

**PEDAGOGICAL MEANS OF DEVELOPING SPIRITUAL AND MORAL QUALITIES
IN STUDENTS THROUGH MUSIC**

Boliyev Uchqun Ismatovich

Samarkand State Pedagogical Institute

Acting Associate Professor of the Department of "Music Education"

uchqunboliyev@gmail.com

Annotation: The article presents a number of scientific considerations on the forms and methods of spiritual and moral development of students through music, highlighting the extremely complex relationship between the goal, means and results of spiritual and moral education through music, as well as between the thinking of the group leader and the student, and the motives of activity. It also presents broad concepts that the tool is considered an intermediate link between the goal and the result, that some pedagogical tools can be useful or harmful, weak or effective depending on specific conditions, and that paying excessive attention to and constantly using some tools and forgetting others inevitably leads to shortcomings in educational work.

Keywords: spiritual image of students, musical instruments, spiritual and moral development, forms and methods, spiritual and moral work plan.

The organization of work on the spiritual and moral education of students through music in higher educational institutions requires the implementation of a number of forms and methods. One of the important aspects of this is the problem of stratifying the criteria for spiritual and moral education through music and its goals, objectives, means and educational impact throughout the entire undergraduate period in terms of time. In this case, the stages of development of a student's personal qualities do not coincide with the student's study in one or another course of higher educational institutions. Therefore, along with the stratification of spiritual and moral work through music, it is necessary to study the formation of qualities required by a specific profession and society in a future specialist as the student moves from course to course. Taking into account the specific characteristics of his self-knowledge and upbringing, individual development, it is possible to plan spiritual and moral educational work through music based on the needs of society and production. In this process, it is also important to form a clear orientation and interest in knowledge and other activities in the student. At the same time, attention should be paid to the formation of knowledge, skills and qualifications of individual activity. It should not be forgotten that the formation of collective activity and organizational skills should also be taken into account. At the same time, the level of development of personal and professional qualities, as well as the requirements of society for a specialist at the end of each course, determine the effectiveness of the process of spiritual and moral education through music. Any planning begins with a clear goal and, on this basis, the expected result of the activity. The general goal of higher education institutions as a social order is reflected in the law on education and the decisions of the government of the republic related to its implementation. However, this general goal, depending on the characteristics of each higher education institution and the specialists it trains, is clarified in curricula, programs, textbooks, and regulatory documents of the ministry. However, an important and complex

aspect of the issue is the application of the individual personal qualities of the student and the requirements of the social order to the process of spiritual and moral education through music in planning on the basis of these documents. It is important that the educational model requires the education of a person and a highly qualified specialist based on the harmony of the interests of the individual and society.

In determining the content of spiritual and moral educational work among students of the group through music, the student's personality should take a central place. A student currently studying in higher educational institutions is, first of all, a future specialist and a person on the threshold of independent family life. Therefore, in the system of spiritual and moral educational work, it is important to be aware of social relations, such as preparation for family life, household chores, family budget issues, communal living in a dormitory, personal hygiene, daily routine, time budget, and behavior in public places[5]. On this basis, it is necessary to plan and organize spiritual and moral educational work among students in the group through music on a scientific basis. In this case, the educator must choose specific pedagogical tools. The system of pedagogical tools serves to implement the pedagogical goal. This system cannot be fixed for a lifetime, it changes and develops.

In the conditions of increasing ideological and spiritual threats under the influence of information flows and mass culture around the world, special attention is paid to educating students and young people to be independent and healthy thinkers, with high respect for their ancestors and their spiritual heritage. This, in turn, expands the possibilities of improving the content of spiritual and moral education, identifying effective ways and means of working with students. In our country, special attention is paid to improving the quality of education, as well as identifying effective mechanisms for the spiritual and moral education of students, and to the effective use of means of moral and aesthetic education of students in the educational process. Our President emphasizes that “the future and well-being of our planet depend on what kind of people our children will become. Our main task is to create the necessary conditions for young people to manifest their potential.” In our republic¹, the tasks of promoting the spiritual, intellectual, physical and moral development of young people have been set, and in this regard, systematic work is being carried out to create appropriate conditions for demonstrating their talents, realizing their abilities and internal capabilities. At the same time, it is important to identify effective means of spiritual and moral education, including the development of scientifically based proposals and recommendations on improving the process of forming a person with high moral qualities in music lessons based on our national musical heritage, customs and traditions.

In developed countries of the world, research is being conducted aimed at educating students as independent thinkers, individuals with high intellectual and spiritual potential. In particular, the results of research on the use of our national-musical heritage, in particular folk songs, in the formation of spiritual and moral qualities in the younger generation based on the traditions, values, and culture of our ancestors are of great importance. Also, in order to spiritually and

¹ *Speech by the President of the Republic of Uzbekistan Shavkat Mirziyoyev at the 72nd session of the UN General Assembly.*

morally renew our society, restore our Eastern values, and give them a new spirit, the Republican Center for "Spirituality and Enlightenment" has developed a very complex relationship between the goal, means, and results of spiritual and moral education through music, as well as between the thinking and motivations of the group leader and the student. The means are the middle link between the goal and the result. A particular pedagogical tool can be useful or harmful, weak or effective, depending on specific circumstances. Paying excessive attention to one tool and constantly using it to the exclusion of others inevitably leads to shortcomings in educational work. Raising even the most tried and tested humane tool (a kind word, practical experience, a discussion about love) to an absolute level, not coordinating it with the goal and result, ultimately leads to the tool being the opposite of what is expected. Any means can be justified by glorifying the goal. Because the goal has a certain independence, and the remaining means can change in the process of moving towards the set goal. Among experienced group leaders, there are those who, having mastered one of the pedagogical tools, consider it a way to get rid of all the problems from the beginning to the end of the entire pedagogical process[5]. In this case, some group leaders are devoted to self-management, others to discussion, and still others to socially useful work. A truly skilled group leader uses a variety of tools, sometimes completely opposite to each other. If the group leader does not have complete knowledge of the process of spiritual and moral education through music, he will not understand how one tool differs from others.

In the process of spiritual and moral education through music, it is necessary to constantly analyze the relationship and relationship between the means, the goal and the result. They form an integral unity, are interconnected and cannot be implemented separately. The method of achieving the goal is the future result. The result is a practical basis for choosing new means, setting new goals. Any means used in practice, even if it does not correspond to the goal, gives a certain result (the result may not always be positive, but may also be negative). However, a means that corresponds to the goal is effective. In each case of educational influence on the student and in general in spiritual and moral education, the group leader cannot succeed in choosing effective pedagogical means.

From the above, it can be seen that any pedagogical tool is always inextricably linked with a number of other tools, methods, and conditions. They determine the result of the impact at a certain stage of the pedagogical process. For example, encouragement can have a positive effect in one case, and a negative effect in another. In another case, inappropriately applied encouragement can prevent punishment. Therefore, the group leader needs to coordinate the influence of one method with the influence of others. Especially in conditions of collective influence, the group leader must take into account the constantly changing situation of the tools.

There is a direct connection between the pedagogical tools used and the group leader's spirituality and skills. Because when choosing tools, the group leader approaches them based on his knowledge and beliefs. The educational impact of the tool depends on his personal qualities.

Such a change in means and methods is not due to their unsuitability, but rather to the fact that the educator did not choose them in accordance with the purpose. In addition, ignoring moral norms and ideological orientation when choosing them can also lead to negative results. For example, if group leaders use educational means to develop students' talents and abilities, and a creative atmosphere in the team, instead of demonstrating their personal superiority and trampling on the wishes of students, their activity will not increase, but their stubbornness will

increase. In this case, the group leader will have acted contrary to the norms of pedagogical decency and morality. Means, methods and techniques that contradict the morality of society cannot be chosen as educational methods[7]. They serve as pedagogical tools only if they meet the requirements of morality and if the circumstances require it.

This approach is also necessary because, by reinforcing the task of one direction with the other, it is to direct the ideological-political, intellectual, moral, labor, physical, aesthetic, economic, legal, sexual, and ecological education of students to the spiritual and educational formation of their personality. On this basis, it will be possible to educate students through music in a spirit of high moral qualities, appreciation of beauty, hardworking, devotion to the Motherland and the people, and to achieve deep mastery of their profession.

Conclusion. The complexity of the student's personality and the many needs of his spiritual world make educational influence on him through music an important means of his development. The difference between a person and technical systems, such as a machine, is that he is a multi-component subject, both as a biological being and a social being. Therefore, by harmonizing the activities of participants in the process of spiritual and moral education through music, it is possible to consciously and purposefully direct the formation of the student's personality to strengthen the currently necessary directions (at the same time spiritual and educational) through the integrity of the components of spiritual and moral education.

In the process of spiritual and moral education in a group through music, influencing the student with all the components of education prepares the ground for the formation of a holistic worldview and spiritual world in him. The student's morality, feelings, and beliefs are based on a worldview based on the national idea. The worldview expresses the student's attitude to himself and to existence. At its foundation are knowledge and beliefs. Research shows that not just any knowledge is based on a worldview, but knowledge that the student believes in, generalized, tested in the student's personal experience, and has become a belief. The transformation of knowledge into belief increases the student's experience and level of education. The formation of spiritual and educational qualities based on a scientific worldview in a student makes it a socio-pedagogical necessity to conduct comprehensive educational work for him through the components of education, harmonizing their influence.

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