OPPORTUNITIES AND CHALLENGES OF TEACHING THE HERITAGE OF JADIDS IN A DIGITAL EDUCATIONAL 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.

The Jadid movement, which emerged in Turkestan at the beginning of the 20th century, was a product of national awakening and spiritual renewal aimed at freeing the population from ignorance and leading them toward progress through science, enlightenment, and culture. Leading figures of this movement—intellectuals such as Mahmudkhoja Behbudi, Abdulla Avloni, Munawwar Qari Abdurashidkhanov, Abdurauf Fitrat, and Cho'lpon—worked selflessly to eradicate ignorance and shape a spirit of national revival. Their views on education, upbringing, and moral values serve as an invaluable resource not only for their time but also for today's educational system.

The 21st-century education system is undergoing fundamental transformation through digital technologies, artificial intelligence, open learning platforms, and electronic resources. At the same time, the need to harmonize

education with spiritual foundations, national values, and historical memory is growing—a balance where the heritage of the Jadids acts as an indispensable source.

At the center of Jadid activities lay the idea of nurturing an individual to be well-rounded, morally pure, faithful, and patriotic. For them, education was not merely imparting knowledge, but a path toward national self-awareness and moral perfection. Tragically, due to the repressive policies of the 1930s, these intellectuals were declared "enemies of the people," and many were executed or exiled, severing the moral and spiritual heritage of an entire generation.

In their time, the Jadids proposed new educational methods to free the nation from ignorance as well as scientific and political stagnation. Today, their goals and dreams are coming to fruition through digital educational tools. From this perspective, teaching the Jadid heritage in the digital education system is not only a scientific necessity but also a spiritual one. The pedagogical views of the Jadids possess deep philosophical substance; for them, education is a process of forming a person who is morally, spiritually, and faithfully mature.

The Jadid movement took shape in Central Asia in the late 19th and early 20th centuries, serving to awaken the nation, open new-method schools, and advance science, culture, and technical thinking. Figures like Mahmudkhoja Behbudi, Munawwar Qari Abdurashidkhanov, Abdulla Avloni, Abdurauf Fitrat, and Cho'lpon put forward the idea of renewing society through educational reform.

In their views, education was interpreted as "the force that saves the nation". Therefore, the Jadid ideas on science, morality, patriotism, and freedom of thought harmonize naturally with modern educational content.

Digital education is a system for organizing the learning process using internet technologies, multimedia tools, and electronic resources. It ensures remote interaction between teachers and students, enables the personalization of learning materials, and expands free access to information.

As a result of Soviet repressions, these intellectuals were blacklisted, their works were banned, and their moral heritage was disconnected from society. Today, returning to their works, analyzing their ideas, and integrating them into modern educational concepts is an essential component of spiritual restoration. Reviving the Jadids' views on moral education and embedding them in contemporary teaching enriches national spirituality and strengthens national identity in the minds of youth.

The moral views of the Jadids relied on Islamic spiritual values, humanistic principles in the Quran and Hadith, and progressive ideas from European Enlightenment movements. They interpreted science as a force elevating society and morality as the standard guiding individuals to perfection.

Today, digital platforms such as “ZiyoNet,” “Moodle,” “EduPage,” “Coursera,” and “Kundalik” are widely utilized in Uzbekistan’s education system. This practice continues the Jadids' concept of "modern education accessible to all".

Teaching the Jadid heritage in a digital environment creates several opportunities:

- **Revitalizing history through multimedia:** Learning about the life and work of the Jadids through videos, podcasts, and 3D virtual museums.
- **Virtual lessons and interactive modules:** Developing independent and analytical thinking among students.
- **Digital libraries and open sources:** Ensuring broad public access to Jadid literature.
- **Strengthening national pride via digital methods:** Presenting historical figures within modern contexts.

For example, by integrating works like Fitrat's *Statement of an Indian Traveler* or Avloni's *Turkiy Guliston Yoxud Axloq* ("Turkish Gulistan or Morality")

into the electronic education system, students can analyze their ideas directly in a digital setting.

Nevertheless, the following challenges exist in teaching Jadid heritage through digital education:

1. Insufficiency of electronic resources.
2. Lack of specialized digital content created specifically for Jadid works.
3. Low digital competency among teachers.
4. Uneven distribution of technical facilities in educational institutions.

To overcome these challenges, the following measures are recommended:

1. Create a dedicated electronic portal for Jadid heritage.
2. Develop interactive lesson plans based on digital methodologies.
3. Incorporate video lectures and electronic tests on Jadid activities into every course curriculum.
4. Introduce a module titled "Teaching Jadid Heritage in Digital Education" into professional development courses for teachers.

These approaches align the Jadids' dream of “nurturing a nationally conscious generation” with modern technologies.

The digital education system is closely aligned with the views of the Jadids not only technically, but also in terms of philosophical content. In their works, the Jadids interpreted science as a driving force of societal progress. As Avloni wrote: “An educated nation is a free nation”.

In today's digital environment, these thoughts acquire new meaning: digital literacy, media culture, and the use of open educational platforms represent modern forms of the Jadids' dreams of a "new school" and a "free-thinking individual".

For instance, in Fitrat's articles such as *Oila* ("Family") and *Muallim* ("Teacher"), the educator is presented not merely as a transmitter of knowledge, but as a force that shapes the individual and reforms society. Today's digital educators perform this exact role: alongside transmitting knowledge, they cultivate digital culture and national thinking.

At the foundation of the Jadid movement's ideas lay a synthesis of the Quran, Hadith, Islamic moral values, and European Enlightenment traditions. Abdulla Avloni wrote in *Turkiy Guliston Yoxud Axloq*: "Morality makes a human a human; an immoral person is a harmful being for society". Avloni interpreted morality as the bedrock of social life, asserting that moral upbringing must hold a central place alongside academic knowledge.

Mahmudkhoja Behbudi demonstrated through his drama *Padarkush* ("The Patricide") how immorality and ignorance bring destruction upon society, pointing to the absence of science and enlightenment as the root cause of moral decline. In *Muallimi Soniy* ("The Second Teacher"), Munawwar Qari Abdurashidkhanov emphasized the spiritual responsibility of the teacher and the necessity of educating youth in honesty, truthfulness, justice, and piety. Fitrat, in his treatise *Oila*, showed that moral perfection begins in family upbringing, arguing that parents must pass down a spiritual inheritance to their children alongside material goods. These principles created a powerful spiritual foundation for renewing society, directing individuals toward perfection, and restoring national pride.

In the 1930s, the Soviet totalitarian regime eliminated advocates 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. As a result, their books were burned, works banned, and

names erased from public discourse, causing a moral and spiritual disconnect across multiple generations.

Today, studying this historical truth and restoring the moral heritage of the repressed Jadids into the education system forms a crucial component of spiritual revival. In current educational processes, the following Jadid ideas deserve special attention:

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

These concepts resonate directly with the “New Uzbekistan” educational framework and national “Spirituality and Enlightenment” programs. Studying Jadid heritage enriches the worldview of young people, helping form individuals who are faithful to their national roots while possessing modern intellect.

Globally, teaching national heritage through digital educational systems is widely implemented. For instance, Turkey operates the *Ottoman Cultural Heritage Online Portal*, Azerbaijan runs the *Digital Heritage* project, and Kazakhstan utilizes the *Alash Online* platform. These platforms digitize the works of national revival figures and transform them into interactive lessons. Similar initiatives can be implemented in Uzbekistan, such as creating a “Jadid Library” electronic database, establishing virtual museums, and mapping interactive routes titled “In the Footsteps of the Jadids”. Such systems serve not only to teach history, but also to raise youth in a spirit of national pride and morality.

To enhance the efficiency of teaching Jadid heritage in digital education, the following measures are required:

1. Establish a specialized "Jadid Heritage" department within digital content creation centers.
2. Publish educational and methodological manuals on Jadid heritage in digital formats.
3. Introduce the course *"Philosophy of Jadidism and Modern Humanistic Thought"* into higher education curricula.
4. Organize a *"Jadid Heritage Grant Program"* for young researchers.
5. Train educators in digital competencies, as content creation requires technical skills.

All of these actions instill a national spirit into digital educational content, "animating" Jadid heritage in virtual environments and serving as an effective method to pass it down to future generations.

In conclusion, teaching the heritage of the Jadids in a digital educational environment is not merely about studying history; it is the process of embedding national ideas into the minds of the new generation through modern technologies. This direction helps social sciences and humanities reach a new stage while strengthening students' critical thinking and spiritual immunity.

Digital education opens a new chapter in popularizing Jadid ideas. Electronic textbooks, online libraries, and virtual museums represent the realization of the Jadids' dream of "education open to all". Hence, promoting Jadid heritage across digital platforms forms a vital direction of Uzbekistan's educational strategy.

Teaching Jadid heritage in digital settings acts as a scientific and spiritual bridge connecting past and future. It synthesizes national identity with innovative thinking, raising the young generation in a spirit of national self-awareness and technological literacy. The moral and educational views of the repressed Jadids

retain full relevance today, having promoted values such as humanism, honesty, patriotism, and diligence as the foundation of the learning process. Applying their works extensively across the educational system builds spiritual immunity in young minds; thus, deeply studying Jadid moral heritage and aligning it with modern pedagogical approaches is paramount to advancing the national education system. By re-applying their core values—science, morality, and love for the motherland—we strengthen national spirituality and take a key step toward restoring historical justice and raising well-rounded future generations.

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