

METHODOLOGICAL CONDITIONS FOR THE APPLICATION OF
HADITH-BASED STORYTELLING TECHNOLOGY IN TEACHING
THE “UPBRINGING” SUBJECT

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Аннотация. Модернизация образовательного процесса требует внедрения инновационных педагогических технологий, способных интегрировать когнитивные, эмоциональные и ценностно-ориентированные компоненты обучения. В этом контексте использование хадисов как аутентичного источника нравственного воспитания в рамках предмета «Воспитания» открывает широкие возможности для развития духовно-нравственных компетенций обучающихся. Целью данного исследования является научное обоснование методических условий и педагогических основ применения технологии сторителлинга на основе хадисов в процессе нравственного воспитания. В исследовании использовались методы теоретического анализа, контент-анализа, сравнительно-педагогического анализа и синтеза современной научной литературы. Полученные результаты показали, что технология сторителлинга способствует повышению познавательной активности учащихся, развитию рефлексивного мышления, эмоциональной отзывчивости и интериоризации ценностей. Кроме того, были определены ключевые методические требования для эффективного внедрения данной технологии, включая возрастную и психологическую адекватность, аксиологический отбор хадисов, нарративную трансформацию, рефлексивный анализ и компетентностную интеграцию. Результаты исследования подтверждают, что сторителлинг выступает эффективным дидактическим механизмом преобразования абстрактных нравственных

CONFERENCE ON FRONTIERS OF SCIENCE AND ENGINEERING • QATAR •

понятий в личностные ценности и поведенческие установки. Сделан вывод о том, что интеграция аутентичных хадисов в содержание предмета «Воспитания» способствует формированию нравственного сознания и устойчивому развитию личностных качеств обучающихся.

Ключевые слова: Предмет «Воспитания», хадис, технология сторителлинга, нравственное воспитание, нарративная педагогика, компетентностное образование, рефлексивное обучение, формирование ценностей.

Abstract. The effectiveness of educational processes largely depends on learners' intellectual potential, cognitive activity, and the development of mechanisms for receiving, processing, and interpreting information. Contemporary pedagogical theory emphasizes that educational outcomes are determined not only by external instructional influences but also by the activation of learners' internal cognitive and reflective processes. In this regard, the integration of hadiths into the teaching of the "Upbringing" subject requires scientifically grounded methodological approaches capable of transforming moral knowledge into personal values and behavioral orientations. This study aims to identify the methodological conditions for the effective application of Hadith-based Storytelling Technology in moral education. The research is based on theoretical analysis, content analysis, comparative pedagogical review, and synthesis of contemporary educational theories. The findings indicate that storytelling technology enhances students' cognitive engagement, emotional responsiveness, reflective thinking, and value internalization. The study also identifies key methodological requirements, including age appropriateness, axiological selection of hadiths, narrative transformation, reflective analysis, and competency-based integration. It is concluded that Hadith-based storytelling represents an effective pedagogical mechanism for fostering moral consciousness and promoting the holistic development of learners.

Keywords: Upbringing subject, Hadith, Storytelling Technology, Moral Education, Narrative Pedagogy, Competency-Based Learning, Value Education, Reflective Thinking.

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Introduction. The rapid transformation of contemporary educational systems necessitates the implementation of innovative pedagogical approaches that promote not only academic achievement but also moral and personal development. Modern educational paradigms increasingly recognize that effective learning occurs when students actively construct meaning through reflection, interaction, and contextualized experiences. Consequently, educational effectiveness is closely associated with the activation of learners' cognitive, emotional, and social capacities. Within this context, the "Upbringing" subject occupies a significant position in the educational curriculum, aiming to cultivate moral values, ethical responsibility, social awareness, and civic competence among students. Achieving these objectives requires teaching methodologies capable of moving beyond the simple transmission of information toward the formation of sustainable moral dispositions and value-based behavior. Hadiths, which comprise the sayings, actions, and approvals of Prophet Muhammad (peace be upon him), constitute one of the most important sources of moral and ethical guidance in Islamic civilization. Their educational value extends beyond normative instruction, as many hadiths possess a narrative structure that naturally facilitates emotional engagement, reflection, and personal interpretation. Therefore, integrating hadiths into educational practice through storytelling technology offers significant opportunities for enhancing moral education. Storytelling has gained increasing recognition within contemporary pedagogy as an effective instructional strategy that combines cognitive, emotional, and social dimensions of learning. Rooted in narrative pedagogy, constructivist learning theory, and socio-cultural approaches to education, storytelling enables learners to engage with knowledge through meaningful narratives that foster empathy, critical reflection, and value formation. Consequently, the application of Hadith-based Storytelling Technology in the "Upbringing" subject represents an innovative and pedagogically sound approach to moral education.

Materials and Methods. This study employed qualitative and theoretical research methods aimed at identifying the pedagogical and

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methodological foundations of Hadith-based Storytelling Technology. The research methodology included:

- *Theoretical analysis of contemporary pedagogical, psychological, and educational literature concerning moral education and narrative learning;*
- *Content analysis of authentic hadith collections, particularly Sahih al-Bukhari, Sahih Muslim, and Riyadh as-Salihin;*
- *Comparative analysis of traditional and constructivist approaches to moral education;*
- *Pedagogical synthesis of theoretical findings for the development of a methodological framework.*

The conceptual basis of the study was formed through the integration of learner-centered, competency-based, constructivist, and axiological approaches. Particular attention was devoted to identifying the pedagogical conditions necessary for transforming hadith content into meaningful educational experiences.

Results. The findings demonstrate that the effectiveness of integrating hadiths into the “Upbringing” curriculum depends on the systematic coordination of educational objectives, content, methods, organizational forms, and instructional resources. One of the primary methodological conditions is the selection of an appropriate educational model. Unlike reproductive approaches, constructivist and dialogical models encourage students to engage in conscious analysis and interpretation of hadith content. Such engagement facilitates deeper understanding and promotes the development of reflective thinking. Another significant condition concerns the scientific reliability and authenticity of educational sources. The use of recognized hadith collections such as *Sahih al-Bukhari* and *Sahih Muslim* ensures the credibility of instructional content and supports the principles of academic objectivity and methodological rigor. The study further reveals that the integration of theoretical and practical dimensions of learning is essential. Hadiths should not be presented merely as moral prescriptions but should be analyzed within real-life social contexts. For

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example, hadiths addressing honesty, justice, responsibility, and tolerance become more meaningful when connected to students' personal experiences and contemporary social situations. This process transforms theoretical knowledge into practical moral orientation. The analysis identified five major methodological conditions for the successful implementation of Storytelling

Technology: Age and Psychological Appropriateness. The selected hadiths must correspond to learners' cognitive and emotional developmental characteristics. Age-appropriate narratives facilitate comprehension and meaningful engagement.

Axiological Selection. Hadiths should be selected according to their relevance to the educational goals and moral objectives of the "Upbringing" subject.

Narrative Transformation. Rather than presenting hadiths as isolated texts, educators should transform them into compelling narratives containing characters, conflicts, challenges, and resolutions.

Reflective Analysis. Students should be encouraged to evaluate the actions of narrative characters, analyze ethical dilemmas, and formulate independent conclusions.

Competency-Based Integration. Storytelling activities should promote the simultaneous development of moral, communicative, social, and reflective competencies. The findings also indicate that storytelling-based instruction can be organized through oral narration, role-playing activities, audiovisual presentations, group discussions, and interactive learning experiences. Such diversity of instructional forms contributes to increased student participation and motivation.

Discussion. The results of the study support contemporary theories emphasizing the importance of integrating cognitive, affective, and behavioral dimensions of learning. Storytelling technology provides a pedagogical framework capable of connecting these dimensions within a unified educational experience. From the perspective of Narrative Pedagogy, stories represent one of the most natural forms of human understanding. Moral concepts presented

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through narratives are more easily comprehended, remembered, and internalized than abstract theoretical explanations. This observation is particularly relevant in moral education, where the ultimate objective is not merely knowledge acquisition but the formation of ethical behavior and value-based decision-making. Furthermore, the narrative structure of hadiths allows learners to engage emotionally with educational content. Emotional engagement activates reflective thinking, strengthens memory retention, and facilitates the internalization of moral values. As a result, students become active participants in the learning process rather than passive recipients of information. The findings also demonstrate that Hadith-based Storytelling Technology contributes to the development of empathy, responsibility, moral reasoning, and self-reflection. These competencies are essential for preparing individuals to navigate complex social realities and make ethically responsible decisions. Therefore, storytelling should be viewed not merely as an instructional technique but as a transformative educational approach that promotes holistic personality development.

Conclusion. The study confirms that Hadith-based Storytelling Technology possesses substantial pedagogical potential for enhancing the effectiveness of moral education within the “Upbringing” subject. Its implementation contributes to the development of students’ cognitive activity, emotional sensitivity, reflective thinking, and moral consciousness. The effectiveness of this technology depends on several interconnected methodological conditions, including age appropriateness, axiological relevance, narrative transformation, reflective analysis, and competency-based integration. When these conditions are systematically implemented, storytelling transforms hadiths from informational texts into meaningful moral experiences that influence students’ attitudes, values, and behavior. Consequently, the integration of authentic hadith narratives into the “Upbringing” curriculum can serve as an effective mechanism for fostering moral education and supporting the comprehensive development of learners in contemporary educational environments.

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