HUMANISTIC IDEAS IN MASHHUR ZHUSIP'S POETRY WITHIN MODERN PEDAGOGY AND CULTURE

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Abstract. The article analyzes the classification of works of Mashhur Zhusip Kopeev, a representative of Kazakh poetry of the second half of the XIX century, promoting humanistic ideas. It examines the themes raised and the secret of names that reveal the concept of each humanistic idea. The article explores the system and results of teaching these works in a higher educational institution. The aphorisms of Mashhur Zhusip emphasize values such as morality, justice, conscience, patience and charity. In modern pedagogical science, attention is given to the development of student competencies through the study of his works using modern digital technologies, effective teaching methods, and artificial intelligence platforms. The article compares the humanistic values reflected in the poetry of Mashhur Zhusip with contemporary pedagogical approaches, particularly focusing on the goals of spiritual and moral education. It highlights the continued relevance and practical significance of these values in today's educational context. Furthermore, the author underscores the role of Mashhur Zhusip work in preserving traditional values within folk culture. His poetry is presented not only as a literary but also as a powerful tool for personal development, the revival of national culture, and the enrichment of the spiritual lives of young people.

Keywords: humanism, pedagogy, culture, context, idea, artificial intelligence, competence, methodology.

Introduction

"The qualities of an honest citizen should be upheld in every era. The nation's new identity is shaped through the advancement of education, science and culture a trio that can be regarded as the unwavering foundation of spiritual development". This statement by President Kassym-Jomart Tokayev serves as a guiding principle for the spiritual revival and preservation of our national identity [1]. The future of the country is closely tied to the restoration of spiritual values and the cultivation of morality and virtue among the younger generation.

One of the outstanding personalities who lived in the second half of the XIX century, who has a special place in the history of Kazakh literature, is Mashhur Zhusip Kopeevich. His work is distinguished by the depth of the spiritual worldview, humanistic ideas that promote morality and virtue. The moral and ethical themes raised in Mashhur Zhusip's poetry-morality, justice, morality, conscience, patience and charity – remain relevant despite today's globalization and digital technologies and form the basis of the spiritual and moral education of the younger generation.

In modern society, under the influence of the globalization process and digital technologies, the essence of spiritual and cultural values has been revised. The problem of preserving the National Historical Memory and cultural roots has gained special relevance. At the same time, the classical literary heritage, including the works of Mashhur Zhusip, occupies a special place. It reproduces the spiritual essence of the nation and contributes to a new modernization of historical consciousness. The rethinking of Mashhur Zhusip's poems and reflections in the cultural and pedagogical context of modern times allows us to identify new directions of National Education.

The article provides a comprehensive analysis of Mashhur Zhusip's poetry, grounded in humanistic ideas, with a detailed examination of its thematic and artistic features. It also explores the application of modern pedagogical methods and digital technologies in teaching the poet's legacy in higher education institutions. Special attention is given to the development of student's cognitive and spiritual competencies through the use of artificial intelligence, interactive learning platforms, and digital tools. These approaches enhance the meaningful transmission of Mashhur Zhusip's works to younger generations, promote the proper internalization of national values, and support holistic personal development.

Thus, the spiritual heritage of Mashkhur Zhusip Kopeevich, as a requirement of the present and hope for the future, plays an important role in educating young people, reviving national culture and strengthening the spiritual unity of the nation. This is the historical and cultural heritage that forms the basis of the strategy for the development of education and culture, spiritual modernization of Kazakhstan over the years of independence.

Materials and methods

The concept of humanism was first considered in the science of philosophy, and then found wide application in the fields of literature, art and ethics. The founders of this trend are such Great Western European thinkers as Cicero, Dante Alighieri, Leonardo da Vinci, Giordano Bruno and Pico della Mirandola. For them, man was the center of nature and society, and morality and Virtue were the main indicators of true knowledge and culture. The period of antiquity and the Renaissance inextricably linked humanism with the spiritual and mental freedom of a person. These ideas did not lose their significance in subsequent centuries, but continued in world literature and National written culture, including in Kazakh educational literature. As noted by V.V. Zelchenko, the appeal to classical humanistic ideals in later literary traditions reflects a continuous dialogue between antiquity and modern cultural consciousness, including educational literature in different national contexts [2].

One of the poets who raised the themes of morality, conscience and virtue in Kazakh literature is Mashkhur Zhusip Kopeevich. Humanistic ideas in his works, especially in his aphorisms, form the core of human existence and moral integrity. The main source of our research work is a multi-volume collection of the poet's works. The work is the main source that comprehensively reveals his poetic, philosophical and religious-ethical worldview [3]. The poems and journalistic works in the collection clearly reflect the poet's thoughts about morality, justice, and conscience. Especially humanistic ideas are expressed in artistic language through short, version statements of the aphoristic model.

His religious, cognitive, moral and ethical works did not go unnoticed either. This collection contains propaganda inscriptions, sermons on religious and moral topics. Most texts rely on values such as faith, honor, patience, and gratitude.

By combining a popular worldview with Islamic values, Mashhur Zhusip addressed the spiritual questions of his time-questions that remain relevant today [4]. This article also draws on studies that systematically analyze the poet's creative legacy within a modern literary and cultural context. In particular, G.Zh. Ibrayeva, in her article "The Literary heritage and spiritual values of Mashhur Zhusip", provides a detailed examination of the poet's role in promoting spiritual ideals, the humanistic orientation of his works, and the distinctive nature of his aphoristic thinking. She demonstrates that his legacy can serve as an effective methodological foundation for use in university education [5].

Qaliyev S., Sarybekov N. in the textbook "Rukhani-adamgershilik tәrbie negizderi" defines the content and structure of moral education in Kazakh pedagogy. He considers such topical issues as spiritual modernization, national values, and personal development. We found that by combining the educational heritage of Mashhur Zhusip with the theoretical foundations of this work, it is possible to form the inner spiritual culture of the student [6].

This UNESCO report "Education and Identity in the Digital Era" offers ways to preserve and develop national culture, language and spiritual heritage in the context of the digital age [7]. This work is an important theoretical pillar in introducing Mashhur Zhusip's legacy into the modern education system with STEM and digital tools.

The "Digital Education Action Plan 2021–2027", developed by the European Commission, outlines strategies for preserving national identity, promoting cultural values, and effectively integrating artificial intelligence through digital educational technologies [8]. This approach enables the transmission of the poet's heritage to students in a more informative, engaging, and interactive format.

The formation of a professional personality is of particular importance for the evolution of society today. We consider it very important to take into account the pedagogical possibilities of using the works of Kazakh poets and zhyrau in modern research in the context of globalization. Therefore, this issue does not lose its relevance in the context of changing educational paradigms. As emphasized

by L.E. Sapartaeva, the works of Kazakh poets and zhyrau possess significant educational and cultural value, as they contribute to the formation of moral, civic and professional qualities of future specialists through the transmission of national values and historical consciousness. Therefore, taking into account the pedagogical possibilities of using this literary heritage in contemporary research and educational practice remains highly relevant and methodologically justified [9].

Traditional teaching methods often treat poetry as a formal literary exercise, limiting the development of students' own interpretive abilities. In such teacher-centered approaches, the passive position of students does not allow them to fully explore the multifaceted semantic field of poetic texts. As noted by V. Fiore, such approaches restrict poetry's potential as a tool for critical reflection and social awareness, particularly in educational contexts that require student voice and agency [10]. Similarly H. Park, emphasizes that student-centered learning environments significantly enhance learners' investment, motivation and depth of understanding, outcomes that are often unattainable within rigid, teacher-dominated pedagogical frameworks [11]. J. Crawley further argues that innovative and reflective approaches to poetry teaching, including creative and exploratory method, enable sustained excellence in tertiary education by fostering deeper semantic interpretation and active learner participation [12]. Of course, traditional methods lay the foundation for recognizing the complex structure of poetry, but they are insufficient for developing creative thinking, critical analysis, and independent interpretation skills. In this regard, contemporary research in the field of education pays special attention to the development of innovative pedagogical approaches that stimulate active student participation and ensure their deep and personal interaction with poetry. As argued by D. Xerri, conventional assessment practices often reduce poetry to a formal or mechanical exercise, overlooking its interpretive and creative dimensions, which are essential for deeper literary understanding [13]. Complementing this view, F.O. Ugwuozor, demonstrates that constructivist pedagogical frameworks significantly enhance students' poetry learning outcomes by encouraging active knowledge construction, reflection, and personal meaning-making.

The role of poetry in education was also supported as the basis for modern pedagogical approaches. Constructivist learning theory it proposes the process of developing students ' ability to actively discover new information and create their own interpretations through meaningful engagement with learning materials. In this context K. Jack, demonstrates that poetry writing serves as an effective educational tool, enabling learners to reflect on personal experience, integrate theoretical knowledge with practice, and actively participate in the learning process, thereby supporting constructivist principles in higher education [15]. At the same time, many studies can state the effectiveness of many sensory approaches in improving the quality of teaching poetry. As an example, advances in technology such as artificial intelligence, Z-books, and distance learning tools have introduced new and more effective methods of teaching poetry. Supporting this view, O.Kilag, L. Suarez and J. Beevi show that the integration of visual and spatial elements significantly improves cognitive processing and memory, particular in bilingual learning contexts. These findings confirm that multimodal and technology-enhanced learning environments foster deeper comprehension and more effective interpretation of poetic texts [16, 17].

Innovative education revives society, gives hope to the younger generation, and the entire educational sphere is focused on it. Innovative methods involve considering the student not only as a listener, but also as an active person, researcher, experimenter. This approach is especially relevant in the interpretation of Mashhur Zhusip's aphorisms in a modern context. "Project-Based Learning – PBL" method-students choose one aphorism of Mashhur Zhusip and present it as a creative project, connecting it with the present. The method" Infographic design " is a visual interpretation of the poet's aphorism. Method "Simulation & role play" – students create scenes from the life, works or aphorisms of the poet, compose a stage performance or multimedia script. The method of "writing an analytical essay or video essay" is the differentiation of one aphorism in a historical, philosophical and modern social context. The method "interactive quizzes and games (Gamification, Kahoot/Quizizz)" is a test and consolidation of knowledge on aphorisms and works of the poet. Method "working with text and compiling a conceptual map (Concept

Mapping)" - Structuring the content of aphorism, displaying the connection between basic thoughts, reasons, concepts. The empirical method is to test the results of scientific research through evidence and experience, which shows the connection between theory and practice. These methods contributed to increasing the depth and scientific validity of the study by being effectively used in the creation of the theoretical section in the article.

Results and discussion

The famous Zhusip Kopeev is an outstanding Kazakh thinker, poet, historian and enlightener. At one time, he left deep reflections on the life of the people, spiritual values, religion, education, justice, morality, the unity of the nation. His aphorisms are a reflection of philosophical thought. Let's show the aphorisms of the famous Zhusip Kopeev from a humanistic point of view on the table below. The work "Kazakh Afforisms" presents 94 aphorisms of the thinker. We have considered which of them is intended for good. As presented in the collection Kazakh Aphorisms, complied by E. Shaimerdenuly, which includes 94 aphorisms of the thinker, a significant number of these statements emphasize moral virtue, spiritual development and benevolence as core values of human existence. In this study, particular attention is given to identifying those aphorisms that are explicitly oriented toward the promotion of goodness and humanistic ideals [18].

Table 1 – Quintessence of aphorisms of the famous Zhusip Kopeev from a humanistic point of view

№	Theme	Aphorism (quote)	Question raised	Relation to current time
1	Morality and upbringing	«Adamnygn adamshylygy – ruhynda»	Weakening of human qualities, moral crisis	Lies, hypocrisy, bribery are often found in society. This is a weakening of education, spiritual purity
2	Education and science	«Gylym – aspandagy kun siyakty zharygy zor dur»	Harm of ignorance	In the digital age, education is the main capital. Ignorance is the cause of lag, poverty, delusion.
3	Religion and morality	«Kimnign zhaksy-zhamanyn Zharatushy iem hak biledi»	Spiritual degradation, departure from religion	The weakening of spiritual values threatens the destruction of morality and the spread of negative trends.
4	Nation and language	«We do not know Arabic, we do not know sart, we do not know the Kazakh language, if we reach out, the saint stands in the Kazakh language»	Crisis of indifference to language, national consciousness	When the scope of language is narrowed, there is a threat to national identity and cultural independence.
5	Justice and society	«Zhan – saule, zhurek – aina»	Injustice, lack of inner purity	The rule of law is especially strong - it is corruption, injustice. Everyone must bear spiritual responsibility.
6	Time and lies	«Bul dunie – konak үj, adam – konak»	Materialism, dependence on the world	The cult of consumption and wealth is the reason why a person is spiritually liberated and loses the meaning of life.
7	Unity and cohesion	«Birlik bar zherde tirlik bar»	Discord, division within the nation	In the context of globalization, the unity of the nation is the key to the stability of the country. Internal solidarity is the main value.

As demonstrated in Table 1 – Quintessence of aphorisms of the famous Zhusip Kopeev from a humanistic point of view, the humanistic worldview of the poet is profound and multidimensional. The poet's aphorisms are spiritual orientations that have not lost their significance even at the turn of the century. Each of his sayings deeply explains the essence of such values as morality, justice, education, morality. The poet points out that "Adamnygn adamshylygy – ruhynda", and that the beginning of education and morality is the purity of the inner spirit. The fact that science and education are equated to the light of day echoes the idea of modern intellectual development. His thoughts on morality prove that religion and conscience are inseparable. The aphorism about the language emphasizes the importance of deep knowledge of the native language in order to preserve national identity. Conclusions about justice require the presence of honesty and inner purity in society. In a society dominated by material values, the words "dunie – konak үj" lead a person to spiritual wealth. The proverb "Birlik bar zherde tirlik bar" is especially important in modern times of globalization and internal strife. These aphorisms are a noble heritage that guides young people in the revival of the spirituality of the nation. The problems raised by the poet have not lost their core even in the XXI century. If we show the genesis of the human personality as a high factor of humanity according to the scheme.
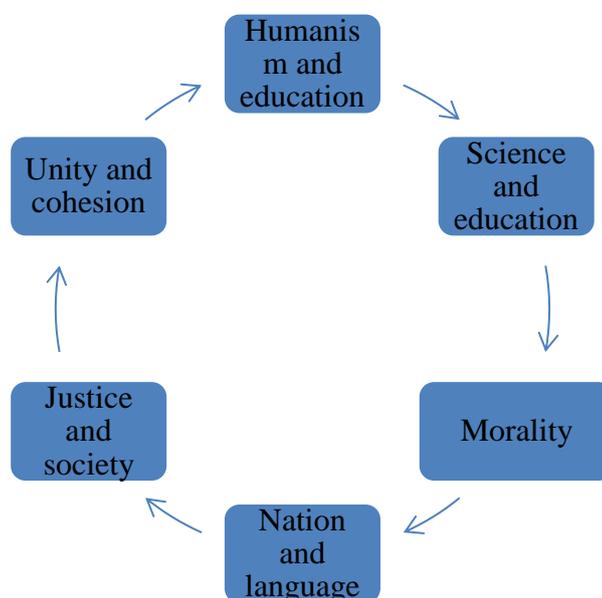
Figure 1 – Genesis of human qualities in modern society

At all times, the spiritual basis of society is morality and virtue. The words of the commandment of Mashhur Zhusip Kopeyev carry these values and measure the height of human existence with honesty. He warned that the most important qualities of a person are sincerity and purity. Today, when moral values are in crisis, this commandment is becoming more important than ever. In modern society, where such concepts as honesty, honesty, shame and honor are forgotten, Mashhur Zhusip's thoughts are like a spiritual orientation. This idea is visually conceptualized in Figure 1 – Genesis of human qualities in modern society, which illustrates the formation of human personality through moral, spiritual, and ethical dimensions. The scheme demonstrates that moral integrity, spiritual purity, and virtue remain fundamental elements in shaping a harmonious individual and a stable society. Thus, Mashhur Zhusip's ethical principles acquire renewed significance in modern social and educational contexts, serving as a timeless moral compass.

Every time there is a growing consumer attitude and passion for peace in society, a person who is at the end of material wealth calls for patience and satisfaction, warning that this life is not eternal. For the famous Zhusip, humanity is not only a person, but also the foundation of the whole society. Therefore, his ideas in this direction have not lost their relevance and today, on the

contrary, every day they acquire a deeper meaning. In the aphorism of the famous Zhusip, education and upbringing occupy a special place. He spoke openly about the dangers of ignorance to society. And today this idea is very relevant, because the process of globalization and digitalization has highlighted the needs of an educated, thinking generation. Only an educated nation will be able to live and develop its country in accordance with modern requirements.

The thinker was deeply concerned not only about the individual and society, but also about the fate of the nation. The decline in love and respect for the Kazakh language is a big problem, especially among young people. In this case, Mashhur Zhusip's ideas about preserving the language and preserving the nation should be re-absorbed into the minds of society. He is a thinker who adhered to religion and spirituality at the same time. He determined the importance of religion in society, its place in the inner spiritual world of a person. Today, the problems of religious illiteracy, radicalism, and spiritual absorption are growing. During such a period, the thoughts of Mashhur Zusip, calling for morality, patience and humanity, are especially valuable. Among modern youth, external flash and network trends are more advanced than spiritual values. In such a situation, the poet's description as "the world is a hotel, a person is a guest" encourages the search for the essence of a person not in an external factor, but in an internal being. His views on religion, faith in Allah, conscience, purity can become the basis of today's religious education and spiritual revival.

For students of the 3rd year of the educational program of the Kazakh language and literature, we worked on study tasks, including the technologies "CRSL" (Creativ.Reflexi.Poisk.Logic) and "STEM". These tasks are aimed at developing students' critical thinking, language analysis skills, creativity.

The topic of the lesson: "Morality, spirituality and language are the basis of spiritual perfection."

Purpose: understanding the values of Kazakh culture through STEM (Technology, Engineering, Mathematics, Natural Science), analyzing issues of morality and spirituality in the aphorisms of the famous Zhusip Kopeev. Development of creative, research, logical and reflective thinking of students.

Task 1: Semantic map (K-creativity) instructions for the task: draw up a visual "semantic map" for each of Mashkhur Zhusip Kopeev's aphorisms "Adamnygn adamshylygy – ruhynda", "Gylym – aspandagy kun siyakty zharygy zor dur", "Biz arab tilin bilmejmiz, sart tilin bilmejmiz, kazak tiliniң ozin zhete bilmejmiz, eger zhete bilsek aulielik kazak tilinde tur", "Zhan – səule, zhүrek – ajna", "Bul dүnie – konak үj, adam – konak", "Birlik bar zherde tirlik bar". To do this, place the main theme in the center. Divide into points and explain additional meaning, vital meaning, connection with modern society. Convey the image through symbols, images, colors.

Visuals: "Canva" through AI platforms, "MindMeister", "Google Drawings" poster, color pens.

Task 2: "STEM-bridge" (S – Science, T – Technology, E – Engineering, M – Math).

Task guide: analyze phrases related to "nature and science" among aphorisms (for example: "Gylym – aspandagy kun siyakty"), correlating them with STEM elements.

Table 2 – System of linking analysis with STEM elements

№	Aphorism	Elements of STEM	Analysis (briefly)
1	Gylym – aspandagy kun siyakty zharygy zor dur	Astronomy / light energy	The light of science is as common to all as the sun
2	Zhan – səule, zhүrek – ajna	Biology / Physics	Soul and heart-the inner energy and spiritual world of a person

To demonstrate the interdisciplinary potential of Mashhur Zhusip Kopeev's aphorisms, a STEM-based analytical framework was applied. The results of this integrative analysis are presented in Table 2 – System of linking analysis with STEM elements, which illustrates how poetic aphorisms can be meaningfully connected with concepts from science, technology, engineering, and mathematics.

Choose 2 aphorisms and create a visual STEM poster. Light, radiation, heart, sun, mirror – describe and make a presentation in connection with scientific concepts.

Task 3: "Comparative analysis" **(**I – Search) Instructions for the task: choose one of the given aphorisms and compare them with similar thoughts of world thinkers (Marcus Aurelius, Confucius, Tolstoy, Al-Farabi, etc.).

Example: "Adamnygn adamshylygy – ruhynda" → Confucius: "Adamnygn mani – onygn zhureginde", "Bul dүnie – konak үj, adam – konak"→ Comparison with the thoughts of Joseph Balasagun, Shakarim, Tolstoy, etc.

Task: Select 1 aphorism and find similar quotes from 2 sources; make a comparative table; probably a summary.

Task 4: "Reflective essay" (P-reflection)

Task guide: write a reflective essay about what influenced you from the given aphorisms.

Mandatory structure:

Introduction: introduction of aphorism.

The main part: its connection with modern life, influence on your personal experience.

Conclusion: How has your idea of spirituality changed?

Volume: 200-250 words.

Task 5: "Language-pedestal" (L-logic)

Task guide: "Biz arab tilin bilmejmiz, sart tilin bilmejmiz, kazak tiliniң ozin zhete bilmejmiz, eger zhete bilsek aulielik kazak tilinde tur" based on the aphorism, prepare a logical conclusion that proves the depth of the Kazakh language.

Steps: 1.Reveal the meaning of one proverb/phraseologism in the Kazakh language. 2.Prove its structural specificity and depth of meaning. 3. Compare with a similar example in another language.

Final task (integration):

Team up with a group and create a "digital wall" or "video project" (2-3 minute video) containing all the aphorisms. The goal is to explain the harmony of spirituality and science to young people. In the course of completing the tasks, we offer formative evaluation criteria

Table 3 – Formative evaluation criteria

№	Task	Evaluation criteria	Levels
1	Meaning card	- The meaning of the aphorism is correctly disclosed - Visual is effective and creative - Additional ideas, associations are given	Full-3 points half-2 points Weak-1 point
2	STEM-bridge	- Logical connection with STEM elements is established - Scientific terms used correctly - Visual and content unit	3 points 2 points 1 point
3	Comparative analysis	- Similar thoughts are found - The comparison is clear and reasoned - The node is made	3 points 2 points 1 point
4	Reflective essay	- Associated with aphorism - Personal thoughts and feelings are expressed - The structure is preserved	3 points 2 points 1 point
5	Logical analysis	- The depth of the Kazakh language is proven - The comparison was made - Examples are real	3 points 2 points 1 point
6	Final video project digital wall	- All aphorisms are included - Creativity and teamwork are visible - Good audio/video / graphics quality	3 points 2 points 1 point

To assess students' learning outcomes and the effectiveness of the proposed instructional tasks, a formative assessment system was developed. The structure and content of this system are presented in Table 3 – Formative evaluation criteria, which outlines the key tasks, evaluation indicators, and achievement levels.

Scoring system of formative assessment criteria:
Total score: 18 points
16-18 points-high level
12-15 points-average level
11 points and below-need to be reconsidered
2.Through the Google Forms platform for reflection, each student fills in at the end of the lesson.
1. What aphorism influenced you the most? Why? (Open question)
2. Which task was the most interesting to you? (Multi-option selection– 1, 2, 3, 4, 5)
3. Was it difficult or easy to relate to STEM?
It was very easy, medium, difficult, did not understand
4. Did these tasks deepen your understanding of morality, spirituality?
Yes, partly, no
5. What direction do you want the task to be next time? (Open question)
6. What would you rate your academic success (on a scale of 1-10)?
(Likert scale).

We conducted the experiment for students of the educational program of the Kazakh language and literature. We prefer to display the result in the form of tables and diagrams. Total number of students: 68, high level: 40 students, average level: 28 students, low level: 0 students.

Table 4 – Percentage indicators based on the results of the experiment

№	Level	Number of students	Percentage (%)
1	High	40	58.8%
2	Average	28	41.2%
3	Low	0	0%

The quantitative results of the pedagogical experiment are summarized in Table 4 – Percentage indicators based on the results of the experiment, which presents the distribution of students according to achievement levels.

As shown in Table 4, a majority of students demonstrated a high level of achievement, with 40 out of 68 participants (58.8%) successfully completing the tasks at an advanced level. An additional 28 students (41.2%) achieved an average level, indicating a satisfactory understanding of the learning material and the ability to meet the core requirements of the tasks. Notably, no students were classified at a low level of achievement.

These results indicate the effectiveness of the implemented instructional model, which integrates humanistic content, interdisciplinary STEM-based analysis, and creative, learner-centered activities. The absence of low-level outcomes suggests that the proposed teaching strategies were accessible and engaging for all participants, while also supporting differentiated learning and competency development. Overall, the data presented in Table 4 confirm the positive impact of the applied pedagogical approach on students' academic performance and engagement.

According to the results of the experiment, we gave the percentage indicators in a table, and now we prefer to give them in the form of a diagram.
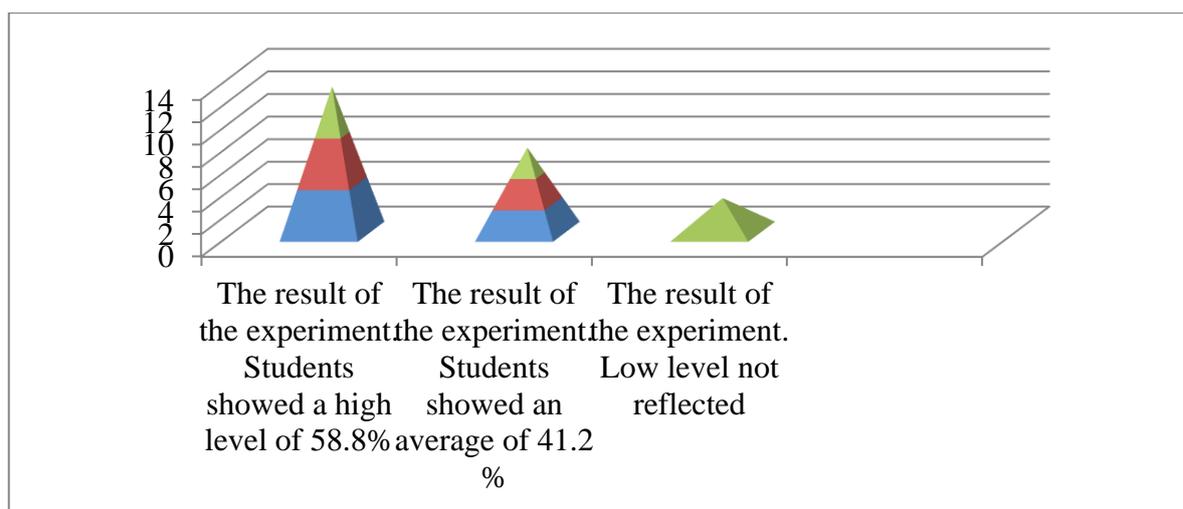
Figure 2 – Percentage representation of the result of the experiment conducted by students in the pie Chart property

The distribution of students' achievement levels is visually presented in Figure 2 – Percentage representation of the experimental results obtained by students (pie chart). The diagram clearly illustrates the proportion of students who achieved high and average levels as a result of the implemented pedagogical intervention. As a result of the implementation of integrated CRSL and STEM tasks for 3rd year students of the Kazakh language and literature educational program, 100% of students (68 students) showed a high and average level. 58,8% of students (40 students) completed tasks with a deep understanding and creativity. And 41,2% (28 students) coped well with the task and met the main requirements. There was no student who showed low results – this indicates the effectiveness of the curriculum and the activity of students.

All tasks were aimed at understanding such fundamental values as morality, spirituality, language and science through interdisciplinary communication. Students were able to deeply understand the meaning of aphorisms, create creative connections with STEM elements, connect them with scientific knowledge, express personal reflections in an open, meaningful way, demonstrate the deep essence of the Kazakh language with logical arguments, and present group creative projects using digital walls and video materials as final work.

The absence of a student who showed a low level – this clarified the effectiveness of methodological innovation. The tasks were an effective tool for the development of students ' spiritual and moral education, critical and research skills, creative thinking, and the ability to establish interdisciplinary connections.

Conclusion

According to the results of the study, it was found that by effectively introducing the works of Mashhur Zhusip Kopeevich based on humanistic ideas into the process of higher education, it is possible to form a number of important competencies among students. In particular, spiritual and moral competence, competence to recognize cultural and historical consciousness, critical and analytical thinking, the skills of creative search and reflection, as well as the ability to use digital literacy and innovative teaching tools are actively developed.

Mashhur Zhusip's thoughts on morality, justice, honor, patience and virtue contribute to the enrichment of the inner world of students, the formation of a worldview based on national spiritual values. This is one of the most important prerequisites for the establishment of moral responsibility and civic position of the individual in modern society. In addition, teaching the poet's work by interactive methods – project learning, infographic creation, modeling, analytical and digital methods such as video, gamification and conceptual mapping – ensured the active participation of students in the educational process. This contributed to the development of their universal competencies, such as research, creativity, teamwork and information structuring.

The theoretical and methodological foundations considered in the article demonstrate the possibilities of teaching the literary heritage of humanistic content in a new format that meets modern requirements. This is a manifestation of an integrated approach aimed at preserving national culture and historical memory, ensuring the continuity of generations and spiritual development of the individual through mutual integration of the educational and educational process. Thus, the spiritual heritage of Mashhur Zhusip is recognized as an effective pedagogical tool in the formation of competencies based on national values among students and their education as spiritually rich individuals, prone to modern challenges.

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ҚАЗІРГІ ПЕДАГОГИКА МЕН МӘДЕНИЕТ АЯСЫНДАҒЫ МӘШҺҮР ЖҮСІП ПОЭЗИЯСЫНДАҒЫ ГУМАНИСТІК ИДЕЯЛАР

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Аңдатпа. Мақалада XIX ғасырдың екінші жартысындағы қазақ поэзиясының өкілі Мәшһүр Жүсіп Көпеевтің гуманистік идеяларды насихаттайтын шығармаларының жіктелуі, көтерген тақырыбы және әр гуманистік идея ұғымын ашатын атаулардың сыры, сондай-ақ осы шығармаларды жоғары оқу орнында оқыту жүйесі мен нәтижелері талданады. Мәшһүр Жүсіптің афоризмдері адамгершілік, әділеттілік, имандылық, ар-ождан, сабырлық, қайырымдылыққа үндейді. Қазіргі педагогика ғылымында заманауи цифрлық тенологиялар, тиімді әдістер, жасанды интеллект платформалары арқылы автор туындыларын оқыта отырып білімгерлерде қалыптасатын құзіреттілік нәтижелері қарастырылады. Мақалада Мәшһүр Жүсіп поэзиясындағы гуманистік құндылықтар қазіргі педагогикалық үдерістермен, әсіресе рухани-адамгершілік тәрбие беру мақсаттарымен салыстырылып, олардың өзектілігі мен қолданбалы маңызы қарастырылады. Сонымен қатар, автор халықтық мәдениеттегі дәстүрлі құндылықтарды сақтап қалуда Мәшһүр Жүсіптің шығармашылығының маңызын ерекше атап өтеді. Оның өлеңдері тек әдеби мұра ретінде ғана емес, сонымен қатар тұлға тәрбиелеудің, ұлттық мәдениетті жаңғыртудың, және жастардың рухани дүниесін байытудың тиімді құралы ретінде ұсынылады.

Кілт сөздер: *гуманизм, педагогика, мәдениет, контекст, идея, жасанды интеллект, құзіреттілік, әдістеме.*

ГУМАНИСТИЧЕСКИЕ ИДЕИ В ПОЭЗИИ МАШХУРА ЖУСИПА: В КОНТЕКСТЕ СОВРЕМЕННОЙ ПЕДАГОГИКИ И КУЛЬТУРЫ

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Аннотация. В статье рассматривается классификация произведений казахского поэта второй половины XIX века Машхура Жусупа Копеева, направленных на пропаганду гуманистических идей. Анализируются тематическое многообразие его творчества, а также специфика терминов и понятий, раскрывающих содержание каждой гуманистической идеи. Особое внимание уделяется вопросам внедрения указанных произведений в систему высшего образования и анализу результатов их педагогического применения. Афоризмы Машхура Жусупа ориентированы на формирование таких нравственных категорий, как гуманизм, справедливость, духовность, совесть, терпение и милосердие. С позиции современной педагогической науки в статье рассматриваются возможности формирования ключевых компетенций студентов посредством изучения произведений автора с применением цифровых технологий, инновационных методик и платформ на основе искусственного интеллекта. Гуманистические ценности поэзии Машхура Жусупа соотносятся с актуальными педагогическими подходами, в особенности с целями духовно-нравственного воспитания, подчеркивается их значимость и практическая ценность в условиях современной образовательной среды. Автор акцентирует внимание на роли творчества Машхура Жусупа в сохранении традиционных ценностей национальной культуры. Его литературное наследие рассматривается не только как образец художественного текста, но и как эффективный инструмент воспитания личности, возрождения национальной идентичности и духовного обогащения молодежи.

Ключевые слова: гуманизм, педагогика, культура, контекст, идея, искусственный интеллект, компетентность, методология.

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