



THE ROLE OF THE CONCEPT OF A "MATURE INDIVIDUAL" IN THE SPIRITUAL AND MORAL EDUCATION OF STUDENTS

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Abstract

This article explores the role of the idea of the “Mature Individual” in the moral and spiritual education of students. It analyzes how the concept of the Mature Individual can be applied in the educational process and its influence on the formation of moral values. The article emphasizes the importance of interactive methods, role modeling, and spiritual discussions, and offers practical recommendations.

Keywords: Mature Individual, moral and spiritual education, students, education, moral values.

Introduction

The moral and spiritual education of students holds a vital place in the modern educational system, as they are expected to become active members, leaders, and bearers of values in the future society. In this process, the idea of the “Mature Individual” is regarded as an important guiding principle, as it envisions the intellectual, moral, and spiritual elevation of the individual. The concept of the Mature Individual aims to shape a person not only as a knowledgeable individual but also as one who upholds moral values and strives to contribute positively to society. In Uzbek culture, this idea has been interpreted as a harmony of knowledge, ethics, and spirituality in the works of thinkers such as Alisher Navoi and Abdurahmon Jami, and this tradition continues to retain its relevance to this day. Today, globalization, rapid technological development, and social changes have a significant impact on the moral worldview of youth. In this context, it is essential for students to possess moral values and to internalize qualities such as



responsibility, justice, and patriotism for the stability of society (Nematullo Mukhamedov & Nurulloh Turambetov, 2021).

The idea of the “Mature Individual” serves as a fundamental tool in achieving these goals, as it envisions not only the personal development of the individual but also their positive influence on their environment. For example, the rich historical and spiritual heritage of the Uzbek people – including the ethical ideals found in Navoi’s Hayrat ul-Abror – can serve as a model for today’s students.

Applying the idea of the “Mature Individual” in the educational process helps students develop not only professional knowledge and skills but also moral and ethical understanding. The significance of this idea in the modern context lies in its encouragement of youth to prioritize spiritual values over material interests. This article is devoted to exploring the role of the idea of the “Mature Individual” in the moral and spiritual education of students, analyzing its application in education, and offering practical recommendations.

Literature Review

The idea of the “Mature Individual” has been interpreted in various ways throughout history and has taken on unique forms in different cultures. Aristotle (2009), in his Nicomachean Ethics, viewed perfection as the harmony of moral virtues and intellectual development, emphasizing that the highest goal of human life is eudaimonia – a flourishing and meaningful life. The Eastern philosopher Al-Farabi (1985) described the Mature Individual as a person endowed with wisdom, justice, and spiritual purity, and regarded such a person as the foundation of a “virtuous city.” According to him, the Mature Individual plays a key role in setting moral and ethical standards in society.

In Uzbek culture, this idea has evolved in a distinctive way. Alisher Navoi (1991), in his Khamsa, interpreted the Mature Individual as a harmony of spiritual purity, enlightenment, and morality. He emphasized that the intellectual and spiritual elevation of a person benefits not only the individual but also society at large. Similarly, Yusuf Khas Hajib (1983), in Kutadgu Bilig, presented the Mature Individual as someone with strong moral integrity and knowledge, stressing that such a personality is shaped through education and upbringing.

In modern research, the concept of the “Mature Individual” has been widely studied within the context of moral and spiritual education. Rogers (1961) argued that a



person can attain perfection through the capacity for self-actualization. According to him, the educational environment should help students discover their inner values. Kohlberg (1984), in his theory of moral development stages, demonstrated that students' moral consciousness can be enhanced through moral discussions and the analysis of complex ethical dilemmas in the learning process. Maslow (1970) linked the idea of the Mature Individual to the stage of self-actualization in his hierarchy of needs, highlighting the importance of spiritual and moral values in this process.

Uzbek scholars have also given significant attention to this topic. Abdullaev (2020) emphasized the importance of spiritual education in schools and suggested integrating the idea of the "Mature Individual" with national values. His research points to the crucial role of teachers and family environments in the moral development of students. Karimov (2018) highlighted the importance of the concept of the "Mature Individual" in shaping students' spiritual worldview and proposed enriching it with elements specific to Uzbek culture. Khamidov (2019) stressed that moral values in students can be effectively developed through group activities and classroom discussions.

These studies demonstrate that the idea of the "Mature Individual" holds both theoretical and practical significance in the moral and spiritual education of students. This literature review provides a solid foundation for the findings and analyses presented in the following sections. *Усуллар*

The following methods were employed in the study:

1. **Theoretical Analysis:** Historical and contemporary sources related to the idea of the "Mature Individual" were examined.
2. **Survey:** A questionnaire was conducted among students (N=100) to assess their perceptions of the qualities of a Mature Individual and the impact of these qualities on their upbringing.
3. **Interactive Methods:** Group discussions and the interpretation of moral dilemmas were implemented as part of a practical experiment.

Discussion and Results

According to the survey results, 82% of students associated the "Mature Individual" with qualities such as responsibility, justice, sincerity, and



enlightenment. Additionally, 67% of respondents emphasized that role modeling and spiritual discussions in education significantly enhance moral development. The implementation of interactive methods revealed that discussing moral dilemmas notably improved students' critical thinking and empathy skills. For instance, a group discussion around the question "Is it acceptable to lie for the benefit of a group of students?" exposed diverse approaches in students' moral decision-making processes.

The idea of the "Mature Individual" serves as a guiding principle in the moral and spiritual education of students. In the survey, 74% of participants stated that teachers who lead by example play an important role in instilling positive values. For example, when a teacher demonstrates fairness and sincerity during class, students are more likely to internalize these traits. Furthermore, through group discussions, students were given the opportunity to reevaluate their personal values, which contributed to enhancing their moral awareness.

However, there are several challenges in fully implementing the idea of the "Mature Individual" in education. A significant portion (38%) of respondents identified the insufficient attention to moral and spiritual education in academic programs as a problem, which may hinder the comprehensive development of students' ethical values. Additionally, under the influence of globalization, a growing tendency to prioritize material benefits was observed – a trend that can undermine the effectiveness of moral education. Meanwhile, 22% of respondents suggested that this issue could be addressed by incorporating a national values-based approach in education.

The study also found that the impact of the "Mature Individual" ideal on students is closely tied to the competence of teachers and the educational environment. For example, when teachers actively engaged students in interpreting moral dilemmas, students improved their ability to justify their opinions and understand others' perspectives. Likewise, using examples grounded in national values – such as the moral ideals of Alisher Navoi – increased student engagement and fostered a stronger sense of patriotism and responsibility.

These findings align with the theories of Kohlberg (1984) and Rogers (1961), both of whom emphasized the importance of moral discourse and personal growth in education. However, in the context of the Uzbek educational system, it is necessary



to adapt these methods to local culture and values. Thus, the idea of the “Mature Individual” can serve as an effective tool in students’ moral and spiritual education. The concept holds significant potential in this area, and its successful application requires the use of interactive teaching methods, role modeling, and curricula grounded in national values. It is recommended that special training programs be organized for teachers and that greater emphasis be placed on moral education.

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