

THE ROLE OF SPIRITUAL IDEOLOGICAL EDUCATION IN SECONDARY SCHOOLS

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ABSTRACT: This article talks about the role of spiritual and ideological education in general education schools, the influence of ideological influences in social processes on people's mind, thinking and worldview, instilling feelings of love and affection in the psyche of our youth is conducted

KEY WORDS: kindness, the idea of national independence, humanitarianism, social development

РОЛЬ ДУХОВНО-ИДЕОЛОГИЧЕСКОГО ВОСПИТАНИЯ

В СРЕДНЕЙ ШКОЛЕ

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АННОТАЦИЯ: В данной статье говорится о роли духовно-идеологического воспитания в общеобразовательной школе, влиянии идеологических воздействий на социальные процессы на сознание, мышление и мировоззрение людей, проводится привитие чувства любви и привязанности в психике нашей молодежи.

КЛЮЧЕВЫЕ СЛОВА: доброта, идея национальной независимости, гуманизм, социальное развитие.

INTRODUCTION

In the XXI st century, science and technology (ITI) have developed, and individual consciousness is improving more and more under the conditions of globalization. The demand of the times, the renewal of society requires a different view of the world, independent thinking.

Man and humanity can never live without feeling the changes, developments, happenings, events, and processes in the surrounding world. States, peoples, nationalities, social and political forces in the world, relations between them,

especially ideological influences in social processes cannot fail to affect people's mind, thinking and outlook.

In this sense, any society can see its perspective in a certain idea that has become the level of belief of people. Because "if the society, the people of the society, does not have a strong and clear ideology, if it does not have a clear goal, it will inevitably face a crisis."

On the other hand, the ideas and ideologies that occupy the mind and heart of people cannot be formed without education and training, they cannot become a powerful inner force that serves the development of the society, the future of the nation and the people. After all, the ideology of the society is a set of social ideas capable of serving to strengthen the connection between the past and the present and the future, yesterday and tomorrow. The main defining principle of these ideas is the humanity inherent in the nature of our society, the mentality of our nation, and it is the fundamental basis of the formation of our national idea.

Therefore, in the process of instilling feelings of love for people in the psyche of our youth, it is an urgent task of today to turn this principle of the national idea into the main goal of the education system.

MAIN PART

By educating citizens on the basis of a new way of thinking, it is possible to form and perfect the behavior that corresponds to the life-giving humanitarian principles of the national idea and ideology, universal values, that is, to establish a culture of kindness in the society.

In our opinion, kindness is the main direction of the idea of national independence based on humanitarian principles. That is why it is necessary to pay serious attention to the same direction in the process of education.

It is known that, according to its essence, education is used in broad and narrow senses and is applied in social life. In a broad sense, education is a special process that transfers socio-cultural experiences from generation to generation with a specific goal in mind and creates conditions for the development of a person.

In a narrow sense, educating the culture of compassion means the process of creating the necessary conditions for the development of a compassionate person, the activities of adults aimed at a common goal in order to adapt young people to the complex situations of social life.

These processes are inextricably linked. For the same reason, it is necessary to develop effective organizational and pedagogical methods and tools for the formation of a culture of kindness and put them into practice.

Such forms and tools should be based on the national cultural-historical traditions, customs and universal values of our people, which ensure the achievement of the main goal of realizing the national idea and forming a perfect generation.

Education has always been the most important urgent task that must be solved in front of mankind. It is also organized based on people's ongoing experiences, achievements, customs and traditions.

We have a lot of established customs and eternal traditions related to raising children. Even today, it is appropriate to use them widely in the education of young people.

Therefore, according to the national model, the renewal of the education system naturally creates the need to study our national heritage and bring it into the use of pedagogical thinking.

It's not for nothing, of course. Because the ideological basis of our national heritage - education of the individual, has been the study of the factors that claim his spiritual needs, this problem is manifested as one of the most important issues in the politics of our society.

If the creativity of our ancestors was focused on personal interests, at the same time, all the innovations implemented in our independent country are intended to serve the future of mankind. Ideological harmony based on the modern educational system and national heritage means the need to rely on the spiritual and educational grounds of the national heritage in the educational process.

From this point of view, the importance of the spiritual heritage of the scholars and thinkers of the past in the education of the young generation is incomparable even today.

A person is the main subject and object of the personnel training system, the consumer of educational services and their implementer⁴. That is why our forefathers took into account the characteristics of the human personality in the matter of education. As Abu Nasr Farabi, one of our great scientists, wrote, before starting the work of education, it is necessary to study the personal characteristics of the students.

In his work "On the Attainment of Happiness", the scientist gives a detailed opinion about the method of learning knowledge. According to Farabi's teachings, a person acquires spiritual and moral qualities, moral standards and professional skills with the help of education. He put forward methods of encouragement, habituation and coercion in education. These methods, in turn, should serve for the education of a morally pure and perfect generation in Farabi's "Society of Virtuous People".

Farabi is considered to be the scientist who defined education for the first time. The word "education" means to teach a person, to give theoretical knowledge based on explanation, education is to teach the norms of behavior and practical skills necessary for acquiring human virtue and a certain profession, says the scientist. Scientists who lived after the 9th and 10th centuries also did a lot of work on the issue of human morality and youth education. Scholars of Sufism, Najmiddin Kubro, Fariddin Attar, Bakhovuddin Naqshband, Ahmed Yassavi, Jalaliddin Rumi, Abdurrahman Jami, Aziziddin Nasafi, Alisher Navoi and others contributed greatly to this good work. The foundations of the national educational system were created thanks to the creative activity and rich spirituality of these scholars.

It is known that education is a system of activities aimed at forming a person's personality and spiritual image. Education is teaching a moral and decent person, giving knowledge. Education and upbringing related to the formation of human personality is an integral process. Abdulla Awlani writes about the commonality of

education and training: "Even if there is a slight difference between education and training, the two are inseparable, one's body is like a soul and a body that are enriched by one another. Because a learner means a learner, a doer."

Education is of primary importance in the formation of human personality. In general, education includes all the educational complex. Any kind of education is the basis for mature spirituality only when it is combined with upbringing.

When it comes to education, especially national education, it is necessary to dwell on the essence of this concept. The word *tarbiya* is of Arabic origin and means "to take care of, to educate, to teach".

An educator is a person who implements the above goals. Perfect education is the creation of a subjective factor for the development of all aspects of spiritual maturity. In all eras, educators tried to shape young people's morals and manners, faith and conscience, knowledge and skills in harmony with the requirements and needs of the time.

Accordingly, any educational process is ultimately ideological education according to its purpose and essence.

A healthy ideological upbringing also means a high outlook and faith upbringing. At this point, it should not be forgotten that education and the personal quality of the teacher and dedication to his work are extremely important in this matter. Ghazali writes in this regard. "The key to educating the murid of a sheikh (educator) is like a farmer cleaning his surroundings from weeds and thorns in order for the blessing that grows from the earth to give a good harvest."

CONCLUSION

Spirituality is a set of views from the mind and heart of humanity related to the long socio-cultural history of each nation. People who preserve their spirituality and culture will have the opportunity to realize their national identity. After all, spiritual values pass the tests of gradual development and take a place in the hearts of peoples.

Spiritual and cultural heritage is a source of strength and inspiration for every nation, not only for its past, but also for its future. A nation could not completely get rid of its identity and reach maturity due to the spirituality of another nation. If a nation abandons its identity and accepts the spiritual world of another nation, it will be a nation that has lost not only its spiritual image, but also its nation. For this reason, the foundation of national independence is spiritual independence. Spiritual independence cannot be imagined without strengthening and developing the spiritual heritage of the people.

A set of skills related to a person's spirituality, his worldview, imagination and faith is mainly formed in the family. In this sense, the family is a real center of spirituality, a factor and environment of ideological education. Therefore, the first concepts specific to our national ideology penetrate into the human heart and mind, first of all, in the family environment. This process is carried out through grandfather's education, father's example, mother's love.

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