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THE ROLE OF ISLAMIC VALUES IN YOUTH EDUCATION AND WAYS TO IMPROVE IT

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Abstract: This article provides a scientific and theoretical analysis of the role and significance of Islamic values in the upbringing of youth amidst intensifying globalization and informational threats. It also highlights the issues of preserving national and religious identity in the minds of the younger generation, fostering healthy beliefs, spiritual and moral immunity, and preventing the negative influence of alien ideas. The article develops scientific and practical proposals and recommendations for improving the mechanisms of integrating Islamic and national values into youth education, as well as strengthening the cooperation between families, educational institutions, and the public.
Keywords: youth education, Islamic values, spiritual and moral upbringing, spiritual immunity, younger generation, educational mechanisms, national identity.

Annotatsiya: Mazkur maqolada zamonaviy globallashuv va axborot xurujlari kuchayib borayotgan sharoitda yoshlar tarbiyasida islomiy qadriyatlarning o‘rni va ahamiyati ilmiy-nazariy jihatdan tahlil qilingan. Shuningdek, yosh avlod ongida milliy va diniy o‘ziga xoslikni saqlab qolish, ularda sog‘lom e’tiqod, ma’naviy-axloqiy immunitetni shakllantirish hamda yot g‘oyalarning salbiy ta’sirining oldini olish masalalari yoritilgan. Maqolada islomiy va milliy qadriyatlarni yoshlar tarbiyasiga tatbiq etishning amaliy mexanizmlari, oila, ta’lim muassasalari va jamoatchilik hamkorligini takomillashtirish bo‘yicha ilmiy-amaliy taklif va tavsiyalar ishlab chiqilgan.
Kalit so‘zlar: yoshlar tarbiyasi, islomiy qadriyatlar, ma’naviy-axloqiy tarbiya, ma’naviy immunitet, yosh avlod, tarbiya mexanizmlari, milliy o‘ziga xoslik.

Аннотация: В данной статье с научно-теоретической точки зрения проанализирована роль и значение исламских ценностей в воспитании молодежи в условиях усиления процессов глобализации и информационных угроз. Также освещены вопросы сохранения национальной и религиозной идентичности в сознании подрастающего поколения, формирования у них здорового убеждения, духовно-нравственного иммунитета и предотвращения негативного влияния чуждых идей. В статье разработаны научно-практические предложения и рекомендации по совершенствованию практических механизмов внедрения исламских и национальных ценностей в воспитание молодежи, а также укреплению сотрудничества семьи, образовательных учреждений и общественности.
Ключевые слова: воспитание молодежи, исламские ценности, духовно-нравственное воспитание, духовный иммунитет, подрастающее поколение, механизмы воспитания, национальная идентичность.

In the contemporary era of rapid globalization, digital saturation, and transnational integration, modern societies-particularly within Muslim-majority nations-face unprecedented socio-cultural and educational challenges. The core epistemological and ontological axiom of Islamic value systems is

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indelibly anchored in the doctrine of Tawhid (the absolute oneness and unity of God), which serves as an unshakeable metaphysical anchor for the younger generation. In an epoch increasingly defined by radical epistemological relativism, moral pluralism, and hyper-individualism, this foundational theological cornerstone challenges the fluid, rootless, and fragmented identities aggressively propagated by globalized consumer culture. By offering a transcendent standard of truth and meaning, Tawhid resists the commodification of youth consciousness and provides a stable horizon for personal and collective moral development.

Contemporary globalization is inextricably bound to dominant neo-liberal economic paradigms that systematically foster rampant materialism, hyper-consumption, and utilitarian ethics, transforming human worth into mere economic metrics. This market-driven ethos stands in sharp, unyielding opposition to the core Islamic emphases on Zuhd (spiritual asceticism, detachment from excessive material greed, and contentment) and Adl (comprehensive socio-economic and distributive justice). This profound structural incompatibility triggers an acute existential and internal crisis within the psyche of modern youth, who find themselves caught in a perpetual crossfire. They must constantly mediate between sacred divine ethical injunctions and the relentless, seductive pressures of a profit-driven global marketplace that glorifies instant gratification and self-indulgence.

Compounding these economic and psychological pressures, the near-total saturation of digital media, virtual spaces, immersive social platforms, and borderless communication networks exposes young individuals to a relentless influx of alien cultural codes, hedonistic lifestyles, and post-modern ideologies. This digital deluge frequently erodes traditional communal bonds, parental authority, and intergenerational solidarity, replacing time-honored wisdom with transient virtual trends. Consequently, the trajectory of moral upbringing shifts dramatically and concerningly: moving far away from collective ethical accountability, mutual obligation, and community stewardship, and hurtling toward a hyper-individualized, fragmented, and often erratic process of identity construction that leaves the younger generation spiritually rootless and intellectually vulnerable.

Amidst systemic alienation and the relentless commodification fostered by globalized markets, indigenous Islamic sociopolitical philosophies offer robust and viable educational alternatives. Specifically, the principles of Shura (consultative governance, critical dialogue, and participatory decision-making) and Takaful (comprehensive communal solidarity and mutual social insurance) actively counteract the corrosive effects of unbridled individualism. By championing community-centric welfare and collaborative ethics over ruthless self-interest, these values recenter human dignity within communal life. Furthermore, from a psychological vantage point, the dizzying speed of modernization and socio-cultural disruption frequently induces acute "culture shock," rootlessness, and pervasive ontological insecurity among students. To mitigate these psychological fractures, traditional Islamic ritualistic practices-most notably daily ritual prayers (Salah) and contemplative remembrance (Dhikr)-function as vital spiritual-therapeutic mechanisms that anchor the psyche, restore inner equilibrium, and provide a sanctuary of peace amidst the turbulent currents of contemporary life.

At the core of Islamic pedagogy and spirituality lies the rigorous endeavor of purifying and transforming the ego (Nafs). In an era characterized by instant digital gratification, consumerist excess, and fleeting hedonic pursuits, the Islamic virtues of Sabr (patient endurance) and deliberate self-restraint emerge as counter-cultural practices of immense psychological and spiritual resistance, cleansing human consciousness from the shallow traps of materialism. Compounding these challenges,

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the fundamental process of meaning-making in the twenty-first century has been heavily commodified, reducing human aspirations to transactional metrics. Islamic philosophy robustly counters this existential crisis by anchoring human existence within a purposeful teleological framework, wherein earthly life is perceived not as an end in itself, but as a meaningful, divinely ordained test designed to refine the soul and cultivate civic-minded, morally upright citizens.

To successfully safeguard and foster robust spiritual-moral immunity among the younger generation, educational institutions, families, and civil society must collaboratively implement systematic and forward-looking enhancement strategies.

First and foremost, curricular integration stands as a paramount necessity. Educational institutions within the Islamic world face the critical, ongoing task of reforming academic curricula to harmoniously integrate modern scientific methodologies with foundational spiritual ethics. This vital pedagogical synthesis is specifically designed to bridge the artificial divide between rational inquiry and moral consciousness, thereby immunizing youth against the perils of existential alienation, rootlessness, and moral nihilism prevalent in globalized spaces.

Furthermore, urgent attention must be directed toward the revitalization of kinship and community bonds. The foundational role of the family and local community structures is currently undergoing severe strain due to the disruptive pressures of transnational migration, economic mobility, and digital atomization. Authentic Islamic values place immense, non-negotiable emphasis on preserving kinship ties (Silat al-Rahim), which must be actively institutionalized and reinforced through community-based youth programs. These traditional networks serve as an essential social buffer, protecting the younger generation against the progressive dissolution of traditional social fabrics and interpersonal solidarity.

Finally, fostering constructive civilizational dialogue is an absolute educational imperative. As globalization inexorably brings diverse global value systems into close proximity, young people can no longer live in cultural isolation. Instead, youth must be deliberately educated and equipped to engage in respectful, open, and constructive cross-cultural interactions. By cultivating this balanced worldview, they learn to navigate a pluralistic global environment while steadfastly safeguarding their core theological and national invariants against syncretistic erosion and cultural dissolution.

Ultimately, the interaction between globalization and Islamic values in youth upbringing does not lead to a uniform outcome; rather, it produces pluralistic trajectories of adaptation and resistance. Youth demographics in Muslim-majority countries represent the primary demographic experiencing the dual pressures of global opportunity and cultural disorientation, their transformation often oscillating between radical fundamentalism, liberal secularism, and moderate, reflective piety. The resilience of Islamic spirituality and educational methodology lies in their capacity to address perennial human questions within evolving historical contexts. Future socio-philosophical and pedagogical inquiries must recognize the internal diversity and adaptive vitality of Islamic value systems as essential tools for empowering youth to harmonize global connectivity with transcendent spiritual authenticity.

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