

The Role of Folk Pedagogy in Spiritual and Moral Education of Future Teachers

Sharipova Nilufar Raufovna

**Navoi State Pedagogical Institute, Senior teacher E-mail: nilufarsharipova074@gmail.com,
Uzbekistan**

Ulug'berdiyeva Dilbar Karshibekovna

**Navoi State Pedagogical Institute, Senior teacher E-mail: ulugberdiyevadilbar@gmail.com,
Uzbekistan**

Melikulova Nilufar Hamdullayevna

**Navoi State Pedagogical Institute,
Teacher E-mail: nilufarhamdullayevna@gmail.com, Uzbekistan**

Otamurodova Sitorabonu Sultanmurat Kizi

**Navoi State Pedagogical Institute,
Teacher E-mail: otamurodovasitorabonu7@gmail.com, Uzbekistan**

Introduction

It is not for nothing that our people said, "What we see in the bird's nest, we do" considering that ideological education and spiritual education should be carried out first of all in the family.

The scope of folk pedagogy is wide and varied, since the time when the nation appeared, this rare field of folk wisdom and etiquette has covered all aspects of social and domestic-ethical life, the leading directions of folk oral creativity, values, customs and rituals. - is characterized by covering moral teachings.

Analysis And Results

"If the economy is the body of society's life, then its soul and spirit is spirituality. As we decided to build a new Uzbekistan, we rely on two strong pillars. The first is a strong economy based on market principles. The second is a strong spirituality based on the rich heritage of our ancestors and national values," said Shavkat Mirziyoyev at the meeting. The historical experience of humanity also shows that socio-economic development is in harmony with the ideological, cultural, educational, ideological, and religious views in the life of society and people's activities. Therefore, if the demands and needs of the state and society are in harmony with the spirit, moral and moral activity of the people of this state and society, then that society, that people, that nation will mature. The social, economic, historical and spiritual changes taking place in our independent country, which is gradually entering the ranks of rapidly developed countries, the interest of our people in understanding the national, spiritual and religious values and identity, especially the future in the socialization of teachers, he began to feel the need to provide moral education based on the use of the spiritual heritage left by our ancestors, and national and universal values.

It expresses the rich experiences of our people over the centuries, their views on socio-political, moral, philosophical, educational, aesthetic, spiritual and physical maturity, and their conclusions in a clear, but very deep and wise way.

It is worth noting that independence created important conditions for restoring the national values, historical traditions and spiritual wealth of the peoples of our country, enriching it with new content.

Important reforms are being carried out in the education system of our country, in which moral education occupies a special place. According to it, in the process of education, the students should be educated on the basis of the national spiritual heritage, the traditions of our people such as enlightenment, tolerance, hospitality, thoughtfulness, honesty, kindness, and honor, learning and inculcating them in the hearts of students is defined as the main task. After all, it is a fact that it is effective to form a sense of respect for the life and work of ancestors through these qualities, first of all, in each person's own heart, and then in the hearts of others.

Literature Review

Today, extensive systematic work is being carried out in our country in priority areas such as the physical, intellectual and moral development of the young generation, their upbringing based on the sources of Islamic culture in the spirit of respect for our national historical heritage, national and universal values. "...to preserve the historical heritage, customs and traditions of national education of our people, to strengthen the atmosphere of interreligious tolerance, interethnic harmony and mutual kindness among the broad population, especially among our youth priority tasks such as development of measures" are defined. In this regard, substantiating pedagogical solutions for the spiritual education of the young generation from the aspects related to the spiritual-ethical and educational views of a person in the scientific works of Muhaddith scholars such as Imam Muhammad ibn Ismail al-Bukhari, Imam Abu Isa at-Tirmizi and Al-Hakim at-Tirmizi, the comprehensive implementation of scientific research on the spiritual and moral aspects of social-pedagogical knowledge, especially the professional qualifications that serve to ensure behavior and manners, is of particular importance.

It should be emphasized that in the eyes of the people, a person is not born good or bad from the mother's womb, he is born all the same. The change from good to bad comes from upbringing, first of all, from parents, family, neighborhood, village, village, and society-system. In this, the paternal heritage left by the ancestors - family pedagogy, folk pedagogy, as well as the traditions of philology, philology, philology, and the efforts of the society in this field play a decisive role. People say that if a child is brought up right from the beginning, he will become a good person in the future, if he is not brought up in a crooked way, he will become a bad person. After all, following the proverb "from the head of a seedling, from the age of a child" is the main direction of traditional folk pedagogy. Therefore, in folk pedagogy, there will be no details of education, that is, primary-secondary: everything should be taken into account, no area should be left out, while taking into account the extremely delicate, capricious, complex aspects of education, seven o One cut is followed. What is more characteristic is that the people think about yesterday, today and tomorrow in education, that is, education is carried out on the basis of not forgetting the past, appreciating the present, and hoping for the future.

In folk pedagogy, God's divine miracle is the master of life. From the time a person appears in the mother's womb, until birth, from the first upbringing, until reaching adulthood and building a family, living his life until handing over the deposit, the moral, intellectual, aesthetic the role and importance of games related to work, environmental education, physical training, folk pedagogical traditions in the education of the young generation is reflected. At the same time, Uzbek traditional, public holidays, paintings, customs, customs and traditions, as well as their own etiquette and etiquette, contain very relevant topics.

Folk pedagogy is a collection of experience and knowledge of the masses of the people in the course of their life activities and passed on from generation to generation.

The future pedagogue embodied the essence of this spiritual heritage - the main educational processes of folk pedagogy in the training of personnel. It is not for nothing that folk pedagogy, which is the heritage of our ancestors, is called a rare field of folk wisdom and etiquette.

The Russian writer V. G. Bilinsky, who is very interested in the pedagogical culture of the peoples, said: "The uniqueness of each nation is mainly its worldview, religion, language, customs and traditions." - he says.

Studying the lives of scholars and national heroes helps a person to understand who he is as a person. Civic education is based on the goal of engaging students in activities aimed at studying the past and history of the nation, understanding the essence of national values. The main goal of legal education is to teach young people to be deeply respectful of society's requirements, state laws, and our national traditions and values.

Yusuf Khos Khajib, who is famous all over the world with his work "Kugadgu bilig" ("Knowledge that leads to happiness"), embodied moral, political and pedagogical views and spiritual maturity guidelines in his work. It is alloma. In this work, the role, duties and tasks of a person in life and society are described in detail. The author describes knowledge as great, learning as great. He adds the mind of knowledge to the group of the original category, saying that an intelligent person will be great, and an educated person will be great. It predicts that knowledge will open the way to heaven. The thinker illuminates his moral views, that is, social relations, relations between all classes of society, relying on practice.

Research Methodology

The difficulty in explaining the nature of duty to future pedagogues is its wide content, some students consider duty to "keep a promise", "pay back a debt on time", "fulfill the request of an adult", "help a friend", "being a true friend" and so on. Understanding duty within the framework of personal life and professional relationships distracts people from solving basic social problems. Therefore, it is necessary to help students to understand that parenthood, childbearing, companionship, friendship, and other types of duty are not superior, but fully subordinated to it. The views and opinions of Eastern thinkers in this regard will be of great help in mastering these qualities and effectively highlighting their importance. It can be seen from the received answers that many students feel and understand the concept of "moral responsibility" quite correctly. However, even in this place, many students spread all types of responsibility into legal responsibility, which connects moral qualities with administrative and legal laws of professional responsibility. In addition, some students confuse responsibility with responsibility and consider them equal, while another part realizes that responsibility is determined by duty and conscience. The spiritual attributes we listed above: duty, goodness, evil, happiness, goodness, justice, conscience, etc. first appear in the Zoroastrian holy book "Avesta", and later thinkers expressed certain opinions about them in their works. According to scientists, the spiritual image of a person is manifested in the process of his lifestyle, acquisition of knowledge, communication with members of society. This represents the psychological and pedagogical environment in the process of training and communication. Great thinkers sought spiritual behavior, human behavior from him, condemned human's illegal behavior and glorified his noble qualities.

Analysis And Results

Doctor of Philosophy, Professor E. Yusupov said, "A person enriches his spiritual world with his life experience, activities, knowledge, science, manners, and behavior. As he grows richer mentally and

morally, he sets great tasks for himself and tries to achieve them. Movement requires a spiritual ground. In the process of spiritual maturity, human character is acquired." Therefore, first of all, it is necessary to raise the culture, spiritual and moral potential of the young generation, to awaken the national ideology. After all, only a person who understands himself and understands the spirituality of the nation knows his people, nation, homeland, and family. He understands his duty, responsibility, and obligation to the people and the nation. The spiritual and moral perfection of a person is the basis for the spirituality of the nation, state, and society. Therefore, it is necessary to teach young people to acquire deep theoretical and practical knowledge, professional qualifications, skills, to respond correctly to the events and problems of social life, to love the Motherland, and to give the priceless spiritual jewels created by their ancestors. to acquire, preserve and enrich them, to deeply analyze the future of our country, the current state of socio-economic development, to educate in the spirit of active participation in reality using the spiritual and intellectual knowledge of the world and our country.

Through folk pedagogy, the process of familiarization with the rich spiritual and educational heritage and pedagogic ideas of our nation is considered. Spiritual-educational and national values of our people, raising children in the family, methods, methods and means of education, moral standards of the Uzbek people, behavior culture, nature and human relations, reflection of the way of life, pedagogical ideas of great thinkers. stories, the educational value of folk oral works and epics, the role of national customs, ceremonies, traditions, customs, folk games and toys as a means of education, religious teachings, folk art , handicrafts, etc. are considered food in education.

Summary

Students and young people who have formed a spiritual and moral worldview develop spiritual and moral knowledge, spiritual and moral thinking, spiritual and moral feeling, spiritual and moral perception, and the levels of understanding of qualities. Spiritual perception, moral will, behavior and skills complement each other and show their expression in the student's personal life and activities. Spiritual and moral integrity is the way to have independent faith, worldview and goal in students and young people, to ensure the unity of good thoughts, good words and good deeds, to see personal interest in harmony with the interest of society. is strengthened in their complaints

In short, the national heritage of the Uzbek people is a source of teaching the necessary knowledge for every part of the education system through folk pedagogy. Future pedagogues are considered to be a person who delivers and develops this knowledge in the educational process.

Used References

- [1] Jabborova, D. (2019). Object and subject of educational technology. *European Journal of Research and Reflection in Educational Sciences Vol, 7(12)*.
- [2] ЭРМАТОВА, Г. П. РОЛЬ НАРОДНОГО ФОЛЬКЛОРА В ФОРМИРОВАНИИ СОЦИАЛЬНОГО ИНТЕЛЛЕКТА У ДЕТЕЙ. *АКТУАЛЬНЫЕ ИССЛЕДОВАНИЯ Учредители: ООО Агентство перспективных научных исследований*, (12), 100-102.
- [3] Жабборова, Д. Ф. (2022). БЎЛАЖАК ЎҚИТУВЧИЛАРНИ КАСБИЙ ТАЙЁРЛАШДА “КАСБИЙ ФАОЛИЯТ ПОРТФОЛИОСИ” ТЕХНОЛОГИЯСИДАН ФОЙДАЛАНИШ: Жабборова Дилафруз Фурқатовна, педагогика фанлари бўйича фалсафа доктори (PhD). Навоий давлат педагогика институти. *Образование и инновационные исследования международный научно-методический журнал*, (6.2. Махсус сон).

- [4] Pirimovna, E. G. (2022). BOLALARDA XALQ O ‘YINLARI ORQALI SOTSIAL INTELLEKTNI SHAKLLANTIRISHNING IJTIMOY OMILLARI. *PEDAGOGS jurnali*, 1(1), 285-287.
- [5] Pirimovna, E. G. (2023, January). PSYCHOLOGICAL FACTORS FOR THE FORMATION OF SOCIAL INTELLIGENCE IN TEACHERS OF PRESCHOOL EDUCATIONAL ORGANIZATION. In *International Scientific and Current Research Conferences* (pp. 16-19).
- [6] ERMATOVA, G. P. MUTAFAKKIRLARIMIZ ASARLARIDA XALQ OGZAKI IJODIYOTI ASOSIDA BOLA SOTSIAL INTELLEKTINI SHAKLLANTIRISH MASALALARINING YORITILISHI. *PSIXOLOGIYA* Учредители: Бухарский государственный университет, (4), 103-108.
- [7] Жабборова, Д. Ф. (2020). НАЦИОНАЛЬНЫЕ ОСНОВЫ ПЕДАГОГИЧЕСКИХ ТЕХНОЛОГИЙ И ПРИМЕНЕНИЕ ИХ В ОБРАЗОВАТЕЛЬНОМ ПРОЦЕССЕ. In *Традиции и новации в профессиональной подготовке и деятельности педагога* (pp. 50-54).
- [8] Ermatova, G. P., Utamurodova, S. M., Sharipova, N. R., Ulugberdiyeva, D. Q., & Raxmatova, G. T. Q. (2021). Aspects of Expressing of Organizing and Managing Abilities in the Works of Eastern Thinkers. *Turkish Online Journal of Qualitative Inquiry*, 12(3).
- [9] Эрматова, Г. П., & Очилова, Н. Н. (2021). НОВАРОРСКИЕ СПОСОБНОСТИ АМИРА ТЕМУРА В ОРГАНИЗАЦИОННЫХ СПОСОБНОСТЯХ ФОРМИРОВАНИЯ МОЛОДЁЖИ. *Scientific progress*, 1(4), 10-14.
- [10] Жабборова, Д. Ф., & Сайфуллаева, Н. З. (2022). Бўлажак ўқитувчиларни касбий тайёрлашда замонавий педагогик технологиялардан фойдаланиш жараёнини такомиллаштириш. *Образование*, 8(9), 10.
- [11] Pirimovna, E. G. (2020). Innovative Exemplary Abilities of Amir Temur in the Organizational Abilities of Youth Formation. *European Scholar Journal*, 1(4), 12-14.
- [12] Jabborova, D. F. (2021). Use of Modern Pedagogical Technologies in Professional Training of Students. *Turkish Online Journal of Qualitative Inquiry*, 12(3).
- [13] Furkatovna, J. D. (2023). Risks In The Educational System. *BioGecko*, 12(4), 495-499.
- [14] Norqobilov, M. X. (2020). Philosophical interpretation of socio-political issues in Sa'deddin Taftazani's "Sharh al-aqeed". *EPRA International journal of Research & Development (IJRD) Monthly Peer Reviewed & Indexed International Online Journal ISII. F. Value*, 1, 176-179. Жабборова, Д. Ф. (2020). Интерпретация педагогических технологий в национальном наследии. *Евразийский союз ученых*, (2-2 (71)), 20-22.
- [15] Norkobilov, M. K. (2021, February). THE PROBLEM OF KNOWLEDGE IN WORK SADUDDINA TAFTAZANI" SHARKH AL-AKAID"(EPISTEMOLOGICAL ANALYSIS). In *E-Conference Globe* (pp. 69-72).
- [16] Meyliyeva, N. G. (2023). BO ‘LAJAK PEDAGOGLARDA O ‘ZO ‘ZINI BAHOLASH KOMPETENTLIGINI SHAKLLANTIRISH YO ‘LLARI. *Uzbek Scholar Journal*, 16, 49-52.
- [17] Norqobilov, M. X. (2020). THE IMPORTANCE OF SOCIAL ENVIRONMENT OF TEMUR AND THE TEMURIANS PERIOD AND THE PERIOD HE LIVED IN THE SCIENTIFIC WORK OF SA'DUDDIN TAFTAZANI. *Theoretical & Applied Science*, (3), 319-322.
- [18] Meyliyeva, N. G. (2023). Ways of Forming Self-Assessment Competence in Future Educators. *Eurasian Journal of Learning and Academic Teaching*, 20, 14-16.

- [19] Sitorabonu, O. (2023). The Role of Ethno-Pedagogic Traditions in the Education of Students. *Journal of Pedagogical Inventions and Practices*, 18, 47-49.
- [20] Norqobilov, M. (2020). PHILOSOPHICAL AND LOGICAL ANALYSIS OF SOPHISTIC THINKING IN THE WORK “SHARH AL-AQEED ANNASAFI” BY THE GREAT THINKER SADEDDIN TAFTAZANI. *The Light of Islam*, 2020(3), 133-140.
- [21] Norqobilov, M. (2021). THE NOTIONS OF FREEDOM OF THE WILL AND ETHICAL (MORAL) CHOICE IN THE WORK “SHARH AL-AQEED” OF SADEDDIN TAFTAZANI. *The Light of Islam*, 2021(1), 71-81.
- [22] Norqobilov, M. K. (2022). Freedom of Will and Moral Issues in the Views of Sa'uddin Taftazani in a Historical Context. *International Journal of Early Childhood Special Education*, 14(6).
- [23] Toshtemirova, D. (2021). MTT va oila hamkorligida bolalarni milliylik ruhida tarbiyalash. *Мактабгача таълим журнали*, 3(Preschool education journal).
- [24] Улугбердиева, Д. К. (2021). Роль изобразительной деятельности в развитии речи у детей дошкольного возраста. In *Colloquium-journal* (No. 11 (98), pp. 56-57). Голопристанський міськрайонний центр зайнятості.