spiritual value sense. It is the inviolability of the nation and requires no challenge. We believe that unity is significant ethical concept in the worldview of any nation. The main guarantee of the country's and nation's unity is oneness,

which arises from the junction of humanity's aims, ideals, and interests. Loving kindness is a precious quality that expresses kindness, compassion, caring and loyalty to each other. The Benefits of loving kindness are that it (1) gives joy from communication; (2) gives opportunities to express themselves; (3) gives confidence for the future; (4) gives energy for good deeds; (4) gives freedom and (5) openness to new ideas and undertakings. Loyalty to relatives, preservation of nobility, respect for the spirit of ancestors, care based on generational succession are considered the norm of behavior. The rest is immoral at all times. Our ancestors left to the future generation a rich heritage of literature, art, religious rituals associated with the customs of the people. The transformation and formation of national identity is possibly related to customs.

Galtung (1979) argues that capital-intensive, research-intensive, organizational, and labor-extensive are important to Western technologies, and the transfer of Western technology is a structural and cultural intrusion. As can be seen from the respondents' opinions, they have a fear not only of the Soviet-communist heritage, but also of Western technology. In contrast, the participants declare that they must come to the fore and prove to the whole world in technological, scientific, educational areas. Asian countries such as Japan, South Korea and China could be given as examples. Here one can notice the opposition of the East-West dichotomy and the participants choose the Eastern civilization. In the ecological system, man is a spiritual phenomenon. Man explores and exploits natural resources and protects laws of the nature. This is the main factor for the prosperity of civilization (Ibrahimasic, 1990). Since our participants associate spiritual modernization with the prosperity of civilization, our research shows that the prosperity of civilization also necessity water resources (Muduli et al., 2006), peace within the society (Mohd Nor, 2011), the prominent role of cities (Schoonenberg, Khayal, & Farid 2018) and dromedaries (Lado et al., 2020), etc.

Components of spiritual modernization

In order to realize the "Chinese Dream" special attention is paid to the revival of cultural heritage (Yangutov, 2020). Cultural heritage can be promoted through dialogue in international relations (Kabzińska, 2011). Modern technologies such as 3D scanning, CAD optimization and 3D print application are also useful for the preservation and popularization of cultural heritage (Bašić, Mladineo, & Aljinović 2018). Virtual reality and virtual humans are becoming a significant tool for the exploration, communication and popularization of cultural heritage (Machidon et al., 2018). Therefore, a rich cultural heritage will be able to become a necessary part of the cultural, social attitudes of society, without losing its deep principles of unity, religious, social and political peculiarity.

Critical restoration and its design help preserve culture (Kim & Kim, 2020). In addition, the abandonment of "modernity" changes culture and expands the historic object (Arrhenius, 2010). Globalization affects not only

economic and political independence, but also the language, which is a guarantee of the preservation of national identity (Pruskus, 2008). It seems that the preservation of the national code in modern conditions will save from the influence of different ideologies. A society that feels the national code can withstand any difficulties of globalization.

As the participants argued, true democracy, rotation in power, human rights and the priority of spiritual and moral values. Schupmann (2020) argues that liberal constitutionalism is basis of genuine democracy. Therefore, we must understand that genuine democracy is a prerequisite for building a state that will be aimed at serving the interests of society and there should be liberal conditions. As it is seen from the words of the respondents, the rotation in power is a constitutional value and it contains the most important sign of democracy. Cultural policy is critical for the protection of human rights since it is the major ideological platform of every civilized state, forming society's core values and tendencies as well as the individual's creative nature. Consequently, a country with a high culture and human rights has a high status. The spiritual and moral dimensions of society's evolution are fundamentally significant, according to modern societal problems and global reconsideration of values. Spiritual and moral values determine the ability to analyze value orientations, to form certain behavioral strategies in the circumstances suggested by time.

While the participants argued, life should be based not only on knowledge, work and perseverance. According to Charoenkul and Tomioka (2021), life should be based not only on knowledge, but also on wisdom. Knowledge is reality, based on facts and rational arguments. If one relies on morality, one's positive results will be seen in daily life (Kutlu & Kutlu, 2014). In addition, we agree with Eisenbeck et al. (2016) who claim to living a life based on personal values and long-term goals, people suffer from psychological inflexibility. Psychological inflexibility can affect work or human activity and perseverance. Work, as we understand it, is a human activity that aims to provide material and spiritual benefits to individuals and society. Perseverance is a strong-willed attribute that aids a person in overcoming internal and external difficulties to attain their objectives. Certainly, this requires knowledge and work.

Indicators of spiritual modernization

According to the results of research, some aspects of the components and indicators of spiritual modernization are interrelated. We believe that in modern society, special attention should be paid to issues of media and cyber education of the population in modern society (Teremetskyi et al., 2021). Korotayev, Vaskin and Tsirel (2021) argue that economic growth is not accompanied by increased economic equality and education of the population if economic growth is captured by elites and leads to an increase in terrorist activity. Therefore, economic growth cannot affect the spiritual modernization. The Limited opportunities for some peoples lead to difficulties in preserving

their native language, a unique culture (Koptseva & Kirko, 2014). The Stigmatization of ethnic identity can influence such a problem (Guchinova, 2020). Nevertheless, everyone should understand that knowledge of the native language promotes integration (Rohs, 1999). Knowledge of the native language is wealth, but nevertheless in some countries it is associated with poverty, marginality and lack of prospects. The state and society must work on this. Indicators of the cultural level of societies have varied. For instance, once the culture of space management was very important (Franta, 2019). According to Zadeh (2009), hygiene plays a crucial function and is the foundation of society's cultural level. However, the low cultural level of society is associated with the power that relies on the masses. The authorities do not need a cultural, educated population who are always dissatisfied and demand from the state. According to Kortunov (2013), irrational ideas expand a person's worldview horizons. But let us not forget that irrational ideas give rise to nonrational expectations and demands in relation to the state or society.

Basically, a high level of general culture and morality is imposed to the personality of the teacher (Toshpulatov, 2020). But we do not agree with this view, we believe that everyone should be cultured and moral. To protect the culture and morality of society, citizens must develop spiritual wealth based on the achievements of world culture. The spiritual, moral, and cultural traits of a person are formed in the context of a humanitarian environment (Bezklubaya, 2020). As a result, the humanitarian environment will always be a prerequisite for the establishment of the entire society's spiritual worldview. In higher education, there is also a substantial deployment of mass educational activities centered on the humanitarian environment. This will also raise the spiritual modernization of young people.

There are many examples in history of the creation of a new nation, for example, the Puritan colonization of America (Popescu, 2020). True leaders, who are still alive in the hearts and thoughts of the people, have a connection to the birth of a new nation (Kontek, 2011). It is critical to identify and modify the national issue while taking into account the perspectives of other ethnic groups in the country in order to build a new nation. Therefore, the implementation and creation of a new nation is the task of spiritual modernization.

Differences between spiritual modernization and spirituality

Most of the participants in the given study believed that spiritual modernization and spirituality were distinguished. Indeed, spirituality is a complex category to define. Spirituality is the totality of the manifestation of the spirit in a person's worldview. Meanwhile Most scholars position spirituality as the beginning of the consolidation of society, which is reflected in moral values and traditions, consolidated in religious teachings and practice. According to individual consciousness of a person, spirituality is closely linked with

conscience, spirituality is realized through religious propaganda, educational, and educational work.

We feel that spirituality manifests itself in everyday life in the following ways: parents raise their children in family connections in accordance with societal standards; in religious faith, spirituality is defined and developed; an educated citizen with a refined and developed mind acquires spirituality; the development of spirituality is energized by works of art; spirituality is enhanced by generosity, which entails selfless assistance to those in need; spirituality is defined by societal respect for moral and ethical ideals, as well as adherence to the law.

Conclusion

According to the results of the survey, respondents identified problems in the implementation of reforms in spiritual modernization. They are:

1. The complexity and difficulty of the reform of state institutions and economic systems.

2. In the implementation of spiritual modernization, there is a lack of support for reforms in the sphere of governmental institutions based on liberal-democratic approaches.

3. The state ideology considers that everyone is equal and responsible before the law, the equality of citizens is guaranteed by law, but corruption, localism, racism, slavery of citizens leads to non-compliance with the law.

However, every society has its own spiritual code. The main condition for spiritual modernization is the ability to preserve this national code. What is a national code? It is a national culture, traditions, and national identity. Take what is necessary and leave what is not. Where is our national code? The national code lies first of all in the language, then in our traditions and customs, in the mentality that defines our character, in our national culture. We must adapt all aspects of our national traditions to current values in the age of globalization. All traditions and customs must be spiritually modernized.

People need to be educated for spiritual modernization. An educated person is not only an expert in one field but has formed his own vision, understanding the history and development of other fields, how to behave in a multicultural environment, respecting the opinions and opinions of others, mastering the systematic delivery of ideas, a person who is known to be a cultured person. It only takes a technocratic nation to acquire such qualities. First of all, a technocratic nation is, an educated nation. That is a nation that pays attention to deeds, not words. Because if you want the world to recognize and respect you, then you have to create the life that the world has created.

According to the responders, it is in our society today that we see the need for spiritual growth and spiritual values. In the past, people were more interested in religious values. Currently, personal values take precedence over religious values. This is evident in our respondents' questionnaires. For

instance, it involves learning a language and then learning a trade. The demand for such abilities has a positive effect on people's personal growth. This leads to an increase in people's intellectual capital. However, the foundation of our spiritual modernization is weak. This is because our society has separated material development from spiritual development. In a person, both must develop simultaneously. The economic crisis in society, and even today's pandemic, had a direct impact on the degradation of the people themselves. Cause person tend to dream of material progress rather than spiritual growth. We haven't been able to shake the Internet's hold on us yet. Because there are no areas of interest to people in our society, people suffer from depression, degradation, which then turns into aggression. We realized that we need spiritual modernization.

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