

20-May, 2026-yil

**COOPERATION OF FAMILY, MAHALLA, AND RELIGIOUS-EDUCATIONAL
INSTITUTIONS IN YOUTH EDUCATION**

Kobil Khakimboyevich Yusupov

*Senior Lecturer at the Namangan Regional Branch of the Institute
for Advanced Training and Retraining in the Religious and
Educational Sphere under the Committee for Religious Affairs*

iphone12x12@icloud.com

ORCID: 0009-0004-0232-9421

Abstract. *This article analyzes the role of family, mahalla, and religious-educational institutions in youth upbringing as well as issues of their mutual cooperation. In the current era of globalization and increasing information flow, the formation of moral and ethical education of young people has become an urgent issue. Therefore, it is important to ensure the harmonious interaction of family upbringing, social control by the mahalla, and the spiritual influence of religious-educational institutions. The article highlights existing problems in youth education, ways to eliminate them, and effective mechanisms of cooperation.*

Keywords: *youth education, family, mahalla, religious-educational institutions, spirituality, cooperation, moral education, social environment.*

Introduction. Young people are the future of any society and the main foundation of its development. Their growth as spiritually mature, educated, patriotic, and socially active individuals is one of the key factors of state and societal progress. Therefore, in independent Uzbekistan, youth issues have been recognized as one of the priority directions of state policy [6, Article 5].

First of all, the family plays an important role in youth education. The family is the primary environment of upbringing where a child’s worldview, manners, and spiritual values are formed [3, p. 45]. At the same time, the mahalla also plays a significant role in the socialization of young people [5, p. 12].

Religious-educational institutions strengthen the spiritual immunity of youth and educate them in the spirit of respect for national and religious values [7, p. 67]. Especially in today’s period of intensified ideological threats and information attacks, the necessity of educating youth on the basis of healthy faith and enlightenment is increasing [2, p. 214].

Main Part

Family as the Primary Institution of Youth Education. The family is the fundamental unit of society and plays a decisive role in shaping an individual’s personality [3, p. 48]. A child’s first worldview, communication culture, diligence, and moral qualities are formed within the family. Parents’ responsibility in upbringing determines the future path of young people.

Eastern thinkers also paid special attention to the role of the family in upbringing. In particular, Abu Nasr al-Farabi emphasized the harmony of morality and enlightenment in the education of a perfect individual [4, p. 95].

Today, insufficient attention to child upbringing in some families, parents’ busyness, and conflicts within the family environment negatively affect youth education. As a result, cases of young people falling under the influence of the internet, mass culture, and deviating from moral norms are observed.

Therefore, special attention should be paid to the following aspects within the family:

- maintaining regular communication with children;
- educating them in the spirit of respect for national and spiritual values;
- developing a culture of reading;
- monitoring the use of free time by young people;
- teaching proper internet usage culture.

The personal example set by parents is also of great importance in upbringing because children often imitate the behavior of their parents [3, p. 52].

The Role of the Mahalla in Youth Education. The mahalla has long been considered a social institution preserving the national values of the Uzbek people [5, p. 18]. Citizens’ assemblies of the mahalla perform important tasks in studying youth problems, providing social support, and ensuring their spiritual upbringing.

The main functions of the mahalla in youth education include:

- increasing the social activity of youth;
- preventing delinquency and crime;
- organizing sports and cultural events;
- supporting young families;
- working individually with problematic youth.

Conversations, spiritual-educational events, and meetings organized by mahalla activists, elders, and youth leaders serve as important tools in broadening the worldview of young people [5, p. 24].

In particular, initiatives such as “One Intellectual – Spiritual Sponsor for One Mahalla” have yielded positive results in working with youth [2, p. 231].

Educational Significance of Religious-Educational Institutions. Religious-educational institutions occupy a special place in the spiritual development of youth. Islam calls people toward kindness, honesty, tolerance, and compassion [7, p. 71]. Therefore, the activities of religious-educational institutions contribute to educating young people on the basis of healthy faith.

Educational discussions held in mosques, madrasas, and spiritual centers help improve the religious literacy of youth. This plays an important role in protecting them from the harmful influence of extremist and radical movements [2, p. 220].

The main tasks of religious-educational institutions are:

- morally and ethically educating youth;
- promoting ideas of religious tolerance and interethnic harmony;

20-May, 2026-yil

- improving religious literacy among youth;
- preventing alien ideologies and extremism;
- organizing spiritual-educational activities.

Particularly, the individual work of imams and enlightenment propagators with young people helps identify and solve their problems in a timely manner [7, p. 84].

Effective Mechanisms of Cooperation. Strengthening cooperation between family, mahalla, and religious-educational institutions in youth upbringing is one of today’s urgent tasks [6, Article 7]. Since the educational process cannot be effective through the activity of only one institution, cooperation among all parties is necessary.

To organize cooperation effectively, attention should be paid to the following areas:

1. Establishing continuous dialogue.
2. Individual work with youth.
3. Increasing spiritual and educational events.
4. Effective use of information technologies.
5. Strengthening preventive measures.

Consistent cooperation strengthens the spiritual immunity of young people and helps raise them as active and responsible members of society [2, p. 245].

Conclusion. In conclusion, youth education is a complex and multifaceted process in which the cooperation of family, mahalla, and religious-educational institutions plays an important role. While the family provides primary upbringing, the mahalla assists in socialization, and religious-educational institutions enrich the spiritual world of young people [3, p. 61].

In today’s era of globalization, it is necessary to further strengthen cooperation among these institutions in order to protect youth from harmful ideologies and educate them in the spirit of respect for national and universal values [2, p. 250]. In particular, organizing spiritual and educational activities on the basis of modern methods, ensuring meaningful use of young people’s free time, and developing independent thinking skills are among the most important tasks [7, p. 92].

Thus, the collaborative activities of all subjects responsible for youth education serve as an important factor in societal development and the perfection of future generations.

REFERENCES:

1. Constitution of the Republic of Uzbekistan. – Tashkent: Uzbekistan, 2023.
2. Mirziyoyev Sh.M. Development Strategy of New Uzbekistan. – Tashkent: Uzbekistan, 2022.
3. Karimov I.A. High Spirituality is an Invincible Force. – Tashkent: Ma’naviyat, 2008.
4. Abu Nasr al-Farabi. The Virtuous City. – Tashkent: Yangi Asr Avlodi, 2016.
5. Collection of Scientific Articles on the Role and Importance of the Mahalla Institution in Society. – Tashkent, 2021.
6. Law of the Republic of Uzbekistan “On State Youth Policy”.

20-May, 2026-yil

7. Fundamentals of Spirituality: Study Guide. – Tashkent, 2020.