



Chapter 14

Tawakkul as an Islamic Morality Concept: Based on Islamic–Turkish Texts

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ABSTRACT

The concept of value, which is included in sciences such as philosophy, sociology, and psychology, is a term that questions what and what is important for individuals or groups and includes concepts such as independence, trust, wisdom, success, kindness, etc. Tawakkul means that an individual leaves the course and outcome of a job to Allah after showing his determination and determination. In this respect, the present study consists of evaluations on Turkish words such as köñül ba-, köñül ur-, etc., which are expanded from the concept of köñül ‘gönül’ used for the first time in Turkish Qur’an translations and other Islamic texts for the concept of ‘tawakkül’. In the study, firstly, the concept of ‘tawakkul’ as an Islamic value is mentioned and then linguistic analyses are made on the expressions derived from the word köñül ‘gönül’, which is one of the important concepts in term derivation in both pre-Islamic and Islamic period Turkish religious vocabulary.

INTRODUCTION

One of the prominent concepts in the curriculum of the Turkish education system in the last 10 years is *value education*. *Value* is a concept used to express the basic principles that guide people’s behaviour in general and guide their relations with other people, as well as the standards that shape attitudes (Turner, 1999: 173; Emirođlu, 2017: 119). *Values* are agreed-upon criteria that ensure the continuity of society

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and according to which social relations are shaped. The concept of *value* (Eng. *value*; Fr. *valeur*) is used in response to the Latin root *valere*, which means ‘to be valuable, to be strong’. *Value* has been addressed by many disciplines and has different definitions depending on the discipline in which it is addressed. The common aspect of these definitions, which differ in the fields of philosophy, psychology, anthropology, sociology and theology, is that they draw attention to what its characteristics are or what *values* do (Gül, 2013: 41).

Value education is a term that serves to build a fulfilling life by helping to develop moral values. *Value education* seeks to help other individuals through the transfer of knowledge, skills, attitudes and values, which are basically created in educational institutions. *Value education* has two goals: to ensure that young individuals and all people live a more characterful life and are satisfied with their lives, to contribute to the well-being of society, and to seek compassion and kindness for people and other life groups (Kirschenbaum, 1994: 14; Ulusoy, 2010: 34). For this reason, *values education*, which foregrounds the ‘socialisation’ relationship between individual-society and individual-individual, emphasises moral development and critical thinking.

Values education makes education-based contributions to the concept of ‘socialisation’. *Values education* in the context of socialisation is important for young people to establish harmonious relations with the society and to socialise. Because education affects people more in terms of mental aspect and this information provides attitudes and behaviours of people and then socialisation. The individual, who forms an identity with the knowledge acquired through education, establishes relationships with people and socialises with his/her identity. With the learning of social roles in education and the transfer of social culture from generation to generation, the individual can provide integrity with the society and this formation has a very important share in the individual’s acquisition of healthy socialisation experiences (Emiroğlu, 2017: 117).

In the researches conducted by educational scientists, the following issues come to the fore in terms of *values education* (Çengelci et al., 2013: 47).

- *Values education* activities can be student-centred and practice-based.
- Long-term studies based on co-operation involving school, family and close environment can be planned and implemented in the field of values education.
- Opinions and suggestions of students can be taken into consideration in establishing rules in schools.
- More attention can be paid to the acquisition of the value of cleanliness in school environments.
- Studies can be carried out for the acquisition of other values that are not sufficiently emphasised in schools but are included in education programmes.

These suggestions, which are generally accepted among experts in the field of *values education*, are valuable in that they contain elements that will feed ‘school’ centred learning with ‘family’ centred learning.

Islam contains rich elements in *values education*. According to Islam, *value* is what is desired, interested and needed. The concept of *value* expresses what should be. *Value* has a practical character rather than theory. In other words, it is ideal and action orientated. *Value* is a deep-rooted belief that a person constantly demonstrates in different situations and directs its behaviour. *Values education* in the Islamic dimension is to reveal the best side of the child from birth, to ensure the development of his/her personality in every aspect, to help its reach human perfection, to protect and save the individual and

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