



## THEORETICAL BASICS OF THE PROCESS OF SPIRITUAL EDUCATION OF THE YOUNG GENERATION

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**Abstract:** This article discusses the pedagogical problems and tasks of educating young students in the process of education.

**Key words:** Educational system, methodology, spiritual thinking, scientific outlook, music education, philosophical view.

### Introduction:

Spirituality is a characteristic of a person, which represents his ability to create his inner world, for which he combines all the emotional, mental and voluntary efforts of a person into a whole, and re-evaluates all the information obtained with their help consideration, turning it into experiences of personal value that are important both to oneself and to others. In our opinion, the main thing in spirituality that determines its essence is the ability of a person to feel joy in the process of conscious self-sacrifice, to do good and good for other people.

Emphasizing ability as an ontological aspect of spirituality is very important for our research, as it allows us to draw conclusions about the possibility of developing spirituality through specially organized work.

Analyzing the phenomenon of spirituality, it should be noted that in recent years this concept has been increasingly used in psychological and pedagogical literature. From the phenomenon of the non-substantial plan, as if second-order, attribute-immanent-temporarily existing and accompanying the human psyche, spirituality is *"a practical activity in which the subject makes changes in himself, a mechanism of personal growth and self-development, including actions of self-improvement and self-knowledge"*, a general definition of the human way of life, a value description of the phenomena of human culture, closed, going beyond the phenomenal mental world, the value-semantic orientation of the individual, a special layer of consciousness.

In modern psychology, spirituality means the need to know the world, which is expressed individually in the system of personal motives. V. P. Andronov defines spirituality as *"the need to understand the meaning and purpose of one's life, to identify and sympathize with all living beings"*, M. I. Yenikeev - "a unique quality of the human psyche, characterized by a system of higher needs of the individual, its high self-awareness based on social values<sup>1</sup>. I. A. Kolesnikov, based on the psychological aspects of the systematic concept of spirituality, proves the development of spirituality as a vital need for each person to understand the meaning and purpose of his life.

Pedagogically, spirituality is understood as the highest level of development and self-management of a mature person, when the main directions of his life become permanent

<sup>1</sup> Еникеев, М.И. Общая, социальная и юридическая психология. Краткий энциклопедический словарь / М.И. Еникеев, О.А. Кочетков. — М.: Изд-во «Юридическая литература», 1997. - 448 с.

human values, the person's orientation to actions for the benefit of others, and his search for moral absolutes. The inseparable principle of a person ensures his creative potential, spiritual existence. Beyond the scope of utilitarian needs, aspirations are a characteristic of a person that includes spiritual interests and needs, as a way of human life, self-awareness, self-focus and self-reconciliation, the ability to see oneself in the past, present and future, the inner sphere of human self-determination, its meaningful moral and aesthetic essence, an inner impulse, a call for the subject of life to go beyond its limits. Spirituality is the main characteristic of a person, and it combines the spiritual needs of a person and the ability to realize oneself in the pursuit of truth, goodness, freedom and justice in creativity.

Based on the above, we believe that the concept of spirituality is integral and multidimensional, a meaningful system of self-awareness, values, needs, abilities, morals, ideas and value orientations, national and intellectual capabilities of a person. , we conclude that compassion and attention to universal moral values synthesize basic ideas such as free will and individuality. Responsibility for their actions, life and activities means high moral attitude, citizenship, organic unity of belief in bright ideals, gives a sense of personal responsibility for everything that happens in society, in the family.

Taking into account the above, by spirituality we understand the way of having a specific socially significant attitude of a person to values, acting in accordance with the moral values of human society, such as freedom, humanity, social assistance, truth, goodness, beauty, the pursuit of morality, the mystery of purpose and the meaning of life.

Spirituality, in our opinion, is the basis around which a unique human essence is formed, it gives value to a person himself, because it brings a person to harmony and a special personal fulfillment, reflects the inner state of a person, the highest of being characterized by the pursuit of ideals and values, self-knowledge and self-improvement. Spirituality is a set of interrelated and interacting components - attitude, value orientations, meanings, moral attitudes and ethnic community relations - describing the state and integrity of the inner world of a person. As such, spirituality is a person's potential for self-development and self-improvement.

Spirituality, considered in this aspect, is clearly characteristic of the pedagogical process at all stages of education (*from preschool to higher profession*), it should be purposefully formed, taught and nurtured, instilled in students need to shoot and strengthen. The separation of educational functions from the educational system is seen as a threat to society. Therefore, it is necessary to give priority to the issues of spirituality.

It should be noted that every person is inclined to spirituality. It appears as a natural task in man. It takes a lot of work to develop spirituality before it begins to bear fruit. And it is the duty of the teacher to help in its proper formation, development and upbringing. Therefore, from our point of view, it is necessary to put in the first place in the education and training programs implemented by teachers in general educational institutions, in the matters of formation and development of the spirituality of schoolchildren. In this regard, teachers have a very complex and multifaceted task - to create an educational system that will serve as a basis for educating students' spirituality.

The concept of "*spiritual education*" synthesizes information from such definitions as "education" and "spirituality". In our work, we take as a basis the definition of education given by L. P. Krivshenko, which is "*a specially organized activity aimed at forming certain human qualities, which is carried out within the framework of the educational system through the*

*interaction of teachers and students*" we describe. The definition of the educational process given by A. G. Selevko is also important for us, he considers it as *"the purposeful process of forming moral and aesthetic qualities, norms and values of a person, transferring the experience of social behavior."*<sup>2</sup>.

Analyzing the concept of education and understanding its semantically important meaning in the process of spiritual change, renewal, self-identification, i.e. spiritual education is the purposeful influence, creation of purposeful conditions, purposeful activity leads to an understanding of what happens.

At the same time, we rely on the normative paradigm of understanding education, which is primarily aimed at raising the soul of the student as the center of spiritual life, forming the spiritual and moral qualities required by society and the state, and forming the personality. The problems of spiritual education were considered in their works by J. J. Rousseau, K. D. Ushinsky, L. N. Tolstoy, I. A. Ilyin and others.

The scientific understanding of the process of raising spirituality in local pedagogy goes back to K. D. Ushinsky. According to him, the whole process of education and upbringing should be spiritually saturated, and the school should be the only spiritual foundation. K. D. Ushinsky's recommendations on the need to implement spiritual education on a national basis are important for our research. It is impossible to educate spirituality without national classical music, songs, tales and legends. All of the above is language, the mother tongue, and the word, according to K. D. Ushinsky, is *"the body of the soul."* Emphasizing the idea of educating the national spiritual character in the people, paying special attention to the problems of the individual and the spiritual renewal of the person.

The happiness of the fullness of the spiritual life can be achieved, if you do not reduce it to a mere doctrine, the acquaintance with the riches of human culture should be recognized and experienced by the students as the greatest good, to protect it, separate personal desires from social duty. it is necessary to push, to educate the need for self-development and self-improvement, to educate the culture of the desire to be strict with material wealth, to put the needs of the soul in the first place.

Sh.A. A consideration of Amonashvili's views on the upbringing of spirituality is of particular interest to our experience. He considers the process of spiritual formation as *"feeding the student's soul with all the best, highest, highest results of human culture and civilization."* He also believes that all the secrets of education and training show the way to cultivate spirituality in ourselves: if we read good books, gain creative experience, meet and share knowledge, the beautiful if we think about it, we do all this to change ourselves, to make ourselves perfect, and through us, change the outside world for the better and make the ugly beautiful.

Some aspects of the problem of formation, upbringing and development of students' spirituality in scientific-theoretical, methodological, substantive and functional aspects have been developed to some extent at different levels, which makes it possible to start studying such an important aspect of the problem under consideration provides, for example, moral education of secondary school students through national classical music. At the same time, the

<sup>2</sup> Сачков, Ю.В. Проблема духовного и основной вопрос философии / Ю.В. Сачков // Природа. - 1989. - №6. - С. 7-12.

direction of our research focuses on solving the problem of spiritual education not only from a social-philosophical point of view, but also from a pedagogical point of view.

A number of modern researches are devoted to the problem of educating the spirituality of schoolchildren, and at the current stage, they consider the specific features of the spiritual education of students in different ways and in different conditions: musical education in the learning process, in literature classes and extracurricular time, in the conditions of additional educational institutions and modern gymnasiums, etc. However, in pedagogy, the problem of educating students' spirituality through Uzbek national classical music at the main stage of the general secondary education school has not been sufficiently developed.

Thus, he provided a methodological reflection of the methods of spiritual education in the activities of innovative schools, identified, analyzed and determined the invariable and multivariate models of spiritual education of modern schoolchildren. The author considers educating the spirituality of schoolchildren as organizing an emotional and cognitive process of mastering existential values that help overcome the temporary nature of life. It is manifested at the level of feelings, consciousness, action, will, as well as at the level of attitude towards oneself, other people and nature.

We have come to the conclusion that spiritual education is unique. Its uniqueness is determined, first of all, by the fact that there are not only rational, but also many irrational moments in human nature, in his mind and in the moral sphere. It is not equal to spiritual intelligence, but it is associated with higher goals, understanding the world, the metaphysical existence of the meaning of life, which is the result of special, deep self-knowledge. Moreover, the process of human life is not limited only to rational thinking: even the process of cognition, taken separately, is not a cold - rational, but a passionate search for truth. A person experiences what he understands. All the information that has been revised and selected by the human mind that has entered its inner world, of course, has become a personal experience, painted with emotional and emotional colors. The most sensible information cannot remain personal unless it is felt, brought to life. Man does not grasp the truth with his mind, but the truth grasps the human heart and imagination and mind. Therefore, consciousness is embedded in the complex fabric of emotions and emotional experiences included in the concept of spirituality.

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