

Mosque Lessons in Germany According to the Religious Officials *

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Abstract

In this study, the current state of religious education and religious training activities carried out by the mosques of The Turkish-Islamic Union for Religious Affairs (DITIB, which were established by people who emigrated from Turkey to Germany and one of the largest Islamic organizations operating in Germany), have been tried to be determined by the questionnaire applied to the religious officials and by observation method. In the course of this study, the physical condition of the mosques, the success of the instructors, the methods of education applied in the mosque lessons are analysed in terms of the Religious officials' perspectives. Based on the results of the obtained data, some suggestions and proposals are made for the mosque lessons to be more effective and productive. DITIB mosque unions are organizations that try to provide religious, social, cultural, and educational activities to all Muslims, especially Turks. There are special service areas for children, youth, adults and the elderly. Religious officials have been sent to Germany by the Presidency of Religious Affairs are primarily responsible for education and training activities. Thousands of students participate in religious education and training activities in mosques throughout Germany on weekends and holidays. In the mosque lessons, besides teaching basic religious and ethical knowledge, the students are tried to gain the ability to read the Qur'an in a duly manner.

Keywords

Religious Education, Mosque Lessons, Religious Official, DITIB, Germany

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Din Görevlilerinin Gözüyle Almanya’da Cami Dersleri

Öz

Bu çalışmada Türkiye’den Almanya’ya işçi statüsünde göç eden kişiler tarafından kurulan ve Almanya’da faaliyet gösteren en büyük İslâmî çatı kuruluşlarından biri olan Diyanet İşleri Türk İslam Birliği (DİTİB) bünyesindeki camilerde yürütülen din eğitim ve öğretim faaliyetlerinin mevcut hali din görevlilerine uygulanan anket çalışmasıyla ve yerinde gözlem metoduyla tespit edilmeye çalışılmıştır. Çalışma boyunca, din görevlilerinin gözüyle camilerin fiziki durumu, eğitmenlerin başarısı, cami derslerinde uygulanan eğitim öğretim yöntemleri incelenmiştir. Elde edilen veriler neticesinde, cami derslerinin daha etkin ve verimli bir hale gelebilmesi için bazı öneri ve tekliflerde bulunulmuştur. DİTİB camileri başta Türkler olan üzere bütün Müslümanlara dinî, sosyal ve kültürel hizmetler vermeye çalışan bir kuruluştur. Çocuklara, gençlere, yetişkinlere ve yaşlılara özel hizmet alanları bulunmaktadır. Eğitim ve öğretim faaliyetlerinden birinci derecede Diyanet İşleri Başkanlığı tarafından Almanya’ya gönderilen din görevlileri sorumludur. Almanya genelinde camilerde yürütülmekte olan din eğitim ve öğretim faaliyetlerine hafta sonları ve tatil günlerinde binlerce öğrenci iştirak etmektedir. Cami derslerinde öğrencilere temel dini ve ahlâkî bilgilerin öğretilmenin yanı sıra Kur’ân-ı Kerîm’i usulüne uygun bir şekilde okuma becerisi kazandırılmaya çalışılmaktadır.

Anahtar Kelimeler

Din Eğitimi, Cami Dersleri, Din Görevlileri, DİTİB, Almanya

Introduction

Since 1960, many Turkish citizens have gone to work in many Western European countries, including Germany, France, the Netherlands and Belgium. Turkish workers have tried to take their customs, traditions, culture and religious experiences to the countries where they go. Despite their busy and heavy work life, they have always come together to meet their cultural and social needs and have struggled to survive and maintain their traditions and cultures. Therefore, they have tried to establish solidarity among themselves by establishing associations since the first years of their immigration.¹

While some associations are established only for cultural and social activities, others are established to provide religious services. Associations established to provide religious services carried out mosque-based activities.² The biggest aim of such associations is to prepare the opportunity for the generations who grow up in a foreign culture to teach and live their own values.³ One of the most important activities of

¹ For detailed information about associations and organizations in Germany, see. Yasin Aktay ve Necdet Subaşı, *Referans Grupları Avrupa’da Türkler Dinsel Organizasyonları Söylem ve Tasavvurları*, Proje Raporu (Konya-Muğla: yy., 2006), 81-159; Ayca Aytekin, *Türkisch-Islamische Vereinigungen in Deutschland und die Rolle des Islams in der Türkei im Vergleich* (Norderstedt: Grin, 2009); Thomas Lemmen, *Islamische Vereine und Verbände in Deutschland* (Bonn: Friedrich- Ebert-Stiftung, 2002), 34-93; Erkan Perşembe, *Almanya’da Türk Kimliği Din ve Entegrasyon* (Ankara: Araştırma Yayınları, 2006), 127-178.

² For more information see. Ömer Yılmaz, “Yurtdışı Cami ve Cami Dışı Din Hizmetleri”, *Diyanet İlmî Dergi* 42/1 (2006), 5-78.

³ For more information, see, Cemal Tosun, *Din ve Kimlik* (Ankara: TDV Yayınları, 2010), 37-41.

associations established to provide religious services is to organize Qur'anic recitation, religious education, and teaching courses for young people and children who come to the mosque within the association on the days of school holidays.⁴

Here in this research originated in Turkey operating in Germany, the largest organization comprised of Muslim immigrants "Turkish-Islamic Union for Religious Affairs (DITIB)"⁵ within the serving associations / status of non-formal religious education activities in the mosques have been studied to determine through the perspectives of imams.

This study is based on the evaluation of the questionnaire. It has been applied to the officials serving throughout Germany and commissioned from Turkey. A total of 501 religious officials participated in this survey. Surveys of religious officials were conducted online and delivered to the researcher. Descriptive statistics method was used in the analysis of the obtained survey data. In addition to the survey, the observation method was also included in this study. During the survey and observation process, Religious Services Attaches, association managers and religious officials were in contact with DITIB associations were contacted. As the scope and of this research; the problems of mosque courses have been tried to be determined from the eyes of educators/religious officials.

In Germany, religious officials carry out religious education and training activities as well as mosque services. The contribution of religious officials to religious education and training activities for children and youth and the current status of educational activities in mosques are tried to be examined in this study.

In this study, the efficiency of religious education carried out in mosques within DITIB associations in Germany, satisfaction and expectations of religious officials, their evaluations on religious education/teaching service; which factors affect these evaluations and expectations and in which situations they differ and whether there is a significant relationship among them.

Findings and Comments on the Religious Officials Participating in the Survey

Religious officials working under the Presidency of Religious Affairs provide religious services in the

⁴ For more information, see, Ali-Özgür Özdil, *Wenn sich Moscheen öffnen Moscheepädagogik Eine praktische Einführung in den Islam* (Münster: Waxmann, 2002.), 29-37; Halit Ev, *Almanya'da Çocuklara Yönelik Kur'an ve Dini Bilgiler Kursları* (İzmir: Tıbyan Yayıncılık, 2003); Ahmet Çekin, *Stellung der Imame, Eine Vergleichende Rollenanalyse der Imame in der Türkei und Dutschland* (Tübingen: Tübingen Üniversitesi, Doktora Tezi, 2004); Recai Doğan, "Avrupa'da Kur'an-ı Kerim ve Dini Bilgiler Kursları: Problemler ve Çözüm Önerileri (Almanya Örneği)", *III. Din Şurası Tebliğ ve Müzakereleri*, ed. Mehmet Bulut (Ankara: Diyanet Yayınları, 2005), 391-408; Rauf Ceylan, *Islamische Religionspädagogik in Moscheen und Schulen* (Hamburg: Verlag Dr. Kovac, 2008), 51-61.

⁵ Religious Affairs The Turkish-Islamic Union (DITIB) was established in Köln on July 5, 1984, with the support, entourage, organization and structuring of the Presidency of Religious Affairs 23 years after the Turks went to Germany as workers' status (1961). DITIB is concerned with the religious, social and cultural problems of Muslim Turks and tries to provide services with approximately 900 associations throughout For more information, see, DITIB (Hrsg.), *Kleines Handbuch für Vereine* (Köln: DITIB Verlag, 2004). Hasan Yerkazan, *Eğitim ve Din Hizmetleri Bağlamında Almanya Diyanet İşleri Türk İslam Birliği* (Elazığ: Fırat Üniversitesi, Sosyal Bilimler Enstitüsü, Yüksek Lisans Tezi, 2011); Yakup Çoştu - M. Akif, Ceyhan, "DİTİB'in Din Eğitimi Faaliyetleri Üzerine Bir Değerlendirme", *Hitit Üniversitesi Sosyal Bilimler Enstitüsü Dergisi* 8/1 (Haziran 2015), 39-51.

status of civil servants as public employees.⁶ The religious officials have two responsibilities. The first is the responsibility imposed by the legislation as a civil servant and the second is the conscientious and spiritual responsibility. While performing his profession as a religious officer, he/she also achieves his/her duties as a servant against God and he/she has to be an example and leader to other people under the mission he/she has undertaken within the expectations of the society. While performing the profession of religious official, it is necessary to deal with people whose ages, genders, cultures differ greatly from each other. Developing a style to appeal to all segments, understanding different behaviours and being patience is the difficulty of his/her profession.⁷

Religious officials working abroad need to deal with a much more diverse range of services than their domestic duties. Besides mosque services, social, cultural, and in-mosque education activities are the primary areas of responsibility. The mosque courses organized especially for children, young people, and adults are the most important duties of religious officials.

1. Personal Information of Religious Officials

In this part, the researcher has mentioned the personal information of the participants.

1.1. Age of Religious Officials

Table 1: Information on the Age of Religious Officials Participating in the Survey

Age	People	Age	People
25	4	44	30
27	3	45	43
30	7	46	30
31	2	47	26
32	7	48	21
33	10	49	18
34	16	50	28
35	26	51	8
36	22	52	8
37	26	53	4
38	27	54	1
39	18	55	7
40	37	56	4
41	21	58	1
42	20	62	1
43	24	63	1
Total			501

⁶ The Presidency of Religious Affairs (DIB) is an organization that has been established in Turkey on 3 March 1924 to carry out the works related to the beliefs of Islam, the principles of worship and morality, enlighten the society on religion and manage the places of worship. See. İrfan Yücel, “Diyanet İşleri Başkanlığı”, *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (İstanbul: TDV Yayınları, 1994), 9/455-460.

⁷ See. Ahmet Çekin, “Mesleki ve Sosyal Boyutlarıyla Yurtdışı Din Görevliliği”, *Diyanet İlmî Dergi* 41/3 (Eylül 2005), 17-40.

According to the data in Table 1, the age of religious officials varies between 25 and 63 years. It is clearly seen that the density is between 35 and 50 years.

1.2. Gender of Religious Officials

Table 2: Information on the Gender of Religious Officials

Gender	Frequency	Percent
Male	464	93
Female	37	7
Total	501	100

A total of 501 religious officials, 93% male and 7% female, participated in the survey. The Presidency of Religious Affairs (DIB) employs male and female religious officials in accordance with the need abroad. The number of female religious officials abroad is quite low compared to the number of male religious officials. However, the need for female religious officials increases day by day.

1.3. Education Status of Religious Officials

Table 3: Education Status of Religious Officials

Collection Status	Frequency	Percent
Doctorate	1	0,2
Master's Degree	48	9,5
Faculty of Theology	203	40,5
Associate Degree	235	47
Other	14	2,8
Total	501	100

0.2% of the religious officials, who participated in the survey, have a doctorate degree, 9.5% have master's degree, 40.5% have theologians, 47% have associate degree and 2.8% have the other one. It is absolutely seen that most of the religious officials who participated in the survey are graduated from Theology/Divinity Faculty.

1.4. Religious Official of Mission in Turkey

Table 4: Religious Official of Mission in Turkey

Mission	Frequency	Percent
Mufti	9	2
Preacher	49	10
Imam	298	58
Quran course teacher	65	13
Muezzin	51	11
Other	29	6
Total	501	100

Surveyed the religious official "before coming to Germany were in the most recent of which work in Turkey?" 2% of the religious officials, mufti, 10% preacher, 58% imam, 13% Qur'ān course teacher, 11% muezzin and 6% other according to these data, the vast majority of the religious officials who participated

in the religious officials– serve as imam-preacher in Turkey.

1.5. Number of Students of Religious Officials

Table 5: Number of Students of Religious Officials

Number of Students	Frequency	Percent
1-50	246	49
51-100	167	33
101+	88	18
Total	501	100

The question, “How many students are there in the mosque?” is replied as 49% of the religious officials have 1-50 students; 33% of them have 51-100 students and 18% of them 100 and above students. In total, 501 religious officials have 37,244 students.⁸

1.6. Pedagogical Formation Training of Religious Officials

Table 6: The Status of Religious Officers Receiving Pedagogical Formation Training

Pedagogic formation	Frequency	Percent
Yes	199	40
No	302	60
Total	501	100

When the religious officials who participated in the survey were asked if they had received formation training, 60% of them answer as no; while 40% of them answer yes. According to these data, the majority of religious officials did not receive pedagogical training. In a similar study, the Qur’an course teachers were asked, “What subjects do you need in-service training seminars?”. Almost all of them answered the above question as “pedagogical training”. One of the teachers stated that the new generation is different, and they have issues with understanding them.⁹

1.7. Reading Status of Child and Young Psychology of Religious Officials

Table 7: Reading Status of Child and Young Psychology of Religious Officials

Reading Books on Child and Young Psychology	Frequency	Percent
Yes	414	83
No	87	17
Total	501	100

To the question asked to the religious officials who participated in the questionnaire, “Have you read books about youth and child psychology?”, 83% of the religious officials respond as yes; 17% of them respond “ no.” Reading of books on youth and child psychology will lead to increased teaching efficiency in the

⁸ No data on the number of students participating in education and training activities in DITIB mosques throughout Germany has been obtained.

⁹ Ayşegül Gün vd., “Bir İlmi Geleneğin Merkezi: Büyükağa Kur’an Kursu -Hafızlık Eğitimi, Niteliği, Sorunları ve Beklentileri-”, *Hitit Üniversitesi İlahiyat Fakültesi Dergisi* 17/34 (Aralık 2018), 228-229.

mosque. According to the data above, many officials have read books on child and youth psychology.

2. Physical Status of Mosques According to Religious Officials

2.1. The Suitability of the Physical Structure for Education

Table 8: According to the Religious Officers of the mosque's situation in terms of physical availability

Attendance Status	Frequency	Percent
Strongly Agree	86	17
Agree	120	24
Partially Agree	159	32
Disagree	89	18
Strongly Disagree	47	9
Total	501	100

When asked whether their mosques are physically conducive to teaching, 17% of the religious officials strongly agree; 24% agree; 32% partially agree; 18% disagree and 9% strongly disagree. According to these data, many mosques in Germany are found to be physically conducive to teaching.

2.2. Eligibility of Classes for Courses

Table 9: Classes According to Religious Officials

Attendance Status	Frequency	Percent
Strongly Agree	75	15
Agree	121	24
Partially Agree	151	30
Disagree	105	21
Strongly Disagree	49	10
Total	501	100

The participation question, which was posed as our classes are suitable for studying, is marked by 15% of religious officials as strongly agree, 24% agree, 30% partially agree, 21% disagree, and 10% strongly disagree. According to these data, most of the classes in the mosques in Germany are suitable for teaching. However, the proportion of those who partially participated in this question of participation is higher than other answers. Making the classes in mosques suitable for teaching is very important in terms of efficiency.

2.3. Status of The Places Where Students Can Play and Have a Good Time in the Mosque

Table 10: Having a place in the mosque where students can play and have a good time

Attendance Status	Frequency	Percent
Strongly Agree	34	7
Agree	60	12
Partially Agree	126	25
Disagree	165	33
Strongly Disagree	116	23
Total	501	100

To the question, “Are there places in the mosque where students can play and have a good time?” 7% of the religious officials responded as strongly agree; 12% agree; 25% partially agree; 33% disagree and 23% strongly disagree. According to these data, it is understood that most of the mosques in Germany have limited or no spaces where students can play and have a good time.

2.4. Cleaning Status of Mosque

Table 11: Cleaning Status of Mosque

Attendance Status	Frequency	Percent
Strongly Agree	174	35
Agree	245	49
Partially Agree	65	13
Disagree	14	3
Strongly Disagree	3	1
Total	501	100

The participation question, which was created as the inside and outside of the mosque are clean, are marked by 35% of religious officials as strongly agree, 49% agree, 13% partially agree, 3% disagree, and 1% strongly disagree. According to these data, there are no problems with the cleanliness of mosques, with some exceptions.

2.5. Projection, Computer and Internet Usage in Classrooms

Table 12: Use of Computer, Internet and Projection for Religious Education in Classrooms

Usage Status of Computer, Internet and Projection Status	Frequency	Percent
Yes	268	53
No	233	47
Total	501	100

To the question, “Do you use projector, computer and internet for educational purposes in your classrooms?” 53% of religious officials’ answer is yes and 47% of them answer no. According to these data, there is an equality in terms of educational projection, computer and internet use. It is absolutely necessary to make use of such ancillary tools in the required classes.

3. The Status of Students According to Religious Officials

3.1. Turkish Language Problem of Students

Table 13: Turkish Language Problem According to Religious Officials

Attendance Status	Frequency	Percent
Strongly Agree	203	41
Agree	182	36
Partially Agree	94	19
Disagree	18	4
Strongly Disagree	4	1
Total	501	100

The participation question, which was posed as the students have a problem of understanding Turkish, answered by religious officials as 41% strongly agree; 36% agree; 19% partially agree; 4% disagree and 1% strongly disagree. In Germany, the children of the fourth generation are currently attending mosque classes. It may be wrong to expect a good level of Turkish grammar from children whose parents are born in Germany. Inevitably, it is natural for children to have some deficiencies in Turkish grammar. According to the data above, it is seen that most of the religious officials agree that students have a problem with understanding Turkish. Most of the mosque courses in Germany are taught in Turkish. Children sometimes do not understand the issues described because of the language problem, and this decreases their interest in the lessons. However, it is observed that the students have improved their Turkish through mosque lessons. There is also an indirect benefit here. This problem should be tried to solve by studying the lessons with different methods (games, etc.).

3.2. Students' Prepared Attendance

Table 14: Students' Prepared Attendance

Attendance Status	Frequency	Percent
Strongly Agree	19	4
Agree	23	5
Partially Agree	97	19
Disagree	201	40
Strongly Disagree	161	32
Total	501	100

On the participation question of students come prepared for courses, 4% of the religious officials answer as strongly agree; 5% of them answer as agree; 19% of them answer as partially agree; 40% of them answer as disagree, and 32% of them answer as strongly disagree. The lessons should be supported with repetition at home and homework to make the information learned permanent. According to the above information, mostl of the religious officials stated that their students were unprepared for the courses.

3.3. The Influence Case of the Environment in Which the Child Lives in Affecting His Interest in Mosque Lessons

Table 15: Influence of the environment in which the child lives in mosque lessons

Attendance Status	Frequency	Percent
Strongly Agree	131	26
Agree	190	38
Partially Agree	115	23
Disagree	56	11
Strongly Disagree	9	2
Total	501	100

The multicultural and multi-religious environment in which the child lives diminishes his interest in mosque lessons. On the question of participation, 26% of the religious officials strongly agree; 38% agree; 23% partially agree; 11% disagree and 2% disagree at all. Living in a multicultural environment sometimes provides people with a very different and valuable experience and sometimes causes a break in their interests and concerns. In Germany, children spend most of their time except the mosque and home in a

culture alien to them. According to most of religious officials, the multicultural and multi-religious environment in which children live has diminished their interests in mosque classes.

3.4. Consultation with the Students in the Decisions Taken About Themselves in the Mosque

Table 16: Consultation with the students in the decisions taken about themselves in the mosque

Attendance Status	Frequency	Percent
Strongly Agree	51	10
Agree	174	35
Partially Agree	140	28
Disagree	91	18
Strongly Disagree	45	9
Total	501	100

On the efficiency of the courses, the opinions of the students are also asked. On the question of participation, 10% of the religious officials strongly agree; 35% agree; 28% partially agree; 18% disagree and 9% disagree at all. Students are required to internalize and adopt the mosque and the mosque courses to love these courses. Some activities will increase their commitment to the mosque by applying their views. According to most of religious officials who participated in the survey, their opinions are also referenced in the decisions taken about students in mosques.

3.5. The Status of Cultural and Social Activities for Students in the Mosque

Table 17: The Status of Cultural and Social Activities for Students in the Mosque

Attendance Status	Frequency	Percent
Strongly Agree	28	6
Agree	103	21
Partially Agree	209	42
Disagree	115	23
Strongly Disagree	46	9
Total	501	100

The question of participation in the form of "enough social and cultural activities are organized for students in the mosque." 6% of the religious officials answer as strongly agree; 21% answer as agree; 42% answer as partially agree; 23% answer as disagree and 9% answers as strongly disagree. Many methods need to be tried to be effective. The aim of the mosque courses is to educate young people and children. Every activity organized for this purpose will make mosque lessons more efficient. In addition, social and cultural activities in mosques will attract more students to mosques.

3.6. Remarkable Situation of the Mosque Lessons Content

Table 18: The Attention of the Mosque Lessons

Attendance Status	Frequency	Percent
Strongly Agree	43	9
Agree	153	31
Partially Agree	202	40
Disagree	80	16
Strongly Disagree	23	5
Total	501	100

The question of participation in the form of “the content of the mosque lessons was arranged in a way that attracts the attention of the students”, 9% of the religious officials respond as strongly agree; 31% respond as agree; 40% response as partially agree; 16% respond as disagree, and 5% respond as strongly disagree. The content of the mosque lessons was arranged in a way that attracts the attention of the students. Individuals learn the topics that interest and wonder more easily. However, not all subjects may be equally interesting to everyone. To make mosque courses more efficient, it is necessary to develop strategies for attracting students' interest. According to most of the religious officials, the content of the mosque courses is not organized to attract the attention of the students.

3.7. The Tasteful Passing of Mosque Courses for Students

Table 19: The tasteful passing of mosque courses for students

Attendance Status	Frequency	Percent
Strongly Agree	54	11
Agree	168	34
Partially Agree	228	46
Disagree	44	9
Strongly Disagree	7	1
Total	501	100

The question of participation in the form of “the mosque classes are enjoyable for my students” 11% of the religious officials respond as strongly agree; 34% respond as agree; 46% respond as partially agree; 9% respond as disagree, and 1% respond as strongly disagree. It is very difficult for students to follow the lessons seriously without being bored. In order to keep the students, fit and alive, the lessons should be fun and enjoyable. Energizing the students through games and competitions in course repetitions and ensuring their participation in the course will have a positive effect on the course yield. According to the data given above, most of the religious officials stated that the mosque lessons were partly enjoyable for their students.

3.8. Recommendation for Students to share the information they have learned in the mosque with others

Table 20: Students to share the information they learned in the mosque with others

Attendance Status	Frequency	Percent
Strongly Agree	194	39
Agree	253	50
Partially Agree	47	9
Disagree	7	1
Strongly Disagree	0	0
Total	501	100

To the question of participation that I encourage my students at the mosque to share the information they have learned, especially with their family and those around them, 39% of the religious officials respond as strongly agree, 50% respond as agree, 9% respond as partially agree, and 1% respond as strongly disagree. Repetition is needed to strengthen the knowledge or practices learned in the mosque. The fact that religious officials advise their students to share the information they taught in the mosque with their families will

both reinforce the students' knowledge and indirectly transfer information to the families through the students. According to these data, almost all religious officials have reported that they follow such a method.

4. Parents' Status According to Religious Officials

4.1. Parents' Exchange of Information on Religious Education

Table 21: Parents' Exchange of Information on Religious Education

Attendance Status	Frequency	Percent
Strongly Agree	32	6%
Agree	103	21%
Partially Agree	178	36%
Disagree	132	26%
Strongly Disagree	56	11%
Total	501	100

To the question of participation, families exchange information about the education of their children with religious officials, 6% of them are strongly agree with it; 21% of them are agree; 36% of them are partially agree; 26% of them are disagree and 11% of them are strongly disagree. It is of great importance that families and educators work together for a successful, effective education. Because in order for the information learned in the lessons to become permanent and to strengthen, families should definitely help their children at home. According to the religious officials, families exchange information with the religious officials partly on the education of their children. There is neglect of parents in this matter.

4.2. Expectations of Parents from Mosque Courses

Table 22: Expectations of Parents from Mosque Courses

Attendance Status	Frequency	Percent
Strongly Agree	71	14
Agree	171	34
Partially Agree	144	29
Disagree	94	19
Strongly Disagree	21	4
Total	501	100

To the question of participation, I think the expectations of parents in mosque classes are very high, 14% of the religious officials answer as strongly agree; 34% answer as agree; 29% answer as partially agree; 19% answer as disagree and 4% answer as strongly disagree. According to these data, parents have high expectations from mosque classes.

4.3. Parents' Interest

Table 23: Parents' Interest

Attendance Status	Frequency	Percent
Strongly Agree	12	2
Agree	64	13
Partially Agree	175	35
Disagree	156	31
Strongly Disagree	94	19
Total	501	100

On the question of participation, parents are very interested in having their children attend mosque classes, 2% of the religious officials are strongly agreed; 13% are agree; 35% are partially agreed; 31% are disagreed, and 19% are strongly disagreed. Parents' follow-up and guidance of their children's education and being in contact with religious officials have a positive effect on mosque lessons. According to the above data, most of the religious officials do not find the parents' interest enough to follow the mosque lessons.

5. Association Management and Congregation According to Religious Officials

5.1. Efforts of the Mosque / Association Management for the Education of Students

Table 24: The Efforts of the Administration of the Mosque / Association for the Education of Students

Attendance Status	Frequency	Percent
Strongly Agree	60	12
Agree	99	20
Partially Agree	196	39
Disagree	98	20
Strongly Disagree	48	10
Total	501	100

To the question, “Does the mosque/association administration prepare all kinds of facilities for the education of the students?”, 12% of the religious officials responded as strongly agree; 20% respond as agree; 39% respond as partially agree; 20% respond as disagree, and 10% respond as strongly disagree. According to the above findings, the management of the association tries to meet all the needs of the mosques. However, some mosques do not give required attention to education. According to most of religious officials, the directors of the association contribute to the education and training activities at a moderate level.

5.2. Association Management and Relevance of the Mosque Community to Students

Table 25: Management of the Association and the Status of the Students in the Mosque Community

Attendance Status	Frequency	Percent
Strongly Agree	56	11
Agree	176	35
Partially Agree	168	34
Disagree	72	14
Strongly Disagree	29	6
Total	501	100

On the question whether the management of the association and the community of the mosque treat the students kindly and delicately in the mosque, 11% of the religious officials responded as strongly agree; 35% respond as agree; 34% respond as partially agree; 14% respond as disagree, and 6% respond as strongly disagree. The students will feel comfortable and safe during their stay in the mosque and will increase their love, interest and interest in mosque lessons. According to the above data, religious officials think most of the association management and mosque community have a positive attitude towards students.

5.3. Collaboration with the Management of the Association in the Follow-up of Mosque Courses

Table 26: Collaboration with Association Management in the Follow-up of Mosque Courses

Attendance Status	Frequency	Percent
Strongly Agree	57	11
Agree	144	29
Partially Agree	164	33
Disagree	95	19
Strongly Disagree	41	8
Total	501	100

To the statement question, “We are in full cooperation with the management of the association”, 11% of the religious officials responded as strongly agree; 29% are agree; 33% are partially agree; 19% are disagree, and 8% are strongly disagree. According to the above data, the majority of religious officials is partly in cooperation with the management of the association, while most of religious officials stated they have not received the support of the management of the association in this regard.

6. Application, Method and Current Situation of Religious Officials in Mosque Courses

6.1. Student Enrolment System Applications

Table 27: Student Registration System Application Status

Registration System	Frequency	Percent
Yes	383	76
No	118	24
Total	501	100

The religious officers who participated in the study were asked about the application status of the student registration system. 76% of the religious officials answered “yes” and 24% answered “no.” According to these data, the quarter of the religious officials do not apply student enrolment system. According to the above findings, in mosques where the student registration system is not applied, it is not possible to follow up the students regularly.

6.2. Curriculum Implementation Status

Table 28: Curriculum Application Status of Religious Officials

Curriculum Application Status	Frequency	Percent
Yes	422	84
No	79	16
Total	501	100

One of the most important elements of education and training activities is to have a viable curriculum. The question of whether they have a curriculum directed to religious officials, 84% of religious officials responded “yes”; 16% responded “no.” According to these data, many mosques follow a curriculum in mosque classes by religious officials.

6.3. Possession of Educational and Instructional Material

Table 29: Possession of Educational and Instructional Material

Possession of Materials	Frequency	Percent
Yes	196	39
No	305	61
Total	501	100

One of the biggest problems in mosque education is the lack of sufficient educational and instructional materials. To the question, "Do you have enough educational and instructive materials in mosque education?" 61% of the religious officials answered "no" and 39% answered "yes." According to these data, most mosques are lack of the necessary materials for education and training. It is also observed that the educators who possess the materials benefited from the documents prepared by the Presidency of Religious Affairs or other institutions and organizations. However, most of these materials were found to be incompatible with the level of understanding of children in Germany.

6.4. Availability of Sufficient Number of Trainers in the Mosque

Table 30: Availability of sufficient number of trainers in the mosque

Attendance Status	Frequency	Percent
Strongly Agree	85	17
Agree	135	27
Partially Agree	106	21
Disagree	127	25
Strongly Disagree	48	10
Total	501	100

To the statement, "We don't have enough educators in our mosque," 17% of the religious officials reacted as strongly agree; 27% responded as agree; 21% responded as partially agree; 25% answered as disagree and 10% responded as strongly disagree. Religious officials make use of honorary officials in their education and training activities. However, some mosques do not have enough voluntaries to perform honorary duties. According to the data above, while there are enough educators in some mosques, it is observed that there are no officials to contribute to education and training activities.

6.5. Providing Class Discipline During the Course

Table 31: Providing Class Discipline During the Course

Attendance Status	Frequency	Percent
Strongly Agree	101	20
Agree	218	44
Partially Agree	138	28
Disagree ⁹	39	8
Strongly Disagree	5	1
Total	501	100

To the question, "I can maintain classroom discipline during class," 20% of the religious officials responded as strongly agree; 44% responded as agree; 28% responded as partially agree; 8% responded as

disagree, and 1% responded as strongly disagree. When teachers maintain discipline in classroom, they teach more effectively.¹⁰ The vast majority of the participants stated that they are capable of maintaining class discipline.

6.6. Knowing When and How Much and How to Teach Information to Students

Table 32: Knowing when and how much information is taught to students

Attendance Status	Frequency	Percent
Strongly Agree	149	29,8
Agree	255	51
Partially Agree	84	17
Disagree	12	2
Strongly Disagree	1	0,2
Total	501	100

To the question, “I know when to teach students what amount of knowledge and by what method,” 29.8% of the religious officials responded as strongly agree; 51% responded as agree; 17% responded as partially agree; 2% responded as disagree and 0.2% responded as strongly disagree. Nearly all of the religious officials stated that they know when and what amount of knowledge to teach students and by what method.

6.7. The Problem of Communication of Religious Officials with Students

Table 33: The Problem of Communication of Religious Officials with Students

Attendance Status	Frequency	Percent
Strongly Agree	29	6
Agree	90	18
Partially Agree	153	31
Disagree	156	31
Strongly Disagree	73	15
Total	501	100

With the question of I am having trouble communicating with students, 6% of the religious officials answered strongly agree; 18% answered agree; 31% answered partially agree; 31% answered disagree, and 15% answered strongly disagree. In order to have an impact on their students or to be beneficial to them, educators need to have good communication with their students. According to this data, most of the religious officials do not have any communication problems with their students. However, some religious officials stated that they face such a problem. In another study, the pre-service teachers were asked the question of how the teachers of the religious education communicate with the students, 34,1% of them stated that it was “very good”, 45,9% stated that it was “good”, 13,9% stated that it was “moderate” and 6% stated that it was “inadequate”.¹¹

¹⁰ See. Adem Bayar - James H. Kerns, “Undesired Behaviors Faced in Classroom by Physics Teachers in High Schools”, *Eurasian J. Phys. & Chem. Educ.* 7/1 (2015), 37-45.

¹¹ Ayşegül Gün, “İlahiyat Alanında Pedagojik Formasyon Eğitimi Alan Öğretmen Adaylarının Gözüyle Din Dersi Öğretmenleri”, *Şırnak Üniversitesi İlahiyat Fakültesi Dergisi* 11/24 (Haziran 2020): 140.

6.8. Sanctions Against Students Who Disturb the Course

Table 34: Sanction Against Students Who Missed Peace

Attendance Status	Frequency	Percent
Strongly Agree	114	23
Agree	175	35
Partially Agree	123	25
Disagree	69	14
Strongly Disagree	20	4
Total	501	100

With the question of participation that I cannot impose any sanctions against students who disturb the class, 23% of the religious officials answered as strongly agree; 35% answered as agree; 25% answered as partially agree; 14% answered as disagree and 4% answered as strongly disagree. In mosque classes, students give educators a hard time from time to time by disrupting the course layout. Because mosque classes are conducted on a voluntary basis, educators are not able to impose any sanctions on students. According to the above data, the majority of religious officials stated they could not impose any sanctions on their students who were disturbing the peace. In another study on the Qur'an course education, the students were asked how the attitude of the course teachers was in the face of their negative behaviours, the majority of the students (87.7%) stated that the teachers wheedle them/ lay some sweet lines of them. 8.8% of the students stated that the course teachers wig them, 1.8% stated that the course teachers applied to physical punishment; 1.8% stated that the teachers remained unresponsive.¹²

6.9. Good Use of Time During Class

Table 35: Good use of time during class

Attendance Status	Frequency	Percent
Strongly Agree	124	24,7
Agree	270	54
Partially Agree	100	20
Disagree	5	1
Strongly Disagree	2	0,3
Total	501	100

With the question of I use time well during class, 24.7% of the religious officials answered as strongly agree; 54% answered as agree; 20% answered as partially agree; 1% answered as disagree and, 0.3% answered strongly disagree. In order to ensure the efficiency and quality of the courses in the classroom at a high level, educators need to use the time very well. The vast majority of the religious officials stated that they consume time of the course efficiently.

¹² Ayşegül Gün vd., "Bir İlmi Geleneğin Merkezi: Büyükağa Kur'an Kursu -Hafızlık Eğitimi, Niteliği, Sorunları ve Beklentileri-", 221-222.

6.10. Failure to Allocate Sufficient Time to Students Due to The Multiplicity of Students

Table 36: Failure to allocate sufficient time to students due to the multiplicity of students

Attendance Status	Frequency	Percent
Strongly Agree	85	17
Agree	119	24
Partially Agree	140	28
Disagree	122	24
Strongly Disagree	35	7
Total	501	100

To the question, “I do not have enough time for each student because of the large number of students,” 17% of the religious officials answered strongly as agree; 24% answered as agree; 28% answered as partially agree; 24% disagreed and 7% answered as strongly disagree. Most of the mosque courses in Germany do not apply to any student quota. Every student comes to the mosque regardless of the number of educators is admitted to the classes. This leads to crowded classrooms, decreases productivity and leads the educator to not take sufficient care of the students. According to the data above, most of religious officials face this problem.

6.11. Follow-up Status of Non-Students

Table 37: Follow-up Status of Non-Students

Attendance Status	Frequency	Percent
Strongly Agree	163	33
Agree	244	48,7
Partially Agree	73	15
Disagree	19	4
Strongly Disagree	2	0,3
Total	501	100

With the participation question of I keep track of students who do not attend to the class, 33% of the religious officials answered as strongly agree; 48% answered as agree; 15% answered as partially agree; 4% answered as disagree and 0.3% answered as strongly disagree. One of the biggest problems of mosque courses is that students do not attend the classes consistently. Practices such as not going to class regularly disrupt the course layout and create a difference in knowledge among students. This causes serious difficulties to the educator. In order to avoid such problems, the educator must follow the attendance status of his/her students closely. According to the data above, the vast majority of religious officials follow students who do not show up for class.

6.12. The Status of Contact with The Parents of Students with Attendance Problem

Table 38: The status of contact with the parents of students with absenteeism problem

Attendance Status	Frequency	Percent
Strongly Agree	106	21,2
Agree	238	47,5
Partially Agree	122	24,3
Disagree	33	6,7
Strongly Disagree	2	0,3
Total	501	100

With the participation question that I am contacting the parents of students with attendance issues immediately, 21.2% of the religious officials answered as strongly agree; 47.5% answered as agree; 24.3% answered as partially agree; 6.7% answered as disagree and 0.3% answered as strongly disagree. According to these data, the vast majority of educators contact immediately the parents of absent students.

6.13. Meeting with Parents

Table 39: Meeting with Parents

Attendance Status	Frequency	Percent
Strongly Agree	84	17
Agree	175	35
Partially Agree	178	36
Disagree	57	11
Strongly Disagree	7	1
Total	501	100

To the question, “I regularly assembling parents' meetings to raise their awareness about the importance of education,” 17% of the religious officials answered as strongly agree; 35% answered as agree; 36% answered as partially agree; 11% answered as disagree and, 1% answered as strongly disagree. The role of parents in the efficiency of mosque education is vital. To receive the support of parents, meetings should be held with them to share the situation of their children.

6.14. Motivating Conversations

Table 40: Motivating Conversations

Attendance Status	Frequency	Percent
Strongly Agree	214	43
Agree	250	50
Partially Agree	34	7
Disagree	3	1
Strongly Disagree	0	0
Total	501	100

Religious officials, with the participation question that they give motivational speeches about the importance of mosque lessons to the students who attend mosque classes, 43% of them answered as strongly agree; 50% answered as agree; 7% answered as partially agree, and, 1% answered as both disagree and strongly disagree. In order to increase productivity/efficiency in education, educators need to motivate students. According to the data above, almost all religious officials give motivational speeches to their students on issues related to the importance of mosque lessons.

6.15. Follow-up Status of Information Learned in the Mosque

Table 41: Follow-up Status of Information Learned in Mosque (Prayer, Fasting etc.)

Attendance Status	Frequency	Percent
Strongly Agree	109	22
Agree	229	45,7
Partially Agree	135	27
Disagree	26	5
Strongly Disagree	2	0,3
Total	501	100

To the participation question that I follow whether the knowledge learned in the mosque (prayer, fasting, etc.) is applied, 22% of the religious officials answered as strongly agree; 46% answered as agree; 27% answered as partially agree, 5% answered as disagree and, 0.3% answered as strongly disagree. It is very important to monitor whether the information learned during the education and training in the mosque is applied or not. According to the above data, the majority of religious officials follow students' prayers such as prayer and fasting they learned in the mosque.

6.16. Students Cognition of the Prophet and Islamic Elders

Table 42: Students Cognition of the Prophet and Islamic Elders

Attendance Status	Frequency	Percent
Strongly Agree	79	16
Agree	233	46,7
Partially Agree	167	33
Disagree	20	4
Strongly Disagree	2	0,3
Total	501	100

The question of participation in the form of “my students knew the prophet and the Islamic elders better and his love increased. 6% of the religious officials answered as strongly agree; 21% answered as agree; 42% answered as partially agree; 23% answered as disagree and, 9% answered as strongly disagree. The teaching of the Prophet and other Islamic elders to the children is of great importance in the mosque. The majority of religious officials stated that their students know the prophet and the elders of Islam better and that their love for them have increased.

6.17. Acquisition of the Customs and Traditions in the Mosque

Table 43: Acquisition of the customs and traditions in the mosque

Attendance Status	Frequency	Percent
Strongly Agree	125	25
Agree	259	52
Partially Agree	101	20
Disagree	15	3
Strongly Disagree	1	0,2
Total	501	100

With the question of participation that the values of our traditions and customs are given in the mosque, 25% of the religious officials answered as strongly agree; 51.8% answered as agree; 20% answered as partially agree; 3% answered as disagree and, 0.2% answered as strongly disagree. Certain customs, traditions, and cultural values must be given to students in mosques. According to the vast majority of religious officials, such values are given to students in the mosque.

6.18. Gaining Basic Moral Values of Students

Table 44: Students' Basic Moral Values Gain Status

Attendance Status	Frequency	Percent
Strongly Agree	161	32
Agree	272	54
Partially Agree	61	12
Disagree	7	1
Strongly Disagree	0	0
Total	501	100

To the participation question that students are given basic moral values in the mosque, 32% of the religious officials answered as strongly agree; 54% answered as agree; 12% answered as partially agree, and 1% answered as disagree. During the education in the mosque, the students try to gain basic moral values, whether planned or unplanned. Planned topics in the course curriculum by processing; Unplanned students are affected by the environment or conversations and gain some basic values. According to the majority of religious officials, basic moral values such as truthfulness, honesty, and helpfulness are taught to students in the mosque.

Conclusions and Recommendations

For an efficient religious education in mosques abroad, physical and social situations, and teaching elements should be compatible with each other. The results and recommendations obtained in this research are as follows:

Physical Conditions (mosque, class and number of students);

- Classroom environment is required for regular, efficient processing of courses. Spaces outside of the classroom environment distract students and instructors, thus reducing course efficiency and reducing motivation. In all mosques, it is necessary to encourage mosque administrations and parents to create a classroom environment. In the mosques where physical facilities are not available, portable desks and whiteboards can be used within the mosque.

- According to the survey data, the majority of religious officials stated that their classes were suitable for teaching. However, the classes established in some mosques are not suitable for teaching due to their physical conditions. The classroom environment should be arranged in a way that will appeal to and appeal to the students. If students themselves contribute to the organization of classes, they may love their classes more. For example, a painting, painting and model hanging on a corner or wall of the classroom will increase their commitment to their classes. This will indirectly affect course efficiency positively.

- In the mosque, there is a need for places where children can have a quality time and play during breaks. Such places will allow the students to play games among themselves, and the students will be able to merge on this occasion. The more students who attend the mosque classes, the more they can commingle together, the greater their commitment to the mosque. Associations that do not have a shortage of space should make places within the mosque where children can play and have a pleasurable time.

Social Situations (educators, students, parents and association management);

Educators / Religious Officers;

• Preparatory training seminars are conducted by the Presidency of Religious Affairs for the personnel to be employed abroad. These seminars enable religious officials to provide more efficient services abroad. The duration and content of these seminars should be diversified and revised as needed. It was observed that the religious officials who started to work abroad without having the information caused the disruption of the services abroad and the decrease in efficiency.

• Most of the religious officials who attended the survey are graduates of theology faculties and most of them have professional experience considering their years of service. However, 60% of the religious officials or 302 of the 501 religious officials did not receive pedagogical formation training. It would be wrong to expect a high level of success in the mosque classes from the officials who do not have sufficient knowledge about efficient lesson processing techniques.

• A number of studies are needed to make religious officials more useful abroad as an educator. For example, the persons who have received pedagogical formation in their foreign assignments and the personnel who have been successful in religious education in the area they work in the country can be given priority. In addition, issues such as effective religious education and classroom management should be handled intensively in the orientation seminars prepared for religious officials before the foreign mission.

• Time is one of the most important elements of education and training. Using time carefully and diligently is one of the first indicators of success. In order to ensure the most effective course efficiency in the classroom, educators should evaluate the course hours very well.

• An educator who masters the class by ensuring class discipline during the course can ensure that their lessons are more productive. Knowing when and how much information will be taught to students is of great importance for the efficiency of mosque courses.

• In effective religious education, educators should have a good dialogue with their students. According to the survey data, the majority of the religious officials do not have any communication problems with their students. However, some religious officials also stated that they are facing such a problem.

• One of the shortcomings that decrease the efficiency of mosque courses is that the teachers cannot allocate sufficient time to the students due to the large number of students. In Germany, there is no student quota for mosques in the mosques. Every student who comes to the mosque regardless of the number of educators is admitted to the classes. This leads to the formation of crowded classes, decreases efficiency and causes the educator to not take care of the students adequately. To solve this problem, it is necessary to increase the number of honorary officers in mosques.

• Honorary and official educators in the mosque are required to receive in-service training from time to time on issues related to education and training. Because most of the educators, including the official clergy, did not receive pedagogical formation training. With such training programs, the deficiencies of the trainers will be eliminated. There is a constant need to renew and motivate those involved in education and training activities. Seminars are organized by the Presidency for religious officials to be assigned abroad within the framework of professional orientation training programs. However, it is not possible for religious officials to know the profile of the foreign students before the mission. Because this must be seen and

observed in person. The training courses for the service to be provided after the observation of the service area will provide an increase in the quality of the training services.

- There is a need to carry out some studies in order to be more qualified and effective for religious educators. First of all, experienced personnel in education and training activities should be employed in mosques abroad. Personnel who will contribute to the religious education of children and young people should be appointed rather than those who will act as imams abroad.

- The employment of personnel who are successful in religious education and training abroad is a crucial condition. For this purpose, more qualified personnel can be employed abroad by conducting studies on the employment of religious educators abroad. It has been observed that people who do not have an educational aspect have difficulty in education and training activities in mosques. In addition, the reputation of the religious officials who are unable to achieve the desired success in religious education and training activities is damaged. In this context, it should be determined whether the applicants applying for the international duty exam have an educational aspect. Persons who do not have sufficient experience both experience troubled days during their overseas duties and cause the Presidency's religious services to be interrupted.

- If possible, studies should be carried out on the second period of non-intermittent employment of officials who have achieved good success in education and training services abroad. Because getting an experience from scratch makes the institution lose many years. Every time a clergyman is exchanged, there may be a period of stalling in the mosques. In order to be more successful in education and training activities in the mosque abroad, experienced personnel should always be employed.

Students;

- According to religious officials, the contents of the mosque courses were not arranged to attract the attention of the students. It is very difficult for students to follow the lessons seriously without being bored. In order to keep the students, fit and alive, the lessons should be fun and enjoyable. In this context, mobilizing the students through games and competitions and ensuring their participation in the course repetitions will have a positive effect on the course yield.

- Lessons can be handled better in the periods when the interests and interests of the students are complete. It is necessary to make students relevant to mosque courses by applying different methods.

- The most important aim of these courses is that the information learned in the mosque courses have an equivalent in social and religious life. The fact that the learned knowledge remains only as a general culture is not the main objective of the mosque courses. The main objective of the mosque courses is to educate a virtuous generation who knows religion. In this context, it is of great importance that religious educators make and encourage their students to make remembrance recommendations about their religious life.

- Some opportunities should be provided to teach students in the mosque the Prophet (pbuh) and the Islamic elders better. The exemplary lives of these distinguished people are role models for them.

- In a society without moral values and principles, it is not possible to have peace and bliss. These values are the guarantee of people living together. The reason of the depression and unrest experienced by many societies in the past and today stems from the moral collapse. Morality is an integral part of religion

as it is important for the individual and society. Students should also gain basic moral values in mosque courses.

- The transmission of traditions, customs, customs and traditions from generation to generation means the preservation of identity and culture. In this context, mosques abroad perform a great task. After the students step into the mosque, they realize many cultural values by realizing or not.

- Sharing information with students at home has a positive impact on both students and their families and provides a two-way benefit. By doing so, mosques can be the leading carrier of tradition and culture. First, when the student shares the information he has learned in the mosque with his family, his knowledge will be consolidated and become more permanent. Secondly, the information learned indirectly in the mosque will be transferred to the families. To achieve such benefit, educators should instruct students to share the basic religious knowledge they have learned in the mosque with their families at home.

- Living in a multicultural environment can sometimes give people very different and valuable experiences, and sometimes they cause a disintegration of their interests and interests. In Germany, children spend most of their time outside the mosque and home in a culture that is alien to them. In religious education, it is necessary to take into account the position of the students.

Parents;

- Efficient, efficient and successful education can be achieved by the cooperation of educators and families. Because, in order for the information or gains learned in the lessons to become permanent and consolidate, families must help their children at home. According to religious officials, nearly half of the family's exchange information with the religious official about the education of their children. Parents want their children to have a good education in mosques. However, it was observed that the efforts of the children in the mosque classes were very weak in order to be successful.

- It is very difficult for educators to continue their education services without getting any help from anyone. There is a need for a unit to help the religious educator. For more regular, organized and disciplined education activities, mosque-family associations should be established in mosques. Awareness raising meetings should be organized through the family union and the situation of their children should be shared. Religious officials should direct these meetings. The fact that this meeting is held in the first lesson of education and training will enable parents to be more conscious throughout the year. It is not possible to achieve the desired success when hand in hand with the parents in the mosque education. Conscious parents will ensure that children are more successful. In such a course, all parents should be informed about what children will be taught during the year, methods to be followed in educational activities and expectations from parents. Thus, full coordination between parents and educators will be ensured during the educational activities in the mosque.

- Regular religious visits by religious officials and sharing information about the mosque classes and students to the parents through communication tools will positively affect the course efficiency.

Association / mosque management;

- The association / mosque administrations meet all the needs of the mosques within the association. However, in some mosques, it was observed that there was not enough attention on education. According to religious officials, association administrations contribute to the medium level of education and training activities. In order to carry out the mosque courses regularly and efficiently, the religious officials and the association management should support each other and follow the educational activities in a coordinated

manner. Almost half of the religious officials cooperate with the association management; a significant number of religious officials stated that they did not get the support of the association administration or partially received support. In this context, meetings or seminars should be organized at regular intervals in order to raise awareness of the association administrations in educational services.

Religious Services Counsellor / Attaché;

- The religious officers abroad are the religious advisors and religious services attachés. The majority of religious services can be realized through the coordination of parents, association managers and religious services attachés. Religious officials should receive the support of the religious services counsellor and attaché on matters related to religious education at the mosque.

Instructional elements (materials, methods, curriculum, subjects and needs);

Curriculum;

- One of the most important elements of education and training services is to have a viable curriculum. The majority of religious officials have a curriculum in mosque classes. However, according to our observations, there is no common curriculum in all DITIB mosques throughout Germany. The present curriculum or religious services are more like the curriculum implemented in summer Koran courses in Turkey consists of works brought together under the leadership of the attaché.

- In the curriculum to be prepared or in the revision of the existing ones, the basic concepts should be given to the student instead of giving much information and meaningful learning should be aimed. Basic concepts and subjects should be given in each class according to the level of the students and processed in the student's daily life experiences. Attention should be paid to the links between subjects in the courses. In mosque courses, students should acquire basic skills such as integrating their beliefs with reason, discovering the meaning of life, having critical and analytical mentality, the ability to choose and think on their own, and respect for thought, freedom, human, moral and cultural heritage.

- Curriculum should be clear, understandable and transparent. Aims, objectives and achievements should be clearly stated in the training programs. After the education and training programs are applied in a certain association or mosque and the deficiencies are seen and eliminated, they should be expanded in other mosques. Other religions who are not far from life and disconnected, aiming at an inquisitive and active student rather than a passive and rote student, developing moral and mental abilities, increasing the quality of life, increasing the awareness of living in peace with the people of the country they live without losing their social, cultural and religious identities. There is a need for an education program and curriculum that creates awareness of respect for spiritual and cultural values and places particular emphasis on values education.

Materiel;

- Most mosques lack material. It was observed that the people who own the materials have benefited from the materials prepared by the Presidency of Religious Affairs or other organizations. In addition, some of these materials do not correspond to the level of children living abroad.

- Technical support from projection, computer and internet is needed in order to carry out the lessons efficiently. The use of visual materials in the lessons will make the students more interested in the lessons and the lessons will be processed more efficiently. Today, technical opportunities have become a part and

necessity of education. The mosque administrations, who are aware of this need and have the opportunity, have provided auxiliary materials such as projection, computer, internet and smart board in the classroom.

- Religious educators provide many educational materials by their own means. In this context, in the mosques of all DITIB associations in Germany, it is necessary to provide a unity of curricula and prepare the necessary course materials in mosque courses for children and young people. In Germany, the materials to be prepared in order to meet the needs of mosque classes should be bilingual (Turkish-German) considering the comprehension levels of the students in Germany. Sound and vision-based materials should be emphasized. The opportunity to experience emotions such as practice, participation, feeling and sharing should be prepared.

Method;

- Repetition is needed to consolidate the knowledge or practices learned in the mosque. Religious officials should tell their students to share the knowledge and gains they have learned in the mosque with their families at home. In this way, this situation will both reinforce the knowledge of the students and indirectly transfer information to the families through the students.

- Qur'an, sermon, prayer and religious information competitions are organized among mosques or regions within the mosque. Such knowledge and skill competitions increase the motivation of the students.

- It is essential that many methods are tried to be effective and efficient in mosque courses. The aim of the mosque courses is to give religious education to young people and children. Every activity carried out for this purpose will make mosque lessons more effective and efficient. Within this framework, students' commitment to the mosques will be further increased through social and cultural activities organized in mosques. Social and cultural activities will increase the willingness of students attending mosque classes and strengthen their ties with the mosque.

- In order for the students to adopt and internalize mosque courses, applying their opinions in all kinds of activities about the students will enable them to adopt the subject and achieve the desired goal in a better way.

- In order for the learned knowledge to become permanent and consolidate, mosque courses need to be supplemented with repetition and homework. According to religious officials, almost all of the students are unprepared for the lessons. Religious officials and parents should work together in coordination with the homework. In this context, a course follow-up book that will provide the follow-up between the educator and the parent will enable the students to do their homework more regularly.

- Registration system should be applied for the efficiency and order of the courses. ¼ of the religious officials do not apply student registration system and follow-up. In the mosques where no student registration system is applied, the follow-up of the students is not done regularly. This also impedes the implementation of a planned curriculum. Within this framework, the registration date should be announced and followed up regularly before the start of the academic year.

- One of the biggest problems of mosque courses is absenteeism. Failure of students to attend mosque classes regularly disrupts the coherence of the classroom. In addition, the difference in level among the students causes the course to be disrupted. This causes serious problems for the educator and disrupts the training program. In order to avoid such problems, the trainer should follow the attendance of the students very closely. The parents of the students who are absent should be contacted. Within this framework,

motivating speeches about the importance of mosque courses should be given to the students attending mosque classes.

- Currently, it is not possible for all religious officials to study mosque courses in two languages, German and Turkish. Because the majority of religious officials do not speak enough language to teach. As mentioned earlier, the processing of some courses in German with honorary officers may meet the needs of the students. Students need to use both languages to understand the course better. In addition, it is important not to ignore the fact that the Turkish language of the children has been developed through the mosque lessons and that their ties with culture have been strengthened through the Turkish language.

- According to almost all religious officials, students face the problem of understanding Turkish. For this reason, in the development of the program, the language in which the students will provide the best understanding of the field and the content should be preferred and should be taken as basis and only bilingual material support should be given without insisting on the mother tongue.

- Religious education is not available in all regions of Germany under the same standards and conditions. Therefore, it would be beneficial to provide different training programs and alternatives. These alternative education programs should be shaped by the needs of the students and the expectations of parents and association managers.

- Education and training activities are one of the greatest services of mosques abroad. Alternative hours and days should be offered to students who cannot come to the mosque at the weekend due to various reasons. Mosques can be more efficient and productive if they reach everyone and every segment in the region they serve. If the children are allowed to come to the mosques, it is possible to connect families to the mosque.

- In order to provide better and higher quality education, students should be taken into intensive education and training programs occasionally time. In this sense, the boarding Qur'an courses offer good opportunities for students.

- According to the study, since the levels of the students participating in mosque classes are different from each other, the same subjects are repeated in the lessons and this causes frustration for the people who have learned the lesson. Inclusion of students in this situation in the higher-level education and training program will increase productivity. In addition, advanced level students should be taken to the appropriate courses.

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