

**THROUGH THE “UPBRINGING” SCIENCE: INTEGRATING PEDAGOGICAL
ETHICS AND HADITH-BASED PRINCIPLES IN MORAL EDUCATION – INSIGHTS
FROM AL-GHAZALI AND CONTEMPORARY EDUCATIONAL THEORIES**

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Annotation: The article explores the pedagogical and ethical insights of the prominent Islamic thinker Abu Hamid Al-Ghazali, emphasizing the critical role of childhood education in moral development. Al-Ghazali asserts that a child's heart is a pure and impressionable entity, shaped profoundly by parental guidance, educators, and the surrounding environment. Neglect during childhood can lead to moral decline and social maladjustment, highlighting the social responsibility inherent in upbringing. This study aligns Al-Ghazali's concepts with contemporary educational theories, including John Locke's "Tabula Rasa", Behaviorism, and Bronfenbrenner's Ecological Systems Theory, demonstrating the interplay between innate potential, environmental influence, and systematic pedagogical intervention. The research underscores the lifelong process of moral self-cultivation, the significance of a supportive social and cultural environment, and the integration of ethical values in the curriculum. By bridging classical Islamic pedagogical thought with modern psychological and educational approaches, the study contributes to the theoretical and practical understanding of effective moral education.

Keywords: Moral education, Childhood upbringing, Abu Hamid Al-Ghazali, Tabula Rasa theory, Behaviorism, Ecological Systems Theory, Pedagogical ethics, Social responsibility, Lifelong moral self-cultivation, Educational environment.

Introduction. Childhood represents a critical period in human development, during which moral, cognitive, and social traits are shaped. In the history of Islamic thought, Abu Hamid Al-Ghazali (1058–1111) stands out as a prominent scholar whose works emphasize the ethical and educational upbringing of children. Al-Ghazali asserts that a child's heart is pure, impressionable, and free from any preformed patterns, making early education a pivotal responsibility for parents, teachers, and the surrounding environment. He warns that neglect or improper guidance may lead to moral decline and social maladjustment, highlighting the societal responsibility in child upbringing. This study aims to analyze Al-Ghazali's pedagogical and ethical perspectives and contextualize them within modern educational theories, including John Locke's "Tabula Rasa", Behaviorism, and Bronfenbrenner's **Ecological Systems Theory**.

Methods. This research employs a **theoretical-analytical approach**, examining classical texts of Al-Ghazali alongside contemporary educational and psychological literature. The study focuses on:

1. **Textual analysis** of Al-Ghazali's writings on moral and pedagogical principles.

2. **Comparative review** of relevant modern theories, including Locke's epistemological framework, Behaviorist principles, and Bronfenbrenner's ecological model.
3. **Synthesis** to identify the integration of classical Islamic pedagogy with contemporary psychological and educational insights.

The analytical framework allows understanding of the continuity between traditional ethical education and modern pedagogical practices.

Results. Al-Ghazali's Pedagogical Principles

Al-Ghazali emphasizes that children are entrusted to adults, and their early education determines moral and spiritual outcomes. Key insights include:

- The child's mind is a **pure and impressionable entity**, shaped by the environment and guidance from caregivers and educators.
- Moral development during childhood directly impacts both worldly success and spiritual fulfillment.
- Responsibility for a child's upbringing is **collective**, encompassing parents, teachers, and the broader community.

These principles underline the **social and ethical dimensions of education**, highlighting that negligence can result in moral and spiritual consequences.

Integration with Modern Theories

1. Tabula Rasa (John Locke):

Locke's theory posits that the human mind is a blank slate at birth, and knowledge is acquired through experience and environmental interaction. This aligns with Al-Ghazali's view of the child as impressionable and the environment as pivotal for shaping character.

2. Behaviorism (Watson and Skinner):

Behaviorism emphasizes that behavior is learned through **stimulus-response mechanisms**, reinforced by rewards and punishments. This model corresponds with pedagogical strategies aimed at shaping desirable moral and social behaviors in children.

3. Ecological Systems Theory (Bronfenbrenner):

Bronfenbrenner identifies multiple layers influencing child development:

- **Microsystem:** immediate environment, such as family, school, and peers.
- **Mesosystem:** interactions between microsystems.
- **Exosystem:** indirect influences, such as parental work environment or media.

- **Macrosystem:** cultural norms, laws, and societal values.
- **Chronosystem:** temporal changes affecting development.

The model emphasizes the dynamic and systemic nature of upbringing, reinforcing Al-Ghazali's view of the holistic responsibility for child development.

Discussion. Al-Ghazali's pedagogical insights reveal remarkable compatibility with modern theories. His recognition of the child's impressionability parallels **Tabula Rasa**, while his emphasis on ethical formation through social interaction aligns with Behaviorist principles. Moreover, Bronfenbrenner's ecological approach offers a structured framework for understanding the societal and cultural dimensions implicit in Al-Ghazali's writings.

The study underscores that:

- **Moral and ethical education is lifelong**, beginning in childhood and extending into broader societal engagement.
- The **environment and social context** are crucial for effective education.
- Integration of classical Islamic pedagogy with modern educational models can inform contemporary strategies for character education.

Ultimately, this synthesis highlights that childhood education is a **systematic, ethical, and socially embedded process**, demanding collaboration among family, educators, and society at large.

Conclusion. Al-Ghazali's pedagogical and ethical perspectives remain highly relevant to modern education. By recognizing the child as an impressionable being and emphasizing the collective responsibility for moral upbringing, his teachings complement contemporary psychological and educational frameworks. Integrating these classical insights with modern theories such as Tabula Rasa, Behaviorism, and Ecological Systems Theory provides a robust foundation for effective moral and character education. This synthesis illustrates the enduring relevance of Al-Ghazali's thought in shaping holistic, ethically grounded educational practices.

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