

## Research Article

# Future Teachers' Spiritual Worldview Formation Factors

**Botagoz Paridinova** <sup>1</sup>, **Lazzat Sapartayeva** <sup>1</sup>, **Nurgul Tungatova** <sup>2</sup>,  
**Ardak Tulebergenova** <sup>2</sup>, and **Marzhan Kassymbekova** <sup>2</sup>

<sup>1</sup>*Korkyt Ata Kyzylorda University, Kyzylorda, Kazakhstan*

<sup>2</sup>*Bolashak University, Kyzylorda, Kazakhstan*

Correspondence should be addressed to Botagoz Paridinova; filosof.sokrat.86@mail.ru

Received 9 November 2022; Revised 11 February 2023; Accepted 4 March 2023; Published 24 April 2023

Academic Editor: S. Maheswaran

Copyright © 2023 Botagoz Paridinova et al. This is an open access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

It is necessary to define factors that affect the process of shaping future teachers' spiritual worldview. The knowledge factors influencing the formation of a spiritual worldview allow us to elicit the most effective ways and means to shape future teachers' professional self-awareness. Therefore, this paper is devoted to studying factors that play an important role in future teachers' spiritual worldview formation. Reflection determines the prerequisites and consequences of the future teachers' spiritual worldview. It is noted that only a spiritually rich teacher can solve the problems of modern education. Eighteen factors for forming future teachers' spiritual worldviews are revealed. The authors briefly describe the contributions of various scientific disciplines to this topic, which are widely used in modern science, especially pedagogical and psychological ones. The authors do not rely on any religious experience, aspects, or approaches. There can always be an influence of subjectivity and the prevalence of religious approaches over scientific concepts in such an approach. In conclusion, findings regarding the factors involved in forming future teachers' spiritual worldviews are presented.

## 1. Introduction

Everyone has a unique viewpoint on the world, and that viewpoint influences how they conduct their life. The worldview is one of the basic philosophical concepts, forming a set of systems of constant views, principles, and notions that describe a person's environment, place, and purpose in the world. It is defined by features of social reality and social conditions. The worldview is a complex phenomenon in the spiritual life of humanity and society. Human activity is organized and regulated with its support. Humans become aware of who they are by their attitudes toward the world as a whole rather than specific attitudes toward particular items and individuals because they are a part of it. The major characteristic of a person is typically referred to as their "essence," which is what makes them unique and remains constant throughout their life. This characteristic manifests in their thoughts and behaviors. Becoming a member of society therefore entails contributing to society and mankind, being an expert in one's field, and coexisting peacefully with others and the natural world.

A worldview is a combination of views, ideas, thoughts, values, and principles. Views determine the essence of natural and social phenomena. Ideas generate interest in people's attitudes to certain phenomena. Therefore, thought always generalizes the meaning of all phenomena. The person determines his/her own life goals for himself/herself on the basis of values and acquires life meaning. With the help of principles, one can gain knowledge about the world, a person, systematicity, objectivity, and practice. At the same time, the vital positions of mankind are revealed and their activities are organized purposefully.

An individual's personality reflects his/her thoughts. Human behavior and activities reflect his/her worldview, but they do not reflect their knowledge level. It is also a major category of philosophical knowledge, human religion, and lifestyle. It describes the world, living societies, and humans, its ethical and esthetic states, and man's role in the objective world. Human behavior and activity are the main factors determining the spiritual worldview state. They are the reasons for profound, often negative, and irreversible transformations in people's lives. In addition, it is the reason for the

worldview's emergence and development that changes life for the betterment. Conducting research to determine human behavior and activity organization is necessary. The researchers think that the meaning of the concept "moral worldview" is close to that of the concept "spiritual worldview." He distinguished between naturalism, idealism of freedom, and objective as different types of worldviews within metaphysics.

Kant employs the concept of *Worldview Critique of the Judgment Power* for the first time in 1790 [1]. Kant defines "worldview" as the study of feelings of beauty and the sublime. Hegel [2] uses the concept of "moral worldview" in his *Spirit Phenomenology*. The meaning of the concept "moral worldview" is close to that of the concept "spiritual worldview." Dilthey emphasizes the "intrinsic temporality of all understanding," that man's understanding depends on past worldviews, interpretations, and the common world [3, pp. 117-118]. Dilthey saw the source of the worldview in life and singled out various types of worldviews in religion, poetry, and metaphysics. He distinguished between naturalism, idealism of freedom, and objectivism as different types of worldviews within metaphysics [4, pp. 80-109]. In terms of a philosophical worldview, Scheler [5] identified three types of knowledge: knowledge for dominion, knowledge for human education, and metaphysical knowledge, or "knowledge for the sake of salvation." Naugle conducted a lot of research on the worldview problem [6]. Naugle [7] suggested a lot of other ideas for further research and analyzed the definitions, histories, and importance of the concepts in his work. Aerts et al. [8] and Vidal [9] studies are very important for interdisciplinary research.

Spiritual worldview is grounded in attitudinal education, educational institutions at all levels, and the environment. Higher education institutions should educate a future teacher with a broad spiritual worldview, who can identify experimentally what he/she knows and who can do a job. As you can see, today's young specialists are trying to solve the task quickly. Of course, this is probably relevant for modern requirements. But it is important to educate future teachers who are able to develop their knowledge for society and develop a spiritual worldview through their spiritual worldview.

The structure of spirituality is a combination of the worldviews that are an important part of the human spiritual life. The authors believe that the environment provides many views of the world. Mythological, religious, philosophical, domestic, scientific, and humanistic forms of worldview are the basis of spiritual knowledge.

Gaebelein [10] believed that "the teacher's worldview is effective because he or she gradually determines the student's worldview." In Hadot's [11] studies, special attention is paid to the principles of systematic and practical education and self-satisfaction, self-understanding, self-sufficiency, self-improvement, self-consciousness, self-mastery, self-control, meditation, and self-realization and improvement ("spiritual exercises") in ancient and modern societies. Hadot [11] understands philosophy as a way of life. He is convinced that philosophizing is a spiritual exercise, but the philosophy's mission is to transform the perception of the world.

One of the founders of enactivism and neurophenomenology, Varela took an active part in improving the connection between science and spirituality [12, 13]. Maturana and Varela [14, 15] developed the most famous concept of applying autopoiesis in biology. They sought to reveal the essence of life, disagreeing with the widespread notion that the essence of living systems, in contrast to nonliving ones, is their ability to self-replicate and reproduce.

Critical spiritual pedagogy is a teaching method based on three basic concepts: spirituality, humanity, and power. The authors believe that the students' disapproval of the status quo leads to increased opposition and critical thinking in society as a result of their spirituality. Spiritual education is reinforced through interaction with the community's thoughts and actions to improve other impressions [16].

Certainly, nowadays there is no one-sided definition of spirituality [17]. The spiritual dimension lies in the very depths, and works of proof prove that the authoritative definition of spirituality is not fully formed [18]. In addition, the term "spirituality" is used in the literature in different ways [19]. However, human spirituality is often recognized as a true phenomenon [20].

In his work, Nash [21] motivated the worldview content definition of human philosophical views. The scientist believes that a person's worldview depends on his/her recognition of God's nature, sincerity, knowledge, morality, and human dignity. Hence, the person's thoughts and actions are the basis of his/her spiritual worldview.

Liebert and Dreitcer [22] believed that the teacher can explain spirituality, his/her experiences, relationships, socio-historical contexts, and concepts to the student. They think that spirituality can be taught properly and appropriately, but everyone must have a clear idea of what "right" is. The authors offer three approaches to clarify this issue: Perspective I: teaching the spirituality, Perspective II: teaching about the spirituality, and Perspective III: teaching the spirituality as sacred trust.

Spiritual formation (for future teachers) and worldview development are not excluded from intellectual development [23]. The connection between spirituality and academic endeavor is very important. Spirituality is interconnected with the production and distribution of spiritual values, which are the human satisfaction of spiritual needs. The person's spiritual needs in mastering the cultural world are also his/her social needs. It must be formed and developed by the individual's social environment during the long process of his upbringing and education. Humans' social nature as well as their physical condition is expressed through spiritual values. The work reveals the spiritual vision of future teachers as well as the fundamental concepts, essences, and problems that influence a person's spiritual world. In its turn, the spiritual world is characterized by the ability to find creative abilities, the world, and a personal place in the world [24].

Rogers [25], an American psychologist and representative of a humanist psychology, asked seven questions in his book that he considered the questions I would ask myself if I were a teacher:

- (1) Can I let myself inside the inner world of a growing, learning person? Can I, without being judgmental, come to see and appreciate this world?
- (2) Can I let myself be a real person with these young people and take the risk of building an open, expressive, mutually beneficial relationship in which we both can learn? Do I dare to be myself in an intensive group relationship with these youth?
- (3) Can I discover the interests of each individual and permit him or her to follow those interests wherever they may lead?
- (4) Can I help young persons preserve one of their most precious possessions—their wide-eyed, persistent, driving curiosity about themselves and the world around them?
- (5) Can I be creative in putting them in touch with people, experiences, books—resources of all kinds—which stimulate their curiosity and feed their interests?
- (6) Can I accept and nurture the strange and imperfect thoughts and wild impulses and expressions that are the forerunners of creative learning and activity? Can I accept the sometimes different and unusual personalities that may produce these creative thoughts?
- (7) Can I help young learners to be all of one piece—integrated—with feelings pervading their ideas and ideas pervading their feelings, and their expression being that of a whole person? These questions also helped identify the problem.

Anyone who becomes a teacher acts so because they want to help their children learn. The decision to become a teacher involves great passion, love, dedication, and courage. Palmer's [26] book assists teachers in taking a step back and reconnecting with themselves. The book has been published in its 20th-anniversary edition. The teacher's heart as an identity and integrity in teaching, the culture of fear, paradox in teaching and learning, knowledge in the community joined with the grace of great things, the teaching connection in the community with subject-centered education, teaching in the community through colleagues' conversations, and teaching from the heart of hope were examined in seven chapters of this work.

According to the authors' opinions, the future teachers' spiritual worldview is closely linked to the following concepts and phenomena: morality, intellectuality, volunteering, communicative flexibility, and didactic abilities; understanding the world and the person; personal qualities and moral responsibility; human needs and demands; mastering philosophy; understanding all types of identity; understanding and explaining phenomena and processes in the world; recognizing that personality improvement is a great and noble mission; forming views through spiritual values; defining the human spirituality level; and combining the scientific worldview with the spiritual worldview. These phenomena are the factors contributing to the future teachers' spiritual worldview formation. The research is of great importance for this reason.

When we talk about the teachers' spiritual worldview, many research studies focus on spiritual teachers, private tutors, or someone something else. We must not forget that the future teachers' spiritual worldview is not only a religious and social problem, but it is also a pedagogical problem. Indeed, many changes taking place in the modern world require teachers to have moral qualities and spiritual development. Therefore, the study results are very important for public education. The focus of the study is to substantiate the factors forming future teachers' spiritual worldview. We analyzed a lot of scientific literature to identify these factors.

*1.1. Research Objectives.* The general objective of this study is to ascertain how the concepts that we had defined relate to the future teachers' spiritual worldview. Specifically, the study sought to:

- (1) Studying of the pedagogical concepts of the identified factors in forming future teachers' spiritual worldview and influencing their spiritual development.
- (2) Determining each factor through literary analysis and review, which has a positive effect on the future teachers' spiritual worldview.

*1.2. Research Questions.* The following questions were asked during the study:

*Research Question 1:* What factors can impact the future teachers' spiritual worldview formation?

*Research Question 2:* What are the characteristics of the identified factors that positively influence the future teachers' spiritual worldview?

## 2. Literature Review

The scientific literature studying future teachers' spiritual worldview has grown in recent years. The research on such topics can be found in the constructing teaching spirituality [27], the roles of educational factors in college students' worldview creation [28], the impact and faith implications of or worldview in the classroom [29], the importance of the teacher's worldview [30, 31], beginner teachers' spiritual dispositions [32], cultivating spirit, reimagining the teacher's development [33], spiritual education in the context of the teacher's initiative development [34], and the teachers' metaphors and opinions [35].

There are many works aimed at forming future teachers' spiritual worldview [36–42]. These works include teachers' commitment to teaching students, community actions through cooperation, factors that influence learning choices, communicative competence, information security, and other issues. However, there is no work identifying factors that contribute to the future teachers' spiritual worldview formation.

The authors collected all the various options and combinations to explicate their data. But three assumptions are the most likely explanations why these factors are important to the formation of future teachers' spiritual worldview turned

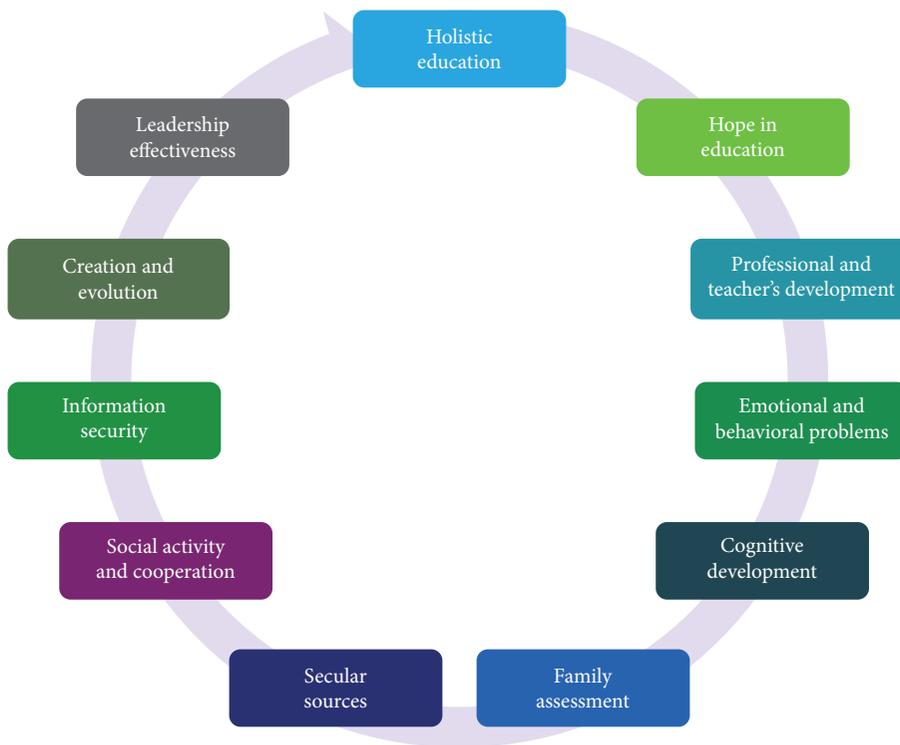


FIGURE 1: Pedagogical problems encompassing the spiritual worldview.



FIGURE 2: Perceptions of the future teacher from a spiritual worldview.

out to be: (1) the meanings of some factors are “overlapped” and differ from each other, (2) there are significant processes forming future teachers’ spiritual worldview in the factors, and (3) the connection between certain factors is determined with the concept of spirituality.

In addition, from all the data collected, it is possible to determine what the most pressing pedagogical problems are encompassing the spiritual worldview in research. Figure 1 shows our own analysis.

We assume that the future teachers’ spiritual worldview impacts their many perceptions. Figure 2 presents our view of the relations in the perceptions of the future teacher from a spiritual worldview.

### 3. Materials and Methods

The research methodology is comprised of scientific works by researchers and their basic principles related to the study of the problem of spiritual worldview. To develop the

argument, the authors rely on reviewing existing literature. Texts are mainly analyzed using quality content analysis. An institutionalized approach was used for the scientific analysis of the spiritual worldview.

Literature about spirituality and the spiritual worldview covers all branches of science. The authors have defined the factors shaping future teachers’ spiritual worldview by analyzing the scientific literature (Figure 3). In the literature, there is a lack of definitions related to spirituality. However, the authors have found many concepts about factors that shape the future teachers’ spiritual worldview. This, in turn, helped to make these findings.

### 4. Factors Shaping the Spiritual Worldview

A common spiritual worldview is not a material thing. This is an indicator of human thinking and consciousness, a manifestation of the person’s mental characteristics, and the result of consciousness and action. From the religious point of view, the Creator of the spiritual world is the Creator himself. Nevertheless, the researchers consider that pedagogy and psychology have an especially important place in forming future teachers’ spiritual worldview and development.

Hawks [43] argued that spiritual health is a key aspect that promotes social and emotional health, which in turn provides motivation for behavioral changes determining physical and mental health. As it is achieved, physical and mental health become tools for realizing the purpose and meaning of life, which depicts the spiritual worldview. According to Faull et al. [44], health requires a strong and stable “I” as a result of interaction and connection with other people and the

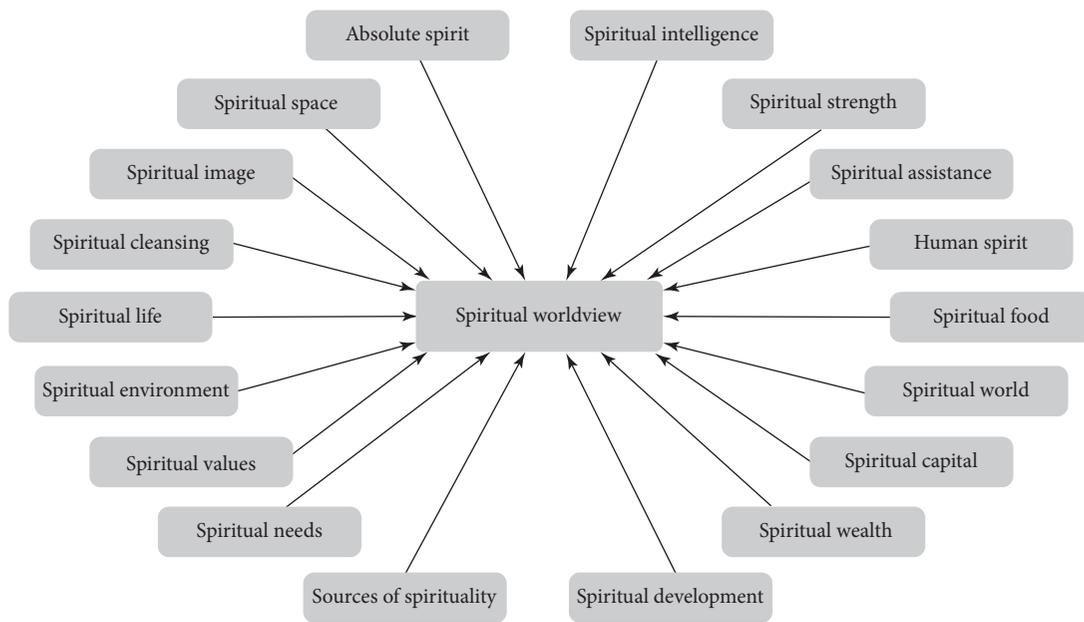


FIGURE 3: Factors shaping the future teachers' spiritual worldview.

natural world. Developing these needs requires a spiritual worldview that includes recognizing the essence of “I” and focusing attention on the nature of the connection with its essence and other life aspects. In accordance with Mahmoudi et al. [45], educational experiences foster a less materialistic and more spiritual worldview, along with more dynamic and holistic views of reality. Walton [46] argued that a secular spiritual worldview creates harmony between science, spirituality, and our conscious experiences. Baars et al. [47] believed that a spiritual worldview serves as a strategy for survival.

According to Brelsford and Doheny [48], parents with a religious and spiritual worldview may find that their faith and spiritual lenses are an important aspect of overcoming their experience in the ICU. Malek [49] wrote that a clinical ethics counselor may share his spiritual worldview with a patient to have a cooperative relationship, but such situations should be approached with extreme caution. Furthermore, the spiritual worldview has an impact on social work [50, pp. 324–338].

It should be noted that in some studies, religion and spiritual worldview are considered together [51–53]. But it leads to difficulties with the pedagogical spiritual worldview concept. Therefore, everyone should try to separate the religious/spiritual worldview to understand the pedagogical problems of the spiritual worldview. The researchers agree with Wilson et al.'s [54] views that spirituality involves more than religiosity and also a sense of meaning and peace. It seems to be of great importance.

According to the statements mentioned above, the spiritual worldview is a phenomenon based on the person's knowledge of the world from the point of view of educational institutions of all levels and the environment. Therefore, the higher education institution should be able to demonstrate to the student what he/she has already known and that his/her spiritual worldview should educate a better future teacher.

The future teacher's spiritual vision depends on his/her personal qualities and moral responsibility. Personal qualities are reflected in the human inner world. Its stability is manifested in the person's spiritual state, knowledge, ability, and individual flexibility. In turn, the authors think that such a person is fully aware of the moral responsibility of society as a whole. So, we must understand correctly that the spiritual worldview is a person's space. In this case, we should pay attention to the factors contributing to the formation of this space. Of course, these factors are not important. Therefore, it is unlikely that these factors will change permanently because of their own spheres of influence.

Many phenomena can be summed up as factors contributing to the future teachers' spiritual worldview formation. Factors shaping the future teachers' spiritual worldview can be found in Figure 3. These factors were determined independently using the scientific literature. The authors tried to describe each factor in this paper. In general, the relative positions of the proposed factors may be changed. The authors believe that these factors are directly related to the human spiritual worldview.

**4.1. Spiritual Space.** The spiritual space extends beyond the physical space, and the meaning of life in this space lies in the human world. Caring for others also exists in this area [55]. Since physical space does not have a geographical space, the relational and absolute theories of space in physics have the status of the human imagination and “intermediary tools” aimed at understanding sensual experience. The concept of this space means that the human spirit has taken hold of it from ancient times until nowadays [56].

Schoonmaker [57] considered the classroom a spiritual space in his work, which is based on his teaching practice. The author believes that teachers should learn to see the spirituality in everyday teaching and recognize and build

the spiritual space in the classroom. You can build a spiritual worldview for the teacher with the help of his/her memories of the spiritual practice to do this.

Therefore, spiritual space is a phenomenon arising from the multifaceted connection between humans and the environment. Everyone has a different concept of space, and opinions on it change over time. There are signs for cultural, political, and social spaces in the structure of the spiritual space. Hence, a person has an opportunity to create conditions for shaping his/her own spiritual space. It drives creativity through movement and action. In his/her turn, the creative person increases his/her spiritual potential. All the social activity spheres are formed and developed in the future teachers' spiritual space. Negative tendencies and neglect of one's social life result from disregarding the principles of society's spiritual realm. That is followed by more value shifts that are unsuitable for the national culture. The spiritual practice of the future teacher, by building the spiritual worldview of the learner, determines their spiritual space.

*4.2. Absolute Spirit.* The absolute spirit is a high category in Hegel's philosophical system that defines the most evolving type of the absolute idea. The high accuracy system is an absolute idea that understands itself. The absolute spirit determines art, religion, and philosophy as a kind of self-knowledge of the absolute idea in the Hegel system. The absolute idea completes the self-realization process and attains the absolute knowledge level. In philosophy, the spirit reveals itself fully and explains its essence. As a result, future teachers should have their own personal ideas about how to shape the absolute spirit.

Absolute spirit manages to change the objectivity of nature and humans' subjectivity [58]. Basically, the absolute logic idea has a two-way connection to the phenomenological "absolute knowledge" and the highest stage of the "absolute spirit" [59]. There is an idea that absolute knowledge among scientists will emerge from the combination of science and philosophy. Thus, absolute knowledge can be called the supreme stage in the development of the absolute spirit. So, it seems that the future teachers control the transition to absolute knowledge while forming the spiritual worldview.

*4.3. Spiritual Intelligence.* Spiritual intelligence is important for future teachers. Zohar [60] identified 12 principles underlying spiritual intelligence. She defined spiritual intelligence as the ability to realize and solve problems of meaning and value. She also noted that spiritual intelligence is the basis for the effective functioning of mental and emotional intelligence. Gardner [61] made a great contribution to the scientific study of the spirituality problem in connection with the intellect. Gardner [62, p. 28] proposed five types of intelligence that are independent of each other: musical, spatial, bodily kinesthetic, interpersonal, and intrapersonal. Emmons [63] proposed to isolate spiritual intelligence as an independent type of intelligence. Noble [64] defined spiritual intelligence as an innate ability that can influence personal growth. Wigglesworth and Mackey [65] believed that there are four main types of intelligence that need to be developed. They contended that, in addition to high IQ and EQ, a strong foundation in physical

intelligence, as well as a willingness to develop spiritual intelligence, is required. When these four parts are connected, deep intelligence arises.

Spiritual intelligence plays an important role in promoting mental health and having a relationship with happiness [66]. It is not associated with anxiety, depression, or the use of psychoactive substances [67]. There is a relationship between spiritual intelligence and its impact on students' academic performance. The spiritual factor correlates with academic performance [68]. Academic prosperity depends on the student's emotional and spiritual intelligence, which also impact academic performance [69]. Increasing spiritual intelligence will bring many benefits and can help you cope with hardness [70]. There are connections between emotional and spiritual intelligence and self-leadership [71]. Anwar et al. [72] argued that there is a relationship between spiritual and emotional intelligence among the students of higher education institutions. There is a relationship between four dimensions of the spiritual mind, such as transcendental awareness, life meaning, patience, and forgiveness. Decreases in spiritual and emotional intelligence can cause institutional efficiency to decrease [73].

Spiritual intelligence is becoming increasingly important in the formation of knowledge societies [74]. Psychopedagogical intervention is based on the determination of targets and methods for spiritual intelligence development [75]. A spiritual intelligence is a factor affecting students' communication, and a structural model of self-compassion can be developed [76]. The spiritual intelligence enhances people's adaptability and compatibility and creates calm in humans, especially in stressful situations [77]. Therefore, everyone needs to develop his/her spiritual intelligence [78].

The spiritual intelligence reveals future teachers' different spiritual abilities and reflects the complexity of this phenomenon. Future teachers' spiritual intelligence is linked to their spiritual experience, personal growth, and self-development. The teacher's daily life is affected by the teacher's spiritual intelligence.

*4.4. Spiritual Strength.* Zeng's [79] study defined a mutual connection between the concepts of prayer, luck, and spiritual strength as being part of the value system in East Asia. It was determined that entrance examinations for high schools and universities in Japan, Taiwan, and South Korea lead students and their parents to seek spiritual support through prayer and religious rituals. Griffin-Pierce [80] was asked to respond to the issue that sacred mountains and other landforms serve as a vital source of spiritual strength. Hodge [81] considered that the spiritual assessment discusses common spiritual strengths, the framework is designed to evoke them, and a number of interventions based on prevalent spiritual strengths are suggested.

In this study, Hansen [82] answered the question, "How are spiritual power and self-transformation cultivated in street ministries?" She develops transformation techniques to gain spiritual strength in this book. Shaw et al. [83] noted that the connection between spiritual strength and social relationships is mediated by wholeness and integration.

According to Mesiono [84], students develop their potential through Islamic education to have the spiritual strength, self-control, personality, intelligence, noble character, and necessary skills for themselves, society, and the nation.

Students are the blessings of every nation to reach the desired development level. Their proper development provides a complete development of physical, mental, social, emotional, and spiritual aspects. Teachers should be trained to support their students' needs during the training and develop their abilities and skills in interpersonal communication for this purpose. The teacher's positive psychological strength components influence pupils' thinking, feelings, and behavior. Respondents often have the following qualities when determining the strong side of their behavior: wisdom and knowledge, humanity, and transcendence, according to the qualitative survey conducted through the Facebook social network [85]. In the author's opinion, a person's good qualities make up his/her spiritual strength.

The person who consolidates his/her power may have the ability to influence objects and phenomena. Managing the world shows human power [86]. In this study, the author says, using an ascetic's example, that they can stop a train, walk on the water, or live where there is no food or drink and where there is no air for a long time.

We cannot say that future teachers cannot teach ascetic education, but we must be sure of their ability to teach students through spiritual power. In the authors' opinion, spiritual strength is the basis for the reliability and utilization of one's own capabilities. A person can achieve many things by his/her nature, but most people restrict themselves. Strength is not necessary only for protection; it is also important to achieve happiness, joy, and gladness; to find meaning in life; and to know nature and self-control. People tend to live comfortably from the time of birth. That is why, he/she goes to school first, then to university. According to his/her qualifications, he/she does not work only for himself/herself, but he/she also works for society. There may be different situations along this path. Therefore, we think that the person's spiritual strength is being patient to overcome difficulties and achieve future goals and objectives. It promotes human moral, cultural, and intellectual development. In the authors' opinion, the future teachers' spiritual power flows out through the values that arise from their attitude toward the world. This powerful spiritual influence can help the students learn.

*4.5. Spiritual Assistance.* Technologies like email, blogs, and virtual school associations play a role as teachers' instrumental assistance [87]. So, modern society needs teachers' information assistance. Indeed, all information is widely available on the web and social networks. The definition of the credibility and incorrectness of information and its transmission to students is the spiritual assistance of teachers. Teachers also need to develop and maintain effective working relationships with their colleagues and executives to support social and administrative participation [88].

Everybody's need is for spiritual assistance. People can rely on the future teacher's professional training only when

he/she has the strength and courage, faith and conviction, and each person's spirit. People have to admit that the smallest stories in modern society are so widespread that it is common to talk about someone's feet. Everybody needs spiritual assistance to cope with such a situation. It is obvious that only a teacher can assist in such difficult situations. That is why, people understand that future teachers' spiritual condition may be a guarantee of peace in the country.

The teacher's spiritual assistance is to support his/her students' development, to solve their problems that arise in his or her life goals, and to support their success. The teacher has the greatest influence on the pupils' behavior and affects their development and destiny in such circumstances. First and foremost, the teacher's spiritual assistance benefits his or her students' worthy growth by revealing their path spirit and seeking answers to spiritual questions. Therefore, the authors think that the community members should not forget such help.

*4.6. Human Spirit.* The human spirit concept is not merely an objective reality. It is a proof of the human spirit in every situation and its contradiction to any phenomenon. The human spirit is the wish for freedom. The spiritual warrior on the battlefield must not use physical violence for achievement and change when he or she has the power of self-awareness and community consciousness [89].

Bellous and Csinos [90] explained that the meaning of human well-being is based on the meaningful life way, the ground concept of capacity. The human spirit forms the inner world with others, the unity with nature and God. Scientists describe the worldview styles that are transmitted through words, emotions, symbols, and gestures in the study.

Van der Walt et al. [91] pointed out that while studying the purpose of the human spirit, the "education spirit" involves the main participants, "the teacher and the pupil," in the educational process. This type of education leads to individual integrity, the adaptation of creativity, and a creative way of solving problems. In turn, education is a prerequisite for globalization and the resolution of numerous cosmopolitical issues.

The human spirit is not only universal, clever, and genius, it is the basis of justice and virtue. If we believe in a particular thing, we must pay attention to our soul spirit. Our freedom depends on it. It maintains a basic view of the human soul [92]. According to Steiner's [93] view, the human spirit and his soul are the image of a higher human being (the human spirit and soul) with the physical body (our lower being). Since the human spirit is formed in the human organism, we have a reason to call it the personality's bodiless part. A person recognizes the world through this human spirit. The authors believe that the soul, its intentions, and attitudes are the sources of all actions. It is the future teacher's worldview about his/her work that boosts his/her human spirit. People usually achieve many productive achievements only with the help of humanism and human values.

*4.7. Spiritual Food.* The human organism needs nutrition for normal action. But we forget that in addition to bodily food, there is also spiritual food. For example, a thoughtless race

for material wealth makes the soul empty, and a person can have mental disorders behind it. Meditation on living questions is spiritual food. It is necessary to know that spirituality is everybody's inner dignity in order to grow spiritually. Education, science, and art are everybody's spiritual food. It is necessary for everyone. Reading scientific and literary books can provide spiritual nourishment, as can visiting museums and galleries, going to the theater and cinema, and listening to music.

In his *Confessions*, Augustine [94] used food metaphors and imagery to describe spiritual hunger and intellectual satiation. He exposes his moral failings and spiritual longings personally and comes very close to the universal experience that our body's hunger can never be fully assuaged [95].

McKanan [96] examined spiritual food practices within the loose network of spiritual movements associated with anthroposophy, the turn of the century "spiritual science" developed by Rudolf Steiner. According to Ruixiang et al. [97], public libraries are the city's spiritual fortresses, but libraries are important places for readers to absorb spiritual food. Spiritual food must be appreciated, appropriated, and then assimilated for maximum benefit [98]. In our opinion, the appreciation of spiritual food depends on the person's own perception. The appropriateness of the spiritual diet comes from the rational use of spiritual needs and values. But assimilation is associated with the evaluation and human possession of the environment.

It is obvious that the spiritual food is being provided by the media. For example, in the Soviet Union, adolescents had to find spiritual food in serious problems caused by the media. But we can say that the lack of information and content is limited to the choices. Teenagers gravitated toward hard rock due to a lack of options [99]. Kerec [100] argued in his study that the government began replacing spiritual food, as elsewhere in the country, with organized, politically motivated cultural activities and events. There can be propaganda performances and concerts or political materials in newspapers and journals. Of course, we will not go back to this period at the moment. Today, it is clear that there is enough information on the Internet. It is useful and effective for spiritual feeding, which requires public control. Because there are also many adverse effects that affect human psychology along with the benefits of online information. The use of manipulation technologies is manifested. Therefore, effective spiritual feeding is associated with the knowledge and information that bring all the necessary values to the spirit. It is probably much more efficient to combine several things. The effectiveness of conscious spiritual nutrition practice results from patience, consistency, and determination.

Spiritual food is food that seeks to comprehend issues of existence. One of the nutritional needs of the human soul is the nutritional necessity for the human body's proper functioning. Indeed, the indifference to material possessions can lead to mental retardation, which can cause a feeling of immorality in the soul and body. Spirituality must be understood as an internal honor for spiritual development. In the authors' opinion, artworks are people's spiritual food. For example, one person considers attending museums and

exhibitions as food for their body and mind; another person considers going to the theater and cinema; and the third person considers music. The authors believe that future teachers should be able to shape their worldview on the basis of society's values and recognize the realities of the world for these reasons.

*4.8. Spiritual World.* A lot of young children are often unable to explain the truths and views associated with the spiritual world. If we, as adults, ignore these points, the child's spiritual development will stall or stop entirely. Hart [101] explained the recognition and identification of deeper spiritual relationships between children in his work.

Children's spirituality is an important part of their uniqueness and self-development. The process of recognition and upbringing is of paramount importance to parents and teachers. The study reveals secrets of the children's spiritual life as well as memories forgotten by adults during the children's anxiety. Max Scheler's Epistemology of Love analyzes the thinker's views. Scheler's theory of "Formation of the Social World" includes the spiritual world, emotional identification, sympathy, and love [102].

The spiritual world is a phenomenon that forms a person's personality. Everyone is unique by nature. The people in the community, his or her family, friends, and coworkers, as well as his or her everyday activities and hobbies, all have an impact on the person's spiritual world. Basically, this concept is analyzed in religious and philosophical theological theories [103–105].

In general philosophy, materialistic and idealistic perspectives shape the determination of the spiritual world. The spiritual world is recognized as a person's inner mentality and describes ways in which the brain functions in a material sense. Idealist views are interpreted as a self-dependent act of consciousness, independent from the material world and beyond the human brain. Hence, from a psychological point of view, the human spiritual world is also connected with material factors. It is necessary to increase your material wealth to enrich your spiritual world. Therefore, the authors should consider the spiritual world as a set of physiological and psychological processes. The future teachers will be able to create the spiritual world of their Creator through their trust in themselves and others, their abilities to develop, their understanding of the necessity of work, goals, and objectives, their strength, high memory, and mental purity.

*4.9. Spiritual Capital.* It is not very important to know only the definitions and applications of spiritual capital; one should also know its new frontiers [106]. Iannaccone and Klick [107] presented an overview of the vast literature relevant to the Spiritual Capital Study. Material and spiritual prosperity are available to each of us if we can look into our souls and find the "spiritual capital" [108]. The connection between spiritual capital and practical wisdom can be explained with the concept of social capital and practical examples of virtues [109]. Spiritual capital and the grace economy are inextricably linked, and welfare is well aligned with the strengths and religious positions of faith and spirituality [110]. Mas-Machuca and Marimon [111] defined

holistic spiritual capital and gave health, creativity, morality, and religiosity dimensions. The spiritual capital, composed of religious practices and individual spiritual beliefs, brings a social responsibility commitment to the environment and contributes to the community's well-being as well [112].

Religion, spirituality, and spiritual capital serve as key sources of the community's cultural wealth and influence the opportunity to get an education for many students [113]. The spiritual capital is a resource of faith and values deriving from commitment to religious traditions and inspiring education [114]. Spirituality affects leadership development, but spiritual capital is intertwined with leadership theory [115]. A person's discernment grows through their spiritual capital to provide a good education to future teachers who are challenged to discern the good in school organizations [116]. It should not be forgotten that spiritual capital is connected with beliefs and philosophies and serves as symbolic capital in social contexts [117].

Therefore, we can say that there is a conditionality of spiritual capital with respect to other types of capital such as social, human, intellectual, and cultural. Spiritual capital can act as a structural element of social, human, intellectual, and cultural capital, and they cover a mutual area. Spiritual capital allows us to mitigate risks while learning. The growth of spiritual capital is impossible without spiritual investments.

*4.10. Spiritual Wealth.* A harmonious, well-developed person acquires spiritual wealth and grows morally and physically, according to our understanding. Peng [118] tells us about Santiago, a character in Hemingway's novel. Santiago was not rich in material things, but he was rich spiritually. The scientist wants to point out Hemingway's spiritual wealth through the old man's handling of people, events, the sea, and the child in the research. He thinks that Santiago was isolated from the simple world by his lack of guidance and strong spirit. The character served as a link between people's worlds. He realized that he had been connected with the real world when he was a child.

Reading and study, which are essential components of spiritual civilization, are crucial in acquiring spiritual treasures [119]. Transpersonal psychology is a branch of psychology that integrates psychological ideas with the theories and practices of spiritual wealth [120].

A person's inner self and the whole of their moral principles make up their spiritual wealth. Most people are eager to become wealthy and have valuable things and possessions in the period when modern market relations are developing. One can see that a lot of work has been done, but some people even try to do something shady. From a spiritual point of view, there is not much money in life. After all, a wealthy person cannot say that he has become wealthy spiritually. Of course, spiritual wealth is not part of any personality. Spiritual wealth is characterized by the following features: sharing somebody's inner world wealth, respect for others, morality and honesty, honesty and responsibility, honesty and forgiveness of the past, etc. As a result, the authors wish for the future teacher to behave properly in accordance with his or her inner world rather than because of material

necessities. In addition, it is necessary for teachers to teach new knowledge and get acquainted with popular folklore, science, and creativity. It, in turn, contributes to their self-improvement.

*4.11. Spiritual Development.* Fowler [121] and Oser and Gmunder [122] have similar views on the proposed spiritual development theories. They offer periodic changes in the person's spiritual development depending on the person's life duration. These theories make people pay attention to the relationship between humanity and a higher power.

In his research, Cartwright [123] examined recent theories and research to ensure the connection between cognitive and spiritual development. The author tries to convey the potential integration of spirituality, which is a subjective human aspect of cognitive development. The scientist believes that further study will allow him to create a complete presentation of human development.

While examining various models of spiritual development in scientific research, first of all, the philosophical dilemmas underlying the concept are analyzed. Then, traditional models of spiritual development based on indigenous, eastern, and western cultures are considered. Integrated philosophical and scientific models of spiritual development are also offered. The patterns of spiritual development are described separately in legends or theories, mathematically in numerical or modern dynamic system approaches, and graphically in maps and cartographies. Other models do not have any clear-cut end point for human spiritual development. It is a continuous human death, and in some traditions, it goes on after the death. Any model of spiritual development permits such a change. It is really difficult to understand the overall spiritual development of a person [124].

Schwebe [125] ignored the issues of spiritual development in the research, where categories of spirituality and well-being have been analyzed. The author defines his priorities in education by examining the relationship between spirituality and welfare. According to the author's views, spiritual development is a very important process in a person's life who has to do a lot of work. The individual grows spiritually all the way to the end. Teaching people about spiritual development from birth provides a lot of support for their future lives. We can therefore assume that a person's morality, inner world, and education all influence their spiritual development. It is necessary for future teachers to constantly improve their own spiritual development. The authors suggest a lot of necessary personality qualities that they need to do it: confidence in success, necessary regular actions that influence their activities, responsibility for their actions and thoughts, a passion for something new, creativity and inquisitiveness, and resistance to their opinions and views.

*4.12. Sources of Spirituality.* It is clear that spiritual sources are the starting point for surviving. When it is spoken about spirituality, religious spirituality is often emphasized. People can also feel closeness, theistic being or communication, transcendent (i.e., something outside of space and time) in themselves or in nature. The sources of the spirituality scale

were developed with the help of these various spiritual elements [126].

Further development of the spirituality sources scale is based on the sacred proximity, internal, and extrinsic experiences of religious traditions. The scale is based on factual analysis and five models connected with spirituality [127]. Some sources of spirituality may be family, relationships, nature, religion, love, music, art, and a life mission or purpose. A sense of pain or distress arises when your system of beliefs and values is damaged. It happens when a person cannot find meaning in life, hope, love, comfort, or power in life or relationships [128]. Therefore, everyone has the ability to explore for their spiritual sources. Buchholz [129] stated that there are some secular forms of spirituality that enable people to join with nature and with each other. To overcome the grave, some ideas in various data are presented in a scientific and objective manner from reality to reality. The source of spirituality is a reimagining of the sacred, and other artistic expressions can be used to restore spirituality.

The sources of spirituality are things that contribute to the person's spiritual growth and knowledge, as well as their personal soul qualities. These things are mostly material objects, including human art, literary works, and research results. So, the individual's personality plays an important role in the spiritual source. Future teachers should have a look at a natural phenomenon, creative beauty, and the values of human relationships. It is good for us to make it clear that books and jobs help people achieve these qualities.

*4.13. Spiritual Needs.* Seden [130] argued that social workers take into account their children's social, psychological, emotional, cognitive, cultural, and spiritual needs in their research. The development of children's spirituality is taken into account by the scientist as part of children's, youths', families', and communities' rights and needs.

Jackson et al. [131] used the spiritual needs concept. Narayanasamy's spiritual needs are: "The need to give and receive love; the need to be understood; the need to be valued as a human being; the need for forgiveness, hope, and trust; the need to explore beliefs and values; the need to express feelings honestly; the need to express faith or belief; the need to find life meaning and purpose." These findings indicate spiritual needs.

Spiritual needs include the recognition of the relationship between a man and the world, the search for meaning, for example, striving for concepts of moral perfection, etc. Essentially, all spiritual needs are the source of true spiritual needs. The authors believe that society's and individuals' spiritual needs should complement each other. The authors consider kindness, beauty, and truth to be important among an individual's spiritual needs. These spiritual needs influence a person's participation in art, culture, and science. Satisfying the person's spiritual needs leads to the individual's harmonious development. It is appropriate to focus on the following issues to meet future teachers' spiritual needs: a job and striving to work, creating esthetic representations through aspiration, moral values, innovative teaching, adapting to a healthy lifestyle, a patriotic spirit, etc.

*4.14. Spiritual Values.* Plunkett [132] was concerned about the value of education based on her 25 years of experience in the field of education. People should pay special attention to the values crisis in educational institutions and society as a whole. The author believes that this knowledge is available to all members of society who want to live in a spiritual dimension. Teachers who take part in spiritual movements are not propagators; they are human rights defenders of young members of society, and they form spiritual life dimensions.

More than 150 research findings show that there is a link between spiritual values, experience, and effective leadership. Values such as integrity, honesty, and humility have been proven to influence successful management [133]. Values are principles by which human life is guided. The research results show that spiritual development promotes well-being and helps people find meaning and purpose in life [134].

Nazam and Husain [135] identified 28 spiritual values in personality formation when analyzing spiritual values among students: courage, charity, creativity, cheerfulness, caring, discipline, equality, faithfulness, goodness, honesty, humility, happiness, helping, hard work, humorous, kindness, mannerism, obedience, punctuality, peace, polite, social, sharing, sacrifice, sincerity, simplicity, truthfulness, and the value of being understanding. Researchers believe that spiritual values are irreplaceable in children's spiritual development. According to the authors, spiritual values influence children's spiritual development and personal responsibility.

Spiritual values are a reflection of a person's maturity and level of perfection on a personal level. Spiritual values are a set of concepts and principles that these views adhere to and defend. Only these values lead to a person's isolation being limited by material needs. Only moral and ethical concepts such as love, respect, friendship, creativity, honesty, solidarity, and mutual understanding increase a person's spiritual values. The authors should focus on developing esthetic views as well as understanding the meaning of life, along with educating future teachers for these reasons. Teachers must teach them the principles of loyalty, patriotism, generosity, diligence, good manners, and morality, which are the foundation of spiritual values. Future teachers' high spiritual values contribute to their interpersonal development and social relations.

*4.15. Spiritual Environment.* Spirituality is a necessary factor to have in life. It is not only a matter of humankind but also necessary for communities and nations [136]. Social and humanistic researchers offer different concepts about personality, spirituality, and spiritual environments. Burnaev [137] gave a new explanation of concepts in his study. Belous [138] described five types of spiritual learning activities, including participation, acceptance, embrace, release, and arrival. Teachers create a spiritually rich environment for students using these five activities. Adults should promote spiritual growth and self-development by completing these five activities.

Barrera-Hernandez et al. [139] empirically confirm the idea of a positive spiritual environment in their research on the concept of the spiritual environment. According to the

author's opinion, a model of a positive spiritual environment consists of the relationship between material and nonmaterial aspects that form a positive spiritual environment (i.e., transcendental ideals and favorable material elements that contribute to spirituality), and personal well-being (physical and psychological), well-being, happiness, sustainable behavior (including prosocial and proecological practices), and environmental quality factors (including physical and social conservation indicators).

In addition, the empowering elements of tranquility, peace, harmony, purity, and nature are noted in the study. According to the authors' opinions, a teacher's calmness in difficult situations leads to success in professional activities. Peacemaking with the teacher can help prevent many unhealthy situations in society. The authors believe that the teacher's harmony and the student's harmony are the keys to true education. According to the authors, the purity of the teacher's teaching will also be determined by the student's teaching purity and lack of hypocrisy. The student's knowledge of what is happening without the teacher reflecting the feelings of the pupil shapes the teacher's personality.

In the authors' opinion, the spiritual environment is a group of people with common beliefs and views, and they have common spiritual worlds, needs, and soul values. This group contributes to the individual's lifestyle, growth, and development. Each stage has its own spiritual environment. Not only the spiritual environment but also the environment itself has undergone many changes due to the rapid development of modern technologies.

The authors believe that these spheres have a profound effect on a person's spiritual environment: (1) religion is a type of worldview, (2) morality is a set of moral norms, (3) art is a show with artistic compositions, (4) literature is a set of texts; science is a system of research that determines the origin of the world and its development, (5) the law is a set of rules used by the state and its members, (6) and education is a person-oriented process of teaching and upbringing. Hence, the future teachers should have a great deal of information in the abovementioned fields to create a spiritual environment.

*4.16. Spiritual Life.* The study of the spiritual life began at the end of the 19th century [140] and the beginning of the 20th century [141].

In his work, *The Spiritual Life of Children*, Coles [142], a scholar who has been studying children's psychological world for several years, describes "children's lives in crisis situations." He offers a variety of myths and stereotypes in society and a comprehensive picture of childhood. Coles [142] defined the regularity of the problem on the basis of children's stories between the ages of 9 and 12. It would be better if future teachers used these results in their work.

Hodge [143] drew attention to the spiritual lifemap, a new tool for spiritual evaluation. Although the use of the appliance in clinical practice has been offered, it is interesting to note its use in the spiritual life. The author summarizes the common philosophy and priorities of the spiritual lifemap. The spiritual lifemap answers these kinds of questions: where

we have come from, where we are now, and where we are going. The authors hope that these questions can be understood by the teachers themselves when they ask their students. The authors would like to use some of these approaches to identify the future teachers' spiritual lives. In addition, it would be appropriate to develop a similar system in pedagogical science.

The problem of rehabilitation through a psychospiritual approach has been investigated by Khalid [144], who argues that drug addicts' drug abuse is linked to the absence of a powerful spiritual life. According to the author's words, a powerful spiritual life also helps prevent drug addiction and helps cure this disease more effectively. According to this view, people must pay attention to the power of the spiritual life to avoid any negative intentions. The authors realize that the spiritual life is a field of social life based on spiritual values, satisfying the person's spiritual needs. Indeed, the foundation of a person's human life must be considered to be their spiritual life. There are many opinions about this concept among the members of our society. One can connect the spiritual life with religion; the other implies knowledge. In general, the indicators of spiritual life include people's knowledge, beliefs, emotions, stresses, needs, abilities, aspirations, and goals. Of course, everything is in the spiritual world. Hence, the future teacher's spiritual lives consist of practical actions. Therefore, the authors should pay attention to them because they are focused on spiritual matters.

*4.17. Spiritual Cleansing.* The following conclusions are related to Mickaharic's [145] ideas about spiritual cleansing: "Spiritual cleansing is often the easiest way to rid yourself of unwanted negative energy. Everyone has met a person at a certain time or another person who is in a state of the spirit, at home, on the job, or wherever you can find yourself ..." Spiritual cleansing enables a person to improve the spiritual atmosphere in his or her home, workplace, or any other situation. The author believes that spiritual cleansing affects the human spiritual nature. Hence, the future teacher's spiritual nature is closely linked to their spiritual cleansing. From the authors' point of view, future teachers can only feel the spiritual cleansing when they understand the physical and spiritual aspects of the human structure. So, the authors need to explain that protection from misery provides spiritual cleansing.

Apolline [146] contains practical recommendations aimed at identifying teachers' potential to encourage people's spiritual development. He connects the learning environment to his work's spiritual cleansing energy. The scientist offers methods of energy purification for the environment based on the views above. A person's tendency to overcome spiritual traits is called a spiritual cleansing. The person's status is unpolluted in terms of their whole spiritual health. However, the person is conscious of the way of life, and his/her thoughts are polluted with different opinions in the material world. Punctuality is often associated with passion, anger, envy, hatred, greed, and materialism. The authors believe that taking control of one's emotions, feelings, and thoughts is the beginning of spiritual cleansing. It is important to remember that human

consciousness is fed with knowledge if it is assigned to purify the human body from dementia. So, the future teachers' spiritual cleansing takes place through knowledge. We must explain the importance of knowledge to the students.

To explain to students the importance of knowledge, one should always point to the benefits of practical activities. Emphasizing the importance of the acquired knowledge, it is always necessary to remind students of the practical orientation of the classes. Teachers in higher education should always keep in mind that students view these explanations through the lens of the knowledge they already possess from the university. To do this, it is necessary to determine the personal learning style of the future teacher, which determines how a person can learn most effectively. Personal learning styles are different: visual, auditory, and kinesthetic. The teacher must take them into account when working with students. We must use different techniques to take into account different learning styles and working methodologies while having a genuine concern for the requirements of the students. Failing to take into account the differences between styles can ruin a student's educational initiative, making classes boring and uninteresting. In order to work effectively, a teacher must start with the correct definition of his style, which is an integral part of his education. Additionally, it would not be unnecessary to advise students to study well and not be hesitant to set objectives for their future professions and careers. Students will work hard on themselves, understanding the difficulties of overestimating the importance of knowledge. Students must understand that without knowledge, the development of mankind is impossible, and that the emergence of writing, pedagogy, and other sciences is associated with the importance of knowledge.

*4.18. Spiritual Image.* The spiritual image is a combination of the above factors. Based on these factors, the authors argue that there is a spiritual image of a future teacher. Jung [147] often pays special attention to the "I" integration, using the spiritual image. The personal spiritual process is interpreted as transforming others through suffering, transcendental communication, wisdom, or transformation of the inner environment as a result of the study of spirituality through spiritual imagery [148].

The spiritual image is a daily tendency that promotes spiritual development. It is an indication of the person's moral and intellectual integrity. The man's personality and moral image, such as his spiritual conduct, spiritual nature, psychological type, behavior, etc., are indicators of the spiritual image of a person. The authors think that many concepts reflect a person's spiritual image. For example, the revival of consciousness reflected in the main content of the "Rukhani Zhangyru" (meaning "the modernization of public consciousness") [149] program in the Republic of Kazakhstan implies the formation of a new spiritual life image. Knowledge of the past and confidence in the future will be the guarantee of the future success of the present generation. It is clear that the education and training of future teachers at a highly educational university will bring many good results.

## 5. Conclusion

A teacher is a person who regularly presents knowledge and methods. Educators highlight issues we face in order to teach us problem-solving skills. The teacher satisfies the students' spiritual needs by illuminating the appropriate response to the problem. However, teachers cannot be deprived of their individual choice. Such conduct may lead to a fanatical or blind reputation among his or her students. As a result, the teacher's primary responsibility is to raise the students' level of knowledge.

Education is a broad concept that includes a set of systematized knowledge, skills, abilities, and levels of knowledge. Social factors are always at play in education. The conflict of various perspectives and interests impacts society's core values and is the focus of the spiritual worldview. The most significant contribution to transforming the social framework of society, particularly the spiritual viewpoint, is education. However, if the amount of knowledge is merely taken into account as a means of developing the future teacher's professional abilities, then it becomes a component of the formation of a spiritual worldview.

The globalization of economic, cultural, political, and intellectual institutions, and characteristic of modern social development is accompanied by an increase in the interdependence of people in the field of education. These changes have been expedited by the cyberspace revolution, which has given the globe real-time worldwide communications systems. The education system is turning into one of the decisive factors for comprehensive integration. Knowledge level, educational system, and personality development in the spiritual worldview are accompanied by a change in the very concept of "education," a revision of the goals, structure, and content of training in higher education. The nature of these changes is largely due to the increased requirements for the qualifications of future teachers for effective work in a globalizing world.

As said above, our research is based on a secular understanding of spirituality. A group of human values like mercy, compassion, empathy, kindness, responsibility, education, and the ability to engage in creative activity are included in the secular definition of spirituality. In this perspective, spirituality is a product of consciousness that indicates a person's level of intellectual maturity. In higher education teaching pedagogy, spirituality should be viewed as the cornerstone for the development and construction of a person, a growing, thinking personality. Without spirituality, we lack clear and permanent principles for the future. The formation of a spiritual worldview and a person's upbringing should therefore be the top priority in modern education. Future teachers should be aware that teaching is a vocation. Teachers ought to have the chance and time to participate in students' spiritual education.

The authors think that the factors shaping future teachers' spiritual worldview are related to the abovementioned phenomena. The following issues have been identified during the research: first of all, future teachers should define everybody's spiritual space and define the spiritual space in the

classroom; the absolute spirit appears only when future teachers are formed only by absolute knowledge; spiritual power contributes to the future teachers' education; future teachers can have spiritual assistance. Future teachers can recognize the world through the human spirit and the environment; future teachers seek to understand human nature through spiritual feeding; the spiritual world forms future teachers as personalities and educators; future teachers identify their inner world and moral values through spiritual wealth; the spiritual development affects future teachers' personal quality advancement; spirituality sources can be found by future teachers on a regular basis; future teachers should combine the spiritual and social needs; spiritual values demonstrate future teachers' perfection; the spiritual environment determines future teachers' views on education, science, law, morality, art, literature, and religion; the spiritual life forms future teachers' practical skills; future teachers will get rid of strange spiritual values through spiritual cleansing; and the spiritual image reflects future teachers' moral and intellectual wisdom.

The future teachers' spiritual worldview is based on the universality of human existence. This spiritual worldview reflects the future teacher's personality, importance, integrity, and uniqueness. Self-development, personal self-perfection, and value orientation are indicators of the future teachers' spiritual worldview. Therefore, the authors think that the modern educational system should create favorable pedagogical conditions for future teachers' spiritual worldview formation. After all, the future teachers' spiritual worldview development not only demonstrate their professionalism but also creates principles of personal-oriented learning in their pedagogical interactions with schoolchildren.

## Data Availability

The data used to support the findings of this study are available from the corresponding author upon request.

## Conflicts of Interest

The authors declare that they have no conflicts of interest.

## References

- [1] P. Guyer, *Critique of the Power of Judgment*, Cambridge University Press, Cambridge, 2000.
- [2] G. W. F. Hegel, *The Phenomenology of Spirit*, T. Pinkard and M. Baur, Eds., Cambridge University Press, Cambridge, 2018.
- [3] R. E. Palmer, *Hermeneutics: Interpretation Theory in Schleiermacher, Dilthey, Heidegger, and Gadamer*, Northwestern University Press, Evanston, 1969.
- [4] I. N. Bulhof, "Dilthey's philosophy of world-views (*Weltanschauungslehre*)," in *Wilhelm Dilthey: A Hermeneutic Approach to the Study of History and Culture*, vol. 2 of *Martinus Nijhoff Philosophy Library*, pp. 80–109, Springer, Dordrecht, 1980.
- [5] M. Scheler, *Selected Philosophical Essays*, Northwestern University Press, Evanston, 1973.
- [6] D. Cannon, "David Naugle on worldviews," *Tradition and Discovery: The Polanyi Society Periodical*, vol. 33, no. 1, pp. 27–31, 2006/2007.
- [7] D. K. Naugle, *Worldview: The History of a Concept*, William B. Eerdmans Publishing Company, Cambridge, 2002.
- [8] D. Aerts, L. Apostel, B. De Moor et al., *Worldviews: From Fragmentation to Integration*, VUB Press, Brussels, 1994.
- [9] C. Vidal, "Wat is een wereldbeeld? (What is a worldview?)," in *Nieuwheid Denken: De Wetenschappen en Het Creatieve Aspect Van de Werkelijkheid*, H. Van Belle and J. Van der Veken, Eds., pp. 71–86, Acco, Leuven, 2008.
- [10] F. E. Gaebelien, *The Pattern of God's Truth: Problems of Integration in Christian Education*, Association of Christian Schools International, Whittier, 1968.
- [11] P. Hadot, *Philosophy as a Way of Life: Spiritual Exercises from Socrates to Foucault*, Blackwell Publishers, Oxford, Cambridge, 1995.
- [12] A. G. Palacios and J. Bacigalupo, "Francisco Varela (1946–2001): filling the mind–brain gap: a life adventure," *Biological Research*, vol. 36, no. 1, pp. 9–12, 2003.
- [13] E. Rosch, "For Francisco Varela: explorer of the phenomenal world," *Biological Research*, vol. 36, no. 1, pp. 13–15, 2003.
- [14] H. R. Maturana and F. J. Varela, *Autopoiesis and Cognition: The Realization of the Living*, Reidel, Boston, 1980.
- [15] H. R. Maturana and F. J. Varela, *The Tree of Knowledge: The Biological Roots of Human Understanding*, Shambhala Publications, Boston, 1987.
- [16] J. J. Ryoo, J. Crawford, D. Moreno, and P. McLaren, "Critical spiritual pedagogy: reclaiming humanity through a pedagogy of integrity, community, and love," *Power and Education*, vol. 1, no. 1, pp. 132–146, 2009.
- [17] H. G. Koenig, D. King, and V. B. Carson, *Handbook of Religion and Health*, Oxford University Press, Oxford, 2012.
- [18] M. R. Cobb, C. M. Puchalski, and B. Rumbold, *Oxford Textbook of Spirituality in Healthcare*, Oxford University Press, Oxford, 2012.
- [19] G. Rudolfsson, I. Berggren, and A. B. da Silva, "Experiences of spirituality and spiritual values in the context of nursing—an integrative review," *The Open Nursing Journal*, vol. 8, no. 1, pp. 64–70, 2014.
- [20] S. Rose, "Is the term 'Spirituality' a word that everyone uses, but nobody knows what anyone means by it?" *Journal of Contemporary Religion*, vol. 16, no. 2, pp. 193–207, 2001.
- [21] R. H. Nash, *Worldviews in Conflict: Choosing Christianity in a World of Ideas*, Zondervan Publishing House, Michigan, 1992.
- [22] E. Liebert and A. D. Dreitzer, "The spirituality of the teacher," *The Way Supplement*, vol. 84, pp. 38–46, 1995.
- [23] R. A. Riesen, *Piety and Philosophy: A Primer for Christian Schools*, ACW Press, Phoenix, 2002.
- [24] B. Paridinova, M. Nassimov, and S. Maigeldiyeva, "Development of the spiritual worldview of the future teachers: basic concepts, essence and problems," *Psychology and Education*, vol. 56, no. 2, pp. 93–104, 2019.
- [25] C. R. Rogers, "On the shoulders of giants: questions I would ask myself if I were a teacher," *The Educational Forum*, vol. 51, no. 2, pp. 115–122, 1987.
- [26] J. P. Palmer, *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life*, Jossey-Bass, San Francisco, 2017.
- [27] R. J. Nash, "Constructing a spirituality of teaching: a personal perspective," *Religion and Education*, vol. 28, no. 1, pp. 1–20, 2001.

- [28] S. Deckard, C. Berndt, M. Filakouridis, T. Iverson, and D. A. DeWitt, "Role of educational factors in college students' creation worldview," *Journal of Creation*, vol. 17, no. 1, pp. 70–72, 2003.
- [29] P. Glanzer and T. Talbert, "The impact and implications of faith or worldview in the classroom: the priority and importance of character," *Journal of Research in Character Education*, vol. 3, no. 1, pp. 25–42, 2005.
- [30] S. Deckard, T. Henderson, and D. Grant, "The importance of the teacher's worldview in relationship to student understanding of the creation and evolution controversy," *Christian Education Journal*, vol. 6, no. 2, pp. 79–103, 2002.
- [31] M. Holland, "The importance of the teacher's worldview," *CSE Magazine*, vol. 15, no. 3, pp. 20–22, 2011/2012.
- [32] M. Boone, K. Fite, and R. F. Reardon, "The spiritual dispositions of emerging teachers: a preliminary study," *Journal of Thought*, vol. 45, no. 3-4, pp. 43–58, 2010.
- [33] A. Dress, "Reimagining teacher development: cultivating spirit," *The Early Childhood Leaders' Magazine*, vol. 203, pp. 28–31, 2012.
- [34] B. Flanagan, J. Nelson, and A. Mullally, "Spiritual education: a teacher development initiative," *Journal for the Study of Spirituality*, vol. 2, no. 1, pp. 61–76, 2012.
- [35] A. Göçen and H. Özgan, "Workplace spirituality: metaphors and opinions of teachers," *European Journal of Education Studies*, vol. 3, no. 11, pp. 202–219, 2017.
- [36] G. N. Chusavitina, N. N. Zerkina, and V. N. Makashova, "Special aspects of future teachers' training in ensuring information security sphere for university students," *Perspektivy Nauki i Obrazovania*, vol. 35, no. 5, pp. 259–266, 2018.
- [37] V. V. Danilova, N. V. Uvarina, T. K. Sagitdinova, A. S. Amrenova, and A. V. Starkova, "Basic factors influencing participative readiness of future teachers: social activity through cooperation," *Mediterranean Journal of Social Sciences*, vol. 6, no. 6, s1, pp. 48–55, 2015.
- [38] V. Danna, "What factors influence a teacher's commitment to student learning?" *Leadership and Policy in Schools*, vol. 1, no. 2, pp. 144–171, 2002.
- [39] E. N. Denmukhametova, A. S. Yusupova, and G. R. Mugtasimova, "Teaching synonyms for formation of communicative competence," *Psychology and Education*, vol. 55, no. 2, pp. 352–362, 2018.
- [40] A. Eren and K. V. Tezel, "Factors influencing teaching choice, professional plans about teaching, and future time perspective: a mediational analysis," *Teaching and Teacher Education*, vol. 26, no. 7, pp. 1416–1428, 2010.
- [41] L. Ingvarson, A. Beavis, and E. Kleinhenz, "Factors affecting the impact of teacher education programmes on teacher preparedness: implications for accreditation policy1," *European Journal of Teacher Education*, vol. 30, no. 4, pp. 351–381, 2007.
- [42] S. B. Siyambalapatiya, "Multiple criteria decision making: assigning teachers—an example," *Current Science*, vol. 79, no. 9, pp. 1192–1197, 2000.
- [43] S. Hawks, "Spiritual wellness, holistic health, and the practice of health education," *American Journal of Health Education*, vol. 35, no. 1, pp. 11–18, 2004.
- [44] K. Faull, M. D. Hills, G. Cochrane et al., "Investigation of health perspectives of those with physical disabilities: the role of spirituality as a determinant of health," *Disability and Rehabilitation*, vol. 26, no. 3, pp. 129–144, 2004.
- [45] S. Mahmoudi, E. Jafari, H. A. Nasrabadi, and M. J. Liaghatdar, "Holistic education: an approach for 21 century," *International Education Studies*, vol. 5, no. 3, pp. 178–186, 2012.
- [46] J. Walton, "The significance of consciousness studies and quantum physics for researching spirituality," *Journal for the Study of Spirituality*, vol. 7, no. 1, pp. 21–34, 2017.
- [47] E. W. Baars, E. B. Koster, and J. Verhoef, "The contribution of anthroposophic medicine to self-management: an exploration of concepts, evidence, and patient perspectives," *Complementary Medicine Research*, vol. 24, no. 4, pp. 225–231, 2017.
- [48] G. M. Brelsford and K. K. Doheny, "Religious and spiritual journeys: brief reflections from mothers and fathers in a neonatal intensive care unit (NICU)," *Pastoral Psychology*, vol. 65, pp. 79–87, 2016.
- [49] J. Malek, "The appropriate role of a clinical ethics consultant's religious worldview in consultative work: nearly none," *HEC Forum*, vol. 31, pp. 91–102, 2019.
- [50] M. Nash, "Post-qualifying practice: implications for social workers with a spiritual approach to practice," in *Evidence Discovery and Assessment in Social Work Practice*, M. Pack and J. Cargill, Eds., pp. 324–338, IGI Global, 2014.
- [51] E. Bartoli, "Psychoanalytic practice and the religious patient: a current perspective," *Bulletin of the Menninger Clinic*, vol. 67, no. 4, pp. 347–366, 2003.
- [52] F. J. Moncher and A. M. Josephson, "Religious and spiritual aspects of family assessment," *Child and Adolescent Psychiatric Clinics of North America*, vol. 13, no. 1, pp. 49–70, 2004.
- [53] J. A. Mercer, "The Protestant child, adolescent, and family," *Child and Adolescent Psychiatric Clinics of North America*, vol. 13, no. 1, pp. 161–181, 2004.
- [54] C. S. Wilson, M. Forchheimer, A. W. Heinemann, A. M. Warren, and C. McCullumsmith, "Assessment of the relationship of spiritual well-being to depression and quality of life for persons with spinal cord injury," *Disability and Rehabilitation*, vol. 39, no. 5, pp. 491–496, 2017.
- [55] D. J. Louw, *Icons—Imaging the Unseen: On Beauty and Healing of Life, Body and Soul*, Sun Press, Stellenbosch, 2014.
- [56] C. Raffestin and S. A. Butler, "Space, territory, and territoriality," *Environment and Planning D: Society and Space*, vol. 30, no. 1, pp. 121–141, 2012.
- [57] F. Schoonmaker, "Only those who see take off their shoes: seeing the classroom as a spiritual space," *Teachers College Record*, vol. 111, no. 12, pp. 2713–2731, 2009.
- [58] C. Gontijo, "The dialectic of the transformation of values into prices," *Economia e Sociedade*, vol. 22, no. 1, pp. 1–41, 2013.
- [59] A. Nuzzo, "The idea of 'Method' in Hegel's *science of logic*—a method for finite thinking and absolute reason," *Hegel Bulletin*, vol. 20, no. 1-2, pp. 1–17, 1999.
- [60] D. Zohar, *ReWiring the Corporate Brain: Using the New Science to Rethink How we Structure and Lead Organizations*, Berrett-Koehler Publishers, Inc., San Francisco, 1997.
- [61] H. Gardner, *Intelligence Reframed: Multiple Intelligences for the New Millennium*, Basic Books, New York, 1999.
- [62] H. Gardner, "A case against spiritual intelligence," *The International Journal for the Psychology of Religion*, vol. 10, no. 1, pp. 27–34, 2000.
- [63] R. A. Emmons, *The Psychology of Ultimate Concerns: Motivation and Spirituality in Personality*, Guilford Press, New York, 1999.
- [64] K. D. Noble, "Spiritual intelligence: a new frame of mind," *Advanced Development Journal*, vol. 9, pp. 1–28, 2000.
- [65] C. Wigglesworth and J. Mackey, *SQ21: The Twenty-One Skills of Spiritual Intelligence*, Select Books, New York, 2012.

- [66] F. Hejazi, M. Rahimi, M. K. Jahromi, H. Shafiei, S. Yeganeh, and T. Bahmani, "The relationship between spiritual intelligence and happiness in nursing students studying at Shiraz and Tehran universities of medical sciences," *European Journal of Molecular & Clinical Medicine*, vol. 7, no. 2, pp. 3759–3764, 2020.
- [67] D. A. Giannone and D. Kaplin, "How does spiritual intelligence relate to mental health in a western sample?" *Journal of Humanistic Psychology*, vol. 60, no. 3, pp. 400–417, 2020.
- [68] N. Gera, W. Vesperi, D. D. Fatta, A. Sahni, and A. Arora, "Human resource development and spiritual intelligence: an investigation amongst management students in Delhi NCR," *International Journal of Innovation and Learning*, vol. 29, no. 1, pp. 45–66, 2021.
- [69] J. A. Turi, A. A. Rani, A. Imaduddin, F. B. Mahmud, and A. A. Adresi, "Correlating spiritual and emotional intelligence with academic performance among Pakistani students," *International Journal of Evaluation and Research in Education (IJERE)*, vol. 9, no. 2, pp. 278–284, 2020.
- [70] C. T. Pinto and S. Pinto, "From spiritual intelligence to spiritual care: a transformative approach to holistic practice," *Nurse Education in Practice*, vol. 47, Article ID 102823, 2020.
- [71] J. Samul, "Emotional and spiritual intelligence of future leaders: challenges for education," *Education Sciences*, vol. 10, no. 7, Article ID 178, 2020.
- [72] M. A. Anwar, A. M. O. Gani, and M. S. Rahman, "Effects of spiritual intelligence from Islamic perspective on emotional intelligence," *Journal of Islamic Accounting and Business Research*, vol. 11, no. 1, pp. 216–232, 2020.
- [73] Y. Absah, E. S. Rini, and B. K. F. Sembiring, "Role of spiritual intelligence, emotional intelligence, employee engagement and flexible working arrangements in institutional performance among the educational sector of Indonesia," *International Journal of Innovation, Creativity and Change*, vol. 11, no. 5, pp. 329–347, 2020.
- [74] P. A. Augusty and J. Mathew, "Spiritual intelligence and the knowledge society a systematic review of literature to understand and examine the importance of spiritual intelligence in a knowledge society (2020)," *Journal of Critical Reviews*, vol. 7, no. 19, pp. 585–594, 2020.
- [75] I. Grasmane and A. Pipere, "The psychopedagogical intervention for the development of children's spiritual intelligence: the quest for the theoretical framework," *Acta Paedagogica Vilnensia*, vol. 44, pp. 81–98, 2020.
- [76] Z. Zarrinabadi, A. Isfandyari-Moghaddam, N. Erfani, and M. A. T. Soltani, "Formulating a structural model of self-compassion based on the spiritual intelligence of the students of medical library and information sciences in Iranian Universities of Medical Sciences," *Journal of Education and Health Promotion*, vol. 9, Article ID 31, 2020.
- [77] A. Baloochi, F. Abazari, and M. Mirzaee, "The relationship between spiritual intelligence and aggression in medical science students in the southeast of Iran," *International Journal of Adolescent Medicine and Health*, vol. 32, no. 3, Article ID 20170174, 2020.
- [78] A. F. Vasconcelos, "Spiritual intelligence: a theoretical synthesis and work-life potential linkages," *International Journal of Organizational Analysis*, vol. 28, no. 1, pp. 109–134, 2020.
- [79] K. Zeng, "Prayer, luck, and spiritual strength: the desecularization of entrance examination systems in East Asia," *Comparative Education Review*, vol. 40, no. 3, pp. 264–279, 1996.
- [80] T. Griffin-Pierce, "'When I am lonely the mountains call me': the impact of sacred geography on Navajo psychological well being," *American Indian and Alaska Native Mental Health Research*, vol. 7, no. 3, pp. 1–10, 1997.
- [81] D. R. Hodge, "Spiritual assessment: a review of major qualitative methods and a new framework for assessing spirituality," *Social Work*, vol. 46, no. 3, pp. 203–214, 2001.
- [82] H. Hansen, *Addicted to Christ: Remaking Men in Puerto Rican Pentecostal Drug Ministries*, University of California Press, Berkeley, 2018.
- [83] R. Shaw, B. Stevens, P. Bewert, and M. Salt, "Differential influences of the facets of religious and spiritual beliefs on Salvation Army officers' quality of life," *Journal for the Study of Spirituality*, vol. 8, no. 1, pp. 65–76, 2018.
- [84] M. A. Mesiono, "Management of corruption prevention in an islamic education to build superior human resources," *International Journal of Psychosocial Rehabilitation*, vol. 24, no. 8, pp. 1332–1340, 2020.
- [85] R. A. Majid, M. M. Ali, and A. Alias, "Teacher character strengths and talent development," *International Education Studies*, vol. 7, no. 13, pp. 175–183, 2014.
- [86] A. S. Sadat Hoseini, N. Razaghi, A. H. Khosro Panah, and N. D. Nayeri, "A concept analysis of spiritual health," *Journal of Religion and Health*, vol. 58, pp. 1025–1046, 2019.
- [87] E. S. Shernoff, A. M. Maríñez-Lora, S. L. Frazier, L. J. Jakobsons, M. S. Atkins, and D. Bonner, "Teachers supporting teachers in urban schools: what iterative research designs can teach us," *School Psychology Review*, vol. 40, no. 4, pp. 465–485, 2011.
- [88] K. Shatery, A. A. Hayat, and H. Jayervand, "The relationship between mental health and spiritual intelligence among primary school teachers," *International Journal of School Health*, vol. 6, no. 1, Article ID e74031, 2019.
- [89] J. Kovel, *History and Spirit: An Inquiry Into the Philosophy of Liberation*, Beacon Press, Boston, 1991.
- [90] J. E. Bellous and D. M. Csinos, "Spiritual styles: creating an environment to nurture spiritual wholeness," *International Journal of Children's Spirituality*, vol. 14, no. 3, pp. 213–224, 2009.
- [91] J. L. Van der Walt, C. C. Wolhuter, and F. J. Potgieter, "The purpose of educating the human spirit," *Journal for Christian Scholarship*, vol. 51, no. 1, pp. 1–20, 2015.
- [92] D. R. McGaughey and J. R. Cochrane, *The Human Spirit: Groundwork*, SUN Press, Stellenbosch, 2017.
- [93] R. Steiner, *Practical Advice to Teachers*, Anthroposophic Press, Great Barrington, 2000.
- [94] S. Augustine, *The Confessions of St. Augustine*, Image Books, New York, 1960.
- [95] I. A. Nabergoj, "Biblical and anthropological foundations of Augustine's food metaphors," *Bogoslovni Vestnik*, vol. 77, no. 2, pp. 405–421, 2017.
- [96] D. McKanan, "Salad, lard, and everything between: food and freedom in the anthroposophical movement," *Nova Religio*, vol. 23, no. 1, pp. 14–37, 2019.
- [97] O. Ruixiang, H. Yao, P. Feng, and P. Hui, "Research on the ecological environment layout and space reconstruction of library buildings," *Ekoloji*, vol. 28, no. 107, pp. 3007–3014, 2019.
- [98] R. A. Bennett, *Food for Faith*, Cross Currents International Ministries, Nairobi, 2008.
- [99] E. Dobrotvorskaja, "Soviet teens of the 1970s: rock generation, rock refusal, rock context," *The Journal of Popular Culture*, vol. 26, no. 3, pp. 145–150, 1992.

- [100] D. Kerec, "The situation of the civilian population in Prekmurje at the end of the war," *Studia Historica Slovenica*, vol. 16, no. 2, pp. 437–448, 2016.
- [101] T. Hart, *The Secret Spiritual World of Children: The Breakthrough Discovery that Profoundly Alters Our Conventional View of Children's Mystical Experiences*, New World Library, Novato, 2003.
- [102] F. Vandenberghe, "Sociology of the heart: max Scheler's epistemology of love," *Theory Culture & Society*, vol. 25, no. 3, pp. 17–51, 2008.
- [103] T. R. Kelly, *Reality of the Spiritual World*, Kessinger Publishing, Whitefish, 2010.
- [104] C. Larkin, *The Spirit World*, Moyer and Lotter, Philadelphia, 1921.
- [105] S. M. Moon, *Earthly Life and the Spirit World II*, Family Federation For World Peace and Unification International, Washington, 1998.
- [106] R. Finke, "Spiritual capital: definitions, applications, and new frontiers," Cambridge, Spiritual Capital Planning Meeting, 2003.
- [107] L. R. Iannaccone and J. Klick, "Spiritual capital: an introduction and literature review," Cambridge, Spiritual Capital Planning Meeting, 2003.
- [108] E. D. Chu, *Soul Currency: Investing Your Inner Wealth for Fulfillment and Abundance*, New World Library, Novato, 2008.
- [109] T. Roosevelt Malloch, "Spiritual capital and practical wisdom," *Journal of Management Development*, vol. 29, no. 7/8, pp. 755–759, 2010.
- [110] C. Baker, "Spiritual capital and economies of grace: refining the relationship between religion and the welfare state," *Social Policy and Society*, vol. 11, no. 4, pp. 565–576, 2012.
- [111] M. Mas-Machuca and F. Marimon, "Holistic spiritual capital: definition and its measurement," *International Journal of Organization Theory & Behavior*, vol. 22, no. 1, pp. 96–110, 2019.
- [112] G. Saxena, M. M. Mowla, and S. Chowdhury, "Spiritual capital (*Adhyatmik Shompatti*)—a key driver of community well-being and sustainable tourism in cox's bazar Bangladesh," *Journal of Sustainable Tourism*, vol. 28, no. 10, pp. 1576–1602, 2020.
- [113] J. J. Park, J. P. M. Dizon, and M. Malcolm, "Spiritual capital in communities of color: religion and spirituality as sources of community cultural wealth," *The Urban Review*, vol. 52, pp. 127–150, 2020.
- [114] A. Aristimuño, "Challenges for Catholic schools in contemporary Uruguay," *International Studies in Catholic Education*, vol. 12, no. 1, pp. 51–61, 2020.
- [115] A. A. Noghiu, "Spiritual capital: a framework for spirituality-infused leadership education and organizational spirituality," *New Directions for Student Leadership*, vol. 2020, no. 166, pp. 45–59, 2020.
- [116] C. A. M. Hermans and F. V. Anthony, "On the high sea of spirituality. Antecedents and determinants of discernment among school leaders in India," *Acta Theologica*, vol. 40, Suppl. 30, pp. 34–59, 2020.
- [117] A. Jun and C. S. Collins, "Philosophy, culture, and the battle against mission drift in higher education in Asia," in *Higher Education and Belief Systems in the Asia Pacific Region*, A. Jun and C. Collins, Eds., vol. 49, pp. 151–158, Springer, 2019.
- [118] Y.-Z. Peng, "Santiago's spiritual wealth," in *Proceedings of the 2014 2nd International Conference on Advances in Social Science, Humanities and Management*, pp. 414–416, Atlantis Press, December 2014.
- [119] Y. Huang, "Experience and immersion: experimental design of the university reading space in digital context," in *Proceedings of the 2017 International Conference on Art Studies: Science, Experience, Education (ICASSEE 2017)*, pp. 291–293, Atlantis Press, December 2017.
- [120] P. Pasiska, "Konsep manusia dan komunikasi dalam persepektif psikologi transpersonal dan Islam," *INJECT (Interdisciplinary Journal of Communication)*, vol. 3, no. 2, pp. 273–292, 2018.
- [121] J. W. Fowler, *Stages of Faith: The Psychology of Human Development and the Quest for Meaning*, Harper Collins, New York, 1981.
- [122] F. K. Oser and P. Gmunder, *Religious Judgement: A Developmental Approach*, Religious Education Press, Birmingham, 1991.
- [123] K. B. Cartwright, "Cognitive developmental theory and spiritual development," *Journal of Adult Development*, vol. 8, pp. 213–220, 2001.
- [124] H. Friedman, S. Krippner, L. Riebel, and C. Johnson, "Transpersonal and other models of spiritual development," *International Journal of Transpersonal Studies*, vol. 29, no. 1, pp. 79–94, 2010.
- [125] S. Schwebe, "Spirituality and wellbeing: primary teacher and school counsellor perspectives," *Journal of Student Engagement: Education Matters*, vol. 7, no. 1, pp. 2–27, 2017.
- [126] D. E. Davis, K. Rice, J. N. Hook et al., "Development of the sources of spirituality scale," *Journal of Counseling Psychology*, vol. 62, no. 3, pp. 503–513, 2015.
- [127] C. J. Westbrook, D. E. Davis, S. E. McElroy et al., "Trait sources of spirituality scale: assessing trait spirituality more inclusively," *Measurement and Evaluation in Counseling and Development*, vol. 51, no. 2, pp. 125–138, 2018.
- [128] R. Gasser, "Spiritual distress," *Leidfaden*, vol. 5, no. 1, pp. 63–64, 2016.
- [129] R. A. Buchholz, "Secular sources of spirituality," in *Restructuring Capitalism: Materialism and Spiritualism in Business*, R. A. Buchholz, Ed., pp. 150–191, Routledge, New York, 2017.
- [130] J. Seden, "The spiritual needs of children," *Practice Social Work in Action*, vol. 10, no. 4, pp. 57–67, 1998.
- [131] D. Jackson, C. Doyle, H. Capon, and E. Pringle, "Spirituality, spiritual need, and spiritual care in aged care: what the literature says," *Journal of Religion, Spirituality & Aging*, vol. 28, no. 4, pp. 281–295, 2016.
- [132] D. Plunkett, *Secular and Spiritual Values: Grounds for Hope in Education*, Routledge, London, 1990.
- [133] L. Reave, "Spiritual values and practices related to leadership effectiveness," *The Leadership Quarterly*, vol. 16, no. 5, pp. 655–687, 2005.
- [134] K. C. Zhang, C. H. Hui, J. Lam, E. Y. Y. Lau, S.-F. Cheung, and D. S. Y. Mok, "Personal spiritual values and quality of life: evidence from Chinese college students," *Journal of Religion and Health*, vol. 53, pp. 986–1002, 2014.
- [135] F. Nazam and A. Husain, "Exploring spiritual values among school children," *International Journal of School and Cognitive Psychology*, vol. 3, no. 2, Article ID 1000175, 2016.
- [136] A. Fatubarin, "Understanding the spiritual environment and accessing it for sustainable development in life," *European Journal of Training and Development*, vol. 1, no. 1, pp. 1–12, 2014.
- [137] S. N. Burnaev, "Concepts of identity, spirituality and spiritual environment," *Dialogue and Universalism*, vol. 24, no. 3, pp. 183–185, 2014.

- [138] J. Bellous, "Five classroom activities for sustaining a spiritual environment," *International Journal of Children's Spirituality*, vol. 11, no. 1, pp. 99–111, 2006.
- [139] L. F. Barrera-Hernandez, V. Corral-Verdugo, C. O. Tapia-Fonllem, and B. S. Fraijo-Sing, "Psychological meanings of "Positive spiritual environment" and "Places to communicate with God"," *European Scientific Journal, ESJ*, vol. 11, no. 26, pp. 357–369, 2015.
- [140] A. Murray, *The Spiritual Life*, George W. Jacobs & Co., Philadelphia, 1897.
- [141] A. Besant, *The Spiritual Life—Essays and Addresses*, The Theosophical Publishing Society, London, 1912.
- [142] R. Coles, *The Spiritual Life of Children*, Houghton Mifflin, Boston, 1990.
- [143] D. R. Hodge, "Spiritual lifemaps: a client-centered pictorial instrument for spiritual assessment, planning, and intervention," *Social Work*, vol. 50, no. 1, pp. 77–87, 2005.
- [144] M. Y. Khalid, "Psycho-spiritual therapy approach for drug addiction rehabilitation," *Malaysian Anti-Drugs Journal*, vol. 3-4, pp. 143–151, 2008.
- [145] D. Mickaharic, *Spiritual Cleansing: A Handbook of Psychic Protections*, Weiser Books, San Francisco, 2012.
- [146] D. Apolline, *The Spiritual Teacher's Handbook*, John Hunt Publishing, New Alresford, 2012.
- [147] C. G. Jung, *Aion: Researches Into the Phenomenology of the Self*, Routledge, London, 2nd edition, 1991.
- [148] E. A. Gottheil and G. Groth-Marnat, "A grounded theory study of spirituality: using personal narratives suggested by spiritual images," *Journal of Religion and Health*, vol. 50, pp. 452–463, 2011.
- [149] N. A. Nazarbayev, "Course towards the future: modernization of Kazakhstan's identity," April 2017, Official website of the President of the Republic of Kazakhstan, [https://www.akorda.kz/en/events/akorda\\_news/press\\_conferences/course-towards-the-future-modernization-of-kazakhstans-identity](https://www.akorda.kz/en/events/akorda_news/press_conferences/course-towards-the-future-modernization-of-kazakhstans-identity).