

## O'QUVCHILARDA MA'NAVIY DUNYOQARASHNI RIVOJLANTIRISHNING PEDAGOGIK OMILLARI

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**Annotatsiya.** Maqolada o'quvchilarda ma'naviy dunyoqarashni rivojlanirish masalasi zamonaviy pedagogik yondashuvlar asosida ilmiy-nazariy jihatdan tahlil qilingan bo'lib, bunda ma'naviy dunyoqarashni shakllantirishga ta'sir etuvchi asosiy pedagogik omillar, xususan, ta'lim mazmunining tarbiyaviy yo'naltirilganligi, o'qituvchi shaxsining tarbiyaviy roli yoritilgan. Shuningdek, milliy va umuminsoniy qadriyatlar asosida o'quvchilarning axloqiy, ijtimoiy va shaxsiy kamolotini ta'minlashda ushbu omillarning o'zaro uyg'unligi asoslangan.

**Tayanch so'zlar:** ma'naviy dunyoqarash, pedagogik omillar, ma'naviy tarbiya, ta'lim jarayoni, o'qituvchi shaxsi, oila va maktab hamkorligi, milliy qadriyatlar, tarbiyaviy muhit.

## ПЕДАГОГИЧЕСКИЕ ФАКТОРЫ ФОРМИРОВАНИЯ ДУХОВНОГО МИРОВОЗЗРЕНИЯ У УЧАЩИХСЯ

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**Аннотация.** В статье научно и теоретически анализируется вопрос формирования духовного мировоззрения у учащихся на основе современных педагогических подходов, выделяются основные педагогические факторы, влияющие на формирование духовного мировоззрения, в частности, образовательная направленность содержания обучения, воспитательная роль учителя. Также подчеркивается взаимосогласованность этих факторов в обеспечении нравственного, социального и личностного развития учащихся на основе национальных и универсальных ценностей.

**Ключевые слова:** духовное мировоззрение, педагогические факторы, духовное воспитание, образовательный процесс, личность учителя, сотрудничество семьи и школы, национальные ценности, образовательная среда.

## PEDAGOGICAL FACTORS OF DEVELOPING SPIRITUAL WORLDVIEW IN STUDENTS

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**Abstract.** The article analyzes the issue of developing a spiritual worldview in students scientifically and theoretically based on modern pedagogical approaches, highlighting the main pedagogical factors influencing the formation of a spiritual worldview, in particular, the educational orientation of the educational content, the educational role of the teacher. It also emphasizes the mutual harmony of these factors in ensuring the moral, social and personal development of students based on national and universal values.

**Key words:** spiritual worldview, pedagogical factors, spiritual education, educational process, teacher personality, family and school cooperation, national values, educational environment.

**Access.** In today's conditions of globalization, the rapid development of information technologies and the complexity of social relations, the formation of students' spiritual outlook is one of the most important pedagogical tasks facing the education system. In modern society, the upbringing of an educated but spiritually immature person can lead to an increase in social problems. Therefore, the formation of students in the educational process as individuals who are not only intellectual, but also moral, spiritual and socially responsible is of urgent importance.

Practical observations show that in some cases, spiritual education in the educational process is considered a secondary issue, which leads to apathy, social indifference and weakening of moral criteria among students. Especially in the current conditions, when negative ideas are being absorbed into the minds of the younger generation through various information flows, the spiritual and educational role of the school requires further strengthening. This creates the need for a scientific in-depth analysis of the pedagogical factors of developing a spiritual worldview in students[3].

There are also certain discrepancies between pedagogical theory and practice in the issue of spiritual education, and existing scientific approaches are often not systematized or not fully implemented in practice. The role of educational content, teacher personality, family and school cooperation, educational environment, and active pedagogical methods in the formation of students' spiritual outlook has not been studied sufficiently comprehensively. Therefore, the analysis of these factors as a single pedagogical system and the disclosure of their interrelationships is of great scientific importance.

**Literature analysis and methodology.** In addition, the issue of developing a stable spiritual worldview in students, combining national spiritual heritage and universal human values, is gaining particular relevance in the context of today's educational reforms. This situation requires identifying pedagogical factors that serve to effectively organize spiritual education in the educational process, and substantiating them theoretically and practically[4].

The development of a spiritual worldview in students is an important component of the pedagogical process, which serves to form a person's moral views, social responsibility, life position and value system. This process does not occur naturally, but takes place gradually under the influence of specific pedagogical factors. First of all, the content of education given to students must be spiritually oriented. If ideas about humanity, honesty, justice, patriotism and national values are instilled through academic subjects, this will lead to significant changes in the student's inner world. Education should not be limited only to imparting knowledge, but should also fulfill an educational function[1].

At the same time, the teacher's personal example has a strong influence on the spiritual worldview of students. The teacher's behavior, decency, fairness and responsibility are directly observed by students and serve as an example for them. If the teacher adheres to spiritual values

in his work, this creates the basis for the formation of these qualities in students. Otherwise, only verbal propaganda will not give the expected result.

Cooperation between family and school is also an important pedagogical factor in the spiritual development of students. When the initial moral views formed in the family environment are combined with the educational process at school, a spiritual worldview is formed stably. If the educational approaches of the school and family are not compatible, internal conflicts may arise in the student. Therefore, it is pedagogically necessary to establish constant cooperation with parents.

The use of active and interactive methods in the educational process is also important in developing a spiritual outlook. The student should not be a receiver of ready-made advice, but a thinker, an analyst, and an independent decision-maker. Through discussions, analysis of life situations, and collective activities, students consciously acquire spiritual values[2].

Relying on national culture and spiritual heritage is also of particular importance in developing students' spiritual outlook. Through national traditions, historical figures, and folk oral literature, students develop an understanding of national identity, respect for their people, and a sense of pride. This serves their overall spiritual development.

The importance of educational content in the formation of a spiritual worldview is determined, first of all, by the system of values reflected in it. The more consistently and systematically ideas such as national and universal values, humanity, justice, responsibility, patriotism, hard work, and tolerance are covered in the content of educational subjects, the more thoroughly a spiritual worldview is formed in the student's mind. In this process, the educational content helps the student find answers to fundamental questions such as "what is right?", "what is important?", "what should a person be like?" Pedagogically, the educational content performs the function of forming spiritual consciousness in students. Spiritual consciousness refers to a person's knowledge of moral concepts, social norms, and cultural values. Through literature, history, native language, art, and social sciences, the student becomes familiar with concepts such as social development, human destiny, good and evil, duty and responsibility. This knowledge expands the student's thinking and shapes him as a person who is not indifferent to life events and responds consciously.

The content of education is important in the development of a spiritual worldview with an educational orientation. If the content of education is focused only on the assimilation of facts and information, its educational effect will be limited. On the contrary, if educational materials are enriched with spiritual and moral content, the student connects knowledge with personal life experience. For example, through works of art, human qualities, courage and selflessness in the example of historical figures, and the concepts of responsibility and justice based on real-life situations are strengthened in the student's mind.

The pedagogical significance of educational content is that it forms the student's value-based attitude. The student forms an attitude towards the knowledge he is learning, towards society, towards those around him, and towards himself. Only when knowledge acquires value-based content does the student strive to apply it in his life. Therefore, pedagogically correctly selected educational content serves to develop a positive attitude, beliefs, and life position in students.

**Creative ability.** The content of education is also important in developing students' critical and independent thinking. A spiritual worldview is formed not only by accepting ready-made views, but also in the process of thinking, analyzing and evaluating. Educational materials, the content of which includes problematic situations, controversial issues, and different points of

view, encourage the student to draw independent conclusions. As a result, the student acquires the skills of making informed choices, justifying his opinion, and feeling spiritual responsibility.

Also, when the content of education is organized on the basis of interdisciplinary integration, the spiritual worldview is formed more holistically. When the knowledge given in different disciplines is interconnected, the student perceives the world not as a fragmented, but as a holistic system. This expands his worldview, helps him to understand social and cultural processes more deeply. The development of a spiritual worldview in students is one of the most important and complex tasks of the educational process. Because a spiritual worldview embodies a system of internal values, beliefs and life positions that determine a person's attitude to existence, society, man, morality and his own "I". From a pedagogical point of view, a spiritual worldview is an integral quality that expresses the level of education of a student, and its formation and development requires the creation of certain pedagogical conditions. First of all, in order to develop a spiritual worldview in students, the educational process must be organized on the basis of a person-centered approach. According to this approach, the student is not a passive recipient of ready-made ideas, but an active subject who understands spiritual values based on his life experience, needs and interests. Person-centered education serves the internalization of a spiritual worldview by respecting the student's opinion, creating opportunities for independent choice and encouraging a sense of responsibility. In this process, the student not only learns spiritual concepts, but also transforms them into a personal position.

An important pedagogical condition for the development of a spiritual worldview is the continuity and systematicity of the educational and upbringing process. Spiritual education should not be limited to a separate lesson or a one-time event. It should be a holistic process that continues consistently in the content of academic subjects, in class and school life, and in extracurricular activities. Values are given gradually in accordance with the age characteristics of students, and their content is deepened at each stage. Such systematicity leads to the formation of stable spiritual views in the student.

**Methods and techniques of our research.** Among the pedagogical conditions, the personal example and professional and pedagogical culture of the teacher occupy a special place. As proven in the disciplines of pedagogy and psychology, the student perceives spiritual values more through the real behavior of adults. The teacher's fairness, honesty, culture of communication, responsibility and humanity serve as a direct educational example for the student. If the teacher adheres to the values that are being proclaimed in his work, the student will accept these values as an internal belief. Otherwise, if there is a discrepancy between words and deeds, the educational effect will weaken and the spiritual views in the student's mind will remain unstable.

Creating a healthy psychological and pedagogical environment is also an important condition for developing a spiritual worldview. In such an environment, the student feels safe, respected and valued. Mutual respect, cooperation, fair treatment, and non-discrimination and violence in the classroom and school increase the effectiveness of spiritual education. A healthy environment develops qualities such as empathy, tolerance, and social responsibility in the student, allowing for the practical manifestation of a spiritual worldview.

The use of active pedagogical methods and technologies is important in developing a spiritual worldview in students. For spiritual values to be deeply embedded in the student's mind, it is not enough to simply explain or exhort them. Through problem situations, discussions, role-playing, project activities, teamwork, socially useful work, and art-pedagogical technologies, the student feels, understands, and evaluates spiritual concepts. Such

methods activate the student's reflective thinking and serve to form a spiritual worldview based on personal experience.

**Research results and their discussion.** The process of developing a spiritual worldview in students is not limited to explaining or admonishing certain moral concepts. A spiritual worldview is a complex system formed in the inner world of a person, which is manifested in the integral unity of knowledge, feelings, attitudes and behavior. Therefore, pedagogical methods and technologies are considered not as an external form of spiritual education, but as an important tool that influences the internal development of the student. Pedagogical methods allow the student not only to hear or memorize spiritual values, but also to understand, feel, evaluate and apply them in practice.

The main task of pedagogical methods is to transform the student from a passive listener into an active participant. Active and interactive methods include problem-based learning, debate, case study, project method, role-playing, and expose the student to real-life situations. In such situations, the student reflects on spiritual concepts such as justice, responsibility, honesty, and tolerance. As a result, spiritual values do not remain abstract ideas in the student's mind, but are associated with personal experience and inner confidence.

Art-pedagogical technologies are of particular importance in the development of a spiritual worldview. Pedagogical technologies based on art, creativity, drama, music, and visual activities directly affect the emotional sphere of students[5]. Spiritual values are internalized faster and more deeply precisely through emotional experience. For example, through the analysis of a work of art, staging, or creative compositions, a student feels human relationships, tries to understand the situation of others, and empathy develops. This strengthens moral sensitivity, which is the most important component of a spiritual worldview.

**Conclusion.** The development of a spiritual worldview in students is a multifactorial and systematic pedagogical process, the effectiveness of which is directly related to the spiritual orientation of the educational content, the educational example of the teacher, family and school cooperation, the use of active pedagogical methods in the educational process, and the creation of a healthy spiritual and educational environment. The results of the study show that the interaction of these factors serves to form a stable spiritual worldview in students based on national and universal values, and is of significant pedagogical importance in their development as socially responsible, independent thinkers and morally mature individuals.

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