

Forming a Justice-Oriented Worldview Among Young People as a Moral Foundation for Combating Corruption

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Abstract

This article analyzes the formation of a justice-oriented worldview among young people as an important moral foundation in the fight against corruption. It highlights the role of values such as justice, honesty, and integrity in youth education and explains their importance in developing a stable social immunity against corruption. The study also examines the role of the education system, family, and social environment in this process.

Keywords: Justice, Youth, Worldview, Corruption, Spirituality, Honesty, Upbringing, Social Consciousness, Civil Society, Moral Values

1. Introduction

In today's era of globalization, the development of society is directly determined not only by economic and political factors but also by the strength of moral and ethical values. In particular, social problems such as corruption have a serious negative impact on the effectiveness of public administration, citizens' legal awareness, the principles of justice, and the atmosphere of social trust within society. Therefore, combating corruption should be carried out consistently not only through legal and regulatory mechanisms but also through moral and educational approaches[1]. Young people are regarded as a strategic force that determines the future of any society. Forming a justice-oriented worldview among young people is one of the most important conditions for establishing a culture of honesty, responsibility, and integrity in society. The concept of justice determines not only an individual's legal position but also their moral and ethical stance. From this perspective, cultivating such values as justice, honesty, truthfulness, and social responsibility among the younger generation constitutes one of the most sustainable and long-term moral foundations for combating corruption[2]. The scientific and philosophical heritage of Eastern thinkers is also of particular importance in this regard. In particular, in his famous work “The Virtuous City,” Abu Nasr al-Farabi identifies justice, moral integrity, and the cultivation of virtuous individuals as the fundamental criteria of an ideal society. According to al-Farabi, the stability and prosperity of society are directly related to the moral maturity of its leaders and citizens, as well as their commitment to the principles of honesty and justice. These ideas remain relevant today and serve as an important theoretical foundation for the moral dimension of combating

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corruption. In recent years, the Republic of Uzbekistan has also implemented large-scale reforms aimed at combating corruption[3]. However, the effectiveness of these reforms directly depends on the level of legal awareness and moral resilience developed within society, particularly among young people. This is because the roots of corruption are manifested not only in systemic shortcomings but, in some cases, also in individuals' moral choices and value systems. Therefore, educational institutions, families, and the social environment play a decisive role in shaping a justice-oriented worldview among young people. This article scientifically analyzes the process of developing a justice-oriented worldview among young people, its significance as a moral foundation for combating corruption, and the role of the education and upbringing system in this process. The formation of a justice-oriented mindset is not merely a theoretical concept but an educational process that finds practical expression in everyday life and contributes to strengthening young people's social responsibility within society[4].

2. Methodology

The study employed systematic, comparative-analytical, historical-philosophical, and content analysis methods to identify the moral foundations of developing a justice-oriented worldview among young people as a means of combating corruption. Through the systematic approach, the interrelationships among justice, honesty, moral responsibility, and immunity to corruption were examined. Using the comparative-analytical method, the views on justice, honesty, and public administration expressed in Yusuf Khas Hajib's "Kutadgu Bilig," Nizam al-Mulk's "Siyasatnama," and Abu Nasr al-Farabi's "The Virtuous City" were compared with contemporary approaches to combating corruption. The historical-philosophical method was applied to determine the significance of the moral and ethical ideas advanced in these works for the upbringing of young people today. Through content analysis, the meanings and conceptual dimensions of key notions such as justice, honesty, integrity, responsibility, and zero tolerance for corruption were examined. Induction, deduction, and generalization methods were used to synthesize and interpret the research findings.

3. Results and Discussion

Anti-corruption efforts encompass activities aimed at preventing, suppressing, or otherwise countering corruption. Just as corruption takes many forms, anti-corruption measures also vary in scope and strategy. A general distinction is sometimes made between preventive measures and responsive measures. Within this framework, the activities of investigative bodies aimed at exposing corrupt practices are considered responsive measures, whereas educating the public about the negative consequences of corruption and implementing compliance programs within organizations are classified as preventive measures. In this process, fostering a justice-oriented worldview among young people is particularly important for effectively combating corruption[5].

The development of a justice-oriented worldview among young people is one of the most important moral foundations for the sustainable development of society and the establishment of a legal and democratic state. Justice-oriented thinking represents an individual's internal moral standard and is determined not only by compliance with laws but also by such values as honesty, integrity, responsibility, and the ability to place the interests of society above personal interests. Therefore, the formation of a justice-oriented worldview should be regarded as a comprehensive process with not only educational but also profound moral and political significance[6].

In contemporary Uzbekistan, combating corruption has been identified as one of the priority areas of state policy. In recent years, large-scale institutional reforms have been implemented in this area. In particular, specialized state bodies and the National Council for Combating Corruption have been established, the legislative framework has been improved, and particular attention has been devoted to fostering an “integrity-based environment” in society[7].

President of the Republic of Uzbekistan Shavkat Mirziyoyev has repeatedly described corruption as “the greatest obstacle to development” and emphasized the need to establish an environment of firm intolerance toward corruption in society in order to eliminate it. The idea of an “honesty vaccine” proposed by the President is also aimed at strengthening the values of justice and integrity in the minds of young people. This approach contributes to strengthening not only the legal but also the moral foundations of the fight against corruption. Thus, effective anti-corruption efforts are directly linked to the internal moral immunity of society. From this perspective, if a justice-oriented worldview is firmly established among young people, it can serve as one of the strongest internal barriers against corruption. This is because corruption often arises not so much from legal gaps as from moral weaknesses. If an individual places personal interests above the interests of society, even the most comprehensive laws may not be sufficient to prevent corrupt behavior. Therefore, a moral approach to youth education is of paramount importance[8].

Several key factors play an important role in developing a sense of justice among young people. First, the education system. Educational institutions should not focus solely on providing knowledge but should also integrate legal awareness with moral education. During lessons, real-life examples should be used to explain the negative impact of corruption on society and the importance of justice. Second, the family environment. The family is the primary setting for an individual’s socialization, and the values formed within it influence their behavior throughout life. If honesty and justice are prioritized within the family, these values are also strengthened in the minds of young people. Third, the social environment and mass media[9]. Within the framework of the openness policy pursued by the President, intolerance toward corruption in society is increasing. Promoting the principles of justice through mass media and digital platforms, as well as openly discussing cases of corruption, contributes to the development of young people’s legal awareness. The main objective of the reforms being implemented in the Republic of Uzbekistan is precisely to strengthen justice in society, foster an uncompromising attitude toward corruption, and raise the younger generation as morally mature individuals. In various speeches, the President has repeatedly emphasized the principles of justice, the rule of law, and the enhancement of human dignity as fundamental priorities of state policy[10].

In particular, Yusuf Khas Hajib’s “Kutadgu Bilig” is one of the most important Eastern sources directly related to the idea of developing a justice-oriented worldview among young people and fostering moral immunity against corruption. The work provides a profound philosophical interpretation of the close relationship between public administration, social stability, and human morality.

One of the central ideas of the work is the interpretation of justice as the foundation of the state and society. “Kutadgu Bilig” advances the idea that when a ruler governs justly, the country remains peaceful and prosperous, whereas the loss of justice leads to disorder and moral decline in society. This idea is directly relevant to the contemporary fight against corruption, as corruption arises precisely from the violation of the principle of justice. The work also presents honesty and integrity as fundamental moral standards. According to Yusuf Khas

Hajib, individuals serving in public positions should prioritize the interests of the people rather than their own personal interests. This idea corresponds to the modern concept of “public service ethics,” namely, the ethical principle of integrity expected of public officials. Therefore, when such values are firmly established in the minds of young people, they become less susceptible to corrupt practices[11].

Furthermore, the relationship between knowledge and moral maturity also occupies an important place in the work. According to “Kutadgu Bilig,” a truly knowledgeable person should also be just; otherwise, knowledge may cause harm rather than benefit to society. This idea remains relevant to the modern education system and demonstrates the need to educate young people not only as knowledgeable individuals but also as morally mature and justice-oriented members of society[12].

The ideas presented in this work serve as an important theoretical foundation for strengthening the moral foundations of combating corruption. The principles of justice, honesty, and responsibility promoted in the work remain among the most important values for the sustainable development of society today. In this regard, “Kutadgu Bilig” is of great significance as a historical and philosophical source for shaping the worldview of young people.

Furthermore, Nizam al-Mulk’s “Siyasatnama” is also considered one of the important historical and philosophical sources for developing a justice-oriented worldview among young people and highlighting the moral foundations of combating corruption. In this work, Nizam al-Mulk provides an in-depth analysis of public administration, just governance, and the moral responsibility of officials, emphasizing that social stability is fundamentally based on justice and honesty. One of the central ideas of “Siyasatnama” is the integrity of public officials and a firm stance against bribery. According to the author, if officials engage in bribery, this not only weakens the state administration system but also increases injustice and distrust throughout society. This idea is fully consistent with the central principles of contemporary anti-corruption efforts[13].

In the work, the ruler’s commitment to justice is presented as the most fundamental condition for the strength and stability of the state. Nizam al-Mulk emphasizes that when justice is undermined in public administration, public dissatisfaction increases and disorder emerges in society. This idea remains relevant to modern societies as well, demonstrating that corruption often arises as a consequence of the disruption of the system of justice[14].

From this perspective, “Siyasatnama” serves as an important historical lesson in developing a sense of justice among young people. Its ideas demonstrate that regardless of how perfect a state system may be, corruption cannot be completely eliminated unless honesty and integrity are firmly established among individuals. When the ideas of this work are considered in the context of the reforms being implemented in contemporary Uzbekistan, their substantive alignment with the principles of the rule of law, justice, and transparency promoted by the President can be clearly observed. Therefore, incorporating the intellectual heritage of works such as “Siyasatnama” into youth education is of great importance for strengthening moral immunity against corruption. In this regard, New Uzbekistan is moving forward rapidly and consistently in this direction[15].

4. Conclusion

Developing a justice-oriented worldview among young people is currently one of the most important moral foundations for ensuring social development, strengthening the rule of law and civil society, and effectively combating corruption. Justice-oriented thinking is not

limited to compliance with legal norms; it also represents a stable system of values that determines an individual's internal moral position, conscientious decisions, and social responsibility. The analysis shows that corruption not only harms the economic and political systems of society but, above all, undermines the principles of justice and weakens citizens' trust in the state. Therefore, combating corruption should not be limited to legal mechanisms but should also be supported by a strong moral and educational foundation. From this perspective, a justice-oriented worldview emerges as one of the most important forms of internal immunity that should be developed among young people. Historical and moral heritage also confirms this perspective. In particular, "Kutadgu Bilig" presents justice, honesty, and moral integrity in public administration as fundamental conditions for social stability. Similarly, "Siyasatnama" emphasizes that the integrity of public officials, intolerance toward bribery, and just governance are essential guarantees of peace and development in society. The ideas presented in these works are substantively consistent with contemporary reforms and serve as an important methodological foundation for youth education. The reforms being implemented in the Republic of Uzbekistan to combat corruption are also aimed at strengthening the principle of justice. The principles of the rule of law, transparency, and integrity promoted by the President contribute to establishing an "integrity-based environment" in society. This, in turn, makes the development of a justice-oriented worldview among young people a priority task at the level of state policy.

Overall, the formation of a justice-oriented worldview is not merely an educational process but also a strategic factor in ensuring the future stability and security of society. If the values of justice, honesty, and integrity become firmly established in the minds of young people, the social and moral foundations that enable corruption will be significantly weakened. Therefore, coordinated efforts by the education system, family, and social environment in this area are of decisive importance.

In conclusion, educating a justice-oriented younger generation is the most reliable and long-term moral guarantee for combating corruption. This process contributes not only to strengthening the rule of law in society but also to fostering a high level of moral culture and an environment of social trust.

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