

RESEARCH ARTICLE

Based on A Value - Based Approach Students Spiritual and Moral Adjectives of Upbringing Local and Foreign Analysis

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Abstract

This article discusses the role of our values in child upbringing, the experience of local and world countries in this matter and its analysis, the role and tasks of parents, the public, and educational institutions in child upbringing, important issues that parents must address in child upbringing, lesson hours conducted with students in educational institutions based on a value-based approach, the experience of world countries in this regard, and its positive aspects. The article also addresses issues such as the uniqueness of raising youth based on family values, the views of Uzbek and foreign scholars on this issue, students' respect for values and their conscious acceptance of passing them on to future generations, and seeing positive results in life.

KEY WORDS

Values, spiritual and moral views, world experience, Parents, public, Uzbek scientists, experience of foreign scientists, moral education, spiritual and moral qualities, value-based approach, individual, educational institution, public competence, international experience, innovation approach, educator, social skills.

INTRODUCTION

In today's developing world, there is a need to analyze the national experience in organizing moral and spiritual education in the general secondary education system based on values and compare it with advanced models of developed foreign countries. This article will highlight the current state, achievements and problems of this process based on a comparative analysis.

The school education system in our country is struggling with some problems, in particular, in the process of socialization and learning of students. For example, the number of dropouts in rural areas and the lack of qualified teachers are among the urgent tasks facing local education experts. In primary and secondary education, children are grouped together regardless of their intellectual abilities and development. Children who fail to master are forced to repeat

the lesson. Usually, they are given two chances to successfully repeat the lesson, and if they fail, they can be transferred to schools for children with special needs.

compulsory measures) were taken to prevent it. Compulsory education, as it is today, meant that everyone was obliged to receive education and upbringing.

Today, some students are not attending school and are missing many classes due to lack of family stability, being children of single parents, or having mental health issues, which negatively affects their spiritual development.

In addition, individual analysis of documents from various sources showed that dropout, teacher shortages, and low efficiency are more common in rural areas than in urban areas, which leads to differences in the territorial axiological

environment.

In Uzbek pedagogy, the issue of spiritual and moral education of students has acquired special scientific and practical importance in the post-independence period. This situation was formed, first of all, inextricably linked with the strategic tasks aimed at strengthening national statehood, awareness of national identity, restoration of spiritual heritage, and education of the younger generation in the spirit of patriotism. Therefore, in local pedagogical research, the issue of education is mainly explained through concepts related to national values, customs, traditions, and spiritual heritage. The process of education is interpreted as a means of forming the national and spiritual image of a person, preparing him for social life, and mastering the moral norms accepted in society.

In the pedagogical thinking of Uzbekistan, education is interpreted, first of all, in connection with the spiritual development of the individual. In a number of local studies, the process of education is considered as a continuous process aimed at forming a person's inner world, moral position, national pride and social responsibility. In particular, Kadyrov (2018) in his studies closely links education with national spirituality, patriotism and awareness of national identity, interpreting it as a key factor in the development of the individual. In his works, education is manifested as a value-oriented process, national values are prioritized over universal values, and the result of education is evaluated by the moral stability and spiritual strength of the individual

The Ministry of Preschool and School Education of the Republic of Uzbekistan is implementing a process-oriented methodology or system such as "learner-centered education" or "learning by doing" to develop reading skills in students, which is a long-term process that requires time for training key specialists and staff and for them to digest the new process.

In addition, various methods are being implemented in Uzbek schools, such as visual teaching, teaching by seeing pictures or words, by hearing and listening, by speaking, by moving and writing. For example, during a seminar held in the cities of Tashkent, Samarkand, Surkhandarya, Fergana, Bukhara of our Republic, new teaching methods were introduced to Uzbek schools, which gave local Uzbek teachers the opportunity to teach with a wide range of teaching materials, including natural and direct sources, such as films and music, movements, flash cards, semi-structured conversations and interactive role-playing games. Under the slogans "No child

left behind" or "Reaching the most remote areas", the above-mentioned new teaching methods have been implemented in every region of our republic for years.

If we look at the experience of foreign countries in this matter, schoolchildren in Indonesia are mainly interested in learning mathematics, natural sciences, social sciences, Indonesian and the local dialect of Sundanese. Unlike Indonesians, young students in Uzbek schools mainly like to study art, English, painting and literature, which indicates their inclination towards spiritual and aesthetic education.

Additionally, the research found that Indonesian school teachers are more open and free in their teaching process, skilled in linking the teaching material to the topic being taught, have a clear voice, and are good at eliciting examples from students. On the other hand, their Uzbek counterparts are more strict and demanding, using available materials, using modern teaching aids such as tape recorders and projectors if available, or otherwise using traditional teaching methods such as manuals, hand-made cards or sticks, and printed or drawn pictures and shapes.

In foreign pedagogical research, the axiological approach is widely used as an independent and fully formed methodological basis. In particular, in the pedagogy of European countries, the USA and Russia, the concepts of education and upbringing based on values are considered an important component of the modern educational system. Foreign scholars analyze spiritual and moral education not only as a set of moral norms, but also as a complex process that serves to form a person's value orientations, social identification, life position and active civic consciousness. In this approach, values are interpreted as internal regulators of personal development, they are considered the main factor determining a person's ability to make decisions, participate in social relations and take responsibility for his own life.

In Western pedagogy, the axiological approach has developed in close connection with the concepts of humanistic pedagogy, democratic education, and civic education. Here, the educational process is viewed not as a means of adapting a person to society, but as a mechanism for forming him as a subject capable of consciously changing society. Therefore, values education is organized in an inextricable connection with the inner world of a person, personal meanings, and life goals.

In the European education system, the concept of "values

education" is widespread, which is implemented through systematic programs aimed at forming democratic values, human rights, tolerance, social justice and civic responsibility in students. In this concept, the axiological approach is integrated not as an external addition to the content of education, but as an internal substantive basis of all subjects and the educational process. As foreign scholars have noted, values education has an interdisciplinary character, it can be implemented through history, literature, social sciences, and even natural sciences. In this process, students perceive values not as ready-made rules, but through knowledge, experience and reflection.

One of the important features of the axiological approach in European pedagogy is its democratic nature. Values are not forcibly instilled in the student, but are mastered through discussion, debate, reflection and social activity. In this approach, the student's personal opinion, choice and position are especially valued. As a result, spiritual and moral education is formed not as an authoritarian influence, but as a process aimed at the internal development of the individual.

Another significant difference between local and foreign approaches is seen in the attitude towards the stages of moral development. An analysis of local experience shows that our educational system relies more on the methods of "Example" and "Advice".

A comparative analysis of the introduction of an axiological approach in the general secondary education system shows that the content of values is well developed in national pedagogy, but the technologies for transforming them into the student's internal beliefs (Process) need to be modernized. "Critical thinking", "reflex" in foreign experience

There is a need to create an integrative axiological system by grafting the tools of "social design", "digital citizenship" onto the national spiritual foundation (Eastern etiquette, collectivism, family values).

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