

METHODOLOGICAL APPROACH AIMED AT FORMING SPIRITUAL CONCEPTS IN STUDENTS OF GRADES 1–4 OF GENERAL SECONDARY EDUCATION

S.B.Abdullayeva¹

1. Asia International University Department of "Theory of Pedagogy"

Mas'ul muallif: Abdullayeva Surayyo Babojonovna, Asia International University Department of "Theory of Pedagogy".

e-mail: phdsurayyo@gmail.com

Accepted: 08 Sentabr 2026

Published: 08 Sentabr 2026

Copyright: © 2026 by the author(s). Licensee Buxoro xalqaro universiteti ilmiy axborotnomasi.

Iqtibos uchun: Abdullayeva, S. B. METHODOLOGICAL APPROACH AIMED AT FORMING SPIRITUAL CONCEPTS IN STUDENTS OF GRADES 1–4 OF GENERAL SECONDARY EDUCATION / S. B. Abdullayeva // Buxoro xalqaro universiteti ilmiy axborotnomasi. — 2026. — T. 9, № 1. — B. 25–29.

Abstract. This article discusses the impact of forming spiritual and moral concepts on the consciousness of primary school students in general secondary education schools, as well as teaching methods, in particular lesson plans and spiritual issues in literary works.

Keywords: perfection, faith (e'tiqod), nafs al-ammara, honesty (halal), sin, hadith, Qur'an.

METHODOLOGICAL APPROACH AIMED AT FORMING SPIRITUAL CONCEPTS IN STUDENTS OF GRADES 1–4 OF GENERAL SECONDARY EDUCATION

Annotatsiya. Ushbu maqola umumiy o'rta ta'lim maktablari boshlang'ich sinf o'quvchilarida ma'naviy-axloqiy tushunchalarni shakllantrishning o'quvchilar ongiga ta'siri va o'qitish metodlari, xususan, dars ishlanma, badiiy asarlardagi ma'naviy masalalar haqida fikr yuritilgan.

Kalit so'zlar: barkamollik, e'tiqod, nafs ammora, halollik, gunoh, hadis, Qur'on.

Аннотация. В статье рассматривается влияние формирования духовно-нравственных представлений на сознание учащихся начальных классов общеобразовательных школ, а также методы обучения — в частности, планирование уроков и раскрытые духовных тем в литературных произведениях.

Ключевые слова: целостность характера, убежденность, низшее «я» (*нафс-и аммара*), честность, грех, хадис, Коран.

Introduction. Forming spiritual concepts in students is important in order to teach them to choose their life path correctly in the future, to set high goals for themselves, and to help them seek ways to achieve perfection. Because on the basis of these concepts, a person's self-development, independent thinking and worldview, and the ability to distinguish between good and bad, right and wrong are the product of faith (e'tiqod). It is known that the foundation of a person's spirituality is spirituality itself. In this sense, the level of a person's spirituality can be determined by their faith.

A person's feelings, experiences, ideas they rely on, and life models do not always serve to determine their spirituality. Human feelings have both negative and positive character. Negative feelings include the nafs, that is, nafs al-ammara, greed (hirs), anger (jahl), jealousy, injustice, ignorance, and going astray. Teachers should, by giving life examples, instill hatred in students towards negative feelings and form skills of struggling against them. Nafs al-ammara consists of seven stages, the first of which is the most negative stage. All thinkers have tried to protect young people from falling into the trap of this nafs and have expressed their valuable advice. In particular, our Prophet Muhammad (peace be upon him) narrated the following hadith about nafs al-ammara: "Loving something intensely makes the eye blind and the ear deaf." If a person has a strong desire for something and strives excessively to obtain it, this leads to negative consequences. This desire gradually gives rise to nafs al-ammara. The owner of nafs al-ammara thinks that only their own opinion is correct, does not listen to those around them, and does not obey what they say. Teachers and parents must fight against the development of nafs al-ammara in children from a very early age. In order to turn children's qualities of stinginess into generosity, it is advisable to apply pedagogical influence measures. In this, showing an example, presenting those around as role models, attracting students' attention to their generosity, as well as effectively using samples of folk oral creativity, proverbs, fairy tales, wisdom, narratives and hadiths in their place is recommended. Textbook authors should incorporate didactic tools aimed at this goal into the content of educational materials as much as possible.

Among primary school students, the initial manifestations of the nafs are more often observed, such as placing one's own belongings above those of others, boasting, and being reluctant to share things in one's hands with classmates. In such situations, it is recommended that teachers carefully observe these behaviors in students and take measures to eliminate them with caution. In this, pedagogues should use methods of explanation, encouragement, showing an example, pointing out mistakes based on

analyzing behaviors, and encouraging their elimination. In order to prevent the development of nafs al-ammara in students, it is necessary to equip them with knowledge about generosity, humanity, and mutual assistance. In this regard, Qatada (may Allah be pleased with him) said: "For a person to memorize one chapter of knowledge for the reform of his own nafs is better than one year of (voluntary) worship." Regarding the education of the nafs, Ibn Munkadir (may Allah have mercy on him) emphasized the following: "After I forcibly trained my nafs for forty years, it submitted to uprightness." Representatives of the Sufi teaching put forward the following instructive ideas regarding the education of the nafs: "Every deed performed in accordance with the Sharia overcomes nafs al-ammara to that same extent. Being firm in the deeds ordered by the Sharia leads to crushing nafs al-ammara and to its disappearance." Today, these ideas serve as a guide for pedagogues. In this regard, the thoughts of scholars are an important source.

Among students, cases of anger and irascibility are frequently encountered. Overcoming anger is the greatest morality and an expression of sound faith. Teaching children from a young age to overcome their wrath and anger is an important condition for ensuring peace in the family and society. Because a person who has overcome their anger grows into an optimistic person, that is, gentle, thoughtful, and seeking goodness in everything. In order to overcome anger, it is important to teach students patience, contentment, and tolerance. Especially religious and national tolerance is an important quality of Islamic faith. That is why our thinker ancestors left a great educational heritage in this field. It is of important professional significance for pedagogues to know deeply the methods of appropriately using this heritage in the process of education and upbringing. For a person to overcome their wrath and anger, they need to have the necessary knowledge and know cause-and-effect relationships. Therefore, teachers should, while knowing well the situations that cause each student's anger, take measures to prevent it.

The basis of spiritual and moral values is knowledge. Therefore, knowledge about human values is presented to students in a systematic way. Because it is important for each student to know what they are striving for and what they need to learn for this. Moral concepts that have become firm conviction are knowledge that finds its expression in the behavior of students. Today, these knowledges are a set of secular and religious knowledge and serve to form students' faith.

By presenting to students rational knowledge based on reason and intellect created by humanity throughout its entire historical experience, enlightened concepts and conviction are formed. False (irrational) knowledge, on the other hand, leads a person, including students, to fanaticism. Rational knowledge is presented to students within various academic subjects and serves to form the social experience and behavioral norms necessary for life. Irrational knowledge, however, creates a tendency in students to perform such actions as superstition, arrogance, doubt and suspicion, and hatred. Our observations show that in the formation of such knowledge, those around and the family environment are in most cases the cause.

At the same time, it creates a basis for the extinction of independence in them. They do not think about the incorrectness of the actions they have carried out. They get used to always fulfilling someone's command. When such students step into independent life, it becomes easy for them to join various currents and groups. According to the well-known specialist Erich Fromm, rational faith expresses independence of thinking based on contemplation and conclusions, and freedom of faith. Pedagogues should know well the aspects of faith related to rationality and irrationality.

The more the knowledge presented to students corresponds to the people's socio-historical experience, cultural-moral views, and modern development trends, the more reliable the firmness and soundness of spiritual-moral concepts will be. Concepts that do not correspond to historical-religious experience and modern science are considered false and ineffective. As a result, various contradictions arise among members of society, and the principles of national cohesion and tolerance are violated. True knowledge determines the content of faith, while conviction determines its firmness.

In order to form spiritual and moral values in students, pedagogues must also form in them devotion (ikhlas) and interest towards a certain phenomenon. Ikhlas (Arabic – sincerity, open-heartedness; dedication, devotion; being faithful and attentive to something) 1. Giving oneself wholeheartedly, with conviction; sincere love, to cherish. Ikhlas can be towards a field, people, artists, or a book. In the process of education and upbringing, a person's ikhlas is significant, as it expresses the uniqueness of the learner. Pedagogues, having identified students' ikhlas and faith, should approach them individually.

Ikhlas is related to a person's inclination and is not formed under someone's influence. Excessive striving and attachment is called nafs and fanaticism. Fanaticism is extreme belief in the correctness of one's own faith and an uncompromising attitude towards other inappropriate beliefs. In order to prevent students' ikhlas from turning into fanaticism, teachers and parents must take the necessary measures in a timely manner.

For this, regularly introducing students to stories about the example and constructive activities of historical figures who were devoted to their profession, ideas, and views makes it possible to achieve effectiveness in this field. Independent thinking of students occupies an important place in the formation of faith and ikhlas. Therefore, it is of particular importance for pedagogues to encourage students to think independently with the help of various methods and techniques in the educational process. In this, it is recommended to use such methods as "Discussion-Debate," "Free Conversation," "Example and Role Model," "Brainstorming," "Dialogue," "Collaborative Work," "Lessons of Upbringing," "Free Thinking," "Educational Games," "Pride and Hatred," and "Encouragement."

One of the important concepts included in the composition of faith is "ideal." Ideal (French idéal; Greek idea – idea, concept, representation; image, symbol) 1. The highest goal of society and the individual, the highest dream and wish. 2. The highest example, perfection of something, event, or phenomenon, the highest goal that members of society strive for.

3. In the imagination of a person, people, and nation, that which has become a symbol of all goodness, the sacred dream and aspiration they always live towards.

The ideal is a person's highest views. Therefore, forming an ideal in students is the main component of sound faith. In the ideal, a person's dreams and hopes, aspirations, ideas, and faith-based views are embodied. It is of particular pedagogical significance for teachers to succeed in identifying the ideals formed in students with the help of various methods and techniques. In this, dictation and essay writing give effective results. For example, topics such as "The Hero I Love," "My Ideal," "Whom Would You Like to Follow," "Whom Do You Dream of Becoming," "What Makes You Upset, What Makes You Happy" are of particular importance in identifying students' ideals. Through students' ideals, it is possible to determine their aspirations, ikhlas, and faith-based views. In this, written works, round-table discussions, conversations held with each student, discussion processes, and question-and-answer sessions make it possible to achieve the expected effectiveness.

In identifying students' faith-based views, lessons of upbringing, reading, music, fine arts, and extracurricular educational processes are of particular importance. Historical sites, sacred places, and museums also play an important role in forming human values and views in students. The ideal, in a word, is a spiritual phenomenon that expresses a person's opportunities, dreams and hopes, and views. The ideal is an important criterion and a set of requirements in bringing students to perfection.

With the help of the "Discussion-Debate" method, in order to form spiritual and moral values in students, it is possible to organize discussion situations on the following topics in upbringing, class hours, and reading lessons:

"What do you know about truthfulness?"

"What do you understand by honesty and a lawful (halal) morsel?"

"How should one treat parents, relatives, and teachers?"

"How should one treat relatives?"

"What deeds are considered meritorious (savob) deeds?"

"What do you understand by sin?"

"Whom do you hate and what kind of people are you proud of?"

"What deeds do you understand by good deeds?"

In order to identify the worldview of primary school students regarding faith-based values, "Free Conversation" situations are organized. In such situations, conversations with students on various topics can be organized. For example:

"Who is a true friend?"

"Why is the Homeland sacred?"

"How do you understand patriotism?"

"What people do you know who have left their name in history with their patriotism?"

"How can one become generous?"

"What significance does knowledge have in a person's life?" and similar topics, ensuring that students freely express their thoughts.

Below is a lesson plan for the topic "Secrets of Acquiring Knowledge" from the 1st-grade "Upbringing" textbook, presented on the example of the life of Imam al-Bukhari.

Table 1

Lesson Plan on the Topic "Secrets of Acquiring Knowledge" for Primary Grades

Grade: 1st grade
Subject: Upbringing
Topic: Secrets of Acquiring Knowledge (1st quarter, Lesson 5)
Lesson Objectives: Educational: Improving students' skills of correct, expressive reading; increasing vocabulary. FC: Being able to express one's speech correctly and understanding educational (Upbringing): Expressing concepts about knowledge. Arousing a desire to acquire knowledge. TK1: Increasing interest and desire for the lives of our knowledge-devoted ancestors. TK3: Achieving the ability to find a knowledgeable person in students' psyche. TK4: Understanding that a knowledgeable person always benefits society. TK4: Forming a sense of pride in the great thinkers who emerged from our country. Developmental: Teaching to draw correct, conscious conclusions.
Method: Conversation, "Question-Answer," "Expressive Reading" method, "Role-Playing Games"
Lesson equipment: Textbook, pictures matching the topic, ICT, special clothes for stage performance
Course of the Lesson: I. Organizational part: a) Greeting students; b) Preparing students for the lesson; c) Determining attendance; II. Consolidation of the previous topic III. Presentation of the new topic. 1st presenter – Imam al-Bukhari, who was honored with the title "Amir al-Mu'minin in the science of hadith," is a great scholar worthy of special attention. Our ancestor Imam al-Bukhari was born in 810 AD in the city of Bukhara. 2nd presenter – When Imam Bukhari was 3 years old, his father passed away. Imam Bukhari's father – At the end of his life, his father Ismail said: "I do not know of a single dirham in all my worldly wealth obtained through a haram or doubtful way." 1st presenter – From a young age he was intelligent, sharp-minded, and had a strong passion for enlightenment; he mastered various sciences, especially the science of hadith, with great interest. According to sources, starting from the age of ten, he memorized the hadiths he heard from various narrators in his homeland, as well as the hadith collections of scholars such as Abdullah ibn al-Mubarak and Waki'. 2nd presenter – At the scholarly gatherings of the jurists and muhaddiths in Marv, 9-year-old Imam Bukhari also participated in hadith writing lessons. Muhaddith: How many hadiths did you write? Imam Bukhari: Two. (the muhaddiths laugh) Sheikh: The day will come when this boy will laugh at all of you. 1st presenter – Starting from the age of 16, for 16 years Imam Bukhari wrote his work "Al-Jami' as-Sahih," the second most sacred book after the Qur'an. 2nd presenter – In order to further increase his knowledge in the science of hadith, he lived in cities that were major centers of science at that time, such as Damascus, Cairo, Basra, Kufa, and Baghdad, and received education in both hadith and fiqh from famous scholars there. Imam Bukhari: "I went to Egypt, Syria, and Mesopotamia twice each, to Basra four times. I lived in the Hijaz for six years; I do not know how many times I went to the cities of Baghdad and Kufa." 1st presenter – From the stage performance it became clear that among the secrets

Grade: 1st grade

of acquiring knowledge we understood — receiving the blessing (dua) of our parents; 2nd presenter – Eating a lawful (halal) morsel; 1st presenter – Desire to acquire knowledge from a young age and love for acquiring knowledge; 2nd presenter – Listening to the education and upbringing given by teachers. Vocabulary work: Qur'an (Arabic: – to read, to recite) – the main sacred book of Muslims. Hadith (Arabic – news, statement, novelty) – a narration about the words spoken, deeds performed, and approvals of Muhammad (peace and blessings of Allah be upon him). Honesty (halollik) – acting with conscience and fairness, uprightness, purity. Sahih (Arabic – correct, true, sound) – the name of the most reliable hadith collections. IV. Consolidation. Question-and-answer is conducted: 1. Where was Imam Bukhari born? 2. What do you understand by honesty? 3. What is the name of Imam Bukhari's most famous work? V. Homework: Reflection. VI. End of the lesson: Students' knowledge is assessed.

In the educational method "Example and Role Model," students are provided with information about the works carried out by national heroes and famous thinkers who teach lessons to young people through their exemplary life path, and their good deeds are promoted. In performing such good deeds, encouragement and motivation arise in students. In this:

Positive qualities characteristic of the image of Farhad in A. Navoi's epic "Farhad and Shirin" – industriousness, justice, love of knowledge, constructiveness;

Qualities such as patriotism, courage, bravery, selflessness, and respect for one's opponent in Jaloliddin Manguberdi;

The necessity of taking an example from the qualities of Zahiriddin Muhammad Babur such as patriotism, tolerance, creativity, and respect for people of craft is conveyed to the consciousness of students. They are given information that these qualities are an expression of sound faith. Such information serves to strengthen students' spiritual and enlightenment views.

In forming sound faith in primary school students, "Educational Games" are of great importance. The teacher prepares a stage performance based on the plot of a specific narrative. Students, in the process of performing the roles of the characters, assimilate the faith-based qualities characteristic of them. It is advisable that stage performances based on narrative plots for primary school students be carried out systematically and regularly. For example:

In grades 1–2: fairy tales such as "The Crooked and the Straight," "Muqbil the Stone-Thrower";

In grade 3: the process of conversation between Alpomish and his friend Qorajon from the epic "Alpomish," a passage expressing friendship and brotherhood relations taken from the epic "Go'ro'g'li and Avazxon";

In grade 4: preparing stage performances based on a passage taken from E. Samandarov's novel "Sultan Jaloliddin" and applying them in the educational process is recommended.

It is known that the process of forming moral concepts in primary school students has a complex methodological character. These methodological processes are carried out in connection with instilling faith-based values in students. In this, the teacher applies methods and technologies that serve to establish connections between students and values. After students have assimilated certain faith-based values, they carry out types of activities such as making independent decisions and expressing their own opinions. Pedagogical processes aimed at forming spiritual and moral views have certain structural components. They are:

The purpose of methodological processes aimed at assimilating spiritual and moral concepts;

Situations of pedagogical influence on the processes of students' assimilation of spiritual and moral qualities;

Subjects assimilating spiritual and moral concepts.

In these processes, methods of instilling concepts related to the formation of human values in students are applied. In this, pedagogical tasks are presented to students and information is given about the methods of solving them. Pedagogical situations aimed at forming spiritual and moral concepts in students are organized in a unique way and are intended to develop students' values. In such methodological situations, students and teachers enter into relationships based on mutual cooperation. Cooperation between the teacher and students is of great importance in organizing methodological situations. In such methodological situations, the goals of comprehensive development of students are implemented. Tasks are presented to students with the help of the most convenient methods.

Faith is directly related to a person's feelings and emotions. Therefore, teachers must take into special account students' feelings and experiences when forming a system of faith-based concepts in them. Encouraging students' desire to assimilate faith-based concepts serves as a basis for them to study these concepts more. For this, teachers need to clearly define the directions of their activity. Because each student has their own uniqueness, and their classmates, those around them, and family members significantly influence their faith-based concepts. As a result, various (negative as well as positive) behavioral norms are formed in them.

The process of forming spiritual concepts in students harmonizes all their spiritual actions. As a result, students' spiritual and moral development accelerates. Experience of a positive attitude towards members of society and those close to them, affection, and benevolence are formed. As a result of mastering knowledge and information related to instilling spiritual and moral concepts, students develop not only spiritual peace but also experience of positive interpersonal relations. With the help of faith-based knowledge and concepts, interpersonal relations are enriched in content. As a result of the enrichment of knowledge and concepts related to faith, students' spiritual worldview is improved. As a result, a sense of self-awareness arises in students. At the same time, a system of human values is formed in students.

Among the didactic tools that form a system of spiritual values in students are:

Hadiths and narratives

Words of wisdom

Advice books (pandnoma)
Enlightenment works of religious scholars
Pedagogical values created by our ancestors
Literary works
Samples of folklore
Spiritually rich works of modern writers
Popular science sources

For this, it is necessary to form motivation in students towards assimilating the system of spiritual values. Using certain methods in instilling the faith-based values that have found their expression in the works of our thinker ancestors into the consciousness of students makes it possible to ensure effectiveness. Instilling the faith-based values that have been practiced by our ancestors for many centuries into the consciousness of students serves to enrich their imagination and regulate their behavior.

As can be seen, the composition of human values consists of knowledge, conviction, ikhlas, love (ishq), and ideal. They influence spirituality and help form its integral system. In order to form sound faith in primary school students, it is required to instill all its components into the consciousness of students and teachers, and to equip pedagogues with didactic tools, methods, and techniques that serve to form spiritual and moral values.

References

- [1] Law of the Republic of Uzbekistan "On Education" — No. ORQ-637, September 23, 2020.
- [2] Decree of the President of the Republic of Uzbekistan No. PF-6108 of November 6, 2020.
- [3] Decree of the President of the Republic of Uzbekistan No. PF-158 of September 11, 2023.
- [4] Abu Hamid al-Ghazali. Mukashafat al-qulub. Tashkent, 2004. – 168 p.
- [5] Abdurahmonov A. Knowledge Leading to Happiness. – Tashkent: "Movarounnahr", 2001. – 696 p.
- [6] Abdutavvob Yu. Ten Stories from the Life of Muhammad, peace be upon him. Translated from Arabic by Barnoev J. – Tashkent: "Movarounnahr", 2004. – 21 p.
- [7] Muhammad Sodiq Muhammad Yusuf. Tafsiri Xilol. Vol. 6. – Tashkent: "Hilol-Nashr", 2007–2022.
- [8] Rumi J. What Is Within You Is Within You. – Tashkent: "Sharq yulduzi", 1995. – Nos. 3,4,5,6,7,8.
- [9] Sunnatulloh Abdulbosit o'g'li. "Nafs al-ammara – a Dangerous Enemy." 18.02.2017. – Fitrat.uz
- [10] Safarova N. The Khojagon Path. – Tashkent: "O'zbekiston faylasuflari nashr"
- [11] Zunnunov A. History of Uzbek Pedagogy. – Tashkent: "Sharq", 2000. – 237 p.
- [12] Zohidov P. Architectural Treasure of Khoja Bahaiddin Naqshband. – Tashkent
- [13] Yusupov E. Spiritual Foundations of Human Perfection. – Tashkent: "Universitet"
- [14] Historical and Philosophical Heritage of Medieval Eastern Scholars and Thinkers. Encyclopedia. Imam Bukhari International Center. Tashkent: Munis design group, 2016. – 612 p.
- [15] Scientific Heritage of Eastern Thinkers. International Islamic Academy of Uzbekistan. – Tashkent: "Ijod press", 2020. – 349 p.

2021