

## Examination of Kutadgu Bilig in Terms of Values\*

### Kutadgu Bilig'in Değerler Açısından İncelenmesi\*\*

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ISSN: 1303-880X  
e-ISSN: 2667-7504  
dergipark.org.tr/tr/pub/ded

#### Makale Türü / Article Type:

Araştırma Makalesi / Research Article

Geliş Tarihi / Received Date: 22.02.2025

Kabul Tarihi / Accepted Date: 18.04.2025

Yayın Tarihi / Published Date: 25.06.2025

Lisans / Licence: CC BY-NC-4.0.

Tr/En: En

**Atıf/Citation:** Uçar, E. & Karasu Avcı, E. (2025). Kutadgu Bilig'in Değerler Açısından İncelenmesi. *Değerler Eğitimi Dergisi*, 23(49), 121-150.  
<https://doi.org/10.34234/ded.1644877>

#### Çıkar Çatışması / Competing Interests:

Yazarlar, çıkar çatışması olmadığını beyan ederler. / The authors declare that they have no competing interests.

#### Yazar Katkıları / Author Contributions:

Emel UÇAR, (%50), Emine KARASU AVCI (%50)

\* This article is derived from the master's thesis titled "An Analysis of Kutadgu Bilig in Terms of the Values Included in the 2018 Social Studies Curriculum", submitted to the Institute of Social Sciences at Kastamonu University in 2023.

\*\* Bu makale birinci yazarın ikinci yazar danışmanlığında 2023 Yılında Kastamonu Üniversitesi Sosyal Bilimler Enstitüsüne sunmuş olduğu "Kutadgu Bilig'in 2018 Sosyal Bilgiler Dersi Öğretim Programında Yer Alan Değerler Açısından İncelenmesi" başlıklı yüksek lisans tezinden üretilmiştir.

## Öz

Yusuf Has Hacıp tarafından 1070 yılında yazılan Kutadgu Bilig, öğüt veren ve öğretici nitelikte bir eserdir. Eserin adı, “Mutluluk Veren Bilgi” anlamına gelmekte olup, birey ile devlet yönetimi arasındaki ilişkileri ele alırken, toplumun ahlaki ve sosyal değerlerine de ışık tutmaktadır. Kutadgu Bilig, yalnızca yazıldığı dönemde değil, günümüz insanına da rehberlik eden, birey-toplum ve devlet arasındaki bağları konu edinen önemli bir yapıttır. Bu çalışmada, eserin içerdiği değerlerin belirlenmesi ve bu değerlere nasıl yer verildiğinin tespit edilmesi amaçlanmıştır. Araştırma kapsamında nitel araştırma yöntemi kullanılmış olup, veriler doküman inceleme tekniği ile elde edilmiştir. İncelenen eser, Yaşar Çağbayır tarafından Türkçeye çevrilmiş ve 2019 yılında Ötüken Neşriyat tarafından 459 sayfa olarak yayımlanmıştır. Verilerin analizi sürecinde içerik analizi yöntemi uygulanmıştır. Araştırma sonucunda Kutadgu Bilig’de toplam 24 farklı değer bulunduğ belirlenmiştir. Bu değerler adalet, aile birliğine önem verme, bağımsızlık, barış, bilimsellik, cömertlik, çalışkanlık, dayanışma, duyarlılık, dostluk, dürüstlük, estetik, fedakârlık, öz denetim, özgürlük, sabır, saygı, sevgi, sorumluluk, tasarruf, tevekkül ve vatanseverlik gibi değerlerdir. Eserde en fazla vurgulanan değerlerin adalet ve dayanışma olduğu görülürken, sabır, çalışkanlık ve tasarruf gibi değerlerin ise daha az ön plana çıkan değerler olduğu tespit edilmiştir. Eserde bu değerlerin beyitler halinde işlendiği belirlenmiştir. Bu kapsamda Kutadgu Bilig’in değerler eğitimi açısından önemli bir eser olduğu söylenebilir.

**Anahtar Kelimeler:** Kutadgu Bilig, Değerler, Değerler Eğitimi.

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## Abstract

Kutadgu Bilig, written by Yusuf Has Hacıp in 1070, is a didactic and advisory work. The title of the work means “Knowledge That Brings Happiness,” and it examines the relationship between individuals and state governance while also shedding light on the moral and social values of society. Kutadgu Bilig is not only relevant to the period in which it was written but also serves as a guide for modern readers, addressing the connections between individuals, society, and the state. This study aims to identify the values contained in the work and determine how these values are represented. During data analysis, the content analysis method was applied. As a result of the research, a total of 24 different

values were identified in *Kutadgu Bilig*. These values include justice, emphasis on family unity, independence, peace, scientific thinking, generosity, diligence, solidarity, sensitivity, friendship, honesty, aesthetics, sacrifice, self-discipline, freedom, patience, respect, love, responsibility, frugality, submission to fate, and patriotism. The most emphasized values in the work are justice and solidarity, while values such as patience, diligence, and frugality are less prominent. The study identified that these values are conveyed through couplets. In this respect, *Kutadgu Bilig* can be regarded as a significant source for values education.

**Keywords:** *Kutadgu Bilig*, Values, Values Education.

## Introduction

Significant changes occurred in Turkish cultural life after the Karakhanids accepted Islam following the Battle of Talas in 751. The Karakhanids continued to live in accordance with the provisions of Islamic religion while preserving their previous culture, beliefs, and literature. For this reason, the Karakhanids mark the beginning of Turkish-Islamic civilization (Kanal, 2013). During this period, Yusuf Has Hacıp was among the most influential people in the palace after the ruler and the vizier of the Karakhanids. Originally from Balasagun, Yusuf was a statesman known for his good morals, trustworthiness, and strong communication with the people. According to him, rulers should strive to save the people from poverty and raise their standard of living. To achieve this, he believed that the Turks, who had just encountered Islam, should preserve their own culture and pass it on to future generations. In order to help the Turks preserve their culture, Yusuf prepared a work called *Kutadgu Bilig* and presented it to Tabgaç Buğra Khan, the Karakhanid ruler of the time. The ruler awarded Yusuf the title of “Has Hajib” (Chief Chamberlain) due to his good qualities and the influence of the work (Kanal, 2019).

In his work *Kutadgu Bilig*, consisting of 6645 couplets, which he wrote in 1070, Yusuf Has Hacıp sought to preserve society from being forgotten by drawing attention to the social and moral values that had begun to change under the influence of Islam (Altunöz, 2005). In this sense, *Kutadgu Bilig* is a didactic work written as a set of recommendations. It aims to guide societies socially and culturally (Akar & Özkan, 2017). It is a fundamental work that guides relations between individuals, society, and governance both during the period in which it was written and in the present day (Şakacı, 2015). As its name suggests, the work was written to guide people in achieving happiness in both worlds (Arat,

2008). In the work, messages are conveyed through question-answer dialogues and mutual conversations (Şimşek, 2021a). The starting point of *Kutadgu Bilig* is Turkish custom. According to custom, not every individual can easily reach the level of humanity. Tradition is a comprehensive concept encompassing many meanings and characteristics (Başer, 2011). Some subjects discussed in the work include astronomy, art, calligraphy, professions, governance, and values (Yavuz, 2007). The work also addresses the quest of the Turks, who have a dynamic structure in the historical process rather than mere nomadism. The work draws attention to the fact that the survival of the state and the peace of the rulers and the people are possible through the protection of cultural values (Güneş, 2019). The work, which covers many subjects, was completed in 18 months (Yavuz, 2007). This work, written in Karakhanid Turkish, has a rich vocabulary of approximately 3000 words. In this sense, the work is considered an important source that reflects the language, history, and cultural characteristics of the period in which it was written (Adilov, 2019). Yusuf Has Hacıp sought to guide people to find the right path through his work. He emphasizes that transferring social values to future generations is important for ensuring the continuity of Turkish culture (Akyol, 2019).

*Kutadgu Bilig* is based on four basic principles. These principles are narrated through four heroes. These heroes represent particular states of mind and moral qualities (Tural, 2018).

- Kun-Togdi (Gündoğdu): The ruler who represents justice and law.
- Ay-Toldi (Full Moon): The vizier who represents happiness and administration.
- Ögdülmiş (Praised): The son of the vizier who represents knowledge and wisdom.
- Odgurmuş (Awake): The relative of the vizier who represents opinion and result.

One of the topics Yusuf Has Hacıp addresses in *Kutadgu Bilig* is values. According to him, values play a key role in ensuring social continuity. Transferring values from generation to generation is necessary for social continuity (Uçar, 2015). The concept of value emphasized in *Kutadgu Bilig* refers to the information, beliefs, and attitudes considered valid by a nation's members (Yalar, 2010). Values draw boundaries for individuals in perceiving good or bad in social life. What is important or unimportant, and what should be preferred or avoided, can be explained by the values we have (Akbaş, 2008). Values allow societies to ensure continuity and contribute to developments in education, art, and science (Bilgen, 2019). Values formed over a long period within a social structure constitute society's national

and spiritual foundation (Özen, 2014). It is important for rulers and the people to have similar values regarding social unity and solidarity (Birkan, 2017). What creates a nation and ensures its continuity are its values. There are historical examples of nations losing their values and identities (Arslanoğlu, 2005).

Value has been an important issue for Turks throughout history (Özen, 2014). The fact that Turkish history began in Central Asia has formed the basis of Turkish culture and national values. Central Asia is a geography that has witnessed the Turkish nation's conflicts, fights, sorrows, solidarity, and love. Central Asia is where different cultures and religions meet, contributing significantly to the formation and development of Turkish national values (Yıldırım, 2022). Since the 10th century, the Turkish tribes that spread from Central Asia to Anatolia, Europe, the Middle East, Northern Europe, and South Asia have been able to preserve their identities and cultures through values (Özkul, 2015). It is possible to see traces of Turkish national values in a wide area from the borders of China to Europe, from India to Tunisia, and from the Arabian Peninsula to Siberia. The Turkish nation has migrated to different world geographies (Yıldırım, 2022). In this context, it was important for Turks to have values such as heroism, patriotism, piety, bravery, contentment, hospitality, frugality, attachment to the soil, helpfulness, respect, reverence, tolerance, honor, dignity, seriousness, courtesy, and modesty in order to preserve and maintain their identity (Arslanoğlu, 2005). The struggle of Turks for centuries to protect their freedom and independence, their success in founding new states in place of collapsed ones, and their ability to keep the nation together have been made possible thanks to the power of values to bind society. The justice, sense of responsibility, freedom, independence, tolerance, and traditions the Turkish nation embodies will carry this nation into the centuries to come (Özen, 2014). Within the Turkish family structure, these values are transmitted to children through the lullabies, folk songs, and epics they hear from their family members. Written literary works throughout their school lives significantly contribute to forming children's value systems (Şen, 2007). Considering the purpose of the work, *Kutadgu Bilig* is expected to significantly contribute to instilling values in future generations.

In the relevant literature, some studies address the titles of *Kutadgu Bilig* and values together (Tekşan, 2012; Birkan, 2017; Bilgen, 2019; Tezcan, 2019; Gündeş, 2021; Şimşek & İnce, 2020; Şimşek, 2021a; Şimşek, 2021b). In some of these studies (Tekşan, 2012; Gündeş, 2021; Şimşek, 2021a), values are addressed in the curriculum of the courses. It is seen that there are studies on

values education (Birkan, 2017; Bilgen, 2019; Şimşek & İnce, 2020; Şimşek, 2021b). However, the focus on teaching values in relation to specific curricula or courses has limited the scope of analysis, preventing a broader exploration of *Kutadgu Bilig* in terms of the values it contains. This study aims to identify all the values in *Kutadgu Bilig*. In this regard, it differs from previous research. One of the most important resources that can be used in values education is literary works. Thanks to literary works, the individual can put himself in someone else's shoes by meeting different thoughts and perspectives, develops empathy and identification skills, gains tolerance, respects differences and understands that people can have different characteristics (Sucu, 2012; İbret, Karasu Avcı, Karabıyık, Güleş, & Demirci, 2017; Kolaç & Özer, 2018). *Kutadgu Bilig* is also a work with important content that can be used in values education.

*Kutadgu Bilig* focuses on issues such as justice, wisdom, truth, happiness, state administration and individual virtues, and reveals the ethical and moral principles that form the basis of education. Reflecting an ethical understanding specific to Turkish-Islamic culture, this work provides a local and cultural perspective on education. At the same time, it contributes to the transfer of cultural heritage to future generations. This work not only addresses individual virtues, but also examines the values that ensure social peace. In this respect, it supports individuals in growing into members of society who contribute to the common good. It is an important source in terms of understanding the relationship between individual development and social order in education. In addition, it emphasizes that administrators should be just, knowledgeable and virtuous. In this respect, it is also a valuable work for educators. The inclusion of local and national elements in educational programs is frequently emphasized. *Kutadgu Bilig* allows educators to include historical and literary works in their course content, helping students understand the accumulation of knowledge from the past. At the same time, it fills an important gap in terms of values education. In order to benefit from *Kutadgu Bilig* in values education, it is first necessary to determine which values are included in the work. Identifying the values in *Kutadgu Bilig* also help determine in which courses they can be intergrated. The study will contribute to the literature in this respect. Within this research's scope, *Kutadgu Bilig*'s work will be examined in terms of values. The research problem was determined in this direction: "What values are contained in *Kutadgu Bilig*?"

Within the scope of the basic problem of the research, the following questions were answered:

1. What are the most frequently emphasized values in Kutadgu Bilig?
2. In what ways are the values in Kutadgu Bilig addressed?

## **Method**

### **Research Model**

In this study, qualitative research design was used. Qualitative research is obtaining and analyzing data and reaching conclusions using qualitative data collection methods such as observation, interview, and document review (Yıldırım, 1999). Qualitative research is defined as the interpretation of data obtained by examining the opinions of individuals, groups, or documents (Creswell, 2013). Merriam (2013) defines it as a type of research that progresses through an inductive process, focuses on establishing meaning and understanding, includes rich descriptions, and uses interviews, observations, documents, and researcher notes as research tools. Since Kutadgu Bilig was examined in this research, which aligns with the nature of the study, was preferred.

### **Study Materials**

The values in the work titled “Kutadgu Bilig” are discussed in the research. The work was published by Ötüken Neşriyat in 2019 and consists of 459 pages. It was translated into modern Turkish by Yaşar Çağbayır.

### **Data Analysis**

In this study, data were obtained through document analysis. Within the scope of the study, the work titled “Kutadgu Bilig” written by Yusuf Has Hacib was examined. Document analysis is the examination of a document suitable for the purpose of the research and the presentation of the obtained data by making it meaningful (Büyüköztürk et al., 2019). In this study, the document analysis technique was used since the values in the work Kutadgu Bilig were examined. The data in the study were analyzed using the content analysis technique. Content analysis can be defined as examining and interpreting data by grouping similar and different elements in line with the research goal (Yıldırım, 2019). The content analysis method was used since the values in Kutadgu Bilig’s work were examined in the study. The definitions of values provided by the Turkish

Language Association were used as criteria for identifying the values in the text. These definitions are included in the findings section.

## Reliability and Validity of the Research

Validity is the ability to measure data in qualitative research by the desired feature (Büyüköztürk et al., 2019). In this study, all 6645 couplets in Kutadgu Bilig were examined in relation to specific values. Validity was tried to be provided in the study by including sample couplets related to each value. Reliability can be defined as the situation where the research data is analyzed by another researcher and the results are compared (Coolican, 2009). In the literature, this situation is known as analyst triangulation. Analyst triangulation refers to the independent analysis of the same data set by one or more individuals, followed by a comparison of the results (Patton, 2014). In this study, two researchers tried to ensure reliability by analyzing the data. One of the researchers is an associate professor and has studies on values education. The other is a graduate thesis student who carried out the study. In the study, the researchers independently coded the couplets (texts) in the work. The coding of these couplets (texts) was done by taking the value definitions of the Turkish Language Association as criteria. In this context, Couplets conveying similar meanings were grouped under the same value category. Then, the researchers came together and compared the codings they made. They reached a common decision by discussing the codings they made differently.

## Findings

In this part of the study, values were identified based on the definitions provided by the Turkish Language Association, and sample couplets (texts) that are believed to reflect these values are presented. While presenting the findings related to values, an alphabetical order was followed.

**Table 1:** The values included in the work of Kutadgu Bilig

Order	Values	Frekans
1	Justice	800
2	Solidarity	703
3	Independence	667
4	Honesty	598
5	Love	559
6	Giving Importance to Family Unity	559



7	Patriotism	532
8	Scientificity	497
9	Respect	487
10	Sensitivity	437
11	Equality	432
12	Responsibility	432
13	Freedom	387
14	Peace	337
15	Helpfulness	333
16	Generosity	317
17	Aesthetics	312
18	Self-Control	301
19	Resignation	301
20	Friendship	298
21	Sacrifice	293
22	Patience	292
23	Diligence	288
24	Thrift	237

When Table 1 is examined, it is seen that 24 values are identified in Kutadgu Bilig. Among these, the values of justice ( $f = 800$ ) and solidarity ( $f = 703$ ) receive the greatest emphasis. These are followed by independence ( $f = 667$ ), honesty ( $f = 598$ ), love ( $f = 559$ ), giving importance to family unity ( $f = 559$ ), patriotism ( $f = 532$ ), scientificness ( $f = 497$ ), respect ( $f = 487$ ), sensitivity ( $f = 437$ ), equality ( $f = 432$ ), responsibility ( $f = 432$ ), freedom ( $f = 387$ ), peace ( $f = 337$ ), helpfulness ( $f = 333$ ), generosity ( $f = 317$ ), aesthetics ( $f = 312$ ), self-control ( $f = 301$ ), trust ( $f = 301$ ), friendship ( $f = 298$ ), sacrifice ( $f = 298$ ), patience ( $f = 292$ ), diligence ( $f = 288$ ), and thrift ( $f = 237$ ). It is observed that diligence and thrift are the least frequently mentioned values in the work.

### Findings Related to the Value of Justice

Justice is defined as the protection of the rights and laws of the individual (Turkish Language Association [TLA], 2023). In Kutadgu Bilig, it is seen that great importance is given to the value of justice from the Khan who rules the state to the people who are governed. While all individuals in the work eventually die, the Khan—symbolizing justice—remains immortal. This can be interpreted as an indication that the value of justice should endure perpetually in society. A total of 800 couplets related to the value of justice have been identified in Kutadgu Bilig. Sample couplets thought to reflect the value of justice are given below:

Couplet 454-455: “A principality is a very good thing, but what is good is the law, and it must be applied correctly. If the ruler is good and justice is widespread, how blessed will the days of the people and the era be.” (Cağbayır, 2019).

This couplet emphasizes that justice originates from the Khagan, the head of the state, and that the people recognize and experience his just rule.

Couplet 3666-3668: “One should find the halal worldly blessings and earn and eat them, and distribute some of them to the poor. If only there were no heavy burdens and throats. A person cannot stand against these. Live always in fear of the justice of the Ancient God. Hope for His constant help, live in His presence.” (Cağbayır, 2019).

Here, Ögdülmüş reminds Ođurmuş of the justice of the Creator while discussing how to attain the afterlife through righteous living. The couplet underscores that the concept of justice is essential not only in this world but also in the hereafter.

### **Findings Related to the Value of Giving Importance to Family Unity**

Giving importance to family unity is valuing the individuals who form the family unity (TLA, 2023). A person’s entire life begins and is shaped within the family (Gündeş, 2021). In Kutadgu Bilig, it is observed that Aydođu, Ögdülmüş, and Ođurmuş except Küntođdı, are related to each other. Therefore, it can be said that the concept of family has a significant place in the work. A total of 559 couplets in the text have been identified as reflecting the value of giving importance to family unity. Sample couplets thought to reflect the value of giving importance to family unity are given below:

Couplet 1327: “Show closeness to your siblings and relatives. Win the hearts of the elders and the younger ones with a smiling face.” (Cağbayır, 2019).

In the relevant couplet, Aydođu’s advice to his son Ögdülmüş draws attention to the importance of family ties. In this context, it is advised how to treat elders and younger ones.

Couplet-1486: “Boys and girls are caused by their mothers and fathers whether they are good or bad.” (Cağbayır, 2019).

In this couplet, Aydođu states in his will to Kağan Gündođdu that parents will determine children’s roles in this life.

### Findings Related to the Value of Independence

Independence is defined as the state of not being dependent (TLA, 2023). As a value, independence stems from the human desire to live freely. It plays a crucial role in the survival and continuity of societies (Saraç, 2006). In Kutadgu Bilig, 667 couplets were identified as reflecting the value of independence. Sample couplets believed to illustrate this value are provided below:

Couplet 1771–1774: “He removed all pressure and burden from the people. No inappropriate behavior was seen in him. Laws were established, and the country was brought into order. The foundation of the state was strengthened, and the Khan found peace. Those who loved him increased, and those who did not and were enemies fled the country. The dust was sifted (the bad ones were separated). The Khan was freed from trouble, found peace and joy; his work was completed, and he found comfort.” (Cağbayır, 2019)

In this couplet, the dialogue between Ögdülmüş and the Khan states that the people will also find comfort in the achievement of independence.

Couplet 2425–2426: “The one who took the country took it with the sword, the one who governs it rules it with the pen. It is possible to seize a country quickly with the sword, but without the pen, it cannot be maintained.” (Cağbayır, 2019)

This couplet states that independence can be gained by fighting, but it is emphasized that its continuation is possible with the pen.

### Findings Related to the Value of Peace

Peace is defined as the situation that occurs when war ends (TLA, 2023). This situation, which is shaped within the framework of respect for human rights, requires valuing people because they are human. Valuing people, creating a peaceful environment, and the absence of war lead to the emergence of peace (Çakmak, 2016). It has been determined that 337 couplets in the work reflect the value of peace. Sample couplets thought to reflect the value of peace are given below:

Couplet 3434–3435: “If the oppressor oppresses, forgive him, this is the way of religion. If the servant or the concubine commits a crime, forgive their crime. Make the reward of this forgiveness a provision for yourself for the hereafter.” (Cağbayır, 2019).

In this couplet, the dialogue between Ögdülmüş and Odgurmuş shows that peace is also related to an individual’s ability to establish harmony in their own environment.

Couplet 6424-6425: “The world has come into order. Good prayers have increased. With the blessing of this, happiness has increased day by day in the country. They are gone, but their good names remain. Their names will always be remembered with respect.” (Cağbayır, 2019).

In this couplet, through the dialogue between Ögdülmüş and the Khagan, it is stated that even if the leader who created a peaceful environment passes away, his name will endure.

### **Findings Related to the Value of Scientific**

Scientificness is defined as the state of being knowledgeable (TLA, 2023). Adopting a scientific attitude in the pursuit of knowledge that arises from curiosity and research is essential. The accuracy and general validity of the information depend on this attitude (Ergin, 2021). It has been determined that the scientific value is mentioned in 497 couplets in the work. Examples of couplets reflecting the scientific value are given below:

Couplet 1775-1778: “Such useful things come from knowledge. They come from an intelligent, knowledgeable and well-mannered person. How can an intelligent person not be praised? How can an unintelligent person’s work not be criticized? The work of an intelligent person is always measured. The work of an uninformed person is always haphazard. Kut suits the intelligent well. Moreover, how does it suit the well-mannered, knowledgeable, believe me.” (Cağbayır, 2019).

This couplet emphasizes that the knowledge a person possesses influences their life positively or negatively.

Couplet 2872-2876: “Intelligent people want a good name. Knowledgeable people are reliable. Humanity comes from an intelligent person. A knowledgeable person becomes a human being for people. Listen to what an intelligent person says: The head of people is intelligent. An intelligent, loyal person is the most noble of people. He can always sacrifice himself for others. An unclean, self-sacrificing and insolent person breaks his word even if he promises.” (Cağbayır, 2019).

In this couplet, Ögdülmüş highlights the importance of intelligence and knowledge, and the virtues they bring to individuals.

### **Findings Regarding the Value of Generosity**

The value of generosity is reflected in 317 couplets in Kutadgu Bilig. Sample couplets considered to reflect this value are given below:

Couplet-0257: “His name has become good; he is known for his generosity. Know that a generous person carries his name even if he dies.” (Cağbayır, 2019).

In this couplet, a person’s good reputation is shown to be linked to their generosity.

Couplet-0495: “Forgive the faults of the stranger, feed him. O wise person, be good to your guest.” (Cağbayır, 2019).

This couplet emphasizes that one should show generosity not only to relatives but also to strangers and guests.

### **Findings Related to the Value of Solidarity**

Solidarity is defined as the situation in which people support each other (TLA, 2023). The formation of societies depends on the solidarity between individuals. The unity and cohesion of members within a society are linked to this value (Akıncan, 2018). It has been determined that the value of solidarity is reflected in 703 couplets in the work. Some examples of couplets reflecting the value of solidarity are given below:

Couplet 3259–3261: “I am inviting you for the good of the people. This goodness is the benefit of the people. Do not oppose this. Pay attention to what I say. If it is true, get up from there and come here. Be with me, help me. Support the poor, improve their situation.” (Cağbayır, 2019)

In this couplet, the Khagan emphasizes the importance of cooperation while advising Odgurmuş. He tells Odgurmuş that supporting him will lead to mutual strength and shared benefit.

Couplet 3328–3330: “You have endured heavy hardships alone. You live hungry and naked; you are in a weak state. All your relatives are crying for you. When they want to see it, they cannot find it, and their hearts go crazy. No person can do it alone. You are alone here, and you may be sick.” (Cağbayır, 2019)

In this couplet, the dialogue between Odgurmuş and Ögdülmüş stresses that a person cannot survive in isolation. It emphasizes that everyone needs the support of others.

### **Findings Related to the Value of Friendship**

Friendship is defined as the state of being friends (TLA, 2023). An individual feels the need to trust others as a requirement of social life. Friendship is a feel-

ing that arises from this need for trust (Bilgen, 2019). The value of friendship is mentioned in 298 couplets in the work. Sample couplets considered to reflect the value of friendship are given below:

Couplet 3003: "A useful person is closer than a son, even if he is a servant. Consider a useless son as an enemy and beware of him." (Cağbayır, 2019)

In this couplet, it is advised that one should form friendships with people who are beneficial and supportive.

Couplet 4543: "Join good people and establish relationships with them. Be human and live among people." (Cağbayır, 2019)

Here, Yusuf Has Hacı encourages building friendships with virtuous individuals.

### **Findings Related to Sensitivity Value**

Sensitivity is defined as being attentive and responsive to others (TLA, 2023). It has been determined that 437 couplets in the work reflect the value of sensitivity. Some sample couplets reflecting this value are given below:

Couplet-2398: "If someone shows a usefulness, he should immediately give him his reward and make him smile with it." (Cağbayır, 2019).

In this couplet, the Khagan advises the commander to be sensitive toward others by appreciating and rewarding their efforts.

Couplet-4596-4598 "Look, the custom is as follows: After the one older than you starts eating, you extend your hand. Start eating with your right hand, mentioning the name of Allah. The blessing of the food increases. You also become rich. Do not touch the morsels in front of others, take whatever is in front of you and eat it." (Cağbayır, 2019).

In this couplet, Ögdülmüş outlines dining etiquette while speaking to Odgurmüş, emphasizing the importance of both sensitivity and respect. A person should not be indifferent to their surroundings but should act thoughtfully and observe social manners.

### **Findings Related to the Value of Honesty**

Honesty is defined as being trustworthy (TLA, 2023). It has been determined that 598 couplets in the work reflect the value of honesty. Some sample couplets reflecting this value are given below:

Couplet 0423–0424: “I need a distinguished, intelligent, knowledgeable and skillful man now. He should be compassionate, reliable, righteous and honest, a person of equal character and knowledgeable.” (Cağbayır, 2019)

In this couplet, Kağan Gündoğdu emphasizes the importance of individuals being truthful and trustworthy.

Couplet 0453: “O owner of peace, if a person acts honestly, this nobleness is a very good thing.” (Cağbayır, 2019)

This couplet highlights that the Kağan should act with honesty, and that his honesty will enhance his reputation more.

### **Findings Related to the Value of Equality**

Equality means that people are equal before the law and are not discriminated against for various reasons (TLA, 2023). The value of equality has been identified in 432 couplets in *Kutadgu Bilig*. Sample couplets believed to reflect this value are given below:

Couplet 4181: “Oh brother, there are also those who are equal and peer to you: If you push them away, they become enemies; if you bring them closer, they become friends.” (Cağbayır, 2019)

In this couplet, it is advised that one should maintain balanced communication with those who are on equal footing.

Couplet 4483: “Oh pious marriage. If you marry, marry your equal.” (Cağbayır, 2019)

This couplet emphasizes that in choosing a life partner, one should consider equality and compatibility.

### **Findings Related to the Value of Sacrifice**

Sacrifice is defined as the state of being self-sacrificing (TLA, 2023). It has been determined that the value of sacrifice is mentioned in 293 couplets in the work. Sample couplets thought to reflect this value are given below:

Couplet-0037: “He sacrificed his father and mother. His only wish was for his ummah to guide him.” (Cağbayır, 2019).

In the related couplet, it is advised to take our prophet (pbuh) as an example in terms of self-sacrifice.

Couplet 0056: “He sacrificed all his wealth and himself. The Prophet gave him his two daughters.” (Cağbayır, 2019)

This couplet describes the sacrifices made by the Four Caliphs and the rewards they received in this world. It also implies that those who are devoted to the Prophet will be rewarded in the hereafter if not in this life.

### **Findings Related to the Value of Self-Control**

Self-control is defined as the state of an individual being able to control himself (TLA, 2023). It is seen that the value of self-control is mentioned in 301 couplets in the work. Sample couplets thought to reflect the value of self-control are given below:

Couplet-0117: “Keep your loved ones safe, destroy your enemies. Keep your joy full, destroy your sorrow.” (Cağbayır, 2019).

In this couplet, it is stated that the individual has control over his own life.

Couplet-4407: “Oh pure-hearted person, if you want to walk on this fragile right path, first make sure that what you eat is halal.” (Cağbayır, 2019).

In the relevant couplet, it is advised that the individual must first take responsibility for himself in order to follow the right path.

### **Findings Related to the Value of Freedom**

Freedom is defined as the state in which people can make decisions by their own will (TLA, 2023). It has been determined that the value of freedom is mentioned in 387 couplets in the work. Sample couplets believed to reflect the value of freedom are given below:

Couplet-1041-1042: “The country was put in order, the administration was improved. The happiness of the Kagan increased day by day. He lived in peace and security like this for a while. The people and the country’s affairs were improved. New cities and towns increased in the country. The Kagan’s treasury was filled with gold and silver.” (Cağbayır, 2019).

In this couplet, it is stated that the state being free both brings comfort to the people and increases the state’s financial means. This situation reveals the importance of freedom for countries.



Couplet-2179-2180: “Let him organize the country and establish correct laws. Let those who serve him see goodness and feel love, let peace and prosperity come to the people, and even if it does not come to the Kagan, let his fame spread with that goodness.” (Cağbayır, 2019).

In the relevant couplet, it is emphasized that the Kagan should not restrict people’s freedom with laws.

### **Findings Related to the Value of Patience**

Patience is defined as the state of people waiting consciously (TLA, 2023). It is seen that the value of patience is mentioned in 292 couplets in the work. Sample couplets thought to reflect this value are given below:

Couplet 0554:”Be patient a little; there is a suitable time for everything. When the time comes, closed doors will open.” (Cağbayır, 2019) In this couplet, it is advised that people should work hard, put in effort, and then wait patiently for the right time.

Couplet 4390:”Ask them about what they say, but do not believe them right away. The Ancient God knows everything, but he must be held on to it strongly.” (Cağbayır, 2019)

This couplet suggests that a person should remain calm and cautious while carrying out their work and wait patiently for the outcome.

### **Findings Related to the Value of Respect**

Respect is defined as the ability of individuals to behave moderately and appropriately toward one another (TLA, 2023). People feel valued and happy in society thanks to the presence of respect (Şener, 2022). It has been determined that 487 couplets in the work reflect the value of respect. Sample couplets thought to reflect this value are given below:

Couplet 4059–4060: “Be reserved and respectful, do not look sideways (squinting) to the right and left, listen carefully to what is said. If he asks you a question, tell the truth. If he gives an order, carry it out directly.” (Cağbayır, 2019)

In this couplet, Ögdülmüş emphasizes that a servant should know their place and show respect to the person they serve, especially when addressing lords.

Couplet 4100–4101: “Do not approach the lord when he is angry. If you do, you will be disgraced. Answer when he asks, come in when he calls. Live in safety and security, always be respectful.” (Cağbayır, 2019)

This couplet underscores the importance of showing consistent respect to one’s superior, including observing appropriate timing and manners when interacting with them.

### **Findings Related to the Value of Love**

Love can be defined as the situation in which people show affection toward one another (TLA, 2023). The increase in mutual affection and the establishment of peace among people are made possible through the value of love (Kılıç, 2019). It has been determined that the value of love is included in 559 couplets in the work. Sample couplets thought to reflect this value are given below:

Couplet 1807–1809: “A person’s heart is a garden, the water that grows it is the words and advice of the lords. Thousands of colorful and fragrant flowers bloom in any garden that is constantly watered. If the lord speaks good words about him, the servant’s heart opens and his face smiles.” (Cağbayır, 2019)

This couplet illustrates how the love and kind words shown by a lord can positively affect the servant, emphasizing the significance of love in human relationships.

Couplet 1880–1881: “Listen to what the servant’s tongue says. A servant who serves with love brings peace to his master. If his servant is attached to his soul and does his job, the master is pleased and reaches the peak of happiness.” (Cağbayır, 2019)

This couplet states that a person’s love for their work and master prevents resentment, while the master, pleased with such devotion, should respond with love and reward.

### **Findings Related to the Value of Responsibility**

Responsibility is defined as the state of assuming duties and obligations (TLA, 2023). The value of responsibility is reflected in 432 couplets in Kutadgu Bilig. Sample couplets thought to reflect this value are given below:

Couplet-0844: “If a servant knows how to serve, he will reach the place of honor, if he does not know how to serve, he will fall from the place of honor to the door.” (2019: 0844).

The verse above emphasizes the responsibilities of the servant. The importance of the servant fulfilling his duty properly is emphasized.

Couplet-1376: “Apply the law to the people correctly and honestly so that you may find goodness on the Day of Judgement.” (2019: 1376).

Aydoldu mentions the Kagan’s responsibilities to the people in his will to the Kagan. The Kagan must be able to establish the laws correctly and implement the laws he establishes properly.

### **Findings Related to the Value of Resignation**

The value of resignation is defined as the trust of individuals in the Creator after fulfilling their duties (TLA, 2023). It is seen that the value of resignation is mentioned in 301 couplets in the work. Sample couplets that are thought to reflect this value are given below:

Couplet 0383–0385: “I was in the dark, he enlightened my night. I was in the night; he made my sun rise for me. I was running, lost, he showed me the way. If he had not protected me, I would have burned in the fire. He chose, separated, and raised me. He removed me from among those who lost their way.” (Cağbayır, 2019)

In this couplet, it is stated that one should surrender to the Creator under all circumstances. This trust is described as a source of inner peace.

Couplet 1151–1152: “You created, raised, and raised me. I know that this happened through your grace and generosity.” (Cağbayır, 2019)

In this couplet, it is advised that a person should take refuge in the Creator regardless of what they experience.

### **Findings Related to the Value of Patriotism**

Patriotism can be defined as the state of an individual assimilating and embracing the place where they live (TLA, 2023). The value of patriotism holds an important place in the work. It has been identified in 532 couplets in Kutadgu Bilig. Sample couplets thought to reflect this value are given below:

Couplet 1785:”Oh my Lord, give me strength. Let me achieve all goodness. May I have the courage to carry the burden of my people.” (Cağbayır, 2019)

In this couplet, the Kagan prays for his people, showing how deeply he cares for them and is willing to take responsibility for their welfare.

Couplet 5225–5226: “If the lords act well, the whole country will be born with a thousand joys. If the lords misbehave, the bad ones will become strong and break good traditions.” (Cağbayır, 2019)

This couplet links the people’s happiness to the conduct of the Kagan. It emphasizes that if the ruler is just and moral, the country will flourish. The Kagan is expected to act in alignment with the good of the nation and its people.

### **Findings Related to the Value of Helpfulness**

Helpfulness is defined as the ability to do good for people (TLA, 2023). In the work, it is emphasized that people should look after each other in order for the state to continue its existence. It has been determined that the value of helpfulness is mentioned in 333 couplets in Kutadgu Bilig. Sample couplets thought to reflect the value of helpfulness are given below:

Couplet-1416: “Be calm, be patient, gentle, docile, gentle, kind and sweet-tongued. Thus, extend your hand to all good deeds (do).” (Cağbayır, 2019).

The value of charity is emphasized in the will written by Aydoğdu to Gündoğdu. It is stated that the Kagan should look after the people and be with his people in difficult times.

Couplet-2815: “If the officer is in trouble and in need, the lord who hears his distress should send the donation order.” (Cağbayır, 2019).

This couplet emphasizes that the Kagan should know the situation of the people he employs and should be there for them if they are in need.

### **Discussion and Conclusion**

It is seen that the values most emphasized in Kutadgu Bilig are justice, and solidarity. Gündeş (2021) and Şimşek (2021a) found in their studies that the value of justice is the most emphasized in Kutadgu Bilig. This result aligns with the findings of this research. Şahin (2021), on the other hand, states that although the value of justice is mentioned in Kutadgu Bilig, it is not the most emphasized value. While this partially supports the findings of this research, the lesser emphasis not-

ed by Şahin contradicts the result of the current study. Şimşek (2021a) also states that the value of solidarity is present in Kutadgu Bilig. Additionally, Kavak (2020) highlights that many couplets in the work contain the value of virtue. Overall, these findings in the literature support the conclusions drawn in this research.

Şahin (2021) states in his study that the value of justice is mentioned in Kutadgu Bilig but is not the most emphasized value. Although this supports the result of this research, the fact that this value is emphasized less contradicts the result of this research. Şimşek (2021a) also states in his study that the value of solidarity is included in Kutadgu Bilig. Kavak (2020) states in his study that many couplets contain the value of virtue in Kutadgu Bilig. It can be said that these results in the literature support the result of this research.

Caring for family unity, scientificness, sensitivity, honesty, equality, respect, love, responsibility, and patriotism are significant values in Kutadgu Bilig. In his study, Bilgen (2019) states that Kutadgu Bilig can be used as educational material to convey the value of caring for family unity. Şimşek (2021a) found that the values of scientificness and equality hold an important place in the work. Gündeş (2021) also notes the inclusion of the values of sensitivity and respect. Furthermore, both Bilgen (2019) and Şimşek (2021a) report that the value of honesty is present in Kutadgu Bilig. Şimşek (2021b) and Gündeş (2021) mention examples in the text relating to the values of love, responsibility, and patriotism. These findings in the literature support the results obtained in this study.

The values of independence, peace, diligence, friendship, aesthetics, freedom, savings, helpfulness, self-control, patience, generosity, trust, and sacrifice are also emphasized in Kutadgu Bilig. Saraç (2006) states in his study that the value of independence has an important place in Kutadgu Bilig. This supports the result obtained from this study. Gündeş (2021) states in his study that the value of independence is not addressed in Kutadgu Bilig. This contradicts the result obtained from this study. Gündeş (2021) also notes that the value of peace is not addressed much in Kutadgu Bilig. Although this study determined that the value of peace is present, it appears to be less emphasized compared to some other values. Şimşek (2021a) and Gündeş (2021) determined in their studies that the values of diligence and aesthetics are included in *Kutadgu Bilig*. In his study, Çınar (2023) states that the feeling of freedom begins with the birth of a man in Kutadgu Bilig. However, Gündeş (2021) concluded that the value of freedom is not included in Kutadgu Bilig. This contra-

diction highlights differing interpretations in the literature. Şimşek (2021a) states that the value of saving is not directly mentioned in Kutadgu Bilig, but that it is reflected in the couplets explaining how the Kagan should spend his wealth. Gündeş (2021) concluded that the value of saving is not included in Kutadgu Bilig. This again contradicts the findings of the present study. Gündeş (2021) states that there are examples of the value of charity in Kutadgu Bilig. Bilgen (2019) and Şimşek (2021a) mention in their studies that couplets in Kutadgu Bilig exemplify the value of friendship. Şimşek (2021a) states in his study that the value of self-control is mentioned explicitly as self-control in Kutadgu Bilig. Similarly, he states that there are examples in the work regarding the value of patience. Birkan (2017) found in his study that there are examples in Kutadgu Bilig regarding the value of generosity. Şen (2019) stated in his study that the value of trust is included in Kutadgu Bilig. Bilgen (2019) states in his study that there are examples in Kutadgu Bilig regarding the value of sacrifice. This study shows that diligence and thrift are among the least emphasized values in the work. Gündeş (2021) also concluded that the values of savings, freedom, and independence are not included in his study. This finding is inconsistent with the results of the present research.

The following suggestions are put forward in line with the research results: It is understood that Kutadgu Bilig is a work rich in content with regard to values. A total of 24 distinct values have been identified in the work. At this point, the use of Kutadgu Bilig as an instructional resource by educators in value education will support students in understanding and internalizing values.

## Genişletilmiş Özet

### Giriş

751 yılında gerçekleşen Talas Savaşı sonrasında Karahanlıların İslamiyet’i kabul etmeleri, Türk kültür hayatında önemli değişimlere yol açmıştır. Karahanlılar, önceki kültürleri, inançları ve edebiyatlarıyla İslam dininin getirdiği kuralları birlikte yaşamaya devam etmişlerdir. Bu durum, Karahanlıları Türk-İslam medeniyetinin başlangıcını oluşturan bir devlet haline getirmiştir (Kanal, 2013). Bu dönemde, Karahanlı sarayında hükümdar ve vezirden sonra en yetkili kişiler arasında Yusuf Has Hacıp yer alıyordu. Balasagun kökenli olan Yusuf, dürüst, güvenilir ve halkla güçlü iletişimi olan bir devlet adamıydı. Ona göre yöneticiler, halkın yoksulluktan kurtulması ve yaşam standartlarının yükselmesi için çaba göstermeliydi. Ayrıca, yeni İslamiyet’e geçmiş olan Türklerin, kendi kültürlerini koruyarak gelecek nesillere aktarmasının önemli olduğuna inanıyordu. Bu düşüncelerle Yusuf Has Hacıp, “Kutadgu Bilig” adlı eserini hazırlayarak, dönemin Karahanlı hükümdarı Tabgaç Buğra Han’a sundu. Hükümdar, hem Yusuf’un sahip olduğu erdemli nitelikler hem de eserin kendisinde bıraktığı derin etki nedeniyle ona “Has Hacıp” unvanını verdi (Kanal, 2019).

Yusuf Has Hacıp, 1070 yılında kaleme aldığı ve 6645 beyitten oluşan “Kutadgu Bilig” adlı eserinde, İslamiyet’in etkisiyle değişim gösteren toplumun sosyal ve ahlaki değerlerine dikkat çekmiş ve bu değerleri unutulmaktan kurtarmayı amaçlamıştır (Altunöz, 2005). Bu yönüyle “Kutadgu Bilig”, öğüt verici nitelikte yazılmış didaktik bir eser olarak öne çıkmaktadır. Eser, toplumsal ve kültürel anlamda toplumlara rehberlik etmeyi hedeflemektedir (Akar & Özkan, 2017). Sadece yazıldığı döneme değil, günümüzde de birey, toplum ve yönetim ilişkilerine ışık tutacak temel bir eser olma özelliği taşımaktadır (Şakacı, 2015). Adından da anlaşılacağı üzere, insanların hem bu dünyada hem de ahirette mutluluğa ulaşmalarına rehberlik etmek amacıyla yazılmıştır (Arat, 2008). Eserde, soru-cevap ve diyaloglar aracılığıyla mesajlar iletmeye çalışılmıştır (Şimşek, 2021a). Eserin temel çıkış noktası Türk töresidir. Töreye göre, insanlık mertebesine ulaşmak kolay değildir. Töre; adalet, erdem, özgürlük gibi birçok anlamı ve değeri içinde barındıran kapsamlı bir kavramdır (Başer, 2011). Kutadgu Bilig’de astronomi, sanat, güzel yazı, meslekler, yönetim ve toplumsal değerler gibi pek çok konu ele alınmıştır (Yavuz, 2007). Eserde, tarih boyunca dinamik bir yapıya sahip olan Türklerin, göçebe hayat tarzından çok bir arayış içinde

oldukları da vurgulanmaktadır. Devletin devamlılığının, yönetenlerin ve halkın huzurunun kültürel değerlerin korunmasıyla sağlanabileceğine dikkat çekilmektedir (Güneş, 2019). Türklerin asırlardır özgürlük ve bağımsızlıklarını korumak için verdikleri mücadele, yıkılan devletlerinin yerine yenilerini kurma başarısı göstermeleri ve millet olma bilincini koruyabilmeleri, değerlerin toplumu bir arada tutma gücü sayesinde mümkün olmuştur. Türk milletinin sahip olduğu adalet, sorumluluk, özgürlük, bağımsızlık, hoşgörü ve töre anlayışı, bu toplumu geleceğe taşımaya devam edecektir (Özen, 2014). Bu değerler, Türk aile yapısında çocuklara genellikle aile büyüklerinden dinlenen ninniler, maniler ve destanlar yoluyla aktarılmaktadır. Okul çağında ise yazılı edebi eserler, çocukların değer sisteminin oluşmasında önemli rol oynamaktadır (Şen, 2007). “Kutadgu Bilig” adlı eserin yazılış amacı düşünüldüğünde, yeni nesillere değerlerin kazandırılmasında önemli katkılar sunması beklenmektedir.

İlgili literatürde, “Kutadgu Bilig” ve değerler konusunu birlikte ele alan çeşitli çalışmalar bulunmaktadır (Tekşan, 2012; Birkan, 2017; Bilgen, 2019; Tezcan, 2019; Gündeş, 2021; Şimşek & İnce, 2020; Şimşek, 2021a; Şimşek, 2021b). Bu çalışmalardan bazıları (Tekşan, 2012; Gündeş, 2021; Şimşek, 2021a), değerleri derslerin öğretim programlarıyla bağlantılı olarak incelemiştir. Değerler eğitimi konusuna odaklanan çalışmalar (Birkan, 2017) olduğu gibi, değerler eğitimiyle ilgili araştırmalar da (Bilgen, 2019; Şimşek & İnce, 2020; Şimşek, 2021b) literatürde yer almaktadır. “Kutadgu Bilig”den değerler eğitiminde yararlanabilmek için öncelikle eserde hangi değerlerin bulunduğu tespit edilmesi gerekmektedir. Bu araştırma kapsamında, “Kutadgu Bilig” eseri değerler açısından detaylı bir şekilde incelenecektir. Araştırmanın problem cümlesi ise “Kutadgu Bilig’de yer alan değerler nelerdir?” şeklinde belirlenmiştir.

## **Yöntem**

Bu çalışmada, nitel araştırma modeli kullanılmıştır. Nitel araştırma, gözlem, görüşme ve doküman inceleme gibi nitel veri toplama yöntemleriyle verilerin elde edilmesi, analiz edilmesi ve sonuçlara ulaşılması sürecini ifade eder (Yıldırım, 1999). Araştırmanın verileri doküman analizi yöntemiyle toplanmıştır. Çalışmada, Yusuf Has Hacib’in “Kutadgu Bilig” adlı eserinden yararlanılmıştır. Doküman analizi, araştırmanın amacı doğrultusunda uygun bir belgenin incelenmesi ve elde edilen bilgilerin anlamlandırılarak sunulması sürecidir (Büyüköztürk vd., 2019). “Kutadgu Bilig”de yer alan değerlerin incelenmesi nedeniyle bu çalışmada doküman analizi yöntemi tercih edilmiştir. Araştırmada kullanılan “Kutadgu



Bilig” eseri, Ötüken Neşriyat tarafından yayımlanmış ve toplamda 459 sayfadan oluşmaktadır. Eser, Yaşar Çağbayır tarafından günümüz Türkçesine çevrilmiştir. Verilerin analizi için içerik analizi yöntemi kullanılmıştır. İçerik analizi, araştırma amacına uygun olarak elde edilen verilerin benzerlik ve farklılıklarına göre kategorilere ayrılarak yorumlanması sürecini kapsar (Yıldırım, 2019). “Kutadgu Bilig”de yer alan değerlerin incelenmesi nedeniyle içerik analizi yöntemi tercih edilmiştir. Metinlerdeki değerlerin belirlenmesinde, Türk Dil Kurumu’nun değerlerle ilgili tanımları ölçüt olarak kabul edilmiştir. Nitel araştırmalarda geçerlik, verilerin ölçülmek istenen özelliğe uygun olarak değerlendirilmesini ifade eder (Büyüköztürk vd., 2019). Bu çalışmada, “Kutadgu Bilig”deki 6645 beyitin her biri belirlenen değerlerle ilişkilendirilmiştir. Geçerlik, her bir değere uygun örnek beyitlerin sunulmasıyla sağlanmaya çalışılmıştır. Güvenirlik ise, araştırma verilerinin farklı bir araştırmacı tarafından analiz edilerek sonuçların karşılaştırılması anlamına gelir (Coolican, 2009). Bu durum, literatürde “analizci üçgenlemesi” olarak bilinir. Analizci üçgenlemesi, aynı araştırma problemiyle ilgili verilerin bir veya birden fazla araştırmacı tarafından bağımsız olarak analiz edilmesi ve sonuçların karşılaştırılması sürecidir (Patton, 2014). Bu araştırmada güvenirlik, verilerin birden fazla araştırmacı tarafından analiz edilmesiyle sağlanmaya çalışılmıştır.

## Bulgular

Kutadgu Bilig’de en fazla vurgulanan değerlerin adalet ve dayanışma olduğu görülmektedir. Gündeş (2021) ve Şimşek (2021a) çalışmalarında adalet değerinin Kutadgu Bilig’de en çok vurgulanan değer olduğunu tespit etmiştir. Bu sonuç bu araştırmanın sonucu ile paralellik göstermektedir. Aile birliğine önem verme, bilimsellik, duyarlılık, dürüstlük, eşitlik, saygı, sevgi, sorumluluk ve vatanseverlik değerleri Kutadgu Bilig’de önemli ölçüde yer verilen değerler olarak tespit edilmişlerdir. Bilgen (2019) çalışmasında aile birliğine önem verme değerinin aktarılmasında Kutadgu Bilig’in eğitici bir materyal olarak kullanılabilceğinden bahsetmektedir. Şimşek (2021a) çalışmasında Kutadgu Bilig’de bilimsellik ve eşitlik değerlerinin önemli bir yere sahip olduğunu tespit etmiştir. Bağımsızlık, barış, çalışkanlık, dostluk, estetik, özgürlük, tasarruf, yardımseverlik, öz denetim, sabır, cömertlik, tevekkül ve fedakârlık değerleri de Kutadgu Bilig’de vurgulanmaktadır. Saraç (2006) çalışmasında bağımsızlık değerinin Kutadgu Bilig’de önemli bir yere sahip olduğunu belirtmektedir. Bu durum bu çalışmadan elde edilen sonucu desteklemektedir. Gündeş (2021) ise çalışmasında bağımsızlık değerinin Kutadgu Bilig’de ele alınmadığını belirtmektedir. Bu durum bu

çalışmadan elde edilen sonuç ile çelişmektedir. Bu çalışmada Kutadgu Bilig'de barış değerinin yer aldığı tespit edilmekle beraber bu değere diğer bazı değerler göre vurgu yapılmadığı görülmektedir. Şimşek (2021a) ve Gündeş (2021) çalışmalarında çalışkanlık ve estetik değerlerinin Kutadgu Bilig'de yer aldığını tespit etmişlerdir. Çınar (2023) çalışmasında Kutadgu Bilig'de insanın doğuşuyla birlikte özgürlük hissinin başladığını belirtmektedir. Ancak Gündeş (2021) çalışmasında özgürlük değerinin Kutadgu Bilig'de yer almadığı sonucuna ulaşmıştır. Bu araştırmanın sonucu da bu çalışmadan elde edilen sonuç ile çelişmektedir.

“Kutadgu Bilig”de en çok vurgulanan değerlerin adalet ve dayanışma olduğu görülmektedir. Gündeş (2021) ve Şimşek (2021a) çalışmalarında da adalet değerinin “Kutadgu Bilig”de en fazla öne çıkan değer olduğu belirlenmiştir. Bu bulgu, bu araştırmanın sonuçlarıyla örtüşmektedir. Aile birliğine önem verme, bilimsellik, duyarlılık, dürüstlük, eşitlik, saygı, sevgi, sorumluluk ve vatanseverlik gibi değerlerin de eserde önemli bir yere sahip olduğu tespit edilmiştir. Bilgen (2019), çalışmasında “Kutadgu Bilig”in, aile birliğine önem verme değerinin aktarılmasında eğitici bir materyal olarak kullanılabileceğini ifade etmektedir. Şimşek (2021a), eser içerisinde bilimsellik ve eşitlik değerlerinin de güçlü bir şekilde yer aldığını ortaya koymuştur. Ayrıca bağımsızlık, barış, çalışkanlık, dostluk, estetik, özgürlük, tasarruf, yardımseverlik, öz denetim, sabır, cömertlik, tevekkül ve fedakârlık gibi değerlerin de “Kutadgu Bilig”de vurgulandığı görülmektedir. Saraç (2006), bağımsızlık değerinin eserde önemli bir yer tuttuğunu belirtmektedir ve bu durum, bu araştırmanın sonuçlarıyla uyumludur. Ancak Gündeş (2021), çalışmasında bağımsızlık değerinin “Kutadgu Bilig”de ele alınmadığını ileri sürmektedir. Bu durum, bu araştırmanın bulgularıyla çelişmektedir. Araştırma kapsamında “Kutadgu Bilig”de barış değerine de yer verildiği tespit edilmiştir, ancak bu değer diğer bazı değerlere kıyasla daha az vurgulandığı görülmektedir. Şimşek (2021a) ve Gündeş (2021), eser içinde çalışkanlık ve estetik değerlerinin yer aldığını ortaya koymuşlardır. Çınar (2023), “Kutadgu Bilig”de insanın doğuşuyla birlikte özgürlük duygusunun başladığını ifade etmektedir. Ancak Gündeş (2021), çalışmasında özgürlük değerinin eserde bulunmadığı sonucuna ulaşmıştır. Bu durum da bu araştırmanın sonuçlarıyla tutarsızlık göstermektedir.

Araştırma sonuçları doğrultusunda aşağıdaki öneriler ileri sürülmektedir: Kutadgu Bilig'in değerler açısından zengin bir içeriğe sahip eser olduğu anlaşılmaktadır. Eserde 24 farklı değer tespit edilmiştir. Bu noktada eğitimcilerin girdikleri derslerde değerlerin aktarımında Kutadgu Bilig'ten bir materyal olarak yararlanması öğrencilerin değerleri kavramalarına destek sağlayacaktır. **Etik**

**Beyan / Ethical Statement:** Bu çalışma, etik kurul izni gerektirmeyen nitelikte olup kullanılan veriler literatür taraması/yayınlanmış kaynaklar üzerinden elde edilmiştir. Çalışmanın hazırlanma sürecinde bilimsel ve etik ilkelere uyulduğu ve yararlanılan tüm çalışmaların kaynakçada belirtildiği beyan olunur./This study does not require ethics committee permission and the data used were obtained through literature review/published sources. It is declared that scientific and ethical principles were complied with during the preparation of the study and all the studies utilized are stated in the bibliography.

**Finansman / Funding:** Yazarlar, bu araştırmayı desteklemek için herhangi bir dış fon almadıklarını kabul ederler. / The authors acknowledge that they received no external funding in support of this research.

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**İntihal / Plagiarism:** Bu makale, en az iki hakem tarafından incelendi ve intihal içermediği teyit edildi. / This article has been reviewed by at least two referees and scanned via a plagiarism software.

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