

Theoretical and Methodological Foundations of Forming Spiritual and Moral Values in Primary School Students

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Abstract

This article covers the theoretical and methodological foundations of forming spiritual and moral qualities in primary school students in a scientifically and pedagogically improved manner. The study analyzed the concepts of spirituality, morality, values, upbringing, internal and external regulation, personal responsibility, self-awareness, and behavioral culture as interconnected pedagogical phenomena. The research results show that spiritual and moral education is not limited to teaching external norms of behavior, but also serves to form inner convictions, social responsibility, and independent moral choice skills in the student's personality.

Keywords: Spiritual and moral education, primary school, values, personal development, moral consciousness, behavioral culture, pedagogical approach, principles of upbringing.

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1. Introduction

The primary education stage serves as the foundation for the further social, spiritual, and moral development of the student's personality. It is during this period that a child's attitude toward others, culture of behavior, aspiration for labor, the ability to distinguish between good and evil, respect for elders, cooperation skills with peers, and a sense of personal responsibility begin to take their first stable form. Therefore, it is not enough to link spiritual and moral education only with a class hour or individual educational activities; it must be interpreted as a continuous and systematic pedagogical process that purposefully develops the inner world of the child's personality.

In modern pedagogical thinking, the effectiveness of the

educational process depends primarily on its scientific validity, compliance with the age characteristics of personality development, and its harmony with social needs. The limited life experience of primary school students, their strong emotional perception, their tendency to imitate the example of adults, and the fact that moral evaluation criteria are only just being formed require special pedagogical support. In this regard, spiritual and moral education is one of the strategic directions for forming personal qualities in primary school children.

The concept of spiritual and moral education is inherently complex, multi-layered, and integrative in content. It involves not only teaching compliance with moral rules but also forming the student's worldview, value system, humanity criteria, culture of social

relations, and life goals on a healthy basis. In the sources, spiritual education is interpreted as a complex process that ensures the harmony of labor, physical, moral, aesthetic, environmental, and civic education. This approach allows for the understanding of this type of upbringing as a central link in the general educational system.

In Syuy Teli views, spiritual education is linked to five loves: love for the motherland, the people, labor, science, and the preservation of public property. This idea demonstrates the role of feelings of love, responsibility, and involvement in the upbringing of a primary school student. Love for the motherland or respect for labor is not formed in a child's heart all at once; it develops through simple actions in daily life, the teacher's personal example, the parents' attitude, communication in the classroom, and positive encouragement.

Sh.Sh. Olimov explains the effectiveness of spiritual and moral education through the principles of social and purposeful orientation, connection with life and labor, humanization, a holistic approach, reliance on national and universal human values, and based on the national idea and self-awareness, as well as personality orientation [2]. These principles indicate that educational work with primary school students should be organized not randomly, but in the unity of a specific goal, content, method, and expected result.

The purpose of the article is to determine the theoretical and methodological foundations for the formation of spiritual and moral qualities in primary school students, highlight the pedagogical significance of the concepts of spirituality, morality, and value in this process, and develop conceptual conclusions that serve to improve the educational process on a scientific basis. The tasks of the research are aimed at analyzing the essence of spiritual and moral education, scientifically summarizing the views of the authors, substantiating the educational opportunities of the primary school period, and determining the effective pedagogical directions of this process.

2. Methods

The study employed methods of theoretical analysis, comparative-pedagogical approach, conceptual generalization, systematization of scientific sources, and pedagogical interpretation. Scientific and pedagogical views on the essence of spirituality, morality, upbringing, and values were selected as the material. Since the article

is primarily focused on highlighting the theoretical and methodological foundations, practical monitoring, electronic assessment, or organizational mechanisms of school-family-mahalla cooperation were not taken as the central object. This limitation allowed for the preservation of the theoretical accuracy of the research and a deeper analysis of the problem within a narrower scientific field.

In the analysis, Z.T. Salieva's views on spirituality served as an important methodological basis. In his opinion, spirituality is a complex, multifaceted phenomenon in terms of content and essence, and does not fully fit into the final and absolute definition [3]. This approach shows that the spiritual development of a primary school student cannot be measured by a simple grade or a single indicator. To understand a child's spirituality, it is necessary to focus on their emotional experiences, moral choices, attitude toward the community, acceptance of family and school influences, and the process of self-awareness.

E. Yusupov interprets spirituality as an integral system of morality, etiquette, knowledge, talent, abilities, practical skills, conscience, faith, convictions, worldview, and ideological views [4]. This definition served as an important criterion in the research methodology, as it substantiates that spiritual and moral education should not be limited solely to rules of etiquette but should develop in conjunction with an individual's inner faith, thinking, practical experience, and worldview.

Yu.G. Bezborrowov links spirituality to the individual's lifestyle and mode of activity, while morality to the content of activity [5]. Based on this view, the article interpreted spirituality and morality as inseparable but substantially distinct concepts. A primary school student may say a polite word or follow a certain rule, but this situation does not always fully reflect their moral position, which has become an internal value. Therefore, in the process of upbringing, it is important to harmonize external behavior with internal trust.

I.P. Pavlovski distinguishes between morality and spirituality in terms of regulation, interpreting external regulation as morality and internal regulation as spirituality [6]. This approach is of great theoretical importance for the practice of primary education. This is because a young student initially adheres to an external requirement, and later this requirement must become their internal need and belief. Thus, the main result of upbringing is not only good behavior under control, but

also the ability to make the right choice in a situation without control.

A.S. Begmatov explains spirituality as a phenomenon that arises as a result of the combination of values, goals, and meanings in a certain order [7]. Based on this approach, the content of spiritual and moral education was analyzed in connection with the child's life goals, social values, and the process of searching for personal meaning. Abdulla Avloni's views were evaluated as an important source revealing the moral corrective, purifying, and personality-building power of upbringing [8].

3. Results

As a result of the study, several theoretical and conceptual directions for the formation of spiritual and moral qualities in primary school students were identified. The first direction is the direction of educational influence based on values. At the same time, values such as patriotism, humanism, honesty, diligence, respect for elders, love for the young, belonging to the community, and responsibility for nature are gradually formed in the student's mind. These values are reinforced not only through oral explanation but also through lessons, games, conversations, examples, practical assignments, and socially useful activities.

The second direction is related to the development of internal personality regulation. A primary school student often acts according to the evaluation, encouragement, or reprimand of adults. Such external management is natural at the initial stage of the educational process. However, the pedagogical goal is to ensure that the child gradually becomes a person who understands their actions, feels internal responsibility for mistakes, can control themselves, and makes the right choices. Pavlovsky's views on internal and external regulation serve as an important theoretical basis for explaining this process [6].

The third direction is ensuring the unity of moral behavior and spiritual content. If the student only memorizes the rule but does not feel its essence, the upbringing becomes superficial. For example, the requirement "don't lie" can be repeated to a child many times, but if the importance of honesty in human trust, friendship, and collective stability is not explained, the child will not understand the moral content behind the rule. Bezborodov's views on the relationship between

spirituality and morality provide a theoretical basis for this issue [5].

The fourth direction is a student-centered educational approach. The principle of personality orientation emphasized by Olimov is particularly important in primary school education [2]. This is because the family environment, psychological characteristics, speech culture, communication experience, self-confidence, and social activity of students in the same class are not the same. If the teacher organizes educational work taking into account the individual state of the children, the spiritual and moral influence will be more effective.

The fifth direction is preparation for self-education. Abdulla Avloni compares upbringing to treating the "madness of anger" in a child's body with good behavior [8]. This figurative thought reveals the healing and corrective significance of upbringing. However, in the modern pedagogical interpretation, upbringing is not only an external correction but also a process of teaching the child to understand themselves, sense their shortcomings, and work on themselves.

The results show that the theoretical foundations for the formation of spiritual and moral qualities in primary school students complement each other. Syuy Teli's approach serves to explain love and belonging, Olimov's principles serve to explain pedagogical systematicity, Salieva's ideas serve to explain the complexity of spirituality, Yusupov's definition serves to explain the structural richness of the spiritual system, Bezborodov's and Pavlovsky's views serve to explain the relationship between spirituality and morality, and Begmatov's views serve to explain the unity of value and purpose.

Based on the combination of these theoretical views, the model of spiritual and moral education suitable for primary school is characterized by the following stages: at the first stage, explaining the moral concept through simple and life examples; at the second stage, demonstrating a positive example of behavior in a practical situation; at the third stage, involving the student in activities; at the fourth stage, analyzing the behavioral result; at the fifth stage, forming the student's internal conclusion and self-assessment skills. These stages serve to organize the educational process not as a set of episodic activities, but as a systemic pedagogical mechanism.

Theoretical views and their pedagogical interpretation in primary school education

Author	Basic scientific idea	Educational interpretation	Significance in primary school practice
Syuy Teli	Spiritual education is based on love and involvement.	Formation of a positive attitude toward the Motherland, labor, science, and the community	Develops kindness, responsibility, teamwork, and a desire for productive activity
Sh.Sh. Olimov	In education, it is necessary to rely on purposefulness, integrity, humanism, and values.	Systematic planning and personalization of educational work	Makes educational activities in the classroom not random, but result-oriented.
E. Yusupov	Spirituality is an integral system of morality, knowledge, conscience, faith, and worldview.	Linking rules of etiquette with inner convictions and worldviews	Strengthens the harmony between external behavior and internal beliefs in the student
Bezborodov Yu.G.	Spirituality is a way of life, and morality is related to the content of activity.	To convey the spiritual meaning behind moral behavior	A rule helps to understand the essence of a behavior rather than memorizing it.
Pavlovsky I.P.	Morality is related to external regulation, while spirituality is related to internal regulation.	Transition from controlled behavior to internal responsibility	Develops the ability to make independent moral choices and self-manage
Begmatov A.S.	Spirituality is formed in the unity of values, goals, and content.	Linking upbringing with values and life goals	It fosters meaningful life aspirations and a sense of social responsibility in the child.
A. Avloni	Upbringing is a means of purifying and leading a person to perfection through good behavior.	Replacing a negative habit with positive behavior and example	Strengthens upbringing based on motivation, trust, and personal example

The teacher's personal example is one of the decisive factors in organizing spiritual and moral education in primary school. A child often perceives the behavior of adults more strongly than what they say. If a teacher is fair, polite, patient, honest, and demanding, these qualities become a natural norm in the classroom environment. Therefore, spiritual and moral education is

inextricably linked to the teacher's speech, attitude, assessment, and daily pedagogical culture.

In the educational process, fairy tales, stories, proverbs, life situations, role-playing games, problem-based conversations, and reflexive question-and-answer methods are of effective importance. A primary school student may not fully grasp an abstract concept, but they

more quickly perceive moral content through the image, event, and character's behavior. Therefore, theoretical concepts must be linked to examples close to children's lives, family situations, school communication, friendship, help, forgiveness, labor, and responsibility.

4. Discussion

The results of the discussion show the need to harmonize theoretical views with the practical process in organizing spiritual and moral education in primary school. Sometimes educational work is limited to festive events, slogans, or general conversations. Such an approach does not sufficiently affect the inner world of the child's personality. Theoretical sources, in turn, pave the way for deepening the content of upbringing, clearly defining its goal, and forming the child's internal motivation.

Distinguishing the relationship between spirituality and morality leads to important pedagogical conclusions in the practice of primary education. Teaching ethics is necessary, but not sufficient. The child must not only answer the question "what should be done?" but also understand the question "why should this be done?" This requires the teacher to apply methods based on explanation, question-and-answer, reflection, feeling, and the analysis of life situations.

Yusupov's interpretation of spirituality as a system of morality, knowledge, abilities, conscience, beliefs, and worldview reinforces the complex nature of upbringing [4]. For the formation of good behavior in a primary school student, not only the lesson on etiquette but also the processes of native language, reading literacy, natural sciences, fine arts, music, and physical education must have educational content. Every science can instill a spiritual and moral idea through the content of its subject.

Salieva's opinion that spirituality is a complex and multifaceted phenomenon calls the educator to caution [3]. A student's single misconduct cannot serve as a basis for a negative assessment of their entire personality. Similarly, a single positive answer does not fully reflect his spiritual maturity. Therefore, the teacher achieves an educational result by conducting long-term observation of the child, analyzing changes in their behavior, and creating conditions for positive development.

Avloni's views remain relevant in modern upbringing. His comparison of upbringing to healing implies that replacing a child's negative habit with good behavior, pure intentions, and a positive environment is more effective than punishing it [8]. In primary school,

education based on encouragement, explanation, trust, personal example, and cooperation yields positive results rather than reprimands and intimidation.

The discussion also shows that in spiritual and moral education, national and universal values do not contradict each other. On the contrary, they serve as two pillars for the stable development of the child's personality. While national values foster self-awareness, respect for ancestral heritage, respect for the native language, and patriotism in the student, universal human values strengthen qualities such as mercy, justice, peace, tolerance, and the glorification of human dignity.

Thus, the theoretical and methodological foundations create a solid scientific foundation for planning educational work in primary school. In the absence of such a basis, educational activity becomes sporadic and episodic. Education based on a theoretical foundation allows for the systematic development of the student's personality, seeing the connection between goal and result, adapting pedagogical influence to age characteristics, and consistently increasing the effectiveness of upbringing.

The psychological safety of the classroom environment is also of great importance in ensuring the spiritual and moral development of primary school students. A child's fearlessness in expressing their opinions, readiness to admit their mistakes, cooperation with friends, and acceptance of the teacher's assessment as fair increase the effectiveness of educational influence. Therefore, the teacher must create an atmosphere of trust, respect, solidarity, and mutual assistance in the classroom.

Scientific analysis shows that spiritual and moral qualities are not formed all at once in primary school. They are reinforced in the process of repetitive pedagogical situations, positive experience, consistent demands from adults, communication culture, self-esteem, and socially useful activity. Consequently, the expected result can only be achieved when the educational process is conducted based on the principles of continuity, consistency, systematicity, and personality-orientation.

5. Conclusion

The formation of spiritual and moral qualities in primary school students is a complex, continuous, and multi-factor pedagogical process. The theoretical foundations of this process are manifested in the interconnection of the concepts of spirituality, morality, value, internal

regulation, personal responsibility, and self-awareness. The views of the authors analyzed in the study made it possible to evaluate spiritual and moral education not only as a set of rules of etiquette, but also as a socio-pedagogical phenomenon that forms the inner content of the child's personality.

According to the results of the article, the effectiveness of spiritual and moral education in primary school is determined by reliance on values, personality orientation, the unity of moral behavior and spiritual content, the development of internal regulation, and preparation for self-education. This approach serves the sustainable development of qualities such as patriotism, honesty, diligence, humanity, respect, responsibility, and community involvement in students.

In conclusion, at the primary education stage, spiritual and moral education must be integrated into every lesson, every communication, and every educational situation. Theoretical and methodological foundations allow the educator to deeply understand the goal of upbringing, consciously choose methods, and gradually support the spiritual maturity of the student's personality. At the same time, the development of educational indicators, evaluation criteria, and practical technologies in this direction in the future will serve to further increase the effectiveness of spiritual and moral education in primary education.

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