
Formation of Spiritual and Moral Education Through KEVS Technology in Preparing Students for Professional Activity

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Annotation: This article discusses the theoretical and practical foundations of using the KEVS technology (Observation-Remembering-Situation-Interpretation) in the process of forming spiritual and moral education in students. The article emphasizes that in the modern education system, it is an important task to educate students not only with knowledge, but also with high spirituality, moral culture, civic responsibility and human qualities. From this point of view, the KEVS technology is described as an effective method that serves to activate students' thinking, form moral views and develop skills in analyzing life situations during the educational process.

Keywords: KEVS technology, spiritual and moral education, student personality, moral values, independent thinking, pedagogical innovation.

Introduction.

In today's era of globalization, the spiritual and moral education of the younger generation is one of the important factors in the development of society. Students, as future specialists, need to have not only knowledge and skills, but also high moral values. Therefore, updating the content of spiritual and moral education in the higher education system, organizing it on the basis of innovative pedagogical technologies is considered one of the urgent issues.

One of such innovative approaches is the KEVS technology, which serves to form students' spiritual thinking, moral thinking and a culture of social behavior during the educational process. This technology activates the process of analyzing the student's life experience, evaluating their own behavior and making moral decisions.

In this regard, the use of KEWS (Observing, Listening, Mediating, Final Conclusion) technology in the educational process is recognized as an effective tool for teaching students to think independently and express their position on socio-moral issues.

Main part.

KEWS technology is one of the interactive educational methods that harmoniously develops the cognitive, emotional and moral activity of the student. The essence of the method is the transformation of the student from a passive listener into an active participant.

In the KEWS process, the teacher is a guide, a mediator; the student is a thinker and evaluator. This is consistent with the concept of "active learning" of pedagogical scientists such as Vygotsky and Dewey.

Spiritual and moral education is the education of the younger generation, which is based on the rich

national cultural and historical traditions of the people, customs and universal values, developed and implemented in practice, effective organizational, pedagogical forms and means. Spiritual and moral education includes the formation of spirituality and morality. Spirituality (Arabic - a set of meanings) is a set of philosophical, legal, scientific, artistic, moral, religious ideas and concepts of people. Also, spirituality is the concept of the inner, spiritual, moral image of a person, a way of life based on certain moral norms and principles. Therefore, all the conditions for spiritual education are present. Spiritual education is a broad, deeply meaningful concept. This implies the joint participation of literature, art forms, historical traditions, classical philosophy, folk art, the experience of generations, good customs, and habits. Of course, universal values are equal for everyone. Everywhere, the struggle for human morality, for its perfection, continues. However, in this it is necessary to take into account loyalty to ancient traditions, national mentality, and the unique qualities of the people. If the people do not preserve their identity, the greatest and most cherished value - independence - will be under threat. In this sense, the concept of "spiritual perfection" should be viewed in close connection with the concepts of "patriotism", "otherness", and "national pride".

Spirituality reflects material life and is seen as a set of spiritual phenomena existing in society. Spirituality gives a person a unique essence, opportunities, unites and organizes members of society. Spirituality is a social phenomenon that always goes hand in hand with material life, is an integral part of the life of a person, people and society. Spirituality is a set of positive social qualities that are tested in a person's practical life by the useful knowledge acquired, passed through the levels of skills and qualifications, and are absorbed in the soul and reflected in the way of life. An integral part of spirituality is morality. Morality is a set of stable, specific norms and rules that regulate the historically formed behavior, behavior, actions of people, their interaction in social and personal life, as well as their relationship to society.

In his work "Turkish Gulistan or Ethics", Abdulla Avloni says that ethics is "a science that calls people to goodness and turns them away from evil." In this source, which provides information about ethics and its social significance, the scholar touches on good and bad manners. According to the scholar's point of view, good manners include the following: fatonat (reason), diyanat (faith), nazafat (purity and cleanliness), zeal, riyazat (good deeds), contentment, healing, knowledge, patience, hilm (gentle nature), discipline, self-control, conscience, love for the homeland, justice, teaching, chastity, modesty, insight and intelligence, preservation of the language (language and literature), economy, viqar (pride), love, forgiveness (forgiveness). These qualities are considered the main qualities of spiritual and moral character. They are based on love and loyalty to the homeland, a moral attitude towards work, a moral approach to those around them, as well as the attitude of each student to himself and his personal behavior.

Abdulla Avloni includes the following among the bad habits: anger, extravagance, ignorance, wastefulness (spending one's life and wealth on useless things), arrogance (selfishness, conceit), laziness and sloth, greed (greed, ambition), egotism (selfishness, arrogance, conceit), hostility (holding a grudge), slander (slander), gossip, insults, cowardice (cowardice), envy, lies, discord, greed, oppression, etc. In contrast to the established forms of regulating human behavior based on the activities of socio-organizational structures (legal, religious), morality represents the unwritten, but accepted and supported by society, "golden rules" of human behavior, communication, and relationships. Morality, firstly, encompasses values of general social importance (such as recognition of the rights of others, justice, honesty, trust, loyalty, gentleness, the ability to get along with others, to get along, and to behave in a team). Secondly, morality represents an important aspect of the qualities (traits) inherent in people.

Due to moral responsibility, a person strives to adapt his behavior to the interests of society and a particular social group, to direct it towards "good". Morality directly concerns all aspects of human life (personal and social, material and spiritual, etc.). Moral criteria and models are established in society, the requirements put forward in them are universal and must be observed by everyone. Morality is directly related to the freedom and creativity of the individual. A person selects, assimilates, applies and improves the moral values existing in society. Moral assessment is based on public opinion. The scope

of moral culture is wide, it includes ideal and real norms, values, thoughts and ideas. Consequently, moral culture in society is a factor influencing the mutual balance of socio-political-economic relations and the development of society. The process of moral education covers all stages of human life. If moral qualities are acquired during adolescence, adolescence, and youth, then the acquired moral qualities are perfected in later stages of life. In the context of globalization, studying the level of moral education of young people, especially students, identifying and eliminating shortcomings, and identifying ways to increase the effectiveness of this process will help future specialists work diligently in social life and actively participate in society, ensure progress, and protect us from spiritual threats. A deeper analysis of the issue of moral education, which is becoming more relevant in the process of globalization, is one of the important issues of today.

The categories of moral education are as follows:

Moral education - is aimed at developing moral awareness, and includes the development of moral feelings, habituation to moral behavior, and the formation of skills. Three elements are involved in the process of moral education: moral concepts, moral consciousness, and moral emotions.

Moral concepts - reflecting a moral attitude, are reflected in moral consciousness and are perceived as moral categories. Moral concepts include goodness, duty, righteousness, conscience, generosity, compassion, gratitude, kindness, respect, etc. It is necessary not only to memorize moral concepts, but also to understand and master them, to accept their program as a practice for one's actions, and to develop moral beliefs.

Moral consciousness is a reflection of moral principles in the human mind, consisting of moral views, concepts, moral beliefs, moral behavior standards, moral imagination, etc.

Moral feelings are a person's attitude towards a certain behavior or situation based on moral concepts and moral standards. Moral feelings have a rich and complex structure in content and emerged at the highest stage of human development as a social product.

Moral attitudes are a component of social relations.

Moral attitudes include aspects such as a person's mastery of the basic moral norms in society and their interaction with others on this basis, as well as their constant improvement in moral terms. One of the most important factors of moral attitudes is etiquette. People cannot live without cooperation with each other, without exchanging experience, without mutual influence. Ethical behavior requires respecting the dignity and respect of others and fulfilling traditional ethical and normative requirements. Meaningful and fluent speech, the ability to listen to the interlocutor, and the culture of communication are important aspects of morality. There is a wise saying among our people that "you" and "you" come from the same mouth. Therefore, the teacher should begin the process of moral education by organizing communication based on moral standards, taking into account the interests and mood of the interlocutor, age, social and family status, and respecting the rules of respect and honor. Establishing moral relations between teachers and students is of great importance. Moral relations are not only relationships, connections, but also include interactions that have a normative basis, and a person's duties to other people and society.

When it comes to the role of KEVS technology in spiritual and moral education, this technology provides the following results:

1. Develops reflection - the student learns to understand his own behavior;
2. Strengthens moral thinking - evaluates each event from the point of view of value;
3. Cultivates empathy and humanity;
4. Increases criticality of information - teaches to analyze opinions from various sources.

In today's educational process, a person-oriented approach, in particular, a competency-based model, is the main one. KEVS technology serves to form personal, social and spiritual competencies. The student

learns to express his opinion with justification, to practice the culture of debate, to draw the right conclusions from opposing opinions.

KEVS technology is combined with the educational traditions of the Uzbek people - the culture of conversation, advice, wisdom and observation. The principle of "Observe, listen, understand and conclude" is actually reminiscent of the stages of thinking inherent in Eastern thought. Thinkers such as Navoi, Yassavi, Bahouddin Naqshband also called on a person to observe his own soul, listen to others and draw internal conclusions. In this regard, KEVS technology is considered a modern pedagogical interpretation of our national spiritual heritage.

Organization of spiritual and moral trainings based on KEVS technology;

- Analysis of the topic "Moral problems" in higher education using the KEVS method;
- Use of audio-video materials, works of art and social events at each stage;
- Collection of students' final conclusions in the form of a portfolio - this allows you to track their personal spiritual growth.

Conclusion.

In conclusion, it should be noted that KEVS technology is an innovative model for the formation of spiritual and moral education in students. It provides not only knowledge, but also the harmony of feelings, beliefs and moral views. Therefore, the widespread introduction of this method into the education system will expand the opportunities for educating our youth as socially responsible, patriotic, honest and humane individuals.

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