

THE FORMATION OF HIGH SCHOOL STUDENTS' SPIRITUAL COMPETENCE ON THE BASIS OF JADID PEDAGOGICAL THOUGHT

Quldashev Murodjon G'aniyevich

*Independent Researcher at Fergana State University, Teacher at Fergana
"Temurbeklar maktablari" Military Academic Lyceum*

Abstract: *The rapid development of global education systems in the 21st century has brought about significant changes in the content, goals, and approaches of teaching and learning. Alongside the acquisition of academic knowledge, the formation of students' spiritual, ethical, and cultural competencies has become a strategic priority for modern schools. This article explores the formation of high school students' spiritual competence through the pedagogical heritage of the Jadid movement - a reformist educational trend in Central Asia at the turn of the 20th century. By analyzing Jadid pedagogical thought, the study proposes methodological approaches for integrating their ideas into modern educational practice, thereby nurturing students' moral values, cultural identity, and social responsibility.*

Keywords: *spiritual competence, Jadidism, pedagogy, education, high school, moral values, cultural heritage*

Introduction. Education is not merely the process of transferring knowledge; it is a vital instrument for shaping the intellectual, moral, and cultural foundation of individuals. In an era marked by rapid globalization, cultural pluralism, and technological change, schools are increasingly tasked with nurturing not only academic skills but also the spiritual, ethical, and social competencies that enable students to navigate complex societal realities.

Spiritual competence - understood as the ability to comprehend, internalize, and act upon moral and cultural values - is essential for developing well-rounded, responsible citizens. It integrates cognitive, emotional, and behavioral dimensions, fostering a strong sense of identity, empathy, ethical reasoning, and social responsibility.

The educational movement known as Jadidism, which emerged in Central Asia in the late 19th and early 20th centuries, provides a rich pedagogical heritage for achieving these aims. Reformist educators such as Ismail Gasprinski, Mahmudhoja Behbudi, Abdulla Avloni, and Munavvarqori Abdurashidxonov sought to modernize traditional education by integrating secular knowledge, moral instruction, and national consciousness. Their vision remains profoundly relevant to contemporary education, offering valuable insights into how spiritual competence can be fostered among students.

Methods This study adopts a qualitative methodological approach, combining historical-pedagogical analysis, comparative study, and content analysis. The following steps were undertaken:

Historical-pedagogical analysis Examining primary sources, including Jadid textbooks, articles, and speeches, to understand their educational principles and objectives. Comparative analysis Contrasting Jadid pedagogical ideas with contemporary theories of moral and spiritual education. Pedagogical synthesis Developing methodological recommendations for integrating Jadid principles into modern educational practices.

Data were collected from archival documents, scholarly monographs, academic journals, and policy papers. Secondary sources included modern pedagogical research on spiritual education, identity formation, and values-based learning.

Results and Discussion Concept of Spiritual Competence Spiritual competence is a multidimensional construct comprising several interrelated components: Value Orientation Awareness, acceptance, and internalization of fundamental human values such as honesty, justice, compassion, and responsibility. Cultural Identity Understanding one's cultural, historical, and religious heritage while developing respect for diversity and global citizenship. Moral Reasoning The ability to evaluate situations and make ethical decisions guided by principles rather than external pressures. Empathy and Social Engagement Sensitivity to others' needs, the capacity for cooperation, and a commitment to social justice and community service.

These components equip students with the moral and social tools necessary to contribute meaningfully to society and address complex global challenges.

Jadid Pedagogical Thought and Its Legacy The Jadid movement emerged as a response to the stagnation of traditional madrasah education and the socio-political challenges of colonial rule. Jadid educators emphasized a new, holistic educational philosophy that combined knowledge acquisition with character formation.

Key features of Jadid pedagogy include:

Integration of Moral and Secular Education: Jadids believed that intellectual development must be accompanied by ethical cultivation.

Active and Student-Centered Methods: They advocated inquiry-based learning, critical thinking, and practical application over rote memorization.

National and Cultural Awareness: Education was seen as a means of preserving identity, promoting social reform, and fostering patriotism.

Teacher as a Moral Guide: Educators were expected to embody virtues and inspire students to pursue truth, justice, and societal progress.

For example, Abdulla Avloni's assertion that "Education is a matter of life and death for a nation" encapsulates the movement's belief that education is central to both individual and national transformation.

Implementation in Modern Education Integrating Jadid principles into modern pedagogy requires a comprehensive approach that addresses curriculum design, teaching methods, and school culture. Some recommended strategies include:

Curriculum Integration: Infuse value-based and ethical discussions into core subjects like literature, history, and social sciences.

Dialogic Pedagogy: Foster classroom debates and reflective dialogues on moral dilemmas, cultural diversity, and social responsibility.

Experiential Learning: Implement project-based learning and community service activities that allow students to practice values in real-life contexts.

Teacher Mentorship: Encourage teachers to act as mentors who model ethical behavior and guide students' moral reasoning.

Reflective Practice: Incorporate self-assessment and peer feedback mechanisms to help students evaluate their ethical growth and social contributions.

Such approaches ensure that spiritual competence becomes an integral part of the educational process, preparing students for the demands of both personal and societal life.

Conclusion. The pedagogical heritage of the Jadid movement remains highly relevant to contemporary education, particularly in shaping students' spiritual competence. By integrating Jadid principles - including the synthesis of moral and intellectual development, emphasis on cultural identity, and commitment to social progress - modern schools can cultivate ethically grounded, culturally conscious, and socially responsible individuals.

In a rapidly changing world, the lessons of Jadidism offer valuable guidance for education systems seeking to balance academic achievement with moral development. Empowering students with spiritual competence not only contributes to their personal growth but also strengthens the social fabric and cultural continuity of their communities.

REFERENCES

1. Avloni, A. (1913). *Turkiy guliston yoxud axloq*. Tashkent: Jadid Press.
2. Behbudi, M. (1912). *Maktablar uchun yangi usul*. Samarkand: Matbaa.
3. Gasprinski, I. (1905). *Education and Social Reform in the Muslim World*. Istanbul: Ottoman University Press.
4. UNESCO (2015). *Education for Global Citizenship and Sustainable Development*. Paris: UNESCO.
5. Alavi, H. (2019). "Moral Education in the 21st Century Classroom." *Journal of Educational Theory*, 45(2), 78–92.
6. Karimov, I. (1998). *Yuksak ma'naviyat – yengilmas kuch*. Tashkent: Ma'naviyat.
7. Qosimov, A. (2022). "Jadid pedagogik merosi va zamonaviy ta'lim jarayoni." *Ta'lim va Innovatsiyalar Jurnal*, 6(3), 112–120.