

The Role of The Mahalla Institution in The Formation of The Spiritual Space of New Uzbekistan Through Social Activity

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Abstract: At the stage of development of New Uzbekistan, strengthening civil society institutions and increasing the social activity of the population is defined as a priority task. In particular, in the "Development Strategy of New Uzbekistan," Sh. Mirziyoyev emphasizes that improving the mahalla system and supporting the social activity of citizens is an important direction of state policy[5: 127]. The role of the mahalla in strengthening the spiritual environment in society was also emphasized. In scientific literature, it is scientifically substantiated that civic participation is an important factor in the development of society. In Uzbekistan, the legal status of the mahalla institution is defined by law[8]. However, in existing studies, the mechanism for the formation of the spiritual space of New Uzbekistan through the social activity of the mahalla institution has not been sufficiently analyzed. Therefore, in this article, the following scientific question is formulated: how the forms of manifestation of social activity within the framework of the mahalla institute influence the development of the spiritual space of New Uzbekistan.

The theoretical basis of the research is the concept of civil society. The mahalla institution is one of the main social mechanisms that form social activity and strengthen the spiritual space. Initiatives implemented through the mahalla serve to develop the political and spiritual consciousness of citizens and strengthen the possibilities of supporting social activity. Thus, the mahalla institution serves to form the institutional components of the spiritual space of New Uzbekistan by stimulating social activity. This allows us to interpret the mahalla not only as a territorial unit of government, but also as a social platform for spiritual development.

Keywords: New Uzbekistan, social activity, spiritual space, society, political consciousness, spiritual consciousness, social platform, civil society, spirituality.

Introduction: In the context of globalization, modernization, and social transformation processes, the issue of forming the spiritual space of society is becoming a relevant area of socio-philosophical research. In the context of New Uzbekistan, it is important to determine the process of social activity formed within the framework of the mahalla institution and its role in the formation of the spiritual space of society. In modern socio-philosophical literature, social activity is interpreted as the conscious, proactive, and responsible participation of citizens in public life. Putnam argues that a decline in civic engagement leads to a weakening of democratic institutions[10: 65-78].

This approach allows us to interpret the mahalla as a public space at the regional level. The concept of social space is interpreted as a system of social connections and values. The institution of mahalla is enshrined in the regulatory legal system of the Republic of Uzbekistan as a body of citizen self-government[8]. This requires considering the mahalla institution not only as a management structure, but also as a social platform that forms a spiritual space.

Today, in the New Uzbekistan Development Strategy, the mahalla institution is interpreted as the spiritual foundation of society. However, the practical effectiveness of this system in increasing social activity

and its functional capabilities in the formation of a spiritual space cause a number of controversial considerations in scientific circles. For a long time, the mahalla institution was considered only as a lower level of the state, performing the function of social protection and resolving everyday issues. Many researchers have described the mahalla as a "closed system" with more conservative values.[1] However, in the context of modern globalization, there are critical views that the role of the mahalla in creating a spiritual space is limited only to preserving traditions, which can hinder its innovative development. Due to the fact that the effectiveness of spiritual and educational work is not measured by specific indicators, a gap is observed between the expected social result and the actual situation. In particular, the "disconnect" between the activity of young people in the virtual space and the real spiritual environment in the mahalla remains the most painful point of today.

Considering the above situation, it is necessary to analyze the spiritual and educational transformation of the mahalla institution in New Uzbekistan through the prism of social activity, in which the goal is to determine the deterministic role of social activity in ensuring the stability of the spiritual environment in the mahalla institution and to scientifically substantiate the disruptions in the chain "mahalla - society - state."

The role of the mahalla institute in the formation of social activity and spiritual space is being studied at various levels of modern social sciences and humanities. In Western and Eastern scientific schools, the "community" and its role in the formation of social capital have been widely studied. In his fundamental works, Putnam substantiated that civic activity and social trust are formed precisely in small local groups. In his opinion, collective activity is the main factor ensuring the spiritual and political stability of society [10: 19-24]. In the experience of East Asia, in particular, within the framework of the "Saemaul Undong" movement of Japan and South Korea, the harmony of spiritual unity and economic activity of local communities was analyzed by K. Oshima[7].

Researcher from the CIS countries V. Tishkov studied the role of local communities in preserving ethnocultural and spiritual values, as well as the problem of the weakening of neighborly relations in the context of urbanization[11].

In Uzbekistan, scholars such as A.Erkaev and M.Kuronov interpret the mahalla as a "cradle of national mentality" and a "school of democracy." In particular, A. Erkaev emphasizes the high influence of "social control" and "public opinion" on the formation of the mahalla as a spiritual space[3]. M. Kuronov

revealed the pedagogical and psychological mechanisms of cooperation between the mahalla and family in the upbringing of youth[9]. Analysis of the available literature shows that in Uzbekistan, the principle of "center of upbringing" prevails over the mahalla. However, in the context of New Uzbekistan, the impact of digital social activity and activity in the mahalla on the spiritual space has not yet been sufficiently comprehensively studied.

METHODOLOGY

The method of multi-stage sampling was used in the formation of the empirical base of the study. The following set of scientific methods was used in the processing of the collected primary and secondary data. Through the method of a systematic approach, the relationship between the mahalla institute as a holistic socio-spiritual system and its internal elements (youth, women, the elderly) was analyzed. Secondly, the traditional model of mahalla management and modern management models in New Uzbekistan were comparatively and historically analytically compared in terms of effectiveness. The combination of these methods and techniques ensured the structural harmony of the article.

RESULTS

We can see that the system of reforms carried out by the mahalla is effective in the early detection of spiritual problems. However, the "top-down" principle still prevails in the formation of the spiritual space, which somewhat limits the population's self-governing instinct. On the example of the mahalla, it was proven that spirituality is not only a personal quality, but also a product of social relations. Social activity is not just a public matter, but a key mechanism for the formation of the moral immunity of society. As A.Erkaev noted, "spirituality shows its true strength only when it becomes a social reality"[2]. In creating the spiritual space of New Uzbekistan, the mahalla institution is being transformed from a "lower level of the state" to a "center of self-organization of society." In this process, social activity acts as the main catalyst.

DISCUSSION

The conclusion that "social activity is the basis of spiritual stability," identified as a result of our research, proved that social activity and institutional reforms are a dynamic factor in the formation of a spiritual space. A.Erkaev in his research shows the mahalla as a "static" institution that preserves the spirituality of the mahalla[2]. However, in the context of New Uzbekistan, the mahalla is becoming not just a place of values, but a center of social innovations.

Some researchers emphasize that the excessive

"nationalization" of the mahalla undermines its spiritual prestige. However, the legal and financial support provided by the state (for example, the "Mahalla Budget") does not reduce social activity, but, on the contrary, increases the sense of responsibility of the population for their territory - that is, spiritual involvement. Thus, the synthesis of the discussed scientific views and our findings confirms that the spiritual space of New Uzbekistan is a point of mutual resonance between the social activity of the mahalla residents and state reforms.

From this it follows that the concept of "spiritual space" was assessed not only as a complex of cultural heritage, but also as a "space of social relations." If A. Erkaev connects spirituality with the inner world of the individual, then in our analysis he classified it as a social phenomenon manifested through mutual trust and collective action of mahalla members. The hypothesis put at the beginning of the study that "the level of social activity is the main indicator determining the stability of the spiritual environment in the mahalla" was confirmed. The higher the population's participation in social projects (for example, "Green Space" or local charity events), the lower the signs of moral decline (indifference, delinquency) in that area. However, if activity relies only on material incentives, the stability of the spiritual space weakens.

According to Sizioni, the social responsibility of community members should be based on moral duty rather than a legal obligation. Our research proved the practical viability of this theory in the context of New Uzbekistan using the example of the mahalla. This is also confirmed by a decree of the President of the Republic of Uzbekistan. Consequently, the mahalla institution should serve not simply as a "propagandist," but as a "social laboratory" in the formation of the spiritual space. However, the multifaceted nature and dynamic nature of the topic also revealed some limitations of the research. The study did not allow for a full coverage of the specific spiritual, ecological, and ethno-social characteristics of mahallas in remote desert and mountainous areas. In order to further study the mahalla system in the future, it is necessary to pay even more attention to this issue.

CONCLUSION

The role of the mahalla institution in the formation of the spiritual space of New Uzbekistan is directly related to the level of social activity of the population. The mahalla institution is not just an administrative structure, but a "living system" in which socio-spiritual values are generated. Social activity is the main means of filling the spiritual void in the mahalla. Considering that the social activity of young people often takes

place in the Internet space, it is necessary to integrate the activities of the mahalla with "local groups" on social networks, to form "local immunity" against virtual spiritual threats. In conclusion, in order to turn the mahalla institution into a true spiritual support of New Uzbekistan, it is necessary to educate the population not only as a "consumer," but also as an active "creator" of the spiritual space. Every percentage increase in the level of social activity means that society is further removed from the spiritual crisis.

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