



# **NATIONAL AND RELIGIOUS VALUES IN THE MODERN INFORMATION SPACE: ANALYSIS AND PRACTICAL RECOMMENDATIONS**

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**Abstract.** This article analyzes the significance of national and religious values in the modern information environment, their preservation and development among youth. The study examines information acquisition practices through social networks, the promotion of national and religious values in the virtual environment, as well as the impact of uncontrolled information flow on moral stability. Additionally, the article provides scientific and practical recommendations for forming national consciousness and maintaining spiritual immunity in the modern information space.

**Keywords:** National and religious values, modern information environment, social networks, spiritual immunity, virtual environment, promotion.

**Аннотация.** Ушбу мақолада замонавий ахборот маконида миллий ва диний қадриятларнинг аҳамияти, уларнинг ёшлар орасида сақланиши ва ривожланиши таҳлил қилинган бўлиб, ижтимоий тармоқлар орқали маълумот олиш амалиёти, виртуал муҳитда миллий ва диний қадриятлар тарғиботи, шунингдек, ахборот оқими ва назоратсизликнинг маънавий барқарорликка таъсири кўриб чиқилган. Шунингдек, мақолада замонавий ахборот маконида миллий онгни шакллантириш ва маънавий иммунитетни сақлаш бўйича илмий-амалий тавсиялар тақдим этилган.

**Калит сўзлар:** Миллий ва диний қадриятлар, замонавий ахборот макони, ижтимоий тармоқлар, маънавий иммунитет, виртуал муҳит, тарғибот.

**Аннотация.** В данной статье проанализирована значимость национальных и религиозных ценностей в современном информационном пространстве, их сохранение и развитие среди молодежи. Рассмотрены практика получения информации через социальные сети, пропаганда национальных и религиозных ценностей в виртуальной среде, а также влияние информационного потока и отсутствия контроля на моральную устойчивость. Кроме того, в статье представлены научно-практические рекомендации по формированию национального сознания и сохранению духовного иммунитета в современном информационном пространстве.

**Ключевые слова:** Национальные и религиозные ценности, современное информационное пространство, социальные сети, духовный иммунитет, виртуальная среда, пропаганда.



Today, the rapid development of globalization processes across our planet, the widespread adoption of information and communication technologies, the internet, and artificial intelligence are intensifying competition in the global arena and world markets, ushering humanity into a new stage of development. In such complex and rapidly changing conditions, preserving and safeguarding national and religious values and traditions, and transmitting them to future generations, assumes paramount importance. This process has begun to exert a particular influence on the reassessment of national identities that have been shaped over centuries under the influence of traditional religions and beliefs among various peoples<sup>1</sup>.

Notably, dependence on the virtual world is increasingly ensnaring individuals whose worldviews have not fully formed and who lack firm opinions and personal positions. Scientific centers worldwide are paying particular attention to the scientific and practical investigation of problems related to limiting information that negatively affects human consciousness by developing diagnostic preventive systems for youth self-protection against information attacks of alien religious content. Furthermore, as the processes of integration and globalization in social, economic, and spiritual spheres accelerate globally, developing research into the socio-political essence of virtual threats of various content is becoming increasingly urgent<sup>2</sup>.

Indeed, as profound structural changes occur across all spheres of human activity, and as the intellectual and national consciousness levels of the population become crucial factors of national sovereignty, it becomes evident that protecting the ideology, national spirit, and ideological views of our citizens—especially youth—must become a fundamental duty of every member of society.

Until the previous century, human communication and exchange of ideas occurred in live form, based on direct contact. However, with the development of digital technologies and the implementation of achievements in this field into social life, natural social relations among people have shifted behind digital technologies and devices. While in earlier periods, remote communication links held precedence in connecting people across distances and preserving relationships, today the capabilities of this technology have extended beyond mere communication to encompass human daily lifestyle.

So, what is information space and how is it reflected in modern society?

Information space is a complex of relationships related to the formation of needs and demands for information, its distribution and use across relevant fields<sup>3</sup>. In other words, it is the storage and distribution of data, ideas, and concepts that are necessary and regularly needed by humans through artificial intelligence devices.

According to survey results, the majority of the population considers social networks (Telegram, Instagram) to be the modern information space and chooses the YouTube platform for video content. It should be noted that traditional information spaces such as radio and newspapers have essentially become obsolete, while television is being preserved mainly through shows and series on private channels. This is because using social networks, storing

<sup>1</sup> Артемьев А. Роль религии в сохранении и укреплении традиционных ценностей в условиях развития информационного общества в России // Социально-гуманитарные знания. – 2023. – № 5. – С. 84.

<sup>2</sup> Шиллер Г Манипуляторы сознанием: Пер. с англ. Предисл. Я.Засурского.- М.: Мысль, 1980. С-187

<sup>3</sup> Эшов Х., Понтосова Н. Ахборот психологик хавфсизлик тушунчаси, унинг моҳияти // Рақамли технологиялар соҳасидаги ҳуқуқбузарликларга қарши курашиш ҳамда ахборот хавфсизлигини таъминлашнинг ташкилий-ҳуқуқий масалалари. – Тошкент, 2022. – Б. 384.



and transmitting necessary items is easy. Finding required information does not take much time, and most importantly, they can be accessed via mobile phones.

From this, it is evident that all processes that humans need in their living and daily conditions are stored in digitized form, with the ability to use and distribute them when needed. In modern society, people have gained the opportunity to place and distribute all social and domestic life-related processes they experience in the modern information space. Additionally, humans have acquired the ability to store intellectual resources that may not be immediately necessary but could be useful in the future through artificial intelligence tools. In a certain sense, while this serves to lighten part of the "heavy burden" from the human mind, it has also necessitated analyzing the functions, scope of influence, extent of the information space, and the consequences arising from it.

The internet source We Are Social prepares various statistical data on internet users annually, and its new report "Digital-2023" on the state of the digital sphere showed the following:

- At the beginning of 2023, a total of 5.44 billion people used mobile phones, which corresponds to 68% of the world's population;
- 5.16 billion people worldwide use the internet, constituting 64.4%;
- There are 4.76 billion social network users, which corresponds to 60% of the world's population;

On average, users spend 6 hours and 37 minutes daily in the virtual world. If a person sleeps approximately 8 hours per day on average, this means that more than 39% of our waking hours are spent on the internet.

According to the above source, the population's time spent on the internet varies significantly across different countries. For example, South Africa—9 hours 38 minutes, Brazil—9 hours 32 minutes, China—5 hours 25 minutes, Russia—7 hours 57 minutes, and the USA—6 hours 59 minutes.<sup>4</sup>

From this, it is evident that people's main field of activity has fully shifted to information networks. Their work activities, conversations, exchanges of ideas, and cultural recreation are fully carried out through the informatized system.

Unfortunately, in an informatized society, no restrictions can be established on the delivery and distribution of information<sup>5</sup>, moreover, anyone can enter the virtual space with any information they wish without any barriers. Due to the near absence of control, destructive and malicious content is being disseminated, along with cosmopolitan ideas, views alien to national mentality and national interests in the form of "mass culture," and the doctrines of various religious extremist movements<sup>6</sup>.

This is leading to the formation of national and religious online communities and individuals' views, on the basis of which unique virtual centers are emerging. The pandemic conditions that occurred in 2020 even caused education and learning to migrate to the informatized space. Since humans spend their main active daily hours on the internet, they strive to obtain all information and knowledge from there and shape their views based on that information. The absence of restrictions in the system of creating and distributing information in the modern

<sup>4</sup> Тўраев К. Виртуал тарғибот.-Тошкент: Шафоат нур файз: 2025.-Б. 13-14.

<sup>5</sup> Маъхонин В. Особенности религиозности в глобальном информационном обществе // «НОМОТНЕТИКА: Философия. Социология. Право». – 2019. №. 1. – С. 167

<sup>6</sup> Маклюэн М. Понимание медиа: внешние расширения человека. М.: КАНОН-Пресс-Ц. 2003. С-93.



information space places the responsibility on the learner to obtain accurate, truthful information that corresponds to national values.

In this situation, the most important first aspect is analyzing how and on what ideological basis national and religious values are reflected in the modern information space. This is because controlling this space today and systematizing information distribution there, like newspapers and magazines, remains a difficult issue. The fact that people can access information on any topic they desire from this information space, positioning themselves in their preferred location, during their free time, and in various languages, has created the opportunity to rapidly develop this system and fill the space with information.

On the other hand, while traditional social norms operate based on full compliance and public control, information spaces are much more adaptable in this regard. They can take any form the user desires and are characterized by the absence of strict control and the non-functioning of the rule of knowing who stands behind them. In such a complex mixed era, preserving an ethnos or nation's own worldview and traditional values on various issues, and actively spreading them primarily into the daily lifestyle of youth, has become one of the main challenges. In this process, traditions, customs, and ceremonies inherent to the people assume great importance. Along with this, national values also manifest as a force that activates identity.

It is appropriate to note here that values are natural and social blessings and phenomena that serve the interests and goals of nations, peoples, and social groups that are significant for humans and humanity, and are therefore valued and cherished by them.<sup>7</sup> Values are a component of human and societal spirituality, a concept that expresses the worth of events, phenomena, processes, conditions, qualities, requirements, and regulations in the world<sup>8</sup>. Thus, values are the views, traditions, and aspects of educational significance that people and nations cherish in their consciousness and subconscious.

When examining the category of values, the most widespread and distinctive form among people is national and religious values. These values directly serve to demonstrate the people's worldview, their attitude toward life and society, and their identity. Based on the place of these values in modern society, one can evaluate the spiritual-cultural worldview of the people. In this respect, promoting these values in the modern information system—the main space of youth—assumes great importance.

So, do there exist national values that need to be promoted in the modern information space and that preserve national identity—Uzbek family, religious, and communal ceremonies, customs applied in social life and daily lifestyle, and national values passed down to us from our ancestors—and where can they be learned? The majority of the population emphasizes that they rely on information provided in the modern information space for learning and applying aspects related to values.

A large percentage of respondents have concluded that learning national and religious values inherent to our people from the information space is both convenient and easy. Therefore, regularly enriching social networks and websites operating in the modern information space

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<sup>7</sup> Умарова Ф. Қадриятлар – миллат маънавиятининг кўзгуси сифатида // Scientific progress. – 2021. – № 2. – Б. 1562

<sup>8</sup> Маънавият: асосий тушунчалар изоҳли луғати. – Тошкент: Ф.Фуллом номидаги нашриёт-матбаа ижодий уйи, 2010. – Б. 707.



with content reflecting authentic, scientifically grounded national and religious values and traditions is an urgent task.

According to observation results, although the population's understanding of national and religious values has not been fully and systematically formed today, it is observed that they are coming to understand the importance of these values and their place in social life. That is, in most cases, individuals consciously or subconsciously turn to national and religious values.

This situation is explained by the fact that attention to customs and ceremonies is being preserved in modern Uzbek society, and that knowing national and religious values influences a person's social status in society to a certain extent. In particular, when survey participants answered questions such as "Who do you imagine when you think of an Uzbek in today's society?" or "For which qualities is a person valued in society?", in most cases they emphasized that respect naturally forms toward those who are loyal to national traditions, observe religious rules, and have not forgotten their identity.

Additionally, the image of "a person who upholds Uzbekness" was clearly expressed in the survey results<sup>9</sup>, with such individuals being described primarily as those who have provided proper upbringing to their children, ensured moral stability in the family environment, and demonstrate national virtues such as hospitality.

Today, while communal ceremonies and national upbringing play an important role in forming knowledge about knowing and observing national and religious values, social networks also occupy an important place. The population turns to various ways to form their understanding of national values and their distinctive features.

When classifying Uzbeks by age and place of residence, the majority of middle-aged and older individuals receive information on values through mosques and religious ceremonies (such as khudoyi, ehson, iftorlik). At the same time, nearly 80% of adolescents and youth (mainly those under 35) receive information from social networks or gather information on issues they don't understand. In this process, the views of their acquaintances and peers also have a significant influence.

In urban and suburban families, a person's socialization is formed through taking examples from neighbors and gaining knowledge from various ceremonies, while in villages and remote areas, the main influencing factors are the mahalla elder, mosque mullah, and doctrinal views inherited from parents.

At the same time, the modern information space is effective in forming spiritual knowledge among youth regardless of distance and location, and they are expanding their understanding of national and religious values through social networks.

It is worth noting that the term "social network" was introduced in 1954 by James Barnes, a teacher at the "Manchester" school in England, as a means of establishing contact with people. Social networks entered the internet in 1995, became sharply popularized in 2003-2004, and at the end of the 20th century and the beginning of our century, most internet users mainly used chats, spending time on unnecessary conversations. These chats have now transformed into specialized programs and social networks with wide capabilities.<sup>10</sup>

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<sup>9</sup> Дала тадқиқотлари. Самарқанд вилояти Ургут тумани Алгар, Янгиобод, Ялпоқтепа маҳаллалари. 2024-йил

<sup>10</sup> Жониев М, Жўраев О. Интернет маданиятининг 10 қондаси.-Термиз: Илм-21, 2024. -Б. 62.



Since the modern information space provides access to information on all issues, filling this system with content oriented toward national and religious values and working on its accuracy is becoming a demand of the times. Observations revealed that when searching the internet on national or religious values, most results are old and previously posted texts, and it should be noted that most information is designed for academic language or students studying in religious fields. Information in the form of infographics or using new technologies that is understandable and acceptable to everyone, as modern users demand, is not found. Most exemplary events and examples that serve as factors showing the power of values are also connected with old and simple examples not encountered in modern society.

In the second item of the survey, respondents cited mass media. This is because today people have become accustomed to receiving fast and easy information, and the modern information space meets this in every respect. The population itself spends much of its time in this space. 94% of respondents spend at least 2-3 hours daily in the virtual information space. They converse there, exchange ideas, get acquainted with news, and engage in cultural recreation. Thus, they build their world, worldview, and relationships with people under the influence of that world. They obtain necessary information from that world. This creates the task of instilling national and religious values in the informatized world.

A question arises: which platforms are Uzbeks using in the modern information space, and to what extent do our national and religious values have a place there? Surveys conducted on this matter showed that almost all respondents use social networks (Telegram, WhatsApp, Facebook, Twitter, etc.), 60% of respondents use YouTube and Google in search systems, while only 10% view national content and have email on national platforms. This is explained by the scarcity of information that interests people in national content, the fact that what is presented is not in an interesting interface, consists mostly of official, dry information, and is filled with statistical reports.

The modern information space has long been becoming a hearth of religious values and traditions. View counts on them are also quite high. There are several reasons why the population's full attention is directed to this. First, during the colonial period, religious understanding and education were completely prohibited, and during the first 25 years of independence, they were partially restricted. As a result, both those curious about this long-closed aspect and those promoting it—whether they understand it or not—have multiplied. This is also proven by the fact that some religious educators, knowingly or unknowingly, promote other movements and are being held accountable by the state.

Second, religious books and other literature are scarce and expensive. As a result, relatively cheap and easily accessible social networks have begun to take on the function of education as well.

Third, the power of Islam lies in words. Therefore, the impact of a lecture or sermon delivered with a certain intonation is greater and its scope wider than books or pamphlets. Such factors have brought the population to the level of learning values from the information space and, when necessary, performing the actions offered by the network.

Furthermore, while traditional cultures require strict adherence to ceremonies and subordination of individual behavior to collective order, what is promoted in the modern



information space is much more adaptable and relatively ambiguous<sup>11</sup>. This aspect is also elevating the place of virtual values over collective norms in real life.

In conclusion, social networks in the modern information space have become an inseparable part of human life, manifesting as an important factor in communication, information exchange, and worldview formation. However, the lack of control and the boundlessness of information flow in these processes in some cases leads to the violation of ethical norms in interpersonal relations and the weakening of principles of mutual respect and responsibility. This, in turn, affects the weakening of national values, the sanctity of family, and the traditional upbringing system.

The system of national and religious values is one of the main factors shaping human spirituality, and they serve to ensure an environment of stability, solidarity, and tolerance in society. As emphasized in Islamic sources, a person is responsible for every word and action in their activities. In particular, spreading unverified news is evaluated as lying, and such situations undermine the environment of trust in society. Therefore, adhering to ethical norms in activities within the information space, prioritizing national and religious values, and forming spiritual immunity are of urgent importance.

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<sup>11</sup> Лобатюк К., Быльева Д. Традиция в информационном обществе // [Философская мысль](#). – 2024. – № 7. – С. 48