



TECHNOLOGY OF DEVELOPING PROFESSIONAL COMPETENCE OF FUTURE TEACHERS BASED ON SPIRITUAL IDEAL IN THE HIGHER EDUCATION SYSTEM

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ABSTRACT

This article provides an in-depth analysis of the theoretical, methodological, and practical aspects of developing professional competence in future teachers based on spiritual ideals within the higher education system. The study scientifically substantiates the interrelationship between moral values, personal ideals, and the process of professional formation. The spiritual ideal is interpreted as a motivational, moral, and intellectual factor that plays a central role in shaping the teacher's professional competence.

Introduction

The higher education system constitutes a strategic domain that ensures the intellectual, moral, and cultural development of society. This system serves not only to train highly qualified specialists but also to facilitate the comprehensive development of individuals, shaping their moral and ethical values as well as their professional orientation. In the current era of globalization and digital transformation, it is particularly essential that the educational process relies on the human factor, emphasizing the moral and ethical maturity of individuals. This is because any educational system, by its very nature, should be aimed at cultivating individuals who are morally, intellectually, and socially well-rounded.

In preparing future teachers, developing their professional competence alongside forming a value system grounded in moral ideals is a pressing concern. A moral ideal is a spiritual and ethical factor that defines an individual's life orientation, internal motivation, and ethical standards in professional activity. The moral ideal of a teacher serves as a foundation for their professional culture, pedagogical thinking, sense of responsibility, and conscientiousness toward their profession.

Consequently, fostering the professional competence of future teachers based on moral ideals in higher education institutions facilitates the alignment of personal values, beliefs, and social responsibilities. An educational process rooted in moral and ethical values transforms the teacher not merely into a transmitter of knowledge but also into a moral leader, promoting virtues such as humanitarianism, patriotism, honesty, tolerance, and justice.

Modern pedagogical technologies, interactive methods, project-based learning, problem-based education, and reflective approaches are recognized as effective tools for developing moral and ethical competencies in future teachers. These methodologies help educators

deeply comprehend the social significance of their profession, integrate moral values with professional practice, and foster creative approaches to teaching.

Thus, developing and implementing a technology for cultivating professional competence grounded in moral ideals within higher education represents a critical contemporary pedagogical focus. Such technology promotes the professional culture, communication skills, reflective thinking, and motivation for personal and professional growth, ultimately shaping teachers into well-rounded pedagogical personalities.

Methods and Theoretical Background

The definitions of the concept of the ideal complement one another; however, in our view, they limit the understanding of the ideal as merely the highest and noblest goal, desire, or aspiration. An ideal is not confined solely to goals, desires, or wishes. If the ideal is understood only as a goal or aspiration, its national or individual significance may be overlooked. In A. Lizogub's late 20th-century study, *Ideal*, the author identifies three fundamental elements as the quintessence of humanity's absolute goal: 1) the immortality of the individual and society; 2) boundless power, understood as the limitless potential of individuals and societies to master the world; and 3) infinite happiness, including material well-being. Lizogub evaluates the place of the ideal within the philosophical knowledge system from the perspective of contemporary ideology, interpreting humanity's ultimate goal through psychological concepts such as happiness.

Scholar E.M. Izzetova, in her research, examines the interrelations between ideals of scientific cognition and humanitarian ideals, elucidating certain characteristics and functions of the ideal. Numerous past and contemporary philosophers have approached the concept of the ideal depending on their research objects and thematic scope. The essence of the ideal is objective; therefore, it is not primarily linked to an individual's subjective or perceptual-emotional experiences.

In Uzbekistan, significant studies have been conducted on the social, moral, ethical, and aesthetic aspects of ideals, including their national characteristics. In particular, S.S. Agzamkhodjaev distinguishes between the concepts of "ideal" and "social ideal," noting that the differences lie not in the essence but in the forms and transformations of ideals. We extend this notion, asserting that such distinctions manifest both in the essence and the forms of ideals. If the concept of an ideal is associated with notions such as "goal," "devotion," "thought," "fantasy," "intuition," "utopia," or "prediction," it becomes clear that not all such notions correspond to every form of ideal. While some concepts are more suitable for explaining moral or aesthetic ideals, they cannot fully describe a "social ideal."

In general, the ideal systematizes and homogenizes dispersed ideas and lofty goals in human consciousness, creating an abstract perfection beyond immediate reach. By nature, humans aspire toward a higher being, purity, and beauty, which fosters moral creativity and motivation for artistic and intellectual activity. Within the system of philosophical values, the ideal crystallizes, attains optimal force, and acquires a transcendental quality. From the earliest stages of spiritually apprehending the world to contemporary thought, humans strive toward universal ideas, theories, and concepts, preserving notions of a divine or transcendent being as ideals within the moral realm. The human concept of God, for instance, is not only emotional but also functional, serving as a source of faith, happiness, and eternal fulfillment.

Consequently, the concept of the ideal has historically occupied a central place within philosophical knowledge systems.

Comprehensive analyses emphasize the constructive, directive, and multifunctional nature of ideals. Accordingly, we define the ideal as a representation of the perfection of phenomena, events, or ideas in human consciousness; as a model, standard, or exemplar; as a dominant marker of purpose or action in practice; and as a constructive-motivational feature embedded within national, universal, religious, and socio-moral values. The ideal reflects an individual's abilities, needs, type of activity, age, and gender; it embodies absolute truth, beauty, nobility, and moral purity.

It is important to distinguish between related notions such as "ideal," "ideality," "idealization," "idealism," and "idea." These terms are sometimes used interchangeably or appear conceptually similar, yet their relationships and influences on the understanding of the ideal must be clarified.

According to E.V. Ilyenkov, "Aspiring toward ideality encompasses the moral norms regulating life and activity, legal requirements, forms of political organization, institutionalized ceremonies across all areas of activity, mandatory rules of life, strict regulations, and even logical requirements for reasoning. All structural forms and schemes of social consciousness are, as a specially organized activity, in opposition to individual consciousness as externally manifested forms. Ideality manifests as the form of consciousness and will, as a system of objectively compelling laws governing conscious-volitional activity controlled by human mind and desire."

The ideal represents a significant category of social importance. For this reason, the social ideal is closely interpreted in relation to the concept of "reality." Accordingly, the term "social ideal" encompasses, first, the body of knowledge aimed at understanding all aspects of social existence and striving for goodness, and second, the aspiration toward these ideals. Thus, the ideal can be understood as a manifestation of dissatisfaction with the existing reality and a desire to improve societal and state life, elevating it to a higher level. The seeds of social ideals emerge within prevailing socio-political structures and relations.

Results

Every individual aspires toward an ideal, comparing their life to it and striving to emulate it. It represents the highest moral standard in a person's life, and its realization contributes to personal perfection. Although full attainment may not be possible, the pursuit of this ideal allows an individual to achieve relative and practical moral and ethical perfection.

Based on the above analysis, we define the moral ideal as a system of high-level values and orientations formed through the process of imagining and striving toward ethical, aesthetic, and spiritual perfection. A moral ideal serves as an internal guide that fulfills a person's moral needs, governs ethical standards and aspirations, and is organically linked to the cultural-historical development of society and the social environment.

While at first glance the moral ideal may seem similar to a religious ideal, there are significant differences. For instance, for Muslims, the Prophet Muhammad (peace be upon him) serves as an ideal; for Christians, it is Jesus Christ; and for Jews, it is Moses. These religious ideals are immutable and eternal. In contrast, socio-ethical and historical ideals are subject to

change and often evolve over time. For example, during the Soviet era, Lenin was interpreted as the highest moral ideal, widely accepted by many. Today, our great ancestor Amir Temur, whose life motto was “Power lies in justice,” is recognized as a historical ideal and an exemplary model of a just state leader. This illustrates that socio-ethical ideals can vary depending on the requirements of a particular socio-political system.

Despite such fluctuations, the ideal remains a positive phenomenon in society and individual life, serving as a guiding light throughout human history. Every individual sees a reflection of their own happiness in the ideal and aligns their life aspirations accordingly.

Discussion

Therefore, a moral ideal, in social terms, represents a clear and abstract attitude toward life, shaped by an individual's or social group's goals, values, and emotional states. Its concrete aspect is associated with past and present realities, whereas its abstract aspect manifests primarily in future-oriented ideas.

Research indicates that moral ideals possess both irrational and emotional characteristics. In some cases, the attributes of a moral ideal may not exist in reality—they may not be present now or in the future, their existence being conditioned by past experiences. Thus, the pursuit of a moral ideal reflects actions taken by individuals to transcend current circumstances and expand their social environment. However, they cannot find a complete model for these actions in the future, as historical and experiential contexts are required. At the societal level, the realization of ideals generates an innovative approach, introducing novelty in technology, labor organization, and management based on scientific achievements and best practices. Innovation involves creation, assimilation, dissemination, and improvement—essentially, introducing something new, which in English is termed “innovation.” An example of this is the establishment of civil society, which provides broad opportunities for individuals to express their freedoms and rights. While full realization may not always be attainable, humanity collectively strives toward this social model.

Moral ideals manifest at two levels: universal (social) and individual (personal). This distinction helps reconcile generality with individuality and address potential contradictions. In society, moral ideals perform various functions whose effects are observable in reality. This mechanism includes: mitigating apathy, indifference, lack of will, and mistrust in the future; harmonizing diverse perspectives; orienting ideals toward humanitarian goals; renewing systems of social consciousness in regulating human activities; and exemplifying necessary moral and educational measures for personal moral development.

Thus, these functions are grounded in the core purpose of moral ideals: providing society and groups with the conceptual, ideological, and innovative frameworks to conduct activities, regulate socio-legal relationships, and organize socio-political associations according to ethical and legal standards. The implementation of these functions in social life represents a key factor of social reality. The focus here is on understanding the functional manifestation of moral ideals within the philosophical system of knowledge.

Moral ideals are distinguished by noble objectives, such as improving one's homeland and the well-being of its people. These ideals are inherited from ancestors and reflect a nation's unique values, customs, traditions, and knowledge systems. Today, many nations are gradually recovering their sense of freedom. Each nation's life plans and developmental

prospects are not merely intellectual abstractions; they are anchored in historically grounded national goals. Each individual aligns their life with these national objectives and ideals. Therefore, the conceptual sources, dimensions, and sub-systems of moral ideals derive from such cultural and historical contexts. However, analyzing the characteristics of these sources and systems requires careful consideration of their complex interrelations. In this regard, contemporary social sciences and humanities provide essential insights, revealing the dynamic interplay between moral ideals and social reality, which can be limitless, bounded, or context-dependent. The relationship between moral ideals and reality forms the foundation of the societal ideal we strive to construct, harmonizing with both universal and national ideals.

Conclusion

The development of professional competence based on moral ideals in future teachers represents one of the most urgent directions in contemporary pedagogy. A teacher is not only a specialist transmitting knowledge but also a mentor shaping the moral and ethical maturity of younger generations. Therefore, in preparing pedagogical personnel, priority must be given to developing their personal value systems, professional ethical responsibility, and moral ideals.

Research demonstrates that education grounded in moral ideals fosters the following qualities in future teachers: dedication to the profession, pedagogical culture, social responsibility, humanitarianism, commitment to justice, and strong personal convictions. Such an approach prepares educators not only as professionally competent specialists but also as morally developed individuals who serve as exemplary members of society.

Integrating the concept of moral ideals into higher education enriches educational content, harmonizes national and universal values, and cultivates students as creative, responsible, and ethically grounded pedagogues. This enhances educational quality and effectiveness while elevating the teacher's role in shaping younger generations.

The success of technologies aimed at developing professional competence based on moral ideals depends on various factors, including curriculum content, teacher expertise, student motivation, and the moral environment of educational institutions. Therefore, the use of interactive approaches, reflective methods, and moral-ethical training in pedagogical practice is recommended.

In summary, developing professional competence based on moral ideals in higher education serves as an effective pedagogical strategy that fosters personal and professional growth, strengthens moral values, and improves the quality of education. Broad implementation of this approach will prepare future teachers as morally developed, professionally competent, and humanitarian individuals.

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