

## **The Role of Religious and Secular Values in Youth Education**

**Shokirov Mubin Rustamovich**

Associate professor of the Department of “Social Sciences” of the Bukhara State Pedagogical Institute

**Abstract:** This article discusses the issues of educating the young generation in the spirit of religious, secular and national values in the process of deep social reforms, which are one of the most important features of our country today.

**Keywords:** democratic civil society, perfect person, values, faith, nationality, family, heritage of ancestors, custom, tradition, neighborhood.

### **Introduction**

The issue of raising mentally and physically mature young people is a national, statewide task for today’s Uzbekistan, and consistency and determination to continue the work towards this noble goal has become the main criterion in this field. In this regard, the momentum that causes the society to constantly move is the national idea, clearly imagining the values that serve the national interest, advanced democratic rules and concepts, studying them, preserving, enriching, developing them, educating the people, first of all, the growing young generation, educating with this knowledge and skills is the most important task in the field of spiritual education [1].

Young generation is a socio-demographic group in this society, and they are characterized by some common features: among them, modernity and education; desire for new professions and a new way of life; social mobility, etc. The revaluation of values in young people is different compared to adults, that is, they retroactively change their needs and ideals, moral standards. Today, the main problems among young people are choosing the type of education and obtaining it, entering the labor process, forming a family, professional growth and advancement in the service.

### **Methods**

**Literature Review:** Begin by conducting a comprehensive literature review on the topic of religious and secular values in youth education. Identify key research studies, theories, and existing knowledge to establish a solid foundation for your own work.

**Research Design:** Determine the type of research design that suits your study, whether it is qualitative, quantitative, or mixed-methods. Consider the scope of the study, the research questions, and the nature of the data you aim to collect.

**Data Collection:** Decide on the methods for collecting data. This could involve conducting interviews, surveys, focus groups, observations, or analyzing existing documents and materials related to youth education and values.

**Data Analysis:** Outline how you will analyze the data collected. Depending on the research design, this could involve qualitative coding, statistical analysis, thematic analysis, or other appropriate methods to interpret and organize the data.

**Ethical Considerations:** Address ethical considerations, such as obtaining informed consent, ensuring confidentiality, and protecting the rights of participants throughout the research process.

## Discussion

As we know, education is a continuous process that serves to transmit intergenerational socio-historical and life experience, and under the influence of family, educational institutions, social, political and other organizations, mass media, etc., it forms and improves a physically healthy, intellectually mature person. Spiritual education is a concept that represents a practical educational process aimed at forming qualities such as physical fitness, mental, moral, and spiritual maturity in a specific person, community, specific group, society, and nation, which is considered a means of educating high spirituality [2]. In a broad sense, spiritual education represents the totality of all spiritual influences, activities, actions, and aspirations aimed at forming a human personality, ensuring his production and active participation in social, cultural, and educational life. If any spiritual education is carried out in harmony with secular and religious values, in this process not only the knowledge of a person increases, but also the development of spiritual and moral qualities in him is accelerated.

Of course, today, in the process of educating young people, it is appropriate to continuously educate them about secular and religious values, to make them realize that these values have an incomparable, harmonious role in the development of a person and society. Nowadays, one of the most urgent issues in the social, economic, political, spiritual and cultural life of our country is to educate young people in the spirit of secular and religious values, to mature as true heirs of our tomorrow. Religious and worldly values are considered an integral part of human psyche, and in a common way, they show a person's attitude to life, society, and members of society [3]. Secular and religious values influence society and human activity in a unique way, sometimes as an ideal they encourage people to work effectively, sometimes as a moral criterion, moral requirement, and law, they determine people's behavior and lifestyle, aspirations and needs. It manages or directs their activities, i.e. performs a regulatory function.

Secular values are the socio-spiritual phenomenon, which covers the nation's culture, history, language, religion, customs, traditions, material and spiritual wealth of society, and all aspects of economic, socio-political life. The universal values can include the ideas of a just society, a perfect person, peace and prosperity expressed in the works of our medieval scholars.

In the focus of religious values, the issue of man and humanity occupies a central place. In particular, in Avesta great emphasis is paid on human spirituality and practical activity. In the work, goodness, light, perfection, kindness, and superstition are interpreted as the most important values. People's following the forces of goodness and light, distinguishing good from evil, justice from injustice, not being indifferent to the struggle for good, expressed in "good thoughts", "good words" and "good deeds" in their way of life, spiritual appearance, and social activities [4].

Humanity is the main issue in Sufism. He places special emphasis on educating the human heart and perfecting the perfect person. In particular, in "DivaniHikmat" by Ahmad Yassavi, the basic forms of spiritual values are defined as purity, modesty, endurance and patience, kindness, humility. The ideas put forward in the teaching of Naqshbandiyya, such as humility, generosity, tolerance, kindness, charity, mutual aid, friendship and brotherhood, equality and harmony, honesty, hard work, purity, justice and knowledge, have a universal character in their content and essence, and are secular, has its theoretical and practical importance in the value system. That is why it is appropriate to widely use the factor of Islam in educating a mature generation and instilling worldly and religious values in young people by promoting the essence of Islamic teachings, its humanitarian, peace-loving, moderate and enlightened features among young people.

In order to solve all the problems in the life of society and private life, first of all, a person should be spiritually and conscientiously pure, honest, religious, religious, and knowledgeable. In the contemporary world, it is necessary to adhere to secular and religious values in terms of ethics, to respect all members of the society based on sincerity, to be conscientious, honest, and honest, to work selflessly without forgetting the interests of the nation, society, and state, to glorify the person, to learn values and the time demands that they be followed, respected, implemented, and the educational

process based on these values [5]. Because the more young people learn from worldly and religious values, believe in them and follow them, the more the thinking of young people will be enriched and their spiritual maturity will increase. We see this in the work of our great ancestors who created the Eastern Renaissance in the 9<sup>th</sup>-12<sup>th</sup> centuries and the last in the 15<sup>th</sup>-16<sup>th</sup> centuries.

## Results

Young people brought up in the harmony of religious and secular values deeply understand the spirit of justice and truth, freedom and independence, noble goals and objectives in the path of development, and serve for the development of the Motherland, the peace of the country and the well-being of the people. They are free from bigotry, stupidity and fearlessness, live by trusting in their knowledge and strength, have their own independent views, and this commonality guarantees the free activity, solidarity, and rights of representatives of different nationalities and religions in our country. On the basis of spiritual education, which expresses the commonality of secular and religious values, there are opportunities for unification and stabilization of society in the basis of promoting the idea of the unity of the Motherland for citizens of different religious beliefs and professions in our country, harmonizing relations between man and society, citizen and state [6]. In this way, the way to justify the concept of harmonizing different beliefs, different views and attitudes is opened. In this case, the issue of stabilizing the society is understood in connection with the spiritual and spiritual maturity and perfection of a person. Freedom of conscience, equality of people, regardless of race, nationality, religion, lineage, gender, universal ideals are the main criterion, and in the current era, when secular and religious values are being absorbed into people's lives, human life, happiness, and education, while preserving their basic essence, in a word, spiritual purification, living in pursuit of goodness and goodness occupies a very important place in enlightenment. In our country representatives of different nationalities with different religious beliefs live and work together and they are based on the idea of religious tolerance. This means that people live as partners and in harmony for one land, one Motherland, on the path of noble ideas and intentions, implies the cooperation of all members of society, is an important condition for strengthening peace and stability [7].

Inheritance to worldly and religious values, which are permanent and continuous for the life and activities of a person, nation, society, are necessary for a person at all times, and reflect the highest concepts and principles that never lose their value, is a daily necessity.

## Conclusion

In short, every young person growing up in independent Uzbekistan should be educated as a person who is morally mature, strong-willed, full of faith, armed with a national idea, with strong ideological immunity, developing his thinking, radically changing his attitude to life, work, property, his citizenship. The role of the secular and religious values that have been living in our country for centuries is incomparable in the deep understanding of their duty, in living with love and loyalty to the Motherland, with a sense of belonging, in feeling that their fate is shared with the fate of the Motherland. Also, it is necessary to determine the methods and best practices of increasing the importance of the factor of secular and religious values in the education of modern thinking among young people, and to improve them.

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