



 Research Article

PEDAGOGICAL AND PSYCHOLOGICAL FACTORS INFLUENCING THE DEVELOPMENT OF STUDENTS' SPIRITUAL AND MORAL COMPETENCE

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ABSTRACT

The development of students' spiritual and moral competence is a multifaceted process influenced by a combination of pedagogical and psychological factors. Pedagogical approaches such as values education and character development, coupled with the role of teachers as moral exemplars, play crucial roles in shaping students' ethical and spiritual growth. Psychological factors, including moral reasoning and empathy, contribute significantly to their understanding of right and wrong. The social and cultural context, along with the impact of religious education, further shape this development. Ethical decision-making and curriculum design are central components in fostering spiritual and moral competence. Recognizing the interplay of these factors is essential for educators and researchers seeking to promote holistic student development.

KEYWORDS

Sh.Rashidov, educational psychology, spirituality in education, moral education, teaching strategies, competence.

INTRODUCTION

The development of students' spiritual and moral competence is a complex and crucial aspect of their education. It goes beyond the traditional

academic curriculum, encompassing values, ethics, and a sense of purpose. Pedagogical and psychological factors play a fundamental role in

shaping students' spiritual and moral growth. The pedagogical methods employed, as well as the psychological aspects that influence their understanding of right and wrong, can significantly impact the formation of their character and belief systems. Understanding these factors and their interplay is essential for educators and researchers seeking to foster holistic development in students, nurturing not only their intellect but also their ethical and spiritual dimensions [5, 98]. In this context, exploring the intricate web of pedagogical and psychological factors becomes paramount in enhancing the quality of education and preparing students to become responsible and morally conscious individuals.

LITERATURE ANALYSIS

The literature on pedagogical and psychological factors influencing students' spiritual and moral competence highlights the significance of pedagogical methods, teacher-student relationships, psychological elements (e.g., moral reasoning and empathy), and the role of the social and cultural context. It underscores the importance of ethical decision-making, curriculum design, and the impact of religious education on moral development. This body of research emphasizes the need for a holistic and integrated approach to education to nurture students' spiritual and moral growth. In our opinion, as a result of scientific research, attention is focused on giving a special definition of spiritual and moral competence and determining the conditions for its development. It

is important to develop skills to solve complex tasks related to life.

In particular, social competences related to interaction with the social sphere of community life in social relations between people in society, spiritual and moral competences: family, neighborhood, community (group or work team), friends, tolerance, age. ideas of social cooperation, such as relating to adults by treating them with respect, are important. It is known that man finds happiness in work. A hardworking person will always be respected and gain prestige. Feeling this from the heart, Sh. Rashidov sings as follows:

Mehnating mo'jiza yaratdi cho'lda

G'ayrating ko'p edi daryoday suvday

G'ayrating, mehnating, mehring suvidan,

Har nihol o'sardi dilda orzuday.

(Your work has created a miracle in the desert

You had a lot of energy, like a river

From the water of your zeal, labor, love,

Every sprout grew like a dream in the heart.)

Thus, emphasizing that the concepts of "hard work" and "patriot" have a certain similarity in the works of Sh. Rashidov, three specific signs of patriotism were identified:

He should be honest and courageous, that is, he should not be indifferent to someone's pain and problems [11, 173]. A true son of the country should be good-natured, that is, he should obey

the law and be responsible for his work for the welfare of his country. He should be well-educated and moral, always in tune with the desire to serve his country [10, 7].

Accordingly, to raise young people to be physically and mentally healthy, entrepreneurial, hardworking, independent thinkers, devoted to the Motherland, and to contribute the history, customs, traditions of their Motherland to the world civilization. It is intended to use effective tools to ensure deep knowledge of the contribution. Educational work should be carried out in such a way that, as soon as they step into a new educational institution, at every age they should restore national values, understand national statehood, realize their identity, have their own independent opinion and will, and give the Uzbek language the status of a state language. to be proud of being given, to be proud of contributing to the strengthening of the new Uzbekistan, to develop feelings of internationality and solidarity with representatives of other nationalities living in our country. In education, it is necessary to train students to become creative and enterprising, respect laws, and respect state symbols [2, 19]. For this, it is necessary to develop high political consciousness, knowledge and culture, intelligence, vigilance in students. It is important for them to be ideologically and politically mature, to be able to see and solve the political, economic, social and ideological problems that occur in life. In addition, the ideological and political maturity of young people includes such qualities as activity and initiative,

high morality, volition, tact, intelligence, vigilance, and foresight.

On the basis of the humanization of education, the independent development of the individual and the formation of the worldview are morally educated. In this, the formation of conscious thinking in every student and the manifestation of all its possibilities are manifested. Humanization helps to turn the student into a free, independent, critical thinking person as a future teacher-specialist, reveals his identity. In this way, humanization is manifested as a form and method of forming and developing a person. So, humanization of education leads to a humanistic worldview, formation of relevant knowledge and skills, and spiritual and moral education in students.

A highly scientific approach to educating students in a spiritual and moral spirit, or over-simplifying it, and indulging in exhortation will not lead to positive results. This requires every lecturer and teacher to have a deep knowledge of life, a deep analysis of achievements and shortcomings, to direct students to solve the problems, to be able to think independently and freely participate in discussions. Only in this case, the unity of education will be realized, and students will become active participants in the educational process, not just listeners. But in such cases, it is necessary to pay attention to the harmony of universal values along with national values in the content and direction of education.

The criteria of decency along with science, the establishment of social justice along with

democracy in society, the formation of spiritual and moral concepts in the minds of young people, education based on feelings of patriotism and national pride, strengthening their interest in the profession, preparing them for marriage is only an educational activity. not only in classes, but also in public events, scientific-public conferences, meetings, lectures, seminars, dialogues, competitions, debates.

It is necessary to turn the spiritual and moral education of students into a process that develops the consciousness and thinking of young people, develops initiative and activity, and does not make it a one-size-fits-all, seasonal campaign.

This accelerates the development of society, leads to the diversity of opinions and the breadth of worldview among students [6, 42]. It is possible to guide students in the right way through debates and exemplary examples. In this regard, it is necessary to take as a basis the thoughts of the President of Uzbekistan on the formation of free and independent thinking in young people, and on raising them as a generation free from dumbness: "It is very difficult for conscious discipline to replace forced enthusiasm in the relationship between a teacher and a student. We often understand that the main task of the teacher is to develop the skills of independent thinking in students, but unfortunately, in our practical experience, we do not follow it. It is necessary to pay special attention to the fact that the diversity of opinions is a component of a democratic way of life in the spiritual and moral upbringing of students. In this case, the use of old-fashioned campaigning and propaganda methods, shallow

and shallow thoughts will not bring positive results. Because the establishment of democracy and social justice in our country is one of the main conditions of independence and development. For this, it is necessary to create an active educational process in the educational institution. At the present time, the struggle in this field is intensifying, and the globalization process is taking place in the world. For this reason, it is very necessary to use the works of Sh.Rashidov to convey the principles of humanism and justice to the students and young people. At the same time, the increasing influence of destructive ideas, which are the opposite of constructive ideas, will lead to negative consequences in all countries, and as a result of the victory of constructive ideas, the society will develop. Spiritual and moral education of students should not be accepted as a fixed and unchanging dogma of the same pattern [7, 23].

After all, life itself puts forward new goals and ideas. It is necessary for the youth to be ready for this and become its active participants. In this regard, students' attention is focused on the important aspects of spiritual and moral qualities. They are inculcated in the minds of students as a future-oriented theory that unites our people on the path to the ultimate goal, imbued with completely new ideas and goals. It is important that the goal is to open the hearts of the young generation, to become a person who can analyze the root cause of conflicts in today's extremely complex and dangerous world. In this regard, it is necessary to observe consistency and continuity, to avoid randomness and seasonality.

Universal, spiritual and moral education in educational institutions is considered a social phenomenon aimed at the formation of personality, which allows regular and systematic influence on the personality of young people. Based on this, educating the young generation based on the works of Sharof Rashidov is one of the urgent problems of the pedagogical process [8, 1130]. Therefore, the comprehensive work carried out in our country is aimed at educating our youth, who are considered the owners of our future, to love the Motherland, to protect it, and to educate it in the spirit of loyalty to the national ideal.

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