

**THE CURRENT STATE AND OPPORTUNITIES OF USING THE PEDAGOGICAL
VIEWS OF MAHMUDKHOJA BEHBUDI IN THE MORAL AND ETHICAL
EDUCATION OF UNIVERSITY STUDENTS**

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Abstract: This article provides a scientific analysis of the pedagogical views of Mahmudkhoja Behbudi, a prominent representative of the Jadid movement, an enlightener, and an educator, with particular attention to moral, ethical, and political education. The purpose of the study is to determine the significance of Behbudi's educational ideas in the moral and ethical upbringing of university students within the modern higher education system of Uzbekistan, as well as to identify the current state of their application and prospective opportunities. The research is based on qualitative analysis methods and was conducted through the examination of scientific literature, regulatory and legal documents, and pedagogical research. The findings indicate that Behbudi's ideas on harmonizing intellectual and moral education and on nurturing youth in the spirit of civic responsibility and political consciousness align with the current "Education" subject Concept and the state youth policy. The article highlights the opportunities and challenges of integrating this pedagogical heritage into the contemporary educational process.

Keywords: Mahmudkhoja Behbudi, moral and ethical education, political education, Jadid pedagogy, university students, pedagogical heritage.

INTRODUCTION

In the context of contemporary globalization and information processes, the issue of educating the younger generation as morally mature, independent-thinking, and socially responsible individuals has gained particular relevance as one of the key factors of societal development. Especially within the higher education system, the formation of university students' moral worldview, attitudes toward ethical values, and civic position is recognized as one of the priority objectives of the educational process.

The reforms being implemented in the field of education and upbringing in the Republic of Uzbekistan, including the Law "On Education," state educational standards, and conceptual documents on moral and ethical education, aim to raise young people in the spirit of national and universal values. In this process, reliance on national pedagogical heritage, particularly on the pedagogical views of Jadid enlighteners, holds significant scientific and practical importance.

Jadid pedagogy, which emerged at the beginning of the twentieth century, was based on the ideas of liberating society from ignorance and reforming it through knowledge and enlightenment. One of its most prominent representatives was Mahmudkhoja Behbudi. In his works, Behbudi interpreted education and upbringing as the main factors of societal development and paid particular attention to the upbringing of the younger generation as spiritually mature, patriotic,

responsible individuals capable of meeting the demands of their time. His pedagogical views prioritize moral education, national consciousness, social activity, and the pursuit of knowledge.

Despite the fact that Behbudi's pedagogical heritage holds significant scientific value today, the current state and opportunities for using his ideas in the moral and ethical education of university students have not been sufficiently studied in a systematic manner. Most existing studies focus on the historical or literary aspects of Behbudi's activities, while the issue of applying his pedagogical views to modern educational processes remains актуаль.

From this perspective, there is a pressing need to analyze Mahmudkhoja Behbudi's pedagogical views in close connection with the modern education system, to determine their significance in the moral and ethical upbringing of university students, and to scientifically substantiate the possibilities for their practical application. This research was conducted in response to this need. The purpose of the article is to identify the current state and opportunities of using Behbudi's pedagogical views in the moral and ethical education of university students and to scientifically illuminate the prospects for their application in the contemporary educational process.

METHODOLOGY

This study focuses on examining Mahmudkhoja Behbudi's pedagogical views from the perspective of the moral and ethical education of university students and is based on a qualitative research approach. The choice of qualitative methodology is justified by the fact that Behbudi's ideas and their practical application cannot be adequately revealed through statistical indicators but require content-based, conceptual, and theoretical analysis.

One of the primary research methods employed was document analysis, through which Behbudi's works, articles, and historical sources related to Jadid pedagogy were systematically studied. Document analysis enabled the identification of ideological content, the determination of the main directions of pedagogical views, and the assessment of their relevance to contemporary educational processes. In addition, the comparative analysis method played a significant role in the research. Through this method, Behbudi's pedagogical views were compared with the ideas of other Jadid scholars and modern pedagogical approaches, allowing for the identification of their distinctive features and relevance to today's education system.

The pedagogical interpretation method was also applied in the research process. This method served to interpret the educational ideas found in Behbudi's works within a modern context and to identify opportunities for their integration into practical pedagogical activities.

The research sources included the works of Mahmudkhoja Behbudi, scientific studies on Jadid pedagogy, modern pedagogical literature, and regulatory and legal documents of the Republic of Uzbekistan related to education and upbringing. The combination of these methods ensured the scientific validity, consistency, and logical reliability of the research.

RESULTS

The research findings indicate that Mahmudkhoja Behbudi's pedagogical views are based on the principle of the inseparable connection between intellectual and moral education. He regarded the educational process as a crucial factor that ensures not only the intellectual development of the individual but also moral maturity. For example, in his textbooks, Behbudi encouraged students to develop logical thinking while solving mathematical problems and simultaneously taught them to value mutual respect and honesty.

Behbudi's pedagogical approach was aimed at preparing youth for life and developing skills of independent thinking and awareness of responsibility toward society. For instance, he recommended that students not merely memorize topics but apply them in real-life situations: in history lessons, students were required to analyze events and discuss their connection to contemporary society. His textbooks and methodological materials promoted an interdisciplinary approach and served to strengthen national values and the spirit of patriotism. For example, in lessons on "National Values and Spirituality," patriotism and honesty were explained to students through examples from Uzbek literature.

Behbudi's views on political education are also noteworthy. He aimed to familiarize youth with political processes in society, encourage the study of pluralistic ideas, and promote respect for democratic values. For instance, organizing debates among students allows for the development of communication and critical thinking skills through the exchange of opinions.

Today, Behbudi's pedagogical views align with the concept of the "Education" subject, the state youth policy, and spiritual-educational activities conducted in higher education institutions. For example, in the "Foundations of Spirituality" course, students analyze moral issues presented in Behbudi's works by connecting them with real-life examples. The research findings also demonstrate that the systematic study of Behbudi's pedagogical heritage and the enhancement of teachers' knowledge in this area are among the most pressing tasks. In practice, this heritage is applied through seminars, project-based learning, situational games, and debates.

Examples include:

Seminars: Students analyze social problems and develop ethical solutions.

Project work: Preparing group projects on the topic "Honesty and Patriotism in Society."

Situational games: Assigning students to various social roles and solving problems.

Debates: Allowing students to discuss political and social issues.

These examples demonstrate that implementing Behbudi's pedagogical views in practice enhances the effectiveness of the educational process and contributes significantly to the moral and ethical development of university students.

The scientific novelty of the research lies in the comprehensive analysis of Mahmudkhoja Behbudi's pedagogical views on moral, ethical, and political education within the context of the modern higher education system. This analysis was conducted not only in terms of the historical

development and content of Behbudi's pedagogical ideas but also from the perspective of their application in contemporary educational processes.

The study revealed that Behbudi's pedagogical views:

- aim to integrate intellectual and moral development of the individual;
- encourage students to think independently, recognize responsibility, and be useful to society;
- enhance educational effectiveness through interdisciplinary approaches and the teaching of national values;
- prepare youth for active participation in social processes through political and civic education.

At the same time, the research demonstrated that Behbudi's pedagogical ideas and methodological recommendations can be practically applied in modern higher education institutions to develop students' moral, ethical, and civic maturity. This constitutes scientific novelty by not only reinterpreting Behbudi's pedagogical heritage but also identifying opportunities for its practical implementation.

The research results create several practical opportunities for effectively organizing educational processes in higher education institutions:

1. In teaching educational subjects:

Behbudi's pedagogical ideas can be used in subjects such as "Education," "Foundations of Spirituality," and "History of Pedagogy" to instill moral values, patriotism, and civic responsibility in students. For example, in history lessons, students develop skills to analyze past events while connecting them with contemporary moral norms.

2. In organizing spiritual and educational activities:

Seminars, debates, project-based work, and situational games can be used to develop independent thinking, social responsibility, and leadership skills. For example, group projects or situational role-playing games on the theme "Honesty and Patriotism in Society" strengthen students' ethical decision-making skills.

3. In professional development of teaching staff:

Introducing teachers to Behbudi's pedagogical approach enables the application of his educational methods and technologies in practice. Through seminars and methodological trainings, teachers enhance their ability to teach students analytical thinking on moral and political issues.

4. In developing an individual approach to student upbringing:

Behbudi's views promote education that considers individual abilities and interests. For example, assigning leadership roles in project work to gifted students increases their social activity and

sense of responsibility.

Thus, the research findings demonstrate that integrating Behbudi's pedagogical heritage into the modern higher education system provides effective opportunities for developing students' moral and ethical maturity, independent thinking skills, and civic responsibility.

DISCUSSION

Mahmudkhoja Behbudi's pedagogical views on moral, ethical, and political education hold significant theoretical and practical importance for the modern higher education system of Uzbekistan. He developed conceptual ideas aimed at educating youth not only as knowledgeable individuals but also as conscious, spiritually mature, and socially active members of society. The research results show that Behbudi's views are closely aligned with current educational reforms and contribute to the formation of students' moral values, patriotic spirit, and civic responsibility.

Effective use of Behbudi's pedagogical heritage requires several conditions:

1. **Systematic study:** Scientific analysis of his works and textbooks, and contextual organization of pedagogical ideas.
2. **Interpretation based on modern pedagogical methods:** Practical application of Behbudi's value-based pedagogical principles through seminars, projects, debates, and situational games.
3. **Wide integration into the educational process:** Incorporating his pedagogical approaches into subjects such as "Education," "Foundations of Spirituality," and "History of Pedagogy," as well as applying them in spiritual-educational activities and youth policy projects.

These measures contribute to the education of a spiritually mature and competitive generation and create opportunities for developing students' independent thinking, social activity, and civic responsibility. Thus, Behbudi's pedagogical heritage serves as both a theoretical foundation and a practical direction within the modern higher education system.

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