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Categorization of Values in Religious Education: A Theoretical

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ABSTRACT

The characteristic features that enable societies to stand out as nations consist of their unique values and cultural characteristics. The main objectives of education include providing academic knowledge and skills in terms of the intellectual maturation of the individual, as well as transferring the qualities of the historical society (nation) to individuals and providing them with an identity, which should be defined as the process of nation-building. As part of this function of centralized-common education, the transfer of values through educational institutions contributes to the individual's adaptation to the society in which he lives and to the process of living together. Undoubtedly, one of the most important elements of this identity and culture transfer is the transfer of religious values. The purpose of this study includes categorizing the values that are desired to be taught/acquired/developed in the central religious education process under the organizational umbrella of the Ministry of National Education of the Republic of Turkey and presenting new value suggestions. The data that form the basis of this article were obtained using qualitative research methods, and descriptive analysis and content analysis were used in the evaluation of the data. In line with the findings, it was observed that some values were not explicitly stated in the

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current program, while others were implicit. Within the scope of the research, these deficiencies were identified and new value propositions classified under nine main categories such as scientific, digital, affective, social and communicative were presented in a table. In addition, methods and techniques for imparting these values in the teaching process were determined, and it was observed that some techniques did not find sufficient place in the teaching program. Considering the teaching principles and methods related to the current curriculum and the inadequacy of studies specific to the field of religious education on the subject of value transfer in this context, it is expected that this article will make a significant contribution to the literature. In this research, the values included in the 2024 DKAB curriculum were examined and new value suggestions were presented, taking into account the developmental characteristics of children. In line with the research findings, it was emphasized that family, school and society should act together in order for.

Key Words: Religious education, Values education, Education, Values, Curriculum

DİN EĞİTİMİNDE DEĞERLERİN KATEGORİZASYONU: TEORİK BİR YAKLAŞIM

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ÖZET

Toplumların millet olarak temayüz etmesini mümkün kılan karakteristik özellikleri onların kendilerine mahsus değer ve kültürel özelliklerinden oluşmaktadır. Eğitimin temel hedefleri arasında ise bireyin entelektüel olgunlaşması anlamında akademik bilgi ve beceri kazandırılması yanında millet inşa etme süreci olarak tanımlanması gereken tarihsel topluma (millete) ait niteliklerin bireylere aktarılması ve onlara kimlik kazandırılması vardır. Merkezi-yaygın eğitimin bu işlevinin bir parçası olarak eğitim kurumları yoluyla değerler aktarımı, bireyin içinde yaşadığı topluma adapte olmasına, birlikte yaşama sürecine uyum sağlamasına katkı sunmaktadır. Kuşkusuz bu kimlik ve kültür aktarımının en önemli unsurlarından birisini dini değer aktarımı oluşturmaktadır. Bu çalışmanın amacı Türkiye Cumhuriyeti Millî Eğitim Bakanlığı'nın organizasyon şemsiyesi altındaki merkezi din eğitimi sürecinde öğretilmesi/kazandırılması/geliştirilmesi istenen değerlerin kategorize edilmesi ve yeni değer önerilerinin sunulmasını içermektedir. Bu makalenin dayanağını oluşturan veriler nitel araştırma yöntemleri kullanılarak elde edilmiş, verilerin değerlendirilmesinde ise betimsel analiz ve içerik analizi kullanılmıştır. Bulgular doğrultusunda mevcut programda bazı değerlerin açıkça ifade edilmediği, bazılarının ise dolaylı olarak yer aldığı gözlemlenmiştir. Araştırma kapsamında bu eksiklikler tespit edilerek; bilimsel, dijital, duyuşsal, sosyal ve iletişimsel gibi dokuz ana kategori altında sınıflandırılan yeni değer önerileri tablo halinde sunulmuştur. Ayrıca, öğretim sürecinde bu değerlerin kazandırılmasına yönelik yöntem ve teknikler belirlenmiş, bazı tekniklerin öğretim programında yeterince yer bulmadığı gözlemlenmiştir. Mevcut öğretim programı ile ilgili öğretim ilke ve yöntemleri düşünüldüğünde ve bu bağlamda değer aktarımı konusunda din eğitimi alanına özel çalışmaların yetersizliği dikkate alındığında, bu makalenin alan yazına önemli bir katkı sunması beklenmektedir. Bu çalışmada, 2024 DKAB öğretim programında yer alan değerler incelenmiş, çocukların gelişim özellikleri dikkate alınarak yeni değer önerileri sunulmuştur. Araştırma bulguları doğrultusunda,

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değerler eğitiminin etkili olabilmesi için aile, okul ve toplumun birlikte hareket etmesi gerektiği vurgulanmıştır. Ailelerin bu süreçte bilinçlendirilmesi, öğretmen ve ebeveyn davranışlarının tutarlı olması, bilişsel, duyuşsal ve sosyal boyutların dengeli bir şekilde ele alınması önerilmiştir. Sonuç olarak elde edilen bulguların yorumlanması suretiyle bu makale, Din Kültürü ve Ahlak Bilgisi Dersi Öğretim Programından hareketle “Din eğitiminde öğretilmesi gereken değerler nelerdir? Bu değerlerin pedagojik olarak kategorizasyonu nasıl yapılmalıdır? Eğitim-öğretim sürecinde değerlerin öğretiminde nelere dikkat edilmelidir? Sorularını cevaplamaya çalışmıştır. Bu yönüyle çalışma, din eğitimi alan yazınına katkı sunmayı amaçlamaktadır.

Anahtar Kelimeler: Din eğitimi, Değerler eğitimi, Eğitim, Değer, Öğretim programı

Introduction

The phenomenon of modernity, which emerged as a historical experience belonging to Europe and then spread to the Islamic world along with the entire globe, includes French nationalism and the nation-state model as a form of political organization, English industrialization and German bureaucratization. The intellectual trigger of this process is the intellectual-mental secularization of enlightenment. More importantly, the sociological result of this process as a whole is the secularization of social-daily life. The reason for the secularization narrative by the literature that unquestionably affirms this development is that it guarantees liberation from religion (church) in terms of providing both rational mental activity and autonomous action of the individual. In this respect, the idea that centralized and widespread education, one of the most important tools in nation-state construction, should be based on a secular foundation has been largely adopted and implemented by many Muslim nation-states to which modernity was imported. Therefore, caution has always been exercised against the transfer of religious values in centralized widespread education programs.

However, when viewed from historical, philosophical, psychological and sociological perspectives, the need for belief (the need for ontological security) is considered to be among the indispensable basic needs of man, waiting to be satisfied spiritually and spiritually at every age and in every developmental stage. By nature, man is inclined to accept the existence of a transcendent creator and to surrender to him spiritually (Yavuz, 1998, pp. 128-130). This tendency phenomenon has been conceptualized as nature in various disciplines of the Islamic scientific tradition. In the Quran, “Turn to the nature in which Allah created man!” In the 30th verse of the Ar-Rum chapter, nature means “the first state of creation, pure and original nature” in creation. There is a tendency in man’s nature to believe in a transcendent creator and to recognize his existence and unity. Islamic scholars also believe that this tendency is related to a representative contract made between man and his creator at the moment of creation (Kur’an Yolu, Access 20 January 2024). Jung (2013), the founder of Analytical Psychology, emphasizes with a similar expression that an individual cannot resist this process with his own accumulations without being connected to God in the face of the physical and moral stimuli of the world. Man is born as a being in need of a training whose reference is

transcendent. In terms of the subject of this article, the need for belief (ontological security) can only be met through religious education and training (Yavuz, 1988, pp. 132-133). However, the intellectual maturation and socialization of man can only be achieved by making the transfer of religious values an integral part of the curriculum.

In this context, the main purpose of the study is to problematize the reflections of the secularizing effect of modernity on the education policies of Muslim societies and how the distanced stance towards the transfer of religious values, especially in centralized non-formal education programs, ignores the individual's natural tendency to believe. In the literature, the majority of studies conducted specifically on the DKAB course either focus on the structure of the curriculum or provide limited pedagogical analyses on the transfer of values. However, in order for the individual's intellectual and spiritual development to be completed in a healthy manner, a value-based education that will ensure not only cognitive but also ontological security is necessary. Because secondary education is a period in which the biological, psychological and social development of young people changes rapidly. In this period, considering that young individuals tend to question everything, it is very important to provide them with values education in a comprehensive manner. This situation necessitates that secondary school curricula be meticulously prepared in the context of values. Therefore, it is of great importance to examine and address the values included in the Secondary Education Religious Culture and Moral Knowledge programs from a holistic perspective.

This study aims to analyze the values in the DKAB curriculum within a pedagogical systematic and to reveal which methods and techniques can be used to convey these values more effectively. Thus, the necessity of an educational approach that takes into account human natural tendencies is emphasized and a theoretical and practical contribution is made to the field of religious education. The fundamental problem of the study within this framework is based on the question of how centralized mass education, due to its secular nature, keeps the transfer of religious values limited and how it fails to respond to the individual's natural and ontological need for security. In this context, the basic assumption of the research is that the values contained in the DKAB curriculum can play a critical role not only in transferring knowledge but also in the individual's construction of meaning and development of social belonging. In this study, it is anticipated that examining values by dividing them into pedagogical categories can pave the way for a more effective religious education. Thus, it is open to discussion whether a more holistic education is possible at both individual and social levels.

The main problem of this article is how the values included in the Religious Culture and Moral Knowledge (DKAB) Course Curriculum are transferred to students in the context of religious education and to what extent this transfer is pedagogically based. The importance of the research is related to the function of values education in terms of character formation, social integrity and cultural transmission at both individual and societal levels. In this context, the first part of the article discusses the relationship between religious education and values within the scope of the Ministry of National Education (MEB) Türkiye Century Education Model program, and the method used in the research is explained in the second part. In the third part, which constitutes the main section, a conceptual framework was created in the

context of religious education, curriculum and teaching of values, based on the DKAB Course Curriculum; these values were classified pedagogically; the issues that should be taken into consideration in the education-training process and the methods and techniques that can be used were evaluated and comments based on the findings were included.

Methodology

This study was prepared using the qualitative research method, one of the scientific research methods. Qualitative research is defined as research in which qualitative data collection methods such as document analysis, observation and interview are used, and a qualitative process is followed to reveal perceptions and events in a realistic and holistic way in a natural environment (Yıldırım & Şimşek, 2021, p. 37). There is no harm in the researcher objectively conveying his/her own views and thoughts (Yıldırım and Şimşek, 2021; Burns, 2007). The data source of the research is the 2024 Secondary Education Religious Culture and Moral Knowledge Course Curriculum published by the Ministry of National Education. The program was examined using the content analysis technique; elements related to values education were identified and classified under themes. During the analysis process, approaches to value transfer and the core values emphasized in the program were evaluated from a pedagogical perspective and the findings were interpreted.

Findings

In this section, based on the DKAB Course Curriculum; the creation of a conceptual framework such as religious education, curriculum and teaching of values, the pedagogical categorization of these values, the listing of items regarding the issues to be considered in teaching values in the education-training process, the methods and techniques that can be used in teaching values in the education-training process were evaluated and the findings obtained were interpreted. The findings obtained within the scope of the study are stated below.

Data Collection

Data collection a document review form was used to collect data. Document review involves the analysis of written materials that provide information about a planned topic within the framework of certain characteristics. Much of what we know about the past has been conveyed to us through the analysis of these written and visual sources. Thus, while document analysis is accepted as a research method on its own, it can also be useful as an additional source of information where qualitative methods are available (Yıldırım & Şimşek, 2021, p. 189). Information on the conceptual framework of religious education was used in the document analysis form.

Analysis of Data

Descriptive analysis was used and content analysis was used in the analysis of the obtained data. The descriptive analysis type frequently includes direct quotes in order to reflect the views of the individuals interviewed and observed during the research process more effectively. The aim of this type of analysis is to convey the study to the reader in a summarized and interpreted form as a result of the findings (Yıldırım & Şimşek, 2021, p. 197). Content analysis (used in studies that cannot be directly observed and measured) is one of the methods that helps us objectively and systematically determine the intended message or expression and make inferences within this framework (Cavitt, 2006, pp. 84-85).

Findings Regarding Religious Education, Curriculum and Teaching Values

Today, many people in the modern world are in a moral crisis. Similar moral collapses are evident not only in the West but also in the Islamic world. When we go from macro to micro, we see global moral problems, cultural moral problems and individual moral problems at the core of this. The moral development of the individual has the potential to change the entire world. Here, it is possible to overcome the global moral crisis in question with the correct value transfer to the individual (Yaran, 2010, p. 74). At least in the context of Turkey, the transfer of values to individuals and raising generations that embrace their values have been defined as a primary duty within the scope of the DKAB course curriculum.

Table 1: Sample learning areas that can be used to impart values within the scope of the DKAB curriculum (2024).

Learning Area	Class	Gains/Values
Daily Life and Religion	4th Grade	D5. Sensitivity, D13. Healthy Living, D14. Respect, D16. Responsibility, D18. Cleanliness
Love of Allah	4th Grade	D14. Respect, D15. Love
Love of the Prophets	4th Grade	D1. Justice, D2. Family Unity, D3. Diligence, D5. Sensitivity, D9. Compassion, D15. Love, D18. Cleanliness
Our Moral Values	4th Grade	D1. Justice, D12. Patience, D20. Helpfulness
Rights and Responsibilities	4th Grade	D5. Sensitivity, D8. Privacy, D9. Compassion, D14. Respect, D15. Love, D16. Responsibility.
Belief in Allah	5th Grade	D9. Compassion, D11. Freedom.
Prayer	5th Grade	D3. Diligence, D12. Patience, D15. Love, D16. Responsibility, D18. Cleanliness

The Holy Quran	5th Grade	D6. Honesty, D9. Compassion
Stories of the Prophets	5th Grade	D3. Diligence, D11. Freedom, D12. Patience, D16. Responsibility
Religious Motifs in Our Architecture	5th Grade	D7. Aesthetics, D14. Respect
Belief in Prophets and Divine Books	6th Grade	D14. Respect
Ramadan and Fasting	6th Grade	D12. Patience, D20. Charity
Moral Behaviors	6th Grade	D4. Friendship, D6. Honesty, D9. Compassion, D14. Respect, D15. Love, D16. Responsibility, D19. Patriotism
Prophet Muhammad Before His Prophethood	6th Grade	D1. Justice, D6. Honesty
Religious Motifs in Our Culture	6th Grade	D7. Aesthetics, D16. Responsibility, D20. Charity.
Belief in Angels and the Afterlife	7th Grade	D16. Responsibility.
Pilgrimage (Hajj and Umrah) and Sacrifice (Qurban)	7th Grade	7th Grade D4. Friendship, D10. Modesty, D12. Patience, D16. Responsibility, D18. Cleanliness, D20. Charity
Interpretations in Islamic Thought	7th Grade	D4. Friendship, D14. Respect, D20. Charity
Prophet Muhammad as a Messenger	7th Grade	D14. Respect, D15. Love
Living World Religions	7th Grade	D11. Freedom, D14. Respect.
Belief in Destiny (Qadar)	8th Grade	D1. Justice, D5. Sensitivity, D12. Patience, D14. Respect, D16. Responsibility, D17. Frugality
Zakat and Charity	8th Grade	D1. Justice, D9. Compassion, D20. Charity
Religion and Social Life	8th Grade	D1. Justice, D2. Family Integrity, D5. Sensitivity, D9. Compassion, D13. Healthy Living, D17. Frugality, D18.

			Cleanliness, D20. Charity.
The Qur'an and Human Being	8th Grade		D1. Justice, D5. Sensitivity, D6. Honesty, D9. Compassion, D15. Love, D16. Responsibility
Contributions of Muslims to Science and Culture	8th Grade		D3. Diligence

In line with the information provided in Table 1, the values targeted to be realized in the religious education process are mentioned. In this context, in line with the relevant gains; it is aimed to teach values such as sensitivity, healthy, living, respect, responsibility, cleanliness, love, justice, family integrity, diligence, sensitivity, mercy, patience, helpfulness, privacy, compassion, freedom, honesty, aesthetics, friendship, patriotism, modesty and savings.

Findings Regarding the Categorization of Values

Under this heading, the existing values aimed to be imparted in the religious education process were evaluated by taking into account the developmental and pedagogical characteristics of the children; in addition, new value areas suggested by the researcher were also included in the process. Accordingly, values have been categorized under nine thematic headings: Scientific Values, Cognitive Values, Integrative Values, Democratic/Legal Values, Digital Values, Disciplinary Values, Affective Values, Communication-Related Values and Social Values. According to the research, it is emphasized that classifying values in order to facilitate their teaching is important and useful, but this classification should be made based on certain criteria. The meaning of values must be realized through a common understanding by the teacher (source) and the student (recipient). For this reason, in the curriculum, it should be clearly stated which values will be focused on and the classification of the values, which should be clearly defined together with the sub-values (Yavuz, 1998). In line with the findings, the following conclusions were reached.

Scientific Values

The religion of Islam places great importance on knowing, learning, researching and reasoning. As is known, the first verse revealed in the Holy Quran is the command, "Read in the name of your Lord who created!" In other verses, it is stated that those who know and those who do not know are not equal. In this respect, Islamic ethics emphasize knowledge and science. The importance of knowledge and information is emphasized in the verses below:

"But those of them who are deep in knowledge and the believers believe in what was sent down to you and what was sent down before you. Those who establish prayer and pay zakat and believe in Allah and the Last Day- We will give them a great reward" (an-Nisa 4/162; see an-Nahl 16/43).

As the Quran points out, the equivalent of scientific value is knowledge. Our religion prioritizes learning and teaching knowledge over other people (Baltaoğlu & Diktaş, 2017, p. 131). Explanations regarding scientific values are given in Table 2.

Table 2: Scientific Values

Values	Explanation
Research	In the Dictionary of Religious Terms (2009), the concept of research, also known as <i>istinbat</i> , means to investigate, to reach a conclusion, to pursue. According to TDK (2022), the act of research means to examine, to examine, and as a term, to study methodically, art and science. In the Quran, it is commanded, “O you who have believed! When you set out on a journey in the way of Allah, make necessary research.” (an-Nisa 4/94).
Curiosity	The effort to reach the essence of something, the desire to understand or learn its essence; corresponds to the meaning of enthusiasm (Kubbealtı Dictionary, Accessed January 20, 2024). This feeling triggers the person's self-discovery impulses. It offers the freedom to open many areas for oneself psychologically and sociologically. In order to serve the purpose of existence in life, it is necessary to show the right and controlled, good and beautiful direction line.
To discover	The concept of discovery in the dictionary means that a person reveals, makes visible, notices, finds something known or unknown (TDK, Accessed January 20, 2024). Discovery is the difficult journey that human beings take within and outside themselves. It is the long-term name of the progress in knowing, finding and existing, in understanding and adding meaning to oneself.
Innovation	In the Turkish dictionary, it means “The state of being innovative; <i>ceditcilik</i> ”. (TDK, Accessed January 20, 2024). Humans are always coded as eager to renew and learn. There is innovation and development in every field from yesterday to today. In order for humans to see their true potential, they are expected to comply with and contribute to these changes and transformations with moral rules and codes.
Daydreaming	Imagination, also known as <i>imagination</i> , is the ability to activate one's inner world, to see, hear, perceive, that is, to provide mental control and visualization based on sensory modalities.
Questioning	Islam attaches importance to questioning and reasoning, and criticizes the opposite of this: blind devotion and all kinds of bigotry.

In line with the information in Table 2, it is possible to express the scientific values aimed to be imparted in the religious education process as "research, curiosity, discovery, innovation, imagination, questioning".

Cognitive Values

Cognition refers to active mental processes and experiences, along with thinking, understanding and interpreting stimuli and situations coming from environmental factors. There are differences in cognitive representation from person to person. Marini defines values

as the judgment of evaluation in synthesizing emotional and cognitive factors related to how people live their lives (Karapınar & Karaca, 2022, p.552). Explanations regarding cognitive values are given in Table 3.

Table 3: Cognitive Values

Values	Explanation
Problem Identification and Solving	It is meant to find the definition, source and alternative solutions of the problem encountered in line with the gains planned to be achieved within the targeted process (Tarhan, 2020, p.123).
Critical Thinking	Critical thinking is considered necessary and important in many fields, from philosophy to politics, from cognitive psychology to history, where dimensions such as curiosity, questioning, and versatility are addressed. It plays an active role in preparing students for life. In critical thinking, it is important to tolerate different ideas, to reach the proficiency of the task, and to make fair and correct decisions (Erdi, 2023, p. 13).
Determined/Resolute	In the Turkish dictionary; it means being persistent and unchanging in its decision and attitude, balanced, “Unaffected by physical and chemical factors, fixed” (TDK, Accessed January 20, 2024). To give an example from the Holy Quran, “(O Muhammad!) So be patient as the prophets of great determination were patient. Do not be hasty for them. On the Day they see the punishment with which they are threatened, it will seem as if they have remained in the world only for a moment of the day. This is an announcement. But the people who are erring on the path will be destroyed.” (al-Ahkaf 46/35).
Reasoning	In the dictionary, it means to judge, to think, to express an opinion (TDK, Accessed January 20, 2024). Providing information based solely on memorization will prevent the ability to gain a working mind. Therefore, it is aimed to raise generations that think, imagine and are aware of themselves.
Contemplation	The concept of meditation is defined in the Dictionary of Religious Terms (2009) as the effort to think about something in depth, to make sense of the nature of existence; the state of the mind being constantly active in the process of gathering the concepts of things in the mind. In the Quran, it is stated as “Allah Who spread out the earth and placed on it immovable mountains and made rivers flow through its valleys and created in it two kinds of every plant and covered the day with the night. Indeed, in all of this are lessons for those who reflect” (al-Ra’d 13/3). In another sense, it is to ponder over the revealed verses, to draw a lesson from the creation and continuity of the universe, and to strive to comprehend that Allah has absolute power and authority. The verse states, “The believers; They remember Allah while standing, sitting, and lying down to sleep, and they meditate on the creation of the heavens and the earth...” (Aal-i Imran 3/191).
Dignity	The concept of dignity is defined as being serious, solemn, majesty, honor, dignity and protecting one’s dignity, and avoiding any behavior that would harm one’s personality and character (Dictionary of Religious Terms, 2009). This value is given in the Holy Quran as follows; “There are servants of the Most Merciful who walk on earth with dignity.” (al-Furqan 25/63).

In line with the information in Table 3, it is possible to express the scientific values aimed to be imparted in the religious education process as "problem definition and solving, critical thinking, determination/determination, reasoning/executing, contemplation, dignity".

Integrative Values

In the process of religious education, it is important to develop the knowledge, skills and values of individuals regarding living together. In this context, when we consider individuals as elements within society, the transfer of the characteristics of the society in which the individual lives is also seen as important. Explanations regarding integrative values are given in Table 4.

Table 4: Integrative Values

Values	Explanation
Tolerance	It is defined as the tendency to be understanding and inclusive towards people who think, live and believe differently (Power et al., 2018, p. 262). Its equivalent in Arabic is tolerance, while in Western languages it is toleration. Islamic morality values individual characteristics and uniqueness. It has prohibited all kinds of chaos, crises, physical and mental pressures that will pave the way for social problems, and even bad faith as a personal right. Islamic morality has commanded believers to establish peace, tolerance and mercy (Baltaoğlu & Diktaş, 2017, pp. 132-133). The following verses are the best indication of this. “Many of the People of the Book wish to turn you back to disbelief after you have believed, because of their envy, even after the truth has become clear to them. Forgive and tolerate until Allah brings His command regarding them. Surely Allah has power over all things.” (al-Baqara 2/109; bk. 2/256; al-Hijr 15/85).
Human Centered	It aims to establish a universal understanding throughout the world with the understanding that we love the creation for the sake of the Creator, by behaving tolerantly regardless of language, religion or race.
State Centered	It aims to instill love of the state, love of the country, love of the flag and love of the nation.
Isar/Altruism	The state of helping others despite being in need; altruism, making sacrifices; selflessness (Dictionary of Religious Terms, 2019, p. 175). It is expressed in the verse as follows; “Those who had previously made Medina their home and had faith established in their hearts love those who migrated to them and do not feel any anxiety in their hearts about what was given to them. Even if they are in need, they give it to themselves.” (al-Hashr 59/9; see Yusuf 12/91).
Solidarity	Islam gives importance to living and living like a Muslim. Unity, togetherness, social integrity are seen as essential in Islamic morality. Therefore, Islam sees believers as both brothers and members of a body (Baltaoğlu & Diktaş, 2017, p.131). The permanence and preservation of this state is commanded. As in the verse below; “Hold fast to the rope of Allah (the Quran) together and do not become divided.

Remember the favor of Allah upon you. When you were enemies, then He brought your hearts together. By His favor you became brothers. And when you were on the edge of a pit of fire, He saved you from it. Thus Allah makes clear to you His verses, that you may be guided.” (Aal-i Imran 3/103,53; see al-Baqara 2/43; al-Fath 48/29; at-Tawbah 9/119).

In line with the information in Table 4, it is possible to express the integrative values aimed to be imparted in the religious education process as “solidarity, altruism, tolerance, human-centered, state-centered”.

Democratic Values

Democracy and the values that support democracy have political and social dimensions. The political dimension is the whole of the processes related to paying taxes, voting, taking part in government and the constitution. Social democracy, on the other hand, is concerned with the daily lives of citizens and how people treat each other from the neighborhood to the cafe, from the library to the traffic. For this reason, democratic values expect educators to shed light on democracy and its moral dimensions and to draw attention to issues that need solutions (Power et al., 2018, p. 158). Explanations regarding democratic values are given in Table 5.

Table 5. Democratic / Legal Values (Behavioral Norms)

Values	Explanation
Justice/Being Just	Justice means giving the right of a subject or thing in a proper and balanced manner, far from excess, giving the rightful owner his/her right, being fair, and complying with the law and rights (Dictionary of Religious Terms, 2019). According to the definition of Baltaoğlu and Diktaş (2017), justice means ensuring order and security between individuals and societies, preventing and eliminating oppression. Justice is among the common values in all education systems on earth. This value is mentioned in the Quran as follows; “Allah commands you to render trusts to their rightful owners, and when you judge between people, to judge with justice. Indeed, how excellent advice does Allah give you with this! Surely Allah is All-Hearing, All-Seeing.” (an-Nisa 58,135; see al-Baqara 2/282; Al-i Imran 3/18,21).
Difference	In the dictionary, it means the characteristics that distinguish a person from another/other in every respect; the state of being different; variation, change. In order to reach the awareness of living together in social life, this concept must also be gained in line with the goals (TDK, Accessed January 20, 2024).
Privacy	Privacy means “privacy” in the dictionary. This value is given in the Holy Quran as follows; “O you who believe! Avoid much suspicion, for some suspicion is a sin. Do not spy on one another and do not backbite one another. Would any of you like to eat the flesh of his dead brother? That is what you would abhor! Fear Allah. Indeed, Allah is the One Who accepts repentance, the Most Merciful.” (al-Hujurat 49/12).
Equality	Equality, in the Turkish dictionary, means being equal without discrimination in all social or individual matters; equality, equivalence, and compatibility. There

are countless examples of this value in Prophetic morality. In his farewell sermon, the Prophet (pbuh) said, “O people! Know that your Lord is one and your ancestors are one. All people came from Adam, and Adam was created from soil. An Arab has no superiority over a non-Arab, a non-Arab has no superiority over an Arab, a white has no superiority over a black, or a black has no superiority over a white. Superiority in the sight of Allah is only through piety.” (Kutluer, 2006, pp. 76-79).

Freedom/Liberty In the Turkish dictionary; the ability of a person to decide in the direction of his own will without being subject to any conditions, pressure and coercion in thought or behavior; freedom. It means being independent of external influences, free in mind and body; freedom. This value is mentioned in the Quran as follows;
“Charities (zakats) are only for the poor, the needy, the officials who collect zakat, those whose hearts will be warmed to Islam, and slaves (who will be freed), the debtors, those who strive in the way of Allah and the wayfarer. Allah is All-Knowing, All-Wise” (et-Tawbah 9/60; see al-Baqara 2/177).

Responsibility The concept of responsibility is defined in the dictionary as the state of a person assuming responsibilities related to himself/herself or his/her behaviors, being responsible for the process and the result (TDK, Accessed January 20, 2024). According to Yavuzer (2000), responsibility is adopting the behavior of following and fulfilling one's duties in accordance with age, gender and developmental stages, starting from early childhood.

In line with the information in Table 5, it is possible to express the democratic values aimed to be imparted in the religious education process as “justice/fairness/being fair, difference, privacy, equality, freedom/liberty, responsibility”.

Digital Values

Digitalization has found a place in the field of education in the 21st century with its rapid spread and facilitating effect on daily lives (Şimşek, 2021, p. 6). In the digital world, the awareness of future generations about their cultural codes is in parallel with the teaching of values that will be given today. Raising generations that are integrated with value judgments in a modern and positivist era can be achieved primarily by closely following the developments in this field and taking precautions against the incoming dangers. Explanations regarding digital values are given in Table 6.

Table 6: *Digital Values*

Values	Explanation
Media Literacy	As an educational approach, it can be defined as hypothetical frameworks created by utilizing different fields of science. Media literacy is related to pedagogy, communication research and many social sciences (Okuroğlu, 2016, p. 2). By imparting this approach as a value, it is aimed to raise conscious individuals without being exposed to perceptions and guidance within the

		scope of the freedom of the reader of mass media in the age of changing and transforming perceptions.
Accessing Information	Correct	In order to ensure reliability in the tools and equipment used in the digital field, access to and guidance of correct source analyses are provided.
Networking		The rapid development of technology, which is a part of popular culture, tends to attract serious attention from people (Tarhan, 2020, p. 123). The need to create a network with awareness of value judgments on digital platforms is also making itself felt day by day.

In line with the information in Table 6, it is possible to express the digital values aimed to be imparted in the religious education process as “media literacy, access to accurate information, networking”.

Values in Discipline

Discipline is one of the most basic methods in character formation. In order to ensure good character development for children, it will not be enough to just tell them what to do. Rather than shaping their behavior with punishment or reward, actively including them in their own education processes will be more beneficial for their moral development (Values Education Encyclopedia, 2018, pp. 178-179). Explanations regarding disciplinary values are given in Table 7.

Table 7: Disciplined Values

Values	Explanation
Be patient	In the Dictionary of Religious Terms (2009), the word patience is defined as being courageous, resisting, obstructing, not rushing, determination, etc. The term means the state of trusting and surrendering in the face of tests, troubles, difficulties and hardships that a person encounters; and showing resistance in keeping the heart and soul at the limit of tranquility. In the Quran, it is stated as; “We will test you with a little fear and hunger and loss of wealth, lives and crops. Give good tidings to those who are patient!” (al-Baqara 2/155). Another meaning is the state of believers being constant and determined in keeping the commandments of Allah. In the Quran, it is commanded as; “Order your family to pray, and be patient and steadfast in performing prayers!” (Taha 20/132).
Persistence	In the dictionary, perseverance means being determined in one’s word or action; not turning back, and completing a task (Dictionary of Religious Terms, 2019). This value is given in the Holy Quran as follows; “As for those who do evil deeds and then repent and those who persist in their faith, your Lord is surely, after that, Forgiving, Merciful.” (al-A‘raf 7/153; see al-Anfal 8/45).
Direction/ Steadiness	Steadiness; is to act with sincerity and sincerity in complying with the boundaries set by Allah; to strive honestly, rightly and on the right path in intention and behavior in living in accordance with His consent; to maintain moderation within the framework of religious and moral rules in all situations and conditions (Dictionary of Religious Terms, 2019). This value is stated in the

	<p>verses and hadiths as follows; “Be on the right path as you have been commanded, and let the believers who repent with you be on the right path.” (Hud 11/113). “Say, My Lord, Allah, and then be on the right path!” (Muslim, “Iman”, 62. Also see Tirmidhi, “Zuhd”, 61; Ibn Majah, “Fitan”, 12).</p>
Moderation	<p>In the dictionary; it has the meaning equivalents such as following the middle path, not doing too much or too little, being balanced, moderation (Kubbealtı Dictionary, 2024). Islam has forbidden excess and deficiency in everything from the most basic needs to emotional acquisitions, and has ordered the best of deeds and moderation. In the Holy Quran; "Allah raised up the heavens and set the scales, so do not transgress and break the balance!" (al-Rahman 55/7-8).</p>
Time Management	<p>There are many definitions about time. According to Newton, who made one of these, time flows without stopping. According to Einstein, time is a dimension that lists and gives meaning to events (Bough, 1990, p. 15). Time management is essentially seen as self-management. It is the ability of a person to manage himself, gain control over the events he experiences and reach the goal of planning his time at the desired level (Güçlü, 2001, p. 88-89). The aim is to gain the skills to evaluate them at the end of the day. In the verse; “We made the night and the day as signs of Our power. We removed the night as a sign and made the day as a sign, so that you may seek the bounty of your Lord and know the number of years and the account of times. We have made everything clear.” (al-Isra 17/12). Allah Almighty emphasizes the great blessing of the night and the day. He gives examples from the formation and importance of the concept of time (Gudde, 2022, p. 44). According to what Ibn Abbas (r.a.) narrated, the Prophet (s.a.w.) said: “There are two blessings that most people are deceived in (evaluating them): Health and free time.” (Bukhari, “Rikak”, 1. Also see Tirmidhi, “Zühd”, 1; Ibn Majah, “Zühd”, 15).</p>

In line with the information in Table 7, it is possible to express the values aimed to be imparted in the religious education process as "patience, perseverance, direction, time management."

Affective Values

In the process of religious education, it is important to develop the knowledge, skills and values of individuals regarding their attitudes and learning experiences. In this context, when we consider individuals as elements in society, the transfer of the characteristics of the society in which the individual is located is also seen as important. Explanations regarding affective values are given in Table 8.

Table 8: Affective Values/Personal/Core Self

Values	Explanation
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Be Thrifty	The word in the dictionary means avoiding all kinds of extravagance and stinginess in eating, drinking, clothing, and goods, and being prudent and economical (Dictionary of Religious Terms, 2009). The opposite meaning of this concept is to waste. It is stated in the Quran as follows; "They are neither extravagant nor stingy in their spending. Their spending is a balanced spending between the two." (al-Furqan 25/67; see al-A'raf 7/31).
Self-worth/Self-esteem	Self-worth/self-esteem, also defined as self-worth or self-image, refers to a person's self-evaluation and self-respect. A person can evaluate himself in many areas, including academic competence, physical appearance, athletic competence and establishing close friendships (Values Education Encyclopedia, 2018). With this value, the student can review his/her weaknesses and strengths through his/her teacher.
Self-control	It is the ability of a person to control and limit their behaviors or tendencies towards a goal (TDK, 2024). It is the ability of an individual to meet their basic needs, such as feeding, dressing, and cleaning, without the help of others (TDK, 2024).
The Power of Self-Care	It is defined as the ability of an individual to maintain his/her life and body, clothing and cleanliness in a good and healthy condition (TDK, 2024)
To be thankful	It is showing satisfaction with words, actions and behaviors for the goodness that one sees, and knowing the value of the good that is done. It is also the servant's gratitude to Allah for His countless blessings and favors with his heart and tongue; and maintaining this loyalty by staying away from what is forbidden and fulfilling His commands (Dictionary of Religious Terms, 2009). It is stated in the Holy Quran as follows; "He is the one who has made the sea subservient to you so that you may eat fresh meat and bring out ornaments to wear. You see the ships plowing through the water there. (All this) is so that you may seek His favor and be grateful." (an-Nahl 16/14; see al-Baqara, 2/152; an-Naml 27/40). "He who does not thank people does not thank Allah." (Tirmidhi, "Birr", 35).
Awareness of Personal Rights	It means listening to the speaker by observing the rules of courtesy and waiting for the speaker to finish before taking the floor, and starting by asking for permission while speaking (TDK, 2024). It is among the goals that should be gained within the scope of values education. It is expected to help the student organize both his/her own and others' social life.
Futuwwa	Its dictionary meaning is; bravery, valor, heroism, generosity, generosity, self-sacrifice. As a term, it means giving up one's own interests for someone else, preferring them to oneself. Ja'far al-Sadiq (r.a) said; "For us, futuwwa is to preferentially offer something obtained for the benefit of others; and to be thankful for something not obtained." Another meaning is to comply with and adhere to the Sunnah of the Prophet (pbuh). Another meaning is the name given to tradesmen organizations in the past (Dictionary of Religious Terms, 2019).

Conscience

In the Dictionary of Religious Terms (2009), conscience means the ability to distinguish between good and evil, good and evil; the internal judgment of moral feeling, the hidden feeling in the consciousness and the heart. According to TDK (2022), it is the state of not being able to remain indifferent and not being able to stop, which drives a person to make a judgment against his own attitudes. Being overly ambitious and having more to achieve goals in life can turn a person into a selfish person over time. For this reason, it causes people to abandon their conscience and violate rights (Tarhan, 2020, 124).

The information in Table 8 shows that the affective values targeted to be imparted in the religious education process can be expressed as "thriftiness, self-esteem/self-respect, self-control, self-care power, gratitude, awareness of personal rights, futuwwa, conscience".

Values Related to Communication

In the process of religious education, it is important to develop the knowledge, skills and values of individuals regarding communication. In this context, when we consider individuals as elements within society, the transfer of the characteristics of the society in which the individual is located is also seen as important. Explanations regarding the values regarding communication are given in Table 9.

Table 9: Communication Related Values

Values	Explanation
Shaking hands/Musafaha	People who meet each other shake hands as a sign of friendship, brotherhood, well-being and respect; Islam recommends that when two Muslims meet, they first greet each other and then shake hands. Shaking hands is also a sunnah of the Prophet (pbuh). Muslims are encouraged to keep this sunnah permanent and alive among themselves (Dictionary of Religious Terms, 2009). "When two Muslims who meet each other shake hands, Allah forgives their sins before they even part." (Abu Dawud, "Adab", 143. Also see Tirmidhi, "Isti'zan", 31).
Empathy/Sympathy	Another name for the concept is empathy; It means being able to put oneself in someone else's shoes, sharing the same feelings and thoughts (TDK, 2024). With this value, the action of increasing conscientious responsibilities is aimed. It instills gratitude for the opportunities and possibilities at hand and the responsibility to help someone else.
Etiquette of Asking Questions	If a topic is being discussed in a gathering or a question is asked that needs to be answered, the first right to speak belongs to the elder present. It is requested that the person not ask questions on matters that do not concern him and do not benefit him. "It is from the beauty of being a Muslim that a person abandons things that do not concern him." It is praised that the student asks questions in order to learn, increase his knowledge and benefit from it. The Prophet (pbuh) said, "The cure for ignorance is asking questions." (Gudde, 2021 pp. 35-39).

Speaking Etiquette	<p>Speaking beautifully and effectively shows the value and courtesy given to the interlocutor. It is important that the words used by the speaker to express his/her state are chosen from words that reflect our own geography. When speaking, it is necessary to speak plainly, simply and concisely, and to take into account the interlocutor's position and characteristics. The Prophet (pbuh) "used to repeat three times the words and sentences he wanted to be understood well." (Bukhari, "Ilm", 30; "Isti'zan", 13. Also see Tirmidhi, "Isti'zan", 28). And "when he wanted to speak, whoever wanted to count his words could do so." (Bukhari, "Menaqib", 23).</p> <p>Addressing the interlocutor with words that people cannot understand, displaying superiority and speaking artificially, and acting like a pedantic are strictly prohibited. "Surely Allah the Almighty despises those who turn their words over and over in their mouths, as a cow turns grass while eating it." (Abu Dawud, "Adab", 94; Tirmidhi, "Adab", 72). It has also been ordered not to speak loudly, shouting and screaming to our interlocutor. "Be moderate in your walk and lower your voice. Remember that the ugliest of sounds is the voice of a donkey." (Luqman 31/19).</p>
Greetings	<p>In the dictionary, while expressing the respect, love and goodwill of Muslims towards each other; it is a sentence of wish meaning "May Allah grant you well-being, peace, health, tranquility, health, trust and love". Greeting is a sunnah. It is stated in the hadiths as follows;</p> <p>"The best of people is the one who feeds the poor and needy and greets those he knows and those he does not know (without discrimination)."</p> <p>"Salam is one of the names of Allah. Therefore, spread the greeting among yourselves." (Dictionary of Religious Terms, 2009).</p>

In line with the information in Table 9, it is possible to express the communication-related values aimed to be acquired in the religious education process as "shaking hands, empathy, asking questions, speaking etiquette, greeting".

Social Values

In the process of religious education, it is important to develop the knowledge, skills and values of individuals regarding socialization. In this context, when we consider individuals as elements within society, the transfer of the characteristics of the society in which the individual is located is also seen as important. Explanations regarding social values are given in Table 10.

Table 10: Social Values

Values	Explanation
Help each other	Helping each other is defined in the dictionary as "To help each other mutually" (TDK, 2024). In the Quran, it is stated, "Help each other in goodness and piety, but do not help each other in hostility and hostility." (al-Maida 5/2).
Humility	The concept of modesty is defined in the dictionary as "humility" (TDK,

	<p>2024). In Isfahani, it means seeing oneself as low in terms of dignity and degree, and submitting to someone. In the Holy Quran, it is stated, “Your Lord has commanded that you never worship anyone but Him, and that you be good to parents. If one of them, or both of them, reaches old age with you, do not even say to them, “Oh!”; do not rebuke them; speak to them sweet and pleasant words. Lower the wing of humility in mercy to them and say, “My Lord! Have mercy on them as they raised me when I was a child.” (al-Isra 17/23,24).</p>
Respect	<p>The concept of respect is defined in the dictionary as showing respect and reverence that causes careful and measured behavior towards the interlocutor in every respect; being careful, and refraining from disturbing others (TDK, 2024). Respect is an indispensable value for individuals to discover themselves, to think universally and to socialize with their environment (Türk, 2009, p. 17). In our noble book, it is stated, “Seek help (from Allah) by being patient and performing prayer. Indeed, prayer is difficult for anyone except those who deeply respect Allah.” (al-Bakara 2/45; bk. al-Bakara 2/34, 94; Al-i Imran 3/199; al-Maida 5/2,97; al-A‘raf 7/11,12,157; Hud 12/100; er-Ra‘d 13/21).</p>
Mercy	<p>The concept of mercy is defined in the dictionary as the feeling of sadness or pity for bad events that happen to someone (TDK, 2024). Topçu defines mercy as an internal structure that makes a person human, does not belittle those in need of mercy, and directs the merciful to a sublime spirit (Topçu, 2022, pp. 104-105). “He who does not show mercy to his young ones and does not respect his elders is not one of us.” (Abu Dawud, “Edeb”, 58; Tirmidhi, “Birr”, 15).</p>
Generous	<p>Generosity, in the dictionary, means giving one's material or spiritual assets to others without hesitation; being open-handed and hearty (TDK, 2024). Prophets have set an example for their societies in terms of generosity. "A generous person is someone who is close to Allah, heaven and people; far from hell. A miser is someone who is far from Allah, heaven and people; close to hell." (Dictionary of Religious Terms, 2009)</p>
Be hardworking	<p>In the Turkish dictionary; it means loving to work, diligent, hardworking. (TDK, 2024). Islamic morality places great importance on work and production. Work is emphasized in many verses. “Whoever desires the Hereafter as a believer and works to reach it, he will be given the reward of his work.” “There is nothing for man except what he works.” (an-Najm 53/39-41). has been stated.</p>
Be reliable	<p>In the dictionary, it is defined as trusted, reliable, and giving a sense of security (TDK, 2024). Trustworthiness and reliability are one of the most important distinguishing characteristics of prophets. In the verses, it is stated as, “I convey to you what my Lord has revealed. I am a trustworthy adviser to you.” (al-A‘raf 7/68; ash-Shu‘ara 26/107, 125, 143, 162, 178, 193-195; al-Qasas 28/26).</p>
Kindness	<p>Courtesy in the Turkish dictionary means; "Being respectful and polite to others; gentleness". It is defined as the internalization and tradition of etiquette, manners and etiquette in a society; behavioral knowledge (TDK, 2024).</p>
Grace	<p>The concept of elegance is defined as "Elegance" according to TDK (2022).</p>

Elegance, which is the subtlety of nobility in behavior and its purest form, refers to the set of characteristics that distinguish people from other people and make them noticeable.

In line with the information in Table 10, it is possible to express the social values aimed to be imparted in the religious education process as "helping each other, modesty, respecting (or nurturing), being generous, hardworking, reliable, kindness, elegance, helping each other".

Findings Regarding the Matters to be Considered in Teaching Values in the Education and Training Process

It should not be forgotten that teachers and administrators are role models in values education. The teacher's behaviors regarding values are imitated by students. From culture to art, from politics to cinema, from press and publications to every individual in society and even all institutions and organizations have a great place and importance in values education. The issues that teachers should pay attention to in the values education process will be discussed in terms of the subject. The duties of a teacher who is an example/role model in values education are as follows:

“Being an example/role model, being a guide, giving importance to cooperative learning, caring about individual differences, discovering student abilities, developing problem-solving skills, giving importance to communication skills, using research skills, developing reading skills, developing writing skills, cooperating with the society, cooperating with the family, being excited about the work he/she does, being disciplined, being principled and rule-based, practicing democracy, being hard-working, being responsible, valuing love and respect.” (Aktepe, Accessed January 20, 2024).

Considering the above-mentioned features is important for the teacher. Because the behaviors that the teacher will perform without realizing it will affect the student and create permanent effects. In order to create permanent behavioral changes in the student, the principles of learning and teaching that make learning effective must be known and applied. The points that need to be considered for students during the process are given below.

1. Principle of Relevance to the Student
2. Principle of Participation
3. Principle of Proximity to Life
4. Principle of Activity
5. Principle of Integrity
6. Principle of Motivation
7. Principle of Readiness

8. Principle of Repetition

9. Principle of Feedback

10. Principle of Reinforcement

11. Principle of Transfer

12. Principle of From Known to Unknown, From Concrete to Abstract, From Near to Far

In teaching values, the teacher should always act with the understanding of “Appreciate positive behaviors and words” as a priority. When a possible problem occurs during activities, it should be solved with tolerance. Any information, skills and attitudes given with a forced or imposing understanding may lead to undesirable behaviors in the student. Therefore, the teacher should create a student-centered, positive, moderate and individual-aware classroom environment. The points to be considered in values education activities and in the classroom environment are as follows:

1. In teaching values, the definition of the value to be gained should be made very well. The synonyms and antonyms of the concepts should be given together and they should be made permanent in the mind.
2. Since values consist of abstract expressions, they should be presented, internalized and understood better by concretizing them.
3. The language used should be explained indirectly through case studies and personalities instead of imperative expressions. Students should be asked to find examples and write stories, poems, compositions or pictures on the subject of values (Aydın & Gürler, 2020, pp. 203-204).

Findings on Methods and Techniques That Can Be Used in Teaching Values in the Education and Training Process

Method; is the path that is deliberately chosen and followed in order to reach goals such as solving a problem, concluding an experiment, learning or teaching a subject. Technique, on the other hand, is the set of activities that provide behavioral control and reinforcement of the subject covered in the lesson and the way of transferring a teaching method to practice. It is possible to express the methods and techniques that can be used in teaching values as follows:

- 1. Presentation Method:** It is one of the most frequently used methods in the education-training process. With this method, which requires active roles, experts, teachers and students are involved in the process. Especially with the preference of written and visual materials, it helps in transferring the skills, subjects and values that are desired to be gained.
- 2. Observation Method:** It is among the methods that can be used in the process of values education due to reasons such as controlling the behaviors desired to be given to students, concretizing the information, and providing an environment for research and examination.

3. Project Method: It is one of the methods that can be used in the development of values education, in transferring the ideas coming from the students to life as a project and in providing the opportunity to act together by involving them in the process.

4. Case Study Method: This method aims to motivate children to increase their awareness through real-life examples in values education (Tarhan, 2020, p. 134). **5. Demonstration Method:** It is the process of teaching new information or skills to students by the teacher or someone else showing them how to do it or explaining the action. **6. Discussion Method:** This method is important in terms of active learning and interaction between the teacher and the student, as well as the students with each other, in line with the objectives of the course.

6.1. Brainstorming: It is one of the methods used to provide an answer to a problem or issue and to develop ideas and thoughts on different subjects.

6.2. Debate: It is the mutual presentation of opposing ideas, actions or suggestions by two or more groups of students under the guidance of the teacher.

7. Individual Teaching Method: To establish a balance by considering individual differences between students and to provide special learning opportunities for each student.

8. Question-Answer Method: This method, which has a very wide scope, can generally be used in all target and behavior levels, and in different teaching methods.

9. Problem-Solving Method: It is the state of producing thoughts/solutions for events and situations encountered or likely to be encountered in life.

10. Design Technique: Among the techniques used to impart values, it is possible to accept it as the best tool in this regard, especially for developing children's imagination at an early age, concretizing their goals and thoughts, and providing visual pleasure. With the design technique, children can be provided with the opportunity to transfer values to life by creating different designs such as pictures, posters, brochures, logos.

11.1. Role Playing Technique: This technique allows children to think about real and possible events, to empathize, to experience feelings such as joy, sadness, love, anger during the game, and to gain mental gains regarding finding solutions to the problems encountered.

11.2. Drama: It is both a method and a technique. According to Sünbül, drama technique plays an interactive role in the teaching-learning stage of education. The main purpose is for the individual to express himself/herself effectively, to perceive life in every aspect, to feel a desire for research and to be productive (Sünbül, 2007, pp. 357-363). The drama method is important in making the attitudes, behaviors and skills of the child desired and permanent because the individual learns the moral and characteristic features of the society by experiencing them, and is student-centered by doing and living (Uysal, 2008, pp. 72-73).

12. Scenario Writing Technique: In raising students who are aware of their values, this technique allows their thoughts about their goals for both the present and the future to merge with their imagination. With this method, it is aimed to contribute to the cognitive and emotional development of students by ensuring that they take action.

13. Interview Technique: In values education, this technique asks students to interview people around them about the given topic. Students are expected to learn about the problems related to values or what people's expectations and needs are in this regard through this technique. Therefore, thanks to this technique, students will reinforce their ability to learn actively, teach while learning, express themselves correctly and ask qualified questions.

14. Survey Technique: It is one of the techniques used to ensure that children are aware of their own experiences and knowledge in order to obtain their thoughts and ideas about the targeted values. The questions should be prepared by experts and teachers and created by taking into account the necessary classroom environment and level (Tarhan, 2020, p. 135).

15. Film Technique: In a Chinese proverb; As it is said, "If I hear, I forget, if I see, I remember, if I do, I learn." Film has an important place in education because it appeals to the visual senses and stimulates many senses. Watching case studies makes the subjects permanent (Yorulmaz, 2010, p. 108). **16. Futuristic Thinking Technique:** With this technique, children are asked to express their thoughts about the values and moral development they dream about in the future and what kind of world they want to build beyond their dreams. In this way, it is aimed to raise individuals who are aware of social problems, support the development and transformation of society with their imagination, and discover their own selves (Tarhan, 2020, p. 136).

17. Station Technique: In the literature, the station technique is used both as a method and a technique. Today, this technique is used in programs as a teaching tool among techniques that emphasize cooperation, value differences and aim to learn together (Avcı, 2015, p. 30). In this way, it is aimed for the gains given in values education to become permanent by doing and experiencing them in students. The findings regarding the methods and techniques that can be used in the education-teaching process of the values targeted to be taught within the scope of the DKAB curriculum are given above. The curriculum is aimed to contribute to the target of taking action in the individual within the scope of our values.

Result and Discussion

In this study, important findings were reached regarding the acquisition of values to individuals within the scope of the formal education program. One of the main problems stated at the beginning of the study was whether values were being imparted effectively enough in the current DKAB program. In line with the examinations carried out, it was emphasized that in addition to the values taught in the DKAB program, new values should be included in the program along with their definitions. In addition, it has been observed that the sample learning areas to be used in teaching values should be rearranged by taking into account the pedagogical characteristics of children.

Another problem was that values were not clearly included in some outcomes in the current curriculum. This deficiency was compensated for by indirect expressions for the values observed and not imparted during the research process. However, it was concluded that the program needed to be considered more carefully in this regard. A clearer and more

comprehensive approach should be adopted in the content of the program so that teachers can correctly understand and implement the gaps in the teaching of values.

In addition, the importance of applying learning and teaching principles in order to provide permanent behavioral changes to students has been revealed once again. In this context, the elements that need to be taken into consideration during the teaching process are presented in bullet points and some deficiencies encountered in practice are also identified. It has been concluded that revising the methods and techniques used in the education-training process in accordance with the situations in the classroom will play a critical role in the development of the program.

Recommendations

Values education studies should be carried out collectively within the triangle of family, school and society. School curricula should support parents in this area.

In order for children to adopt the transfer of values, it should first be given in the family, where the first socialization begins. The trainings that will be given to families so that they can act more consciously in this regard will close an important gap.

Children learn what they see from their parents in the family and from their teachers in school through imitation and modeling. In order for children to internalize moral values and beliefs, consistency should be shown in actions and statements.

In values education, many cognitive, affective and social skills should be taught equally. Only the cognitive area should not be prioritized.

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