



SPIRITUAL AND MORAL EDUCATION OF CHILDREN IN THE FAMILY

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Abstract

The concept of a spiritually perfect person is a comprehensive, multifaceted concept. A spiritually perfect person is in harmony with the concept of a perfect person. At this time, the concept of a spiritually perfect person is also associated with the concept of a healthy generation. Although these concepts are used separately in the scientific literature, in fact they all cover all aspects of human morality and morality, all positive feelings formed in them, starting from their attitude to people, society and homeland and ending with their attitude to family, parents, etc.

Keywords: Purpose–faith, man, knowledge, profession, spiritual and moral, common humanity, patriotism, beauty, faith, morality.

Introduction

OILADA BOLALARNI MA’NAVIY-AXLOQIY RUHDA TARBIYALASH

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Toshkent iqtisodiyot va pedagogika instituti

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Annotatsiya:

Ma’naviy barkamol inson tushunchasi keng qamrovli, serqirra tushuncha. Ma’naviy barkamol inson – komil inson tushunchasi bilan hamohangdir. Ayni vaqtda ma’naviy barkamol inson tushunchasi sog‘lom avlod tushunchasi bilan ham bog‘lanib ketadi. Ilmiy adabiyotlarda bu tushunchalar alohida-alohida ishlatilsa-da, mohiyatdan ularning hammasi inson axloqi va odobini, ularda

shakllangan barcha ijobiy hislatlarni, ularning insonlarga, jamiyatga va Vatanga boʻlgan munosabatlaridan tortib, toki oilaga, ota-onaga va boshqalarga munosabatlarining barcha qirralarini qamrab oladi.

Kalit soʻzlar: maqsadi–iymon-eʼtiqodi, inson, bilim, kasb-hunar, maʼnaviy-axloqiy, umuminsoniy, vatanparvarlik, goʻzallik, axloq, eʼtiqod, ishonch, axloqiy.

ВОСПИТАНИЕ ДЕТЕЙ В СЕМЬЕ В ДУХОВНО-ПРАВСТВЕННОМ ДУХЕ

Аннотация:

Понятие духовно совершенного человека - это всеобъемлющее, многогранное понятие. Духовно совершенный человек-в гармонии с понятием совершенного человека. В это время понятие духовно совершенного человека также связывается с понятием здорового поколения. Хотя в научной литературе эти понятия используются по отдельности, по сути все они охватывают все стороны человеческой морали и нравственности, все формируемые в них положительные чувства, начиная от их отношения к людям, обществу и родине и заканчивая отношением к семье, родителям и т.д.

Ключевые слова: цель–вера, человек, знание, профессия, духовно-нравственное, обще человечесность, патриотизм, красота, вера, мораль.

Highlighting the main task that must be positively addressed in the field of spirituality, the First President of the Republic of Uzbekistan, Islam Karimov, stated:

“Our main task in this field is to restore our national values, realize our identity, form a national idea and ideology, restore the place and respect of our sacred religion in our spiritual life, and consistently continue the noble work we began during the years of independence, elevating it to a new stage and enhancing its effectiveness. The ultimate goal of our efforts in this field is to nurture a citizen whose faith and belief are complete, whose will is strong, and who possesses high spiritual and moral culture. In other words, it is to educate a well-rounded individual — a perfect human being — who lives based on the priceless heritage of our ancestors and modern thinking, with an independent worldview.”

Thus, a spiritually developed person is someone who is knowledgeable, professionally skilled, and a loyal citizen of their homeland. Such an individual knows and observes the laws of their state, takes pride in their country, preserves and enriches its wealth, and enjoys its beauty. A person of spirituality is one who combats harmful vices and carefully protects both national and universal human values.

The effectiveness of social reforms taking place in society depends on the spirituality of its citizens. Therefore, during the early years of independence, the First President of the Republic of Uzbekistan, Islam Karimov, clearly defined the moral and spiritual foundations of social development. These are as follows:

- loyalty to universal human values;
- strengthening and developing the spiritual heritage of the people;
- enabling individuals to freely express their abilities;
- patriotism.

In the progress of society, the family and its spiritual environment play a decisive role in raising young people in a moral and ethical spirit. Spirituality is an internal, positive, psychological factor that determines the strength, progress, capabilities, and prospects of an individual, a nation, a state, and society as a whole.

The term *ma'naviyat* (from the Arabic *ma'na* – meaning “sense, meaning”) refers to a set of meanings and represents the spiritual and intellectual world of a person. It is “a unique power that calls a person to moral purification and inner growth, strengthens willpower and faith, awakens the conscience, and serves as a criterion for all human perspectives.” In essence, spirituality is a collection of philosophical, legal, scientific, artistic, moral, and religious concepts and ideas that positively influence social progress.

In the family, a person's behavior, lifestyle, adherence to moral rules, and interaction with parents reflect the essence of social relations. Morality, as a system of laws and norms regulating human behavior, is a social phenomenon that affects the moral and spiritual life of society.

Moral and spiritual upbringing in the family, and the requirements associated with it, aim to systematically and purposefully influence children's consciousness, emotions, and behavior to develop moral qualities corresponding to certain social and ethical norms.

The tasks of moral and spiritual upbringing in the family include:

1. Formation of moral and spiritual consciousness in children.
2. Education and development of moral and spiritual feelings.
3. Development of moral and spiritual behavior, habits, and skills.

In the content of family upbringing, national and universal human values have a special place. The most important value is the human being. In both national and universal values, the goal is to ensure that individuals live meaningfully, realizing the value of their own and others' lives.

To ensure a healthy spiritual environment in the family, parents must approach child-rearing systematically and consistently; nurture habits that encourage striving toward ideals; and cultivate in children high moral and spiritual qualities such as humanity, respect for others, kindness, politeness, culture of communication, and adherence to ethical norms in social relations.

They should also develop civic culture, conscious discipline, and respect for parents; foster care for family members; help children understand the sorrows and joys of others; and teach them to prioritize others' interests over their own. It is important that children understand moral norms and laws, consult family members about their actions, and develop a sense of responsibility.

The great educator Abdulla Avloni, in his work *"Turkiy Guliston yohud Axloq"* ("The Turkic Garden, or Ethics"), wrote: "Morality is a science that calls people to goodness and deters them from evil." These qualities form the foundation of moral and spiritual culture. On this basis, virtues such as love and devotion to the homeland, ethical attitudes toward work, and moral behavior toward others are established.

Reading artistic and popular-scientific literature, watching films and plays, celebrating family events such as weddings and birthdays, and holding educational conversations during family gatherings contribute to the development of moral understanding and behavior. Through these activities, children begin to evaluate their own and others' actions.

Conversations and discussions within the family on spiritual and moral topics help guide children toward reflection and thought. For example, questions such as "How did our friend Kamol end up among drug users?", "What do you understand by freedom?", and "What is modernity?" prompt them to think critically, avoid negative traits, and develop interest in good habits and self-assessment. As a result, they form self-confidence and moral conviction.



The use of effective forms, methods, and tools in family moral education should be based on rich national cultural, historical, and family traditions, customs, and universal human values.

In this regard, the use of traditional educational methods aimed at developing the moral, creative, spiritual, and physical qualities of children in the family produces effective results. These national methods help children foresee life situations, achieve self-awareness, understand themselves in the real world, determine their future path correctly, grasp moral values, faith, and beliefs properly, and make the right decisions in various social situations.

Aesthetic education in the family involves fostering children's aesthetic attitudes toward nature, labor, social life, daily living, and art. Aesthetic education, in turn, is an integral part of the comprehensive upbringing of a child and is closely related to moral education.

Aesthetic education (from the Latin *aesthetico* – “I perceive beauty”) is a pedagogical process aimed at teaching students to perceive, understand, and appreciate the beauty of reality, nature, social relations, and labor; to develop artistic taste; to awaken a love for beauty; and to nurture the ability to create it. Aesthetic education helps children develop a sense of beauty, enriches it, and teaches them to build their lives around beauty.

Aesthetic upbringing, directed toward the acquisition of aesthetic culture, is carried out through various forms and methods. Introducing children to the beauty of life and art not only nurtures their minds and emotions but also develops their imagination and creative thinking.

Acquainting children with beauty in the family helps them correctly understand life events and form noble feelings and aspirations. Educating them to perceive beauty also teaches them to feel the emotions of family members, share in their joys, and empathize with their sorrows.

Aesthetic interest guides a person toward the aesthetic perception of works of art and the surrounding world, as well as toward creative activity. Such interest gives rise to an aesthetic need. Along with the concept of “aesthetic education,” the term “artistic education” is also used.

Artistic education in the family means nurturing children through works of art. It aims to develop their ability to perceive the form and content of artworks aesthetically, cultivate artistic taste, and enhance creative performance in certain branches of art. The results of such education are manifested in the formation of



thoughts, their application in practical activity, the expression of knowledge and impressions, and the sincere articulation of feelings and ideas.

Beauty ennobles a person, helping them become refined, pure, and virtuous. Encountering beauty awakens in a person aesthetic feeling, spiritual excitement, and selfless joy. There is no selfishness or personal gain in aesthetic feeling. As N. G. Chernyshevsky wrote: “The sensation produced by beauty resembles the bright joy that one feels when meeting a close loved one. We love beauty immensely, and we rejoice in it as we rejoice in meeting someone dear.”

Aesthetic education is closely linked to labor education. Work brings joy to children: when they perform useful tasks or create something valuable, they feel their own growth and developing abilities. “Without the joy of beauty, there can be no joy of labor,” wrote V. A. Sukhomlinsky. “For a child, beauty lies not only in what they possess but primarily in what they create. The joy of labor is the joy of life.”

If parents are aesthetically educated, they can see beauty even in the most difficult tasks, perform them with enthusiasm and inspiration, and thus help instill these same feelings in their children.

The family is the first school of beauty. The relationships among family members, the arrangement of furniture, harmony, neatness, and order—all have a significant influence on developing a child’s aesthetic sense. Cleanliness and order form the foundation of the beauty of life.

As Abu Ali Ibn Sina (Avicenna) noted, “Physical education is an inseparable part of upbringing.” When parents properly apply methods of physical education in raising their children, they contribute to their health and ensure that they remain physically active. Active, regular, and well-organized movement is one of the main factors that ensures good health.

It is well known that physical activity primarily improves metabolism in the body, enhances blood circulation in all organs and tissues, increases oxygen and nutrient supply, especially promoting the healthy growth and development of young organisms. It strengthens the immune system, increases resistance to external influences, and helps the body eliminate inflammatory processes and harmful waste products.

When parents regularly monitor their children’s participation in sports, it not only strengthens their health but also fosters determination, consistency, and moral



qualities. Today, in our independent country, the number of young athletes proudly representing Uzbekistan on the world stage is steadily increasing.

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