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Formation of moral values in the educational process through the ancient literary heritage

In this article, the use of innovative technologies in the educational process is considered as a productive tool for teaching ancient literary heritage. We are talking about the knowledge of the ancient literary heritage, the influence of man on the formation of his knowledge. Methodological recommendations related to the use of ancient literary heritage in the learning process were also made. The problem of accumulation, processing and dissemination of information is one of the most important tools at all stages of human development and in all fields of activity, including in the learning process. Therefore, in the article the features of the formation of moral values among students through the use of Kh.A. Yasavi's hikmets in the educational process were analyzed and differentiated from a new point of view. The study used the method of comparative analysis, which attached great importance to the essence of pedagogical conditions in the educational process. It is proved that teaching ancient literary heritage with adaptation to new innovative technologies especially contributes to the development of human qualities in students, the growth of a versatile personality. The article shows teachers effective ways to teach ancient literary heritage using innovative methods.

Keywords: educational, value, literary heritage, digital education, ethnopedagogy.

Introduction

Today, in the conditions of acceleration and democratization, one of the main tasks in the Republic of Kazakhstan is the development and improvement of in-depth education and training of future youth, taking into account national characteristics. The task of a society is to give young people education and upbringing in accordance with the level of world science and progress, to improve their spiritual wealth and culture, the ability to think, as well as to improve the professional qualifications and skills of each person.

From this point of view, the society needs a well-educated, highly cultured person who can work creatively. They are trained from the beginning of school and trained by higher educational institutions. Now it is our turn to prepare this individual person, we require a certain system or specific signs. That is, in this case, we attach great importance to the essence of pedagogical conditions in the educational process. To do this, we need to reveal the essence of the concept of conditions before delving into the pedagogical conditions for the formation of moral values in the educational process.

A condition is a set of objects necessary for a certain object to arise, exist, or change. Economic political, spiritual conditions justify the spatial and temporal, educational material, spiritual and psychological, aesthetic, school, hygienic conditions for the formation of moral values of students. There is a direct and indirect relationship between these. It is called a set of connections sufficient pedagogical conditions. These conditions are historically formed and considered in pedagogy as a form of public consciousness in the form of images and illusions [1].

Therefore, the level of formation of students' moral values increases only if they take into account the following pedagogical conditions. If:

- 1) the educational process is aimed at mastering moral values by students;
- 2) students acquire reflective business skills in order to form moral values;
- 3) students choose the opportunity to show personal and socially significant moral values in their actions, behavior and vital activity.

To reveal the essence of the pedagogical conditions for the formation of moral values of students, it is advisable to rely on the theory of a holistic pedagogical process. For example, V.A. Yakunin, said that the official composition of different social systems, including pedagogical ones, will be the same. In the work of the philosopher V.G. Polyakov, social systems describe behavior and use the same characteristic as a rule, a

statement [2]. Then, in our opinion, individual and public values can be modeled in the educational process. At the stage of formation of the system, the main place is occupied by the direction of its expediency. On this basis, it is possible to form the moral values of students in the educational process and find new ways to organize them if they are ineffective.

The educational process should be aimed at students' assimilation of moral values. The mechanism of assimilation of values is realized in the process of self-realization of a person in the formation of moral values. The acquisition of moral value orientations of a person as a result of the disclosure of the essence of the values that its initial level assimilates [3].

The description of these components proposed by Yu.K. Babansky [4] can be used in the education-upbringing process. P.F. Kapterev explains the concept of education-upbringing process as follows: Educational process is not only the transfer of ready-made things from one person to another, it is not only a continuation between generations; it cannot be said that it is a conduit of culture from one generation to another [5]. G.M. Kojaspirova, A.Yu. Kojaspirova interpret the educational process as a set of educational and self-enlightenment processes aimed at solving the tasks of education, upbringing and development of an individual in accordance with the state educational standard [6].

Due to the reform processes in the education system in our republic in recent years, it is necessary to admit that the psychological mechanism of values formation is not sufficiently focused on the educational process, and the knowledge and skills of teachers are not enough to properly organize the formation of moral values of students in the educational process.

The emergence of personal qualities in a person forms the basis of a culture of virtue, connects with the acquisition of a system of humanistic values. In this context, L.S. Vygotsky, who formed the genetic pattern of cultural development, said:

“It shows that any activity in the cultural development of the child occurs in two forms. The first is psychic after social; first it is formed inter mentally between people, then intrapsychically within the child”. The penetration of public concepts into the consciousness of the individual — interviolization — when transforming universal human values into higher mental functions of the individual [7]. The mechanism of penetration of values into the consciousness of the individual helps to explain the spiritual need of the individual.

The main type of education in the formation of moral values, in which the self-awareness of students is realized, is considered to be the process of education with a predominance of the value side. This type of education is carried out to the action side. The activity of the individual is a force that transforms the totality of external influences into internal developing changes, newly emerging qualities in the individual. According to M.N. Apletaev, moral activity is a kind of form of human activity, its interaction with the environment, aimed at achieving such moral goals of a person as the common good, good and free development of the personality and regulating actions carried out according to moral motives, through proven methods of morality.

The main purpose of the scientific article is the formation of moral qualities in students through teaching the ancient literary heritage with advanced pedagogical technologies. In the works of scientists-researchers of the ancient literary heritage, the problem of education had not been considered before.

Method and materials

Before turning to the issue of teaching ancient literary heritage, first of all, a review of the works of researchers of literary heritage and such scientists as L.S. Vygotsky, S.L. Rubinstein, P.Ya. Galperin, A.N. Leontev, V.V. Davidov and others related to teaching methods was conducted. Among the ancient literary heritage, the hikmets and works of K.A. Yasavi were singled out. Then a comparative analysis of these selected literary works was carried out. So, excerpts from 1–6 hikmets by K.A. Yasavi were taken and given to students to memorize. After the students had assimilated the Hikmet text, its influence on consciousness was observed. As a result, students have developed an interest in self-memorizing hikmets. The use of historical-philosophical, psychological, literary-cognitive, historical-pedagogical and methodological methods is also of great importance in teaching ancient literary heritage. Because to explain the meaning of a literary heritage filled with philosophical views, it is natural to have historical knowledge. At the same time, it should be borne in mind that when adapting it according to age and applying pedagogical methods, various psychological work is carried out jointly. It was noted that in the assimilation of personal qualities and moral values in a student, it is necessary to widely apply not only research methods, but also pedagogical methods of teaching and encouragement.

Results and Discussion

In folk and traditional pedagogy, as a source of the formation of the worldview of young children and the development of the psyche, the worldview based on views on society, the environment and the world, as well as the place of a person in it, comes to the fore. “A young man without a dream is a swallow without wings”, people say. “Power is in knowledge, knowledge is in books”. Experience shows that the knowledge gained at a young age will be useful for life. That is why they encourage children to acquire knowledge from an early age, saying: “Learning at a young age is the same as writing on stone”, and especially they should glorify the mind and try to analyze and explain the boundlessness of their possibilities. In the Law of the Republic of Kazakhstan “On Education”, the main task of the education system is to create the necessary conditions for the formation of personality based on national and universal human values.

A culturally developed individual with a comprehensive education, first of all, must have a single holistic worldview. And its foundation is rooted in the National worldview. From this point of view, it would be very valuable to start the worldview with young children, that is, from kindergartens. For some time after gaining sovereignty in the country, kindergartens were closed and there were stagnant seasons. Now, all over the world, kindergartens have been reopened and illegal ones have been launched again. A special role in the formation of the National worldview of children in kindergarten is played by the traditional culture of the Kazakh people, as well as the Turkic-Islamic worldview, represented by ancient heritage, literary artifacts. Because in the traditional and Turkic-Islamic culture, the rich education of the people accumulated over the centuries has been preserved, the source and potential of national spiritual wealth is reflected. But this precious heritage of our people is invaluable, not systematized scientifically and its use in the educational process of kindergarten does not correspond to the programs. There are not enough literary textbooks for young children. Ultimately, the materials of the Kazakh traditional Turkic-Islamic culture are not systematically delivered, are not taught, are not used in the educational process. As a result, Kazakh youth, unaware of the national worldview, passes into the traditions and religions of representatives of other nationalities. Moreover, the scale of education among young people is decreasing every day. In this sense, we consider it necessary to take on the national worldview and introduce it into kindergartens and constantly use it in the educational process. The use of educational work in schools with kindergartens is coordinated with the programs.

When visiting kindergartens, excerpts from the literary heritage related to the age characteristics of the kids are taken, which they read or recite by heart. It is under his influence that kindergarten children begin to learn the worldview of literary heritage by heart from an early age. Such kids, having reached adulthood, in no case will they become outcasts, will not convert to the religion of pagans and will become full-fledged people. Therefore, it is very valuable to start your literary worldview from kindergartens. Let's give some excerpts and stories from the ancient heritage. If the kids are brought up in their homes at the age of one to three years, then from the age of three they begin to attend kindergartens. For example, In the Hikmet Yasavi there are hikmet stanzas for these young people. This can be read and memorized.

Bir jasynda árýaq maǵan úles berdi,
Eki jasta paıǵambar kelip kórdi.
Úsh jasynda shilten kelip halimdi bildi,
Sol sebepten alpys úshte kirdim jerge.

Tórt jasynda haqtaǵala Mustapa bardi qurma,
Jol kórsettim adasqandy saldym jolǵa.
Qaıda barsam Qydyr babam birge jolda,
Sol sebepten alpys úshte kirdim jerge.

Bes jasynda sharıǵatqa belimdi býdym,
Din jolynda oraza ustap ádet qyldym.
Kúndiz túni zikir atyp táýbe qyldym,
Sol sebepten alpys úshte kirdim jerge

Alty jasta týra qashtym halaryqtan,
Kókke shyǵyp dáris úrendim máleiktan.

Kiim kiip yntyq boldym shyn kónilden,
Sol sebepten alpys úshite kirdim jerge.

Jeti jasta Arystan babam izdep tapty,
Ár syrymdy kórgen saıyn búrkep japty.
«Bıhamdıllahı» kórdim dep izimdi ópti,
Sol sebepten alpys úshite kirdim jerge [8].

“These Hikmet lines are read, analyzed and explained. Short stories and legends related to Yasavi's life path can also be used in educational work. For example, kids can learn to greet people, make blessings after meals, respect elders, and things like that. Next, I will give an example of Yassavi's worldview, Yassavi treated everything in the world with respect from an early age. Among them, a special place is taken by respect for the teacher, madrassa, people, the Koran, hadith. Because there is a big saying: “respect the teacher more than the parents.

It is important to remember that the way to life, knowledge, and science is only through teachers. Yasavi focused his tariqa on the relationship between Murid and Murshid and created ten rules for them. These rules were closely followed. We should not forget that if one way out of darkness is education, then education is a madrassa. After learning about this, Yasavi especially respected the people he loved, because he served people in the name of respect for Allah in the Yasavi madrassa. And now, Allah, who became the beginning of all the teachings, sciences, had a special respect for the “Qur'an Karim and Hadith” attributed to the Prophet Muhammad, sent to all the people. Here is a summary of these things” [9].

When Khoja Akhmet was returning home from the madrassa, he served the madrassa with his respected teacher. This would make to think those who saw whether it was the teaching of Allah or a parent, embedded in the mentality, the heart of a young student.

“Assalaumaalaikum” speaks in a high voice, the first to greet those who meet on the road. like his lessons from the hadith of the Prophet Muhammad. Young Ahmet put the Qur'an Karim above all else. It was an infinite respect for the Qur'an” [10].

“A special place in the formation of the worldview of students, which is younger schoolchildren, is occupied by the Turkic-Islamic worldview proposed by Yasavi. For example, when taking worldview lessons in the first grade, primary schools hold events on the following topics. Greeting, politeness at school, at home and in the street, respect for elders and kindness to the younger, mutual decency. These are such relationships as listening to elders and keeping your word, manners at the table and during meals, close relationships, etc. The third class, the concept of relationship, the concept of zhuzes, stories about the unity of the country, prohibitions and expressions related to nature, etc. The fourth class, the Kazakh country. in accordance with such topics as the sovereign Kazakh country, the khans of the Kazakh Khanate, poets and kuishi of the Kazakh people, Kazakh national dress, scientists, etc. In simple terms, passages from the Yasavian heritage, children can accept it and without a doubt believe that they will receive the necessary spiritual food for life. For example, it is very useful if poems, reflections, proverbs and conversations are conducted in accordance with specially studied topics, using Yasavi's stories and stories about Divani hikmet, Pakhyrnam and Munazhatnam, Mirat-ul-Kulub, as well as stories about life. At that time, in the country, in society, the number of “mature people” is growing. This is the dream of our past ancestors. For example, Al-Farabi, Zhusup Balasaguni, Akhmet Igneki, K.A. Yasavi, Abai, Shakarim, etc. all their life they sang about it wistfully” [11].

The Law of the Republic of Kazakhstan “About Education” on improving educational work and updating the content of education in secondary schools states that creating the necessary conditions for the formation of a personality based on national and universal values is the main task of the education system.

A comprehensively cultured person should possess, first of all, spiritual, Magnetic wealth with a unified worldview. And its basis is the wealth of national, spiritual, cultural heritage.

A special place in the formation of the national outlook, the spiritual wealth of schoolchildren is occupied by the traditional centuries-old culture of the Kazakh people. After all, the centuries-old traditional culture reflects the possibility of national spiritual wealth, stored without prejudice to the rich and invaluable experience of this people, accumulated over many centuries. However, this valuable, rich and noble heritage of our people was not included in the scientific system, and its use in the educational work of the school did not meet the requirements. There is a lack of reference literature and textbooks for students, some of them are almost absent. Ultimately, the materials of the Kazakh traditional culture are not systematically studied.

“In Turkestan, the International Kazakh-Turkish University named after Khoja Ahmed Yasavi hosts many additional disciplines corresponding to its name and degree, as well as several research centers” [12].

Firstly, this university has a specialty “Religious Studies”. Secondly: all faculties and specialties are taught the discipline “Yasavi studies”. Scientific research centers “Turkology”, “Yasavi studies”, “Archeology” have also been functioning for many years. Thanks to the relentless search for such centers, a large number of national worldviews, national, spiritual, and cultural heritage are being published. With their help, it is advisable to start teaching the younger generation national, spiritual wealth and worldview knowledge in schools. If possible, it is better to get the beginning of the educational process from kindergarten to the family. Our main proposal is to improve primary classes, educational work based on the legacy of Khoja Ahmed Yasavi. Using this in the educational process, we want to offer a wide readership ways to bring it into line with the educational program of the School. So how to use this spiritual heritage of Yasavi. Works: “Divani hikmet, Pakhyrnama, Munazhatnama, Mirat-ul Kulub, stories and novellas”, would you read these works: 1) the infancy that is family education; 2) kindergarten period; 3) elementary school; 4) secondary school; 5) higher education institution; 6) scientist school for scientists; 7) school for a wide readership.

It is difficult to fully understand the writings of Yasavi if they are not classified in this way. The chain should be divided into seven stages, correspond to the age and correspond to the educational program. Only then it will benefit, and also the younger generation will become a living nation, faith in their country, their land will awaken. And now our youth is switching to other religions, including drug addicts, alcoholics, adulterers, etc. “Who do you think can be entrusted with this, we offer, in lectures “national worldview”, “extracurricular work”, “ethics”, in educational hours, as an additional lecture, meetings, lectures “native language”, “Kazakh language”, “literature”, “history”, etc. in general, lectures held at school can be used in accordance with the topic” [11].

A special place for the formation of the national worldview, spiritual wealth of secondary school students is occupied by the culture of the Kazakh people, which has developed over many centuries. Nevertheless, this priceless, valuable and rich noble heritage of our people is scientifically systematized, its use in the educational work of the school does not meet the requirements, programs.

There is a lack of reference literature and textbooks for students, some are missing altogether. After all, the materials of Kazakh traditional culture are not taught systematically.

Our main goal is: “improving the educational work in high school on the basis of the religious and cultural heritage of Khoja Ahmed Yasavi”. Thanks to this, the future gives the younger generation religious, cognitive nutrition. This is a problem that almost does not exist in our country these days, and here she is, bringing it to life, bringing educated and cultured youth into society. Of course, in the process of using this in the educational process in schools, it is necessary to bring it into line with the School curriculum. Therefore, I got the impression that it is used in every school. In this sense, lectures are held in schools, colleges, universities of Turkestan:

1. Ethnopedagogy;
2. Ethnopsychology;
3. Religious studies;
4. Yasavi studies.

Problems of spiritual development of students [13].

Our Yasavi ancestors used their origins in writing their valuable and eternal Immortal heritage from the Korani Karim and Hadith, religious legacies inherited from the Prophet Muhammad /S.N.S./.

«... Read thus in the name of your Creator! (1) he created man from a blood clot. (2) Read! He is a very respected Creator. (3) taught with such a pen. (4) he taught humanity what he did not know (5) (Qur'an Karim Kazakh meaning and concept) (Saud. Arabia. 1991. Khalifa Altai).

Here are the five original verses above. On Mount Khira to Muhammad /S.N.S./ the Prophet: “read”, the teaching of Allah through the Angel Jabrayil continuously for twenty-three years ended with a complete immersion of verses with surahs “Korani Karim”. In total, Sura 114 consists of 6236 verses. And there are about 600 thousand habists, but for many reasons, only 7275 were released in today's Tan, which have not yet been translated into Kazakh. Only the “thousand and one hadith” in the Kazakh language was published in 1991 in the city of Shymkent.

“One hour in search of knowledge, one day in prayer, one day in study is more than three days of fasting, if you write knowledge, you remember better” the prophet said [11].

Al-Farabi quoted about this knowledge as follows: “Knowledge given without education is equivalent to the fact that a rowler holds a naked sword in his hands”. Since the basis of life lies in education, it comes down to faith. Therefore, our grandfather Yasavi expressed the following thoughts about morality. Faith is a religious support of a person, a wand, a brake that cannot be sent to evil. If a person has no faith, he comes from humanity. Unbelief is a symbol of barbarism, the unbeliever is the most dangerous beast for society. And if this individual dishonesty, society develops into impiety, faith leaves society, there is no sorrow or suffering from it. What follows from this is not the degeneration of the individual, but the degeneration of the whole society. It is in this direction that we must improve the educational processes in all educational institutions so that such negative situations could not arise in our independent state [14].

Currently, the future of our society is inseparably linked with the younger generation. Therefore, in the education of schoolchildren and students of a number of universities, special attention should be paid to their improvement, focusing on spiritual morality, morality and decency. The main problem in the upbringing of the younger generation today is the spiritual development of students in universities. Spiritual development is awareness of your place in life and self-improvement. Spiritual development is the main core of personality formation. A spiritually developed personality is the desire to do good, self-development, perfection, Faith, knowledge of Allah through self-knowledge.

Currently, various activities are being carried out at universities related to the development and improvement of the inner and spiritual world of a person in the education of student youth. The main and important goal is to implement the tasks of proper moral, and moral education of the younger generation on the basis of religious customs, traditions, rituals, beliefs, spiritual culture and national outlook of the people.

In this regard, we can cite several excerpts from the President's Address to the People of Kazakhstan dated February 18, 2005. We have made significant progress in liberalizing political life. Here it is enough to say the following:

– Kazakhstan ensures freedom of religion, and confessions consistently pursue a policy of harmony and religious equality...

– Further development of moral and spiritual values of the Kazakh people.

It was necessary to continue the implementation of the program “Cultural Heritage” and, thus, the comprehensive development of modern culture through the understanding of the past. Here, as in many other topical issues aimed at the development of spiritual education, the head of state separately emphasized that, guided by them, we realize our main goal in educating students in various ways in our daily educational activities. Thus, the main problem in educational activity is the development, improvement of personal communication of students, the development of the value of each person, the formation of identity, consciousness, self-esteem. In the education of spiritual and moral education, it is supposed to instill a conscious and qualitative understanding of student youth, paying attention to significant changes in their lives. Therefore, if we educate today's younger generation, including students in various educational institutions, in the Religious, philosophical and scientific direction, then we get humane, loyal and initiative student youth. If the younger generation does not have religious knowledge, cannot analyze it philosophically and does not have evidence on a scientific basis, then its spiritual development is ambiguous. Because life itself consists of these three foundations. The knowledge of religion, customs, beliefs, superstitions was born in the human child from the very beginning. Then the foundations of his philosophical worldview were revealed. Therefore, these three directions should be considered without breaking away from each other [10].

The main necessary issue in spiritual and moral education is respect, respect for a person, understanding that every future young person, including students, should strive for self-education, self-education for self-development, improvement.

Only then he will embark himself on the path of maturity, development. It is obvious that the matter of spiritual and moral education is not limited only to the education of I. this forms the worldview of the student youth, affecting her consciousness, as a result of the awakening of her inner soul. In this context, using the legacy of Yasawi in the educational process, we can improve educational work in the following manifestations. These are: 1. Sharia, 2. Tariqa, 3. Truth, 4. Magrifat. In addition, taking into account our national characteristics, which are the most in demand today. In it: on the basis of customs, beliefs, superstitions and prohibitions

1. self-control;
2. self-esteem;
3. self-education;
4. self-awareness.

For the development of the promising younger generation, if we held lectures in schools on religious studies, the basics of spiritual development, improvement of schoolchildren in accordance with the program, we would be of great help in getting them spiritual nutrition.

It is not for nothing that Al-Farabi, known as a great scientist, the second teacher, Aristotle of the East, highly appreciated the person who instructs the younger generation, calling him “a servant of eternal light”. In the formation of modern teenagers as people, the work of teachers is invaluable. They have a great responsibility in educating the future younger generation.

It is obvious that the matter of spiritual and moral education is not limited to education. This is due to the fact that, acting on the child's consciousness, as a result of the awakening of his inner soul, his worldview is formed. The personality traits of teenagers include character. Character is a sign of the uniqueness of the soul of a person's own orientation. Educational behavior indicates the presence of moral qualities in a person. Caring for others, respect, responsible honesty are the main qualities of character. The stability of character stems from a person's moral ideas. In general, people can be divided into five groups: 1. a person without knowledge, 2. an intelligent person, 3. an insightful person, 4. a mature person, 5. a garshi person [15].

The first is someone who has no mind, does not go to the essence of anything known, the second is an intelligent person, that is, someone who knows the positive side of things, the third is an astute person, this is a scientist, the fourth is a mature person, according to Abai, “a smart person who makes decisions on the case with his heart”, the fifth- man-Garshi only prophets and saints belong to them.

“A person is a guest in this world, so he should always leave behind a good deed with good words. To do this, we must always be wary of bad behavior and be honest”. Thus, the upbringing of the future younger generation as a full-fledged mature citizen through spiritual and moral education is the main goal of our country and society. Spiritual upbringing, education, provides an understanding of the harmony of human development, maturity. It should be remembered that spiritual education brings up a person in the principles of morality, virtue, directs the mind and actions to humane ideals, forms spiritual attitudes.

Raising children is a matter of national importance. The children of our country are the future builders and citizens of a new society as a sovereign country. Therefore, the issues of education of children and youth are a matter of national spiritual progress and prospects of our country.

The schools of our country play a crucial role in educating the younger generation in the national spirit. The school not only does not give children and young people knowledge, but also equips them with all the cultural qualities inherent in a person, but also educates them in a moral spirit [10].

The high moral qualities of the youth of a sovereign country are their ardent love for the Motherland, National humanism, high discipline, honesty, comradely mutual assistance, courage and heroism — all this is largely the result of the successful educational work of the country's schools. Teachers and youth organizations, together with the public of the whole country, should carry out the task of educating children in the national spirit in the families of our sovereign country. Children are influenced by their parents and their family from the day they are born. Their first ideas and concepts appear in the family, their character, artistic feelings and habits are formed. Children go through the first morality school in the family.

The problem of upbringing deeply worries parents. Every mom, every dad tries to raise as many of their children as possible healthy and strong, hardworking, courageous, highly cultured and conscious citizens, infinitely devoted to their homeland. It is impossible to find parents who do not love their children.

But also, “.. Even the chicken knows how to love its children” writes M. Gorky. And raising children is a great state affair that requires a lot of knowledge and talent in life [12].

Proper upbringing of children in the family is a responsible and difficult matter. Whatever the degree of education and the knowledge base of parents, they should all strive to master the accumulated experience of scientific pedagogy about the upbringing of children. It is undeniable that most fathers and mothers of children in the country have such an aspiration. That's why parents enthusiastically listen to lectures about parenting and give a variety of wood. Every day, the editorial offices of newspapers and magazines, radio and television, the Internet receive letters from parents with requests about how to raise their children.

Parents are particularly interested in questions about how to raise children with the highest moral qualities: how to raise them honest, disciplined and hardworking.

Among the many means and methods of educating children and youth in humanity, parents and educators receive everything that is of great importance in the mores of comrades and friends, famous and advanced people, scientists and minds, poets and zhyraus. Our children, teenagers, and youth, relying on positive morals, easily and well understand national morals and norms. It has long been known that the educational impact on children cannot be limited only by verbal beliefs. The effect of the word should

always be supported by action, morality. Children usually understand well what they hear. Therefore, moral education is one of the main means of forming the moral image of our children. If we talk about it in the words of Abai: “try even if you're not like that” is one word.

Undoubtedly, the task of raising children in the family will be successfully completed only with the use of methods and various means of educational influence. Methods such as persuasion and praise are of particular importance in moral education.

Persuasion is an influence on the consciousness of children in order to form positive moral qualities and perseverance. The persuasion itself is carried out through explanation, instruction, moral and ethical conversations. Using persuasion, we teach children to faithfully fulfill their rules with national moral norms, educate them in a National conscious and higher ideological spirit.

While training, he repeats actions with pleasant deeds a lot, teaches children to fulfill national, moral norms and rules. This will help our children develop the necessary skills and moral behavioral habits and become more attentive.

Other methods and means of influencing children also occupy a large place in moral education. In particular, training, work, maintaining a healthy body, forming a healthy lifestyle, etc. Such opportunities should be used in family education.

Conclusion. But the very education of children with the help of the above means should always be complemented by the educational effect of morality. It is well known that the moral image of educators and parents, their daily behavior, the attitude of children have a great influence on the formation of their will and character. The mores of life and activity of the best people will undoubtedly become one of the main tools in the formation of moral images of children. The successful application of the product in educational work depends on the knowledge of its meaning and essence before determining the ways of its use in educational work.

If we consider the oral stories and legends told based on the life of Yasavi, then this also has a great instructive and educational value. This is due to the fact that the origins of ethnopedagogic problems were preserved by an ancient source in a network of legendary stories. Therefore, the plots and proverbs given in it, cherished words and other mysterious statements help a lot to broaden a person's horizons [15].

Therefore, we must tell the future younger generations about the noble legacy of our grandfather Yasavi day by day. How nice it would be if these issues were often raised in schools, at educational hours, at interviews, meetings. A country with such a “Trusted Person” does not wear out in any way.

In this form, lectures “Yasavi studies” are held in multidisciplinary universities and schools located in the city of Turkestan. All this corresponds to the program and takes into account age characteristics, as well as the size of the hours up to 24–45. For the full development of this discipline, special attention is paid to such national educations as “ethnopsychology”, “ethnopedagogy”, “religious studies”, “spiritual education of schoolchildren”, etc. Basically, such subjects are taught in the form of a special course or an optional lecture. In addition, educational hours and other lectures provide a lot of information relevant to the topics covered. If necessary, interviews with specialists are conducted. Additionally, seminars, conferences and congresses are organized. The materials considered in it are published in the form of collections or in scientific and methodological journals. The issues considered in it are packages or are published in scientific and methodological journals. Thus, some measures are being taken to spread this legacy of Yasavi in society. The only drawback is that this problem does not extend beyond Turkestan. If we spread this throughout Kazakhstan, the issue of spiritual and moral education would go forward.

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Ежелгі әдеби мұралар арқылы оқу-тәрбие процесінде адамгершілік құндылықтарды қалыптастыру

Мақалада білім беру процесінде инновациялық технологияларды пайдалану ежелгі әдеби мұраларды оқытудағы жаңа деңгей ретінде қарастырылған. Ежелгі әдеби мұралардың адамның таным-білігін арттырудағы ықпалы сөз болады. Сондай-ақ ежелгі әдеби мұраларды оқыту процесінде қолдануға байланысты әдістемелік ұсыныстар айтылған. Ақпаратты жинақтау, өңдеу және тарату мәселесі адам дамуының барлық кезеңдерінде және барлық іс-әрекет салаларында, соның ішінде оқыту үдерісінде де маңызды құралдың бірі. Сондықтан да мақалада Қ.А. Яссауидің хикметтерін оқу-тәрбие үрдісінде қолдану арқылы білім алушылардың бойында адамгершілік құндылықтарды қалыптастырудың ерекшеліктері жаңа көзқарас тұрғысынан талданып, сараланған. Оқу-тәрбие үдерісіндегі педагогикалық шарттардың мәніне аса мән берілген, зерттеуде салыстырмалы талдау әдісі қолданылған. Әдістің негізінде ежелгі әдеби мұраларды жаңа инновациялық технологияларға бейімдеп оқыту, оқушылардың бойында адами қасиеттердің дамуына, жан-жақты тұлға болып өсуіне ерекше ықпал ететіндігі дәлелденді. Ежелгі әдеби мұраларды озық педагогикалық әдістер арқылы оқыту отандық мектепте бұрын-соңды қолданылмаған. Мақалада оқытушыларға ежелгі әдеби мұраларды инновациялық әдіс-тәсілдермен оқытудың тиімді жолдары көрсетілген.

Кілт сөздер: білім беру, құндылық, әдеби мұра, цифрлық білім беру, этнопедагогика.

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Формирование нравственных ценностей в учебно-воспитательном процессе через древнее литературное наследие

В статье использование инновационных технологий в образовательном процессе рассмотрено как продуктивный инструмент обучения древнему литературному наследию. Речь идет о познании древнего литературного наследия, влиянии человека на формирование его познания. Также были высказаны методические рекомендации, связанные с использованием в процессе обучения древнего литературного наследия. Проблема накопления, обработки и распространения информации является одним из важнейших инструментов на всех этапах развития человека и во всех сферах деятельности, в том числе в процессе обучения. Поэтому в статье проанализированы и дифференцированы с новой точки зрения особенности формирования у обучающихся нравственных ценностей посредством применения хикметов Х.А. Ясауи в учебно-воспитательном процессе. В исследовании использовался метод сравнительного анализа, который придавал большое значение сущности педагогических условий в учебно-воспитательном процессе. Доказано, что обучение древнему литературному наследию с адаптацией к новым инновационным технологиям особенно способствует развитию у учащихся человеческих качеств, росту разносторонней личности. Статья показывает преподавателям эффективные способы обучения древнему литературному наследию инновационными методами.

Ключевые слова: образовательный, ценность, литературное наследие, цифровое образование, этнопедагогика.

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