

## PEDAGOGY OF RELIGION AND SOCIALIZATION

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**Abstract.** Many of the religions aim to organize social life. While social rules that individuals must obey are accepted as a part of religion, transferring these rules to individuals is also accepted as the duty of religious education. Because the task of religious education is to teach not only the theological and metaphysical aspects of religion, but also the rules of moral and social behavior.

Having a healthy social life, creating a sense of national unity and solidarity, contributing to social peace, learning social ethics and values mostly depends on the religious education they receive. At this point, non-formal and formal religious education institutions, which are the most effective institutions for individuals to acquire the right attitudes and behaviors, become more important. For this reason, it is important to examine the contribution and effect of religious education on social life scientifically.

**Key words:** Religion, Education, Socialization, Religious Education.

### *Introduction*

The most important feature that distinguishes man from other living things is that he was created as a “responsible” being. This feature is due to the fact that people are in constant communication with the society. The continuation of this communication in a healthy way depends on the harmony that a person has with the physical and social environment in which he lives.

Adaptation to social life, which is one of the most natural needs for people living in society, has maintained its importance for the continuation of social peace throughout history. It is the basic desire of all people living in society to be able to provide social peace and tranquility in this period when the social, economic and cultural change that emerged with scientific and technological progress, urbanization and industrialization accelerated. At the point of providing this peace, the most important task falls to education. At this point, religious education comes to the fore the most. Because religious education aims to teach individuals not only the theological and metaphysical aspects of religion, but also the rules of morality and social behavior. As a matter of fact, almost all

religions aim to regulate social life. For example, the purpose of the religion of Islam is to make people adopt the necessary teachings, principles and values so that they can establish happiness in this world and the next and a peaceful life. When these values are learned correctly through religious education, peace, brotherhood, unity and solidarity prevail in society. The internalization of values such as love, respect, tolerance and sincerity by individuals in the society can be seen as the most important power to ensure peace in social life.

Of course, presenting religious education as a solution to all problems related to social cohesion would not be the right approach. However, it is a fact that religion's messages aimed at correcting and transforming the society will contribute to the process of establishing peace and tranquility in the society.

### *Education*

Education begins with the history of humanity, but it takes the 19th century to become a science. Education is defined by Fidan as “activities carried out to find the laws and principles of consciously changing and improving the attitudes and behaviors of individuals for certain goals and to develop the necessary application for this reason” [1].

Giddens and Sutton define education as “the process of acquiring knowledge, skills and behavioral norms for new individuals entering the society to adopt their environment” [2]. The aim is to ensure the development of society by preparing new members for society. Most of the time, education has been seen as useful, even essential, by individuals who have entered such an education system and received education.

A broader definition of education is made by Bilhan as follows: “It is the application of methods and techniques to reveal the norms and values present in the child or adolescent in order to create and develop their physical, psychological, mental, social and moral characteristics” [3].

With industrialization, the need for labor has led education to become a modern social institution and the time spent by children in school has increased. Accordingly, the duration of compulsory education in industrial societies has been increased. In our country, the compulsory education period has been increased to twelve years. In many places around the world, students receive compulsory education until the age of eighteen.

According to Emile Durkheim, who evaluates education in a more social environment, education is “the effect of the grown generations on the growing generations” [4].

According to Colebrook, three features stand out when defining the concept of education.

1. To help create the necessary infrastructure and equipment (in terms of knowledge and skills) to prepare new generations for the future,
2. To create a system for improving human behavior in terms of abilities, tendencies, temperament and knowledge,
3. To be in the action of bringing the experiences and knowledge of the past to the next generation within a system [5].

Jackson's definition, which examines the definition of education by many authors and deals with education with a behaviorist approach, has also been widely accepted in the literature. The definition of education, which is accepted by individuals as revealing and developing the characteristics that they bring with them from birth, is as follows: "Education is the process of creating a desired behavioral change in the behavior of the individual through his/her own life and intentionally." [6]. According to this definition of Jackson, education is basically expressed as the process of acquiring behavior. The effect of this process on the development of the individual is related to whether it is intentional and desired. According to Akyüz, education, which is defined sociologically in terms of transferring the ideas and feelings of adults to young generations socially, needs a controlled environment pedagogically for the personal development of the individual and the development of his social abilities. The behavior change process takes place in this environment and this process is defined as education. From this point of view, it is possible to talk about two basic functions of education. One of them is the function of transferring the norms and values of the current culture, which is defined as the 'conservative aspect', to the younger generations. Another task of education is to gain a distance towards becoming a more advanced society that conflicts with existing values, to encourage creativity and innovation from the society, to accelerate social mobility by acquiring new values, and to shape the society within the framework of new values. In this framework, education is a driving force that triggers social change and development while preserving the current order [7].

When these definitions are examined, it is understood that the definitions of education differ from each other and the perspective on education varies depending on the discipline, branch of science or approach. As a result, education can be defined as the planned and purposeful influences on the development of human beings in all their aspects and making him/her a member of society. An individual's religious abilities are also effectively realized through religious education and training.

In that case, it is possible to define education as a discipline that ensures the change and development of society by preparing individuals for social life. The main purpose of education; to provide individuals in the society with professional competence, to provide the basic information they need, and to convey social and cultural values.

### ***Religious Education***

Every religion has continued its existence by being transferred to the next generations through both formal and informal education. Religion, which is a social reality, manifests itself in many areas of life. Religion has an effect on the attitudes and behaviors of people living together in society. Therefore, being able to establish an effective dialogue depends on being aware of religion and its effects. No child, teenager or adult can be considered fully educated unless they are made aware of the fact that there is a religious interpretation of life.

The first human being, Mr. The fact that Adam was sent as the first prophet at the same time shows that human beings need to believe in a religion and be educated about it. Since the beginning of history, every society has believed in a being, an object or a creator. This is an important feature that distinguishes humans from other living

beings. Meeting the innate belief need of each individual in a healthy way depends on the religious education he receives.

Religious events and beliefs deeply affect our lives. In order to preserve and maintain the peace and unity of the society, it is necessary to transfer the religious values and the culture shaped by these values to the new generation. The most important element that will help us for this is education. Since religious education has an important place in general education, it facilitates the work of educators in this regard.

Tosun'na göre din meselesi genellikle bir eğitim meselesidir [8]. Din eğitimini genel eğitim dışında düşünmek mümkün değildir. Din, bir meslek değildir; inansın ya da inanmasın her insanı hayatı boyunca lehte veya aleyhte meşgul edecek bir kültür ve bilgi alanıdır.

Religious education, as a science, deals with the whole of human existence. It deals with human life with its place in the unity of life. Religion itself is closely concerned with its principles and teachings. In addition to the theoretical knowledge of religion, its education, the reflection of the practices and experiences related to these, and the relationship of religious belief with education are the subject [9].

According to Keyifli, religious education; "It is the process of transferring religious knowledge to individuals, taking into account their body, mind and emotional development, and ensuring their religious awareness." Bringing all the mental and physical abilities of the individual together is the most important aim of religious education. In education, it is essential to develop spiritual abilities such as mind, will, emotion, attention and habit together [10]. An individual who has developed only one or a few of the existing abilities and neglected the others cannot be considered beneficial to himself and the society. Religious education makes it easier to answer the individual's religious needs, questions and expectations, and to have a religious understanding that is far from superstition and superstition. The importance and necessity of religious education cannot be discussed at the point of gaining a richness of perspective by evaluating different interpretations and worldviews that have emerged over time.

Religious education, which aims to raise individuals who are respectful to people, thoughts, moral behaviors, freedom and cultural heritage, is an important force in ensuring social peace and control. Because virtues such as justice, righteousness, loyalty, tolerance, cooperation, love and respect, which Islam cares about, are values that are sought to be achieved in all societies. It is not possible to adopt these values, which are extremely important in terms of social cohesion, by legal force. However, considering the issues it deals with, it can be seen that religious education has such a power.

While the definition of religious education is being made, the issue of whether the religion meant is the religion that is believed and lived causes confusion. However, when the social and cultural dimensions of religion are taken into account, this problem disappears. In this context, although it is natural for the religion to be Islam in religious education in Turkey, different beliefs and cultures are also taken into account.

According to Şimşek, religious education means teaching religious culture and acquiring a religious personality. "The science of religious education deals with the whole of human existence in accordance with the nature of religion; The science of religious education tries to make God available for teaching as a problem about the

origin of man, his meaning on earth and his future (destiny). (...) The question of God is the real question of religion. The science of religious education consciously asks this question" [11]. He stated that it is necessary to act with a human-centered approach while giving religious education.

As a result; Religious education is a branch of science that aims to eliminate the differences between generations by conveying the knowledge and experiences of previous generations to the new generation, while responding to the spiritual education needs of individuals on the one hand. The purpose of religious education can be summarized as adding value, protecting the clean nature of the individual, and returning the deteriorated nature to a clean state.

### ***Socialization***

A world is unthinkable without interaction between individuals. How should our attitudes and behaviors be in a school, hospital or restaurant? How should we behave in traffic, on foot or in a vehicle? Should the way we eat in a luxury restaurant be the same as our attitudes when we eat fast food?

According to Sterley, social communication with the environment, being a thinking being, and as a result, putting forth practices with a world of meaning are the most important features that make a human human. Socialization is not a discontinuous, but a lifelong process. In this process, people develop their skills and capacities on the one hand. On the other hand, they learn about their culture and other people's opinions about themselves. Value judgments such as right-wrong, good-beautiful that society has are learned in the socialization process [12].

Human socialization is a very complex structure. A person is under the influence of the events going on around him and the cultural-socio-economic conditions of the individuals, the environmental conditions of the customs, traditions and laws, and many other factors that can be counted. As a result of interaction with the specified factors, human exists as an individual. No one is exactly like another, as the complex form of relationship with these factors is never similar for two separate individuals. According to Sterley's definition, socialization is a concept that covers all areas of an individual's life and has different processes for each individual [13].

According to Levy, socialization, which we can describe as a process in which the social and cultural values around us are internalized, is a renewal and development event that occurs in the life of the individual through social effects. A person always learns new things throughout his life and thus gets the chance to renew himself. From this perspective, socialization can also be seen as a process of change and renewal [14].

It is not possible for people to survive and continue their lives only by meeting their biological needs. People also need to have social experiences. Personalities are formed as a result of social experiences. When personality is mentioned, action patterns, thought patterns and emotions come to mind. Both our social environment and the education we receive are very important in the formation of our personalities [15].

Schools and derivative institutions, where we receive education, expand the social world of children. Sharing the same social environment with children from various so-

cial circles, the child learns the relationship between genders and how to communicate with teachers and peers. In addition, games, group work, taking into account the role of others, empathy and sharing responsibilities are also attitudes learned at school. The child learns to be sensitive to the environment at school, learns to cope with difficulties, learns to make mistakes and learn from them. Learns to make friends, respect and obey authority [16].

Giddens defined socialization as being skilled with the influence of the culture that one was born in, starting from infancy, and finally becoming a knowledgeable person as a result of this interaction. In this context, Giddens defined socialization as “becoming a knowledgeable person”, especially emphasizing the cultural dimension of socialization [17].

Tolon; He considered “learning the material and spiritual elements of a certain culture beyond the human, biological, human and physical existence of the individual” as the basic condition of being able to live in this universe. Based on this, Tolon sees socialization as a process of learning material and spiritual elements. Naturally, this process continues throughout life. The purpose of this process is to live humanely in this universe [18].

Dönmezer expressed socialization in its shortest form as “the transition of culture from person to person” [19]. According to him, the individual is in a network of social siege. Voluntarily or involuntarily, the social network is caught in a torrent of values. And this process follows an uninterrupted course from the cradle to the grave.

Çalık, on the other hand, defines socialization as “The individual’s building his personality by taking the forms of feeling, thinking, doing and believing in the environment he lives in, the group, society, civilization’s beliefs and knowledge within his own perception of that society and with its own world of meaning and internalizing it in his own special way, and thus, to his environment. defines it as the process of adapting [20].

According to Alparslan, socialization in its broadest definition can be expressed as “preparation for society”. This process corresponds to the education period of the child. As a result of this process, the adaptation of the individual to a certain society or group will be realized. In this process, the child gains the culture of the group through interaction. And as a result of this interaction, if there is a behavioral change in the direction desired by the educator, it becomes a part of the education. This corresponds to a two-way exchange of information. Learners are also teachers because they teach others [21].

According to Alparslan, socialization has some features.

- Socialization always takes place within a society. That is, each individual is always socialized by a concrete society,
- Socialization starts from the birth of each individual,
- Socialization does not occur as a one-way process, there is also mutual interaction [22].

All societies have considered it a problem to transfer the world of meaning they have acquired throughout history to future generations. Overcoming this problem is possible with a healthy socialization process. The only way to achieve this is through

the transfer of learning between the institutional programs of the society and the next generations [23].

Today, socialization has been interpreted by Ergün in three different ways:

i. The direct or indirect effects of the society on the formation of the personality of the individual living in a society is socialization. From this point of view, the concept of classical education and socialization are the same thing.

ii. The concept of socialization is used to describe general personality development independent of external factors, which corresponds to the concept of “development” in classical psychology. The concepts of development and education are very close to the concept of socialization. In other words, these three phenomena work together in making a person human. The absence of one of these three facts immediately shows its presence as a missing piece in the personality of the person. Without a healthy physical and mental development, education and socialization alone will not work. According to the idea of developmental psychology, attention should be paid to the rhythm of physical development and maturation periods in the process of socialization.

iii. Gaining social values and behavior patterns to an individual and showing the ability to act in that society potentially in this way has been accepted as socialization, which has been expressed as “socialization of human nature” in classical sociology [24].

So, in general terms, socialization is defined as “the individual’s shaping his personality by taking the beliefs, knowledge, values, models and symbols of the group or society he lives in, the perception, thinking and belief styles that are specific to that group or society, culture and civilization, and identifying them within himself”. It will be functional in terms of giving a whole perspective by referring to both its individual and social aspects [25].

As it can be understood from its definitions and biological foundations, socialization is a social education process in the strict sense of the word. In other words, society shapes the individual directly or symbolically in order to include the new generations born into it and to integrate its own existence with the existence of the individual. In this shaping process, religion and religious education will of course occupy a very important place in bringing the spiritual characteristics of the culture to the personality of the individual and ensuring that these are internalized by the individual.

### ***The Importance and Necessity of Social Life***

The purpose of people living collectively is undoubtedly to meet their basic needs. In almost every place where individuals live together, there are institutions established to meet these needs. These institutions aimed to meet the basic needs of individuals living in groups by taking into account their rights and freedoms.

The coexistence of people is not only about material needs, but also about spiritual needs. For example, the spiritual pleasure of performing a worship alone and together with the community is different. Also, as Maslow states in his Hierarchy of Needs, people need to love and be loved. All these feelings are feelings that can only be found in social life.

We accept that all people have innate tendencies. Establishing and maintaining social relations, sharing life with other people are the natural characteristics of people. For example, as a very current situation, social isolation calls have been made by state officials almost all over the world within the scope of corona virus measures. It is frequently warned that individuals should “maintain social distance” and keep themselves away from all kinds of social environments (cafes, restaurants, restaurants, mosques, schools, etc.) except in emergencies. During this time, everyone has experienced how difficult it is to be isolated from daily life and to be isolated from social life. Many people have expressed the opinion that the feeling of loneliness negatively affects human psychology. Satisfaction of the social instinct inherent in humans is possible not only when they are alone, but when they are in a social interaction [26].

The emergence of social consciousness and culture is a situation that transcends individual individuals. Naturally, the consciousness created by each society will lead to the production of a different cultural system. Then there will be social values that emerge from that culture system. Social values are first reflected in expressions in the language through opinions, laying the groundwork for the formation of social institutions in the process, and finally, they are transferred to life in the form of concrete behaviors. Even if social structures are fed from the same process and source, they can show differences from each other and change over time [27].

Education as a means of transferring culture is the most important way used to maintain the continuity of society. According to the sociological view, education is an action that should be practiced by adults on young people and children. This action involves passing on the inheritance of the past and ancestors to them, again this action includes ideas, customs and customs so that youth and children can fit well even in the society in which they will live [28]. According to this definition, education can also be called socialization in short.

Almost all societies create an ideal citizen model for themselves and acquire certain tools in order to create this model. Education comes first among these tools. According to Durkheim, education for all societies; It is the means by which society prepares the basic conditions for its existence in the hearts of children [29, 30].

The school, which is among the socialization institutions, is the place where educational activities are carried out. However, not only scientific knowledge is taught in educational institutions called schools. The moral values and culture of the society in which we live are gained through educational institutions. The society they live in creates education policies in line with their own needs and the value judgments of the individuals who make up the society. These educational policies may change according to time and place. Even the changes in political cadres can lead to serious changes in education policies.

The importance of socialization for the society is the transfer of cultural elements between generations and the adaptation of the society to the living level of the newly joined individuals. Thus, the unity and continuity of the society is ensured. Its importance for the individual includes the process of adapting to social life, learning to adapt, and thus the formation of individual identity. Therefore, for the individual, socialization emerges as a process of separation as well as an integration process. In the



process of socialization, the individual, on the one hand, is differentiated from others as a person, that is, he creates a unique individual identity and character; On the other hand, it integrates with its environment by gaining the culture, values and norms of the society.

### *Religion and Socialization*

If we accept socialization as the integration process of the individual with the group or society, it is clear that this process is also parallel to the education and learning process. In this process, the individual learns the belief and culture of the society. According to Okumuş, religious socialization is an expression that finds its counterpart in phrases such as becoming religious as the process of the society learning its religion over time and transferring it to their life [31]. Based on this determination, religious socialization, which is one of the main subjects of the sociology of religion, becomes one of the main sources of the society-religion relationship. Religion, by its very nature, is based on a historically strong reality that informally organizes individual-society relations as the values and life order that spread to society starting from the prophet.

According to Ortakaya, the concept of religious socialization is a field that can be examined as a sub-title of socialization. It is unlikely to be considered separately from general socialization. It is a process that includes the transfer of religious and cultural norms and traditional behaviors fed by customs and traditions in the process of socialization. For this reason, the will and acceptance of the individual and the natural knowledge transfer processes of the society meet at one point and realize religious socialization [32].

Especially today, due to the structure of the modern lifestyle, the individual is left in loneliness and despair in crowds. Some activities such as sports, music, entertainment, cinema and theater, which were developed to eliminate this loneliness of the individual, met the needs of the individual to a certain extent and ultimately the individual remained unsupervised and unguided. According to Sezen, the basic social institution that can remedy this situation is religion. The rich idea and social content of religion makes social sharing possible. Whether consciously or unconsciously, the religious content that enters the life of the individual affects the individual and, as a result, brings all individuals closer to each other. It can even lead groups or societies to unite around a common attitude even on non-religious issues [33].

The teaching of religion, which reveals the basic principles and propositions about the flow of life, also makes it possible to have a common attitude and stance regarding the details of life. We can express this as follows; Those who show the will to unite in the main veins also come together in the capillaries.

According to Günay's determination, religious socialization is described as a process that takes the behaviors of the religious culture of the society and accepts it as a criterion in constructing one's own personality by taking value judgments and thus taking a role in shaping the religious areas of his personality [34]. Based on this definition, people are naturally affected by the culture, beliefs and values, rules and customs of the society they live in, and by internalizing these, they have the same world

of thought and belief as the society. Therefore, this situation realizes the process of acquiring identity and personality.

According to Coştu, religious socialization is the development of religious attitudes according to the religious life and tradition of the society in which they live and showing behaviors that are parallel to the religious habits of the society in which they live [35].

Based on the existing approaches, religious socialization in the most general sense can be called a multidimensional process of total religious and cultural gains that can not only be obtained from books, but also have to be experienced on the basis of social reality. From this point of view, it includes a complex learning relationship, starting from the individual-society relationship and previously the individual-family relationship, extending to the group and society. Especially in our world, which has turned into a global village as a result of globalization, the individual is under the influence of a wider range of values, not only of the society he lives in, but also of many interactions and social media channels brought by the digital age.

According to Akın, religious socialization not only creates a bond with a religion and becomes religious, but also establishes an emotional bond with co-religionists who have the same teachings. In this context, religious socialization is not only a teaching, but also a phenomenon that provides emotional sharing and meets emotional needs [36].

Similar to the normal socialization process, religious socialization continues until the end of a lifetime and is not satisfied at any moment of life. According to Bilgin, the periods in which the development of religious feelings and thoughts that shape human life peaks are childhood and early youth [37].

### ***Religion and Social Life***

According to Coştu, there has never been a religionless society in terms of time and space. Perhaps it can be said that there are also irreligious individuals in the society. According to the expressions in the Qur'an, people and communities are mostly polytheists, not irreligious [38]. The fact that non-religious societies have not existed throughout history clearly shows us how important religion has been in social life. Even this simple fact shows that the role of religion in socialization cannot be filled by any other source. There has never been a society that can completely abstract religion from life and continue its existence. The only thing they could do was mix elements of polytheism into religion. Even the Meccan polytheists stated that they needed idols as a means of getting closer to Allah as a reason for worshipping idols. They say, "We worship them only to bring us closer to Allah... (Zümer 39/3) It is impossible to ignore the effect of religion on individual and social life by accepting this fact in this way.

Religion as a social institution has an important place in improving human behavior and gaining human personality and identity. It also contributes to the integration of society as an element of social control.

As Baş stated, religion, on the one hand, manages the common behaviors and movements of individuals, and on the other hand, it keeps the social conscience alive

thanks to the principles it preaches that people should love each other thanks to their religious ties [39].

While drawing attention to the importance of socialization, Çelikel stated that we should not overlook two issues. One of them is the system of social relations provided by religious institutions and the other is the power of rituals that enable the continuation of this system and ensure continuity [40].

### *The Relationship Between Religion and Socialization*

According to Keskin, while people experience socialization in the society they live in, they internalize religious values as a natural course. This situation is observed not only in traditional societies but also in modern societies that have become secularized. Therefore, in a society where religion is active, it is not possible to talk about a socialization isolated from religion [41].

When both sociology and the history of religions are examined, the socialization experiences of the individual confirm the above thesis. From the past to the present, the effect of religion on socialization follows a stable course. Although there are opinions that the effect of religion on socialization will weaken in modern times, when we look at the lifestyles of today's societies, a certain level of regression is observed, but the effect of religion on socialization is still very strong.

Each religious socialization has a great influence on the shaping of the religious preferences of the actors who are influential on different segments of the society. However, how the social actors will live the religious preferences in question emerges as a result of interaction with the society. We witness this interaction both in the political and economic fields. It is not a coincidence that a company producing in accordance with the hijab uses the name 'Tekbir' or that a secular political party wears the party badge on veiled people at a press conference. They are the messages that the actors convey to the society in the context of religious values. Within the framework of these messages, a political and economic feedback is aimed.

In general, socialization lives in harmony with the society in which one lives in his religious life, when he learns and internalizes the beliefs and values of the society he lives in, the culture and the behavioral patterns formed as a reflection of this. The person learns the scenarios of religious experience and accumulation stemming from the culture of the society in which he lives. The resulting religious atmosphere emerges as models of religious experience that people have to follow in terms of both substance and form. In other words, the person is subject to the social atmosphere in question both in name and in essence [42].

The following hadith of our Master the Prophet confirms the above-mentioned approach. "Every human being is born with the disposition of Islam. His parents make him either a Jew, a Christian, or a Magi." (Bukhari, Janaiz 92; Abu Dawud, Sunna 1; Tirmidhi, Kader 5)

As a matter of fact, when we look at the world, it is not a coincidence that the European and American societies are Christian, the Middle Eastern societies are Muslim, and the Far Asian societies belong to Buddhism, Shintoist and Confucianism. Even this fact

alone is the belief, culture, morals, etc. that societies have. It shows the effect of values on the individual and shapes their preferences. The determining force in all these choices is socialization. In this context, Okumuş states that “Religious life becomes possible with socialization. It is learned and experienced in the process of socialization.” said [43]. Another aspect of religion related to socialization is that religion can be effective in social life as a means of social control. Our social behaviors are subject to a scale of legitimacy within religious criteria. Religion, as the legitimacy ground on which behaviors are based, has played the role of a control mechanism benefited by the state and administrative groups who want to have a directing effect on society, especially with this aspect.

Günay also draws a general framework by emphasizing the place of religion in the society-culture relationship in all societies since the first periods of history, adding personal development, formation of values, norms and behavior patterns, and the establishment of other religious cultural elements in the personality of the person and the formation of his character [44].

According to Akın, religious socialization is an integral part of the general socialization phenomenon. It is a special form of socialization. Religious socialization is the process that enables individuals to acquire their religious orientations, attitudes and behaviors. In this broad sense, religious socialization is synonymous with religious education. It covers all kinds of religious teaching and learning, whether it is for a specific purpose or not. From this point of view, the curriculum of the Religious Culture and Moral Knowledge course in our schools, which expresses the systematic and collective activity of religious socialization, has a special importance in terms of meeting the growing generations with the spiritual cultural heritage of the society and thus entering a successful religious socialization process [45].

In addition to the lives of the prophets and the exemplary (circumcision) religious scholars that emerged as a result, catechisms about how to live religion in their daily lives, symposiums, panels, cultural rituals, cinema films, television series and programs, religious publications and magazines are also religious. contributes to the development of socialization and the continuity of this development. In addition to the ideas and life stories of elders, books, cultural rituals, meetings, movies and programs that contain information about how people will live religiously in their daily lives also ensure the continuous production of religious socialization.

According to our belief, Mr. From Adam’(a.s) to Hz. There is a ring of prophecy until Muhammad (pbuh). When the basic messages of this Risalat ring are examined, it is seen that they are parallel to each other. In general, the teachings are classified as creed, worship and treatment. In particular, all the teachings outlined under the title of treatment are common to almost all religions and Hz. From Adam to Hz. It preaches similar teachings up to the time of Muhammad, and aims at revival and reformation against corruption. Although the messages of religions are common, there are also some differences arising from the economic and social structure of the age. Our Lord expresses this truth in the Qur’an as follows: “We have appointed a law and a way for each of you”. (Surah Maida 5/48).

The consciousness of a person who believes in the semi’ (hearing) and basar (seeing) attributes of Allah is constantly on the alert. It is a fact that it is not possible to

plant a policeman on the head of every person, or to be followed by a detective. In this sense, it is the consciousness of belief in Allah and the Hereafter that enables us to stay within the limits of religion, which determines good and bad. A person who thinks that he will pay for his mistakes in the hereafter stays away from evil with the self-control mechanism formed in his consciousness. This auto-control mechanism, which dominates the society in general, will ensure that improvement and welfare are realized at the highest level in every aspect. This is the reason why the period in which our Master the Prophet lived is called the age of bliss. The Prophet's being in the society, the presence of the companions locked around him, loyalty to beliefs and a high degree of devotion, awareness of worship, a constant state of dhikr, the strong bond they established with Allah and each other contributed to the minimization of social corruption and corruption, and to the development of virtuous and respected behaviors at the maximum level. provided.

The view of women, children and the elderly, neighborly relations, family and kinship ties, rights and law between spouses, solidarity between the rich and the poor, providing purification with zakat, alms and infaq, belief in the transience of the world, making sense of matter and meaning with a correct approach, Adopting the fact that it is not in a race but in taqwa, many social thought and behavior codes that are not mentioned here have been the main determining factors in the formation of the age of bliss.

In Okumuşlar, he draws attention to this reforming aspect of religion and states that the orders and prohibitions imposed by religion turn into a consciousness shaped within the framework of “emr-i bi'l maruf, nehyi ani-l munkur”, and that thanks to this awareness, behaviors that society does not tolerate are avoided, and behaviors approved by society are turned into a consciousness. He stated that an atmosphere was created in which he was transferred to life [46].

In addition, Çelik mentions the social control function of religion, which not only serves to correct the mistakes of the political mechanism or socialization channels, but also to prevent the arbitrariness or inadequacy arising from the authority, or to protect the information infrastructure, law, etc. in case it is insufficient. Allows the use of elements [47].

Another important point to be expressed here is that the livability of religion is modeled on the prophets. The reason why our Lord did not hold people responsible for the orders and prohibitions in it by sending the book down anywhere is that it shows the easy livability of the commandments through a human example. This truth has been expressed by our Lord as follows. “Indeed, there is a good example for you in the Messenger of Allah”. (Ahzab 33/21) From this point of view, it can be said that there is a divine socialization project from God to the prophet, from the prophet to the society, from the society to the individual, descending from the sky to the ground.

According to Yıldırım, one of the important factors of socialization is education and its affiliated institutions. The school, which constitutes the systematic and institutional dimension of education, is functional in transferring the cultural heritage of the society from generation to generation [48]. One of the examples to support this is the example of the Companions of Suffa. After our Prophet migrated to Medina and built the first mosque, he created a section in one of the sections attached to the mosque,

where the companions of the Suffa stayed, which would serve as an educational institution. This institution contributed a lot to the spread of Islam and its correct learning. It has even been described as ‘the first Islamic university’. Hz. Because they were together with the Prophet for a long time, they heard hadiths that many other Muslims had not heard and were at the forefront of hadith transmission. Three of the seven Companions who narrated the most hadiths were Abu Hurayra (r.a.), Abdullah b. Of course, the fact that Umar (r.a.) and Abu Said al-Khudri were also among the companions of the Prophet. It must be the result of this kind of association with the Prophet and such fondness for knowledge. Companions like Bilal-i Habeş and Salman-i Farisi were also members of this institution. Hz. Being welcomed by other Muslims, especially the Prophet, is one of the good examples of socialization as well as solidarity.

#### ***Research Model***

In this study, besides the literature review on the factors affecting the motivation of the printing press, the interview method was used as a qualitative data collection method and the data were collected by face-to-face interviews. The interview form consists of two parts, in the first part there are questions about the demographic characteristics of the employees, and in the second part there are questions about the situations that affect the motivation of the employees.

#### ***Population and Sample Selection***

Since this study is a qualitative study, homogeneous sampling method was used. In this method, it is studied on a homogeneous sample. Interviews were conducted with people related to religion and theology at high school, undergraduate and graduate levels.

#### ***Participants - Information about the Working Group***

As participants, 3 different education levels and different age groups were selected. These people have been reached in order to increase diversity and include different views.

#### ***Data Collection Tools***

The interview method was used as a qualitative data collection method in the research, and questions were asked through face-to-face interviews and voice recordings were taken with the permission of the participants. Received audio recordings were transcribed and data were created.

#### ***Data Analysis***

In this study, the answers given in the data analysis part are stated and interpreted as they are. Interpreted and analyzed by revealing similar thoughts and different thoughts of the participants. The data contained here cannot be generalized to all education levels, occupations or age. It only covers the opinions of the participants.

### ***RESULTS***

#### **Demographic Information of Participants**

<b>Participant Code</b>	<b>Name and Surname</b>	<b>Age</b>	<b>Gender</b>	<b>Job</b>	<b>Education Status</b>
Participant A	Kadir Yılmaz	35	Boy	Religious Culture and Moral Knowledge Teacher	Master's Degree
Participant B	Fatma Demir	23	Woman	Faculty of Theology Undergraduate Student	Bachelor degree
Participant C	Kader Yılmaz	18	Woman	Imam Hatip High School Student	High School Degree

**Question 1: What are your thoughts on religious education? What does Religious Education mean to you?**

When the participant views were examined, Participant A and Participant B defined religious education with very technical information. In terms of dictionary meanings, they almost overlap. When the views of Participant C were examined, he displayed a different attitude from the other Participants. Participant C thinks that the education given on religion may change conceptually according to age.

Participant A: “Religious education is the teaching of a certain belief by applying the forms of worship of that belief in order to convey a certain belief to a person. The purpose of religious education is not to acquire knowledge. The main goal in religious education is for individuals to apply what they have learned.”

Participant B: “Religious education is the transfer of belief to another person through teaching or theoretically. Religious education is important in terms of devotion to the creator and the continuation of this devotion.”

Participant C: “My opinion about religious education is that it should not be given intensively in childhood. If religious education is given in childhood, brainwashing is given at a young age, it is finding meaning in questions.”

**Question 2: What does socialization mean to you?**

When the views of the participants are examined, the answers given by Participant A, Participant B and Participant C in terms of the Concept of Socialization are almost the same. Participants think that socialization is human interaction.

Participant A: “Socialization is mixing with people.”

Participant B: “In short, I can say it as human interaction.”

Participant C: “I think of people interacting in a certain activity as talking, chatting and spending time together”

**Question 3: What are the advantages and disadvantages of religious education?**

When the views of the participants are examined, Participant A and Participant B think that religious education does not create a disadvantage in any way, but only beneficial. However, Participant C thinks that religious education given at childhood can be blunted in terms of child development and the development of curiosity, but he thinks that it will be more beneficial if adults or young individuals are given this education.

Participant A: “Religious education has benefits in every aspect of life. Education isn’t bad, it’s just how you use it.”

Participant B: “The basis of religious education is morality. I do not think that good morals will create a disadvantage for people.”

Participant C: “I think that it functions to blunt questions at an early age because a child who constantly asks questions and seeks answers blunts questions with stereotypes such as ‘What God knows, whatever God says’. But for a teenager or an adult, understanding spirituality can be.”

**Question 4: What are the advantages and disadvantages of socialization?**

When the views of the participants were examined, Participant A and Participant C stated that it is beneficial when something is done to the extent of socialization. However, he thinks that when this limit is exceeded, it can harm people. However, Participant B thinks that Socialization has no disadvantages in any way and expresses that it is only beneficial.

Participant A: “One needs to socialize in order not to feel lonely. Even the problem that a person can exist with the society can be healed when he tells it to a person. It has to be shared. But over-socializing can also be overwhelming. Too many people, too many interactions is not a good thing either.”

Participant B: “Socialization is a useful and good thing. I don’t think there is a downside. Human interaction is good.”

Participant C: “Socialization is a good thing, as long as it’s done in moderation. It’s just as beautiful as anything. However, when this dose is exceeded, things can happen that can harm people.”

**Question 5: How would you evaluate the relationship between socialization and religious education?**

When the views of the participants are examined, Participant A thinks that the connection between Socialization and Religious Education will affect the sharing of religious knowledge positively as socialization increases. Participant B thinks that as religious education increases, socialization will increase. Participant C, on the other hand, thinks that there is no connection between socialization and religious education.

Participant A: “Religious education brings with it socialization because people with religious ties always meet at one point, which brings socialization because we call it intermingling. Socialization is also beneficial in terms of religious education. After all, sharing information is something useful and socializing in religious education.”

Participant B: “In religion, there is brotherhood, closeness to relatives, spending time with friends and hasbihal. All of these are socialization and they are related to religious education, for example, someone with a strong religious education knows that these should be done.”

Participant C: “I don’t think there is a very strong relationship between socialization and religious education”

**Question 6: What can be done to increase the contribution of religious education to socialization?**

When the views of the participants are examined, the views of Participant A and Participant B are almost the same. It can be expected to increase the effectiveness in this subject by increasing the activities or by creating areas where people who receive religious education can be together while giving religious education. Participant C stated that he had no idea about this issue.

Participant A: “While religious education is given in classrooms, in-class activities can be organized to strengthen the bonds between students.”

Participant B: “Events should be organized to increase the ties between the two concepts and spaces should be created where people will meet more in the field of religious education.”

Participant C: “I have no idea”

### *Conclusion*

As a result; Religion is one of the most important dynamics of the socialization process. Religion has a very decisive effect on the formation, shaping, adoption, approval and emergence of social values at the level of behavior. Based on the fact that non-religious societies did not exist throughout history, we can say that socialization independent of religion could never be a question. Religion is almost a destiny in the lives of societies and an existential spirit that lives with societies.

It is possible to say that it is of vital importance that religious socialization continues its existence as a group of processes that complement and nourish each other, which is extremely important and effective in social harmony, stability, the formation of a healthy integration, the minimization of social diseases, the creation of identity,



and the acquisition of a world of meaning in our lives. Due to this importance, the Religious Culture and Moral Knowledge course together with other courses in the curriculum of institutions that play an institutional role in the preparation of individuals for social life, such as primary and secondary education institutions - such as primary and secondary education institutions - is of great importance. It is possible to say that it is extremely functional in adapting to the culture and in the development of the awareness of fulfilling its duties and responsibilities towards the society.

The fact that religion has a holistic system of values in regulating the human-human, human-nature and human-god relationship and preaching views on almost all areas of life distinguishes good-bad, right-wrong, cruel-just, truth and nonsense. The proposition of criteria, on the other hand, the individual's shaping the individual by appealing to his feelings and mind, and seeing the individual as a subjective element of reform and corruption, and finally, the undeniable role of family, society, state, civilization and all human elements, starting from the individual, on socialization. proves to be a very decisive force.

When the results of the findings are compared in terms of education levels, there are significant differences given to the questions as the education level of the participants increases. However, this does not mean that the one with the best education level answered and explained in the best way. The answers given by the participants are not only related to their education level, but also to their worldview, character, experience and experience. Each response was addressed separately in the analysis of the findings.

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**Икласхан Майлан, Мухиттин Окумушлар**  
**Педагогика религии и социализация**

*Аннотация.* Многие религии стремятся организовать общественную жизнь, в то время как социальные правила, которым люди должны подчиняться, принимаются как часть религии. Передача этих правил отдельным лицам также считается обязанностью религиозного образования, потому что задача религиозного образования состоит в том, чтобы обучать не только теологическим и метафизическим аспектам религии, но и правилам нравственного и социального поведения.

Ведение здоровой социальной жизни, создание чувства национального единства и солидарности, содействие социальному миру, изучение социальной этики и ценностей в основном зависит от получаемого религиозного образования. На этом этапе все большее значение приобретают неформальные и формальные религиозные учебные заведения, которые являются наиболее эффективными учреждениями для того, чтобы люди приобретали правильные взгляды и поведение. По этой причине важно научно изучить вклад и влияние религиозного образования на общественную жизнь.

*Ключевые слова:* религия, образование, социализация, религиозное образование.

**Икласхан Майлан, Мухиттин Окумушлар**  
**Дін педагогикасы және әлеуметтену**

*Аңдатпа.* Көптеген діндер қоғамдық өмірді ұйымдастыруға тырысады, ал адамдар бағынуы керек болған әлеуметтік ережелерді діннің бір бөлігі ретінде қабылдайды. Бұл әлеуметтік ережелер, қоғам, дін туралы білімді адамдарға жеткізу діни білімнің міндеті болып саналады, себебі діни білімнің міндеті - діннің теологиялық және метафизикалық аспектілерін ғана емес, сонымен қатар моральдық және әлеуметтік мінез-құлық ережелерін оқыту.

Адамдардың діни білім алуына байланысты салауатты әлеуметтік өмір сүру, ұлттық бірлік пен ынтымақтастық сезімін қалыптастыру, әлеуметтік бейбітшілікті насихаттау, әлеуметтік этика мен құндылықтарды зерттеу қалыптасады. Бұл кезеңде бейресми және ресми діни білім беру мекемелері үлкен маңызға ие бола бастайды, ішіндегі ең тиімдісі адам бойында дұрыс көзқарастар мен дұрыс мінез-құлық қалыптастыратын діни білім беру орындары. Сондықтан Осы діни білімнің қоғамдық өмірге қосқан үлесі мен әсерін ғылыми тұрғыдан зерттеу маңызды.

*Түйін сөздер:* дін, білім, әлеуметтену, діни білім.