

Development of Spiritual and Moral Competencies in Students as a Pedagogical Problem

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ABSTRACT

This article is devoted to the further development of work on strengthening the spiritual and moral content in the higher education system, increasing the respect of young people for national values, patriotic education based on humanism and high spiritual ideas, strengthening immunity to alien ideas and ideologies

KEYWORDS: system, spiritual and moral, national values, humanism, spiritual ideas, immunity to alien ideas and ideologies.

Fundamental socio-economic and political reforms carried out in our country require consistent and continuous changes in the field of education. Raising the content of higher education to a qualitatively new level, establishing a system for training highly qualified personnel who can take a worthy place in the labor market, make a worthy contribution to the sustainable development of the social sphere and sectors of the economy. There is a need for further development of work to strengthen the spiritual and moral content in higher education, patriotic education of youth based on respect for national values, humanism and high spiritual ideals, strengthening immunity to alien ideas and ideologies. The search for pedagogical, scientific, methodological and practical solutions to these problems, the development of the necessary methodological recommendations are the necessary conditions of today.

The problem of the spiritual and moral formation of the personality is today raised to the level of state policy. Future teachers should be ready for the spiritual and moral diversity of professional activities in life.

As the President of the Republic of Uzbekistan Sh. Mirziyoyev noted, “we consider it our primary task to improve the activities of all links of the education and upbringing system based on modern requirements.” Currently, it is identified as urgent tasks of increasing the efficiency of education, increasing the level of competence of specialists, directing teaching staff to innovative activities, the introduction of innovative educational and information and communication technologies in the educational process in higher educational institutions, the development and targeted direction of advanced foreign experience, the modernization of the higher education system.

In our work, the formation of technologies for the development of spiritual and moral competencies in students is aimed at the effective organization of the activities of a comprehensively developed generation. In the works of oriental thinkers and foreign scientists, special attention is paid to the spiritual and moral education of the individual, it is

emphasized that all types of education should be harmonious, harmoniously developed, spiritual and moral.

In their work, thinkers reflected on such important tasks as respect for elders, respect for younger ones, humility, politeness, culture and rules of behavior, creating a family, raising children, organizing material support for the family.

One of the works contributing to the formation of a harmonious generation is the work of Kaykovus "Qobusnoma". The work of "Qobusnoma", which for almost a thousand years has been a guide in preparing people for social life and practical activity, plays an important role in the spiritual and moral improvement of man in the period of current changes.

Kaykovus notes in the work that, along with the level of intelligence, erudition of a person, his mastery of spiritual and moral education is of great importance in life.

Another of the thinkers of the East - Mahmud ibn ul-Hussein ibn Muhammad Kashgari (lived in the XI century) - made a huge contribution to the development of Turkic science. Mahmud Kashgari tried to study the languages of all Turkic tribes.

The work of the famous "Devonian Dictionary of the Turkish Language" ("The Wall of Turkic Words") was written in 1076-1077, in which he described evidence of language (vocabulary, phonetics, morphology and dialectology), customs, traditions, way of life, occupation of professions, crafts, oral creativity of the people. To collect this information, the author organized a trip to all Movarounnahr, Khorezm, Bukhara, Fergana, countries and cities of high China.

It should be especially noted that the instructive, wise texts collected in the work "Devonu lug'ati Turk" contain reflections on education, upbringing, manners of behavior, science. Mahmud Kashgari encourages young people to work, be kind, tolerant towards others, master the secrets of an educated, professional person. The work condemns evil, exalts good, reads the need to do good to strangers and strangers. Mahmud Kashgari believes that it is necessary to follow the example of good people. He criticized such vices of social life as intrigue, revenge, extortion, duality, pride, the pursuit of wealth, usury.

Obviously, the thinker paid special attention to these personality traits. These thoughts of Mahmud Kashgari today are a valuable resource in the upbringing of the younger generation, in spiritual and moral education. Therefore, his ideas, reflecting national and universal values, occupy an important place in the development of socio-political, philosophical, pedagogical thought in Central Asia.

It is known from historical sources that Abu Rayhan Beruni has more than 160 works related to various fields of science of his time, translations from several languages, correspondence.

Abu Rayhan Beruni's use of the values of the upbringing of the younger generation in the process of higher education will make it possible to achieve the expected efficiency. His educational heritage has made a significant contribution to world culture as a spiritual and moral wealth of the Uzbek people.

In the upbringing of a harmonious personality, the heritage of Ismail ibn Ibrahim al-Bukhari is of particular value. Abu Abdullah Muhammad Abu Hasan Ismail ibn Ibrahim al-Bukhari is known throughout the world as the great muhaddis. He studied Islamic sciences from 5-6 years old, Muhammad (S.A.V.), Who began to study and memorize hadith. Imam

Muhammad al-Bukhari has a huge heritage that has religious, moral, spiritual, educational, scientific and educational significance. They are reflected in the "hadis", which embody the religious and secular knowledge and instructions necessary for human life. "Who of you sees someone richer or more moral than you, will immediately remember that there are people who are poorer and more immoral than you", "be generous to people so that people are the same as you", "give food to people and be sweet word", " give food to the hungry, look at the sick and release those in need ", " no matter what believer sows a crop or plants a fruit tree, and of them birds, people or animals, "after studying science, we collect the world they say, as if not teaching it to others, it's like burying it without wasting it."

The thinker said that achieving a harmonious personality for young people is a difficult, responsible task, all this is achieved as a result of physical and mental labor. He continues his thought, arguing that in order for young people to think healthy, independent, they must first of all be physically strong and healthy.

Abu Ali ibn Sina believes that the only way to excellence is the comprehensive education of the young generation, including physical, mental, moral, aesthetic and economic. Studying Ibn Sina's views on the education of young people, analyzing his approaches, as well as introducing his ideas into the minds of student youth and using the possibilities of modern pedagogical technologies are the main requirements of today. First of all, the work on the formation of a pedagogical culture in future teachers, in particular, a culture of pedagogical communication, should be improved. In this regard, in the educational process, special attention is paid to the priority of the personality of the future specialist, his professional and personal training, especially intellectual and creative, activity-practical and socio-communicative, his professional culture - pedagogical communication. Higher pedagogical education is faced with the task of better preparation of future teachers for further pedagogical activity through the formation of technologies for the development of spiritual and moral competencies in them.

The goal of spiritual and moral education of young people through technologies for the development of spiritual and moral competencies is to form their worldview, a system of relationships, the theory of knowledge, create ample opportunities in the formation of a person as a comprehensively competent person in an independent life.

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