

IMPROVING SPIRITUAL AND MORAL EDUCATION OF PRIMARY SCHOOL STUDENTS THROUGH INNOVATIVE APPROACH

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ANNOTATION

This article discusses the role of information technology in the formation of the worldview of young people and its growing importance in the development of techniques and technologies today, improving the moral education of primary school students through an innovative approach. It also discusses the impact of information technology on the morale of young people and its positive or negative impact on the morale of the younger generation.

Keywords: Spiritual and moral education, the spiritual outlook of young people, information and information technologies, the sphere of negative influence, the effect of positive influence, factors.

INTRODUCTION

The upbringing of a spiritually and morally healthy and well-rounded person has always been in the center of attention of any educated, intelligent and intelligent nation, people and state, and is the basis of that nation and state. wealth and served as the main criterion for development[2].

Since spirituality is the most effective tool of education, it is necessary to use it wisely, to teach our children patriotism, honesty, patriotism. In fact, morality is the core of spirituality. Man's humanity is determined, first of all, by his spiritual perfection and purity.

From the first days of independence, the restoration of our invaluable spiritual and cultural heritage, our national values, created by our ancestors for many centuries, has become an important direction of state policy[10].

LITERATURE ANALYSIS AND METHODOLOGY

The spiritual and moral upbringing necessary for the development of society and the perfection of the individual does not arise spontaneously. In this regard, mental education is a leading component in the education of primary school students. aims to stir.

Morality is a form of social consciousness, a set of rules of behavior and etiquette that govern people's attitudes toward themselves, their families, friends, community members, and nature[11]. The effect of this behavior on inculcating the rules of etiquette in the minds, lives, and lifestyles of students is called moral education. So, morality is reflected in one's attitude towards family, work and society.

The purpose of moral education is the moral formation of the individual. The content of moral education is manifested, first of all, in the practical activities of students, in study, work, social work, in the nature of their relationships, in the ways of interaction, in mastering the norms of behavior. Moral quality integrates all the important characteristics of a person[12].

The importance of moral qualities in the spiritual development of a student is enormous. Ethical qualities are formed and improved during the multifaceted activities of the student[4]. Moral qualities, along with spiritual qualities, affect the student's mind and behavior in the process of activity. When we talk about spirituality, we have to talk about spirituality first. In this regard, the first President IA Karimov said: "There are many definitions of the concept of spirituality, expressed in scientific, philosophical, literary or simple language. Therefore, when you come across different opinions on this issue in the scientific literature, in the daily press, it is not surprising that it is appropriate to accept them as an expression of the author's own worldview, style of observation[13]. "

RESULTS

The concept of "spirituality" fully embodies the ideological, ideological, enlightenment, cultural, religious and moral views of society. Therefore, when thinking about this topic, it is possible to summarize all these views and express them in the broadest sense of the word "spirituality".

Spirituality is the incomparable power that purifies a person spiritually, encourages him to grow in heart, strengthens his inner world, strengthens his will, unites his faith, awakens his conscience, and is the criterion of all his views. we will have clearly expressed the fact that the party is finding its own confirmation[14].

For the first time in the education of primary school students, the spiritual heritage of Eastern thinkers serves as a program. Abu Nasr Farabi, Ahmad Yassavi, Bahauddin Naqshbandi, Imam Ismail Bukhari, Abu Rayhan Beruni, Abu Ali Ibn Sino, al-Khwarizmi, al-Fargani, Firdausi, Amir Temur, Navoi and Babur on the spiritual and moral education of our thinkers. his views are among them[22].

Exemplary moral advice and stories in the Qur'an and Hadith Sharif, the masterpieces of our spirituality for centuries Farobi, Abdurahman Jami, Alisher Navoi, Saadi Sherazi and other figures, scholars, writers' opinions on morality are still valued today. Those proverbs are important for the education of students.

Shirak, Tomaris, Jaloliddin, who did not know and respect the cultural heritage of their past, showed their genealogy, the path traversed by the ancestors of the generation, the courage in the path of our national independence, freedom and liberty. Manguberdi and other great beings, the names of the national heroes, cannot grasp the essence of their struggles[5].

From the above, it is clear that the upbringing of the younger generation, especially primary school students, is a sacred duty of educators. But cultivating spiritual and moral qualities is not an easy task. It is a human task that requires you to mobilize patience, perseverance and perseverance, willpower for days, months, years and even decades in the pursuit of a higher goal[23].

The spiritual and moral qualities, the human qualities, which are necessary for the development of society and the perfection of the individual, do not arise spontaneously. At the heart of it all is the education of the younger generation in the family, in general education schools, in other sectors of the public education system[15].

The books of hadith describe the importance of knowledge for every Muslim. The Purmano hadith, "Seek knowledge from the cradle to the grave," is proof of this. So, in Islamic teaching,

science is taught that the highest goal is the need to know the world. Knowledge is not limited to knowing the world, but can also be a major factor in enriching one's spirituality.

It is also stated in a hadith: "Striving for knowledge is obligatory for every Muslim and every Muslim."

DISCUSSION

In the Qur'an, anger is described as one of the negative traits that prevent a person from reaching spiritual and moral maturity. It is interpreted as spiritual depravity. Because when anger comes, the mind runs away, a person loses control of his will, he allows ignorance to protect his interests and reputation. Anger can even be harmful to human health[16]. That is why Islam calls people to reason and fairness, to be calm and to control their emotions. Because the verdict in anger is a sign of ignorance. It is even said that in addition to suppressing anger, one must have the will to control oneself to the extent that one can forgive the person who has aroused the anger[6].

It is well known that Islam is a doctrine that leads a person to spiritual maturity. For this reason, good manners and manners are widely propagated in both the Qur'an and the hadiths. In addition to the requirements of the Shari'ah, the ideas about morality in the hadiths are especially important[17]. In this regard, Imam Bukhari also collected hadiths on etiquette in one volume of the four-volume work "Al-Jame 'as-Sahih". Later, the scholar created a special collection of hadiths called "Al-adab al-mufrad" ("Masterpieces of Literature"), which is devoted to the issues of morality and education of the entire Islamic world. This work is described in 644 chapters and consists of 1322 hadiths[24].

Another well-known hadith scholar is our compatriot Abu Isa al-Termizi, who was born in 824 in the village of Bug near Termez. No information is available about his family or parents. Some researchers say that his father was originally from Merv. He has been interested in science since childhood, especially the science of hadith.

Al-Termizi is known to have created more than a dozen works. These are Al-Jame 'as-Sahih, (Al-Shama'il an-Nabawiyyah), Al-ilal fil-hadis (Defects in the Hadiths). and about deviations »).

The hadiths in al-Termizi's writings, like the hadiths of al-Bukhari, are of great importance in educating people in the spirit of honesty, justice, faith, piety, purity, diligence, kindness, compassion, and respect for elders, parents, and relatives[25].

Abu Rayhan Beruni, one of the thinkers of the past, connects education with moral education. After all, an important criterion of perfection in man is high morality[18].

Beruni emphasizes the important role of moral education in human development. , "Geodesy" and other works. According to Beruni, morality should be the most basic human quality[29]. This quality does not suddenly take shape. It is the interaction of people, the social environment in the process of social development. Abu Rayhan Beruni also describes moral education in terms of the requirements of the Muslim religion. Morality is the result of the struggle between good and evil, he said. Good and evil are used as criteria for determining a person's behavior. It includes good qualities such as honesty, fairness, self-control, honesty, humility, perseverance, prudence, generosity, sweetness, fairness in leadership, and entrepreneurship[7].

Evil, on the other hand, includes jealousy, covetousness, unhealthy competition, self-interest, ambition, and so on.

Beruni uses pride in the sense of good manners, and says in the Memoirs: Whoever finds these qualities, the judgment will be in his favor, and whoever lacks them, the judgment will be to his detriment. "

This means that all the moral qualities in the spiritual image of man are of two kinds, good and evil. Just as there was a "red thread" in the development of human-created pedagogical thought, so in Beruni's tradition, moral concepts are important aspects of moral perfection[19]. Beruni generosity (mutual help, cooperation for the benefit of one another), kindness (kindness to people, honesty and truthfulness, living by one's own labor, etc.) are the qualities that reflect a person's moral maturity he knows.

Another of the moral qualities put forward by the thinker is justice[28]. He says he needs to be a wise, just ruler to bring justice to the society and save it from evil. Beruni also paid close attention to everyday life. Everyone who is morally upright can make their life harmonious and beautiful[26]. It is the basis of harmony, beauty and sophistication. Beruni says that the most important human trait is cleanliness and politeness, and the closest thing to a person is his nature and spirit[20]. Therefore, it is necessary to do what pleases human nature. In this, the external beauty of a person with the inner world required the harmony of the beauty of life. From the clothes a person wears to the way he or she behaves in everyday life, his or her words, heart, and deeds are all beautiful. Ibn Sina emphasizes the importance of moral maturity in the development of man. Ibn Sina calls his work on morality "Practical Wisdom" (practice of wisdom). According to the scientist, the science of ethics studies the norms and rules of behavior of people towards themselves and others.

Ibn Sina describes the basis of morality with two concepts, good and evil. And striving for perfection is essentially good. "

Ibn Sina also analyzes the important moral aspects of human perfection and describes each of them: For example, he considers justice to be the main criterion of spiritual pleasure. Man acquires justice with contentment, courage, wisdom, abstains from evil, strengthens good, and enjoys true spirituality, says the scientist[27]. Positive moral qualities in a person include generosity, endurance, humility, love, moderation, intelligence, prudence, perseverance, loyalty, aspiration, shyness, performance, and more[21]. Satisfaction and moderation are included in the emotional power of man, endurance, intelligence in the power of anger, wisdom, prudence in intelligence, loyalty, shyness in performance, pity, honesty in the power of difference[8].

CONCLUSION

The scientist considers contentment to be an emotional quality, and says that if a person refrains from greed, if he follows moderation, he will overcome the manifestation of greed, and a person should consciously use his abilities in overcoming evil.

Ibn Sina describes every moral quality:

Thanks to the independence of the Republic of Uzbekistan, as a result of changes in the political, economic, social and spiritual life of our society, the education system is being radically reformed[9].

At a time when radical changes are taking place in all spheres of life due to independence, the period required a radical restructuring and renewal of the activities of children's organizations in the general secondary education system.

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