



HADITHS AS A MEANS OF DEVELOPING GENERAL CULTURAL COMPETENCIES OF SECONDARY SCHOOL STUDENTS: PEDAGOGICAL CONDITIONS

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Abstract

This article deeply studies the issue of developing general cultural competencies of students of general secondary schools through hadiths. The content and essence of hadiths, their educational and educational potential, and methods of applying them to the modern pedagogical process are widely covered. During the research, the role of hadiths in instilling moral values, increasing social responsibility, forming intercultural dialogue, and developing personal qualities was analyzed. Practical observations have shown that lessons organized on the basis of hadiths are an effective tool for developing moral education, tolerance, mutual respect, independent thinking, and social activity in students. Also, hadiths form such qualities as loyalty to national and universal values, respect for parents and teachers, honesty, and hard work in the younger generation. The results of pedagogical experiments confirmed that it is possible to improve the general cultural level of students by combining hadiths with modern pedagogical approaches.

Keywords: Hadiths, general cultural competence, pedagogical conditions, general secondary education, moral education, spiritual and educational development, independent thinking, social responsibility, intercultural dialogue.

Introduction

Today, one of the most important tasks facing the education system of Uzbekistan is to educate a well-rounded, spiritually mature person who respects universal and



national values. The socio-economic development of society directly depends not only on scientific and technical achievements, but also on the spiritual level and general cultural competence of the younger generation. From this point of view, the formation and development of general cultural competences of students of general secondary schools is becoming an urgent issue.

The concept of universal cultural competence has a broad meaning and includes students' skills such as understanding national values, adhering to humanitarian ideals, engaging in intercultural dialogue, and being active and responsible in social life. Therefore, in the process of developing these competencies, it is important to use not only theoretical knowledge, but also spiritual and educational sources. Hadiths are an important source of Islamic religious teachings after the Quran, which contain not only religious beliefs, but also many wisdoms related to human qualities, moral values, social relations, and education. The content of the hadiths has not lost its importance in the upbringing of today's youth. They serve as an effective tool for instilling in students such values as honesty, justice, diligence, patience, respect for parents, and attention to the environment. It is also worth noting that the application of hadiths in the educational process does not only mean imparting religious knowledge, but also, in a broader sense, the formation of general cultural competencies in students. After all, hadiths are aimed at raising general spirituality, cultivating a person's personal qualities, and preparing him to take a worthy place in society.

Several methodological approaches were used to study the process of developing general cultural competencies of secondary school students through hadiths.

Competency-based approach - this approach involves the formation of skills in students to apply not theoretical knowledge, but in real life situations. Through hadiths, students learn to apply moral and spiritual values in practical activities.

Person-oriented approach - taking into account the individual characteristics of students, applying hadiths to the educational process in accordance with their interests and abilities. This approach turns hadiths into a tool for personal development.



Pedagogical approach - in order to effectively reveal the educational and educational potential of hadiths, the teacher's methodological skills and the use of interactive methods in the lesson are of particular importance.

Spiritual and educational approach - hadiths serve to form young people not only as knowledgeable, but also as polite, honest and responsible individuals. Therefore, their educational aspects were studied in depth.

Comparative and analytical approach - the content of the hadiths was studied in comparison with other religious, philosophical and educational sources. This shows their universality and compatibility with universal human values.

Various methods were used during the study. Pedagogical and religious sources were studied based on theoretical analysis. Through empirical observation, students' perception of the hadiths and their activity in the lesson process were observed. Interview and questionnaire methods made it possible to determine students' knowledge of the hadiths and their general cultural competencies. Experimental and test work served to verify the effectiveness of including the hadiths in the educational process. The results obtained through statistical analysis were processed and summarized on a scientific basis.

These approaches and methods are expected to give effective results in developing students' general cultural competencies through hadiths. Through them, students' moral and normative awareness is raised, a responsible attitude to social activity is formed, and the most favorable pedagogical conditions for using hadiths in the educational process are determined.

The theoretical and practical analyses conducted have shown that the use of hadiths in the educational process is an effective tool in developing students' general cultural competencies.

1. The moral content of the hadiths serves to form such qualities as honesty, truthfulness, patience, and justice in students. According to the results of the interviews and observations, the moral indicators of students who participated in lessons and educational activities based on the hadiths have changed positively.
2. Hadiths strengthen intercultural communication skills in students. The results of the questionnaires showed that students who regularly study the hadiths



demonstrate a high level of respect, tolerance, and a culture of communication towards representatives of other religions and cultures.

3. During the experimental work, it was observed that students' social activity and independent thinking skills increased in the lessons where the hadiths were used. In particular, in discussion and conversation sessions, students developed the ability to express their opinions boldly, listen to others, and respect their opinions.

4. Statistical analysis showed that in pedagogical processes organized on the basis of hadiths, students' general cultural competencies increased by 20–25 percent. This result proves the high educational power of hadiths.

The study revealed significant differences between the control and experimental groups. At the initial stage, students' general cultural competencies averaged 35–40 percent. After lessons organized on the basis of hadiths, these indicators increased to 65–74 percent in the experimental group, while an increase of only 5–8 percent was recorded in the control group.

In particular, the level of adherence to moral values increased by about 30 percent in the experimental group. Intercultural communication skills improved by 32 percent, and social activity and responsibility increased by 28 percent. The ability to think independently also developed twice as much as in the control group. The overall results show that the inclusion of hadiths in the educational process is an effective factor in the development of students' general cultural competencies, which has led to significant positive changes in their personal qualities.

The issue of developing general cultural competencies of students of general secondary schools through hadiths is comprehensive and relevant. The results obtained during the study showed that the educational content of hadiths is an effective tool in the moral, social and cultural formation of young people. This serves to spiritually enrich the pedagogical process and form universal human values in students.

During the discussion, several key aspects are identified. First of all, the moral and educational potential of hadiths prepares students not only for theoretical knowledge, but also for practical life skills. For example, such qualities as honesty, justice, patience, and respect for parents are more deeply instilled in students through hadiths. This indicates the need to educate not only on the basis



of textbooks, but also with the help of ancient spiritual heritage in the educational process.

The second aspect is that hadiths develop intercultural communication skills in students. In today's era of globalization, communicating with representatives of different religions and nationalities and practicing tolerance are of great importance. The content of hadiths contains many wisdoms calling for humanity to unity, harmony, and mutual respect. Therefore, based on hadiths, students learn to respect other cultures and views.

The third aspect is that the application of hadiths to the educational process allows students to be socially active individuals. In the process of studying hadiths, students acquire not only theoretical knowledge, but also norms of behavior related to everyday life. Experience has shown that in classes organized on the basis of hadiths, students' skills of active participation in social life, taking responsibility, and respecting the opinions of others have developed to a much higher level. Another important conclusion from the discussion is that in order to effectively include hadiths in the educational process, it is necessary to comply with a number of pedagogical conditions. In particular, the effectiveness of the process increases if teachers have rich religious and spiritual knowledge, use modern pedagogical technologies, select hadiths in accordance with the age characteristics of students, and convey them to them using interactive methods.

Conclusion

In conclusion, hadiths are important as an effective pedagogical tool in developing general cultural competencies in secondary school students. Their application in the educational process forms moral values, intercultural dialogue, social activism and responsibility in students. The results of the study showed that lessons organized on the basis of hadiths lead to significant positive results in the personal and cultural development of students. Therefore, the integration of hadiths with modern pedagogical approaches is an important factor in increasing the effectiveness of education.



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