

OPPORTUNITIES AND CHALLENGES IN TEACHING JADID HERITAGE WITHIN A DIGITAL LEARNING ENVIRONMENT

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Abstract

This paper explores the theoretical and practical foundations of teaching the spiritual and educational heritage of the Jadids in the modern digital learning environment. The Jadids' ideas on enlightenment, national revival, freedom of thought, and scientific and technological progress are analyzed in the context of digital education. The study identifies the main opportunities, challenges, and methodological approaches to integrating the Jadid heritage into digital pedagogy.

Keywords

Jadids, digital education, spiritual heritage, innovative methods, pedagogy, technology, enlightenment.

At the beginning of the 20th century, the Jadid movement that emerged in Turkestan was a product of a period of national awakening and spiritual renewal. It aimed to liberate the people from ignorance and lead them toward progress through knowledge, enlightenment, and culture, guiding society toward modernity. The leading representatives of this movement—Mahmudkhoja Behbudi, Abdulla Avloni, Munavvarqori Abdurashidkhanov, Abdurauf Fitrat, Cholpon, and other intellectuals—worked selflessly to awaken the nation and form a spirit of national consciousness. Their views on education, morality, and upbringing are invaluable not only for their time but also for today's educational system.

In the 21st century, the education system is undergoing radical transformation based on digital technologies, artificial intelligence, open educational platforms, and electronic resources. At the same time, the need to ensure harmony between education and its spiritual foundations, national values, and historical memory is increasing. The legacy of the Jadids is an invaluable source for achieving this harmony.

At the core of Jadid activity was the idea of educating a morally pure, faithful, and patriotic individual. For them, education was not merely the transfer of knowledge but a path toward self-awareness and moral perfection. Unfortunately, due to the repressive policies of the 1930s, these intellectuals were declared “enemies of the people,” and many were executed or exiled. As a result, the moral and spiritual heritage of an entire generation was interrupted.

The Jadids proposed new educational methods to free society from ignorance and stagnation. Today, their aspirations are being realized through digital education tools. From this perspective, teaching Jadid heritage in the digital education system is not only a scientific necessity but also a spiritual one. Their pedagogical views are deeply philosophical, where education is seen as a process of shaping morally, spiritually, and intellectually mature individuals.

The Jadid movement emerged in Central Asia in the late 19th and early 20th centuries, aiming to awaken the nation, establish new schools, and develop science, culture, and technical thinking. Figures such as Behbudi, Munavvarqori, Avloni, Fitrat, and Cholpon promoted the idea of societal reform through educational transformation. [1. p. 14]

In their views, “education” was interpreted as the force that could save the nation. Therefore, their ideas about knowledge, morality, patriotism, and intellectual freedom align with modern educational content.

Digital education refers to the organization of the learning process using internet technologies, multimedia tools, and electronic resources. It enables distance interaction between teachers and students, personalizes learning materials, and expands access to information. [2. p. 37]

Due to repression, the names of these intellectuals were blacklisted, their works banned, and their moral legacy removed from society. Today, returning to their works and integrating their ideas into modern education is an essential part of spiritual revival.

Reviving Jadid ethical ideas in modern education strengthens national identity and enriches spiritual values. Their moral philosophy was based on Islamic values, the humanistic principles of the Qur’an and Hadith, and progressive European Enlightenment ideas. They viewed knowledge as the force of societal progress and morality as the measure of human perfection.

Today, platforms such as “ZiyoNet,” “Moodle,” “EduPage,” “Coursera,” and “Kundalik” are widely used in Uzbekistan’s education system. These reflect the Jadid idea of “accessible and modern education for all.”

Digital education creates several opportunities:

- Reviving history through multimedia tools (videos, podcasts, 3D museums);
 - Interactive lessons that develop critical thinking;
 - Electronic libraries providing access to Jadid works;
 - Strengthening national pride through digital methods.

For example, integrating Fitrat's "Indian Traveler's Narrative" and Avloni's "Turkiy Gulistan or Ethics" into digital systems allows students to analyze their ideas interactively. [3. p. 88]

Nevertheless, there are several challenges in the process of teaching Jadid heritage within the digital education environment:

1. Lack of sufficient electronic resources;
2. Absence of specialized digital content on Jadids;
3. Low digital competence among teachers;
4. Unequal access to technical tools.
5. To address these:
 6. Create a digital portal on Jadid heritage;
 7. Develop interactive teaching materials;
 8. Introduce video lectures and tests;
 9. Train teachers in digital pedagogy.

These approaches combine Jadid ideals with modern technology. [4. p. 121]

Digital education is philosophically aligned with Jadid ideas, as they saw knowledge as a force for progress. Avloni wrote: "An educated nation is a free nation." [5. p. 22]

In today's digital environment, these ideas are acquiring a new significance: digital literacy, media culture, and the utilization of open educational platforms – all of these are modern manifestations of the Jadids' dreams regarding the "new school" and the "free-thinking individual."

For instance, in Fitrat's articles entitled "Family" (Oila) and "Teacher" (Muallim), the educator is interpreted not merely as a provider of knowledge, but as a force that nurtures the individual and reforms society. Today's digital educators perform precisely this role: alongside transmitting knowledge, they shape digital culture and national thinking.

The ideas of the Jadidist movement were a synthesis of the Quran, Hadith, Islamic moral values, and European Enlightenment traditions. Abdulla Avloniy wrote in his work "The Turkish Gulistan or Morality" (Turkiy guliston yoxud axloq):

“Morality makes a human being human; an immoral person is a harmful existence for society.”

Avloniy interprets morality as the foundation of social life. According to him, moral upbringing must hold a vital place alongside science and secular knowledge in the educational process.

Mahmudkhuja Behbudi, through his drama "The Patricide" (Padarkush), demonstrates the kind of catastrophe that immorality and ignorance bring upon society. In his works, he identifies the absence of knowledge and enlightenment as the root cause of moral crisis.

In Munavvarqori Abdurashidkhanov's work "The Second Teacher" (Muallimi soniy), the spiritual responsibility of the teacher is emphasized, along with the necessity of educating the youth in the spirit of honesty, truthfulness, justice, and piety.

Fitrat, in his treatise "Family" shows that the foundation of moral perfection lies in family upbringing. In his view, every parent must leave their child not only a material heritage but a spiritual one as well. During their era, these principles created a powerful spiritual foundation for renewing society, directing the individual toward perfection, and restoring national pride.

In the 1930s, the Soviet dictatorial regime eliminated the proponents of national awakening through its ideological policies. The Jadids' views on enlightenment, national pride, faith, morality, and independent thought were deemed contrary to communist ideology.

Consequently, their books were burned, their works were banned, and their names were not to be mentioned. This caused a moral and spiritual rift across several generations.

Today, studying this historical truth and returning the moral heritage of the Jadids – who were victims of repression – to the educational system is a crucial part of spiritual recovery and restoration.

In the current educational process, the following ideas of the Jadids are particularly worthy of attention:

- Harmonizing education with moral upbringing;
- Viewing the teacher as the spiritual leader of society;
- Elevating patriotism to the level of a moral responsibility;
- Ensuring the unity of family and school in the educational process.

These ideas are in harmony with the current "New Uzbekistan" educational concept and the "Spirituality and Enlightenment" programs. Studying the heritage of the Jadids enriches the worldview of young people and helps shape them into

individuals who are loyal to their national roots while simultaneously possessing a modern mindset.

On a global scale, the teaching of national heritage within digital education systems has been widely established. For example, the “Ottoman Cultural Heritage Online Portal” in Turkey, the “Digital Heritage” project in Azerbaijan, and the “Alash Online” platform in Kazakhstan are actively operating. These platforms have digitized the works of national awakening figures and transformed them into interactive lessons.

In the context of Uzbekistan, similar initiatives can be implemented, such as creating the “Jadid Library” electronic database, opening “Virtual Museums,” and developing interactive maps titled “In the Footsteps of the Jadids.”

Such systems serve not only the study of history but also the upbringing of youth in the spirit of national pride and spirituality. [6. B – 78].

1. To increase the effectiveness of teaching the Jadid heritage in digital education, the following measures are necessary:

2. Establishing a dedicated "Jadid Heritage" department within digital content creation centers;

3. Publishing educational and methodological manuals on the Jadid heritage in electronic format;

4. Introducing the subject “The Philosophy of Jadidism and Modern Humanitarian Thought” into the higher education system;

5. Organizing a “Jadid Heritage Grant Program” for young researchers;

6. Preparing educators in digital competence, as content creation requires specific technical skills.

All of these measures will instill a national spirit into the content of digital education, “revitalize” the Jadid heritage within the virtual environment, and become an effective method of transmitting it to future generations. [7. B – 204].

In conclusion, teaching the Jadid heritage within a digital educational environment is not merely the study of history, but a process of instilling the national idea into the minds of the new generation through modern technologies. This direction serves to elevate social sciences and humanities to a new level, strengthening the critical thinking and spiritual immunity of young people.

Digital education opens a new stage in popularizing the ideas of the Jadids. Electronic textbooks, online libraries, and virtual museums are the realization of the dream of "education open to all" that the Jadids desired. Therefore, the wide promotion of the Jadid heritage on digital platforms is an important direction of Uzbekistan's educational strategy.

In conclusion, it can be further stated that teaching the Jadid heritage in a digital educational environment is a scientific and spiritual bridge connecting the past and the future. It harmonizes the national idea with innovative thinking, educating the young generation in the spirit of national identity and technological mindset.

The ethical and educational views of the repressed Jadids have not lost their relevance for the present day. They promoted values such as humanity, honesty, patriotism, and diligence as the basis of the educational process. The views of the repressed Jadids on moral upbringing retain their spiritual and scientific significance not only in their own time but also today. Their perspectives on education align harmoniously with the fundamental ideas of modern pedagogical thought.

The broad implementation of their works within the educational system forms a spiritual immunity in the minds of the youth. Therefore, deeply studying the moral heritage of the Jadids and harmonizing it with modern pedagogical approaches holds great importance in the development of the national educational system.

The Jadids identified three factors as essential for raising young people as “perfect human beings” (komil inson): knowledge, morality, and love for the motherland. By re-applying these ideas in today’s educational process and increasing the spiritual maturity of teachers and students, we can strengthen our national spirituality.

Thus, studying the moral heritage of the Jadids and integrating their ideas into modern educational programs is not only an act of restoring historical justice but also one of the most important steps toward raising the future generation as harmoniously developed individuals.

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