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ISSUES OF NATIONAL CONSCIOUSNESS AND RELIGIOUS EDUCATION IN
JADID PEDAGOGY

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Annotation: This study explores the integration of national consciousness and religious education within the framework of Jadid pedagogy. It analyzes how Jadid thinkers and educators of Central Asia sought to modernize traditional education while preserving Islamic moral values and promoting awareness of national identity. The research highlights the role of language, teacher training, female education, and educational publications in fostering intellectual, ethical, and cultural development. It also examines the historical context of colonialism and the challenges Jadid reformers faced in balancing tradition with modernity. The findings demonstrate that Jadid pedagogy provided a holistic educational model that remains relevant for contemporary discussions on education, identity, and cultural continuity.

Keywords: Jadid pedagogy, national consciousness, religious education, Islamic moral values, Central Asia, educational reform, cultural identity, female education, teacher training.

**ПРОБЛЕМЫ НАЦИОНАЛЬНОГО СОЗНАНИЯ И РЕЛИГИОЗНОГО
ВОСПИТАНИЯ В ПЕДАГОГИКЕ ДЖАДИДОВ**

Аннотация: В данном исследовании рассматривается интеграция национального самосознания и религиозного воспитания в рамках педагогики Джадидов. Анализируется, как мыслители и педагоги Центральной Азии стремились модернизировать традиционное образование, сохраняя исламские моральные ценности и формируя осознание национальной идентичности. Исследование подчеркивает роль языка, подготовки учителей, образования женщин и образовательной прессы в формировании интеллектуального, этического и культурного развития. Также рассматриваются исторический контекст колониализма и трудности, с которыми столкнулись реформаторы Джадидов, пытаясь сбалансировать традиции и модернизацию. Результаты показывают, что педагогика Джадидов представляла собой целостную образовательную модель, актуальную для современных дискуссий об образовании, идентичности и культурной преемственности.

Ключевые слова: педагогика Джадидов, национальное самосознание, религиозное воспитание, исламские моральные ценности, Центральная Азия, образовательная реформа, культурная идентичность, образование женщин, подготовка учителей.

The Jadid movement emerged at the turn of the nineteenth and twentieth centuries as a reformist intellectual and educational phenomenon among the Muslim peoples of

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Central Asia, the Volga-Ural region, Crimea, and parts of the Caucasus. Its pedagogical foundations were deeply connected to the historical conditions of colonial domination, cultural stagnation, and socio-economic backwardness experienced by Turkic-Muslim societies under the Russian Empire. Jadid pedagogy aimed to regenerate society through education by cultivating national consciousness and reinterpreting religious education in accordance with modern intellectual and scientific standards. This brief introduction outlines how Jadid thinkers viewed education as the primary means of national awakening and moral reform while maintaining Islamic ethical values.

Jadid pedagogy was grounded in the conviction that ignorance (jaholat) was the principal cause of political weakness and cultural decline among Muslim communities. Traditional maktab and madrasa education, which relied heavily on rote memorization of Arabic grammatical texts and theological manuals, was criticized by Jadid intellectuals for its inability to produce socially active, intellectually independent, and nationally conscious individuals. Reformers such as Ismail Gasprinskiy, Mahmudxo'ja Behbudiy, Abdurauf Fitrat, Munavvar Qori Abdurashidxonov, and Abdulla Avloniy argued that education must combine religious morality with secular knowledge, native language instruction, and awareness of national history. This pedagogical synthesis was designed to form individuals capable of serving both faith and nation simultaneously⁷.

National consciousness in Jadid pedagogy was not defined as narrow ethnic nationalism but rather as an awareness of collective identity rooted in language, historical memory, cultural continuity, and social responsibility. Jadid educators viewed language as the cornerstone of national awakening. They promoted instruction in the mother tongue instead of exclusive reliance on Arabic or Persian, arguing that children could only develop critical thinking and civic awareness through their native linguistic environment. Textbooks written in simplified Turkic languages introduced students to geography, history, natural sciences, and ethics while subtly embedding ideas of national unity and progress. This approach reflected a pedagogical shift from scholastic isolation to social engagement and historical self-recognition⁸. Religious education within Jadid pedagogy underwent significant reinterpretation. Jadids did not reject Islam; instead, they sought to restore its ethical and intellectual essence by separating religion from superstition and dogmatism. They emphasized that Islam historically encouraged knowledge, rational inquiry, and social justice. Religious instruction in Jadid schools focused on moral education, ethical behavior, and personal responsibility rather than excessive theological disputation. Qur'anic teachings were presented as compatible with scientific advancement and civic duty, thereby countering colonial narratives that portrayed Islam as an obstacle to progress.

The integration of national consciousness and religious education was particularly evident in Jadid textbooks and literary works. Moral lessons often combined Islamic ethical principles with national ideals such as diligence, patriotism, social solidarity, and

⁷ Bennigsen, A., & Quelquejay, C. *The Evolution of the Muslim Nationalities in the USSR*. University of Chicago Press, 1967.

⁸ Khalid, A. *The Politics of Muslim Cultural Reform: Jadidism in Central Asia*. University of California Press, 1998.

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respect for labor. Abdulla Avloniy's pedagogical writings, especially *Turkiy Guliston yoxud Axloq*, exemplify this synthesis by framing moral education as both a religious obligation and a national necessity. According to Avloniy, a nation without moral education was doomed to decline regardless of technological or political achievements⁹. Jadid pedagogy also reflected a broader reformist vision influenced by global intellectual currents. European enlightenment ideas, Ottoman constitutionalism, and Muslim modernist thought shaped Jadid approaches to education. However, these influences were selectively adapted to local cultural and religious contexts. Jadid educators believed that blind imitation of the West would erode spiritual values, while isolation from modern knowledge would perpetuate backwardness. Education was therefore positioned as a mediating force that balanced tradition and innovation, faith and reason, national identity and global awareness¹⁰.

The role of the teacher in Jadid pedagogy was fundamentally redefined. Teachers were not merely transmitters of knowledge but moral leaders and agents of social transformation. They were expected to embody ethical behavior, national loyalty, and intellectual openness. Teacher training became a crucial concern, as Jadids recognized that educational reform could not succeed without qualified instructors capable of implementing new pedagogical methods. This emphasis on professional ethics reinforced the connection between religious morality and national responsibility.

Female education constituted another significant dimension of Jadid pedagogical reform. Jadid thinkers argued that national revival was impossible without the education of women, who were seen as the primary educators of future generations. Religious arguments were frequently employed to justify female literacy and schooling, citing Islamic principles of knowledge-seeking as universal obligations. This approach challenged patriarchal norms while remaining within an Islamic moral framework, illustrating how Jadid pedagogy harmonized reformist goals with religious legitimacy¹¹. Colonial conditions profoundly shaped Jadid educational discourse. Russian imperial policies restricted Muslim educational institutions while promoting Russification through state schools. In response, Jadids developed parallel educational structures that sought to protect cultural autonomy while engaging with modern knowledge systems. National consciousness was thus framed as a form of cultural resistance, and religious education served as a moral anchor amid political marginalization. Schools became spaces where collective identity was preserved and reimagined under colonial pressure¹².

The press played a vital pedagogical role in disseminating Jadid ideas. Newspapers and journals such as *Taraqqiy*, *Shuhrat*, and *Oyna* functioned as informal educational platforms that addressed issues of national decline, moral reform, and religious enlightenment. Articles often criticized ignorance, promoted schooling, and reinterpreted Islamic values in socially constructive ways. This public pedagogy extended education

⁹ Avloniy, A. *Turkiy Guliston yoxud Axloq*. Tashkent, 1913.

¹⁰ Gasprinsky, I. *Russko-Musul'manstvo*. Bakchisaray, 1881.

¹¹ Kamp, M. *The New Woman in Uzbekistan*. University of Washington Press, 2006.

¹² Morrison, A. *Russian Rule in Samarkand*. Oxford University Press, 2008.

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beyond classrooms and contributed to the formation of a literate, nationally conscious readership¹³.

Despite their reformist aspirations, Jadid educators faced opposition from conservative religious authorities who perceived educational modernization as a threat to traditional authority. Jadids responded by grounding their arguments in Islamic sources, emphasizing that educational reform was consistent with religious principles. This internal debate within Muslim society highlighted the complex relationship between religion, authority, and national consciousness in Jadid pedagogy.

The legacy of Jadid pedagogy lies in its enduring influence on modern educational thought in Central Asia. Contemporary educational reforms that emphasize national identity, moral education, and cultural heritage draw implicitly on Jadid principles. Although the Soviet period suppressed Jadid intellectual heritage, post-independence scholarship has reassessed their contributions, recognizing Jadid pedagogy as a foundational model for integrating national consciousness with ethical and religious education¹⁴. Jadid pedagogy represented a holistic educational philosophy that sought to regenerate society through the harmonious development of intellect, morality, and national identity. By integrating national consciousness with reformed religious education, Jadid thinkers created a pedagogical framework capable of addressing both spiritual and material challenges of their time. Their legacy continues to offer valuable insights for contemporary debates on education, identity, and cultural continuity in Muslim societies.

Conclusion

The Jadid pedagogical movement represented a transformative phase in the intellectual and educational history of Muslim societies in Central Asia and related regions. By addressing the intertwined issues of national consciousness and religious education, Jadid thinkers developed a comprehensive educational philosophy that sought to overcome cultural stagnation, social passivity, and political marginalization. Their approach was neither a rejection of Islamic tradition nor an uncritical adoption of Western modernity; rather, it was a conscious effort to harmonize religious morality with modern knowledge and national self-awareness.

One of the most significant contributions of Jadid pedagogy was its redefinition of education as a tool for national awakening. National consciousness was cultivated through native-language instruction, the teaching of history and geography, and the promotion of cultural pride and social responsibility. Jadid educators understood that a nation could not progress without an educated population capable of critical thinking and collective self-identification. Education thus became the foundation for moral reform, civic engagement, and intellectual independence.

¹³ Khalid, A. "Printing, Publishing, and Reform in Tsarist Central Asia." *International Journal of Middle East Studies*, 1994.

¹⁴ Adeeb Khalid. *Making Uzbekistan: Nation, Empire, and Revolution in the Early USSR*. Cornell University Press, 2015.

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Religious education within Jadid pedagogy was reoriented toward ethical formation rather than dogmatic instruction. Islam was presented as a dynamic moral system that encouraged knowledge, justice, and social responsibility. By purifying religious education from superstition and excessive scholasticism, Jadids sought to restore its original humanistic and rational spirit. This reinterpretation allowed religious values to coexist with scientific inquiry and modern pedagogical methods.

The integration of national and religious elements enabled Jadid pedagogy to function as a culturally legitimate reform movement. It addressed colonial pressures and internal resistance by grounding innovation in familiar ethical and spiritual frameworks. The Jadids' emphasis on teacher responsibility, female education, public enlightenment through the press, and moral upbringing reflects their holistic understanding of education as a lifelong and society-wide process. Despite political repression and ideological suppression during the Soviet period, the intellectual legacy of Jadid pedagogy remains highly relevant today. Contemporary discussions on national identity, moral education, and the role of cultural heritage in schooling continue to resonate with Jadid ideas. Their pedagogical vision offers a valuable model for integrating tradition and modernity, faith and reason, national identity and global engagement in modern educational systems.

In sum, Jadid pedagogy stands as a historically grounded yet forward-looking educational paradigm. Its synthesis of national consciousness and religious education not only shaped the intellectual landscape of its time but also provides enduring insights for addressing educational and cultural challenges in the modern world.

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