

METHODOLOGICAL CONDITIONS FOR USING HADITHS IN TEACHING THE “UPBRINGING” SUBJECT

Akhmedov Boburjon Vasikovich

Teacher, National Pedagogical University of Uzbekistan named
after Nizami

<https://orcid.org/0009-0000-5274-8916>

E-mail: boburjonahmedov993@gmail.com

This article examines the methodological conditions for the effective integration of hadiths into the teaching process of the “Upbringing” subject within the framework of contemporary pedagogical paradigms. The study is grounded in competency-based, interactive, and value-oriented educational approaches aimed at strengthening students’ moral consciousness, analytical thinking, and socio-ethical competencies. The research analyzes the pedagogical potential of hadiths as a didactic and moral resource and substantiates the necessity of applying scientifically grounded and methodologically structured approaches in the educational process. Particular attention is devoted to the integration of innovative pedagogical technologies, including Storytelling, Gamification, Ethical Hackathon, Socratic Dialogue, Problem-based Moral Inquiry, Flipped Classroom, and AI-assisted Moral Simulation, into the teaching of moral and ethical values through hadiths. The article argues that the systematic and pedagogically appropriate use of hadiths contributes to the development of reflective thinking, ethical reasoning, communicative culture, and independent decision-making skills among students. Furthermore, the study emphasizes that hadiths should not be interpreted merely as religious narratives, but rather as universal ethical resources promoting tolerance, responsibility, honesty, and social harmony.

Keywords: *Upbringing subject, hadith pedagogy, moral education, competency-based education, interactive methods, reflective learning, ethical values, pedagogical technologies.*

Аннотация. В данной статье рассматриваются методологические условия использования хадисов в процессе преподавания предмета «Воспитания» на основе современных педагогических парадигм. Исследование основано на компетентностном, интерактивном и аксиологическом подходах, направленных на развитие духовно-нравственных компетенций учащихся. Анализируются педагогические и дидактические возможности хадисов как важного нравственного ресурса, а также раскрываются эффективные методы их интеграции в образовательный процесс. Особое внимание уделяется инновационным педагогическим технологиям, таким как *Storytelling, Gamification, Ethical Hackathon, Socratic Dialogue, Problem-based Moral Inquiry, Flipped Classroom и AI-assisted Moral Simulation*. Результаты исследования показывают, что интеграция хадисов с современными педагогическими технологиями способствует формированию у учащихся рефлексивного мышления, нравственной позиции, самостоятельного мышления и социальной ответственности.

Ключевые слова: *Предмет «Воспитания», педагогика хадисов, духовно-нравственное воспитание, компетентностный подход, интерактивные методы, рефлексивное обучение, педагогические технологии.*

Introduction. In the contemporary stage of educational development, the modernization of teaching and learning processes in accordance with international standards and innovative pedagogical

paradigms has become one of the most urgent priorities of educational policy. Rapid globalization, the expansion of digital technologies, and the increasing complexity of socio-cultural transformations require educational systems to reconsider traditional models of instruction and to strengthen the moral, intellectual, and social competencies of learners. In this regard, the formation of spiritually mature, socially responsible, and independently thinking individuals has emerged as a central objective of modern education. The teaching of the “Upbringing” subject occupies a significant place within the national educational system because it is directly connected with the formation of ethical consciousness, moral responsibility, and civic values among students. Unlike purely theoretical disciplines, the “Upbringing” subject combines cognitive, emotional, social, and behavioral dimensions of personality development. Consequently, the educational process within this subject requires not only the transmission of theoretical knowledge but also the cultivation of value-based thinking and reflective moral behavior. Within this scientific and pedagogical context, hadiths represent an important moral and didactic resource. Hadiths embody universal ethical principles such as honesty, justice, responsibility, patience, tolerance, compassion, and social solidarity. Collections such as Sahih al-Bukhari and Riyoz as-Solihin contain profound ethical narratives and moral guidelines that can significantly enrich the educational content of the “Upbringing” subject. However, the pedagogical integration of hadiths into classroom instruction requires scientifically grounded methodological conditions and modern pedagogical interpretations. Traditional educational approaches often relied on reproductive teaching methods aimed primarily at the memorization and passive transmission of information. Contemporary pedagogical paradigms, by contrast, emphasize learner-

centered, competency-oriented, interactive, and reflective forms of instruction. Therefore, the integration of hadiths into the educational process should not be limited to normative or dogmatic interpretation; instead, it should be organized through interactive technologies that encourage analytical thinking, moral reasoning, communication skills, and reflective learning. The relevance of the present study is determined by the necessity to improve the methodological foundations of using hadiths in teaching the “Upbringing” subject through innovative pedagogical technologies and competency-based educational approaches.

Materials and methods. The study is based on competency-oriented, axiological, constructivist, and interactive pedagogical approaches. The research employed theoretical analysis, comparative pedagogical interpretation, methodological synthesis, and conceptual modeling.

The methodological framework of the research was developed on the basis of:

- competency-based education;
- interactive learning theories;
- reflective pedagogical approaches;
- moral and ethical education paradigms;

Particular attention was devoted to the methodological conditions necessary for the effective use of hadiths in teaching the “Upbringing” subject. The study identified several essential pedagogical conditions.

Goal-oriented and Systematic Integration. The content of hadiths should correspond to the objectives of the curriculum, learning outcomes, and developmental needs of students. Hadiths must be selected according to thematic consistency and educational relevance.

Scientific Reliability and Authenticity. The selected hadiths should be based on authentic and scientifically reliable sources. In this regard, the scholarly heritage of Muhammad al-Bukhari and other authoritative muhaddith scholars serves as a fundamental methodological basis.

Age and Psychological Compatibility. Educational materials should correspond to the cognitive and psychological characteristics of learners. For secondary school students, concise, practical, and ethically oriented hadiths are pedagogically more effective than complex theological discussions.

Secular and Tolerant Interpretation. Hadiths should not function as instruments of dogmatic religious instruction. Instead, they should be interpreted as universal ethical and humanitarian resources aimed at promoting tolerance, social harmony, and moral responsibility.

Integration with Innovative Pedagogical Technologies. The study analyzed the pedagogical effectiveness of integrating hadiths through innovative educational technologies, including:

- Storytelling;
- Digital Storytelling;
- Ethical Hackathon;
- Socratic Dialogue;
- Debate Technology;

These technologies create interactive educational environments in which students actively analyze moral situations, engage in reflective discussions, and connect ethical principles with personal experiences.

Results. The findings of the study demonstrate that the integration of hadiths into the “Upbringing” subject through innovative pedagogical technologies significantly enhances the educational process.

Firstly, the use of interactive methods contributes to the development of students' analytical and critical thinking skills. Through Socratic Dialogue, debate-based learning, and moral inquiry technologies, learners become capable of independently evaluating ethical situations and defending their viewpoints through reasoned arguments. Secondly, Storytelling and Digital Storytelling technologies strengthen emotional engagement and reflective learning. Students do not merely memorize ethical concepts; rather, they internalize them through narrative interpretation and personal reflection. Thirdly, Gamification and Escape Room technologies increase students' learning motivation and participation. The integration of ethical dilemmas into game-based environments stimulates collaborative learning, problem-solving skills, and social interaction. Fourthly, Flipped Classroom and Blended Learning models optimize students' independent learning activities and create opportunities for deeper in-class analytical discussions. Within these pedagogical frameworks, learners preliminarily familiarize themselves with hadith-based educational materials outside the classroom environment, while classroom sessions are primarily devoted to reflective interpretation, collaborative inquiry, ethical problem-solving, and competency-oriented discussions. Such an approach significantly increases learners' cognitive engagement, strengthens metacognitive awareness, and promotes the transformation of theoretical moral concepts into consciously internalized value orientations. Furthermore, the integration of digital and face-to-face instructional environments contributes to the development of autonomous learning skills, communicative competence, and reflective thinking abilities among students.

Discussion. The findings of the present study demonstrate that the methodological integration of hadiths into the teaching process of the “Upbringing” subject possesses substantial pedagogical, axiological, and competency-oriented potential. Contemporary educational paradigms emphasize that moral education should not be confined to declarative instruction or normative transmission of ethical concepts; rather, it should facilitate reflective cognition, independent reasoning, and value-based behavioral transformation. In this regard, the integration of hadiths through interactive and learner-centered pedagogical technologies creates favorable methodological conditions for the formation of students’ moral consciousness and socio-ethical competencies. The study confirms that hadiths constitute not merely religious narratives, but universal ethical resources capable of enriching the content of modern moral education. Ethical principles embodied in hadith literature - including honesty, justice, responsibility, tolerance, compassion, patience, and social solidarity - correspond with the fundamental objectives of competency-based education and humanistic pedagogy. Consequently, the educational significance of hadiths emerges through their pedagogical interpretation within scientifically grounded and methodologically structured instructional environments. One of the major findings of the study concerns the effectiveness of innovative pedagogical technologies in facilitating the didactic integration of hadiths.

Conclusion. The conducted research demonstrates that the effective use of hadiths in teaching the “Upbringing” subject requires a scientifically grounded, competency-oriented, and methodologically integrated pedagogical framework. Contemporary educational transformations necessitate the application of innovative instructional

approaches capable of strengthening students' moral consciousness, reflective thinking, and socio-ethical competencies.

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