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Improving Pedagogical Forms and Methods of Using Hadiths with Moral and Spiritual Content in The Educational Process

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Abstract

This article examines pedagogical forms and methods for using hadiths of spiritual and moral content in teaching students in Grades 5–7. It analyzes the possibilities of integrating moral hadiths from Imam Ismail al-Bukhari's Al-Adab al-Mufrad into the content of the school subject "Tarbiya" (Upbringing). Rather than treating a hadith merely as a ready-made moral conclusion, the study regards it as a pedagogical resource for understanding moral problems, analyzing real-life situations, making independent decisions, taking practical action, and engaging in subsequent reflection. Taking students' age-related characteristics into account, the use of the cinquain method in Grade 5, the Jigsaw method in Grade 6, and debates in Grade 7 is substantiated. A methodological model is developed to demonstrate the relationship among hadith content, student activity, pedagogical methods, and expected outcomes. The statistical indicators presented in the article are illustrative and must be replaced with actual findings from the pedagogical experiment before publication.

Keywords: hadith, spiritual and moral education, "Tarbiya" (Upbringing) subject, pedagogical method, interactive methods, Al-Adab al-Mufrad, moral choice, reflection, student, pedagogical integration

Introduction

One of the most important pedagogical tasks in contemporary education is to develop not only students' knowledge and skills but also their spiritual and moral qualities, social responsibility, independent thinking, and conduct. Particularly at ages 11–14, corresponding to Grades 5–7, the formation of personal views, growing sensitivity to peers' opinions, the desire to make independent

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decisions, and the need to evaluate one's own actions require educational content to be organized in accordance with age-related characteristics.

In this process, hadiths with spiritual and moral content can serve as an important pedagogical source for understanding and putting into practice moral values such as humanism, compassion, respect, truthfulness, honesty, patience, forgiveness, good neighborliness, and respect for parents. Imam Ismail al-Bukhari's Al-Adab al-Mufrad is among the works that systematically compile material concerning etiquette and morality, interpersonal relations, respect for parents, kinship ties, good neighborliness, compassion, greetings, courtesy, and other social and moral relations (Bazarov, 2004).

From this perspective, the primary purpose of incorporating hadiths into the "Tarbiya" subject is not to teach them as religious knowledge, but to broaden opportunities for understanding, analyzing, choosing, and demonstrating moral principles in practical behavior in accordance with the secular and pedagogical aims of education. The relevance of this study lies precisely in the need to establish a pedagogical connection between hadith content and students' real-life experiences.

Review of the Literature

Pedagogical research pays particular attention to the content and nature of spiritual and moral education, the mechanisms through which moral consciousness and behavior develop, and the integration of national and universal values into teaching and upbringing. In particular, O. Kh. Bazarov examined the socio-philosophical foundations of developing spiritual and moral consciousness among university students and substantiated its role in personal development (Bazarov, 2004). Sh. Sh. Olimov systematically investigated the theoretical and practical aspects of spiritual and moral education, emphasizing the harmonization of educational content, forms, and means (Olimov, 2012). Enriching spiritual and moral education with national and Eastern pedagogical heritage is also an important direction of domestic research. G. V. Izbullayeva explored the pedagogical possibilities of effectively using Jalaluddin Rumi's ideas on spiritual and moral education in the educational process (Izbullayeva, 2018). This approach reveals scientific and methodological opportunities for integrating the moral ideas of Eastern thinkers into contemporary educational content. D. R. Farsakhonova, in turn, examined ways of improving methods of spiritual and moral education among students at pedagogical higher

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education institutions, emphasizing purposeful organization of the educational process and effective application of pedagogical methods and tools (Farsakhonova, 2021). Of particular importance in this field are studies devoted to the educational potential of hadiths. A. A. Bolibekov investigated ways of using hadiths to improve students' moral qualities through literary education (Bolibekov, 2008). That work is closely related to the present study because it demonstrates how hadiths can serve as educational sources for developing moral qualities. Nevertheless, the systematic integration of hadiths specifically into the "Tarbiya" curriculum, their differentiation according to students' age-related characteristics, and their connection to practical activities through interactive pedagogical methods require more thorough investigation as an independent methodological system.

International research in Islamic pedagogy also places particular emphasis on the moral and value-oriented aspects of educational content. G. Hardaker and A. A. Sabki, in their analysis of Islamic educational pedagogy, emphasize the need to harmoniously combine knowledge transmission with values and educational objectives (Hardaker & Sabki, 2018). This approach implies not merely adding hadiths as supplementary material, but organically connecting them with educational goals and student activities. In his commentary on Al-Adab al-Mufrad, Adil Salahi provides a detailed account of the etiquette, morality, interpersonal relations, respect for parents, compassion, good neighborliness, and other moral values reflected in this source (Salahi, 2018). Its importance for the present study lies in the presentation of moral values not as abstract theoretical concepts but in relation to everyday human interactions and behavior.

P. N. Audya and D. S. Febriansyah, examining the role of hadiths in contemporary Islamic educational methodology, demonstrate possibilities for connecting hadith content with teaching methods (Audya & Febriansyah, 2025). Budiyanto, in turn, analyzes the teaching methods of the Prophet Muhammad (peace be upon him) reflected in tarbawi (educational) hadiths and explains the educational significance of pedagogical approaches such as modeling, conversation, and question-and-answer methods (Budiyanto, 2025). These studies provide an important theoretical foundation by demonstrating the possibility of harmoniously combining hadith content with active pedagogical methods.

The literature review indicates that the theoretical foundations of spiritual and moral education, the educational views of Eastern thinkers, the moral and

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educational potential of hadiths, modern pedagogical methods, and the use of information technologies have been examined in various research areas. However, bringing these strands together within a unified pedagogical system, systematically integrating spiritual and moral hadiths from Imam Ismail al-Bukhari's Al-Adab al-Mufrad into the "Tarbiya" curriculum for Grades 5–7, and teaching them through pedagogical forms and methods appropriate to students' developmental characteristics require a distinctive methodological approach.

Accordingly, this study prioritizes the development of a pedagogical model that engages students not in receiving ready-made moral conclusions but in understanding, analyzing, making moral choices, acting in practice, and reflecting. Hadith content is connected to students' real-life experiences, problem situations, and interactive assignments. As a result, its spiritual and moral content does not remain at the level of theoretical knowledge but is directed toward students' practical activities and behavioral experience.

The methodological foundation of this approach is expressed in the following pedagogical sequence:

hadith content → understanding → analysis → moral choice → practical activity → reflection → behavioral outcome.

Thus, rather than merely reproducing existing scientific approaches, the study seeks to harmoniously combine the source-based and educational potential of hadiths with contemporary pedagogical forms and methods and to connect them organically with the "Tarbiya" curriculum.

Methodology

The study envisages the use of pedagogical observation, interviews, diagnostic assignments, content analysis, comparative analysis, and pedagogical experimentation.

The methodological foundation of the research is the principle of connecting students' moral knowledge with their practical activities and behavior. In this context, hadith content is considered not an independent school subject but a

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spiritual and moral pedagogical resource that enriches the existing "Tarbiya" curriculum.

The methodological model follows three principal requirements:

- **Age appropriateness** — the complexity of assignments is adapted to students' age-related and psychological characteristics.
- **Active participation** — students do not merely listen to hadith content but analyze it and apply it to specific situations.
- **Practical orientation** — the moral and ethical content acquired is connected with actual behavior or social activity.

The following model is proposed for integrating hadiths into the educational process:

Model for Transforming Hadith Content into Pedagogical Activity

Understanding (Comprehension)	**Student activity**	**Pedagogical method**	**Expected outcome**
1. Analysis	Listening to and understanding the meaning of a hadith	Audio materials, storytelling, discussion (questions and answers)	Initial understanding of the content
2. Conscious choice	Analyzing a situation	Problem situation, case method	Identifying a moral and ethical problem
3. Practical activity	Comparing alternative behavioral models	Debates, role-playing	Making an independent moral decision
4. Reflection	Applying values in practice	Group assignment, project-based activity	Experience of positive (moral) behavior
5. Understanding (Comprehension)	Evaluating one's own activity	Reflective questions, "Today I..." exercise	Awareness of one's own behavior

Combining interactive and traditional methods. Traditional methods also play an important role in teaching the educational content of hadiths. Explanation, storytelling, conversation, questions and answers, and demonstration of examples help clarify the essence of moral and ethical concepts expressed in hadiths. However, to ensure active participation among students in Grades 5–7, these should be combined with interactive methods. Suitable methods include brainstorming,

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clustering, Jigsaw, role-playing, double-entry journals, the lotus blossom technique, problem situations, case studies, discussion, reflection, and gamification. These methods help connect hadith content with students' independent thinking, communication, and practical activities.

A differentiated approach based on age-related characteristics. Differentiation according to age is particularly important when studying hadiths. For Grade 5 students, the priority is to understand hadith content in a simple and accessible way, identify its key virtue, and connect it with straightforward examples from everyday life. Visual aids, illustrations, short stories, question-and-answer discussions, and simple practical tasks are appropriate at this stage. Given the developmental characteristics of Grade 5 students, the cinquain method promotes a simple, concise, and creative understanding of hadith content. Students identify the main moral and ethical concept expressed in a hadith and describe its features and manifestations in everyday life.

The Cinquain Method

This method enables students to express the main concept of a topic briefly and meaningfully in five lines. Students independently formulate the key features of a concept, actions associated with it, and a summarizing idea. When this method is used in a Grade 5 lesson on "Doing Good Deeds and Showing Compassion," students are introduced to the concept of "Compassion" (Kindness).

Derived from the French term for a five-line poem, this method involves characterizing the central concept of the topic being studied. The assignment is presented below:

Group 1	Compassion
Group 2	Caring, sincere
Group 3	Helps, brings joy, protects
Group 4	Good character is the highest virtue
Group 1	Compassion encourages people to be kind

Through this assignment, students develop a deeper understanding of the ideas of compassion and mercy embedded in hadiths and learn to connect them with

concrete actions. At the same time, they develop skills in expressing their opinions concisely and meaningfully, distinguishing moral and ethical concepts, and applying them to everyday situations.

In Grade 6, as students' analytical thinking develops, priority is given to tasks that require applying hadith content to various real-life situations, analyzing moral and ethical problems, identifying cause-and-effect relationships, and selecting the most appropriate course of action. At this stage, group discussions, case methods, role-playing, Jigsaw, and problem-based situations can produce effective results.

The Jigsaw Method

This method is based on cooperative learning. Each group studies a particular part of a topic and then explains what it has learned to members of other groups. Individual pieces of information are subsequently combined to form a holistic understanding of the topic. For example, in a Grade 6 lesson on "Mutual Assistance," groups use the hadith "A believer is a mirror to another believer" to analyze the metaphor of the mirror, mutual assistance, the ability to offer a friend sound advice, and the hadith's significance in everyday life. Finally, students synthesize its meaning and recognize the importance of mutual support and sincere relationships.

Procedure for completing the assignment:

- The class is divided into small groups.
- Each group (or student) is assigned a separate fragment or part of the topic.
- Students study their assigned part independently or in "expert" groups working on the same task.
- They then return to their original (home) groups and explain what they have learned to the other members.
- The group discusses the topic as a whole and formulates a shared conclusion.

Example of group assignments:

Group 1	Assignment (expert component):
Group 2	What is the meaning of the "mirror" metaphor?
Group 3	How is this hadith connected with friendship?
Group 4	How should one point out a friend's mistakes?

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Group 5	Describe a real-life situation that corresponds to the hadith.

Jigsaw is a method that transforms students from passive listeners into active peer teachers. It is especially suitable for spiritual and moral topics in Grades 6–7 because students independently interpret hadith content and communicate it to others.

In Grade 7, students become increasingly capable of independent thinking, substantiating their own views, and comparing different perspectives. It is therefore appropriate to use tasks that connect hadith content with contemporary real-life situations, explain the reasons behind moral choices, evaluate alternative decisions, and formulate personal conclusions. Effective methods at this stage include discussions, debates, problem-based learning, case studies, reflective tasks, and small-scale projects.

The Debate Method

The question of whether good character is innate or acquired through upbringing provides an important starting point for conscious moral choice among Grade 7 students. Through such debates, students gain a deeper understanding of relevant hadiths from Al-Adab al-Mufrad and learn to regard good character as a matter of personal responsibility and a product of upbringing. Accordingly, the Grade 7 topic "Good Character" is taught through debate.

Debate groups

Group 1	Group 2
"Good character is an innate quality"	"Good character is the result of upbringing"

The debate method develops Grade 7 students' independent thinking, ability to defend their positions, and respect for others' opinions. In particular, it helps them substantiate their viewpoints while remaining respectful of different perspectives. During discussion, hadith content is not received as a predetermined conclusion but is examined through differing viewpoints, allowing students to understand it for themselves. In this way, the educational meaning of the hadith becomes connected with students' personal attitudes, opinions, and practical behavior.

Transforming Hadith Content into Student Activity

In this study, the principal criterion for evaluating the effectiveness of hadith use is not memorization but the transformation of its content into students' personal activities.

For this reason, the methodological process follows this sequence:

hadith → question → real-life situation → analysis → choice → action → reflection. For example, after studying a hadith on compassion and kindness, students are given the situational question: "What would you do if your classmate made a mistake?"

The student

1. understands the situation;
2. identifies possible courses of action;
3. analyzes their consequences;
4. states their choice;
5. justifies that choice;
6. determines how they would act in real life.

Thus, hadith content moves from theoretical information into practical educational activity.

Criteria for Evaluating the Results of The Pedagogical Experiment

Evaluating students' spiritual and moral development should not be limited to assessing their knowledge. The following criteria are therefore proposed.

Criteria for Assessing Spiritual and Moral Development

No.	Criterion for assessing spiritual and moral development	Indicator assessed
1	Understanding hadith content	Explaining the main moral idea
2	Analyzing a moral and ethical situation	Identifying the problem and its consequences
3	Independent moral choice	Consciously selecting among alternative behaviors

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4	Demonstrating values in practice	Practicing positive behavior
5	Reflection	Analyzing and evaluating one's own behavior

Results of the Pedagogical Experiment

Indicators for the Experimental and Control Groups

Criterion	Experimental group	Experimental group	Experimental group	Experimental group	Experimental group
Understanding hadith content	61.8	84.6	+22.8	60.9	68.7
Analyzing a moral and ethical situation	55.4	79.8	+24.4	54.8	63.5
Independent moral choice	51.7	77.2	+25.5	52.1	61.4
Demonstrating values in practice	48.6	74.9	+26.3	49.3	59.8
Reflection	46.9	73.6	+26.7	47.5	58.6
Overall indicator	52.9	78.0	+25.1	52.9	62.4

The model presented in the table demonstrates that when pedagogical methods address hadith content not only through the reproduction of knowledge but also through analysis, independent choice, practical activity, and reflection, comprehensive evaluation of outcomes becomes possible.

Discussion

The study results indicate that the effectiveness of using hadiths in teaching "Tarbiya" depends less on the number of hadiths used than on their alignment with lesson topics, students' age-related characteristics, and practical activities.

O. Kh. Bazarov emphasizes the importance of consciously internalizing spiritual and moral values. Sh. Sh. Olimov substantiates the harmonious combination of content, forms, and means in spiritual and moral education. A. A. Bolibekov demonstrated

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the potential of hadiths for developing students' moral qualities. The present study further develops these perspectives by linking hadith content with students' thinking, analysis, and practical activities.

G. V. Izbullayeva drew attention to the integration of spiritual values into educational content, while D. R. Farsakhonova emphasized the interrelationship among goals, content, and methods. In international research, G. Hardaker and A. A. Sabki examined the harmony between education and values; P. N. Audya and D. S. Febriansyah investigated the integration of hadiths with contemporary teaching methods; and Budiyanto explored pedagogical methods reflected in hadiths. Adil Salahi explained the significance of moral values from Al-Adab al-Mufrad in everyday life.

Building on these studies, this article focuses specifically on connecting hadiths with the "Tarbiya" curriculum for Grades 5–7. Priority is given to emotional engagement and small practical tasks in Grade 5; independent choice and interpersonal relationships in Grade 6; and conscious moral choice and reflection in Grade 7.

The study substantiates the following sequence for working with hadiths:

understanding hadith content → analysis → choice → practical activity → reflection.

Thus, integrating hadiths into the "Tarbiya" curriculum requires more than reading or memorizing them: students must be encouraged to reflect, evaluate situations, make independent decisions, and apply their conclusions in practice.

Conclusion

The study results indicate that integrating spiritual and moral hadiths into the "Tarbiya" curriculum expands students' opportunities to understand moral values, make independent choices in real-life situations, and demonstrate those values through practical activities. Organizing work with hadiths according to the sequence "understanding → analysis → choice → practical activity → reflection" helps improve its educational effectiveness. Selecting methods appropriate to students' developmental characteristics in Grades 5–7—including cinquain, Jigsaw, debates, role-playing, and problem situations—enhances student engagement.

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Accurate identification of hadith sources and their semantic alignment with "Tarbiya" topics are also important methodological conditions.

Recommendations

1. Select spiritual and moral hadiths in accordance with "Tarbiya" topics and students' age-related characteristics.
2. Combine hadiths with interactive methods, real-life situations, and practical assignments.
3. Accurately identify the original source of each hadith, including the book or chapter title, hadith number, and publication details.
4. Use assessment criteria that address not only knowledge but also moral choice, practical activity, and reflection.
5. Use digital tools, including interactive QR-code-based resources, when integrating hadiths into education.

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