

## Research Article



# Examination of the 6th Grade Religious Culture and Ethic Course Book in Terms of Root Values

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## Abstract

The primary aim of values education is to ensure that individuals are raised with universal and socially accepted supreme values. Among these values, concepts such as justice, respect, patriotism, love, and responsibility stand out as key elements that contribute to social unity and cohesion. Individuals who internalize such values make significant contributions to the future of their societies. Textbooks, which are one of the fundamental components of education, play a crucial role in the transmission of values education. The purpose of this study is to determine the extent to which core values, which hold a central place in the curriculum, are represented in the sixth-grade Religious Culture and Moral Knowledge textbook units. In the study, the textbook was examined based on the ten core values that are intended to be instilled in students through values education in Turkey. One of the qualitative research methods, document analysis, was employed in the research. The presence of core values in the textbook was identified, and associated sub-values, attitudes, and behaviors were also taken into consideration. All learning outcomes for each unit were evaluated individually, and the data obtained were presented in tables with frequency and percentage distributions. According to the findings, “responsibility” emerged as the most frequently emphasized core value in the textbook, while “self-control” was the least emphasized.

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**Keywords:** Religious culture and ethic, textbook, values education, root values, document analysis

## Öz

Değerler eğitiminin temel amacı, bireyin evrensel ve toplumsal düzeyde kabul gören yüce değerlerle donatılmasını sağlamaktır. Bu değerler arasında adalet, saygı, vatanseverlik, sevgi ve sorumluluk gibi toplumun birlik ve beraberliğini destekleyen unsurlar öne çıkmaktadır. Bu tür değerlere sahip bireyler, yaşadıkları toplumun sürdürülebilirliğine ve gelişimine önemli katkılar sunar. Eğitimin temel yapı taşlarından biri olan ders kitapları ise değerler eğitiminin aktarımında önemli bir rol üstlenmektedir. Bu araştırmanın amacı, öğretim programlarında merkezi bir yer tutan kök değerlerin, altıncı sınıf Din Kültürü ve Ahlâk Bilgisi ders kitabı ünitelerinde ne ölçüde yer aldığını belirlemektir. Çalışmada, Türkiye’de değerler eğitimi kapsamında öğrencilere kazandırılması hedeflenen on kök değer esas alınarak söz konusu ders kitabı içerik açısından incelenmiştir. Araştırmada nitel araştırma yöntemlerinden biri olan doküman incelemesi kullanılmıştır. Kök değerlerin ders kitabındaki temsili belirlenmiş; bu değerlerle ilişkili alt değerler, tutumlar ve davranışlar da analiz kapsamına alınmıştır. Her üniteye ait tüm kazanımlar tek tek değerlendirilmiş, elde edilen veriler tablo halinde sunulmuş; frekans ve yüzde değerleriyle desteklenmiştir. Araştırma bulgularına göre, ders kitabında en sık yer verilen kök değer “sorumluluk”, en az yer verilen kök değer ise “öz denetim” olduğu tespit edilmiştir.

**Anahtar Kelimeler:** Din kültürü ve ahlak bilgisi, ders kitabı, değer eğitimi, kök değerler, doküman İncelemesi

## Introduction

The concept of value constitutes a fundamental structure that shapes the thoughts, attitudes, and behaviors of individuals and societies, and thus has become a central subject of inquiry across various academic disciplines. Philosophy approaches values within the context of ethics and aesthetics, questioning abstract principles such as the "good," the "right," and the "beautiful." Psychology examines value orientations through personality development and motivational theories, while sociology conceptualizes values as normative regulations that ensure the continuity and cohesion of social structures. Anthropology, on the other hand, considers values as essential elements for understanding the lifestyles of different cultural groups. Religious studies regard values as core components of spiritual and moral development, conveyed through sacred texts and belief systems. Education views values as attitudes that need to be instilled in individuals to promote social harmony and holistic development. In this context, although value is approached through different lenses in each discipline, it is universally recognized as an indispensable element in attributing meaning and order to human life. For this reason, a single definition cannot be made. Although each branch of science looks at it from different windows while making a diagnosis in its field, according to the definition made by the Turkish Language Association, the word value means "The abstract measure that helps to determine the importance of something, the reciprocity that something touches, the worth, the esteem" (TDK, 2023). Individuals are the building blocks of society, and values are meaningful concepts that make people think about what is important and how they should behave in which situations (Topal, 2019). Aydın and Akyol-Gürler (2020) affirm that value means the importance given to an object, entity or action, and sublimity. It is seen that what is necessary for a society to continue its existence is the values adopted by that society.

Values are very effective in shaping people's feelings, thoughts, and behaviors. The fact that values are so effective in guiding the individual shows how important the values that the individual should have been. People generally value the group, society, and culture they belong to, adopt them, and use them as criteria in their own judgments and choices (Dilmaç et al., 2009). Societies have differed from each other in many respects due to factors such as their experiences, the influence of the geographies they live in, and the qualities of the civilizations they have established. However, all societies have always given importance to the idea of creating an ideal human being and tried to keep them alive. In this context, it can be stated that many of the values have a universal identity in themselves (Çakan & Karateke, 2021). When the aforementioned definitions are evaluated, it becomes evident that the concept of values functions as a guiding and determining element at both individual and societal levels. Values not only shape individual behavior but also constitute one of the fundamental components of a society's collective culture.

In this context, values can be regarded not merely as a cultural heritage but also as a dynamic structure that facilitates an individual's adaptation to social life.

It is seen that social life and family have mainly fulfilled this duty from past to present in terms of imparting values to the individual. However, in the changing and accelerating world of technology, it is seen that societies are insufficient to fulfill this task. It can be said that one of the biggest reasons for this is the transition from social life to individual life (Eker & Ünlü, 2020). Now, the individual's own decisions and preferences take precedence over social expectations. This situation causes social disintegration as a result of the inability to effectively transfer the values of social life to the individual. Recognizing this situation in the world, studies on the provision of value education in schools have been initiated (Erkan & Çoban, 2018). The importance of values education is increasingly acknowledged worldwide, and in this context, various countries have adopted different practices. For instance, Finland places significant emphasis on values education and character development as one of the cornerstones of its education system. In this regard, students are taught universal values such as empathy, respect, and responsibility (Suwalska, 2021). Similarly, in Japan, values education is integrated into the school curriculum, where students are taught to respect societal norms and moral responsibilities (Bamkin, 2020). In the United States, values education is generally implemented through unique programs developed by school administrations, with a focus on fundamental values such as freedom, equality, and justice (URL 1, 2024). These diverse practices reflect the view that values education is not only an academic skill but also a means of fostering social cohesion and individual development. It is very important today that value education is given systemically in schools and lessons. By teaching values to individuals, societies survive by preserving their own identities and passing them on to future generations (Nazıroğlu & Göksu, 2018). As a result of providing value education, especially from an early age, children, who are the future of society, learn universal and social values, become aware of social rules, internalize them, and transfer them to their lives. Curriculum and textbooks containing the application dimension of these programs are of great importance in transferring values education to students in a systematic, programmed, and not random manner (Eker & Ünlü, 2020).

The Ministry of National Education (MEB) has decided to teach "Root values" with an inter-curricular program approach in order to raise individuals who are sufficient and balanced in terms of morality and spirit as of the 2018–2019 academic year while providing values education within the scope of the courses. The 10 root values determined by the Ministry of National Education are justice, friendship, honesty, self-control, patience, respect, love, responsibility, patriotism, and benevolence. These 10 root values have started to be taught with an interdisciplinary approach in the curricula of all courses (MEB, 2018). In this context, the understanding of values education in the curriculum prepared envisages the use of all the

facilities of the school, regardless of inside and outside the school, in order to encourage the acquisition of root values. In order for the root values to be effectively conveyed to students, it is necessary to consider and design them holistically, from the preparation, selection, and use of teaching materials to the appropriateness of the content and design of the textbooks. In this context, textbooks stand out as an important element because they are the most common material used in educational environments (Kılıç & Seven, 2011). Gül (2017) says that textbooks are an important tool in transferring the outcomes and values to be given to students in the most effective and fastest way. Through textbooks, students have the opportunity to get to know a wide variety of lives and cultures and interpret them by making sense of them in their own world (Hollins, 2015).

Although values are included in all textbooks within the education system, textbooks related to subjects such as Turkish, Social Studies, Life Sciences, Literature, and Religious Culture and Ethics stand out in terms of the appropriateness of their content. However, values education should not be limited to specific subjects. On the contrary, values can be effectively integrated into disciplines such as Mathematics and Science, which are sometimes perceived as less suitable for such education. Every discipline offers an opportunity to contribute to the social, ethical, and individual development of students. In the literature, it is emphasized that values education should be approached in an interdisciplinary manner and can be applied across all subjects, positively affecting both academic and moral development (Berkowitz, 2011; Narvaez, 2014, 2021). The contents of Religious Culture and Ethics textbooks have been updated within the scope of values education. Among the primary objectives of this updated new curriculum is for students to recognize "Ethic values" and learn by internalizing them (MEB, 2018). In Religious Culture and Ethics textbooks, the root values themselves and the sub-values they are related to are discussed together. Teaching values in Religious Culture and Ethics courses not only helps students acquire academic knowledge but also enables them to grow as individuals with a sense of social responsibility and ethical understanding. This course aids students in understanding the concepts of right and wrong, while encouraging the adoption of fundamental human values such as empathy and respect. Additionally, it promotes healthy communication in social relationships and encourages the acceptance of differences, thus laying the foundation for a peaceful and just life in society. Here, the stage and content of the book have an important place. When the literature is examined, it is seen that the values in the Religious Culture and Ethics textbooks are examined with different studies. Ağca and Meydan (2022) examined the 7th grade Religious Culture and Ethics textbook in terms of the root values it contains. Eker and Ünlü (2020) conducted a study to identify the values in the reading texts in the 5th grade Religious Culture and Ethics textbook. In addition, Yürük and Düzenli (2021) describe the educational outcomes in the Religious Culture and Ethics curriculum in terms of values education, and Arıcı and Maden (2018) describe the value of respect in the Religious Culture and Ethics curriculum. Arpacı (2014) carried out studies

aiming to determine the opinions of teachers and parents regarding the values in the Religious Culture and Ethics course and the teaching of values.

Values education not only supports the moral development of individuals but also contributes to strengthening social responsibility and ethical understanding (Berkowitz, 2011; Narvaez, 2014). In today's societies, rapidly changing values and social norms have increased the need for values education. In this context, examining the 6th-grade Religious Culture and Ethics textbook in terms of values education may provide opportunities for the development of an educational approach that meets societal needs (Berkowitz, 2011). Education is a process that shapes not only personal responsibilities but also moral values, and the role of textbooks in this process is crucial (Narvaez, 2021). Additionally, secondary school students, as they learn personal and social responsibilities, complete the process of adapting to society (Narvaez, 2014). In this regard, analyzing the 6th-grade Religious Culture and Ethics textbook in terms of values education can provide opportunities for developing more effective teaching strategies (Berkowitz, 2011). Values education is also linked to academic success; equipping students with ethical values can improve their academic performance (Narvaez, 2021). Finally, although each culture and society has its own value system, teaching universal moral values helps students adapt to social life (Berkowitz, 2011). In this context, evaluating the content of the mentioned textbook in terms of values education can provide a broader perspective and contribute significantly to the educational system (Narvaez, 2014). In the literature review, no study was found that examined the 6th grade Religious Culture and Ethics textbook in terms of values education. Based on this, the aim of this study was planned to be carried out. In this regard, the aim of this study was to examine and determine to what extent the 6th grade Religious Culture and Ethics textbook, which was prepared after the radical changes made in the curriculum in 2018, started to include root values in the curriculum. In line with this purpose in the literature review, the relevant textbook was subjected to a detailed examination on the basis of subject outcome, and the findings and results obtained from the study were evaluated. The research was limited to analyzing the units and activities of the MEB publications textbook used in the 6th grade DKAB course in Turkey during the 2023-2024 academic year in terms of core values education. In line with the purpose of the research, the answers to the following questions were sought:

Of all the root values in the 6th grade Religious Culture and Ethics textbook

- a) Is the distribution in units and activities balanced?
- b) Is the distribution of activities in units within the book balanced?
- c) Which is the most and least frequently used throughout the book?

## **Method**

### **Model of the Research**

This study employs a qualitative research approach and utilizes document analysis as its primary method. Document analysis is a systematic procedure involving the review and interpretation of written materials to extract meaningful information (Bowen, 2009). The research specifically focuses on the examination of core values in the 6th grade Religious Culture and Moral Knowledge textbook, which was officially approved for use in Turkish schools for a five-year period starting in 2023 (Dönmez et al., 2023).

### **Sampling Method**

In line with the research objective, criterion sampling, a type of purposive sampling method, was employed to select the textbook. This technique involves selecting cases that meet a predetermined criterion of importance (Yıldırım & Şimşek, 2016). The selected textbook explicitly aligns with the Ministry of National Education's emphasis on values education and includes content targeting middle school students, which justifies its selection as the study sample.

### **Unit of Analysis and Data Coding**

The unit of analysis in this study is the sentence, as values are often conveyed through complete thoughts and contextual language structures. A content analysis approach was used to identify and classify core values. The classification was based on the ten fundamental values outlined in Turkey's national education curriculum (e.g., justice, respect, responsibility, self-control, etc.). To enhance objectivity and transparency, a coding scheme was developed prior to the analysis. This scheme included operational definitions, inclusion and exclusion criteria for each core value, and sample expressions. The coding scheme provides a systematic guide to improve the validity and reliability of the study. Two independent coders analyzed the text to ensure consistency in coding. The reliability between coders was measured using Cohen's Kappa method. The Kappa value was calculated to be 87%, which is considered an acceptable level of reliability for qualitative research (Miles & Huberman, 1994). Disagreements between coders were discussed and resolved through consensus.

### **Data Analysis**

The data obtained from the textbook were analyzed using descriptive analysis. First, values were categorized and their frequency was calculated. Then, distributions were presented according to textbook units. Tables were used to display the frequency and percentage of each core value and to reveal the variation across the chapters. In addition, cross-comparisons were made to identify prominent or underrepresented values.

**Table 1.** Order of the Learning Outcomes in the Units and Activities

Belief in The Prophet and the Divine Book	
Unit 1	<p>6.1.1. Defining the concepts of prophet and prophecy</p> <p>6.1.2. Explaining the characteristics and duties of the prophets</p> <p>6.1.3. Realizing that there are good examples for people in the prophets</p> <p>6.1.4. Investigating the purpose for which the revelation was sent</p> <p>6.1.5. Matching the divine books and the prophets to whom it is sent</p> <p>6.1.6. Summarizing the life of Prophet Adam (pbuh)</p> <p>6.1.7. Reciting the Kunut prayers and telling their meaning</p>
Prayer	
Unit 2	<p>6.2.1. Explaining the importance of prayer in Islam with examples from</p> <p>6.2.2. Classifying prayers according to their types</p> <p>6.2.3. Giving examples of the performance of prayer</p> <p>6.2.4. Getting to know the life of Hazrat Zachariah (pbuh) in outline</p> <p>6.2.5. Reciting Surah al-Fil and saying its meaning</p>
Harmful Habits	
Unit 3	<p>6.3.1. Giving examples from verses and hadiths of harmful habits</p> <p>6.3.2. Questioning the reasons for the onset of harmful habits</p> <p>6.3.3. Discussing ways to avoid harmful habits</p> <p>6.3.4. Being willing to avoid harmful habits</p> <p>6.3.5. Giving an outline of the life of Hazrat Yahya (pbuh)</p> <p>6.3.6. Reciting Surah al-Tabbat and tells its meaning</p>
Life of The Prophet Muhammad	
Unit 4	<p>6.4.1. Evaluating the Makkah Period of the Prophet Muhammad's (pbuh) invitation</p> <p>6.4.2. Examining the causes and consequences of the migration to Medina</p> <p>6.4.3. Evaluating the Medina Period of the Prophet Muhammad's (pbuh) invitation</p> <p>6.4.4. Reciting Surah al-Nasr and telling its meaning.</p>
Core Values	

Unit 5	6.5.1. Recognizing the fundamental values that unite our society	6.5.2. Interpreting the contribution of religious festivals and important days and nights to social cohesion
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When the tables above are examined, it is seen that there are a total of five units and seven learning outcomes in the first unit, five learning outcomes in the second unit, six learning outcomes in the third unit, four learning outcomes in the fourth unit, and two learning outcomes in the fifth unit.

### Data Acquisition and Analysis Process

In order to determine how much of the 10 root values that are expected to be included in the textbooks are included in the 6th grade Religious Culture and Ethics textbook, the activities, unit evaluation, and unit preparation studies in the book were included in the study. The data were brought together and analyzed by considering the stages of the document analysis process (Yıldırım & Şimşek, 2016):

- ⊗ Access to documents
- ⊗ Checking their originality
- ⊗ Understanding documents
- ⊗ Analyzing data,
- ⊗ Stages of using data

While the subject outcomes in the textbook were examined in terms of the values they contained, the unit sentences used in the analysis were used. While evaluating the root values in the sentences, which are the analysis units, the root values determined by the Ministry of National Education and the sub-values, attitudes, and behaviors related to these root values (MEB, 2017) were also accepted as data in the research. In order to determine the number of root values, the expressions of the relevant value, sub-value, attitude, and behavior in the sentences were also examined, and the number was determined. The obtained data were converted into tables, and frequency (f) and percentage (%) calculations were made. The value in each sentence is accepted as one frequency, and if more than one value is mentioned in the sentence, each of the relevant values is considered a separate frequency. Although the same value is mentioned with more than one sub-value in the sentence, only one frequency is counted. Opinions were expressed and

evaluations were made by taking into account how many (f) value expressions were mentioned in which of the subject outcomes in the book and in which ratios (%) they were mentioned, which were the root values that were given the most and which were the least mentioned.

## Findings

In this part of the study, the findings of the 6th grade Religious Culture and Ethics textbook obtained through document analysis are included. The tables prepared accordingly are presented in accordance with the unit order in the textbook. There are a total of seven outcomes in the Belief in the Prophet and the Divine Book, which is the first unit of the 6th grade Religious Culture and Ethics textbook. In Table 2 below, the outcomes in the relevant unit and the number of times and at what rate the root values in those outcomes are repeated are shown as frequency (f) and percentage (%).

**Table 2.** 1st Frequencies and Percentages of Root Values in Unit Learning Outcomes

Core Values	6.1.1. Defining the concepts of prophet and prophecy	6.1.2. Explaining the characteristics and duties of the prophets	6.1.3. Realizing that there are good examples for people in the prophets	6.1.4. Investigating the purpose for which the revelation was sent	6.1.5. Matching the divine books and the prophets to whom it	6.1.6. Summarizing the life of Prophet Adam (a.s.)	6.1.7. Reciting the Kunut prayers and telling their meaning	Total (f)	Percentage (%)
Justice	0	0	0	0	1	1	0	2	4.7
Friendship	1	0	2	1	0	0	1	5	11.9
Honesty	0	8	0	0	1	1	0	10	23.8
Self-control	0	0	0	0	1	0	0	1	2.3
Patience	0	0	1	2	0	0	0	3	7.1
Respect	1	0	1	0	1	5	0	8	19.1
Love	1	0	0	1	2	4	0	8	19.1
Responsibility	0	3	0	0	2	0	0	5	11.9
Total	3	11	4	4	8	11	1	42	100.0

When we examine the 1st unit and its outcomes in Table 2, which was prepared by taking into account the 6th grade Religious Culture and Ethics textbook, in terms of root values, it is seen that the root values of justice (f = 2), friendship (f = 5), honesty (f = 10), self-control (f = 1), patience (f =

3), respect (f = 8), love (f = 8), responsibility (f = 5) are clearly included. A total of 42 root values were included in this unit. The most frequently mentioned value in this unit is honesty (f = 10). Right after it comes the root values of love and respect with eight repetitions. The least mentioned value is self-control (f = 1). Below are examples of sentences in which the relevant values are mentioned in the first unit of the textbook:

In the example regarding the value of justice (f = 2): "It (the Qur'an) is the straight path... On the basis of him, the one who speaks is confirmed. Whoever does deeds with it will be rewarded. He who rules with him acts justly, and he who invites him leads him to the right path." (Tirmidhi, *Fadailu'l-Qur'an*, 14.)" (p.24)

In the example regarding the value of friendship (f = 5): "His enemies, as well as his friends, trusted his word and knew that he would never betray the trust." (p.19) In the example regarding the value of honesty (f = 10): "Prophets are truthful and honest people." (p.15) In the example regarding the value of self-control (f = 1): "To enable people to use their intellect and will in the right way." (p.21)

In the example regarding the value of patience (f = 3): "Hazrat Ayyub is a prophet known for his unparalleled patience. He has been an example of complete patience for all people, enduring great hardships." (p.18) In the example regarding the value of respect (f = 8): "In this way, people have formed a union based on love and respect for each other as brothers and sisters." (p.21) In the example regarding the value of love (f = 8): "These Gospels contain the life of Jesus, his miracles, and moral issues such as love, honesty, and humility." (p.22) In the example regarding the value of responsibility (f = 5): "Prophethood is a difficult and responsible task." (p.16).

When we examine the outcomes of the first unit in terms of containing root values, the maximum root value is "6.1.2. Explaining the characteristics and duties of the prophets" and "6.1.6. Summarizing the life of Hazrat Adam (a.s.)." In these two outcomes, 11 root values were found each. The outcome with the least amount of root values is "6.1.7. Reciting the Kunut prayers and telling their meaning." In this outcome, one root value was found.

There are a total of five outcomes in "Prayer," which is the 2nd unit of the 6th grade Religious Culture and Ethics textbook. In Table 3 below, the outcomes in the relevant unit and the number of times and at what rate the root values in those outcomes are repeated are shown as frequency (f) and percentage (%).

**Table 3.** 2nd Frequencies and Percentages of Root Values in Unit Learning Outcomes

Core Values	6.2.1. Explaining the importance of prayer in Islam with examples from	6.2.2. Classifying prayers according to their types	6.2.3. Giving examples of the performance of prayer	6.2.4. Getting to know the life of Hazrat Zachariah (pbuh) in outline	6.2.5. Reciting Surah al-Fil and saying its meaning	Total (f)	Percentage (%)
Friendship	1	0	0	0	0	1	6.2
Respect	2	0	0	0	2	4	25.0
Love	1	0	0	0	0	1	6.2
Responsibility	1	5	2	0	0	8	50.0
Benevolence	0	1	0	1	0	2	12.5
Total	5	6	2	1	2	16	100.0

When we examine the 2nd unit in Table 3, which was prepared by taking into account the 6th grade Religious Culture and Ethics textbook, and its learning outcomes in terms of root values; it is seen that root values such as friendship ( $f = 1$ ), respect ( $f = 4$ ), love ( $f = 1$ ), responsibility ( $f = 8$ ), benevolence ( $f = 2$ ) are clearly included. A total of 16 root values were included in this unit. In this respect, it was the unit with the least number of root values among the units. The most commonly mentioned value in this unit is responsibility ( $f = 8$ ). It is immediately followed by respect with 4 repetitions. The least mentioned values are friendship ( $f = 1$ ) and love ( $f = 1$ ). Below are examples of sentences in which the relevant values are mentioned in the second unit of the textbook:

In the example regarding the value of friendship ( $f = 1$ ): "Share your thoughts on the importance of prayer with your friends." (p.35) In the example regarding the value of respect ( $f = 4$ ): "In the Holy Qur'an, it is stated that performing prayer continuously and respectfully is one of the characteristics of believers who will be saved; truly, the believers have attained salvation, they are in awe in their prayers... And they continue their prayers." (p.35)

In the example regarding the value of love ( $f = 1$ ): "When a Muslim prays, he remembers Almighty Allah; it expresses love, respect and devotion to Him." (p.34) In the example for the value of responsibility ( $f = 8$ ): "By a group of Muslims, the responsibility is lifted from all Muslims." (p.49) In the example regarding the value of benevolence ( $f = 2$ ): "Muslims gather here and find solutions to problems. They collect aid for the victimized and the needy." (p.50).

When we examine the outcomes of the second unit in terms of containing root values, the outcome with the most root values are "6.2.2. Classifying the prayers according to their types." In this learning outcome, six root values were found. The outcome with the least amount of root values is "6.2.4. Recognizing the life of Hazrat Zachariah (a.s.) in outline." In this outcome, one root value was found.

There are a total of six outcomes in Harmful Habits, which is the third unit of the 6th grade Religious Culture and Ethics textbook. In Table 4 below, the outcomes in the relevant unit and the number of times and at what rate the root values in those outcomes are repeated are shown as frequency (f) and percentage (%).

**Table 4.** 3th Frequencies and Percentages of Root Values in Unit Outcomes

Core Values	6.3.1. Giving examples from verses and hadiths of harmful habits prohibited by Islam	6.3.2. Questioning the reasons for the onset of harmful habits	6.3.3. Discussing ways to avoid harmful habits	6.3.4. Being willing to avoid harmful habits	6.3.5. Giving an outline of the life of Hazrat Yahya (pbuh)	6.3.6. Reciting Surah al-Tabbat and tells its meaning	Total (f)	Percentage (%)
Justice	1	0	0	0	0	0	1	5.2
Friendship	1	4	1	0	0	0	6	31.5
Self-control	0	0	2	1	0	0	3	15.7
Respect	0	0	0	2	0	0	2	10.5
Love	1	0	0	0	0	0	1	5.2
Responsibility	1	1	4	0	0	0	6	31.5
Total	4	5	7	3	0	0	19	100.0

When we examine the 3rd unit and its outcomes in Table 4, which was prepared by taking into account the 6th grade Religious Culture and Ethics textbook, in terms of root values, Justice (f = 1), friendship (f = 6), self-control (f = 3), respect (f = 2), love (f = 1), responsibility (f = 6) root values were found. The root values were mentioned 19 times in this unit. The most commonly mentioned root values in this unit are friendship and responsibility (f = 6). The least mentioned root values are fairness and love (f = 1). Below are examples of sentences in which the relevant values are mentioned in the third unit of the textbook:

In the example regarding the value of justice (f = 1): "Surely Allah commands justice, benevolence, and generosity towards one's kin; it forbids impiety, wickedness, and tyranny. This is what Allah advises you to come to your senses." (p. 60) In the example regarding the value of friendship (f = 6): "Harmful habits; the bad circle of friends becomes interesting through curiosity and stimulating publications." (p. 66) In the example regarding the value of self-control (f = 3): "As long as man has high self-control and responsibility, he will not fall into this quagmire." (p. 66)

In the example regarding the value of respect (f = 2): "Hazrat Yahya (peace be upon him) was a person who was given wisdom and knowledge from a young age. He was respectful to his parents and compassionate to people." (p.68) In the example regarding the value of love (f = 1): "In the

Holy Qur'an, it is said, "O you who believe! Do not consider the good and beautiful things that Allah has made lawful for you as haram, and do not cross the line. God does not love those who cross the line." (p. 67) In the example regarding the value of responsibility (f = 6): "The greatest responsibility for protecting against bad habits lies with the person himself." (p. 66)

When we examine the outcomes of the third unit in terms of containing root values, the outcome with the most root values are "6.3.3. Discussing ways to protect against harmful habits"; the outcome with the least root value with 3 units is "6.3.4. Being willing to avoid harmful habits." In this unit, "6.3.5. Outlining the life of Hazrat Yahya (a.s.)" with the caption "6.3.6. Reciting Surah al-Tabbat and telling its meaning."

There are a total of four outcomes in the Life of the Prophet Muhammad, which is the 4th unit of the 6th grade Religious Culture and Ethics textbook. In Table 5 below, the outcomes in the relevant unit and the number of times and at what rate the root values in those outcomes are repeated are shown as frequency (f) and percentage (%).

**Table 5.** 4th Frequencies and Percentages of Root Values in Unit Outcomes

Core Values	6.4.1. Evaluating the Makkah Period of the Prophet Muhammad's (pbuh) invitation	6.4.2. Examining the causes and consequences of the migration to Medina	6.4.3. Evaluating the Medina Period of the Prophet Muhammad's (pbuh) invitation	6.4.4. Reciting Surah al-Nasr and telling its meaning	Total (f)	Percentage (%)
Justice	4	0	0	0	4	9.1
Friendship	5	0	3	0	8	18.1
Honesty	4	2	0	0	6	13.6
Patience	1	0	0	1	2	4.5
Respect	1	0	1	0	2	4.5
Love	0	0	1	0	1	2.2
Responsibility	0	1	5	0	6	13.6
Patriotism	0	0	1	0	1	2.2
Benevolence	3	3	3	5	14	31.8
Total	18	6	14	6	44	100.0

When we examine the 4th unit and its outcomes in Table 5, which was prepared by taking into account the 6th grade Religious Culture and Ethics textbook, in terms of root values, we come across root values such as justice (f = 4), friendship (f = 8), honesty (f = 6), patience (f = 2), respect

(f = 2), love (f = 1), responsibility (f = 6), patriotism (f = 1), benevolence (f = 14) There are 44 root values in total. The most mentioned value in this unit was benevolence (f = 14); the least mentioned values were love (f = 1) and patriotism (f = 1). Below are examples of sentences in which the relevant values are mentioned in the fourth unit of the textbook:

In the example regarding the value of justice (f = 4): "The Prophet advised them to migrate to Abyssinia, which was ruled by a just ruler." (p.81) In the example regarding the value of friendship (f = 8): "During this process, he first explained Islam to his family, then to his friends and trusted people." (p.79) In the example regarding the value of honesty (f = 6): "They didn't observe basic human values like justice, honesty and compassion." (p.77) In the example regarding the value of patience (f = 2): "Muslims patiently continued to preach their religion." (p.103)

In the example regarding the value of respect (f = 2): "This incident is a demonstration of the Prophet's respect for different faiths." (p.97) In the example regarding the value of love (f = 1): "The people of Medina welcomed the Prophet with great joy and enthusiasm." (p.86) In the example regarding the value of responsibility (f = 6): "People have rights and responsibilities to each other." (p.98) In the example regarding the value of patriotism (f = 1): "By treaty, they were granted citizenship of the Islamic state." (p.97)

In the example regarding the value of benevolence (f = 14): "People are asked to pray, to value kinship, to maintain their chastity, to help the poor and needy." (p.78) "Hazrat Abu Bakr freed seven Muslims, including female slaves, from slavery by paying their wages, and continued to help them after they were freed." (p.82) "It got its name from the word 'nasr' in the first verse of the surah which means 'help'." (p.103).

When we examine the outcomes of the fourth unit in terms of containing root values, the outcome with the most root values are "6.4.1. Evaluating the Makkah Period of the Invitation of the Prophet Muhammad (pbuh)", which contains 18 values, is followed by "6.4.3. Evaluating the Medina Period of the Invitation of the Prophet Muhammad (peace be upon him)," which contains 14 values. The outcome with the least root value with 6 units is "6.4.2. Examining the causes and consequences of the migration to Medina." and "6.4.4. Reciting Surah al-Nasr and telling its meaning."

There are a total of two outcomes in Our Core Values, which is the 5th unit of the 6th grade Religious Culture and Ethics textbook. In Table 6 below, the outcomes in the relevant unit and the number of times and at what rate the root values in those outcomes are repeated are shown as frequency (f) and percentage (%).

**Table 6.** 5th Frequencies and Percentages of Root Values in Unit Outcomes

Core Values	6.5.1. Recognizing the fundamental values that unite our society	6.5.2. Interpreting the contribution of religious festivals and important days and activities to society	Total (f)	Percentage (%)
Justice	3	0	3	4.9
Friendship	0	3	3	4.9
Honesty	3	0	3	4.9
Patience	1	1	2	3.2
Respect	5	1	6	9.8
Love	9	0	9	14.7
Responsibility	6	0	6	9.8
Patriotism	17	6	23	37.7
Benevolence	6	0	6	9.8
Total	50	11	61	100.0

When we examine the 5th unit and its outcomes in Table 6, which was prepared by taking into account the 6th grade Religious Culture and Ethics textbook, in terms of root values, we come across root values such as justice (f = 3), friendship (f = 3), honesty (f = 3), patience (f = 2), respect (f = 6), love (f = 9), responsibility (f = 6), patriotism (f = 23), benevolence (f = 6). A total of 61 values were repeated in this unit. The most frequently mentioned value in this unit was patriotism (f = 23). The least mentioned value was patience (f = 2). Below are examples of sentences in which the relevant values are mentioned in the fifth unit of the textbook:

In the example regarding the value of justice (f = 3): "Again, thanks to basic values such as love, respect, justice, honesty, patience and responsibility, people create a culture of living together." (p.110) In the example regarding the value of patience (f = 2): "Muslims who patiently keep their fast-during Ramadan are rewarded with Eid al-Fitr." (p.115)

In the example regarding the value of respect (f = 6): "To be clean, compassionate, respectful and understanding; behaviors that support unity and solidarity such as acting justly, helping those in need, giving gifts, observing the rights of parents, and visiting relatives are commanded in the Qur'an." (p.111) In the example regarding the value of love (f = 9): "Feasts are days of joy and rejoicing" (p.114) "The Prophet said to 'A'isha when she asked him which prayer he would recite on the Night of Power", "He is Allah! You are forgiving, you are gracious, you love to forgive, forgive me too." (p.119)

In the example regarding the value of responsibility ( $f = 6$ ): "People have certain duties and responsibilities towards themselves and their environment." (p.110) In the example regarding the value of patriotism ( $f = 23$ ): "Basic values such as love for the Prophet and Ahl al-Bayt, celebration of festivals and lamps, martyrdom and patriotism are conducive to the unity of our society." (p.110) "It is a sacred duty to love, protect and defend one's homeland and nation." (p.113) "There are those who protect their homeland and nation, their flag and their sacred values at the cost of their lives." (p.113)

"Believers who are killed while waging jihad in the way of Allah (SWT) and for the security of religion, homeland, honor, property and life, which Allah (SWT) considers sacred, are called martyrs, and those who fight the enemy for this cause and return home alive are called veterans." (p.113) In the example regarding the value of benevolence ( $f = 6$ ): "In the same way, sacrifice, zakat and charity are among the worships that reinforce social cooperation." (p.112)

When we examine the outcomes of the fifth unit in terms of containing root values, the outcome with the most root values with 50 is "6.5.1. Recognizing the fundamental values that unite our society," while the outcome with the least root value was "6.5.2. Interpreting the contribution of religious festivals and important days and nights to social cohesion." In the 6th grade Religious Culture and Ethics textbook, 10 root values are mentioned a total of 182 times. The distribution of these in the examined book was as follows.

**Table 7.** *General Distribution of Values in the Religious Culture and Ethics Textbook*

Values	<i>f</i>	Values	<i>f</i>	Total
Justice	10	Respect	22	32
Friendship	23	Love	20	43
Honesty	19	Responsibility	31	50
Self-kontrol	4	Patriotism	24	28
Patience	7	Benevolence	22	29
Total	63	Total	119	182

When Table 7 is examined, it is seen that the most repeated value in the Religious Culture and Ethics textbook is responsibility ( $f = 31$ ), followed by patriotism ( $f = 24$ ) and friendship ( $f = 23$ ). It is seen that the least common value is self-control ( $f = 4$ ), followed by patience ( $f = 7$ ) 6. The distribution of root values, which are repeated 182 times in the classroom Religious Culture and Ethics textbook, on a unit basis is given in Table 8 below.

**Table 8.** *Unit-Based Distribution of Values in the Religious Culture and Ethics Textbook*

Values	Unit name	<i>f</i>
Unit 1	Belief in the Prophet and the Divine Book	42
Unit 2	Prayer	16
Unit 3	Harmful Habits	19
Unit 4	The Life of The Prophet Muhammad	44
Unit 5	Our Core Values	61
Total		182

Looking at Table 8 above, it is seen that there is an unbalanced distribution between the units. The 5th unit (Our Core Values) is the one that contains the most root values in its content, and the 2nd unit (Prayer) contains the least.

## Discussion, Conclusion and Suggestions

In this study, the findings regarding the distribution of core values in the 6th-grade Religious Culture and Ethics textbook were analyzed and compared with existing literature. The results indicate that the distribution of core values across the textbook is uneven, with some units containing a rich representation of values, while others lack adequate emphasis on specific values. This unbalanced distribution raises important questions about the curriculum design and its implications for character education.

In the first unit, titled "Explaining the Characteristics and Duties of the Prophets," 11 values were discussed in the context of explaining the life of Prophet Adam (a.s.), making it the most value-rich outcome of the entire textbook. The most frequently mentioned value in this unit was honesty, which was emphasized eight times. This emphasis can be attributed to the central role honesty plays in the prophetic mission, as it is the foundation of the trust that the prophets establish with their communities. As noted by Lickona (1991), the teaching of moral values, especially honesty, is essential in the context of religious education, as it shapes students' ethical and personal development.

However, a noticeable gap appears in the second and third units. The second unit focuses on prayers and mentions only six core values, with responsibility being the most emphasized. While responsibility is important in the context of personal religious practices, the absence of values such as patience, justice, and empathy in this unit suggests a narrow approach to character education. According to Ryan and Bohlin (1999), a comprehensive approach to moral education should involve the teaching of a wide range of values that promote emotional, cognitive, and

social development. The lack of such a balanced approach in this unit limits the depth of value education offered to students.

The third unit, which addresses harmful habits and their prevention, also suffers from an imbalanced distribution of values. Although values like friendship and responsibility are mentioned multiple times, the essential values of self-control, patience, and perseverance are largely omitted. This lack of diversity in the values presented in the unit weakens the overall effectiveness of the textbook in promoting holistic character development. As Berkowitz and Bier (2005) emphasize, character education must address not only cognitive understanding but also emotional and behavioral aspects of moral growth.

A critical pedagogical reflection on these findings suggests that the unbalanced distribution of values is not only a result of content limitations but also reflects broader pedagogical choices made during the curriculum development process. The choice to focus on religious knowledge, while relegating values education to a secondary position, undermines the educational goal of fostering well-rounded individuals capable of moral reasoning. This issue is particularly evident in the third unit, where the absence of key values such as self-control and patience reflects a broader tendency to prioritize doctrinal knowledge over character education. As Carr (1991) suggests, effective moral education requires a balanced approach that integrates both intellectual and moral dimensions of education.

This imbalance also highlights a failure to address the developmental needs of students. The 6th grade represents a crucial stage in the development of moral reasoning, where students begin to internalize complex values and understand their implications in real-life situations. The omission of key values in certain units deprives students of the opportunity to engage with a broader spectrum of moral challenges and learn how to navigate them. This concern is echoed by Thornberg (2008), who argues that value education must be integrated with real-life examples and activities that resonate with students' experiences.

When compared with similar studies in the literature, the findings of this study align with some but differ in others. For instance, Eker and Ünlü (2020) examined the 5th-grade Religious Culture and Ethics textbook and found that love was the most frequently mentioned value, while values like friendship and patience were less emphasized. Similarly, Ağca and Meydan (2022) found that self-control, respect, and patriotism were underrepresented in the 7th-grade textbook. However, unlike these studies, which primarily focused on the inclusion of specific values, this study offers a more detailed analysis of the pedagogical implications of the textbook's value distribution, highlighting the need for a more balanced and intentional approach to value education.

The results also echo the findings of Keskin (2014), who pointed out that textbooks often fail to adequately address the emotional and behavioral aspects of moral education. This study builds

on Keskin's observations by demonstrating that the 6th-grade textbook lacks a comprehensive approach to character education that integrates both cognitive and affective domains. Similarly, the work of Carr (1991) supports the argument that textbooks often fail to provide clear pedagogical guidance for teaching values, leading to inconsistencies in how values are presented to students.

In their study, Çekin (2012) also emphasized that textbooks should provide more balance and diversity in the presentation of values, as the absence of certain values (such as friendship) detracts from the overall educational effectiveness. Furthermore, Kaymakcan and Meydan (2011) argued that values education is often not fully realized in the curriculum, and teachers highlighted the lack of sufficient materials for teaching values. These concerns are similar to those raised in the present study, which also identifies gaps in the value distribution within the textbook.

Based on these findings, several pedagogical recommendations can be made for improving the 6th-grade Religious Culture and Ethics textbook. First, the textbook should be revised to ensure a more balanced distribution of core values across all units. As Lickona (1991) and Nucci et al. (2014) suggest, values education should be systematic, integrated into all aspects of the curriculum, and aligned with students' developmental stages. The textbook should also include a wider range of values that address not only individual moral development but also social and emotional growth.

Second, the textbook should move beyond the mere presentation of values and incorporate activities and examples that allow students to engage with these values in real-life contexts. As Ryan and Bohlin (1999) emphasize, the teaching of values must be contextual and age-appropriate, providing students with opportunities to reflect on how these values apply to their lives. Finally, the curriculum should be designed with a more comprehensive approach that integrates values into both religious and ethical education, ensuring that students are able to make connections between their religious beliefs and broader moral concepts.

In conclusion, this study highlights significant issues with the distribution and integration of core values in the 6th-grade Religious Culture and Ethics textbook. The findings underscore the need for a more balanced and systematic approach to value education, one that addresses the full range of moral, emotional, and behavioral dimensions of student development. By making the necessary revisions to the textbook, educators can ensure that it better meets the needs of students and fosters the development of well-rounded, ethically-minded individuals.

## Suggestions

In line with the findings obtained from this study, it was found appropriate to present the following suggestions for future researchers:

- In this study, the findings related to the core values in the 6th-grade Religious Culture and Ethics textbook were analyzed and compared with the literature in a comprehensive framework. The obtained data reveal that the distribution of values across the units and outcomes is not balanced, and some core values are systematically neglected. This situation represents a significant limitation in terms of the textbook's scope validity.
- In particular, the first and fifth units present rich content in terms of core values, while the second and third units offer very limited value transmission. From a pedagogical perspective, this suggests that religious knowledge is prioritized in the content planning, and value education is placed in a secondary position. However, it is emphasized that the education of values is crucial in internalizing content related to worship. Value transmission in education should not be limited to presenting ethical concepts but should be supported with activities and examples appropriate to the developmental levels of students (Lickona, 1991; Nucci, Narvaez & Krettenauer, 2014).
- Similarly, in content related to social-emotional development, such as preventing harmful habits, the presentation of values like friendship and responsibility, but the omission of values like individual resilience, patience, and self-control, shows that value education is presented at a superficial level. However, for character education to be effective, it must be addressed holistically at the cognitive, affective, and behavioral levels, which is also emphasized internationally (Berkowitz & Bier, 2005).
- The imbalance in the distribution of core values in the textbook aligns with other research conducted on different grade levels. However, the originality of this study lies in not only identifying numerical findings but also addressing the relationship between values and content, educational context, and pedagogical consistency. In this regard, this research contributes to the literature on how values should be integrated into the educational environment (Halstead & Taylor, 2000).
- The absence of certain values is not only related to content limitations but is also connected to the structural design of the curricula. International studies show that the indirect presentation of values in programs creates ambiguity for teachers and curriculum developers and makes systematic value transmission difficult (Carr, 1991; Arthur, 2010). The intentional and explicit inclusion of values in lesson content is a determining factor in the internalization of these values by students (Narvaez & Lapsley, 2008).
- Moreover, it is emphasized that the texts used in textbooks should not only convey information but should also include experiential examples that can effectively transmit values. The literature

suggests that for value transmission to be successful, the texts must be age-appropriate, engaging, meaningful, and contextual (Ryan & Bohlin, 1999; Thornberg, 2008).

- In conclusion, this study not only examines the distribution of core values but also discusses the pedagogical reasons for their insufficiency. Future studies could systematically and critically compare different textbooks, and value education models could be proposed, inspired by international practices.

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## Genişletilmiş Türkçe Özet

### Giriş

Milli Eğitim Bakanlığı, değerler eğitimini dersler kapsamında verirken sonrasında değişikliğe giderek 2018-2019 eğitim-öğretim yılından itibaren ahlak ve ruh açısından yeterli ve dengeli bireyler yetiştirmek amacıyla öğretim programları arası bir program anlayışı ile “Kök değerlerin” öğretilmesine karar vermiştir. Değerler eğitiminin tüm ders kitaplarında yer almakla birlikte Türkçe, Sosyal Bilgiler, Hayat Bilgisi, Edebiyat, Din Kültürü ve Ahlak Bilgisi (DKAB) gibi derslere ait olan kitaplar içeriklerinin uygunluğu nedeniyle öne çıkmaktadır. DKAB ders kitaplarının içerikleri değerler eğitimi kapsamında güncellenmiştir.

Yapılan alan yazın taramasında 6. sınıf düzeyin DKAB ders kitabını değerler eğitimi açısından inceleyen bir çalışmaya rastlanılmamıştır. Buradan yola çıkarak bu çalışmanın amacı yapılması planlanmıştır. Bu doğrultuda 2018’de öğretim programlarında yapılan köklü değişiklikler sonrasında kök değerlere öğretim programında yer vermeye başlanmasıyla hazırlanan 6. sınıf DKAB ders kitabını, bu dersin öğretim programındaki kök değerler açısından hangi oranda içerdiğini inceleyip tespit etmek bu çalışmanın amacı olarak belirlenmiştir. Alan yazın taramasında bu amaç doğrultusunda ilgili ders kitabı konu kazanım bazında detaylı bir incelemeye tabi tutulmuş ve çalışmadan elde edilen bulgular ile sonuçlar değerlendirilmiştir. Araştırma, Türkiye’deki DKAB 6. sınıf dersi 2023-2024 eğitim-öğretim süreci boyunca kullanılan MEB yayınları ders kitabının kök değerler eğitimi açısından analiz edilmesiyle sınırlı tutulmuştur. Araştırmanın amacı doğrultusunda aşağıdaki soruların yanıtı aranmıştır:

6. sınıf DKAB ders kitabında yer verilen kök değerlerin;

a) Üniteler bazında dağılımı ne şekildedir?

b) Kitabın tamamında dağılımı ne şekildedir?

c) En sık ve en az kullanılanı hangisidir?

### Yöntem

Bu çalışmada 6. sınıf DKAB ders kitabında metinler ve etkinliklerde yer alan kök değerler, kök değerlerin oranı, birimlere göre dağılımı incelenmiştir. Araştırmada nitel araştırma yöntemleri arasında yer alan doküman incelemesi yöntemi kullanılmıştır. Amaçlı tarama yapılarak incelenen ders kitabında elde edilen veriler, kök değerlere ve bunların ilişkili olduğu tutum ve davranışlara atıfta bulunularak betimleyici analiz tekniği ile analiz edilmiştir. Araştırmanın amaçları doğrultusunda 2023 yılından itibaren beş yıl süreyle kullanma kararı alınmış olan 6. sınıf DKAB ders incelenmek üzere çevrim içi ortamdan pdf formatında dosya olarak indirilmiştir. Araştırmada kök değerler çerçevesinde kitabın incelenmesi amaçlandığı için ölçüt örnekleme oluşturulmuş ve ilgili ders kitabı buna uygun olarak incelenmiştir. Araştırmada ders kitaplarında yer verilmesi öngörülen 10 kök değer 6. sınıf DKAB ders kitabında ne kadar yer aldığını belirlenmesi amacıyla kitapta yer alan etkinlikler, ünite değerlendirme ve ünite hazırlık çalışmaları incelemeye dâhil edilmiştir.

Ders kitabındaki konu kazanımları içerdiği değerler açısından incelenirken analizde kullanılan birim cümleler olmuştur. Analiz birimi olan cümlelerdeki kök değerler değerlendirme yapılırken MEB tarafından belirlenen kök değerler, bu kök değerlere bağlı alt değerler, tutum ve davranışlar da araştırmada veri olarak kabul edilmiştir. Kök değerlerin sayısını tespit etmek için cümlelerdeki ilgili değer, alt değer, tutum ve davranış, ifadeleri de incelenmiş ve sayısı tespit edilmiştir. Elde edilen veriler tablolara dönüştürülmüş, frekans ve yüzde hesaplamaları yapılmıştır. Her cümlede geçen değer "1" olarak kabul edilmiş olup cümlede birden fazla değerden bahsediliyorsa, ilgili değerlerin her biri tekrar olarak kabul edilmiştir. Cümle içinde aynı değer birden fazla alt değerle bahsedildiği durumlarda tek 1 frekans sayılmıştır. Kitaptaki konu kazanımların hangisinde kaç adet değer ifadesi geçtiği ve hangi oranlarda bahsedildiği, en fazla yer verilen ile en az bahsedilen kök değerler hangileri olmuştur dikkate alınarak görüş bildirilmiş ve değerlendirmeler yapılmıştır.

## Bulgular

6. sınıf DKAB ders kitabının ilk ünitesinde yer alan *"Peygamberlerin özelliklerini ve görevlerini açıklar"* kazanımında 11 adet, *"Hz. Âdem'in (a.s.) hayatını ana hatlarıyla özetler."* kazanımında 11 adet değerden bahsedilmiştir. İlk üniteye yer alan bu iki kazanım en çok değer barındıran kazanım olmuşlardır. Yine birinci üniteye yer alan kazanımlar arasında en fazla bahsedilen değer sekiz adet ile dürüstlük değeri olmuştur. DKAB ders kitabının ikinci ünitesinde yer alan *"Namazları Çeşitlerine göre sınıflandırır."* kazanımında 6 adet değerden bahsedilmiştir. Bu bağlamda bu kazanım ikinci ünitenin en çok değer barındıran kazanımı olmuştur. İkinci üniteye en çok bahsedilen değer sekiz kez tekrarlanan sorumluluk değeri olmuştur. Bu ünite en az kök değer içeren üniteye aittir.

DKAB ders kitabında yer alan *"Zararlı alışkanlıklardan korunma yollarını tartışır."* kazanımında yedi adet değerden bahsedilmiştir. Bu bağlamda bu kazanım üçüncü ünitenin en çok değer barındıran kazanımı olmuştur. Yine üçüncü üniteye en çok bahsedilen değer altışar adetle dostluk ve sorumluluk değeri olmuştur. DKAB ders kitabında yer alan *"Hz. Muhammed'in (s.a.v) davetinin Mekke Dönemini değerlendirir."* kazanımında 18 adet değerden bahsedilmiştir. Bu bağlamda bu kazanım dördüncü ünitenin en çok değer barındıran kazanımı olmuştur. Yine dördüncü üniteye en çok bahsedilen değer 14 adetle yardımseverlik değeri olmuştur. Üniteye hem 4. kazanım olan Nasr Suresi'nin varlığı hem de üçüncü kazanımda yer alan Ensar-Muhacir kardeşliği konusu gereği bu üniteye yardımseverlik değeri açık ara önde tekrarlanmıştır. Son üniteye yer alan *"Toplumumuzu birleştiren temel değerleri fark eder."* kazanımında 50 adet değerden bahsedilmiştir. Bu bağlamda bu kazanım beşinci ünitenin en çok değer barındıran kazanımı olmuştur. Yine beşinci üniteye en çok bahsedilen değer 23 adetle vatanseverlik değeri olmuştur. Genel olarak araştırmada bu verilere bakarak 6. sınıf DKAB ders kitabında üniteler arasında ve ünitelerdeki kazanımlar arasında da kök dağılımının çok dengeli olmadığı ortaya çıkmıştır. Araştırmanın bir diğer bulgusu da bazı kök değerlerin ünitelerde hiç yer almaması yönündedir. İlk üniteye vatanseverlik ve yardımseverlik; ikinci üniteye adalet, dürüstlük, öz-denetim, sabır ve vatanseverlik; üçüncü üniteye dürüstlük, sabır, vatanseverlik ve yardımseverlik; dördüncü

ünitede öz-denetim; beşinci ünite de öz-denetim kök değerleri bulunmamaktadır. İkinci ünite de 10 kök değerden yalnızca beş tanesine yer verilmiştir. Bu bağlamda ikinci ünitenin kök değerleri kapsamı yönünden diğer ünitelerden daha geride olduğu görülmektedir. Üçüncü ünite de kök değerlere ayrılan alanın oldukça az olması kitabın kök değerler açısından kapsam geçerliliğinin düşük olduğunu göstermiştir.

## Tartışma ve Öneriler

DKAB ders kitabında en çok tekrarlanan değer in sorumluluk olduğu sonrasında onu vatanseverlik ve dostluk değerlerinin onu takip ettiği; en az yer alan değer in ise öz-denetim olduğu, onu sabır değerinin takip ettiği görülmektedir. Üniteler arasında dengesiz bir dağılımın olduğu görülmektedir. İçeriğinde kök değerleri en çok barındıran ünitenin Temel Değerlerimiz başlıklı beşinci ünite en az barındıran ise Namaz başlıklı ikinci ünite dir. Bu çalışmadan elde edilen sonuçlar doğrultusunda dağha sonraki araştırmacılara yönelik olarak aşağıda yer alan önerilerin sunulması uygun bulunmuştur:

- ✓ 6. sınıf DKAB dersi kitabında 10 kök değer toplam 182 kez geçmiştir. Fakat bu rakam DKAB dersi için yeterli değildir. DKAB ders kitapları hazırlanırken değerlere daha çok yer veren metinlere ve güncel örnek olaylara yer verilmelidir.
- ✓ Üniteler bazında kök değerlerin dağılımında bir dengesizlik mevcut olduğundan bu dağılıma dikkat ederek konu kazanımlarında işlenen konular düzenlenmelidir.
- ✓ Ünitelerdeki konu kazanımlarında tekrarlanan kök değerlere baktığımızda 2 ve 3. üniteler kazanımlara ayrılan değer oranında en az orana sahip ünitelerdir. Bu bağlamda bu iki ünite kök değerler açısından güçlendirilmelidir. Diğer üniteler de değerlerin bulunma oranı bakımından zenginleştirilmelidir.