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THE INFORMATION CULTURE LEVEL OF UZBEKISTAN STUDENTS AT ISLAMIC STUDIES COLLEGE

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Abstract: This article describes information culture in the modern period and its distinctive characteristics. Researchers have looked into the social elements that lead students at a special Islamic educational college to lack a critical approach to selecting the necessary information. The author also presented a number of suggestions and recommendations in this area, based on the idea that future imams must acquire information culture. The article in the Information Society examines in detail the necessity of the efficient use of information in the field of education and makes sure that information is circulated quickly and of high quality within the education system, which becomes the primary criterion for the advancement and development of the nation. The primary determinants of the information culture creation of secondary specialized Islamic education students are elucidated. Every student and adolescent in the twenty-first century must adhere to the fundamentals of information culture; issues with its application in the classroom and, naturally, fostering a more positive Internet culture are emphasized. The scholarly essay provides an examination of research done on how students in secondary specialized educational institutions use social media and the Internet. The development of students' information cultures in secondary specialized Islamic educational institutes has not been researched at all; this is a scientific study conducted in Uzbekistan as well as all of Central Asia. Information culture of students studying in secondary specialized Islamic educational colleges has been thoroughly defined and formed into formation standards.

Keywords: Digital Technologies, Information and Communication Technologies, Means of Information Communication, Social Networks, Society, World Information Resources

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INTRODUCTION

The crucial notion that "a society where human values are a priority, and a state friendly to people" is the cornerstone upon which New Uzbekistan is currently being constructed. Our people take on the role of true authors of new reforms, guided by this admirable objective established by our state's head of state. Based on the idea of "From the strategy of action to the development strategy," the draft development strategy of New Uzbekistan for 2022–2026 aims to establish the political–legal, socio–economic, and scientific–educational foundation for reforms to be implemented in our nation in the next five years. It has been made available for public discussion on the websites regulation.gov.uz, 2022–2026 strategy.uz, and public.uz since December (Anvarov, 2010; Sherkulovich et al., 2023).

In Uzbekistan, a new attitude in the fields of education and religion emerged between 2017 and 2021. In this domain, a well-defined long-term strategy has been established. Normative legal documents governing the religious domain were developed during this time, marking the beginning of the liberalization process (Shaturaev, 2022).

The state gave special emphasis to matters like endorsing a more enlightened Islam, encouraging religious organizations, and bolstering religious tolerance. The Decree of the President of the Republic of Uzbekistan dated February 7, 2017, "On the strategy of action for the further development of the Republic of Uzbekistan" No. PF-4947, specifically addresses the areas of security, religious tolerance, and interethnic harmony in five priority areas of development of the Republic of Uzbekistan for 2017–2021 (Kadiraliyev et al., 2023; Maksudjon, 2020; Peyrouse, 2018).

Additionally, in October 2017, for the first time in Uzbekistan's independent history, Ahmad Shahid, the UN Special Rapporteur on freedom of religion or belief, was the driving force behind significant changes in our nation's religious landscape. The Special Rapporteur provided recommendations and a favorable evaluation of the industry reforms now in place (Abdurahmonova & Ismoilov, 2021).

Thus, depending on the context of the newest contemporary information technologies, information, language, and culture are significant elements of the information society. Based on the surroundings of the newest contemporary information technology, language, culture, and information are significant components of the information society (Wiener, 2017).

Several international groups, including scientists, have stressed the significance of information culture in the globe and have backed students' efforts to build their own information cultures. Information culture is often seen as an integrative trait that shows up in a person's willingness to examine intricate information processes in society as well as their variety of

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viewpoints, text creation and transmission in many genres and formats, selection, use, critical analysis, and evaluation. Thus, one of the most pressing problems facing science is the challenge of helping students establish an information culture. Thus, one of the most pressing problems facing science is the challenge of helping students establish an information culture. Thus, one of the most pressing problems facing science is the challenge of helping students establish an information culture. In this sense, the pedagogical direction is to improve students' knowledge of digital information in secondary Islamic educational institutions in order to create criteria for the development of information culture in accordance with the demands of contemporary scientific and technological development (Yusupova, 2020; Yusupovna, 2021).

The secondary specialized education system in our new Uzbekistan has undergone significant reforms. The acquisition of information culture skills and competencies is just as important to today's pupils as knowledge. Numerous scientific investigations have been conducted on the issue of students' media competency development in pedagogical secondary educational institutions, according to research (Teixeir et al., 2018).

As such, the issues surrounding media education in the new Uzbekistan It was studied by S. Beknazarova, Y. Mamatova, S. Sulaymanova, and several other scientists who created the scientific and methodological underpinnings of it. Significant study on the organization of media education was conducted by scientists from the Commonwealth of Independent States, including A. Gendina, A. Fedorov, A. Milyutina, A. Veryaev, V. Protopopova, E. Nikitina, I. Fateeva, G. Onkovich, L. Zaznobina, and N. Zmanovskaya (A.A. Anvarov, 2024).

Many experts, including A. Abdukadirov, A. Pardaev, M. Mamarajabov, N. Taylakov, U. Begimkulov, U. Yuldashev, F. Zakirova, and others, have explored the challenges associated with implementing current information and communication technology in the classroom. But no research has been done on the pedagogical challenge of raising students' information culture in secondary specialized Islamic educational institutions based on scientific research.

The novelty of this research project is in the fact that not only has this subject not been explored and revealed in the newly formed Uzbekistan, but also in the developed nations of Central Asia and the Arab world. It is crucial that secondary school students at specialized Islamic educational institutions and, naturally, the upcoming leaders of Islamic organizations within mosques cultivate an information culture that will enable them to lecture in mosques upon graduation. Two thousand to three thousand individuals attend the Friday lectures and the daily prayers delivered by graduates. As a result of listening to and learning from their lectures, the moral and informational climate of the city, neighborhood, and streets improves. Because of this, it is thought to be extremely important to properly create and enhance the information

culture of students attending a secondary, specialized Islamic educational institution. Because most believers in Central Asia, including those in Uzbekistan, attend Friday sermons in mosques and gain spiritual benefits, people's perspectives broaden, and an information culture develops across society. Furthermore, distinct criteria and elements for gauging students' information cultures have not yet been created. So, in order to describe information culture and its unique characteristics in the present day, research will be done.

LITERARY ANALYSIS AND METHODS

The following events compelled us to address this urgent matter today. The first explanation for this is that 289 pornographic websites were found within Uzbekistan's National Domain in 2022. The Senate Committee on Information Policy and Issues of Ensuring Openness in Government Bodies met this year on January 31, 2022 (K.Yu, 2023).

In recent centuries, Islamic science, a unique culture, has impacted the world and had an unparalleled impact on the evolution of human civilization. As it were, Europe realized what contemporary education acknowledges (Zakirova & Babajanov, 2020). In the book "The Sun of Islam, Born of Europe," Sigrid Hanks, one of them, states: "I want to say that Islamic culture would not have arisen if the Koran did not appear." Modern culture would not have developed without Islamic culture. Humanity was still enveloped in darkness and time." All of this is an axiom, or a truth that doesn't need to be proven (Goody, 2013; Lewis, 1993; Loop, 2019).

An information attack is becoming a significant factor and affecting all aspects of society in light of the ongoing worldwide spiritual and cultural crises, which is escalating tension in social and political processes. Since information ultimately turns into a historical battlefield on the global stage, an active form of struggle emerges, demonstrating that this battle can be won not just by the next generation but also by secondary specialized educational institution students cultivating an information culture (Kozhamberdiyeva, n.d.).

From this vantage point, concerns pertaining to the creation of contemporary trends in raising student information culture, as well as figuring out ways to guarantee information culture and its advancement, are crucial right now. Information culture is the ability of a society to use sophisticated leading outcomes and achievements in the development of information methods for these purposes, as well as information resources and communication channels. Other academics have defined the phrase in a different way (Mukhammadiev, 2020).

"The process of preparing a socially informational person with developed abilities to perceive, create, analyze, and evaluate texts, understand the socio-cultural and political context of the functioning of the media in the modern world, and understand the coded and

representative systems used in the media; such a person's life in society will be associated with civic responsibility" is what information culture (literacy) refers to (Kozhamberdiyeva, n.d.).

One element of a person's overall culture is their personal information culture, which is a system of knowledge, skills, and worldview that ensures autonomous activity to best meet each person's information needs through the use of both new and traditional information technologies. This is a critical component for both professional and non-professional endeavors to succeed, as well as for an individual's social protection in the digital age (Anvarov & Anvarova, 2022).

One of the key components of reading culture is information culture. This is crucial for the growth of an autonomous personality. A person who reads widely is someone who can think for themselves and is capable of autonomous thought. Because of the rapid development of information flow, it is becoming increasingly challenging to appropriately categorize information nowadays. The global need for education has decreased in the age of technology due to the advancement of technical tools. In the 1970s, the phrase "obtaining information" initially arose; librarians have been instrumental in expanding and popularizing the idea. The bibliographers K.M. Voygansky and B.A. Smirnova coined this phrase in their work "Librarians and readers about information culture". Articles by E. L. Shapiro "On ways to reduce the uncertainty of information requests" introduced the concept to the scientific community." (Aslam et al., 2022). A person can better comprehend himself, his place in the world, and his role in it by mastering information culture. Experts contend that in order to foster a positive information culture, education should be given particular priority. This should contribute to the development of a new information society specialist who possesses the following abilities: recognizing relevant information, differentiating it, formulating standards for assessing information, and applying it with ability.

Information and culture are the two core ideas upon which the concept of "information culture" is built. The "cultural" and "informational" approaches to the interpretation of this term differ accordingly. Information culture is viewed as a person's way of life in the information society and as a facilitator of the building of human culture within the framework of the culture logical approach. It is regarded as a body of knowledge regarding all information activities meant to satisfy information demand within the context of the information strategy.

The "hippie subculture," which is characterized by its attire, philosophical beliefs, and outward look, gained popularity due to the young people enrolled in college having limited access to information (Xu, 2023). Their desire for a sexual revolution and the lifting of the prohibition on recreational drugs are their most hazardous ideas. Certain individuals, obligingly

adhering to the same movement's emblems in their attire and conduct, are so inundated with information that they fail to consider their philosophical beliefs. For instance, we occasionally come across the words "My life... My rules" inscribed in a silent typeface on computers. The phrase "students and young people" is indeed quite lovely in many senses, but they should know what it really means and who used it.

These lines served as the catchphrase for one of the first gay protests in American history in 1970. They seek that the prohibition against homosexuality be lifted in these and related literature. Thus, it would be prudent to give this some thought.

A crucial component of uncivilization is obscenity. In particular, those who support this "culture" readily allow the circulation of pornographic films and images. This indicates that they have absolutely no regard for universal human ideals. This is because those in good mental health view promiscuity as a form of "porn addiction." (Ahorsu et al., 2023).

Numerous extensive investigations have been carried out by journalists, sociologists, and psychologists on this illness, which is becoming more prevalent in today's youth. From these, the following inferences can be made:

Because of the lack of information available, pornography addiction developed and is now recognized as a mental disease. Involuntary sexual dysfunction is now recognized as a mental disease by the World Health Organization (WHO) (Stern et al., 2017). In the United Kingdom, private hospitals claim to admit thousands of pediatric patients annually. This is compared to heroin addiction by some psychologists.

Thus, among the most urgent concerns are the drastic reform of the educational system and the identification of focus areas for expert training in secondary specialized educational institutions, particularly the ongoing enhancement of their professional competencies and degree of information culture. A particular focus was made on the interaction between science and education, socio-economic life, and other current challenges in the message from the president of the Republic of Uzbekistan to the Oliy Majlis on the most important priorities for 2021(Stevens, 2007).

FINDING AND DISCUSSION

The topic of submitting a parliamentary request to the Cabinet of Ministers about the creation of national content for youth and minors on the Internet, their usage of social media, and protection from harmful information was discussed during the meeting on the committee's initiative. talked about.The majority of these users are young people: there are 4.7 million Facebook users, 3.7 million Instagram users, 288 thousand LinkedIn users, 18 million Telegram

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users, 16.7 million Odnoclassniki users, 16.7 million Twitter users, and 51.6 thousand VKontakte users in the nation, according to statistics.

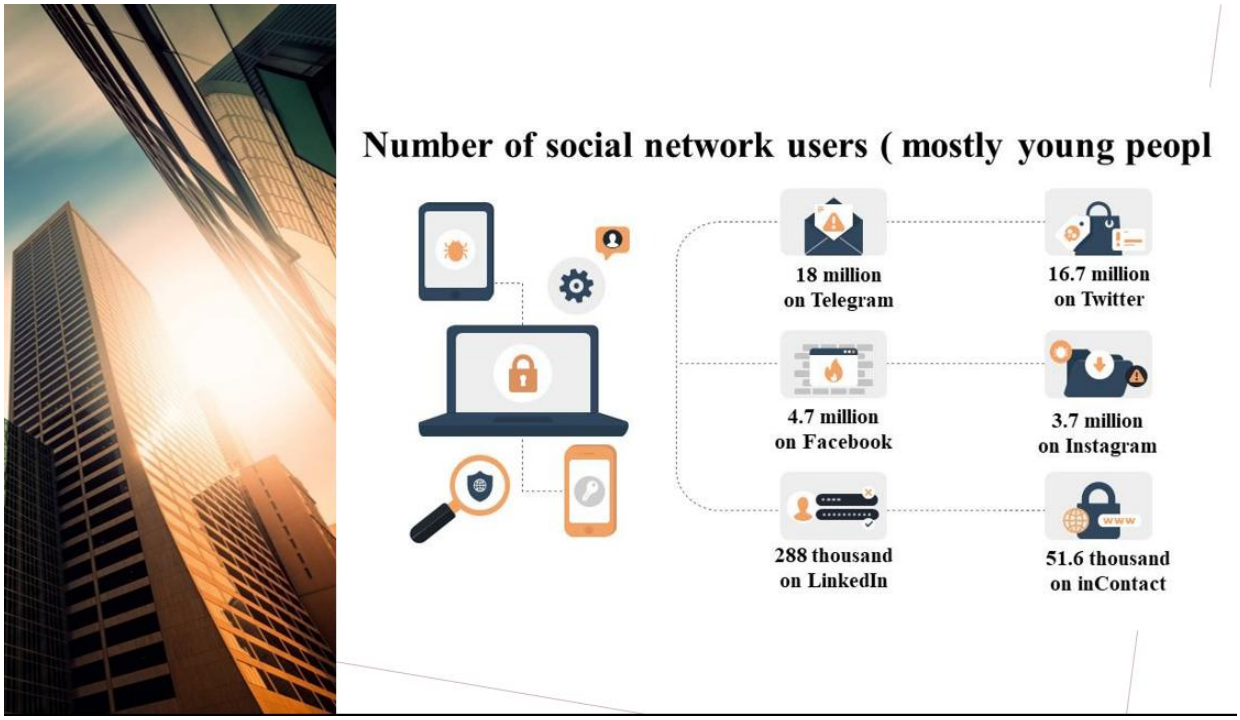


Figure 1. Number of social network users.

Lately, there hasn't been enough propaganda available on the Internet and social media platforms to instill a sense of patriotism in young people.

The second problem is that not enough effort is being put into producing electronic illustrated manuals that shield young children from different types of online information attacks. The dearth of material on Uzbekistan on Wikipedia and the dearth of excellent historical and feature films about our nation on widely used internet platforms constitute the third cause, together with the growing interest of students in diverse foreign content that runs counter to spirituality.

Thus, attempts are being made to teach harmful beliefs, such immorality, and sway the opinions of specific demographic segments, particularly young people, through the use of ideological threats.In the global information age, the risk of unrestricted and unfiltered access to information is growing, and this process has several unfavorable effects. Based on the estimate, this year over 3 billion individuals worldwide, or 42 percent of the world's population, will be actively utilizing social networks. Studies reveal that consumers use social media for two hours a day on average. The use of social networks has skyrocketed in our new Uzbekistan in the last several years.

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It is said that as of October 2023 alone, 289 Uzbekistan national domain websites had pornography, 91 websites might be used to spread obscenity and moral depravity propaganda, and 2097 instances of violations were noted.



Figure 2. The status of Uzbekistan's national domain infringement as of October 2023.

The senators stated that combating content that encourages immorality and incites hostility towards religion, as well as dangerous online games, betting, and web resources that undermine family values and spread harmful ideas that could negatively impact young pupils' conscience, should be the top concern.

The following seven indicators indicate that a student at a secondary, specialized Islamic educational institution has a strong information culture:

1. the capacity to articulate your need for specific information;
2. the ability to process information you receive and generate new information;
3. the capacity to search effectively for information you need;
4. the capacity to transfer individual search information systems;
5. the capacity to appropriately evaluate information;
6. the capacity to correctly select the information you need; and
7. computer literacy and information communication skills.

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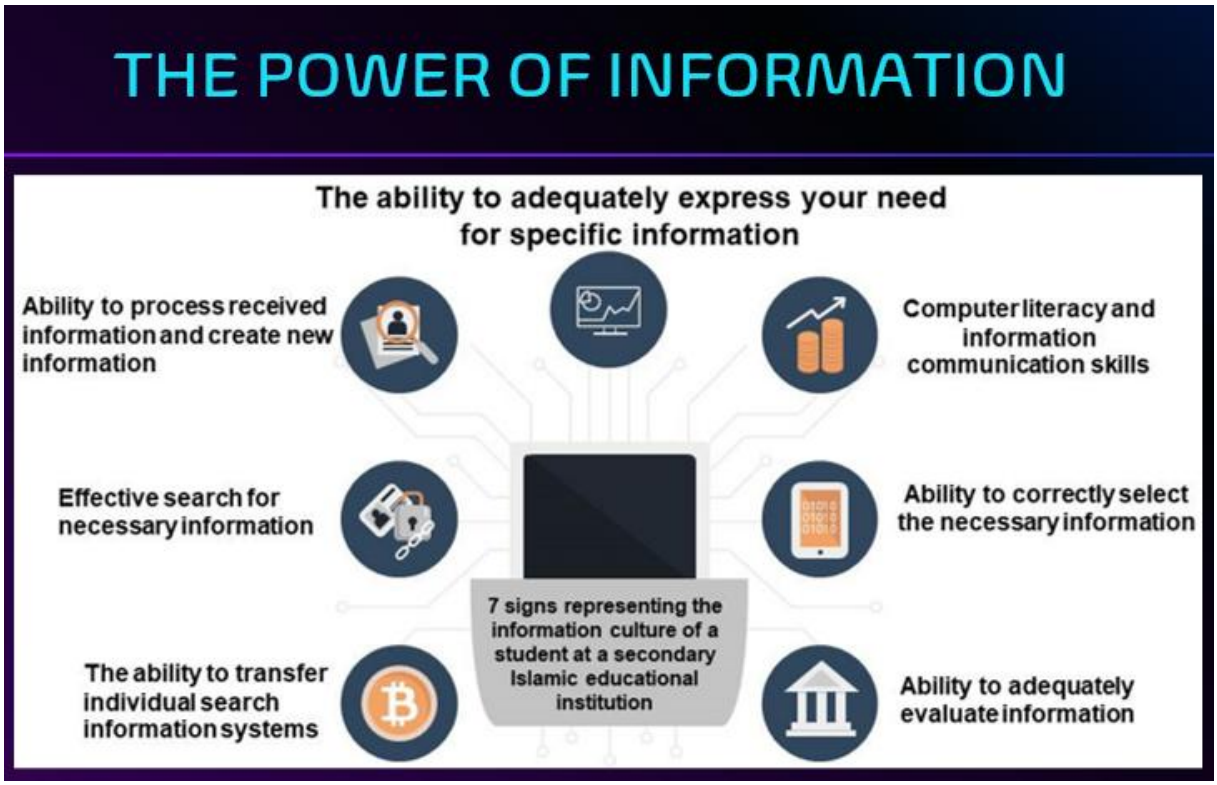


Figure. 3. 7 signs representing the information culture of a student at a secondary Islamic educational college.

(This info graphic is being presented by the author for the first time)

Sorting messages, identifying their salient features, segmenting them into domains, attentively addressing their sanctity, ascertaining their ideological foundation, and tracing the message's origins are all examples of how information culture is expressed (Saville-Troike, 2008). The information culture has five purposes. These are:

- ✓ the cognitive task, which conveys information to guarantee the activity of information consumers by maintaining historical continuity;
- ✓ the regulatory task, which, with the aid of realistic ideals, gives social, political, and legal norms a practical expression;
- ✓ the assistance in assimilating political and legal norms and values, piques interest, and establishes specific guidelines (landmarks) for activity;
- ✓ The role of an ideological function is to transmit information about the political, economic, and social life of the world based on the interests of any idea.
- ✓ The role of a reporting function is to inform subjects about events and the social, political, and economic processes that are taking place in the world.
- ✓ The role of a diagnostic task is to evaluate the political, social, and cultural realities that exist today.

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✓ The role of a predictive function is to forecast the course of social, political, and economic processes by providing probable information about their occurrence and transition stages).

5 functions of information culture.

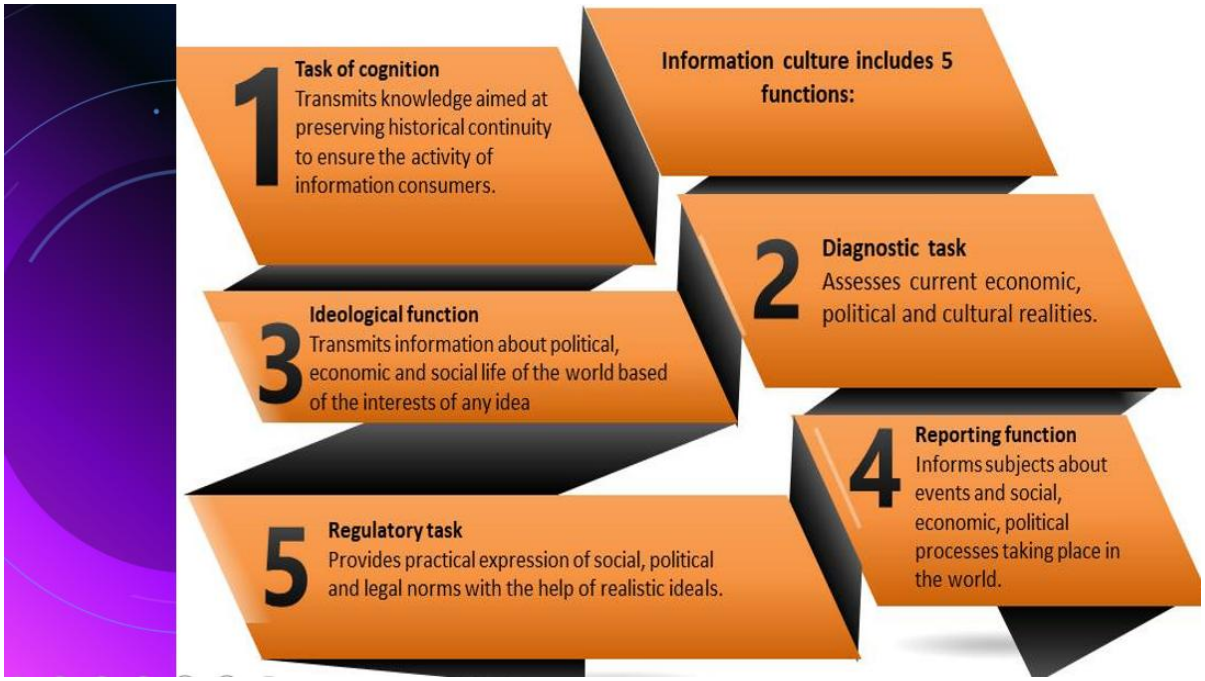


Figure 4. 5 functions of Information culture

(The author also presents this info graphic for the first time.)

Information culture acquisition is influenced by a number of variables and is frequently described in terms of career goals. Information culture can be viewed as a byproduct of professional culture due to the specialists that are quickly rising in the professional ranks. Because human production activities are so important to society, information culture can have a significant impact on human growth.

(The author also presents this info graphic for the first time.)

"It is hard to envision a society developing without information culture. Furthermore, as technical support for the media has expanded, so too has the role and place of information culture in all facets of life (Kummer, 2017).

Information literacy and "information culture" are sometimes used interchangeably in sources. Nonetheless, the term "information culture" has a wide range of applications. In the 1970s, the national higher education reform initiative in the United States adopted the concept of "information literacy."

A specialist who possesses "information literacy" is able to comprehend, find, and use the relevant information for their line of work. First of all, the technological aspect of handling information is encompassed by the concept of "information literacy," and secondly, its

development was deliberate and based on a curriculum. As a result, computer literacy is included in the definition of "information literacy."

The level of formation of the information culture of students in secondary special educational institutions is determined by the following 13 criteria (Zhumash et al., 2021)**:**

1. It was found that students' knowledge of information culture is fundamental. Four indicators are considered. Information, data stores, information banks, and information transformation are these. As a result, pupils start to construct the foundational elements of information culture.
2. The state of Uzbekistan pupils' data processing proficiency. In this situation, students need to be able to gather information and organize it based on the problem's objectives. The first move in the direction of educational management is then made.
3. Introducing the "Systems Approach" to educational research to students. The distinctive complicated dynamic nature of the educational process for students—a process made up of interdependent aspects and subsystems—determines this.
4. Introducing data processing tools to pupils. Students' understanding of contemporary computing techniques and their talents are assessed in order to achieve this. This is helpful for managing the instructional process through algorithms.
5. Educating students on the elements and resources that support information culture. This is based on the fact that cutting-edge student learning approaches, new pedagogical technologies, and the computers used in them all serve as a universal didactic tool.
6. Students' creation of knowledge about the resources and learning environment. Concurrently, the relevant findings on computer literacy, student computer literacy, educational material, the application of information technologies in practice, and their influence on enhancing professional activities are reached.

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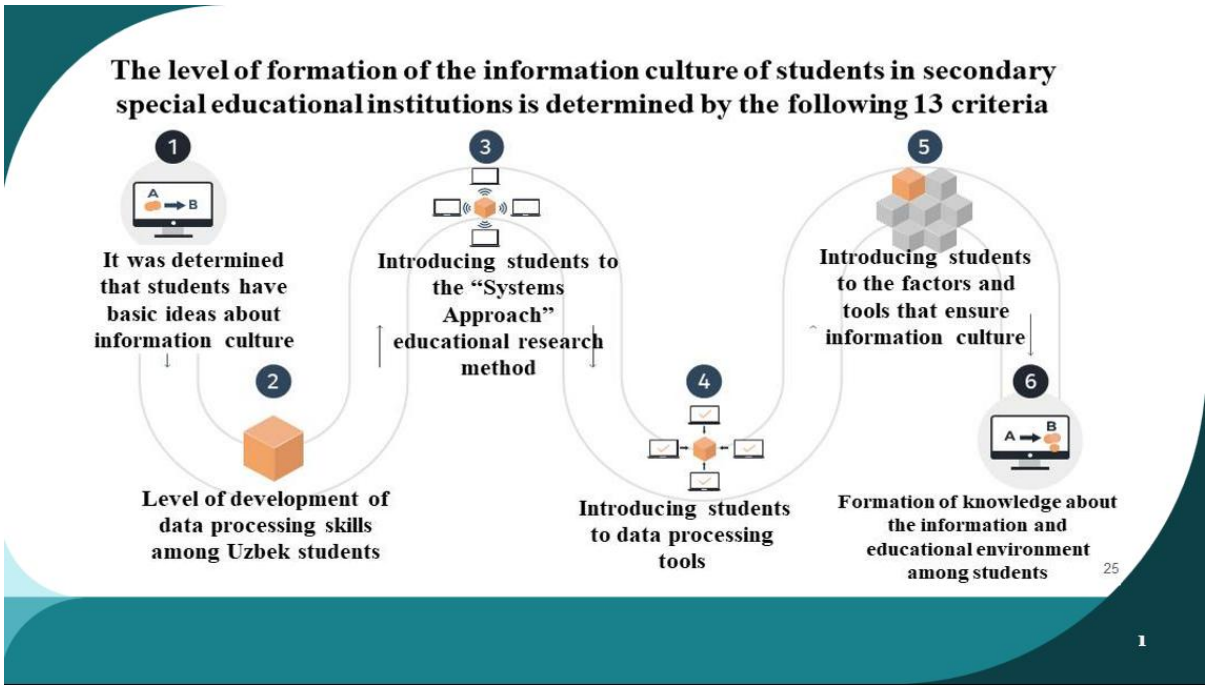


Figure 5. Students at secondary specialized Islamic educational institutions' information culture formation level, based on criteria 1-6.

(The author also presents this info graphic for the first time.) University students specializing in Islamic education's information culture The following 7–13 factors are used to determine the degree of laziness:

7. The student's capacity to evaluate how the learning environment and available information affect professional activities. The answer to this is to ascertain whether a secondary specialized educational institution student satisfies the standards of academic performance necessary to train a modern competitive expert.
8. Students' understanding of what they need to know to be involved in the information society. This is resolved by ascertaining that they understand the fundamental ideas behind the transition to an informed society, that they are aware of relevant rules and regulations from the government, and, most importantly, that they are cognizant of the influence of educational technology.
9. A student at a secondary specialized Islamic educational institution is required to familiarize himself with the Ministry of Justice's list of dangerous pages, channels, and names recognized as extremist and terrorist, as per the March 12, 2019, ruling of the Supreme Court of the Republic of Uzbekistan. It is forbidden to use websites and programs that have a terrorist or extremist bent. Recognition of an organization as extremist in the Republic of Uzbekistan is done in court, in line with Article 14 of the Law of the Republic of Uzbekistan "On the fight against extremism," dated July 30, 2018 (Chutia, 2021; Clark & Vovk, 2020)

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As a result, the websites of the global information networks "najot.info" and "hizb-Uzbekistaniston.info" as well as the informational resources "Facebook," "YouTube," and "Telegram," along with the profiles, channels, and social media pages of the aforementioned names, have been classified as extremist and terrorist by the Supreme Court of the Republic of Uzbekistan on March 12, 2019. Channel, page, and profile names:

1) "Abu Salah darsliklari" (also known as "Abu Salah Textbooks").
2) "Lovers of Paradise," or "Zhannat oshiklari"
3) "Shom Ovozi," or "Syria's Evening Voice,"
4) "Tawhid and Jihad," or "Tavhid va jihad."
5) "Abu Khalil, Islam"
6) "Polvon Novkatlik" (Kyrgyzstan's Novkat Strongman)
7) "Mikhib Makhmudov"
8) "Abdullaev Farrukhbek"
9) "Mirkomilovich Mamarakhimov Abdurakhim"
10) "Mukhozhir Polvon," a Strongman immigrant
11) "Abu Aisha"
12) "Turkistan's "Turkiston"
13) "Hurriyat details"
14) "Nazhot" meaning "salvation"
15) "al-Vayy"
16) "Roya"
17) "Usulul fiqh" ("Usulul fiqh")
18) "Mustalahul Hadith" or "Mustalahul Hadis"
19) "Two-minute lectures," or "Darslardan qisqa lavhalar."
20) "Fiqh ahkomlari," or "jurisprudential religion,"
21) "Tavhid darsi" (Tavhid's teachings)
22) "Conspiracies prior to the Day of Judgment" (Qiyomatdan avvalgi fitnalar)
23) "Savol va javoblar" (Answers to questions)
24) "Profit Mp3" or "Foida Mp3"
25) "Foida va qoidalar" (meaning "benefits and guidelines")
26) "Tafsir lessons, or Tafsir darslari"
27) "Talbisu iblis darslari" or "The devil's lessons for Talbis"
28) "Lessons of practices that violate Islam" (Islomni buzuvchi amallar darslari)
29) "Nomoz va benomozga taluqli masalalar" (or, "Questions about prayer and the non-prayer")
30) "Women's Activities Series," or "Ayollar darslari silsilasi,"
31) "Aqiyda darslari" or "Aqida's lessons"
32) "Silviy darslar va ma'ruzalar" (A collection of lectures and lessons)
33) "Muhim darslar" or "significant lessons"
34) "Vasitiya Aqiydatul" (Akidatul Vasitiya)

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35) "HIDOYAT TELEVISION" ("HIDOYAT TV")
36) "Alfatx"
37) "Talabalar uchun darslar" or "Students' lessons"
38) "AL-FATH TV" that is "AL-FATH TV."
39) "DAżVAT UZ"

As per the provisions of Article 11 of the Law of the Republic of Uzbekistan "On Combating Extremism" dated July 30, 2018, it is forbidden to import, produce, store, distribute, or exhibit extremist materials, paraphernalia, or symbols of extremist organizations within the territory of the state. Of the Republic of Uzbekistan, in addition to being forbidden from distribution and display in the media and in telecommunications networks, such as the Internet, the global information network. Additionally, as per Article 11, materials that are brought into the Republic of Uzbekistan, prepared, stored, distributed, and shown there, as well as those that are distributed and shown in the media or on telecommunication networks, such as the Internet, are legally defined as extremist materials.

standards for identifying skewed or fraudulent news. Disinformation of today shares many characteristics with political propaganda and the tabloid press. However, it's important to discern bogus material from other made-up claims. The primary purpose of spreading rumors in the yellow press is to occupy people's time, highlight a specific individual, and cause minimal societal harm. False information combined with serious political, social, or economic opinions on society, occasionally including financial elements. The financial gain comes from the fact that purveyors of false information frequently want to expand their link count and mass audience. From a political standpoint, disseminating information that incites fear and fabricating content on public platforms are attempts to speak for the majority and expose the views of the ruling class. Sending spam email with eye-catching headers is known as phishing.

Standards for recognizing photoshopped images sent by con artists. Hover your cursor over a picture to reveal its original location. Then, select "Find Any with Google Lens" to access a number of web resources. A magazine page or image that has notes on it will have those notes highlighted in a different language. Additionally, the translation is visible.

When someone posts a phony video on YouTube, it can be used as a criterion to identify fraudulent content provided by extortionists. The YouTube Data Viewer will identify when the video was posted online and present you with a number of screen grabs. These screenshots can be used to find related videos on the internet.

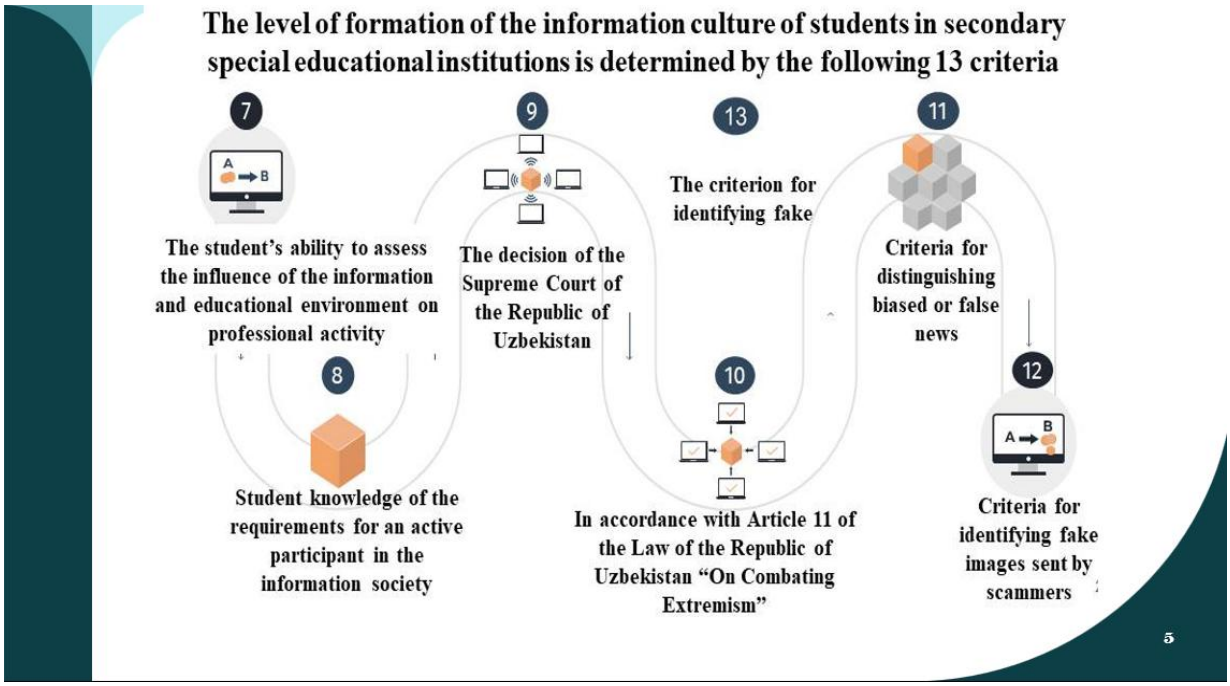


Figure 6. Information culture formation level of secondary specialized Islamic school pupils, criterion 7–13. (The author also presents this info graphic for the first time.)

DISCUSSION

In order to ascertain the comparative effectiveness of the new meaning, methodology, organizational form, methods, and teaching strategies employed in the secondary Islamic education colleges' educational process, pedagogical experimental work aimed at enhancing students' information culture is arranged.

Groups of secondary Islamic educational institutes were selected and split into two groups for the identification and research stage. Two of them were placed in the experimental group and the control group, respectively.

It contains methodological principles and techniques for identifying and reversing the development of an information culture among aspiring religious leaders (imams) based on science. A methodological framework built on pedagogical technologies and the use of instructional aids served as the foundation for the educational endeavor. The control group received instruction based on the instructors' practical experience using conventional textbooks and manuals from the college.

The goal of the teaching experience is to structure instruction and spread media knowledge based on findings from the research experiences of several highly qualified educators, including: associate professor Zafarjon Yusupov, associate professor Zafar Najmiddinov, candidate of historical sciences at the secondary Islamic educational college

"Khidoya," senior teachers Azimkhan Abdullayev, Safvatullahon Kayumov, Obidkhan Ikramov, Anvarov Alisher, Yusufkhan Shodiev, Akramkhan Ismailov, Azamkhan Saminov, Akramkhon Ismoilov, Abdusamad Usmonov, and Ismoilkhon Ishanov took part in these experiments.

The developed content was chosen based on the outcomes of control group exercises, the practical skills and knowledge of students utilizing computer science and information technology who will become future religious leaders (imam-khatibs), and the control group exercise results.Group members' knowledge levels were taken into consideration. A qualitative and quantitative analysis was conducted on the control and summative training data collected from students in order to assess the efficacy of the suggested methodological methodology.

Specialized groups of secondary specialized colleges in Uzbekistan serve as the research base. Twelve instructors and 167 college students participated in the study. Participating in the experimental research method were 149 kids in the second, third, and fourth grades. We conducted experiments between 2019 and 2023. There were three stages to the process: The first phase (2019–2020) involves researching different scientific resources for a particular project. enhancing students' information culture. The primary phase (2021–2022) involves using kids in a testing trial. The final phase (2023) involves elucidating the theoretical framework, practical apparatus, and methodological foundation for analyzing this research. The main analysis of the motivational sphere of students at a secondary specialized college is summarized in a study that used a modified version of F. Zakirova and K.S. Babajanov's methodology to obtain the results (Coates et al., 2023). This study found that 39% of the experimental group and 40% of the young college students involved in the research process had low levels of improvement in information activities, which primarily involve planning leisure time activities. Only 9% of the control group and 13% of the experimental group have a high level, compared to 48% of the special control group and 51% of the experimental group's average level. Uzbekistan students work hard to get fresh, accurate religious information as well as practical skills.

The study's findings reveal that 76% of the control group and 71% of the experimental group had low theoretical knowledge in the field of information and communication technologies, while only 23% of the control group and 31% of the experimental group had low theoretical knowledge on average. Approximately all secondary specialized college students in the experimental (76%) and control (68%) groups have low skills and abilities; 29% and 22% of the former have average skills and abilities; and only 3% and 5% of the latter have high skills and abilities. Our researchers were able to conclude from their observations of Uzbekistan

secondary specialized college students' activities during testing that they frequently had trouble finishing assignments. Generally, responses were selected at random.

Only 5% of the control group and 8% of the experimental group of schoolchildren were able to correctly plan future information activities or analyze those that had already been carried out, indicating a low level of reflection, according to the results of the study using the A.V. Karpov method (Karpov et al., 2017; Karpov & Saiko, 2017). An average level of reflection was developed in 32% of the control group and 36% of the experimental group. A low level was present in the majority of participants, comprising 63% of the control group and 56% of the experimental group. As part of the experiment, the researchers held numerous sessions during the final training session. Using the information and abilities they had learned about dealing with hardware throughout these classes, Uzbekistan College students created their projects on a personal computer centered around the suggested theme. The experimental activity's outcomes support the claim that it was highly successful in influencing Uzbekistan students' information cultures. Observational data also support this, allowing for the determination of its adequate effectiveness in development. In general, the experimental activity we conducted enables us to state that the practical tasks stated in this course could be completed thanks to its concept, structure, and execution approach. The investigation produced the following outcomes:

a. Standards for the development of students' information cultures in extracurricular and academic contexts at secondary specialized educational colleges have been developed and validated by scientists.
b. Our researchers have determined the ways in which extracurricular and instructional activities might help Uzbekistan students build their information culture. Three categories—"technological," "motivational-need," and "information-value"—were used to reflect these opportunities.
c. Methods for fostering Uzbekistan students' information culture in extracurricular and academic contexts are tested, along with theoretical explanations (using innovative educational multimedia software, elective classes, cutting-edge teaching technologies, captivating high-level presentations, and mixed integrated classes).
d. The content of training courses on the emergence of information culture and the application of our interactive techniques has been enhanced by scientists.
e. The researchers developed and presented a theoretical and practical rationale for the apparatus—the assessment table—that determines the level of information culture development.

f. Positive dynamics were obtained by scientists for every parameter, indicating that Uzbekistan pupils' information culture is developing.

The theoretical frameworks of the scientific substantiation of the development of the value-motivational, reflective-activity, cognitive-procedural, and personal development components of the information culture of student youth that we have identified are outlined, along with the methodological underpinnings for developing an instructional system for the formation of this culture in younger Uzbekistan students. The methodology we created to help Uzbekistan students establish an information culture reflects: the related activities' aims and objectives (target section);

- theoretical and methodological underpinnings of methodology;
- training forms and procedures (procedural part); - evaluation of the degree of formation of the constituents of digital culture as a whole (evaluative-effective portion).

The model for Uzbekistan students' information culture formation is put into practice under certain pedagogical settings. Among them are:

- developing an information software environment that considers the age and unique qualities of secondary specialized Islamic colleges' students;
- integrating information and communication technologies into the curriculum for all professional subject areas taught in a secondary specialized Islamic college;
- the ability of experts in their field to utilize information technologies in their work. As a result, choosing the best options for the structure and organization of the educational process is ensured by evaluating the efficacy of education in line with the purpose.

It was necessary to bring assimilation techniques and the role of acquired knowledge in the sphere of religious sciences into the information education setting. In order to ascertain how future professionals in the field of specialized secondary educational colleges will create their information culture, recommendations based on the "Fundamentals of Information Culture" were employed.

According to the table's indicators, students who have attained a certain level of information culture mastery are able to apply their knowledge to new sources and develop original solutions to problems involving analysis and generalization—in other words, they are able to form new neural pathways. Students' intellectual potential, their development of cognitive activity that fosters creativity, their interest in their religious pursuits, and their satisfaction with the caliber of professional training all contribute to the explanation of this activity.

Consequently, a student not only gains new knowledge for himself but also immerses himself in a world of inquiry and discovery through the efficient use of the information educational environment in the teaching and learning process, as well as the collaborative efforts of coach and pupil. For the student, they hold particular personal significance, and the process of creativity piques their interest in professional pursuits even more.

CONCLUSION

It is nearly hard to confirm the accuracy of information that is being distributed in the twenty-first century in real time. Thus, creating an information culture is the best defense against outside information effects. In order to do this, it will be required to raise the analytical skills and knowledge of citizens and youth, as well as to foster a culture that values the ability to respond sanely to a variety of facts and determine what is and is not in the best interests of the state and society.

The following conclusions were reached after a thorough review of the scientific analysis conducted, the methodology described, the developments and recommendations made, and an evaluation of their efficacy:

1. According to the study, the information culture of future personnel who will serve as religious leaders (imam-khatib) in the religious field will not take the information society's characteristics into consideration when developing technology to enhance the information culture of students at a special Islamic educational college. include not just the knowledge and abilities to work with computer science and information technology, but also an enhanced approach, a developed information worldview, an orientation toward the required information, the acquisition of analytical skills and information knowledge, and creativity. This is required to implement the policy, link the content of student competency with professional religious activity, introduce information culture concepts into educational programs, use cutting-edge technologies in the classroom, and lay the groundwork for future improvements based on current information and communication technology development trends.
2. The knowledge level and its application, analysis, and levels of information culture criteria are substantiated scientifically and methodologically. The stages and levels of information culture development of students at a secondary specialized Islamic educational college are identified.

3. The information technology curriculum in secondary specialized Islamic educational colleges has been enhanced, and testing has verified the efficacy of the suggested instructional strategies and tools.
4. A secondary specialized Islamic educational college has built an educational and methodological complex with the goal of enhancing the information culture of its students. Utilizing the developed teaching aid, lessons were structured with interactive techniques and multimedia resources to guarantee that students fully understood the informational, culturally-focused educational programs and how to apply them.
5. It was demonstrated that the concepts presented in the study are appropriate and that the information culture of students in the experimental group is 15% higher than that of students in the control group after analyzing the experimental work's results using mathematical and statistical techniques. Students in the control group.
6. It was determined that teachers of secondary specialized educational colleges needed to add the optional subject "Fundamentals of Information Culture" to their curricula. This helps to develop a curriculum for the subject and is based on suggestions meant to improve the information culture of students in secondary specialized Islamic educational institutions.

The research findings led to the development of the subsequent methodological recommendations aimed at enhancing the information culture of secondary specialized Islamic educational college students:

1. To enhance the information culture of students at special Islamic educational colleges, it is recommended that the course "Fundamentals of Information Culture" be included to the Religious Studies curriculum for third and fourth years.
2. It is imperative to incorporate information on information culture into the curriculum of secondary specialized Islamic educational colleges in order to enhance information culture and evaluate the professional competence of students enrolled in these institutions.

Since information is becoming a commodity, all secondary school students at Islamic specialized colleges need to develop an information culture. In order to safeguard themselves against the harmful information they consume, young people must be equipped with the knowledge and abilities of individual information immunity. In its broadest definition, information culture is a system of knowledge, skills, and abilities that are used to gather, organize, comprehend, and analyze data in support of societal advancement, human interests, and maturity. Thus, it is advisable to add control questions in the final state certification tests for graduates of secondary specialized Islamic educational colleges on the topic of "Fundamentals of Information Culture."

After analyzing and organizing the pilot study's findings, we can propose some pedagogical conditions for secondary specialized educational college students to follow in order to create the foundations of information culture through the use of multimedia learning factors: the introduction of the practical course "Fundamentals of Information Culture" during extracurricular hours; the creation of an information environment that takes into account the age and unique characteristics of students in secondary specialized colleges; and the use of information and communication technologies in the instruction of core disciplinary subjects in a secondary specialized college. In conclusion, we observe that the study's theoretical conclusions and the empirical findings they represent demonstrate that the hypothesis we initially proposed was validated.

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