



The Role of Forming the Spiritual Competence of Higher-Grade Students on The Basis of The Pedagogical Views of The Jadids

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Abstract: This article discusses the ideological views of the Jadids as a necessity in developing the spiritual competence of students of Military Academic Lyceums and the pedagogical foundations of forming a moral and spiritual culture, the training of students in the "Military Academic Lyceum" system as professional military personnel, active specialists who can compete locally and globally in the labor market, possess and demonstrate professional creativity, and take a worthy place in the international community, problems of spiritual and professional training and readiness of future specialists, especially effectively organizing the system of educational work in military institutions.

Keywords: Student, knowledge, skills, qualifications, personality, profession, social activity, spirituality, competence, spiritual, military patriotism and competence ideological views.

Introduction: In the New Uzbekistan, spiritual competence in modern society is a crucial factor in the personal and professional development of students. Throughout the history of Uzbekistan, the Jadid movement has demonstrated innovations in the field of education. The "Military Academic Lyceum" shows us the relevance of developing students' professional competence, mental and logical independence, active and creative thinking, and increasing the level of individual professional formation. This article analyzes the current state and problems of forming the spiritual competence of high school students based on the

perspectives of the Jadids on education.

Spiritual competence is the ability of a person to understand and apply moral, aesthetic, religious and cultural values to life. This competence is necessary for students' self and prepares them for successfully functioning in social life. High school students should be spiritually competent in solving problems in various aspects of life, expressing their opinions and communicating with others.

The Jadids were one of the first generations to introduce innovations and new approaches in the education system of Uzbekistan. Their main goal was the cultural and educational development of their people, the renewal of the traditional education system, and the formation of a new way of thinking among students. Jadidism was formed in the late 19th and first quarter of the 20th centuries as a national ideology of the liberation movement in Turkestan. The ideas of national independence and enlightenment of the people. Jadidism movement, which gained its name in the 19th century with its ideas of enlightenment and developed at the beginning of the 20th century, was further strengthened in the work and activities of progressive representatives of the Jadid movement - Behbudiy, Fitrat, Chulpon, Munavvar Qori, Abdulla Avloniy. The Jadids put forward the idea of uniting the peoples of Turkestan and fighting for the national independence of the entire region. The Jadids in Turkestan carried out great cultural work in order to improve and develop the socio-political, cultural and educational life and consciousness of the local population of Turkestan, including the growing youth, who were in a bad condition due to the tyranny of the tsarist autocracy. As Mahmudhoja Behbudi noted, "Just as in every country the imagination (tool) and initiative for reform and cultural instruments began to appear on the part of the youth of that country, in our Turkestan, the national press, which was the herald of revival and reform from the very beginning, emerged under the shadow of the enlighteners of the movement of the inspired youth." The Jadids' teachings were the true teachings of their time. Because they could attract not only progressive individuals, but also thinking youth. The Jadids taught that young people who have reached adulthood should become fighters (in a moral sense) for the future and prosperity of Turkestan, and they emphasize that in doing so they will be free from various vices[6].

The Jadids were responsible for introducing new teaching methods, using interactive and person-oriented methods in the teaching process, studying national values, paying attention to the language, literature and culture of the Uzbek people,

encouraging students to think independently, teaching students to think critically and solve problems. Jadidists taught students not to memorize ready-made answers, but to solve problems on their own. According to their pedagogical views, students should have critical thinking, develop self-awareness, which is paramount for success in the modern world. The Jadids tried to form national and social responsibility in students. Patriotism, justice, equality and other social values played an important role in their educational programs. This served to teach students not only scientific knowledge, but also the spiritual qualities needed to find their place in society.

Today, the pedagogical views of the Jadids are reflected in the formation of students' spiritual competence. In the modern education system, the Jadidists' new approaches aimed at combining scientific and spiritual knowledge and developing critical thinking are of great importance. Current pedagogy also requires the use of educational methods that combine national and international values, which makes the main ideas of the Jadidists even more relevant. In addition, there is a need to teach students to preserve their national values while being competitive on a global scale in the process of globalization. The Jadids' approach to combining science and morality is also relevant in today's education system.

Today, there are several problems in forming the moral competence of high school students. Some of them are as follows:

Traditional teaching methods: Many teachers continue to use old methods, which reduce student interest.

Lack of resources: There is a lack of materials, textbooks, and educational resources necessary for spiritual education.

Student motivation: Students' interest in education is often low, which creates obstacles in the process of spiritual development.

The Jadid pedagogical system encouraged students to think independently, to develop critical thinking, and not be confined to memorizing information. Independent thinking refers to the freedom of an individual to make their own decisions, critically analyze existing knowledge, and accept new ideas. Jadid students were given the opportunity to actively participate in acquiring new knowledge, to freely express their opinions, and to reconsider existing views in the light of new knowledge.

National and religious values played an important role in the educational program of the Jadids. The Jadids placed great significance to teaching national culture, history, and literature. Their pedagogical vision sought

to connect students with their own spiritual endeavors by teaching the history, culture, and religion of the Uzbek people. This helped to develop in students a sense of respect and pride for their nation.

The pedagogical views of the Jadidists can still be an example for all of us today. Their goals were aimed at forming spiritual values in students. They were: Learning moral and spiritual values: Helping students learn moral standards, national values, and culture. Developing social responsibility: Forming a sense of social responsibility in students, which prepares them to actively participate in society. Encouraging critical thinking: Increasing students' ability to express their thoughts and solve problems.

A number of proposals and guidelines need to be developed to form the spiritual competence of senior students:

- **Updating teaching methods:** Study and apply in practice the pedagogical methods of Jadidists, expand interactive methods.
- **Improving curricula:** Developing new curricula that incorporate national values.
- **Encourage students to actively participate:** Listening to students' opinions and education

Jadidists sought to instill national pride and patriotism in students. By teaching students the history, culture, and traditions of their people, they encouraged them to be loyal to their homeland and their nation. Jadidists emphasized the need to respect the culture of their people and also teach students about world-class scientific achievements. They sought to harmonize Uzbek education with global science and culture. Jadidists organized special courses to train teachers in new pedagogical methods. These courses helped to familiarize teachers with modern teaching methods and develop their pedagogical skills.

The Jadidists aim to teach students not only to provide ready-made knowledge, but also to teach them to think independently, analyze, and make decisions. This approach is important in bringing about changes in today's education system. Teaching students to think critically helps them develop problem-solving and creative approaches, in addition to literacy.

The formation of spiritual competence of high school students based on the pedagogical views of the Jadidists is an urgent issue. By introducing innovations in the education system, encouraging students to actively participate, and contributing to their spiritual development, we can raise the future generation as spiritually mature individuals. The successful implementation of this process requires the cooperation of all parties.

The educational approaches of the Jadidists are important not only in their time, but also in the modern education system. Their desire to reform education, to harmonize science and moral values, and their pedagogical approaches aimed at forming critical thinking, spiritual development, and a sense of social responsibility in students are one of the main principles of education today. The ideas of the Jadidists are currently used to improve the quality of the education system, prepare students for modern life, and equip them not only with scientific knowledge, but also with life experience.

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