

## THE PRESENT AND FUTURE STATUS OF MORAL EDUCATION IN TURKEY

### Türkiye’de Ahlak Eğitiminin Bugünü ve Geleceği

Çiğdem Can Kaynak

ORCID: 000-0003-1427-5577/Lisans Üstü Eğitim Enstitüsü.

#### ARTICLE INFO

*Article history:*

Received: 22 September 2021

Accepted: 18 October 2021

Keywords: Education, Morals, Moral Education, Moral Values, Value Education.

#### ABSTRACT

Some psychological and sociological problems that have been brought about by modern life have led to the need to reconsider the priority of academic success. In this respect, families and educators encountering this reality have focused more attention on moral education in line with the necessity of raising qualified individuals in every sense. Such questions as whether it is possible to educate morals, whether it will be ethical to provide such an education, and what approach will be applied to conduct this kind of education if it is necessary continue to be relevant. Moreover, whether moral education is a part of formal education and whether a separate curriculum and course time should be assigned are still debated from the point of different perspectives. In addition to all these problems, moral education becomes more of an issue in our education philosophy in terms of its many questions such as how moral education is presented in the curriculum of the Ministry of National Education at present and what can be done in the future to provide a more effective and practical moral education. The answer to each of these questions can be considered as a separate study. It is tried in this study to examine all these questions through a general approach, not separately.

#### MAKALE BİLGİSİ

*Makale Geçmişi:*

Başvuru tarihi: 22 Eylül 2021

Kabul tarihi: 18 Ekim 2021

Anahtar Kelimeler: Eğitim, Ahlak, Ahlak Eğitimi, Ahlaki Değerler, Değer Eğitimi.

#### ÖZ

Modern hayatın beraberinde getirdiği hem psikolojik hem sosyolojik nitelikli birtakım sorunlar akademik başarının öncelenmesi durumunu tekrar gözden geçirme gereğini beraberinde getirmiştir. Bu gerçeğe karşı karşıya kalan aileler ve eğitimciler her anlamda nitelikli bireyler yetiştirme gerekliliği doğrultusunda dikkatleri daha büyük oranda ahlak eğitimine yöneltmişlerdir. Ahlakı eğitmenin mümkün olup olmadığı veya böyle bir eğitim yapmanın etik olup olmayacağı, yapılmasının gerekli olması durumunda nasıl bir yaklaşımla bunun yapılacağı gibi sorular güncelliğini hala korumaktadır. Ayrıca ahlak eğitiminin örgün eğitimin bir parçası olup olmaması, ayrı bir müfredat ve ders süresi tahsis edilip edilmemesi de farklı açılardan hala tartışılmaktadır. Tüm bu sorunlarla birlikte Millî Eğitim Bakanlığı Müfredatında ahlak eğitiminin günümüzde nasıl verildiği, gelecekte daha etkin, pratiğe yansıyan bir ahlak eğitimi verilebilmesi noktasında neler yapılabileceği gibi ve benzeri birçok sorunsallığıyla ahlak eğitimi, eğitim felsefemizde büyük önem arz etmektedir. Takdir edilir ki bu soruların her birinin cevabı ayrı bir çalışma olabilecek niteliktedir. Biz bu çalışmamızda bu soruların tamamına ayrı ayrı olmasa da genel bir yaklaşımla değerlendirmelerde bulunmaya çalışacağız.

\* Sorumlu yazar/Corresponding author.  
e-posta: [cigdemkaynak41@gmail.com](mailto:cigdemkaynak41@gmail.com)

## INTRODUCTION

Education is an activity with the most important effects on human life from past to present. Human being is the target of education. Humans are in need of education and upbringing from the moment they are born. What makes a human and adds value to human is the emotions, attitudes, and behaviors that are shaped by what they learn.

In our relations with each other as people sharing the same world, the most important problems of today are basically moral, regardless of political or economic, scientific, or technological (Lipson, 2000: 36).

Individuals are the element that makes up humanity. The ability of individuals to form a virtuous self requires that moral education find the place it deserves in the philosophy of education. The basis of moral problems surrounding the world is based on individual moral problems (Yaran, 2012: 49-50).

The research context of this study is to reveal the status of moral education in today's Turkey and to draw attention to the deficiencies, if any. The method of the study is intended merely for clarifying the situation by including the ideas, determinations, and recommendations in the studies put forward in the academic community, especially in terms of what can be done in terms of the future of moral education. The main purpose is to reveal the value of moral education in human life, to determine the level of moral education in which institutions it is provided today and whether the studies meet the needs, and to present recommendations on what can be done in order for moral education, which is believed to continue as an inexhaustible need, to be successful in the future.

In the following parts of the study, moral education in formal education institutions in Turkey has been mentioned in general within the framework of such problems as "Which approaches are used in moral education in Turkey?", "What does it mean for moral education to be based on religion?", "Is it possible to give moral education independently of religion?", "What is the importance of family and school in moral education?", and "What is done and can be done at the point of role model references in moral education?".

The desire in many education systems in the world to create a society equipped with virtuous, good, sensitive, and qualified individuals with moral values is realized in line with the general objectives of various courses and curricula. In Turkey, moral education is mostly carried out within the framework of the "Religious Culture and Moral Knowledge" course. Even though the efforts to spread the moral and values education, which has increased its interest thanks to its more recognized importance today, are valuable, it is still on the verge of serious regulations.

In this study, in which it is tried to cope with the present and future of moral education, the recommendations made for the future are not handled as a separate section, but together with the current problems at the time being.

### Education and Morals

The word "eğitim" in Turkish is derived from the stem of "eğmek", which is a Turkish word in origin. This stem means bending, applying, teaching, raising, developing, accustoming, dominating, defeating, crushing, breaking, and directing (Eyuboğlu, 1997: 76). "To bend something" is used for the object. When the object is bent, its condition changes. When the same word is in question for people, it means internalizing and adopting or a forced change in their behavior (Bilgin, 1998: 7).

The word "education" has been defined in various ways by many philosophical perspectives that exist today and by many educators. For instance, the Idealist philosophy of education states that education is "based on some moral goals or moral principles and structured on an ideal field of existence on the ground of transcendence" (Cevizci, 2019: 48). According to the realist philosophy, education is "to equip people with the essential elements of academic knowledge and character development, to transfer and protect the most basic elements of human culture" (Cevizci, 2019: 25).

According to the pragmatist philosophy, education should “provide students with the opportunity to build their own knowledge and understanding” (Cevizci, 2019: 128). Ziya Gökalp defines the word education as “The generation that has grown up in a society gives its ideas and feelings to the generation that has just begun to grow up.” (Gökalp, 1973: 321). Education, as one of the most common and most accepted definitions, is “the process of creating a desired change in an individual's behavior through his own experience and intention” (Ertürk, 1972: 12). As for the word morals, morals is defined as “the forms of behavior and rules that people have to comply with in a society” in the ITL (Institution of Turkish Language) Contemporary Turkish Dictionary. Before moving on to the section on moral education, it would be appropriate to include a few more points for the many definitions of the word “morals” from different perspectives. Morals is the state of actions and behaviors that are deeply rooted in the human soul and occur easily without the need for thinking (Gazali, 2000: 120).

Cevizci defines morals as “advanced and traditional way of life which is organized according to certain kinds of beliefs, orders, prohibitions, norms and values during a certain historical period as well as a set of rules that reveal how these values will be kept alive and how these goals will be achieved through a set of values and purposes that are accepted, determined and defined in a cultural environment” (Cevizci, 2008: 3). Although morals deals with human behaviors on a small scale, it examines the behaviors exhibited by society on a large scale in terms of right-wrong or good-bad (Aydın, 2003: 16).

### **Moral Education**

The concept of morals is defined by emphasizing human behavior and includes efforts to characterize human behavior and reveal the background of these behaviors. Therefore, it focuses on human behaviors (Ekşi and Katılmış, 2015: 2). In this respect, considering the commonly made definitions of the concept of education, it is possible to define moral education as “the process of trying to bring about a deliberate change in an individual's moral behavior through his own experience” (Kesgin, 2011: 18).

The fact that morals is a social reality makes it the subject of both social sciences and behavioral sciences. Education comes first among the fields that deal with morals. One of the most important concerns of parents is whether they will have generations equipped with moral qualities in the future. It is of great importance for parents that their children grow up with commendable personality traits and that their personalities are guided by a strong moral compass. This request is not limited to parents only. The moral development of children is an important goal for social institutions and, of course, formal education (Durmuş, 2015: 555).

Moral Education is the process of raising characters who are honest enough to be successful in maintaining adherence to moral values in every situation, that is, even in situations where no one sees them and there is little chance of being punished for their actions and raising individuals who can foresee the consequences of their actions (Hökelekli, 2017: 195). Moral education proceeds to spread some good habits that will increase the happiness and perfection of both oneself and other people (Bilgin & Selçuk, 1991: 93). Moral education purposes not only the happiness of the individual, but also to spread the behaviors that are described as nice and good in the society as a whole and thus the happiness of the society in general. Moral education also aims to give people the sensitivity to control the good or bad of their own actions.

Values education can vary by considering the value judgments of societies. Moral education based on certain values is inevitable. Moral education should be based on the fact that some values are preferable to others. Not preferring between values would mean accepting that societies with values are the same after all, which reality does not show. It is also observed that hardworking societies with a high sense of responsibility develop more easily than others (Kaymakcan & Meydan, 2020: 36).

It is reached the fact that the belief, culture, and philosophical thoughts of those who plan and realize the education about what the purpose should be in moral education are effective in determining these goals. A moral education that is planned and implemented in the geography of Islamic belief and culture and nourished by this belief, and a thought that approaches morals other than religious foundations, or programs that are shaped according to an understanding that sees morals as a product of culture will differ in purpose. While raising an individual who implements the basic virtues s/he envisages from a religious point of view is seen as the aim of moral education, developing one's own potential, and realizing himself from a humanist point of view can be determined as the aim of moral education (Kaymakcan & Meydan, 2020: 40).

Cognition is the basis of both morals and education. This cognition brings with it the search. Both morals and education must act together in man's search for meaning, in making sense of life. The coexistence of morals and education finds its existence on the basis of personality because the only setting where knowledge and value will come to life together is the personality. The human problem that humanity faces and which is at the root of all problems in general, stands as a matter of "how to form a moral personality" or "how to raise individuals who present themselves as they are in every situation".

Considering that people may have different temperaments and different habits, moral education directs these temperaments, which differ from person to person, in the most appropriate way, and ensures the formation of good-natured and characterful people. Moral, physical, and mental education should be seen as a whole. It is necessary to train the body, mind, and morals together. The body is where movements take shape. The mind receives the information to guide the body and forms the ideas, and morals makes choices among these information and ideas. Morals has a great effect on the final decision. The thing that will prevent the use of the power of the body and mind in a way that harms the individual and the social life is good morals. Moral education facilitates the education of the body and mind (Bilgin & Selçuk, 1999: 102).

### **The Present and Future of Moral Education**

As in the past, moral education is practiced primarily in the family, then in formal and non-formal education institutions by being justified in various ways today as well, and it will continue to be practiced in the future. These justifications have been sometimes religious/theological, sometimes social/sociological, and sometimes humanist/anthropological. In this section, while presenting the current situation of moral education, some recommendations on what can be done in the future based on this situation will be tried to be presented simultaneously.

The physical, psychological, and social development of a child depends on being brought up in a loving environment. The first place at which a person will reach this love is the family. Especially in infancy and childhood, babies and children who are deprived of their mother's love may show some inconsistent and morally negative behaviors even though their physical and social needs are met (Aydın, 2003: 127). Therefore, especially the mother in the family should be conscious of owning the moral education of her child as soon as her baby is born. The Ministry of Family and Social Services has great responsibilities at this point. Initially, every pregnant mother should be made aware of the physical development of her child, as well as their moral development. Based on the fact that education is not a process that lasts for only a few months or a few years, parents should also continuously develop themselves to teach their children the truth. One of the facts brought by modern social life is that the mother is away from her child outside the home for various reasons. From the moment the child is born, the mother should follow the moral development of her child without dealing with financial worries, and this opportunity should be offered to her. The extension of the existing maternity leave should be placed on the agenda of the political authorities.

Because the religious and moral life of the family will serve as a model for the child, it is necessary to pay attention to this issue as well. For an education suitable for the temperament of man, there is a need for the right model representing the right information. The model is the strongest reference for the development of humanity through education (Vatandaş, 2007: 290). In some messages we have reached from both the Qur'an and the life of the Prophet, it is ordered that the parents serve as a model by living their religious principles. Islamic educators, especially Ghazali and many others who share the same view, draw attention to the issue by emphasizing that the parents are the most important model for the child (Ay, 2005: 364). With the increase in the information to be taught and the division of labor among people upon industrialization, families have difficulties in the education of children, and they have transferred the education issue to teachers/educational institutions (Binbaşıoğlu, 2004: 113). Even though different institutions are activated in the education of the child, at the point of coping with possible negativities, whereas parents should strive to educate themselves individually, the state, with its institutions such as the Ministry of National Education and the Directorate of Religious Affairs, should assist them in educating their parents and the people expecting a baby, and NGOs that are sensitive to protecting educational principles and values should provide the necessary support to these institutions.

Considering the effect of the social environment on children, children should be provided with good friends. Children should be protected against the harms of mass media, especially the Internet (Aydın, 2003: 142). Internet addiction, which grips today's youth like an epidemic and drags them to moral collapse, stands as a great danger. In fact, in the face of this fact, which we see that parents are also aware of, it is witnessed that they present moral suggestions to their children in the form of a chain of prohibitions. The following pedagogical determination made by Ali with an advanced point of view should guide all parents and educators.

Much though education on moral values in the world is in every period, it is observed that there have been both ups and downs, and there have been tendencies towards different pursuits since the second half of the 20th century. In these years, the interest shown in moral values was not limited to educators. Scientists from different fields such as psychologists, social psychologists, and clergy also have showed interest in moral values and education during these years. Since these periods, the door to new searches in moral education has been opened, and traditional methods have been followed from time to time.

At present, people in the postmodern society with globalization interact with many different cultures. While trying to provide autonomy to individuals in acquiring moral values, the new society also demands social loyalty, tolerance, acceptance of differences, and reconciliation from the individual. It is comprehended that the problem of how to overcome this dilemma will be at the top of the issues that will occupy the moral educators of today and the future most (Kaymakcan & Meydan, 2020: 141). While analytical and critical thinking skills are expected from children and young people and they are trained in this direction, on the other hand, commitment to moral rules is expected. In this case, almost a supply-demand balance should be settled on a very sensitive plane, and a contradiction should not be allowed.

Activities implemented for moral education in schools include certain differences in purpose and content. The fact that the students, which are the outputs of the modern schools that emerged upon the development of industrialization, are not uniform and that each individual is unique has caused the moral activities applied in the schools to be carried out in accordance with various approaches.

The biological, cognitive, social, and moral development that begins in the mother's womb and is interconnected forms the character of the person. Moral education is a values education that addresses the affective field. There are various approaches to moral values education. The first of these is the "moral reasoning" or, in other words, the "moral dilemma" approach, which is based on

Kohlberg's theory of moral development. The dilemma is the conflict of real-life stories that contain different value principles. According to this approach, the teacher is tasked with helping students reconcile and solve their own problems by presenting examples of these dilemmas. While creating moral dilemmas, attention should be paid to the fact that the dilemmas are related to the subject discussed in the lesson and awaiting solution, that they are understandable and suitable for the level of the students, that they are suitable for enrichment with different explanations, and that they are open to diversity (Doğanay, 2009: 275).

Another moral value teaching approach is "value clarification". In the "value clarification" approach, which is an approach that the individual decides with his own free will, by examining the alternatives and risking bearing the consequences, which value should be more prominent for the individual, teachers try to make students aware of their own values.

Contrary to the direct teaching approach, it is based on the principle that the individual freely decides what to value or not after examining the options and possible consequences, not by the suggestion of others. It is a method for teachers to help students realize their own values (Bacanlı, 2006: 36). In this way, the individual becomes aware of his/her values in line with his own priorities, beliefs and feelings and builds his/her philosophy of life on these decisions.

Another approach used in teaching moral values is the "Value Analysis" approach. The value analysis approach, which deals with values through a rational approach, is an approach applied when a real or artificial problem is encountered. Individuals acquire moral thinking skills while producing solutions to such problems or evaluating situations and events under the guidance of teachers. Thanks to this effort, students also learn to apply cognitive problem-solving steps to social problems (Akbaş, 2005: 92).

The most widely used approach in values education since the past is the "direct teaching of values", that is, the "indoctrination of moral values" approach. The basic premise adopted by this approach is that if you tell or show children or teenagers enough about what is good and what is bad, they will eventually behave in the desired way. Among the most used methods for this approach are reading historical, personal, or fictional inspirational stories with moral aspects and listening to moral events told by teachers. Also, in this approach, students are rewarded when they behave in accordance with accepted values. However, parents are of the opinion that teaching values to students in this way cannot be effective and permanent (Akbaş, 2005: 267-268).

Another approach in moral education is education with a "hidden curriculum". Within the scope of the hidden program, moral values are taught indirectly to the students. Recently, the importance of practices in this scope in moral values education and character development has been emphasized more. Some researchers state that this hidden education is more beneficial than traditional curriculum-based approaches, and they state that congresses, art shows, music concerts, celebrations, and sportive events organized at school can contribute and provide moral education. Such art, sports, and cultural activities are as effective as formal programs in developing social life skills (Demirel, 2012: 7). In schools, students both acquire knowledge, attitudes, and values determined in clear, understandable, and scope-specific goals, and also acquire some gains that are outside these goals, that is, not defined in writing, as a result of the nature of the school climate. The term hidden curriculum is used to make visible or explain the student achievements that are not predetermined in written form. In this respect, the hidden curriculum can be defined as the school environment or school living space that is not regulated by the formal curriculum (Doğanay, 2009: 451). The hidden curriculum is an important instrument in accelerating the variation in the direction of moral development such as honesty, working in cooperation, taking responsibility, and sharing responsibility, even in classroom environments with different families in terms of socio-economic levels. It should be especially noted that teachers have great responsibilities here. Students should be offered environments where they



can easily express ideas that are valued in the society and exhibit approved behaviors easily, and they should be appreciated (Yüksel, 2002: 36).

In moral education, it may be insufficient to take only one of the above-listed values education approaches as a basis so as to draw the attention of individuals to their own lives and their own values, to ensure that the individual is willing to respect the values of others and to encourage them in these matters. Each value education approach has aspects that can be criticized. It may be helpful to guide students to discover, define, and explain their values on their own so that they can integrate their values into their own preferences and behaviors. Therefore, doing moral education through only one approach may not make educators successful. It is seen that especially young people are not affected much through suggestions or advice. In order for the student to be open to moral education, s/he should have a general knowledge of morals, be able to relate what he knows to her/his life through a questioning approach, and, when necessary, be able to defend and justify the values that form the basis of her/his moral behavior.

Even though schools have increased their functions in the field of morals and values, it is still controversial whether they can fulfill this task effectively at the time being. As a result of the fact that the individual and social importance of values has been felt intensely in recent years, the Ministry of National Education has started to include moral values in the curriculum openly and systematically since 2003.

However, although it is accepted that values education is carried out together with implicit programs in our country, an approach in which academic education is given priority and importance is applied. Rewards are largely based on academic achievements, not behaviors. The education system makes students feel unqualified if their academic success is not at the desired level even if they have very good moral attitudes and social skills. Students are not rewarded permanently for a good behavior. In a system in which academic success is at the forefront, both teachers and administrators lose their motivation to prioritize moral education. Moral education should be embraced by every individual involved in educational activities. The task of reintegrating individuals with moral qualities into society should not be considered as solving disciplinary problems or eliminating behavioral disorders (Kesgin, 2015: 209).

Globalization not only affects societies and cultural structures, but also transforms them at a high rate these days when the first quarter of the 21st century is being completed. The recent studies indicate that one of the most fundamental problems of the era we live in is the problem of morals and values. It is seen that many values such as trust, peace, justice, truthfulness, compassion, and responsibility that add meaning and purpose to our lives are on the verge of disappearing with the "moral collapse" that has recently affected the society we live in. This negative situation mostly affects children and young people in terms of character and personality development (Hökelekli, 2007: 64). In line with this information given, this depression that the modern world suffers from reveals the failure of education systems programmed through humanistic moral understanding that prioritizes the mind (Hökelekli, 2007: 62).

In order to respect the personalities of our children, to be themselves, and not to limit them to a moral education shaped as a result of lived experiences, we are faced with a theory that "children reach moral teachings by their own selves on the condition that they are not guided by adults". There is one thing that this theory, which sounds good, misses attention: The irrepressible use of technological, digital, and virtual stimuli stands like a wall in front of the child's independent movement. Without the guidance of parents or educators, unfortunately, the child is not left alone with her/his will. Many perpetrators with the potential to influence her/him consciously or unconsciously lurk in ambush. Providing the child with the opportunity to act independently in terms of character and moral education means that we give place for other actors. In this case, the child and young generation, who can easily take shape, will be left alone with the disaster of being lost in an

unsafe area and dangerous waters. As a result, a generation that is alien to his/her self, society, religion, and values will be condemned to live a life with a materialist, positivist, and capitalist vision as a victim of wrong understanding of education. Therefore, as psychologists point out, we should send our children, whom we cannot exclude from the web of virtual relationships, to life by equipping them with a correct moral philosophy and discourse and analyzing their practice.

In the face of such a serious reality, schools have no chance to be impartial about the moral and character education of students. One of the most important duties of the school is to provide students with the habit of spiritual thought and to present the ability to look at events in life and their own behavior from such perspectives as compassion, love, justice, respect, and tolerance (Kaymakcan & Meydan, 2020: 215).

Even though it has been in different periods in the past, as is known, there is no “Moral Education” or “Morals” course in our country. However, this does not mean that moral education has never been included in our country and that it has been excluded from all educational activities. In our country, religious and moral education takes place in the compulsory Religious Culture and Moral Knowledge courses in primary and secondary education institutions, in accordance with the 24th article of the constitution, and it is distributed among the subjects of belief and worship. The curriculum of this course has been updated to be implemented as of the 2018-2019 academic year. Through this program, emphasis is focused on educating individuals who adopt national and spiritual values and reflect these values into a lifestyle. In this direction, it is purposed that the students recognize and internalize such root values as justice, friendship, honesty, self-control, patience, respect, love, responsibility, patriotism, and benevolence. Subjects directly related to moral education occupy approximately 17% of the program (Demir, 2018: 326).

Moreover, according to the National Education Basic Law No. 1739, among the general objectives of Turkish National Education, it is purposed to raise individuals who “adopt, protect, and develop the national, moral, humanitarian, spiritual, and cultural values of the Turkish Nation”. In this regard, moral and values education is partially given within the subjects of such courses as Social Studies and History. The “Values Education” project, which is directly related to moral education in Turkey, has been implemented in schools since the 2011-2012 academic year. Within the framework of this project, values are determined by the Ministry of National Education for each academic year and transferred to students through various activities in schools (Demir, 2018: 324). When the current situation is examined in terms of Religion, Morals, and Values elective courses, “The Holy Quran, the Life of the Prophet Muhammad, and Basic Religious Knowledge” are among the elective courses for secondary and high school students. However, in the studies carried out, it is seen that the Life of Prophet Muhammad and Basic Religious Studies courses are less preferred by the students since the contents of these courses do not have a significant difference from the compulsory Religious Culture and Moral Knowledge (RCMK) courses, in other words, they are not original enough (Meydan, 2016: 252). Besides, these courses are problematic in terms of realizing their specific objectives. In the curriculum of these courses, it is observed that the general objectives are written for the cognitive field as “acquiring general information about the religion of Islam” (Meydan, 2013: 227).

Moral education is related to the affective domain rather than the cognitive domain. However, it is not easy to provide students the acquisitions that include the behaviors of the affective domain. At this point, the power of religion should be used. The only element that establishes belief on solid foundations by establishing a universal and unshakable morals in the conscience of the individual is “divine authority”. When moral principles conflict with the rules that ensure social order, religion is the most powerful source of motivation that encourages making the most appropriate choice with the voice of conscience (Altaş, 2007: 76).

It is very important for students to encounter models with values that are desired to be gained in education that includes the fields of will, consciousness, and emotion in both traditional education



understandings and modern systems (Acat, 2015: 462). The understanding of education at present, scientists have emphasized the necessity of presenting models to the people who are the addressees of education and have said that an education without a model cannot be complete, and they have also proven their theses through various concrete examples. For instance, it is observed that children who are afraid of dogs get rid of their fears by watching other children who are not afraid of dogs playing with dogs. Moreover, it is seen that people who are afraid of snakes are treated by allowing them to watch the models who are not afraid of snakes, and in this way, they learn not to be afraid of snakes (Kasapoglu, 2004: 72). Therefore, model people have great importance especially in religious and moral education. The more important the information is for a person, the more important it is that the information is correct and has a correct model. The verse "Goodness destroys evil" (Hud 11/114) indicates that the goodness that people encounter will activate the conscience and that the beautifying power of good examples will lead to great success in education.

The duration, kind, and quality level of the communication established by the individual with her/his environment will affect her/him throughout her/his life. The individual shapes her/his future through the environmental elements presented to her/him. Since it is known that all the exposed environmental stimuli have lasting effects on the life of child in good and bad ways, the attitudes and behaviors of parents or teachers and all the examples presented to the child as a model (such as television, social media, book heroes) gain importance in two major aspects such as the child's building her/his own identity and living in her/his social environment through this identity (Yemenici, 2015: 366).

It is witnessed that many exemplary personalities are presented to the addressees in the understanding of Qur'an education, which has both theoretical and practical aspects. Allah sent all his prophets as a clear, punctual, and uninterrupted guide in the field of education and training (Koçyiğit, 2012: 146). He assigned the mission of teaching to his prophets. The verse "We sent a Messenger from among yourselves who recited our verses to you, purified you from evil, taught you the Book and wisdom, and taught you what you did not know" (al-Baqara 2/151) shows that the education given by the prophets is primarily revived in their own example. It can be stated that the first of the two most prominent examples given by the Qur'an as a person is Prophet Muhammad (pbuh) and Abraham is the second one.

At this point where it is stated that there is a need for concrete moral models, efforts should be increased to introduce the Prophet Muhammad, who set an example by doing and living in his time, as a role model to the people at this moment. For this purpose, all kinds of technological possibilities of modern times should be used. The lack of recognition of good role models brings with it emotional and heart chilliness and alienation. The Qur'an and the teachings of its prophet, the two main sources that shape our civilization, and our intellectuals and scientists, who produce ideas and works with the primary reference of these sources, should be utilized at all levels of education (Can, 2015: 495). Children and young people should have the opportunity to get to know and read whoever they are from the east, west, north, and south, whoever are raised by the past and the present, and whoever drag the society after them in their own fields.

As a result, no matter where or in which institution moral education is given, an "Islamic" moral understanding, which is "simple" and "inclusive", should be determined in a country where a large part of its people adopt the religion of Islam, and this understanding and philosophy should be tried to be grasped at cognitive, affective, and behavioral aspects according to the levels of the interlocutors in both formal and non-formal education (Yaran, 2005: 49). It is of great benefit to have a short, simple, understandable, and applicable list of moral principles or virtues that can easily be accepted by the conscience or the practical mind so that moral acts can occur spontaneously and without coercion. The mental confusion that can be experienced in moral issues can lead to mistakes in the understanding and life of even people with strong will and conscience. The problems that may arise from mental

confusion in faith, worship, and in all matters related to human life will cause the same problems to be experienced in moral terms. On the contrary, just as the benefits of mental and emotional clarity that can be experienced in the first ones, clarity in the moral field will bring the same benefits. Furthermore, this clarity will be permanent in such a way that moral principles that will facilitate the duty of both the teacher and the student in moral education will not be erased from the conscientious memory (Yaran, 2005: 49).

## CONCLUSION

Moral education has emerged as a requirement of the human need to live humanely. Society carries out the task of transferring its moral values from generation to generation only through educational activities. This activity mostly takes place first in the family and then in the schools. In this respect, it is very important to examine what has been done and is being done for moral education in the curriculum of schools where the most productive periods of human life are experienced.

Moral education studies in schools should be planned in proportion to the moral development of children. It should not be forgotten that cognitive education activities, which are surrounded by moral education, will facilitate those who want to achieve success in life. Moral education should be established on deep-rooted foundations without breaking away from culture, past, and tradition by remembering the memory from them.

Although the lifestyle brought by modernity does not eliminate beliefs, it neutralizes the life-affirming dimension of these beliefs. In the same direction, it also removes the connection of moral education with religion. Of course, it cannot be stated that moving away from religion means being away from morality, but it is not a right choice for our country to think that moral education is independent of religious foundations.

Families, educators, program developers, media members, administrators and politicians should continue to work together resolutely by following social changes in reducing bad, wrong, harmful and destructive behaviors that lead our society to unhappiness. Our Ministry needs to increase its efforts by considering the national and universal values, in terms of both the preparation of curriculum and the preparation of textbooks and all kinds of educational materials. Besides, so as to carry out a more effective moral education for schools, programs should be prepared through a perspective that is practical and protected at the level of principle but allows flexibility according to the individual. Monopolism should be avoided in studies and searches, and moral education programs prepared through different approaches should also be evaluated. Pre-service teachers studying in Education Faculties should be sent to the field by being equipped with moral education. Since the teachers in all branches at primary and secondary level are role models in moral education, their motivation should be increased by providing frequent in-service training activities.

The number of studies that refer to the example of our Master the Prophet, who came to show the principles of both living in peace and prosperity in the world and salvation in the hereafter, should be increased in the teaching of universal moral values. It should be noted that all educational activities are a process work. Theoretical studies at the academic level and research and practices at the practical level should be continued with perseverance and determination.

## REFERENCES

- Acat, M. B. (2015). Ahlak Eğitiminde Rol Model Referansları. M. K. Arıcan vd., (Ed.). *Eğitim ve Ahlak Şurası* içinde (ss. 457-478). Ankara: Eğitim Bir Sen Yayınları.
- Akbaş, O. (2005). *Değer Öğretiminde Yeni Yaklaşımlar*. Ankara: Milli Eğitim Basımevi.
- Altaş, N., & Ay, M. (2007). *İlköğretim Din Kültürü ve Ahlak Bilgisi*. İstanbul: Morpa Kültür Yayınları.
- Ay, M.E. (2005). *Ailede Verilecek Din Eğitiminde Genel Prensipler*. İ. Canan (Ed.), *İslam' da Aile ve Çocuk Terbiyesi (II)* içinde (ss. 361-374). İstanbul: Ensar Neşriyat.

- Aydın, M. Z. (2003). *Ahlak Öğretiminde Örnek Olay İncelemesi*. Ankara: Nobel Yayınları.
- Bacanlı, H. (2006). *Duyuşsal Davranış Eğitimi*. Ankara: Nobel Yayınları.
- Bilgin B., & Selçuk, M. (1999). *Din Öğretimi Özel Öğretim Yöntemleri*. Ankara: Gün Yayıncılık.
- Bilgin, B. & Selçuk, M. (1991). *Din Öğretimi: Kavramlar, İlkeler, Yöntemler, Araç-Gereç, Planlama, Uygulama*. Ankara: Akid Yayıncılık.
- Bilgin, B. (2001). *Eğitim Bilimi ve Din Eğitimi*. Ankara: Gün Yayıncılık.
- Binbaşoğlu, C. (2004). *Ailede ve Okulda Eğitim Sorunları*. Ankara: Milli Eğitim Bakanlığı Yayınları.
- Can, N. (2015). *Prof. Dr. Bahaddin Acat'ın Müzakeresi, Eğitim ve Ahlak Şurası*. Ankara: Eğitim Bir Sen Yayınları.
- Cevzici, A. (2016). *Eğitim Felsefesi*. İstanbul: Say Yayınları.
- Demir, R. (2018). Modern Toplumda Ahlaki Değişim ve Ahlak Eğitimi. N. Çalışkan (Ed.), *Modernleşme Sürecinde Müslümanlar* içinde (ss. 283-339). Ankara: Nobel Yayınları.
- Doğanay, A. (2009). *Değerler Eğitimi. Hayat Bilgisi ve Sosyal Bilgiler Öğretimi Yapılandırmacı Bir Yaklaşım*. Ankara: Pegem A Yayıncılık.
- Durmuş, A. (2015). Meb Müfredatında Ahlak Eğitimi ve Yeni Öneriler, M. K. Arıcan vd., (Ed.), *Eğitim ve Ahlak Şurası* içinde (ss. 555-565). Ankara: Eğitim-Bir-Sen.
- Ekşi, H. & Katılmış, A. (2014). *Karakter Eğitimi El Kitabı*. Ankara: Nobel Akademik Yayıncılık.
- Ertürk, S. (1978). *Eğitimde Program Geliştirme*. Ankara: Yelkentepe Yayınları.
- Eyuboğlu, Z. (1997). *Türkçe Kökler Sözlüğü*. İstanbul: Remzi Kitapevi.
- Gazali, İ. (2000). *İhya u Ulumiddin*. (M. A. Müftüoğlu, Çev.) (Çev.) İstanbul: Çelik yayınevi.
- Gökalp, Z. (1973). *Terbiyenin Sosyal ve Kültürel Temelleri*. İstanbul: Milli Eğitim Basımevi.
- Hökelekli, H. (2007). Çocuk ve Gençlerde Şiddet Olgusu ve Önlenmesine Yönelik Öneriler. *Değerler Eğitimi Dergisi*, 5(14), 61-78.
- Hökelekli, H. (2017). *Din Psikolojisi*. Ankara: Diyanet Vakfı Yayınları.
- Kasapoğlu, A. (2004). Kur'an'da Kısas Terapisi-Hz. Peygamberin Kısaslardan Terapi Amaçlı Yardım Alması. *Cumhuriyet Üniversitesi İlahiyat Fakültesi Dergisi*, 8(2), 69-80.
- Kaymakcan, R., & Meydan, H. (2020). *Ahlak Değerler ve Eğitimi*. İstanbul: Dem Yayınları.
- Kesgin, S. (2011). Cumhuriyet Dönemi Örgün Eğitim Kurumlarında Ahlak Eğitimi. *Ankara Üniversitesi İlahiyat Fakültesi Dergisi*, 52(1), 209-238.
- Kesgin, S. (2015). Cumhuriyet Dönemi Ahlak Eğitimi Üzerine Bir Değerlendirme ve Öneriler. M. K. Arıcan vd., (Ed.). *Eğitim ve Ahlak Şurası* içinde (ss. 164-201). Ankara: Eğitim Bir Sen Yayınları.
- Koçyiğit, H. (2012). Kur'an ve Eğitim. *Hikmet Yurdu Düşünce-Yorum Sosyal Bilimler Araştırma Dergisi*, 5(10), 123-150.
- MEB (2018). [https://dogm.meb.gov.tr/meb\\_iys\\_dosyalar/2018\\_05/15104708\\_201813015378536-DKAB\\_9-12\\_SYnYf\\_DOP\\_2018.pdf](https://dogm.meb.gov.tr/meb_iys_dosyalar/2018_05/15104708_201813015378536-DKAB_9-12_SYnYf_DOP_2018.pdf).
- Lipson, L. (2000), *Uygarlığın Ahlaki Bunalımları: Manevi Bir Erime mi, Yoksa İlerleme mi?* (J. Ç. Yeşiltaş, Çev.) İstanbul: Türkiye İş Bankası Kültür Yayınları.
- Meydan, H. (2013). Din, Ahlak ve Değerler Alanı Seçmeli Derslerinin Öğrenci Görüşleri Doğrultusunda Değerlendirilmesi. *Atatürk Üniversitesi İlahiyat Fakültesi Dergisi*, 40, 219-250.
- Özcan, D. (2012). *Kuramdan Uygulamaya Eğitimde Program Geliştirme*. Ankara: Pegem Akademi Yayıncılık.
- TDK, Büyük Türkçe Sözlük. (Erişim: 09.06.2019), [http://www.tdk.gov.tr/index.php?option=com\\_gts&kelime= AHLAK](http://www.tdk.gov.tr/index.php?option=com_gts&kelime= AHLAK)

- TÜİK (2019). Ceza infaz kurumu istatistikleri. (Erişim:13.06.2021) <https://data.tuik.gov.tr/Bulten/Index?p=Ceza-Infaz-Kurumu-Istatistikleri-2019-33625>
- Türer, C. (2015). Ahlak ve Eğitim: Şahsiyetin Oluşturulması. M. K. Arıcan vd., (Ed.). *Eğitim ve Ahlak Şurası* içinde (ss. 97-112). Ankara: Eğitim Bir Sen Yayınları.
- Vatandaş, C. (2007). İnsanlığın Model İhtiyacı ve Hz. Peygamber'in Örnekliliği Üzerine. *Cahiliye Toplumundan Günümüze Hz. Mammed: Sempozyumunda sunulan bildir*, 289-313.
- Yaran, C. (2005). İslamda "Ahlakın Şartı" Kaç? İslam "Erdem Etiği" nin (Yeniden) Yapılandırılması Önerisi. *İstanbul Üniversitesi İlahiyat Fakültesi Dergisi*, (11), 35-55.
- Yemenici, A. (2015). İslam Ahlakının Eğitim Müfredatına Aktarım Sorun. M. K. Arıcan vd., (Ed.). *Eğitim ve Ahlak Şurası* içinde (ss. 348-368). Ankara: Eğitim Bir Sen Yayınları.
- Yüksel, S. (2002). Örtük Program. *Eğitim ve Bilim*, 27 (126).