




## Evaluation of Yunus Emre Poems Designed as Digital Poetry with Web 2.0 Tools in Terms of Language and Values Education

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**Abstract:** This study aims to assess the contribution of digital poems by Yunus Emre—a prominent figure in Turkish-Islamic culture—created using Web 2.0 tools to language and values education from the perspective of teachers. Within the scope of the research, eight poems from Yunus Emre's Divan, selected based on their appropriateness for students' age and developmental levels, were transformed into digital poems using Canva. Skill-based Turkish language questions were appended to the end of these poems, supported by activities focused on fundamental language skills, thereby converting them into unique, technology-enhanced teaching tools. The prepared digital poems were assessed by 17 Turkish language teachers working in public secondary schools in Manisa. The teachers provided insights into the effects of digital poems on basic language skills, life perspectives, values education, friend selection, cultural development, and assessment methods. Additionally, their metaphorical perceptions of the concepts of "digital poetry" and "Yunus Emre" were examined. Teachers' feedback was collected through a survey developed by the researchers and administered via Google Survey. The research data were analyzed using content analysis. The findings indicate that the seven poems, centered around themes of love and brotherhood in Yunus Emre's Divan, contribute positively to students' fundamental language skills, perspectives on life, values education, friend selection, and cultural development. The importance of introducing such literary works to students was emphasized. Furthermore, it was concluded that the content, developed based on insights from subject matter experts and teachers, could serve as valuable instructional materials in Turkish language education.

**Keywords:** Digital Poetry, Divan of Yunus Emre, Language Education, Values Education, Web 2.0 Tools

### 1. Introduction

#### 1.1. The Yunus Emre Divan as an ancient work

The incorporation of ancient Turkish literary works into Turkish language courses plays a significant role in facilitating the transmission of cultural values. As stated by Özden (2009, pp. 13-14), "There are works that have emerged from the values that have filtered down from the past to the present, transforming any society from a mere crowd of people into a nation." Texts that are intimately connected to the society and historical context in which they were produced ensure the continuity of language and, consequently, cultural heritage for future generations. Introducing contemporary youth to the profound love and tolerance exemplified by figures, such as Mevlâna, Hacı Bektâş-ı Velî, and Yunus Emre is crucial. The education in tolerance fostered by these cultural icons will provide a foundation for raising a generation that is deeply rooted in its cultural identity, values, and the fundamental elements that define its nation (Kolaç, 2010, p. 201). Furthermore, the cultural development of the individual initiates within the family and is systematically nurtured in formal educational settings. It is posited that the inclusion of ancient Turkish literary works in culturally oriented educational studies will significantly enhance cultural awareness. However, the literature indicates a lack of effective strategies for presenting these works in a manner that is appropriate for their target audiences (Karakuş et al., 2023, p. 713).

Yunus Emre is widely regarded as one of the foundational figures of Turkish culture, embodying a rich tapestry of mysticism and a profound passion for truth. From his time to the present, he has maintained a significant presence in both oral and written traditions. His artistic contributions are deeply rooted in the cultural heritage of the Turkish people, allowing his works to achieve a form of immortality and

establish him as an enduring symbol (Orçan, 2022, p. 5). Among the notable works that have survived is "Risâlat al-nushiyya," written in the year 1307, which takes the form of a Masnavi and belongs to the nasihat-nâme genre, reflecting moral teachings and guidance (Tatçı, 2012, p. 41). Another significant creation is his "Divan," a collection that frequently emphasizes themes of love and tolerance, advocating for the unity and love among all beings. Yunus Emre's philosophical stance is grounded in the doctrine of unity of being (vahdet-i vücüt), leading him to assert that no entity should be viewed as superior to another. He posits that all beings are interconnected and fundamentally rooted in love. This belief is poignantly expressed in his lines, "If you have broken a heart, then your prayer isn't valid; even seventy-two nations cannot be saved from your hand," wherein he advises against any forms of discrimination among individuals. The values encapsulated in his poetry prompted UNESCO to designate 1991 as the "Year of Yunus Emre." Today, the values that are most essential in society love, respect, and tolerance can be effectively transmitted through education, particularly by introducing ancient literary works to students. The dissemination of cultural and national values is vital for nurturing a sense of national identity and consciousness. As Kaplan (2001) states, "Turks have lost much because they do not know their own cultural values, do not ponder over them, and do not measure their value as national assets" (p. 8). If a nation ignores itself and becomes the spiritual slave of foreigners, it will sooner or later become their material slave as well." By choosing to write his poetry in pure Turkish, Yunus Emre ensures that his messages remain accessible and relevant, even in contemporary contexts. Unlike many poets of his era who predominantly utilized Arabic and Persian vocabulary, Emre opted to communicate his heartfelt sentiments in the vernacular spoken by the people, thus bridging the cultural divide. The integration of Yunus Emre's poetry into Turkish language education is vital for enabling students to appreciate the aesthetic qualities of the Turkish language and to grasp the spiritual values woven throughout his works. Açılı (1990, as cited in Kizir Taştan, 2019, p. 10) eloquently notes, "In Yunus, love is, just like in Mevlâna, the foundation of all thoughts, and Yunus can only see his God, humanity, and righteousness through love." Love commands Yunus to love all people and humanity, because love is the beloved, the creator of humans."

Incorporating Yunus Emre's poetry into the instructional materials utilized in Turkish language classes holds substantial significance for appreciating the beauty of pure Turkish and for understanding the spiritual values embedded within his verses. As articulated by Açılı (1990, as cited in Kizir Taştan, 2019, p. 10), "In Yunus, love is, just as in Mevlâna, the foundation of all thoughts. Yunus can only perceive his God, humanity, and righteousness through love. Love compels Yunus to embrace all people and humanity, for love is both the beloved and the creator of humans."

Numerous studies have examined the Yunus Emre Divan in the context of values education. Demir (2018) categorized the poems in Yunus Emre's Divan that correspond to the values delineated by the Ministry of National Education (MEB), including love, tolerance, respect, honesty, truthfulness, altruism, generosity, good manners, benevolence, justice, patriotism, patience, responsibility, and self-control. Açıkel (2018) identified values, such as humility, generosity, truthfulness, tolerance, patience, contentment, and other virtues within Yunus Emre's Divan. Kolaç (2010) observed that the emphasis on tolerance in the Turkish language curriculum for grades 6-8 was primarily focused on forgiving mistakes, being tolerant of different religions and customs, and respecting the thoughts, traditions, and religions of others. He noted that while there were general references to tolerance related to the themes of "Our Values," "Ataturkism," and "Individuals and Society," these references were insufficient to adequately convey the concept of tolerance (Kolaç, 2010, pp. 198-199). Studies identifying the values present in Yunus Emre's Divan conclude that these poems embody the essential values proposed by the MEB and advocate for the incorporation of his poetry into educational practices.

The selection of texts incorporated within educational content, as well as the methods by which they are processed and presented, holds significant importance. Presenting these materials in a manner that

captivates students' interest will enhance their durability and effectiveness. Research indicates that educational digital games contribute to improved success levels in educational outcomes (Sabırlı, 2018), demonstrating effectiveness comparable to that of traditional education in enhancing academic performance in Turkish language classes (Aşçı, 2019), and fostering both academic success and motivation (Çokyaman & Şimşek, 2022). Furthermore, a review of the literature reveals national and international studies that suggest the utilization of digitally based content for educational purposes is associated with increased student success (Arbex et al., 2012; Chin & Wahid, 2020; Baki, 2022; Fjællingsdal & Klöckner, 2019; Hobbs et al., 2018; Hsiao et al., 2014; Janakiraman et al., 2021; Karasaç, 2019; Kaya, 2022; Kırmızıyüz, Ercan & Bilgin, 2021; Koutromanos et al., 2018; Lee & Kim, 2016; Morganti et al., 2017; Rahmayanti et al., 2020; Su, 2018; Wang et al., 2023). Therefore, it is imperative to develop teaching materials that leverage the new opportunities afforded by technology and to thoroughly assess the impacts of these materials.

## **1.2. Web 2.0 tools and digital poetry in education**

The rapid advancement of technology has led to the increasing utilization of new tools across various fields. The educational process is swiftly adapting to these changes, integrating new tools in accordance with its dynamic framework. Web 2.0 tools represent technological applications that are extensively employed within educational environments, functioning as instrumental resources for educators in a variety of teaching methodologies (Baki, 2022; Karakuş & Er, 2021). These tools offer users the ability to create, share, and collaborate on content. Both web-based and software-operated platforms facilitate the development of diverse teaching strategies. Additionally, they empower students to engage in learning activities from virtually any location, effectively eliminating constraints related to time and space.

While the integration of Web 2.0 tools in educational settings presents numerous positive aspects, several challenges may emerge during their implementation. "In a study involving 30 teachers, Yücedal (2023) found that; identified common issues, such as inadequate support, limited time, insufficient infrastructure, and a lack of proficiency in utilizing these tools effectively. He emphasized that fostering collaboration among parents, teachers, administrators, and policymakers to discuss and develop guidelines aimed at gradually alleviating these barriers could be instrumental in addressing these challenges. Notably, he highlighted that the majority of teachers believe the benefits of Web 2.0 tools significantly outweigh their drawbacks (Yücedal, 2023, p. 119). One prominent advantage of Web 2.0 tools is their capacity to enhance social interaction. Rosen and Nelson (2008) assert that technologies designed to facilitate collaboration inherently promote social engagement. These tools allow students' work to be shared and critiqued by a broader audience compared to traditional educational settings. By leveraging collaborative technologies, students can engage not only with their peers but also with individuals from around the globe. This fosters discussion environments that enhance learning through the feedback received (Rosen & Nelson, 2008, p. 221). Furthermore, as noted by McVee et al., the combination of digital poetry with interpretative practices not only enhances the skills required for reading poetry and employing technology but also results in effective learning outcomes (McVee et al., 2008, p. 140). One of the educational materials that can be prepared using Web 2.0 tools is digital texts. Since digital texts are typically used in event-based, narrative compositions, they are referred to in the literature as "digital storytelling." Digital poetry can also be defined as metrical texts structured with the same tools and supported by various visuals and animations.

Numerous Web 2.0 tools, including PowerPoint, Canva, Story Jumper, Animoto, Storyboard, PowToon, and others, can be employed in the creation of digital poetry (Yılmaz et al., 2024). The Canva tool utilized in this study was developed in Australia on January 1, 2013, by Melanie Perkins, Cliff Obrecht, and Cameron Adams (Gehred, 2020). Canva serves as a Web 2.0 application that facilitates straightforward digital design tasks, creating a collaborative environment for students and educators to work together.

It offers various functionalities, such as “poster creation”, “image” and “video uploading” and allows for interaction in remote teaching settings where students can provide feedback and teachers can share instructional materials with their students.

### **1.3. Purpose and importance of the research**

This study aims to assess the contribution of digital poems by Yunus Emre—a prominent figure in Turkish-Islamic culture—created using Web 2.0 tools to language and values education from the perspective of teachers. The didactic value of storytelling in educational contexts is widely recognized, with digital narratives increasingly utilized in primary and secondary education in recent years. However, poetry often remains underexplored in this regard. A review of the existing literature indicates a scarcity of research concerning “poetry in education” or “digital poetry.” Nonetheless, poetry plays a pivotal role in enhancing students’ aesthetic development, fostering metaphorical comprehension, and facilitating the understanding of figurative and abstract expressions in language (Açık Önkaş, 2013; Akyol, 2008; Aktaş & Gündüz, 2005; Şimşek, 2017; Karababa et al., 2010). Açık Önkaş (2013) highlights that the primary goal of language instruction in educational settings is to nurture individuals capable of communicating effectively in Turkish according to its linguistic norms. To achieve this, he emphasizes the inclusion of carefully selected poems in textbooks to positively influence students’ linguistic and cognitive development. There is a notable lack of studies investigating the types of texts present in textbooks and their relevance to values education. One investigation focused on identifying the values embedded in the poems featured in eighth-grade Turkish textbooks (Çapoğlu & Okur, 2015), while another study by Ömeroğlu (2024) analyzed these poems from the perspective of core values. Furthermore, poetry is essential in developing and reinforcing children’s language and literacy skills (Kaya, 2013). In particular, digitally enhanced poetry—abundant with visual elements—offers a unique literary experience, engaging children’s imaginations and fostering creativity through its enchanting expressions. The works of Yunus Emre, which encapsulate universal themes central to 21st-century competencies, convey profound religious and moral dilemmas alongside human values, while expressing a deep love for humanity and nature. This research, underscored by the significance of the Yunus Emre Divan—one of the immortal masterpieces of Turkish literature that has conveyed these values to the world for centuries—highlights the necessity of digitizing Yunus Emre’s poetry for students of all ages. It particularly emphasizes how the digital transfer of his poetry can enhance personal development, nurture language skills, facilitate the transfer of values, create an environment of tolerance, and promote an aesthetic outlook.

Digital content comprises pedagogically robust, conceptually rich, and cohesive materials that promote high levels of interaction. These contents, which are intrinsically connected to real-life scenarios, include interactive experiments that are challenging to implement in physical settings, simulations that visualize abstract concepts, and games involving large projects that necessitate interdisciplinary integration. Such materials are regarded as new-generation assessment tools designed for evaluative purposes (MEB, 2018, p. 73). The competencies outlined encompass the skills that students will require in various contexts—personal, social, academic, and professional—within the Turkey Qualifications Framework. Consequently, digital competency entails the secure and critical application of information and communication technologies in professional, daily life, and communication contexts. This competency is bolstered by essential skills, such as accessing and assessing information, storing, producing, presenting, and exchanging data through computer utilization, as well as engaging in shared networks and effective communication over the internet (MEB, 2019).

The Turkey Century Education Model, launched under the theme “From Roots to the Future,” addresses competencies, such as “digital literacy, digital skills, and digital competency” (MEB, 2024b, p. 3). Additionally, it advocates for the incorporation of “digital storytelling” in the processes of preparing educational materials (MEB, 2024b, p. 62). An examination of the Middle School Turkish Course

Curriculum within the Turkey Century Education Model (2024a) revealed that the term "digital" was utilized in 238 distinct contexts. For example, the curriculum suggests composing an original legend inspired by examples from Turkish literature, visualizing the characters (animals, humans, etc.) and events in the legend using digital storytelling tools, voicing the written text, and consolidating audio files and visuals into an e-content format, which can subsequently be shared in the classroom or suitable digital environments (2024, p. 212). This type of activity underscores the purpose and significance of the research. The subsequent questions aim to explore the benefits of presenting Yunus Emre's poetry to students in a digital format, according to the perspectives of teachers.

- Does the demographic background of teacher candidates influence their responses to the research questions?"
- "Which essential language skills do digital poems help to develop?"
- In what ways do the poems presented as digital poetry affect students' perspectives on life?
- What values are represented in the digital poetry?
- "Do digital poems contribute to the reflection of values and the fostering of value awareness?"
- In what ways do digital poems enhance the reflection of values and promote value awareness?
- Do digital poems aid students in making appropriate choices in friendships?
- Are digital poems effective in guiding and motivating cultural development?
- What contributions do digital poems make to the assessment and evaluation processes of essential language skills?
- How do teacher candidates conceptualize digital poetry in metaphorical terms?

#### **1.4. Limitations**

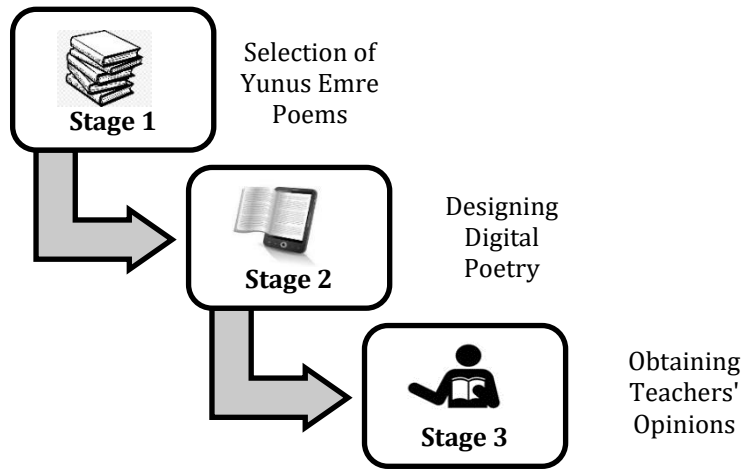
This study is limited to the Canva platform, which is considered within the scope of 21st-century skills in education. Canva was chosen due to its ease of use, the permanence of digital content, and features, such as offering free membership to teachers.

The study is also limited to seven poems from Yunus Emre's Divan, one of the immortal works of the Turkish language. These poems, centered around themes of love and brotherhood, convey the timeless values of tolerance, love, respect, and understanding, which have been fundamental to humanity since its inception and will continue to hold significance in the future.

#### **2. Research methodology**

This qualitative study investigates Yunus Emre's poems that were digitally created using Web 2.0 tools, with a focus on language and values education. The research employed the interview technique, which is defined as "a method through which research participants articulate their feelings and thoughts on a specific topic" (Karataş, 2015, p. 71). In applying the interview technique, "the researcher systematically aims to uncover the thoughts and emotions of the target audience, either by posing pre-prepared guided questions related to the subject under investigation or by formulating questions spontaneously during the interview. The objective of the research is to systematically explore, understand, and define the participants' subjective thoughts and emotions by directing inquiries relevant to the research topic" (Türnüklü, 2010, p. 544). The study was structured in interrelated stages, as illustrated in Figure 1.



**Figure 1***Stages of the Research*

In the initial stage of the research, Yunus Emre Divan was thoroughly analyzed, and 25 poems suitable for students' age groups and proficiency levels were selected. These poems were then submitted to five experts in Turkish language education—including one professor, two associate professors, and two PhD holders—for evaluation. The experts assessed the poems based on content, language use, vocabulary, appeal, and the integration of values. Based on their feedback, the selection was refined, and the number of poems, which primarily centered on themes of love and brotherhood, was reduced to seven. The final selection was sourced from Tatçı (2012), with the corresponding poem numbers and page references provided in parentheses.

- Benim Bunda Karârım Yok, Ben Bunda Gitmeğe Geldim (179, p. 297)
- Bir Kez Gönül Yıkduñsa Bu Kıldığın Namâz Değil (166, p. 281)
- Cânlar Cânını Buldum Bu Cânım Yağma Olsun (271, p. 401)
- Hak Cihana Toludur Kimsene Hakk'ı Bilmez (103, p. 210)
- İşidin Ey Yârenler Aşk Bir Güneşe Benzer (66, p. 169)
- Kimseye Düşman Tutmazuz Agyâr Dahı Yârdır Bize (333, p. 471)
- On Sekiz Bin 'Âlem Halkı Cümlesi Bir İçinde (305, p. 441)

The poems were converted into digital poetry using the Canva tool. At the conclusion of the poems, activities and questions tailored to the students' ages and developmental levels were incorporated. These activities and questions were also disseminated to five researchers—comprising one professor, two associate professors, and two PhD holders—who specialize in Turkish language education to obtain their insights. A sample segment of the digital poetry is illustrated in Figure 2.

**Figure 2**

*Example of Digital Poetry*



The prepared digital poems and related activities were presented for evaluation by 17 Turkish language teachers working in Manisa. According to Patton (2014, p. 244), "In qualitative research, the sample size depends on what we seek to understand, the purpose of the study, what is useful, what is credible, and what can be achieved within the available time and resources." In this study, more in-depth interviews were preferred with teachers who have professional experience rather than superficial interviews with a larger number of teachers.

### 2.1. Data collection

For the data collection process, ethical approval was obtained from the Ethics Committee for Social and Human Sciences at Yıldız Technical University, with the decision numbered 005690/11.2023. No conflicts of interest were identified in the study.

The research prioritized collecting data from expert teachers with professional experience. Rather than increasing the sample size, the study focused on obtaining in-depth insights from experienced teachers in the field. The researchers developed an interview form, which was distributed to teachers via Google Forms to collect their responses.

### 2.2. Data analysis

The data collected from teachers' responses were analyzed using content analysis. Three researchers independently coded the data, and the classifications were subsequently compared. A reliability test was conducted using Miles and Huberman's (1994) reliability formula, which considers results above 80% as sufficient for reliability. The reliability of this study was calculated as 94%. In cases of discrepancies in coding, a Zoom meeting was held to reach a consensus on the differing codes, after which the coding process was finalized.

The digital poems and accompanying activities were presented to 17 Turkish language teachers employed in Manisa for their feedback. As noted by Patton (2014, p. 244), "in qualitative research, the sample size depends on what we want to know, the purpose of the research, what will be useful, what will be credible, and what can be done within the available time and resources." In this study, the decision was made to

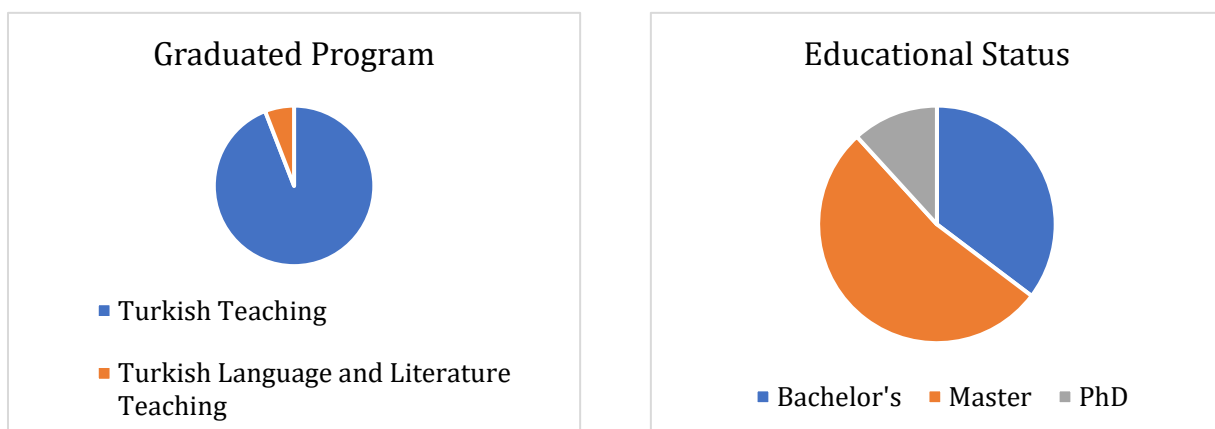
conduct more in-depth interviews with teachers possessing professional experience, rather than opting for a superficial interview approach with a larger sample size.

### 2.3. Participants

In the context of sample selection, it is emphasized that the primary objective is to identify individuals who can provide in-depth information regarding the topic under investigation, while maintaining flexibility in terms of sample size in purposeful sampling (Patton, 1990, p. 184; Türnüklü, 2010, p. 548). In this study, the digital poems and the corresponding questions were presented to Turkish language teachers in Manisa. Consequently, feedback regarding the content was gathered from 17 Turkish language teachers. These teachers assessed the digital poetry presentations and the associated questions, subsequently communicating their insights on the poems, their contributions to values education, and their perspectives on the digital poetry application to the researchers via Google Forms. The teachers' responses included reflections on the impact of digital poetry on essential language skills, cultural development, and various other aspects, alongside their thoughts on the benefits that the implementation of digital poetry could provide for students. The usability of the materials developed based on the teachers' experiences was also evaluated. Feedback collected from such studies is anticipated to support the continuous development, renewal, and refinement of the aforementioned materials. The demographic information of the participating teachers is illustrated in Graph 1.

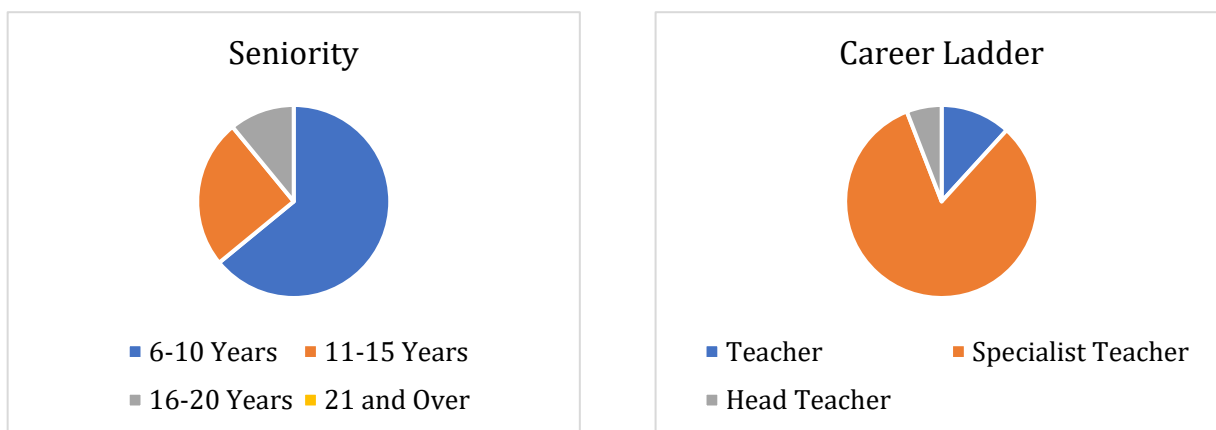
**Graph 1**

*Graduation Status of Participating Teachers*



9 of the participants in the study were female and 8 were male. A review of Figure 1. indicates that 16 teachers graduated from the Turkish Language Education/Turkish Teaching departments at various universities, while only one teacher graduated from department of Turkish Language and Literature. 2 of the participants are PhD graduates, 9 of the participants have master's degrees, and 6 of them have bachelor's degrees. The seniority and career status of the participating teachers are presented in Graphs 2.



**Graph 2***Seniority and Career Status of Participating Teachers*

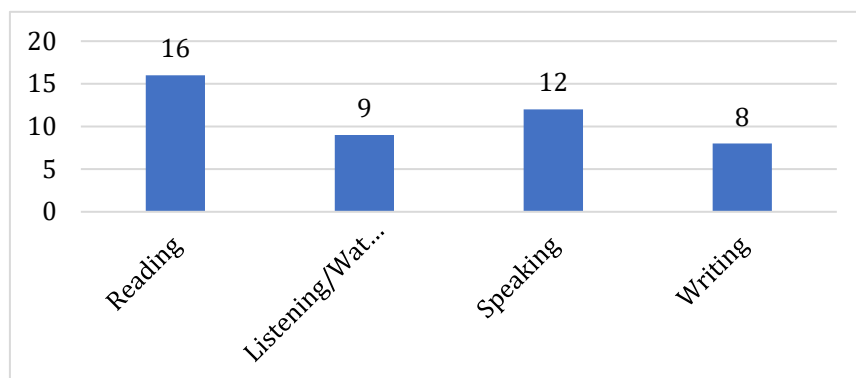
According to Graph 2, two of the teachers have been employed for 6-10 years, three of them employed for 11-15 years, nine of them employed for 16-20 years, and three of them employed for 21 years or more. It can be noted that a substantial proportion of the participating teachers possess considerable experience in their profession. When evaluating the participants based on their teaching career levels, the study comprised one master teacher, fourteen specialist teachers, and two regular teachers.

**3. Findings**

In this section, the digital poems investigated in the study are presented and categorized in accordance with the research questions and sub-problems. It has been observed that the variations in the demographic characteristics of the participants did not influence the research process, responses, or outcomes. The findings pertaining to basic language skills, perspectives on life, values education, friendship selection, cultural development, assessment and evaluation, and metaphorical perceptions are organized under distinct subheadings.

**3.1. Findings related to basic language skills**

The findings related to the inquiry, “What basic language skills do the poems created as digital poetry enhance?” were analyzed based on the responses provided by teachers to the question, “Which basic language skills are improved by the poems prepared as digital poetry?” The distribution of the responses pertaining to reading, listening/viewing, speaking, and writing skills is illustrated in Graphs 3.

**Graph 3***Contribution of Digital Poetry to Basic Language Skills*

In the context of the contribution of digital poetry to the development of basic language skills, 94% of the consulted participants indicated that it enhances reading skills, 71% noted its impact on speaking skills,

53% attributed improvements to listening/viewing skills, and 47% identified contributions to writing skills. Based on these responses, all participants conveyed positive perceptions regarding digital poetry. Some of the expressed opinions on how digital poetry offers positive contributions are presented in Table 1.

**Table 1**

*Participant Opinions on the Contribution of Digital Poetry to Basic Language Skills*

Codes	Participant
Positive effect on attention to the lesson	P <sub>1</sub>
Enhancing motivation due to its engaging nature	P <sub>2</sub> , P <sub>4</sub> , P <sub>10</sub>
Developing listening skills	P <sub>3</sub>
Promoting the habit of reading	P <sub>4</sub>
Positively impacting fundamental language skills through poetry-related activities	P <sub>6</sub> , P <sub>7</sub> , P <sub>11</sub> , P <sub>12</sub> , P <sub>13</sub> , P <sub>15</sub>
Contributions of visual enrichment	P <sub>12</sub>
Supporting listening, reading, and speaking skills	P <sub>15</sub>
Transmitting cultural elements	P <sub>11</sub>
Cultivating aesthetic appreciation	P <sub>11</sub> , P <sub>16</sub>
Facilitating more harmonious and fluent speech	P <sub>11</sub>
Making access to information easier due to its digital nature	P <sub>11</sub>
Contributing to language development	P <sub>9</sub> , P <sub>11</sub> , P <sub>16</sub>
Expanding vocabulary	P <sub>11</sub>
Distinguishing between literal, figurative meanings, and idiomatic expressions	P <sub>9</sub>

In examining Table 1, it is evident that the views expressed by the teachers through these codes align in suggesting that the contents will positively contribute to basic language skills. Some of the statements include detailed evaluations regarding the process. Some of these are as follows:

*"It will motivate students due to its engaging nature. In this respect, it can be utilized as an effective material." (P<sub>2</sub>)*

*"Through the poems, we impart cultural elements to the students while also evoking aesthetic pleasure in them. This will enable students to speak more accurately and melodiously; as their vocabulary expands, they will develop a more fluent and effective speaking ability. This situation will also reflect on their other language skills. Being digital will also facilitate access to information." (P<sub>11</sub>)*

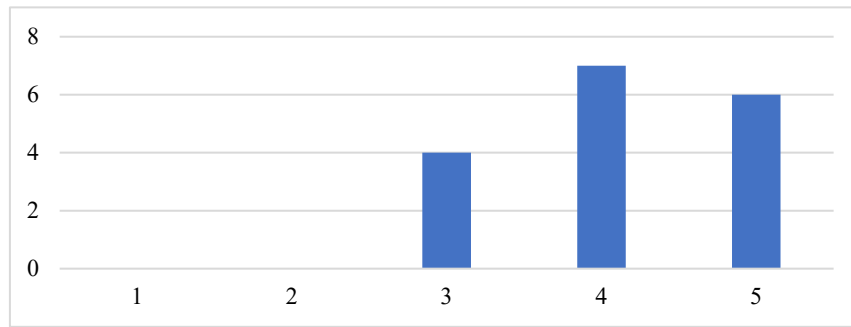
Two of the participants suggested that making the application accessible outside of school would contribute to listening skills by adding voice-over.

### 3.2. Findings related to perspectives on life

The findings pertaining to the question, "Do the poems prepared as digital poetry positively influence students' perspectives on life?" were derived from the responses of participating teachers to the proposition, "The poems prepared as digital poetry positively influence students' perspectives on life." Responses were gathered using a Likert scale ranging from 1 (Strongly Disagree) to 5 (Strongly Agree). The results related to these responses are depicted in Graph 4

**Graph 4**

*Evaluation of Digital Poetry in Terms of Its Contribution to Students' Perspective on Life*



Upon analyzing the findings presented in Graph 4, it is observed that 35% of the participants assigned a rating of 5 points to the contribution, 41% rated it as 4 points, and 24% rated it as 3 points. No participants allocated a rating of 1 or 2 points. A substantial majority of the participants concluded that digital poetry has a positive influence on students' perspectives on life.

**Table 2**

*Participant Opinions on the Impact of Digital Poetry on Students' Perspectives on Life*

Codes	Participant
Digital poems develop a positive outlook	P <sub>1</sub> , P <sub>2</sub> , P <sub>3</sub>
Increasing interest and curiosity	P <sub>4</sub>
Gaining a positive outlook on life as it provides values education	P <sub>5</sub> , P <sub>8</sub> , P <sub>9</sub> , P <sub>11</sub>
Ensuring abstinence from doing evil	P <sub>6</sub>
The benefits of drawing on experiences in poetry	P <sub>10</sub>
Providing a loving, compassionate view of life	P <sub>12</sub>
Expanding knowledge about life	P <sub>13</sub>
Being a guide	P <sub>15</sub>
Enriching imagination, opening new horizons	P <sub>16</sub>
Developing their emotional world and internalising the emotions in poetry	P <sub>17</sub>

According to Table 2, it is evident that the opinions expressed by the teachers through these codes converge on the point that the content provides positive contributions to perspectives on life. Some of the statements made by the participants contain detailed evaluations regarding the process. A few of these include:

*"Yunus Emre possesses a guiding identity in terms of the themes he addresses. I would like to express that I find the study and the selected poet to be highly valuable. You will fill a gap present in the current textbooks." (P15).*

*"I believe it will contribute to enriching the imagination and opening new horizons." (P16).*

*"It aids in the development of their emotional worlds, their perspectives on events, and their internalization of the emotions present in the poetry." (P17).*

**3.3. Findings related to values education**

In this section, findings related to values education are presented regarding the research questions: "Which values are present in digital poetry?", "Do digital poems contribute to reflecting values and raising value awareness?" and "In what ways do digital poems contribute to reflecting values and fostering value awareness?"

To obtain findings related to values education, the participating teachers were asked the following questions: "Which of the following values are present in digital poetry?", "Do digital poems contribute to

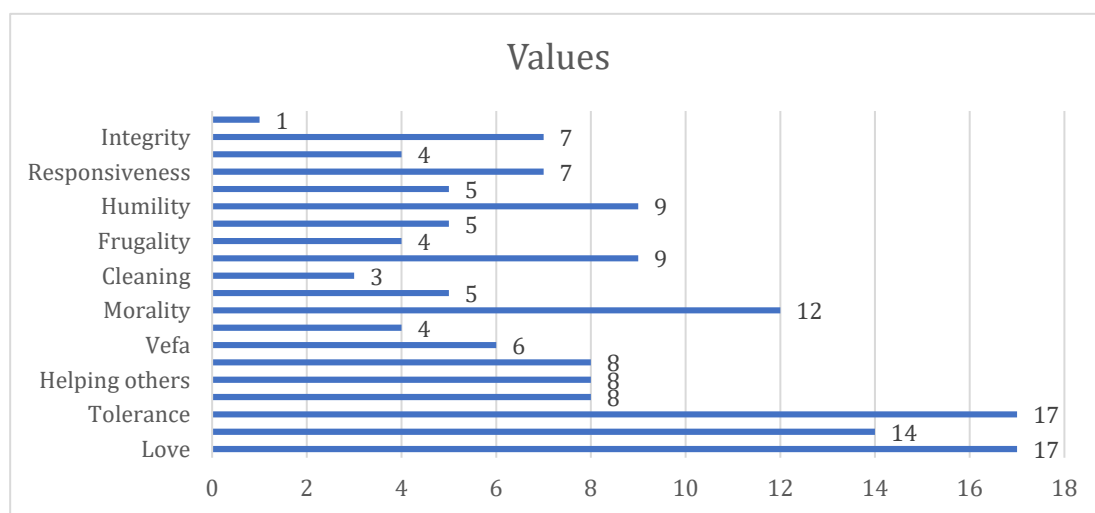
reflecting values and raising value awareness?", and "In what ways do digital poems contribute to reflecting values and fostering value awareness?"

Under the question, "Which of the following values are present in digital poetry?", there are eighteen values listed. Teachers were asked to mark these values, identify multiple values if they believed more than one was present, and to write any additional values they wanted to include under the "Other" category.

The distribution of values according to the responses given to the question "Which of the following values are present in digital poetry?" is presented in Graph 5:

**Graph 5**

*Values Reflected in Digital Poetry*



According to Graph 5, all participants expressed the values of love and tolerance. The value of respect was mentioned by 82.4% of the respondents. Additionally, more than 50% of the teacher candidates identified moral values, such as sharing, helping, kindness, compassion, humility, sensitivity, and honesty as present in the poems. Alongside the data presented in the graph, the teachers also highlighted values related to friendship and self-confidence. In qualitative research processes, questions are elaborated upon to gather in-depth data. In this context, the participating teachers were asked, "Do digital poems contribute to reflecting values and raising value awareness?" to which all participants responded affirmatively. The responses provided by the teachers to the subsequent question, "In what ways do digital poems contribute to reflecting values and fostering value awareness?" are detailed in Table 3.

**Table 3**

*Opinions on the Contribution of Digital Poetry to Reflecting Values and Fostering Value Awareness*

Codes	Participant
Raising awareness about values	P <sub>5</sub> , P <sub>8</sub> , P <sub>11</sub> , P <sub>14</sub> , P <sub>15</sub>
Contributing to values education	P <sub>3</sub> , P <sub>4</sub> , P <sub>15</sub>
The role of poetry in conveying values education	P <sub>6</sub> , P <sub>7</sub> , P <sub>16</sub>
The inadequacy of existing books in terms of values	P <sub>10</sub>
The contribution of digital poetry's appeal to the transmission of values	P <sub>1</sub>
Incorporating speaking, reading, and listening practices in the transmission of values	P <sub>6</sub>
The importance of applications prepared with digital poetry in the transmission of values	P <sub>6</sub>

The emphasis of Table 3, is on the notion that digital poetry contains content capable of creating awareness among students regarding values. Five teachers expressed opinions in this direction, while

three teachers also believe that it will contribute to values education. Additionally, three teachers provided insights regarding its effectiveness in the transfer of values.

### 3.4. Findings related to friendship selection

Under this heading, findings obtained from the rating responses to the proposition, “Do digital poems contribute positively to students’ selection of friends?” were collected from participating teachers to explore the question, “Do digital poems contribute to reflecting values and fostering value awareness?” Subsequently, participants were asked open-ended questions to ascertain the reasoning behind their perspectives. According to the findings, 88.2% of the participants believe that digital poetry contributes to friendship selection, whereas 11.8% do not share this opinion. The justifications provided by the teachers who assert that digital poetry aids in friendship selection have been categorized into the following codes:

**Table 4**

*Opinions on the Contribution of Digital Poetry to Positive Friendship Selection*

Code	Participant
Providing criteria for choosing friends and enabling correct decision-making	P <sub>1</sub> , P <sub>2</sub> , P <sub>3</sub> , P <sub>5</sub> , P <sub>6</sub> ,
Encouraging the selection of friends who embody the values of tolerance and love	P <sub>10</sub> , P <sub>14</sub>
Promoting selectivity in choosing friends by demonstrating positive qualities	P <sub>7</sub> , P <sub>11</sub>
Serving as a role model in fostering cooperation and solidarity	P <sub>8</sub> , P <sub>9</sub> , P <sub>12</sub>

The data presented in Table 4, indicate that the opinions expressed by the teachers converge on the point that the contents positively contribute to friendship selection. Some of the statements made by the participants contain detailed evaluations regarding the process. One such statement is as follows:

*“By incorporating elements, such as cooperation and solidarity, Yunus Emre serves as a positive role model, assisting students in their selection of friends.” (P<sub>12</sub>)*

### 3.5. Findings related to cultural development

The findings pertaining to the question, “Do digital poems serve as guiding and motivating resources in terms of cultural development?” were obtained from the rating responses provided by participating teachers to the proposition, “Digital poems possess guiding and motivating qualities in terms of cultural development.” Subsequently, participants were prompted to elucidate the rationale behind their ratings. As illustrated in Table 5, all teachers concur that digital poetry inherently possesses guiding and motivating qualities with respect to cultural development:

**Table 5**

*Distribution of Participants’ Opinions on Cultural Development*

Cultural Development	Participant
Digital poetry serves as a guiding and encouraging tool in fostering cultural development	All participants (n=17)

The codes related to these data are shown in Table 6:

**Table 6**

*Distribution of Opinions on the Contributions of Digital Poems in Terms of Cultural Development*

Code	Participant
Digital poems arouse curiosity and provide orientation	P <sub>1</sub> , P <sub>2</sub>
Developing cultural knowledge	P <sub>3</sub> , P <sub>5</sub> , P <sub>16</sub>
Ensuring the transfer of culture	P <sub>4</sub> , P <sub>6</sub> , P <sub>9</sub> , P <sub>10</sub> , P <sub>11</sub> , P <sub>15</sub>
Reflecting our traditions and cultural values	P <sub>9</sub> , P <sub>13</sub> , P <sub>14</sub>
The poets of the works are people who show the right path	P <sub>7</sub> , P <sub>8</sub>
Being an example in terms of the use of Turkish	P <sub>12</sub>



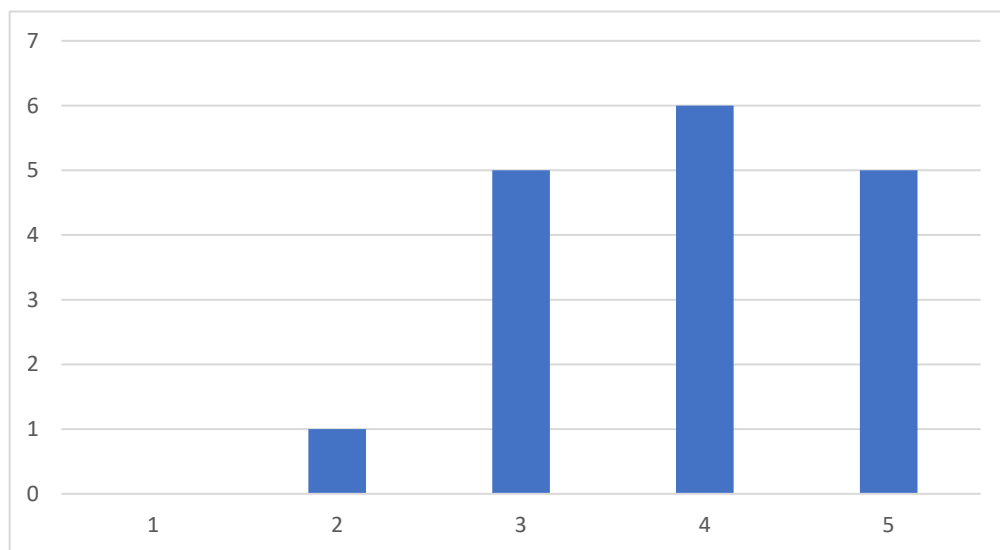
The codes presented in Table 6, broadly suggest that these contents are likely to be effective in the transmission of culture. Additionally, the preference for "Yunus Emre" as the selected poet is reflected in the data, where he is referred to as a "guide who shows the right path." Furthermore, participants expressed the opinion that the digital poetry contents would play a significant role in enhancing cultural knowledge.

### 3.6. Findings related to assessment and evaluation

In this section, data pertaining to the research question, "What are the contributions of digital poetry to the measurement and evaluation processes of basic language skills?" is presented, with information gathered through essential teaching topics in Turkish language instruction. The contributions were examined across four distinct categories: the development of reading comprehension skills, vocabulary instruction, idiom teaching, and new-generation/competency-based questions. All teachers provided affirmative feedback regarding the assertion that "the questions prepared for digital poetry contribute to the development of reading comprehension skills." Additionally, 5.9% of the teachers indicated that digital poetry does not enhance vocabulary instruction, while 94.1% claimed that it improves vocabulary teaching. Similarly, 5.9% of the teachers noted that digital poetry does not contribute to the instruction of idioms, whereas 94.1% stated that it is beneficial for idiom teaching. Findings related to the evaluations of new-generation/competency-based questions are illustrated in Graphic 6.

#### Graph 6

*Evaluation of New-Generation/Competency-Based Questions*



When interpreting Graph 6, the participants' evaluations of digital poetry in terms of new-generation/competency-based questions are as follows: 29.4% rated it with 5 points, 35.3% with 4 points, 29.4% with 3 points, and 5.9% with 1 point. The codes related to the evaluations of the participants who appreciated the questions have been analyzed as follows and are presented in Table 7:

**Table 7**

*Distribution of Participants' Opinions on New-Generation/Competency-Based Questions According to Code*

Code	Participant
Contribution to the teaching of idioms and proverbs	P <sub>3</sub>
Supports learning because it is interactive	P <sub>8</sub>
Improving vocabulary and sentence knowledge	P <sub>7</sub> , P <sub>11</sub>
To improve reading comprehension and interpretation skills	P <sub>15</sub> , P <sub>16</sub>

In light of Table 7, codes have been produced regarding the attributes related to developing vocabulary and sentence structure, as well as enhancing comprehension and interpretation skills. Some participants indicated that the questions need improvement and have made various suggestions regarding their enhancement. The analysis of these suggestions has resulted in the following codes, which are presented in Table 8:

**Table 8**

*Distribution of Participants' Opinions on the Development of New-Generation/Competency-Based Questions According to Codes*

Code	Participant
Visual reading should be added	P <sub>10</sub>
Questions that measure higher level cognitive skills should be asked	P <sub>2</sub> , P <sub>9</sub> , P <sub>12</sub>
Instructive questions should be asked	P <sub>13</sub>
Multiple choice questions should be increased	P <sub>2</sub> , P <sub>5</sub>
Student level should be considered in questions that contain implicit meaning	P <sub>6</sub>

According to the codes presented in Table 8, it has been indicated that the questions related to the digital poetry content should be of a nature that measures higher-order cognitive skills in accordance with new-generation competency-based assessment standards. Additionally, opinions have been expressed regarding the need to increase the use of multiple-choice questions, which are considered the most significant type in current assessment systems.

### 3.7. Metaphorical findings

The integration of new content into educational processes can evoke a wide range of associations among educational stakeholders. The increasing use of Web 2.0 tools and interactive applications presents various perspectives for both educators and learners. In this context, the present study aimed to collect metaphors that reflect these associations and perspectives. Specifically, the study examined metaphorical perceptions of pre-service teachers regarding digital poetry by analyzing responses to the question: "What are the metaphorical perceptions of teacher candidates regarding digital poetry?"

The findings are categorized into two main themes: "Metaphorical Perceptions of Digital Poetry" and "Metaphorical Perceptions of Yunus Emre."

#### 3.7.1. Metaphorical perceptions of digital poetry

To explore participants' metaphorical perceptions, the study posed the following prompt: "*Digital poetry is like ..... because .....*" Pre-service teachers were asked to complete the statement, and their responses, along with example usages, are presented in Table 9.

**Table 9***Participants' Metaphorical Perceptions Related to Digital Poetry*

<b>Theme</b>	<b>Metaphor</b>
<b>Practicality</b>	<p>Digital poetry is like a <b>flash drive</b>. Because it helps us in difficult times.</p> <p>Digital poetry is like a <b>pocket knife</b>. Because it comes in handy in times of need.</p> <p>Digital poetry is like a <b>talking painting</b>. Because it offers visual and auditory features.</p> <p>Digital poetry is like a <b>text message</b>. Because it is easy to share.</p> <p>Digital poetry is like a <b>wallet</b>. Because it is always with us.</p> <p>Digital poetry is like <b>medicine</b>. Because it is not always used.</p> <p>Digital poetry is like <b>bread and cheese</b>. Because it is easy to prepare and consume.</p>
<b>Qualification</b>	<p>Digital poetry is like a <b>new pair of shoes</b>. Because it feels much better than before.</p> <p>Digital poetry is like a <b>friend</b>. Because it's nice just to know it exists.</p> <p>Digital poetry is like <b>music</b>. Because it sounds good.</p> <p>Digital poetry is like <b>dowry in a chest</b>. Because even if years pass, it is not forgotten, we take it out and look at it.</p> <p>Digital poetry is like the <b>language of classical poetry</b>. Because it breaks the dead ends of classical poetry.</p> <p>Digital poetry is like an <b>oasis in the desert</b>. Because it is a peaceful beauty in the internet environment that turns into garbage.</p>

### 3.7.2. Metaphorical findings related to Yunus Emre

The second question posed to the participating teachers to obtain metaphorical findings was: "Yunus Emre is like ..... because ....." Participants were asked to fill in the blanks, and the responses provided by the participants regarding metaphors related to Yunus Emre and example uses are shown in Table 10:

**Table 10***Participants' Metaphorical Perceptions Related to Yunus Emre*

<b>Theme</b>	<b>Metaphor</b>
<b>Fruitfulness</b>	<p>Yunus Emre is like <b>rain</b>. Because every line is a blessing.</p> <p>Yunus Emre is like <b>soil</b>. Because he spreads blessings.</p> <p>Yunus Emre is like the <b>source of water</b>. Because others are fed by it.</p>
<b>Guidance</b>	<p>Yunus Emre is like the <b>pole star of our literature</b>. Because whenever you lose your way, it is enough to look at him.</p> <p>Yunus Emre is like a <b>compass in the ocean</b>. Because he sheds light on those who have lost their way and are afraid of losing.</p> <p>Yunus Emre is like a <b>teacher</b>. Because he gives educational information.</p>
<b>Holiness</b>	<p>Yunus Emre is like the <b>sun</b>. Because his love warms everyone.</p> <p>Yunus Emre is like a <b>moth</b>. Because he has revolved around love and burned.</p> <p>Yunus Emre is like a <b>mother</b>. Because he gives lessons and advice.</p> <p>Yunus Emre is like a <b>mother</b>. Because he teaches with the language of love.</p> <p>Yunus Emre is like <b>wealth</b>. Because he is one of those who use the Turkish language best.</p>
<b>Nationality</b>	Yunus Emre is like a <b>flag</b> . Because he symbolizes the Turk.
<b>Immensity</b>	<p>Yunus Emre is like the <b>ocean</b>. Because great meanings are hidden in the depths of his poetry.</p> <p>Yunus Emre is like the <b>sea</b>. Because the word let us love and be loved is like the essence of life.</p>

When examining the metaphors related to Yunus Emre presented in Table 10, it is observed that the following metaphors were generated: “love, passion, educational, a source of advice, one who reveals human flaws, a guide for humanity, and one who uses Turkish well.” These metaphors reflect the multifaceted role that Yunus Emre plays in literature and cultural education, emphasizing his enduring influence on values and language.

#### **4. Discussion and Conclusion**

Digital poetry fosters a collaborative, interactive, and engaging learning environment by leveraging modern educational technologies. While digital storytelling has been widely studied in educational contexts, research on the pedagogical applications of digital poetry remains relatively scarce. Although poetry and storytelling employ distinct instructional approaches, the development of digital teaching materials for both genres is expected to enhance student engagement and comprehension. Teachers participating in this study noted that the digital poems developed were captivating and held the potential to improve listening skills while fostering reading habits. Furthermore, they suggested that discussing digital poetry in classroom settings could enhance students’ speaking abilities. Additionally, the content of these poems is anticipated to facilitate cultural transmission, provide aesthetic pleasure, and support linguistic development.

Teachers overwhelmingly agreed that digital poetry contributes significantly to the development of fundamental language skills. Among these, reading was identified as the most impacted skill (94%), followed by speaking (71%), listening/viewing (53%), and writing (47%). Yang and Wu (2012) conducted a study demonstrating that 20 weeks of training in digital storytelling technology (DST) had a positive effect on high school students’ English proficiency, critical thinking abilities, and learning motivation. Their findings further indicated substantial improvements in students’ English listening, reading, writing, argument interpretation and evaluation, perceived task value, and self-efficacy (Yang & Wu, 2012, p. 349).

Teachers also emphasized the effectiveness of digital poetry in capturing students’ attention, its engaging nature, and its potential for enhancing motivation. They argued that the integration of digital poetry into educational settings would significantly bolster student engagement. Similarly, Aktaş and Yurt (2017) found a notable difference in learning motivation between students who participated in digital storytelling activities and those who followed a traditional curriculum. Their study reported an increase in learning motivation across all subscales for both groups by the end of the experiment (Aktaş & Yurt, 2017, p. 193).

Another critical aspect of this study involved assessing teachers’ perceptions of digitalization and digital content in education. Azizoğlu (2022) found that pre-service Turkish language teachers strongly believed in the importance of technology integration in educational practices (Azizoğlu, 2022, p. 424). In this regard, insights from experienced educators can contribute to the development of more effective digital teaching strategies for pre-service teachers. The digital presentation of Yunus Emre’s poetry is expected to positively influence students’ perspectives on life due to the rich values embedded within these works. By presenting his poetry in digital form, students may more effectively internalize core values, such as love, compassion, and other virtues reflected in his poetry.

Furthermore, the digital adaptation of Yunus Emre’s poetry is believed to cultivate a more empathetic and tolerant worldview, guiding individuals away from unethical behavior, broadening their horizons, and enriching their emotional experiences. Yunus Emre’s poetry embodies a wealth of moral and cultural values, with love and tolerance being the most prominent. Additionally, his poems encompass values, such as respect, sharing, altruism, kindness, loyalty, responsibility, morality, patriotism, cleanliness, compassion, frugality, generosity, humility, diligence, sensitivity, hospitality, and honesty. The findings of this study align with previous research conducted by Demir (2018) and Açikel (2018), which highlighted

the role of Yunus Emre's works in transmitting ethical and cultural values. Additionally, it has been suggested that Yunus Emre's poetry serves as a guide for selecting meaningful friendships, positioning him as a role model who positively influences students' moral development. However, 12.5% of the teachers in this study expressed skepticism regarding its impact on students' friendship selection.

Overall, this study concludes that digital adaptations of Yunus Emre's poetry can significantly enhance students' interest in cultural heritage and facilitate the transmission of cultural values by stimulating curiosity. In a related study, Karakuş et al. (2023) conducted a digital storytelling project using *Garibnâme*, demonstrating its contributions to education, perspectives on life, religious values, character development, friendship selection, and cultural awareness. Similar outcomes are anticipated for Yunus Emre's digital poetry, validating it as both an authentic and technology-enhanced teaching resource. Importantly, contemporary adaptations should be prioritized to effectively convey classical literary works to new generations.

Participants also stressed the importance of selecting poems that effectively facilitate cultural transmission. They emphasized the advantages of Yunus Emre's poetry in reflecting traditional and cultural values. Several participants suggested integrating visual elements into comprehension questions, ensuring that questions assess higher-order cognitive skills, employing multiple-choice formats, and adapting content to students' proficiency levels, especially for poems with implicit meanings. Additionally, they indicated that digital poetry could be instrumental in teaching vocabulary and idioms present in the texts. One of the key features of the digital poems created with Canva is their ability to promote interactive learning.

From a metaphorical perspective, digital poetry is perceived as a valuable educational resource due to its accessibility, shareability, and combination of visual and auditory elements. The ability to store and revisit digital poetry also makes it a preferred alternative to traditional poetry formats, offering convenience for pre-service teachers. Metaphorical perceptions of Yunus Emre's poetry predominantly center around themes of love and tolerance.

Regarding metaphors associated with Yunus Emre, he is perceived as an embodiment of love and passion, a guiding figure for humanity, and an eloquent master of the Turkish language. A study conducted by Gündüzalp (2021) among university students demonstrated that Web 2.0 tools enriched online learning experiences by enhancing various cognitive skills, including alternative thinking, problem-solving, decision-making, practical reasoning, and evaluation. The study also highlighted improvements in creative thinking skills related to productivity, innovation, analytical thinking, interpretative skills, problem-solving, and critical reasoning (Gündüzalp, 2021, p. 1167).

However, in this study, participants primarily focused on the content of Yunus Emre's poetry, asserting that presenting it in a digital format would effectively engage students and facilitate the development of key competencies. Based on these findings, it can be concluded that digital poetry offers significant pedagogical advantages by enhancing students' engagement, cultural awareness, and linguistic proficiency.

## 5. Recommendations

This study exclusively gathered teachers' perspectives on the digital poetry application developed using Yunus Emre's poems. Future research could explore the following directions:

- **Incorporation of other literary figures:** The works of other poets who hold a significant place in Turkish cultural heritage, similar to Yunus Emre, could also be adapted into digital poetry as instructional materials.



- **Student perspectives on digital poetry:** By incorporating students' perspectives, aspects, such as the appeal of digital poetry and its effectiveness in fostering long-term retention of knowledge could be examined.
- **Online and interactive learning environments:** Digital poetry could be integrated into a platform where students can access the content remotely, share their reflections, and participate in online discussions, thereby enhancing interactive learning.
- **Integration with educational curricula:** Digital content, including digital poetry and digital storytelling, could be developed for textbooks aligned with the *Turkey Century Education Model (TYMM)*. These resources could be based on classical works of Turkish literature and contribute to values education.

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### Article Information Form

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