

## PSYCHOLOGICAL SIGNIFICANCE OF FORMING A HEALTHY RELIGIOUS OUTLOOK IN YOUNG PEOPLE

Djumaniozova M.H. (Republic of Uzbekistan)

Email: Djumaniozova515@scientifictext.ru

*Djumaniozova Mukhayyo Husinovna - Senior Teacher,  
DEPARTMENT OF PEDAGOGY, FACULTY OF PEDAGOGY,  
URGENCH STATE UNIVERSITY,  
URGENCH, KHOREZM, REPUBLIC OF UZBEKISTAN*

**Abstract:** *this article describes the psychological significance of forming a healthy religious outlook in young people and the factors that influence the formation of a healthy religious outlook. Furthermore, this article contains information related to establishing a healthy religious outlook and financial support of youth, experience of young people in the efficient use of time, living standards of the youth, physiological and psychological characteristics of young people, the balance between the interests and needs of young people and the balance between the social background and the activity of the youth.*

**Keywords:** *healthy religious outlook, religion, religious person, goodwill, cyber terrorism.*

## ПСИХОЛОГИЧЕСКОЕ ЗНАЧЕНИЕ ФОРМИРОВАНИЯ ЗДОРОВОГО РЕЛИГИОЗНОГО МИРОВОЗЗРЕНИЯ У МОЛОДЕЖИ

Джуманиёзова М.Х. (Республика Узбекистан)

*Джуманиёзова Мухайё Хусиновна - старший преподаватель,  
кафедра педагогики, факультет педагогики,  
Ургенчский государственный университет,  
г. Ургенч, Хорезм, Республика Узбекистан*

**Аннотация:** *в данной статье описывается психологическая значимость формирования здорового религиозного мировоззрения у молодежи и факторы, влияющие на формирование здорового религиозного мировоззрения. Кроме того, эта статья содержит информацию, касающуюся формирования здорового религиозного мировоззрения и финансовой поддержки молодежи, опыта молодых людей в эффективном использовании времени, уровня жизни молодежи, физиологических и психологических характеристик молодежи, баланса между интересами и потребности молодежи и баланс между социальным фоном и активностью молодежи.*

**Ключевые слова:** *здоровый религиозный взгляд, религия, верующий человек, доброжелательность, кибертерроризм.*

The study of pedagogical and psychological characteristics of the formation of healthy religious beliefs among young people is an important scientific and

pedagogical problem and it is important to form a healthy religious outlook among adolescents at the level of academic importance

The task of educating young people in a healthy, civilized world has always been in the focus of attention of the public, which has always been settled according to time requirements. As long as we want to educate our children as mature people, we need to apply the experience we have accumulated in this regard.

Today, attempts to poison the minds of our young people continue. To prevent such negative events, it is especially important to form ideological immunity among young people and form a healthy religious outlook.

Furthermore, with the existence of ideological immunity our young people will not be influenced by various negative ideas. Ideological immunity is the ability to resist any ideas that contradict our path to national development. At the same time, we consider it necessary to pay attention to one important aspect of the problem.

It is well known that the struggle of external forces for the consciousness of our young people is largely religious. Given this, it is important for parents to develop ideological, educational, and religious knowledge in shaping a healthy religious outlook, paying particular attention to the development of political awareness and a scientific outlook. This is because parents are the reason that political consciousness, some of the problems in the scientific world, penetrate our society through various political ideas.

Parents should be given the deep knowledge about the origin of religion, its place in human life and society, its essence, the original purpose and tasks of religion, the common ideals and differences of religions of today's world[6].

By raising the ideological and educational background of parents, will be created a basis for young people not to be exposed to harmful religious extremist influences. Religious tolerance arise in young people who understand the social essence of religion. Enhancing the ideological and educational skills of parents is of great importance for educational institutions, neighborhoods and public associations.

To this end, parents should begin their work primarily from the school and the community in which their children are studying [7; 33]. In Islam religion, one of the most important issues is upbringing of harmoniously, physically and spiritually developed generation. In personal training, great attention was paid to the use of the methods described in the Holy Quran and Hadiths. Religion psychology also explores the characteristics of religious people that are different from those that are not religious. What distinguishes is there in the psyche of religious people?

First, in the sensory organs:

a) Visual sense: it has been proved that religious symbols, signs are immediately perceived by the religious person, and that they are completely preserved in memory;

b) Sense of hearing: while the adhan of the caller can awake or draw attention of sleeping religious person, even though the voice of the adhan is coming from far, non believers do not wake up and do not pay attention to it

In the process of thinking, it is also possible to see a great difference between pious and non-religious person. If a religious person searches for the elements of divine attributes from every event, a non-religious person will be thinking of the nature of things, scientific justification, experimental experience and justification in facts [3.b. 57].

In nature, believers have the idea - Husnisan, that is, seeing only the good sides of the event. Therefore, the religion of Islam is always commanded to recognize the good sides of something, to be grateful, to endure disasters, to accept them as a test of God. As a result, problems are mitigated. There is no rebellion against God. They have optimism above all. Consequently, it is observed that religious person's psychic world, nervous system is better than the non-religious one [8; 73].

A pious person compares his behavior with the scriptures that are recorded in the sacred books and adapted to the teachings. Knowing that he had sinned, he begs the Creator to forgive him and show the path of truth. He gives himself to him. He is convinced that he will be forgiven and that the God will protect him. He feels free, peaceful and courageous with faith. The nervous system is also free from excessive stress and tension. Religious and emotional experiences of a religious person is especially noticeable in the process of performing religious activities [8; 89]. In the 21st century, the use of religious knowledge should be widespread in shaping the personality and solving such issues as morality, decision-making, and the formation of a competent person. Because all religions are based on the principles of goodness, purity, morality, spirituality, self-awareness, knowledge and recognition. The inability of irreligious people to trust the God causes them to be in constant discomfort, anxiety, and stress. Ultimately, they are exposed to various mental illnesses and these diseases are seen in their bodies. Their bodies lose their energy quickly and become old and frail.

Recently, stress and psychological distress are not only a cause of mental illness, but also the disease itself, in various physical defects. Problems with stress and psychic stress are common forms of illnesses such as mental illnesses, scarcity, insomnia, skin, stomach and blood pressure disorders, colds, migraine, bone diseases, kidney imbalances, respiratory infections, allergies, heart attacks, and brain tumors. Of course, the only cause of these diseases is not psychic stress, but it has been scientifically proven that such problems are usually psychic.

However, believers in God, being mentally healthy, do not suffer from stress or discomfort and their bodies are always strong and healthy. The positive effects of the believers' obedience to Allah are their belief in Him, their patience, the search for good things from all things, and the events that happen in hopes of God's promises. This is true only to those who live by the moral values of the Qur'an and who understand the true meaning of religion. Of course, they may become ill and later grow older, but this does not involve psychological depression.

Against radical views that want to grasp the consciousness of young people, there is another powerful tool that does not allow our religious beliefs to penetrate into our society with extremist and terrorist ideas. These are humane, peace-loving, educational and creative national-religious values. We must understand that only those young people who can get rid of imitation can find criteria that determine the

essence and content of religious thought. There are three methods that allow a person to distinguish the right from the wrong: The first is the senses, the second is theoretical concepts that apply only to human and the third is reliable information [8].

Establishing a healthy religious outlook in young people is a complex process that is influenced by a number of material and spiritual factors. The following factors play a leading role in the formation of a healthy religious outlook in a context of complicating social relations:

- financial support of youth;
- experience of young people in the efficient use of time;
- living standards of the youth;
- physiological and psychological characteristics of young people;
- the balance between the interests and needs of young people;
- the balance between the social background and the activity of the youth;
- Consistency of parental mentality;
- Deciding on a single approach to the upbringing of children;
- fair decision of the division of labor in the family;
- The level of religious knowledge of family members;
- The existence of the same vital purpose of family members [2; 41].

Thus, in the context of the current socio-economic transformations, attention to family education is becoming increasingly relevant. Family is one of the most important factors in the formation of healthy religious sentiments. Because from the experience of our generations it is known that the family is the foundation of society and has a solid, long-standing spiritual foundation. This basic experience is, of course, gradual in the family through the teachings of grandparents, advices of parents, and maternal love. We know that when young people fully form a healthy religious worldview, positive thinking and ideas about society, human interests will have an impact. It is important to study the attitude of parents to ideological threats and change it in a positive way.

Parents who are not interested in the upbringing of children, who do not show enough care, are charged with Article 47 of the Code of the Republic of Uzbekistan on Administrative Responsibility [1]. Lex.uz states that “failure to fulfill the obligations of raising and educating children, the inability of parents or their deputies to support their education and training of children, including the right of children to commit administrative offenses” is caused by a fine two to three times the minimum wage. ”

Creating an effective pedagogical environment based on the rich national, cultural, historical traditions, and values of the nation, the formation of a healthy religious outlook in young people, raising the general and pedagogical culture of the society in the development of ideological work in our country, is the main goal of the joint work of educational institutions.

In particular, to create a healthy environment in the family, to stabilize the spirit of the national spirit and the way of Uzbek lifestyle, to be a model for parents, to create a sense of love for the parents in the country, to understand and respect the rights and responsibilities of family members, to provide young people with the

basics of profound knowledge, to become a cultural person, to achieve their well-being and to set their own thinking, is an important task of parents.

It is strictly established that the Constitution of the Republic of Uzbekistan does not allow compulsory coercion to religious views. Nevertheless, destructive attempts to break it are still engaged in illegal propaganda and are trying to undermine the stability of society by their illegal activities. There are many ways to educate youth in the spirit of religious fanaticism and extremism. These are means of encouragement, condemnation, leaflets and rumors.

It should be noted that today, terrorism and religious fanaticism also include the abusive and degrading practices in computer networks widely used in all aspects of our development. The number of computers connected to the Internet in Uzbek families is increasing. This has led to some serious problems. One of the challenges facing the world's security is a serious threat, terrorism. This term is also known as cyber-terrorism. Cyber terrorism is an electronic subversion, which is carried out through the Internet. This is a dangerous event for our young people.

Cyberterrorism is a form of terrorism, an attack on a computer system, the dissemination of information that is detrimental to a particular government through the Internet, as well as various forces based on religious, racial, psychological or other factors, in societies in a particular country or region. It includes a number of activities, such as inciting instability [4].

Parents of traditional Uzbek families are responsible for the fate of their children. There are also responsibilities of children to have: mutual respect, dignity and love. And the most important qualities, such as strong will, are determined by the views of young people of all ages as a vital task today in all families and in all of society. Measures to prevent religious extremism begin with explanatory work on the causes and consequences of this event.

In summary, parenting is the primary responsibility of raising a child in a family. Therefore, it is important for parents to be aware of religious knowledge for the upbringing of healthy religious ideals, and water and air to form a healthy religious outlook in young people. Also, the formation of a healthy religious outlook in youth requires the creation of pedagogical foundations in educational institutions at educational institutions, and the full use of all opportunities for ideological education, based on the requirements of the time. Thus, parenting is the primary responsibility of parents in a family.

The formation of objective knowledge about religion in adolescents further deepens the scientific and theoretical views on the nature of religion and the place and role in society.

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