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The Analysis of Kutadgu Bilig in Terms of Values Education *

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Abstract: Kutadgu Bilig is one of the literal works that shed light on Turk-Islam history and culture. In this study, it is aimed to examine Kutadgu Bilig in terms of values that are involved in social studies teaching program. In research, Kutadgu Bilig work that is written by Yusuf Has Hacip and is adopted to Turkish in today by Silahdaroglu is benefitted as a collect data tool. In data collect period, document analyze technique that is one of the qualitative research methods is used and data is evaluated by descriptive analyze. In result of study, it is reached that justice, giving importance to family unit, responsibility, scientificness and honesty values take place mostly and peace value exists least.

Keywords: Education, Kutadgu Bilig, social studies, value, values education.

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Introduction

Values are beliefs and attitudes that direct to behaviors of individuals for getting harmony with communal life. In this meaning, they are gained within communal life in line of interpersonal interactions, don't come from birth (Kilic Sahin, 2010: 32). Values which are standards that direct human behaviors and affect to form of social tie (Halstead, 1996: 6) are accepted attitudes and beliefs by society regarding what is good or bad (Veugelers & Vedder, 2003: 379). Values that aim to contribute to rear more livable world and modern society have become focus of education in latest years (Katilimis, 2017: 1233).

In this way, value education process that is maintained in schools also gets attracts for values that are effective in improvement of social relations (Oguz, 2012: 1310). It is aimed to make individuals gain knowledge, ability, attitude and behaviors that are necessary for being good person via values education (MNE, 2017: 8). Several arrangements in course content and program have been done for values education that is remarked to continue in cooperation of family, school and social environment (MNE, 2017:8) in education-teaching process. Preparation of teaching program towards necessities of individuals and society is seen as essential for conducted values education schools (Kurtdele Fidan, 2009: 3). In teaching programs, it is expected to help individuals about perceiving critical values which they can both preserve their national identity and gain global view by compounding traditional and modern approaches in social harmony (Ikumelu, Basse & Oyibe, 2015: 67). It is helped to individuals to explore themselves, society and life in a systematic and scientific way via values education process that always continues in home, school and environment (Chaitanya, 2017; Veugelers & Vedder, 2003).

In an effective values education; while many factors like school, family, social environment, media tools are influential, it stands on that teaching method which can addresses every individual, technique, project workouts, educational games and practices which improve sense of being group should be given place in teaching process (Halstead, 1996: 11). Values education that is important in development of individuals and society is a dynamic process which starts in family, continues in school and progresses by uniting with education. In process, social studies course is indicated as one of the courses which give importance values education by mission of rearing active citizen (Kucuk, Gedik & Akkus, 2014: 1073). Social studies course is one of the courses which build a basis for individuals to explore themselves, fit into society, know cultural and moral values and understand them (Adediran & Onifade, 2013: 71). Social studies course is one of the courses that aim to conduct a link between past and today, it also contains fundamental works which have left a mark in our cultural past. For this reason, fundamental works which gained a place in Turkish culture

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and literature history particularly Kutadgu Bilig is an important resource for values education. Kutadgu Bilig which is expressed as Wisdom of Royal Glory-Felicity giving knowledge, has been presented to Tabgac Bugra Han who is emperor of Karahan state in 1070 by Yusuf who is its writer. Yusuf had taken 'Khas Hajib (Great Consultant) caption by favor of work (Silahdaroglu, 1996; Kaymaz, 2016). Didactic qualitative work is written by aruz prosody and consists of 88 parts and 6645 couplets. Just last 3 parts of works are dictated in eulogium style (Silahdaroglu, 1996: 8). Yusuf Khas Hajib used duel conversation style; separated knowledge, ability, skill and habits of people in four groups as justice, government, wise and opinion (Anil, 2004: 1). In Kutadgu Bilig, it is advised to emperor who sees his government, country and nations as consignment to be fair, give importance to education and science, internalize accepted values by society while performing his mission (Ozmen, 2014: 59). In work, four fundamental principles are mentioned and they are personalized on character of four people (Silahdaroglu, 1996: 9):

1. Kun-Togdi (Sunrise): He is emperor, represents justice and law
2. Ay-Toldi (Fullmoon): He is vizier, represents felicity and government
3. Ogdulmis (Praised): He is son of vizier, represents wise and knowledge.
4. Odgurmis (Awake): He is devotee, relative of vizier, represents opinion and consequence.

Work is written as poetical story. Work has four principle heroes: Kun-Togdu, Ay-Toldi, Ogdulmus, Odgurmus. Each of these heroes represent specific mood and moral qualification (Arsal, 1947: 659). While Kutadgu Bilig is a political treatise in sense of structure and content, at the same time it is evaluated as an advisory in terms of its expressions that guide society, contribute socialization and cultural interaction process (Akar & Ozkan, 2017: 130). Kutadgu Bilig which provides an insight to Turkish-Islam culture history and reveals literal, cultural and social richness of period (Kaymaz, 2016: 106) is accepted one of the unique works of Turkish culture history not only Turkish language and literature because of its content. Kutadgu Bilig is a fundamental work that has features to lead topics of arrangement of individual-society relations, justice and management in also today, not only in period which is written (Sakaci, 2015, 47).

In this study, values that exist in Kutadgu Bilig which is adapted to today's Turkish by Silahdaroglu (1996) are examined. Aim of research is to determine how values which are in social studies teaching program take place in Kutadgu Bilig. In accordance with this aim, Kutadgu Bilig is examined in terms of *justice, giving importance to family unity, independency, peace, scientificness, industriousness, solidarity, susceptibility, honesty, aesthetic, equality, freedom, respect, love, responsibility, saving, patriotism, helpfulness* values that place in social studies teaching program (MNE, 2017: 9). It is thought that examination of Kutadgu Bilig which has important place in Turkish history and culture in terms of values education would be beneficial to put forward values in work and know Turkish culture and civilization history better.

Method

This research which Kutadgu Bilig is examined in terms of values in social studies teaching program (MNE, 2017: 9) is done by document analyze method which is one of the qualitative research methods and resolved by qualitative analyze. Document analyze is a technique that is often applied in qualitative researches in situation determination level in research processes that is depend on specific themes. Document analyze covers the examination and analyze process of written documents which contain knowledge related to aimed phenomenon to study. For that reason, it is important because if required it can be used as a helpful resource which can supply additional knowledge in studies that qualitative research methods are used, moreover it can be also a fundamental research method by itself (Yildirim & Simsek, 2008: 188).

Data Collection and Analyze

Kutadgu Bilig work which is written by Yusuf Khas Hajib and commented to today's Turkish by Silahdaroglu (1996) is used in research as data collection tool. Work is resolved in regards of values in social studies teaching program. While fundamental values in program are analyzed, examples from Kutadgu Bilig are shared and their frequency of occurrence is tabulated. Opinions of 2 field specialists are taken by sharing all raw documents and resolutions in terms of reliability of study. A control list regarding values is formed to increase validity reliability by researcher. Addition to control list, randomly selected three examples every value is presented to specialist opinion. «1» grade given to articles which are seen proper by researchers, «0» grade is for improper. Correlation calculation is made for confirmation of agreement among specialists. Correlation coefficient of opinions of specialists is found as 0.99 and it is determined that study has grading reliability.

Findings

In this part of research, obtained findings regarding values in Kutadgu Bilig are given.

Findings regarding values

Findings that are obtained from Kutadgu Bilig regarding values in social studies teaching program are in Table 1.

Table 1. Values in Kutadgu Bilig

Values	f
Justice **	50
Giving importance to family unity **	43
Independency	22
Peace *	12
Scientificness **	36
Industriousness	33
Solidarity	15
Susceptibility	14
Honesty **	36
Aesthetic	30
Equality	14
Freedom	13
Respect	21
Love	27
Responsibility **	40
Saving	16
Patriotism	16
Helpfulness	34
Total	472

When Table 1 is examined, it is seen that mostly justice, *giving importance to family unity*, *scientificness*, *honesty* and *responsibility* values, at least *peace* value is repeated in Kutadgu Bilig.

When Kutadgu Bilig is examined, 50 times *justice* value is processed. In 268. and 283. pages:

3266. *If bey is good and justice to folk,*

Its benefits are much, folk is blessed

3461. *Fair, right beys as are blessed,*

Everybody takes its share from bliss couplets take place. When examples are examined, it is understood that justice and being fair has benefits for society. While justice value is made students gain, it is seen that it can be benefitted from fundamental works which set light to Turkish history particularly Kutadgu Bilig.

When Kutadgu Bilig is examined, it is understood that 43 times *giving importance to family unity* value is repeated. In 27. and 137. pages of work:

186. *I said my worth to my son,*

He is under of me, I seek balance

1566. *He walked correct with father advice,*

His country shined by increasing couplets take place. In shared examples from work related to giving importance to family unity value, it is seen that emphasizes like place of ancestor in family and importance of advices are done.

In work, 40 times *responsibility* value is processed. In 79. page of work:

843. *Serve accord with wish of bey,*

If bey satisfy, all doors open

844. *One who know mission promotes,*

One who doesn't know fall into gate couplets take place. When examples are examined, it is understood that it emphasizes on benefits of responsibility and working by sense of mission.

Scientificness value is repeated 36 times in work. In 219. and 225. pages of work:

2626. *Understand with wise, know with knowledge,*

Happy day, be loved years

2713. *Law starts, done by knowledge,*

All works go by wise couplets take place. On basis of examples, it is seen that Kutadgu Bilig mentions about benefits of using mind and knowledge as to scientificness correctly.

In Kutadgu Bilig *honesty* value is repeated 36 times. In 188. and 257. pages of work:

2234. *Mature, honest man is necessary to be vizier,*

Both literacy and understanding is necessary

3128. *If bey finds right, honest, durable*

He rests easy, bliss is well couplets are looked at, it is understood that examples from importance and necessity of honesty for individual and society take place in work.

In work, 12 times *peace* value is mentioned. In 23. and 264. pages:

145. *Vengeful enemies make peace now,*

Peeved enemies left grudge

3209. *Peace is necessary with relatives*

Harmony is necessary with friends couplets take place. When look at examples regarding peace value, expressions on human relations can be recovered by peace instead of hostility, friendship improve, continuity of family and society can be ensured get attracts.

Result, Discussion and Recommendations

Kutadgu Bilig is put into this research because it is one of the important touchstones in Turkish-Islam history and culture. Works approaches society-government relation regarding Turkish Islam culture, history and literature over symbol characters. In this research, how fundamental values in social studies teaching program exist in Kutadgu Bilig is examined. According to obtained findings from research; it is seen that *justice, giving importance to family unity, independency, peace, scientificness, industriousness, solidarity, susceptibility, honesty, aesthetic, equality, freedom, respect, love, responsibility, saving, patriotism, helpfulness* values in social studies teaching program find place directly in work. In work, mostly *justice* (50), *giving importance to family unity* (43), *responsibility* (40), *scientificness* (36), *honesty* (36); at least *peace* (12) values take place. Based on this result, Kutadgu Bilig focuses on especially on *justice* (Buyukbas & Vargun, 2016), *family unity, scientificness, responsibility and honesty* themes regarding individual and social development (Bagdatli, 2007). Kutadgu Bilig which has a political treatise feature is one of the works that set light to Turkish history and culture, put forward philosophy of its period, contain important knowledge related to government management (Adalioglu, 2013). When content of Kutadgu Bilig is examined from aspect of management, another research which emphasizes *being fair in government, respectful ideal government to human rights and freedom understanding and working in honesty base* (Dogan, 2002) supports the study in sense of results (Sakaci, 2015). According to result of study which examines Kutadgu Bilig regarding values education in frame of *trueness and honesty* theme, it is indicated that work stands on trueness and honesty values (Akar & Ozkan, 2017). It is understood that related research supports this study regarding its results. In another Kutadgu Bilig focused research which supports the results of study, *being fair and responsibility* concepts are approached over *management* (Ozmen, 2014). Research

which touches on important topics like *scientificness, willpower, lifelong education in Kutadgu Bilig* supports also study in sense of results (Kocasavas, 2006). Research which examines Kutadgu Bilig regarding values and values which managers should have like *trueness, being fair, giving importance to science and education* are emphasized is accordance with this study in sense of results (Birkan, 2016). In this content, it is understood that values that are subject to research have important place and effects in old and deep rooted past of Turkish-Islam culture history.

As a result; in a work which sets light to Turkish cultural and social structure like Kutadgu Bilig, it is important with regards to that values in social studies teaching program are processed totally and it shows also which values forms base of Turkish history and culture associated with that program put forward its important in sense of conducting past - today - future link.

Based on these results, these recommendations can be given:

1. Bu research is a qualitative study that covers the resolution regarding values social studies teaching program of Kutadgu Bilig. In coming years; research can be repeated by expanding its context by researchers who have interest on it.
2. Several works which have important place in Turkish education and culture history like Kutadgu Bilig can be examined in terms of values education by itself or comparatively and results can be discussed.
3. Topic can be approached in education environments like congress, symposium regarding which and how values take place in fundamental works which are accepted important in Turkish culture history and it can be discussed on researches.

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Appendix. Page Numbers of Values Determined in Kutadgu Bilig's Work

Justice: 13, 20a, 20b, 21, 32, 46, 48, 55a, 55b, 60, 63, 76, 77a, 77b, 80, 83, 87a, 87b, 96, 112, 115, 122, 125, 126, 128, 137, 139, 140, 142, 152, 153, 164, 166a, 166b, 174, 175, 180, 181, 184, 262, 268, 275, 283, 326, 348, 402, 409, 424, 425, 475.

Giving importance to family unity: 19, 21, 27, 37, 41, 51, 53, 64, 69, 82, 86, 90, 105, 106, 109, 110a, 110b, 115, 116, 117, 118, 123, 130, 133, 136, 137a, 137b, 155, 261, 263, 266, 269, 270, 271, 273, 277, 279, 281, 285, 292, 320, 339, 362.

Independency: 47, 53, 55, 62, 65, 71, 72, 87, 95, 100, 122, 123, 184, 195, 199, 263, 274, 279, 402, 424, 425, 527.

Peace: 20, 23, 47, 77, 149, 153, 165, 264, 498, 499, 514, 518.

Scientificness: 13, 16, 21, 24a, 24b, 24c, 25, 27, 29, 33, 36, 37, 44, 45, 49, 84, 91, 119, 121, 153, 159, 169, 183, 205, 219, 225, 260, 262, 264, 265, 326, 354, 355, 418, 490, 508.

Industriousness: 44, 45, 46, 49a, 49b, 50, 54, 59, 60, 73a, 73b, 79, 88, 132, 137, 140, 149, 161, 214, 244, 267, 269, 273, 276, 301, 306, 316, 328, 357, 387, 424, 488, 507.

Solidarity: 16a, 16b, 17, 21, 45a, 45b, 46, 60, 73, 124, 144, 267, 285, 307, 475.

Susceptibility: 24, 25, 44, 56, 57, 63, 85, 95, 98, 168, 263, 266, 269, 284.

Honesty: 15, 44, 45, 52, 60, 70, 77, 80, 90, 115a, 115b, 118, 135, 145, 147, 151, 152a, 152b, 168, 172, 174, 185, 186, 188, 189, 204, 231, 234, 236, 257, 282, 328, 359, 418, 471, 508.

Aesthetic: 17, 22, 24, 47, 48, 66, 71, 93, 123, 126, 137, 159a, 159b, 162, 176, 177, 187a, 187b, 206, 221, 236, 263, 269, 271, 312, 361, 451, 463, 490, 522.

Equality: 27, 47, 48, 60, 77, 87, 95, 123, 126, 153, 166, 181, 288, 357.

Freedom: 50, 53, 62, 65, 71, 100, 123, 195, 201, 247, 263, 425, 527.

Respect: 16, 33, 36, 45, 48, 66, 68, 88, 89, 93, 136, 153, 201, 303, 321, 334, 336, 337, 352, 418, 514.

Love: 15, 16, 18, 19, 21, 23, 43, 48, 54a, 54b, 60, 65, 68, 80, 93, 112, 118, 148, 159, 163a, 163b, 188, 272, 283, 284, 287a, 287b.

Responsibility: 15, 23, 27, 29, 42, 44, 45a, 45b, 46, 55, 73, 79, 80, 83, 87, 88, 95, 115, 120, 124, 125, 132, 147, 149, 152, 161, 168, 175, 191, 262, 271, 280, 315, 321, 326, 328, 402, 410, 415, 430.

Saving: 50, 68a, 68b, 72a, 72b, 108, 115, 117, 118, 127, 149, 175, 187, 289, 294, 352.

Patriotism: 20, 21, 47, 49, 51, 83, 87, 125, 266, 273, 319, 418, 444, 445, 446, 483.

Helpfulness: 16, 21, 30, 44, 45a, 45b, 51, 54, 80a, 80b, 95, 101, 104, 114, 121, 124, 137, 142, 154, 160, 183, 192, 195, 202, 214, 263, 266a, 266b, 267, 268, 283, 298, 353, 434.