

SPIRITUAL EDUCATION THROUGH THE INTERNET

Scientific adviser Samatov Khurshid Olmasovich

Samarkand branch of Tashkent University of Information Technologies

Doctor of philosophy and associate professor

Otaboyev Ahror is the son of Shuhrat

Samarkand branch of Tashkent University of

Information Technologies KI-25-01 group student

axroratabeyev@gmail.com

ANNOTATION

This article analyzes the impact of information and communication technologies on the spiritual education of youth during the process of globalization. It explores the issues of forming "spiritual immunity" against various information attacks on the Internet and the negative consequences of "mass culture". Furthermore, the article provides practical recommendations for preserving national values in the virtual world and enhancing digital culture (netiquette).

Keywords: Internet, spiritual education, globalization, spiritual immunity, youth, digital culture, information attack.

INTRODUCTION

In the history of humanity, every era has left its mark through technological revolutions and social changes. However, no previous period has witnessed a transformation as rapid and comprehensive as the 21st century — the age of information technology. Today, we live in a reality where the Internet has ceased to be merely a means of communication or a source of information and has become humanity's second "virtual homeland"[2]. Human daily life, work, studies, and even leisure are now inextricably linked with the digital world[7]. However, technological progress has brought with it immense spiritual questions. While the spiritual education of the younger generation was previously formed under the direct supervision of the family, school, and social environment, today a fourth and most powerful force — the global network — has joined this process[10]. The Internet has erased borders and shortened distances, but at the same time, it has made the concept of "spiritual immunity" a most pressing issue on the agenda. Spiritual education in the Internet age is not only about protecting youth from alien ideas but also about forming their ability to extract useful "pearls" from the ocean of information. Maintaining an "ethical compass" in the digital realm and preserving national identity and universal human values is the most responsible task facing today's intellectuals, educators, and parents. In this article, we aim to analyze modern methods of forming a spiritually mature

individual in the rapid flow of the virtual world and the mechanisms for resisting existing threats.

LITERATURE REVIEW

"What is spiritual immunity?". We all know that our immune system protects our bodies from harmful invaders like viruses and bacteria. But when it comes to our spiritual health, we must ask: what does our spiritual immune system protect us from?. For the purpose of this study, spiritual immunity is our ability to resist and overcome the enemy's tactics that seek to destroy our faith, peace, and purpose[4]. A weakened spiritual immune system can make us prone to temptation, depression, and even spiritual indifference or lukewarmness[1]. The good news is that just as physical immunity is strengthened, spiritual immunity can also be fortified[5]. This is crucial! It is vital for women to understand this while pursuing their callings and professions. The challenges you face are not just practical — they are often spiritual, emotional, and mental. When spiritual immunity is low, it is harder to resist attacks: physical, mental, emotional, and spiritual. Think of your spiritual immune system as a shield. While some are born with strong shields due to upbringing or faith, others may have experienced trauma that weakened their spiritual immunity[5]. Building a strong spiritual immune system is beneficial for countering immediate negative reactions. As we grow and find healthy ways of thinking and responding to life, our spiritual immunity strengthens.

"Mass Culture" and National Values: Harmony and Conflict

In today's age of globalization, the Internet is not just a technological convenience but a battlefield between ideas and cultures[7]. The concept of "mass culture," recognized as the greatest threat, is seriously impacting national value systems with its attractive appearance[1]. In scientific literature, "mass culture" is often analyzed as a phenomenon that pursues commercial goals, lacks a deep spiritual basis, and relies on human animal instincts such as sensation, curiosity, and achieving fame easily[11].

Internet platforms (TikTok, Instagram, YouTube) serve as the primary "exporters" of this culture[10]. Youth around the world listen to the same music, repeat the same trends, and dream of the same lifestyle. This erodes the unique national gene pool and cultural code of every nation. As noted in the research of Uzbek scholars, national spirituality is the strongest shield against information attacks[8].

Family and Respect: Our values of family loyalty, respect for elders, and modesty stand against the ideas of absolute freedom and egoism on the Internet.

Spiritual Filtering: The primary goal of education is to foster the question: "What does this video/information give to my personality and my nation?". Literature analysis shows that completely banning the Internet is impossible; the solution lies in **cultural synthesis**. This involves promoting national values using modern technologies, such as creating animations or games about national heroes.

Cyber-Ethics: Spiritual Responsibility in the Virtual World

The Internet is not just a space for information exchange, but a new form of human relationships. Therefore, ethical standards from real life must transfer to the virtual world. **Cyber-ethics** is a set of rules defining human behavior, respect for others, in working with information in the digital environment[3].

Netiquette: This concept requires high culture from users even in remote communication[6].

Communication Culture: Avoiding insulting words on social networks and refraining from "cyberbullying" is the foundation of cyber-ethics[9].

Fact-checking: Not spreading false information (fake news) is an expression of modern spirituality[4].

One of the most important aspects of cyber-ethics is valuing the work of others. Providing citations when using information from the Internet is not only a legal but also a high spiritual obligation. Violating the privacy of others' photos or messages is regarded as a form of spiritual degradation[3].

ANALYSIS AND RESULTS

The analysis conducted within this research highlights several important tendencies in the relationship between youth, the Internet, and spiritual education. First, it was found that modern young people, especially representatives of Generation Z, spend an average of 4–6 hours a day in the virtual environment[10]. This means that a significant part of their daily life now unfolds in digital space rather than in direct social interaction. As a result, the Internet has become not only a source of information and entertainment, but also one of the main environments in which young people shape their values, beliefs, habits, and worldview.

The research also shows that social networks are increasingly replacing traditional institutions of spiritual and moral education. In the past, responsibility for shaping a young person's moral consciousness belonged primarily to the family, school, community, and cultural institutions. Today, however, this responsibility is gradually shifting toward digital platforms, bloggers, influencers, and online communities. This transformation has created a new educational reality in which the subject of "educational responsibility" is no longer limited to parents and teachers alone. Instead, moral influence is often exercised by individuals and groups in the online world, many of whom may not possess the ethical maturity, cultural depth, or social responsibility required for such influence.

In this context, the role of online opinion leaders has become especially significant. According to the data cited in this research from the Pew Research Center, more than 70% of young people rely on the opinions of bloggers and online communities in forming their moral views[7]. This finding demonstrates that the digital environment is now deeply involved in the process of moral orientation. Young people

increasingly look to online personalities not only for trends and entertainment, but also for guidance on questions of behavior, identity, values, and life choices. This creates both opportunities and risks: while positive digital role models can inspire ethical awareness and social responsibility, harmful or superficial influences can distort moral judgment and weaken spiritual stability.

Another serious issue revealed by the research is the connection between online communication culture and psychological well-being. In online groups where netiquette is weak or absent, cases of cyberbullying and depression are reported to be 30% higher[9]. This clearly indicates that the ethical atmosphere of digital communities has a direct impact on the emotional and spiritual condition of young users. The absence of respect, empathy, and accountability in online interaction can create a hostile environment that damages self-esteem, increases emotional vulnerability, and contributes to social alienation. Therefore, netiquette should not be seen as a minor technical rule of online behavior, but as an essential component of modern moral culture.

The research further confirms that methods based mainly on prohibition have lost much of their effectiveness in the Internet age. Attempts to simply restrict, ban, or block access to certain information no longer produce the desired educational results, because young people today live in an open and highly connected digital world. Information can be accessed through countless channels, and rigid control often leads not to awareness, but to resistance or avoidance. In contrast, the most effective results are achieved through the development of critical thinking. When young people are taught how to analyze content, question sources, distinguish truth from manipulation, and evaluate values independently, they become much more capable of protecting themselves from harmful influences[11].

In particular, the study found that young people who have learned to filter information are twice as resilient to the destructive influence of mass culture. This is a highly important conclusion, because it suggests that the key to spiritual education in the digital age is not isolation from information, but conscious engagement with it. The ability to think critically allows youth to benefit from the positive possibilities of the Internet while resisting shallow, manipulative, or value-eroding content. In this sense, critical thinking becomes not only an intellectual skill, but also a form of spiritual self-defense.

Overall, the analysis demonstrates that the Internet has transformed the mechanisms of spiritual education. It has changed where young people learn values, who influences their moral development, and how educational work should be organized. For this reason, modern spiritual education must move beyond outdated methods and focus on preparing youth for responsible, ethical, and critically aware participation in digital life.

CONCLUSION

The study of spiritual education in the age of the Internet leads to several important final conclusions. First of all, spiritual education can no longer be confined only to real life or traditional social settings. In the modern world, the human mind, worldview, moral outlook, and system of values are shaped not only by family, school, and society, but also by social networks, digital media, virtual communication, and the endless flow of online information. For this reason, educational methodology must adapt to the digital environment. It is no longer enough to educate young people only in classrooms and homes; they must also be guided in the virtual world, where ideas, habits, and attitudes are formed just as strongly as in everyday life. Spiritual and moral education, therefore, should become active both offline and online[12].

Secondly, maintaining a balance between mass culture and national values has become a vital necessity. The Internet has opened the door to unlimited cultural exchange, which creates both opportunities and challenges. On the one hand, people can learn about the world, discover new ideas, and benefit from global knowledge. On the other hand, uncontrolled exposure to superficial trends, harmful content, and value systems чуждые to national identity may weaken a society's spiritual foundation, especially among the younger generation. Therefore, the solution is not to reject the Internet, but to use it wisely and purposefully. It should serve as a powerful platform for promoting both national and universal values, for preserving cultural identity, and for spreading enlightenment, ethical awareness, and positive models of behavior. In this way, digital space can become not a threat to spirituality, but a means of strengthening it[8].

Thirdly, the concept of cyber-ethics must become a new dimension of social culture. Just as people are expected to follow moral norms in real life, they must also learn to behave responsibly in the digital world. Cyber-ethics includes respect for others, honesty in sharing information, responsibility for one's words, protection of personal dignity, and awareness of digital security. In an era where false information, online aggression, manipulation, and harmful ideological influences spread rapidly, moral discipline in cyberspace has become as important as technical literacy. Teaching young people how to use the Internet ethically, critically, and responsibly is now one of the central tasks of education. This requires not only technological skills, but also a deeply rooted spiritual consciousness.

In conclusion, if we do not want to lose our direction in the vast ocean of information, we must turn our national spirituality into a compass and modern knowledge into a sail. Only then will technological progress guide humanity not toward moral decline, but toward the heights of true perfection. Thus, spiritual education in the Internet age is not merely a pedagogical issue; it is a strategic and civilizational task that determines the future of society. The stronger the harmony between

spirituality and technology, the more stable, conscious, and morally mature the next generation will become.

REFERENCES

1. Adorno, T. W., & Horkheimer, M. (2002). *Dialectic of Enlightenment*. Stanford University Press. (94–110)
2. Castells, M. (2010). *The Rise of the Network Society*. Wiley-Blackwell. (94-110)
3. Ess, C. (2009). *Digital Media Ethics*. Polity Press. (120-135)
4. Floridi, L. (2013). *The Ethics of Information*. Oxford University Press. (55-70)
5. Giddens, A. (1991). *Modernity and Self-Identity: Self and Society in the Late Modern Age*. Stanford University Press. (185-192)
6. Himma, K. E., & Tavani, H. T. (2008). *The Handbook of Information and Computer Ethics*. Wiley. (110-117)
7. Jenkins, H. (2006). *Convergence Culture: Where Old and New Media Collide*. New York University Press. (13-25)
8. Nazarov, Q. (2011). *Philosophy of Ideas*. Tashkent: National Society of Philosophers of Uzbekistan. (210-225)
9. Spinello, R. A. (2020). *Cyberethics: Morality and Law in Cyberspace*. Jones & Bartlett Learning. (92-108)
10. Twenge, J. M. (2017). *iGen*. Atria Books. (44-60)
11. Zapesotskiy, A. S. (2002). *Education: Philosophy, Culturology, Politics*. Moscow: Nauka. (156-170)
12. Decree of the President of the Republic of Uzbekistan. (2019). "On additional measures to increase the efficiency of spiritual and educational work".