



# Ethical Approach in Pedagogical Activity: Islamic Teaching and Modern Didactic Integration

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**Abstract:** This article analyzes the role and importance of the ethical approach in pedagogical activity, as well as the foundations of ethical education in Islamic teachings. The possibilities of harmony and integration between Islamic values and modern didactic principles are considered, the moral responsibility of the teacher, the importance of such qualities as honesty, justice, and patience in the process of imparting knowledge are highlighted. Also, suggestions and recommendations are given on the formation of a complete human upbringing in the younger generation by introducing an ethical approach to the educational process.

**Keywords:** Islamic teachings, ethical education, pedagogical approach, didactic integration, spiritual values, ethical competence, honesty, justice.

**Introduction:** In today's era of globalization, fundamental changes are taking place in all aspects of human life - politics, economics, technology, and, of course, in the field of education. These changes require not only modern knowledge and competencies from the education system, but also moral and spiritual stability. In particular, the role of the ethical approach in pedagogical activity is incomparable, and this issue is closely integrated with such concepts as pedagogical ethics, ethical competence, and interpersonal communication culture, which are directly related to the professional activity of the teacher. Within the framework of the educational function of education, the position of the teacher as not only a giver of knowledge, but also a moral example is increasingly strengthened.

In this regard, Islamic teachings can serve as a deep spiritual foundation for pedagogical activity. Because Islam is a teaching that leads every person to moral perfection, making such qualities as honesty, justice, patience, and impartiality the criteria of life. These values are an important factor in organizing pedagogical interaction on the basis of ethical principles not only in a religious environment, but also in modern didactic processes.

Didactic integration in modern pedagogy is considered as a principle of enriching the educational process and increasing its effectiveness based on various sources, approaches, and cultural and spiritual systems. The integration of Islamic moral heritage with modern didactics allows for the organization of communicative and educational relations between teachers and students in a more humane, spiritually based form. This article aims to reveal the theoretical foundations of this integration, analyze the role and prospects of the moral approach in pedagogical activity, as well as develop methodological foundations for introducing moral and didactic elements into the educational process. In this way, it is intended to contribute to the formation of an effective moral model in educational institutions that serves to educate not only a knowledgeable, but also a complete person. The moral approach is not just a set of moral norms, but also a system of certain values, beliefs and conscious approaches in interpersonal relationships, which is at the heart of pedagogical activity. Moral principles are instilled in the student's mind through every action, every word and decision of the teacher. This process, in turn, is based on a deep spiritual foundation, that is, the inner convictions and sense of responsibility of each person. One of these faith foundations is the moral teachings of Islam. The religion of Islam, by its very nature, aims to lead a person to perfection, to be just, responsible, and kind to himself and others. In the Holy Quran and the Hadith, moral qualities such as honesty, truthfulness, justice, patience, solidarity, respect, and forgiveness are put forward as the main educational tool. It is these qualities that are an important element of pedagogical activity, and their reflection in the personality of the teacher serves as a moral example for students.

In modern educational methodology, the idea of placing a person, his personal needs, and value system at the center of the educational process is becoming a priority. Constructivism, humanistic pedagogy, and sociocognitive theories justify the need to integrate moral development into the content of education. From this perspective, one can see a deep harmony between Islamic teachings and modern didactics. For example, in modern pedagogy, the individual abilities

and moral state of the student are taken into account based on the "person-centered approach." This is consistent with the approach in Islamic teachings that "every person is responsible to the extent of his capabilities." Also, in today's didactic approaches, not only knowledge is formed, but also socio-emotional competencies - such qualities as responsibility, cooperation, and ethics - through interactive methods, gamification, reflection, and teamwork. It is through these aspects that the moral approach can be effectively integrated into the educational system.

At the same time, the moral maturity of the teacher, his pedagogical culture and commitment to professional ethics are the decisive factors in the effectiveness of education. The teacher's honesty, justice, kindness in every interaction with students are a life lesson. Such qualities are integral parts of the Islamic moral code. Therefore, the development of a moral model based on the synthesis of Islamic values and modern pedagogical approaches is an urgent and necessary task for modern teachers. Another important aspect is that in the conditions of the modern moral crisis, educational institutions should play a leading role in protecting the younger generation from social disorientation, in forming a sense of goodness, conscience, honor and responsibility in their hearts. This is achieved not only by teachers armed with deep moral consciousness and didactic reflection.

#### Literature analysis:

A number of important sources and studies are noteworthy in the scientific and theoretical study of the issue of a moral approach in pedagogical activity. In particular, the issue of moral education based on Islamic teachings has been widely covered by many Muslim thinkers and modern pedagogical scholars. First of all, the Holy Quran and Hadith are recognized as the source of the pedagogical-moral approach. In these main religious sources, many principles related to education - such as justice, honesty, purity of intention, promotion of knowledge, and patience - are described as the main components of the educational process. Classical Muslim thinkers such as Imam Ghazali, Ibn Sina, and Al-Farabi paid special attention to the psychological and social aspects of moral education in their works. In particular, Imam Ghazali, in his work "Ihya ulumiddin", expresses deep thoughts on the moral essence of science.

In modern scientific literature, the pedagogical ethical approach is studied more through categories such as professional ethics, pedagogical communication, personal exemplary behavior and reflective pedagogy (reflective pedagogy). For example, in Russian pedagogy, scientists such as L.V. Bayborodova, V.A.

Slastenin, T.I. Shamova interpret the moral position and professional responsibility of the teacher as a decisive factor in the educational process.

In Uzbekistan, the number of studies devoted to pedagogical ethical issues has been increasing in recent years. In particular, researchers such as Sh.S. Abdullayeva, N.A. Turayev, Kh.Kh. Nishonova have empirically substantiated the moral qualities of the teacher and their connection with the quality of education. Their work shows the decisive role of the teacher's personality in forming a moral environment in education.

Also, the issues of integrating a moral approach into the educational process are one of the topical issues in the theory of modern didactics. In didactic models developed on the basis of a constructivist approach, attention is increasingly paid to the development of the student's personal values, empathy and social responsibility. These aspects are in harmony with the spiritual and moral values of Islamic teachings. Thus, based on the analyzed literature, the following conclusion can be drawn:

It is possible and necessary to combine the moral principles of Islamic teachings with modern pedagogical approaches;

The personal exemplary nature of the teacher is of decisive importance for the formation of a moral approach not only as a theoretical, but also as a practical and didactic process;

Ethical components in pedagogical activity should be inextricably linked with didactics, psychology and theories of upbringing.

## DISCUSSION

In today's era of globalization and information explosion, when humanity, spirituality and moral criteria are under threat, the role of a moral approach in the education system is becoming increasingly relevant. In particular, the retreat of moral criteria in pedagogical activity can have a negative impact on the minds of the most sensitive layers of society - children and youth. Therefore, the moral personality of the teacher, his spiritual world, honesty, patience and justice are seen not only as professional competence, but also as the basis of the pedagogical task. An approach based on Islamic teachings serves to strengthen moral standards in pedagogical activity. After all, in the Holy Quran and Hadiths, concepts such as acquiring knowledge, morality, kindness, honesty and responsibility are mentioned with special emphasis. These values, combined with modern educational principles, can give effective results not only in a religious environment, but also in secular

education systems.

From this point of view, modern didactic approaches, especially constructivism, sociocultural and humanistic pedagogical theories, include the principles of moral education in their main ideas. For example, in the sociocultural approach put forward by Vygotsky, the quality of social communication between the teacher and the student, respect, attention and culture of communication in interpersonal relationships are of primary importance. This, in turn, is in harmony with the moral norms of Islamic teachings. The important point is that Islamic ethics and modern didactics are not contradictory, but rather complementary and enriching systems. Islamic ethics is an ancient but time-tested system of moral principles, while modern pedagogy is a constantly updated, developing field of science based on empirical research. Their integration in the educational process allows not only to impart knowledge, but also to form a conscious, responsible, morally conscious person. However, for this integration to be effective, the teacher himself must be a person who is in harmony with moral consciousness, spiritual values and scientific thinking. Otherwise, the moral approach promoted only externally will not be reinforced by internal, confident and reliable practice. Therefore, morality in pedagogical activity should not be just a theoretical concept, but a practical life criterion, an integral part of everyday activity.

## CONCLUSION

The priority of the moral approach in pedagogical activity is gaining increasing importance in the modern education system. This article analyzes the main principles of Islamic teachings as a source of morality in the educational process and the possibilities of combining them with modern didactic approaches. The results of the study show that the moral qualities, professional responsibility and personal example of a teacher directly affect not only the level of knowledge of students, but also their spiritual maturity. Values such as decency, justice, honesty, patience, love of knowledge put forward in Islamic teachings, when integrated with modern pedagogical principles, increase the effectiveness of education. In particular, through constructivist and humanistic didactic approaches, it is possible to develop a strong moral worldview, social responsibility, empathy, and conscious thinking in the student.

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