T.R
MINISTRY OF NATIONAL EDUCATION

TEACHING PROGRAM FOR EDUCATION OF RELIGION AND ETHICS

(4th Grade Primary School and 5th, 6th, 7th and 8th Grade Secondary School Classes)

2018

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1. TEACHING PROGRAMS OF THE MINISTRY OF NATIONAL EDUCATION

The fast transformation in science and technology, the changing needs of individuals and society and the innovations and developments in the learning and teaching theories and approaches have affected the roles expected from individuals directly. Such a change defines an individual with the qualifications to produce knowledge and use it functionally in life and solve problem, think critically, be enterprising and determined, have communication skills, develop empathy and contribute to society and culture. The Curriculums which will serve raising the individuals with such qualifications have been formed in a plain and comprehensible structure that considers the personal differences and aims to teach values and skills rather than just conveying knowledge. To that end, these Curriculums include the repetitive learning outcomes and explanations based on a cyclical approach on the one side and the learning outcomes targeted to be taught holistically and at once at different levels of subjects and classes on the other side. The learning outcomes and explanations in both groups have the qualifications of the related discipline that are competent, current, and applicable and that allow for establishing relationships with life during education process. These learning outcomes and the explanations that set their boundaries indicate a plain content from a holistic perspective covering values, skills and qualifications at the levels of classes and grades. Thus, the Curriculums that motivate the use of higher cognitive skills and enable meaningful and permanent learning and that are associated with the lasting and previous learning and become integrated with other disciplines and daily life around values, skills and qualifications have been formed.

1.1. PURPOSES OF CURRICULUMS

The Curriculums have been prepared based on "the General Purposes of the Turkish National Education" and "the Basic Principles of the Turkish National Education" stated in Article 2 of the Basic Law of National Education numbered 1739. All studies performed through the education and Curriculums aim to achieve the following purposes in a way to complement one another at the levels of pre-school, primary school and secondary school:

(1) To support healthily the physical, mental and emotional development of the students who have completed their pre-school education, considering their personal development processes,

(2) To enable the students who have completed their primary-school education to have self-confidence and self-discipline and acquire social skills and aesthetic sensitivity with verbal, mathematical and scientific reasoning at the level required in daily life within the framework of moral integrity and self-awareness according their development level and individuality and become healthy life-oriented individuals using these skills efficiently,

(3) To enable the students who have completed their secondary-school education to become the individuals that adopt national and moral values, defend their rights, fulfil their responsibilities and acquire basic-level skills and qualifications in the scope of the "Turkish Qualifications Framework" and also discipline-specific fields by means of developing their qualifications acquired in primary school,

(4) To enable the students who have completed their high-school education to become the individuals that adopt national and moral values as their life styles, contribute to the economic, social and cultural development of our country as productive and active citizens, acquire basic-level skills and qualifications in the scope of the "Turkish Qualifications Framework" and also discipline-specific fields and that are ready for a profession, higher education and life in line with their interests and skills by means of developing their qualifications acquired in primary and secondary school.

1.2. PERSPECTIVE OF CURRICULUMS

The basic aim of our education system is to raise individuals who have knowledge, skills and behaviours integrated with our values and qualifications. While the Curriculums try to enable students to acquire knowledge, skills and behaviours, our values and qualifications serve as the connection and horizon that ensure the integrity between these knowledge, skills and behaviours. Our values constitute our national heritage that has been distilled from the national and moral resources of our society and transferred from past to today and will be transferred to the future. Our qualifications mean our practical integrity which enables this heritage to join and contribute to life and humanity. From this perspective, our values and qualifications constitute the essential part consisting of theory

and practice in an integral way. The knowledge, skills and behaviours that we try to enable students to acquire through the learning and teaching processes in an up-to-date way are the tools and platforms to render our values and qualifications which make us visible under current conditions, and they have varying structure under current conditions and hence they are occasional and updated and renewed by constant reviews.

1.1.1. Our Values

Our values are the whole of principles constituting the perspective of Curriculums. These values having their roots in our traditions and past and their stem and branches fed from these roots reach to our present time and future. Our values which form our basic human traits are the source of strength and power allowing us to go into action for coping with the problems we encounter in routine flow of our lives.

It is an unquestionable fact that the future of a society depends on the people who have adopted their values and materialized them through the qualifications they have. Therefore, our education system aims to enable each of its members to acquire the competence to take ethical decisions and exhibit them in behaviours. An education system isn't a structure which allows for gaining only academic success and certain knowledge, skills and behaviours. The essential duty of an education system is to raise individuals who have adopted the basic values and it should be able to affect the new generation's values, habits and behaviours. The education system fulfils its function to allow for acquiring the values through the education program which covers also Curriculums. Education programs are formed by taking into account all elements of the education system such as Curriculums, learning-teaching environment, educational tools, extracurricular activities and legislation. Based on such an understanding, our values haven't been considered as a separate program or teaching area, unit and subject etc. in the Curriculums. Contrarily, our values that are the ultimate goal and spirit of the whole education process have been included in each and every unit of Curriculums.

The "root values" included in the Curriculums are the following: *justice, friendship, honesty, self-control, perseverance, respect, love, responsibility, patriotism and helpfulness*. These values will be materialised by being addressed both alone and together with the associated sub-values and other root values during the learning and teaching process.

1.1.2. Qualifications

Our education system aims to raise the individuals who have the knowledge, skills and behaviours integrated with qualifications. The qualifications that are the range of skills to be needed by students in their personal, social, academic and business life nationally and internationally have been defined based on the "Turkish Qualifications Framework" (TQF). TQF identifies eight key competences and defines them in the following way:

(1) Communication in the mother tongue: It is the ability to express and interpret concepts, opinions, thoughts, feelings and facts in both oral and written form (listening, speaking, reading and writing), and to interact linguistically in an appropriate and creative way in a full range of social and cultural contexts such as education and training, working place, home and leisure etc.

(2) Communication in foreign languages: It mostly has the basic skill aspects of communication in mother tongue and it is based on the ability to understand, express and interpret feelings, thoughts, concepts, facts and opinions in both oral and written form in a full range of societal and cultural context such as education and training, working place, home and entertainment etc. according to their desires and needs. Communication in foreign languages also calls for skills such as mediation and intercultural understanding. Level of proficiency will vary between the dimensions of listening, speaking, reading and writing as well as different languages depending on the individual's social and cultural background, environment, needs and interests.

(3) Mathematical competence and basic competences in science/technology: Mathematical competence is to develop and apply mathematical thinking in order to solve a range of problems in everyday situations. This process which is built upon a strong arithmetic skill is focused on action and knowledge. Mathematical competence involves the skill and willingness to use the mathematical modes, in different degrees, of thinking (logical and spatial) and representation (formulas, models, setups, graphics and tables. Competence in science refers to knowledge, skill and willingness to make use of methodology for explaining the natural world in order to define the questions and create evidence-based outcomes. Competence in technology is to apply knowledge and methodology for meeting the perceived human desires and needs. Competence in science and technology involves an understanding of the changes caused by human activity and responsibility as an individual citizen.

(4) Digital competence: It involves the secure and critical use of information communication technologies for business, daily life and communication. This competence is supported by the basic skills such as use of computer, connection to common networks via internet and establishment of communication for access, assessment, storage, generation, representation and exchange of knowledge.

(5) Learning to learn: It is the competence of pursuing and persisting in learning, to organise one's own learning both individually and in groups making use of efficient time and information management. This competence involves an individual's ability to identify the existing opportunities and become aware of learning needs and processes and cope with the difficulties for successful learning. It means acquiring, processing and adjusting new knowledge and skills as well as seeking guidance support and making use of it. Learning to learn engages learners to build on prior learning and life experiences in order to use and apply knowledge and skills in a variety of contexts such as home, work, education and training.

(6) Social and civic competences: These competences include personal, interpersonal and intercultural competences and cover all forms of behaviours that equip individuals to participate in an effective and constructive way in social and working life and resolve conflicts where necessary. Civic competence equips individuals to fully participate in civic life, based on knowledge of social and political concepts and structures and a commitment to active and democratic participation.

(7) Sense of initiative and entrepreneurship: Sense of initiative and entrepreneurship involves an individual's ability to turn ideas into action. It includes creativity, innovation and risk-taking, as well as the ability to plan and manage projects in order to achieve objectives. This supports individuals, not only in their everyday lives at home and in society, but also in the workplace in being aware of the context of their work and being able to seize opportunities, and is a foundation for more specific skills and knowledge needed by those establishing or contributing to social or commercial activity. It also includes awareness of ethical values and promotes good governance.

(8) Cultural awareness and expression: It is appreciation of the importance of the creative expression of ideas, experiences and emotions in a range of media, including music, performing arts, literature, and the visual arts.

1.3. MEASUREMENT AND EVALUATION APPROACH IN CURRICULUMS

Nobody is exactly identical to one another. Therefore, the fact that Curriculums and accordingly measurement and evaluation process are "suitable for everyone" or "applicable and standard for everyone" is contrary to the human nature. So, maximum diversity and flexibility should be ensured in measurement and evaluation process. From this perspective, Curriculums are a guiding factor. Expecting Curriculums to include all elements of measurement and evaluation cannot be considered realistic. Since diversity in education is extremely affected by the internal and external dynamics such as individuals, education level, course content, social environment and school opportunities, priority should be given firstly to teacher and education practitioners not Curriculums in order to ensure efficiency of measurement and evaluation practices. At this point, what is basically expected from teachers is authenticity and creativity.

From this perspective, the guiding principles of measurement and evaluation practices in Curriculums can be summarized as follows:

(1) Measurement and evaluation studies should fit into all constituents of Curriculums at maximum level. The boundaries of learning outcomes and related explanations should be taken as basis.

(2) Curriculum doesn't draw definite boundaries for practitioners in terms of measurement tools and methods that may be used in measurement process, and they just guide them. However, in the preferred measurement and evaluation tool and method, the required technical and academic standards should be met.

(3) Measurement and evaluation practices in education are integral part of it and performed throughout the education. The measurement results are addressed not alone but in unity together with the processes being monitored.

(4) Because of individual differences, it is not proper to consider a measurement and evaluation method which is universal and uniform for all students. A student's academic development cannot be measured

and evaluated by a single method or technics.

(5) Education is provided for not only "knowing (thinking)" but also "feeling (emotion)" and "doing (action)" and hence only cognitive measurement cannot be considered sufficient.

(6) Multifocal measurement and evaluation is essential. Measurement and evaluation practices are performed by active participation of teacher and students.

(7) Individual traits such as interests, attitudes, values and success addressed by measurement and evaluation may vary in the course of time. Therefore, such traits shouldn't be measured in a single time but several times taking into account the changes throughout the process.

1.4. PERSONAL DEVELOPMENT AND CURRICULUMS

During development of the Curriculums, a harmonic approach which takes into account the harmony between all constituents considering the existing scientific knowledge and background related to an individual's versatile developmental traits has been adopted. In this context, it will be suitable to mention some basic development principles.

The Curriculums have been prepared based on the principle that human development doesn't stop in a certain time and it lasts life-long. Therefore, it is recommended to take supporting measures, in Curriculums, taking into account individual development traits in each age period.

Although development lasts life-long, it doesn't have a single and uniform structure. It proceeds in stages and the individual development traits vary in each stage. The stages aren't homogeneous in terms of their beginning and ending. Therefore, the programs have been structured based on such a sensitivity that considers it. Teachers are expected to make the necessary adaptations while the objectives and learning outcomes of the programs are being realized.

The development periods follow a successive and unvarying sequence. What happens in each stage affect the following stages. On the other side, this successiveness is characterised by certain orientations, e.g. from simple to complex; general to special and concrete to abstract. During development of the Curriculums, these orientations have been taken into account in terms of prerequisite and successiveness of the learning outcomes and skills which constitute qualification in a field, and with respect to distribution and interrelation of courses at class levels.

The Curriculums are based on the principle that human development constitutes a whole. Human traits in different development areas interact with one another. For instance, language development affects thinking development and vice versa. Therefore, teachers are expected to consider that a learning outcome acquired by a student will be influential on another development area.

The Curriculums have been structured taking into account the sensitivities related to individual differences. Arising from genetic, environmental and cultural factors, the individual differences become obvious in terms of interests, needs and orientations, as well. On the other side, this situation covers interpersonal and intrapersonal differences, too. Individuals are distinguished from others and their own traits are also different. For instance, a person's ability to think abstractly may be strong while his/her drawing skill may be poor.

While development lasts life-long, its speed is variable according to the stages. The stages when its speed is high are risky and critical for development. Therefore, teachers are expected to behave more sensitively to students' situation during the periods when development speed is high. For instance, puberty is a critical period for acquisition of an identity and education increases and manages the social interactions that support the acquisition of identity in that period.

1.5. CONCLUSION

It will be suitable to give information on what procedures and stages have been followed while updating the existing programs. In this context:

- The Curriculums of different countries that have been renewed and updated for similar reasons recently have been examined,
- The academic studies that have been conducted on education-training and programs nationally and

internationally have been screened,

- The documents including firstly our Constitution and also the related legislation, development plans, governmental programs, council decisions, political parties' programs and the reports drawn up by non-governmental organizations and civil research organizations have been analysed,

- The teachers' and directors' opinions on programs and weekly course schedule have been collected through the questionnaires developed by the departments of programs and teaching materials of the Ministry of National Education,

- The group reports related to each branch collected from cities have been examined,

- The questionnaire data that consists of open-ended questions regarding branches and that is granted open access electronically has been collected,

- The reports drawn up by the education faculties at the scale of branches have been examined.

All opinions, suggestions, criticism and expectations have been assessed by the working groups consisting of specialist personnel from the related units of our Ministry and teachers and academicians. In line with the findings obtained our Curriculums have been reviewed, updated and renewed. Application of the programs will start altogether as from 2018-2019 academic year and then the necessary updates will be performed according to monitoring and assessment results to be obtained. Thus, parallelism of our programs with developments and scientific, social and technological etc. requirements will be ensured constantly.

2. APPLICATION OF TEACHING PROGRAMS FOR EDUCATION OF RELIGION AND ETHICS

2.1. BASIC PHILOSOPHY AND GENERAL OBJECTIVES OF THE PROGRAM

For development of the Curriculum for Education of Religious Culture and Ethics Course (4th-8th GRADESes), the approaches such as multiple intelligence which supports constructive learning model, and student-centred learning and skill-based learning have been taken into account. Skill-based learning involves the knowledge, attitudes and skills designed to be acquired, improved and transferred to life by students during learning process. In this context, it is essential to create the environment where the basic skills are attached importance and students' active participation and teachers' guidance are encouraged during learning process and also students can research, discover, solve problems and share and discuss solutions and approaches. The program has aimed to provide the teaching environment which takes into account the development level, activates prior knowledge during the learning process, allows for meaningful learning and fits into various learning styles.

The program has intended to teach the basic concepts related to Religious Culture and Ethics Course, establish the conceptual foundations of the knowledge regarding them and allow for associations between concepts. Thus, it has been aimed to enable students to interpret religious and ethical concepts and improve certain basic skills (researching and questioning, problem-solving and communication etc.).

The Curriculum for Religious Culture and Ethics Course (4th-8th GRADESes) intends to teach the religion of Islam and other religions based on a descriptive approach. The religion of Islam has been taken as basis within the framework of the fundamental principles introduced by the Qur'an and Sunnah. The interpretations related to the thought of Islam have been addressed by a scientific method and supra-sectarian approach. The living religions have been considered to be taught by a scientific method and expanding and factual approach.

The Curriculum for Religious Culture and Ethics Course (4th-8th GRADESes) that has been developed in line with this basic philosophy aims to enable students to do the following in accordance with "the General Purposes and Basic Principles of the Turkish National Education" stated in the Basic Law of National Education numbered 1739:

(1) To know the religious and ethical concepts,

(2) To comprehend the effects of religion on the elements of social life, culture and civilization,

(3) To know and respect different faiths and interpretations,

(4) To be aware of the religious behaviours, interpretations, attitudes and experience in the surrounding environment,

(5) To know and internalize the ethical values,

(6)   To know the main sources of the religion of Islam,

(7)   To be informed of Prophet Muhammad's (S.A.W.) life and morals,

(8)   To explain the faith, worships (worships) and ethical principles of the religion of Islam,

(9)   To know the content of certain prayers and surahs with their main lines,

(10)   To realize the positive effect of faiths and worships on improvement of behaviours.

2.2.   VISION OF THE PROGRAM

The vision of the Curriculum for Religious Culture and Ethics Course (4th-8th GRADESes) is to:

Raise individuals who have recognized the role of religion in giving meaning to life and adopted the national, moral and ethical values and acquired the skill to live together with differences.

2.3.   THE PRINCIPLES AND EXPLANATIONS FOR APPLICATION OF THE PROGRAM/WRITING OF THE BOOK

(1)   The subject headings are given in the part, "Unit Explanations" in the Curriculum for Religious Culture and Ethics Course (4th-8th GRADESes). The sub-headings of subjects are formed by the authors based on the learning outcomes and related explanations.

(2) "TDK Spelling Book" is taken as basis for spelling of the words, concepts and phrases specific to the field in the Curriculum. However, the spelling rules of Turkiye Diyanet Foundation, Center for Islamic Studies (ISAM) may be preferred provided that consistency in spelling rules is ensured.

(3)   The Curriculum has been structured as skill-based. In this context, while the learning outcomes are being taught, the activities that aim to realize the basic skills included in the Curriculum and allow for acquiring religious and ethical concepts are involved.

(4)   A factual approach is adopted in order to teach different religions and faiths and also the interpretations related to the thought of Islam. In this context, religions, faiths and interpretations related to the thought of Islam are taught based on their own texts, sources and acceptances.

(5)   When necessary, teachers explain the information related to the different understandings and practices of the sects while teaching the worships (ablution, ghusl, dry ablution and salat etc.) in the religion of Islam.

(6)   In order to realize the learning outcomes targeted by the units and subjects, it is ensured that students know the religious, historical and cultural places as far as the environmental conditions and possibilities permit.

(7)   While the surahs and prayers given at the end of units are being taught, it is ensured that students comprehend their content and message. In this context, brief explanations related to surahs and prayers as well the texts introducing their contents are given.

(8)   Students aren't forced to memorize the verses of the Qur'an and hadiths mentioned in the subjects as well as the surahs and prayers given at the end of units.

(9)   The approaches, attitudes and behaviours that damage the freedom of religion, conscience and thought are avoided. In this context, students aren't forced to disclose their religious feelings and thoughts and perform the religious practices for which they have knowledge and culture.

(10)   According to the units, the verses of the Qur'an and hadiths as well as sample reading texts from our written and oral literature (story, poem, couplet, saying, expression and hymns etc.) are introduced.

(11)   It is paid attention to ensuring that the values which strengthen bonds of love, respect, brotherhood, friendship and fellowship and also national unity and solidarity such as native land, nation, flag, martyrdom and veteranship are strongly placed in students' minds.

(12)   The course's units and subjects are taught interrelatedly with one another. The period of time to be used for each unit and the teaching sequence of units are defined in the program. Nonetheless, the group teachers may make planning according to level of students and environmental conditions.

(13) The activities related to learning outcomes are designed within the framework of the teaching principles such as from the known to unknown; immediate environment to far; simple to complex and concrete to abstract etc.

(14) The materials prepared according to the learning outcomes on EBA (Education Informatics Network) are benefited for the learning and teaching activities.

(15) The methods, technics and strategies that make students active are used in the learning and teaching activities according to environmental factors, education environment and students' levels of development level, general culture and religious knowledge.

(16) Students are encouraged to behave respectfully to human, thought, freedom, ethics and cultural heritage.

(17) Course book is prepared according to the dimensions given in the following table.

FORM NUMBERS OF COURSE BOOK OF EDUCATION OF Religious Culture and Ethics Course		
Course Title	The Highest Form Numbers*	Dimensions
Course Book of Education of Religious Culture and Ethics	9	19.5 cm x 27.5 cm
Course Book of Education of Religious Culture and Ethics	9	19.5 cm x 27.5 cm
Course Book of Education of Religious Culture and Ethics	10	19.5 cm x 27.5 cm
Course Book of Education of Religious Culture and Ethics	10	19.5 cm x 27.5 cm
Course Book of Education of Religious Culture and Ethics	10	19.5 cm x 27.5 cm

* The highest number of forms has been taken as basis. The course book to be prepared may have less number of forms.

3. STRUCTURE OF THE BOOK

The Curriculum for Religious Culture and Ethics Course (4th-8th GRADESes) has been structured to include units, subjects, learning outcomes, explanations and key concepts.

In the Curriculum for Religious Culture and Ethics Course (4th-8th GRADESes), the subject headings are given in the part, "Unit Explanations". The sub-headings of subjects are formed by the authors based on the learning outcomes and related explanations.

3.1. UNIT AND SUBJECTS

The Curriculum for Religious Culture and Ethics Course (4th-8th GRADESes) has been divided into five units at each class level. For development of the units and subjects, the teaching objectives, goals of course and students' development levels and readiness as well as stages and interrelations of subjects have been taken into account.

In the Curriculum, the subject headings are given in the part, "Unit Explanations". The sub-headings of subjects are formed based on the learning outcomes and related explanations.

3.2. LEARNING OUTCOMES AND RELATED EXPLANATIONS

Learning outcomes refer to knowledge, skills, attitudes and values to be acquired by students during the education process. Learning outcomes that constitute the most important element of the programs have been formed considering students' development levels and objectives and contents of the program. Students' successful learning is based on the ability to have learning outcomes. Teachers' task is to provide students with the necessary environment and opportunities and guide the learning process to allow for realization of these learning

outcomes.

The explanations related to the topics and/or limitations which are required to be especially emphasized are given in the line following the learning outcome. These explanations must definitely be taken into account to enable realization of these learning outcomes.

The learning outcomes given in the Curriculum for Religious Culture and Ethics Course (4th-8th GRADESes) have been numbered according to the units. You can find an example of class level and unit and learning outcome number below.

The structure of learning outcomes of the curriculum has three-step characteristics as follows:

3.3. KEY CONCEPTS

Concept refers to imagination of an object in mind. Concepts are the rerepresentations of items, facts or events that bring together their common characteristics and subject them to a classification under a common name. Teaching of religion has a structure which has a specific conceptual framework. Meaningful and permanent learning depends on the fact that the features and usage of these concepts are acquired by students properly. Therefore, the part of "Key Concepts" related to each unit has been included in the Curriculum.

TABLE OF NAME OF UNITS, NUMBER OF LEARNING OUTCOMES AND CLASS HOURS

The units, number of learning outcomes and the period of time that can be spared for teaching of learning outcomes in the Curriculum for Religious Culture and Ethics Course (4th-8th GRADESes) are given in the following table.

4ᵗʰ GRADES				
Unit Order	Name of Unit	Number of Learning Outcomes	Class Hours	Percent of Class Hours
1	Religious Expressions in Daily Life	4	16	22.24
2	Let's Know Islam	4	16	22.24
3	Good Ethical Conduct	3	12	16.66
4	Let's Know Prophet Muhammad	6	16	22.24
5	Religion and Cleanliness	2	12	16.66
Total		19	72	100

5ᵗʰ GRADES

Unit Order	Name of Unit	Number of Learning Outcomes	Class Hours	Percent of Class Hours
1	Faith in Allah	8	18	25.00
2	Ramadan and Fasting	5	12	16.66
3	Good Manners and Courtesy	6	12	16.66
4	Prophet Muhammad and His Family Life	5	16	22.24
5	Traces of Religion around us	5	14	19.44
Total		29	72	100

6th GRADES

Unit Order	Name of Unit	Number of Learning Outcomes	Class Hours	Percent of Class Hours
1	Faith in Prophet and Holy Book	7	16	22.24
2	Salat	5	16	22.24
3	Bad Habits	6	12	16.66
4	Prophet Muhammad's Life	4	16	22.24
5	Basic Values	2	12	16.66
Total		24	72	100

7th GRADES

Unit Order	Name of Unit	Number of Learning Outcomes	Class Hours	Percent of Class Hours
1	Faith in Angels and Afterlife	7	16	22.24
2	Hajj and Sacrifice	6	14	19.44
3	Ethical Behaviours	5	12	16.66
4	Allah's Servant and Messenger: Prophet Muhammad	3	16	22.24
5	Interpretations in Thought of Islam	4	14	19.44
Total		25	72	100

8th GRADES				
Unit Order	Name of Unit	Number of Learning Outcomes	Class Hours	Percent of Class Hours
1	Faith in Destiny	6	14	19.44
2	Zakat and Sadaqah	5	14	19.44
3	Religion and Life	4	14	19.44
4	Prophet Muhammad's Exemplary Behaviours	9	16	22.24
5	The Qur'an and its Characteristics	4	14	19.44
Total		28	72	100

UNITS, SUBJECTS, LEARNING OUTCOMES AND EXPLANATIONS BY CLASS LEVELS

4th GRADES- UNITS, LEARNING OUTCOMES AND EXPLANATIONS

4.1. RELIGIOUS EXPRESSIONS IN DAILY LIFE

Unit Explanation

In this unit, the subjects of "Religious Expressions in Daily Language", "Religious Expressions in Wishes and Prayers" and "I'm Learning a Prayer: Subhanaka and its Meaning" are introduced respectively.

Across the unit, subjects are taught by using examples from daily life and students' concrete experience. Also, particularly verses of the Qur'an and hadiths as well as literary texts related to religious expressions, wishes and prayers that are suitable for students' levels are used.

Learning Outcomes and Related Explanations

4.1.1. Students use religious expressions in daily language properly and suitably.

⇨ The expressions of "Allah (c.c.), prophet, a'udhu billahi minash-shaitanir-rajeem (I seek refuge with Allāh from the accursed Satan), bismillah, salaam, praise and gratefulness, takbir and salawat, astaghfirullah, subhanallah" are introduced together with their meanings. While teaching the subject of "Allah", His personal and affirmative attributes aren't mentioned.

c With regard to the subject of salaam, the expressions of "salaam alaikum / assalamu alaikum (peace be upon you)" and other greeting sentences commonly used in our language are given.

⇨ The expressions of good deed, sin, halal and haram are given by their usage in daily language.

4.1.2. Students say takbir and salawat.

⇨ The takbirs of Bairam and salat-u salam are given together with their meanings.

4.1.3. Examples of religious expressions used in wishes and prayers are given.

⇨ The wishes and prayers that we use in daily life such as "May Allah be pleased with you, May Allah watch over you, May Allah heal you, If Allah permits and May Allah protect you" are given.

4.1.4. Students say the prayer Subhanaka and its meaning.

⇨ *The brief explanations related to the prayer Subhanaka and the information where to say it are given according to the level of students.*

Key Concepts

religion, prayer, a'udhu basmala, alhamdulillah.

4.2.	LET'S KNOW ISLAM

Unit Explanation

In this unit, the subjects of "Principles of Faith in Islam", "Pillars of Islam", "Qur'an" and "I'm Learning a Prayer: Amantu and its Meaning" are introduced respectively.

Across the unit, subjects are taught by using examples from daily life and students' concrete experience as well as verses of the Qur'an and hadiths.

Learning Outcomes and Related Explanations

4.2.1. Students list the principles of faith in Islam.

⇨ *Six principles of faith in Islam are explained taking into account the levels of students and without entering into details.*

4.2.2. Students say the pillars of Islam.

⇨ *Five pillars of Islam are explained taking into account the levels of students and without entering into details.*

4.2.3. Students define the concepts related to internal structure of the Qur'an.

⇨ *The learning outcome is limited with the concepts of "Qur'an, verses of Qur'an, surah and juz"*

4.2.4. Students say the prayer Amantu and its meaning.

⇨ *Brief explanations related to the prayer Amantu are given.*

Key Concepts

faith, Islam, kalima tawheed, kalima shahadat and worship

4.3.	GOOD ETHICAL CONDUCT

Unit Explanation

In this unit, the subjects of "Religion is Good Ethics", "The Foundation of Human Relations: Love and Respect" and "I'm Learning a Surah: Surah Al-Fatihah and its Meaning" are introduced respectively.

Across the unit, subjects are taught by using examples from daily life and students' concrete experience. Also, particularly verses of the Qur'an and hadiths as well as literary texts such as proverbs, sayings, couplets and hymns that are suitable for students' levels are used.

Learning Outcomes and Related Explanations

4.3.1. Students realize the role of religion in individuals' good ethical conducts.

4.3.2. Students defend the importance and necessity of love and respect in development of human relations.

⇨ *The relations with parents, brothers and sisters, relatives, neigbours, friedns and teachers are explained by using verses of the Qur'an and hadiths.*

⇨ *The importance of having good ethical conduct in individual and social life is emphasized.*

4.3.3. Students say the surah Al-Fatihah and its meaning.

⇨ *Brief explanations related to Surah Al-Fatihah are given. The behaviours recommended in the surah are defined and it is mentioned where to say this surah.*

Key Concepts

ethics, love, respect

4.4. LET'S KNOW PROPHET MUHAMMAD

Unit Explanation

In this unit, the subjects of "Prophet Muhammad's (S.A.W.) Place of Birth", "Prophet Muhammad's (S.A.W.) Family", "Prophet Muhammad's (S.A.W.) Birth, Childhood and Youth Years", "Prophet Muhammad's (S.A.W.) Years in Mecca and Medina" and "I'm Learning a Prayer: Salli and Barik Prayers and Their Meanings" are introduced respectively.

Across the unit, subjects are taught by using examples from daily life and students' concrete experience. Also, particularly verses of the Qur'an and hadiths as well as literary texts related to Prophet Muhammad (S.A.W) that are suitable for students' levels are used.

Learning Outcomes and Related Explanations

4.4.1. Students explain the general characteristics of Prophet Muhammad's (S.A.W.) place of birth.

⇨ *The social and religious characteristics of Prophet Muhammad's (S.A.W.) Place of Birth are given.*

4.4.2. Students know Prophet Muhammad's (S.A.W.) family elders.

4.4.3. Students summarize Prophet Muhammad's (S.A.W.) birth, childhood and youth years.

⇨ *The subjects of Prophet Muhammad's (S.A.W.) life before his prophethood and his being given to a wet nurse as well as his travels and joining in hilfu'l-fudûl (Confederacy of Rights) and judging in the Ka'bah, commercial life and marriage are briefly given.*

⇨ *Examples of Prophet Muhammad's (S.A.W.) virtuous behaviours in his childhood and youth are given.*

4.4.4. Students associate Prophet Muhammad's (S.A.W.) behaviours in his childhood and youth with their own lives.

⇨ *The fact that Prophet Muhammad (S.A.W.) avoids the traditions of jahiliyyah is emphasized.*

c Concrete examples of Prophet Muhammad's (S.A.W.) relations with his uncle, grandfather and other family elders and to the close interest given to him in his uncle's home are given.

4.4.5. Students summarize Prophet Muhammad's (S.A.W.) years in Mecca and Medina.

c Regarding his years in Mecca, the subjects of receipt of the first revelation, inviting process, migrations to Abyssinia, Israa and Miraj event, travel to Taif and hegira to Medina are briefly introduced.

c Regarding his years in Medina, his works aiming to create the Islamic community in Medina, Treaty of Hudaybiyyah, conquest of Mecca, Farewell Hajj and Sermon and   his death are briefly introduced.

4.4.6. Students say the prayers Salli and Barik and their meanings.

c The brief explanations related to the prayers Salli and Barik and the information on where to say them are given according to students' levels.

⇨ *It is mentioned that Prophet Muhammad's (S.A.W.) family is called as "Ahl al-Bayt" (Family of the House)*

Key Concepts

jahiliyyah, Ka'bah, trust worthy (trustworthy), mawlid, Ahl al-Bayt.

4.5.   RELIGION AND CLEANLINESS

Unit Explanation

In this unit, the subjects of "Religion of Islam and Cleanliness", "Let's Keep Our Body and Cloths Clean", "Let's Keep Our Houses and Schools Clean" and "Let's Keep our Environment Clean" are introduced respectively.

Across the unit, subjects are taught by using examples from daily life and students' concrete experience. Also, particularly verses of the Qur'an and hadiths as well as literary texts such as proverbs, sayings, couplets and hymns that encourage being clean are used.

Learning Outcomes and Related Explanations

4.5.1. Students give examples related to the importance of cleanliness attached by the religion of Islam.

⇨ *The relation between worship and cleanliness as well as performance of ablution are mentioned.*

⇨ *A relation between ethical beauty and moral cleanliness is established.*

1.5.2. Students pay attention to being clean and neat.

⇨ *The subjects of cleanliness of home, school and environment as well as those that will improve students' self-care skills such as hand and mouth cleaning before and after meal in addition to body and clothing cleaning are highlighted.*

Key Concepts

ablution, taharat (cleanliness)

5th GRADES- UNITS, LEARNING OUTCOMES AND EXPLANATIONS

5.1.   FAITH IN ALLAH

Unit Explanation

In this unit, the subjects of "Allah (c.c.) Exists and He is One", "Allah (c.c.) is Creator", "Allah (c.c.) is Compassionate and Merciful", "Allah (c.c.) Sees and Hears", "Allah (c.c.) is Almighty", "Connection with Allah (c.c.): Prayer", "I'm Getting to Know a Prophet: Prophet Abraham (a.s.)", "I'm Learning a Surah: Surah Al-Ikhlas and its Meaning" are introduced .

Students' experience and readiness levels are taken into account while Allah's (c.c.) names are being introduced in the unit. Allah's (c.c.) names are given "indirectly" by means of literay texts particularly verses of the Qur'an and hadiths. An approach that takes the love for Allah (c.c.) as basis, tolerates, prioritises gradualism and directs students' attention to their surrounding environment is adopted. Also, the literary texts as well as art works in our culture which reflect the love for Allah (c.c.) are used.

Learning Outcomes and Related Explanations

5.1.1. Students establish a relationship between the perfect order of universe and Allah's (c.c.) existence and oneness.

5.1.2. Students realize that Allah (c.c.) is the creator of everything.

5.1.3. Students give examples of reflections of Allah's (c.c.) names, Compassionate and Merciful.

5.1.4. Students are aware that Allah (c.c.) hears, knows and sees everything and He is almighty.

5.1.5. Students realize the effect of faith in Allah (c.c.) on human behaviours.

⇨ *The examples related to the love for Allah (c.c.) in our culture are also given.*

5.1.6. Students explain the meaning and importance of prayer with examples.

⇨ *It is mentioned in what situations and how individuals should pray.*

⇨ *The examples of prophet prayers specified in the Qur'an, Prophet Muhammad's (S.A.W.) prayers and those in our culture are given.*

⇨ *It is paid attention to giving examples of the prayer sentences from Nahj al-balagha (a collection of sayings and writings of Imam 'Ali) and those commonly used in our daily language*

⇨ *The activities that encourage students to form prayer examples using their own sentences in writing and/ or verbally are included.*

5.1.7. Students summarize Prophet Abraham's (a.s.) invitation to tawheed.

⇨ *The learning outcome is addressed within the framework of Surah Al-Anbiya taking into account the level of students without entering into details.*

5.1.8. Students say Surah Al-Ikhlas and its meaning.

⇨ *Brief explanations related to Surah Al- Ikhlas are given. The messages given in the surah with respect to faith in tawheed are defined and it is mentioned where to say this surah.*

Key Concepts

Asmaul Husna "99 Names of Allah", hanif, tawheed, ikhlas, parable.

5.2. RAMADAN AND FASTING

Unit Explanation

In this unit, the subjects of "Ramadan Fasting and its Importance", "The Concepts related to Ramadan and Fasting", "Ramadan and Fasting in our Culture", "I'm Getting to Know a Prophet: Hazrat David (a.s)" and "I'm Learning a Prayer: Prayers of Rabbena and their Meanings" are introduced respectively.

Across the unit, subjects are taught by using examples from daily life and students' concrete experience. Also, particularly verses of the Qur'an and hadiths as well as literary texts such as proverbs, sayings, couplets and hymns related to Ramadan, fasting, muharram ul haram and Ashura that are suitable for the levels of students are used.

Learning Outcomes and Related Explanations

5.2.1. Students realize the importance of the month of Ramadan and fasting.

⇨ *It is emphasized that the month of Ramadan is also a month of Qur'an and the importance of laylat al-qadr is mentioned.*

⇨ *The considerations required to be paid attention by those who fast are mentioned.*

⇨ *The concepts of fard, wajib, sunnah and mustahab are briefly mentioned taking into account students' levels.*

5.2.2. Students explain the concepts related to the month of Ramadan and fasting by examples.

⇨ *The concepts of suhoor, imsaak, iftar, tarawih and fitra related to Ramadan and fasting are explained.*

The iftar prayers that are suitable for students' level are introduced.

5.2.3. Students know the traditions related to Ramadan and fasting in our culture.

⇨ *The subjects of mukabala (recitation of Qur'an), mahya (message spelled out by lights strung between*

minarets), visit to Khirqa-i Sharif (Prophet's cloak), tooth money (gift or money for poor guests in Ottoman Empire) and tekne orucu (an Anatolian tradition that means children's fasting for a part of day during Ramadan) are introduced . Regarding the examples related to Ramadan and fasting, it is paid attention to using the expressions commonly used in children's language.

5.2.4. Students summarize Hazrat David's (a.s) life.

⇨ *The learning outcome is addressed within the framework of the narratives stated in the authenti⇨ resources taking into account the level of students without entering into details.*

5.2.5. Students say the Prayer of Rabbena and their meanings.

⇨ *The brief explanations related to the Prayers of Rabbena and the information on where these prayers are seen in the Qur'an and where to say them are given according to the students' level.*

Ramadan, fasting, Allah.

5.3. GOOD MANNERS AND COURTESY

Unit Explanation

In this unit, the subjects of "Courtesy Rules", "Greeting Manners", "Communication and Speaking Manners", "Table Manners", "Hazrat Luqman's (a.s.) Advices" and "I'm Learning a Prayer: Tahiyyat and its Meaning" are introduced respectively.

Across the unit, subjects are taught by using examples from daily life and students' concrete experience. Also, particularly verses of the Qur'an and hadiths as well as literary texts such as proverbs, sayings, couplets and hymns in our culture that are suitable for the levels of students are used for teaching the subjects.

Learning Outcomes and Related Explanations

5.3.1. Students pay attention to behaving according to the courtesy rules in social life.

⇨ *Importance of privacy is mentioned and what needs to be considered in this respect is highlighted.*

5.3.2. Students respect the greeting manners.

5.3.3. Students behave according to the communication and specking manners.

⇨ *Regarding communication manners, the internet and social media manners are also mentioned.*

5.3.4. Students respect the table manners.

⇨ *The subjects of halal earning and halal food are briefly addressed.*

5.3.5. Students pay attention to reflecting Hazrat Lokman's (a.s.) advices to their lives.

⇨ *The behaviours advised in the verses between 12 and 19 of Surah Luqman are introduced in a way to be suitable for students' level.*

5.3.6. Students say the prayer Tahiyyat and its meaning.

⇨ *The brief explanations related to the prayer Tahiyyat and the information on where to say it are given.*

Key Concepts

Good manners, courtesy, greeting.

5.4. PROPHET MUHAMMAD AND HIS FAMILY LIFE

In this unit, the subjects of "Prophet Muhammad's (S.A.W.) Marriage and Children", "Prophet Muhammad (S.A.W.) as a Husband", "Prophet Muhammad (S.A.W.) as a Father", "Prophet Muhammad (S.A.W.) as a Grandfather", "Prophet Muhammad's (S.A.W.) and His Family's Exemplary Behaviours", "Hazrat Hassan (r.a.) and Hazrat Hussain (r.a.)" and "I'm Learning a Surah: Surah Al-Kawthar and its Meaning" are introduced respectively.

Across the unit, subjects are taught by using examples from daily life and students' concrete experience. Also, literary texts such as proverbs, sayings, hymns, poems and couplets that are related to Prophet Muhammad (S.A.W.) and suitable for the levels of students are used.

Learning Outcomes and Related Explanations

5.4.1. Students summarize the marriage process of Prophet Muhammad (S.A.W.) with Hazrat Hatice (r.a.).

⇨ *The names of Prophet Muhammad (S.A.W.) and Hazrat Hatice's (r.a.) children are stated.*

5.4.2. Students give examples for Prophet Muhammad's (S.A.W.) family communication.

⇨ *Prophet Muhammad's (S.A.W.) exemplary behaviours in his family as a husband, father and grandfather are introduced . His love for his wife, children and grandchildren is explained by examples from hadiths.*

⇨ *Prophet Muhammad's (S.A.W.) consulting with his family members and caring about their opinions are also emphasized.*

5.4.3. Students consider Prophet Muhammad's (S.A.W.) family members' good behaviours.

5.4.4. Students take Hazrat Hassan's (r.a.) and Hazrat Hussain's (r.a.) moral virtues as models.

⇨ *Hazrat Hassan's (r.a.) and Hazrat Hussain's (r.a.) lives are addressed within the framework of the narratives stated in the authentic resources without entering into details.*

5.4.5. Students say Surah Al-Kawthar and its meaning.

⇨ *Brief explanations related to Surah Al-Kawthar are introduced . In this scope, it is mentioned that "kawthar" has different meanings. Moreover, it is informed that "kawthar" means abundance, fertility and reproduction of generations and also Allah (c.c.) gave Prophet Muhammad (S.A.W.) many blessings and one of them was Hazrat Fatima (r.a.) who continued his bloodline.*

Key Concepts

mercy, virtue, kawthar.

5.5.	TARCES OF RELIGION AROUND US

Unit Explanation

In this unit, the subjects of "Traces of Religion in Architecture", "Traces of Religion in Music", "Traces of Religion in Literature", "Traces of Religion in Manners and Customs" and "I'm Getting to Know a Prophet: Hazrat Sulaiman" are introduced respectively.

Across the unit, subjects are taught by using examples from daily life and students' concrete experience. Also, literary texts such as proverbs, sayings, hymns, poems and couplets that are suitable for the levels of students are used.

Learning Outcomes and Related Explanations

5.5.1. Students examine the religious patterns in our architecture.

⇨ *Mosques and their sections are introduced with the visual materials.*

5.5.2. The traces of religion in our music are exemplified.

⇨ *The examples of mosque music (takbir, azan and sala etc.) are introduced according to the students' level.*

⇨ *It is paid attention to giving examples from Sufi music, Turkish classical music, Folk music and children's songs.*

5.5.3. Students find examples of traces of religions in our literature.

⇨ *It is paid attention to giving examples from children's literature (poem, story and tale etc.) according to the*

students' level.

5.5.4. Students realize the religious elements in our manners and customs.

⇨ *It is limited with wedding, circumcision, naming, mawlid, kandil and bairam greetings.*

5.5.5. Students summarize Hazrat Sulaiman's (a.s.) life.

⇨ *The learning outcome is addressed within the framework of the narratives stated in the authentic resources taking into account the level of students without entering into details. The construction of Al-Aqsa Mosque and its importance for Muslims are highlighted.*

Key Concepts

manners, customs, architecture, music, literature, Al-Aqsa Mosque

6th GRADES- UNITS, LEARNING OUTCOMES AND EXPLANATIONS

6.1. FAITH IN PROPHET AND HOLY BOOK

Unit Explanation

In this unit, the subjects of "Allah's(c.c.) Messengers: Prophets", "Prophet's Characteristics and Duties", "Prophets are the Best Model for People", "Revelation and Objective of Sending it", "Holy Books", "I'm Getting to Know a Prophet: Hazrat Adam" and "I'm Learning a Prayer: Prayers of Qunut and Their Meanings" are introduced respectively.

Across the unit, literary texts such as proverbs, sayings, hymns, poems and couplets that are suitable for the levels of students are used.

Learning Outcomes and Related Explanations

6.1.1. Students define the concepts of prophet and prophethood.

⇨ *Examples from the prophets whose names are written in the Qur'an are given.*

6.1.2. Students explain prophets' characteristics and duties.

⇨ *The concept of miracle is briefly introduced taking into account the students' level.*

6.1.3. Students realize that prophets are good examples for people.

6.1.4. Students research the objective of sending revelation.

⇨ *The concept of revelation is introduced taking into account the students' level.*

6.1.5. Students match the Holy Books with the prophets to whom they were sent.

⇨ *The importance of reading and understanding the Qur'an is briefly mentioned.*

⇨ *The examples of respecting the Qur'an in our culture are given.*

6.1.6. Students summarize Harat Adam's (a.s.) life with its main lines.

⇨ *The learning outcome is addressed within the framework of the related verses of surahs Baqara and A'râf.*

6.1.7. Students say prayers of Qunut and their Meaning.

⇨ *The brief explanations related to the prayers Qunut and the information where to say them are given according to the level of students.*

Key Concepts

prophethood, risalet, invitation, messengerhood, dawah.

6.2. SALAT

Unit Explanation

In this unit, the subjects of "Salat and its Importance", "Types of Salat", "Performance of Salat", "I'm Getting to Know a Prophet: Hazrat Zakariya" and "I'm Learning a Prayer: Surah Al-Fil and its Meaning" are introduced respectively.

While the subjects related to salat are being taught, teachers explain the different understandings and practices of sects if required.

Learning Outcomes and Related Explanations

6.2.1. Students explain the importance of salat in the Islam by giving examples from verses of the Qur'an and hadiths.

⇨ *The effect of salat on moral development of people is mentioned.*

6.2.2. Students classify salats by their types.

⇨ *Fard,wajib and supererogatory salats are briefly introduced.*

6.2.3. Students give example for performance of salat.

⇨ *Fards of salat, azan and qamat are briefly introduced.*

Regarding performance of salats, five-times perfomance of salat and Friday, Bairam, Funeral and Terawih salats are introduced.

The social function of mosques and importance of performance of salat with people are briefly mentioned.

6.2.4. Students know Hazrat Zakariya's (a.s.) life with its main lines.

6.2.5. Students say Surah Al-Fil and its meaning.

⇨ *Brief explanations related to Surah Al-Fil are given and the messages given in the surah are defined.*

Key Concepts

salat, azan, qamat, mosque.

6.3. BAD HABITS

Unit Explanation

In this unit, the subjects of "Certain Bad Habits", "The Reasons for Getting into Bad Habits", "The Ways of Protection from Bad Habits", "I'm Getting to Know a Prophet: Prophet John (a.s.)" and "I'm Learning a Prayer: Surah Al-Lahab and its Meaning" are introduced respectively.

In the unit, students' observations of their surrounding environment are used. The negative attitudes and behaviours are approached in a positive, rational and critical way. Also, literary texts such as proverbs, sayings, hymns, poems and couplets that are suitable for the levels of students are used.

Learning Outcomes and Related Explanations

6.3.1. Students give examples of the bad habits, from verses of the Qur'an and hadiths, forbidden by the religion of Islam

⇨ *The bad habits such as smoking, drinking alcohol, gambling and using drugs are mentioned.*

⇨ *The negative reflections of bad habits on individual and social life are mentioned.*

6.3.2. Students question the reasons for getting into bad habits.

6.3.3. Students discuss the ways of protection from bad habits.

6.3.4. Students are willing to avoid bad habits.

6.3.5. Students know Prophet John's (a.s.) life with its main lines.

6.3.6. Students say Surah Al-Lahab and its meaning.

⇨ *Brief explanations related to Surah Al-Lahab are given and the messages given in the surah are defined.*

Key Concepts

haram, makruh, rightful share, addiction.

6.4. PROPHET MUHAMMAD'S LIFE

Unit Explanation

In this unit, the subjects of "Prophet Muhammad's (S.A.W) Invitation: Mecca Period", "Hejira", "Prophet Muhammad's (S.A.W) Invitation: Medina Period", and "I'm Learning a Prayer: Surah An-Nasr and its Meaning" are introduced respectively.

In the unit, students' observations of their surrounding environment are used. Also, literary texts such as proverbs, sayings, hymns, poems and couplets that are related to Prophet Muhammad's (S.A.W) and suitable for the levels of students are used.

Learning Outcomes and Explanations

6.4.1. Students consider Mecca Period of Prophet Muhammad's (S.A.W) Invitation.

The following are briefly introduced:

⇨ *His days in Mount Hira,*

⇨ *Content of the first verses of the Qur'an which were descent from the sky,*

⇨ *The first Muslims and their characteristics,*

⇨ *The reasons why Prophet Muhammad (S.A.W) started his invitation from his immediate environment,*

⇨ *The negative reactions against the invitation of Islam while the such invitation was being spread,*

⇨ *Migrations to Abyssinia, boycott years, Hazrat Umar's (r.a.) and Hazrat Hamza's (r.a) becoming Muslim, Hazrat Hatice (r.a.) and Ebu Talib's deaths, Israa and Miraj event and travel to Taif.*

6.4.2. Students question the reasons and results of hegira to Medina.

⇨ *Interviews with the groups that went to Medina, and*

⇨ *Hazrat Ali's (r.a.) and Hazrat Abu Bakr's (r.a.) roles in Hegira are mentioned.*

6.4.3. Students consider Medina Period of Prophet Muhammad's (S.A.W) Invitation.

The following are briefly introduced:

⇨ *The social function of "Masjid Al Nabawi",*

⇨ *With regard to the relations with polytheists, Prophet Muhammad (S.A.W)'s activities for ensuring social peace and education and training, Treaty of Hudaybiyyah, conquest of Mecca,*

⇨ *With regard to the relations with members of other religions, the Jews in Medina, Christians of Najran, letters of invitation to Islam and messengers sent to certain regions,*

⇨ *Farewell Hajj and Sermon and in this scope, "two relics" that Prophet Muhammad (S.A.W. left to his ummah (together with different narratives) and*

⇨ *Prophet Muhammad's (S.A.W.) death and the effect of his death on his companion.*

6.4.4. Students say Surah An-Nasr and its Meaning.

⇨ *Brief explanations related to Surah An-Nasr are given and the messages given in the surah are defined.*

Key Concepts

İnvitation, annunciation, hegira, companion, ensar, immigrant, mosque.

6.5. BASIC VALUES

Unit Explanation

In this unit, the subjects of "Basic Values that unite our Society" and "Religious Holidays and Blessed Days and Nights" are respectively introduced.

Across the unit, the expressions which strengthen national unity and solidarity as well as bonds of love, respect and friendship and that enable students to internalize the basic values such as native land, nation, flag, martyrdom and veteranship are used. In this respect, it is paid attention to giving examples from particularly verses of the Qur'an and hadiths as well as literary texts such as proverbs, sayings, couplets and hymns that are suitable for students' levels.

Learning Outcomes and Related Explanations

6.5.1. Students realize the basic values that unit our society.

The following are introduced:

- ⇨ *the contribution of religion and religious values to social integration,*
- ⇨ *the role of love for Prophet and Ahl al-Bayt in unity of our society,*
- ⇨ *Our duties and responsibilities against our native land, nation, flag and national anthem.*
- ⇨ *Our gratefulness and gratitude towards martyrs and veterans are emphasized.*

6.5.2. Students interpret the contribution of religious holidays and blessed days and nights to social integration.

- ⇨ *The contribution of Friday, Eid al-Fitr, Eid al-Adha and kandils to social integration is mentioned.*

Key Concepts

religion, value, martyrdom*, veteranship, bairam/holiday, kandil.*

7th GRADES- UNITS, LEARNING OUTCOMES AND EXPLANATIONS

7.1. FAITH IN ANGELS AND AFTERLIFE

Unit Explanation

In this unit, the subjects of "Visible and Invisible Beings", "Angels and their Attributes", "Life and Afterlife", "Stages of Afterlife", "The Effect of Faith in Afterlife on Human Behaviours", "I'm Getting to Know a Prophet: Prophet Jesus (a.s.)" and "I'm Learning a Surah: Surah An-Nas and its Meaning" are introduced respectively.

Across the unit, particularly the verses of the Qur'an and hadiths and also the literary texts that are suitable for the students' level are used. While the subjects are being taught, an approach that takes into account students' experience and readiness level, highlights the dimension of love of religion, tolerates, prioritises gradualism and directs students' attention to their surrounding environment is adopted.

Learning Outcomes and Related Explanations

7.1.1. Students distinguish the world of beings by their characteristics.

- ⇨ *Jinn are mentioned taking into account the students' level without entering into details. In this scope,*

students' incorrect or missing religious information and understandings are addressed in the light of data given by sciences of religion

7.1.2. Students classify angels by their attributes and duties.

⇨ *The subject is limited with four high-ranked angels, e.g. recording, guardian, mercy and questioning angels.*

⇨ *It is mentioned that faith in angels is important in the religion of Islam and angels always wish the best and pray for the people with good manners. The role of faith in angels in improving behaviours is emphasized.*

7.1.3. Students interpret the relation between life and afterlife.

7.1.4. Students explain the stages of afterlife.

⇨ *The stages of afterlife, e.g. death, doom, resurrection, crack of doom, day of reckoning, scale of deeds, paradise and hell are introduced.*

7.1.5. Students establish a relationship between Allah's (c.c.) justice, mercy and forgiveness and faith in afterlife.

7.1.6. Students know Prophet Jesus' (a.s.) life with its main lines.

⇨ *Hazrat Maryam/Mary (r.a.) is briefly mentioned. The learning outcome is addressed within the framework of the narratives stated in the authentic resources taking into account the level of students without entering into details. It is limited with the verses in Surah Al-Ma'idah and Surah Maryam.*

7.1.7. Students say Surah An-Nas and its meaning.

⇨ *Brief explanations related to Surah An-Nas are given and the messages given in the surah are defined. It is informed where to say this surah.*

Key Concepts

world, invisible world, angel, jinni, satan, afterlife.

7.2. HAJJ AND SACRIFICE

Unit Explanation

In this unit, the subjects of "Hajj and its Importance in the Islam", "Performance of Hajj", "Umrah and its Importance", "Sacrifice and its Importance", "I'm Getting to Know a Prophet: Hazrat Ismail (a.s.) and "I'm Learning a Verse of the Qur'an: Verse 162 of Surah Al-An'am and its Meaning" are introduced respectively.

Across the unit, subjects are taught by using examples from daily life and students' concrete experience. Also, the activities related to the social, cultural and moral aspects of hajj, umrah and sacrifice are introduced.

Learning Outcomes and Related Explanations

7.2.1. Students interpret, in the light of verses of the Qur'an and hadiths, the importance of hajj in the Islam.

⇨ *The contribution of hajj to Muslims' moral development and their interrelation and interaction is also emphasized.*

7.2.2. Students summarize performance of hajj.

⇨ *The concepts related to hajj (ihram, savt (tour), tawaf, sa'y, vakfe (stop), zam-zam and al-hajar al-aswad) and the relevant places (Ka'bah, Mounts of Safa and Marwah, Mina, Muzdalifah and Arafat) are introduced taking into account the students' level without entering into details.*

⇨ *The types of hajj aren't taught.*

7.2.3. Students explain umrah and its importance.

⇨ *The differences between hajj and umrah are also mentioned.*

7.2.4. Students consider the worship of sacrifice in terms of the importance paid by the Islam to cooperation and solidarity.

⇨ *The wisdom of worship of sacrifice, the provisions related to sacrifice and the sacrifice examples (votive and aqiqah etc.) in our culture are briefly mentioned.*

⇨ *"Sacrifice Prayer" in Alewi and Bektashi tradition is also mentioned.*

7.2.5. Students know Hazrat Ismail's (a.s.) life with its main lines.

⇨ *Hazrat Ismail's (a.s.) role in construction of Ka'bah is mentioned.*

⇨ *The learning outcome is addressed within the framework of the narratives stated in the authentic resources taking into account the level of students without entering into details.*

7.2.6. Students say Verse 162 of Surah Al-An'am and its meaning.

⇨ *Brief explanations related to the verse are given and the messages given in the verse are defined.*

Key Concepts

hajj, umrah, sacrifice.

7.3.   ETHICAL BEHAVIOURS

Unit Explanation

In this unit, the subjects of "Good Ethical Attitudes and Behaviours", "I'm Getting to Know a Prophet: Hazrat Saleh (a.s.)" and "I'm Learning a Surah: Surah Al-Falaq and its Meaning" are introduced respectively.

Across the unit, subjects are taught by using examples from daily life and students' concrete experience. Also, particularly verses of the Qur'an and hadiths as well as literary texts such as proverbs, sayings, couplets and hymns that are suitable for students' levels are used.

Learning Outcomes and Related Explanations

7.3.1. Students explain the good ethical attitudes and behaviours by examples.

⇨ *In the learning outcome, the values of "justice", "friendship", "honesty", "self-control", "perseverance", "respect", "love", "responsibility", "patriotism" and "helpfulness" are addressed together with the attitudes and behaviours with which these values are associated.*

7.3.2. Students consider the contribution of exemplary attitudes and behaviours to individual and social ethical development.

7.3.3. Students pay attention to being moderate in their attitudes and behaviours.

7.3.4. Students know Hazrat Saleh's (a.s.) life with its main lines.

⇨ *The learning outcome is addressed within the framework of the narratives stated in the authentic resources taking into account the level of students without entering into details*

7.3.5. Students say Surah Al-Falaq and its meaning.

⇨ *Brief explanations related to Surah Al-Falaq are given and the messages given in the surah are defined.*

Key Concepts

ethics, value, attitude, behaviour.

7.4. ALLAH'S SERVANT AND MESSENGER: PROPHET MUHAMMAD

Unit Explanation

In this unit, the subjects of "Allah's (c.c.) Servant: Prophet Muhammad's (s.a.w.)", "Allah's (c.c.) Messenger: Prophet Muhammad's (s.a.w.)" and "I'm Learning a Prayer: Surah Al-Kafirun and its Meanings" are introduced respectively.

Across the unit, subjects are taught by using examples from daily life and students' concrete experience. Also, particularly verses of the Qur'an and hadiths as well as literary texts such as proverbs, sayings, couplets and hymns related to Prophet Muhammad (s.a.w.) that are suitable for students' levels are used.

Learning Outcomes and Related Explanations

7.4.1. Students interpret Prophet Muhammad's (s.a.w.) human aspects based on the verses of the Qur'an.

⇨ *While Prophet Muhammad's (s.a.w.) human aspects are being addressed, it is emphasized that the most important characteristics which distinguishes him from other people is " his receipt of revelation from Allah".*

7.4.2. Students distinguish Prophet Muhammad's (s.a.w.) prophetic characteristics.

⇨ *It is mentioned through verses of the Qur'an and hadiths that Prophet Muhammad (s.a.w.) is the last Prophet and a prophet of mercy and that he explains the Qur'an; he is warning and heralding all people and he was sent in order to complete good ethics.*

7.4.3. Students say Surah Al-Kafirun and its meaning.

⇨ *Brief explanations related to Surah Al-Kafirun are given and the messages given in the surah are defined.*

Key Concepts

messengerhood, prophethood, hatemul-enbiya (last prophet).

7.5. INTERPRETATIONS IN THE THOUGHT OF ISLAM

Unit Explanation

In this unit, the subjects of "The Reasons of Differences of Interpretation in Understanding of Religion", "Types of Interpretation in the Thought of Islam" and "Sufi Interpretations in the Thought of Islam" are introduced respectively.

Across the unit, the differences of interpretation in the thought of Islam are addressed with their main lines suitably for the students' level. An objective and descriptive discourse is adopted.

Learning Outcomes and Related Explanations

7.5.1. Students realize that religion may have different forms of interpretation.

⇨ *The reasons of differences of interpretation in understanding of religion are addressed without entering into details.*

7.5.2. Students classify the forms of interpretation in the thought of Islam.

⇨ *The interpretations in the thought of Islam are addressed as the interpretations related to faith, fiqh and sufism.*

7.5.3. Students distinguish the sufi interpretations that play active role in our culture.

⇨ *Among Sufi interpretations that play active role in our culture, Yasaviyya, Qadiriyya, Mevleviyeh, Naqshbandiyah and Alewi Bektashi Tariqah are introduced suitably for the students' level.*

7.5.4. Students explain the basic concepts and practices related to Alewi Bektashi Tariqah.

⇨ *Cem ceremony and cemevi (Alewi cultural centers and place of worship), musahiplik (companionship),*

questioning of consent and rightful share, twelve services in cem ceremony, whirling, Gulbank prayer, Hizir and Muharram fast and practices are introduced.

In this scope;

⇨ *The "culture of ocak (hearth)" and admission of "hand in hand and hand to God" in Alewi-Bektashi Tariqah are introduced. It is mentioned that musahiplik (companionship) is also called as "ikrar (admission) and nasip alma (having one's share) and this concept is based on the brotherhood between Muhajir and Ansar in the history of Islam.*

⇨ *Cemevi is described as the "path and place of good manners and practices" where ayn-i cem (the ritual of gathering) is performed. It is mentioned that the expression of "meydanevi (square house)" is used instead of cemevi in Bektashi Tariqah. "görgü cemi" (the manners ritual), "ikrar cemi" (the admission) and "Abdal Musa cemi" are introduced. The visuals related to ayn-i cem and cemevi are used.*

⇨ *It is mentioned that the wording of "Bismisah" (in the name of the Shah) is said at the beginning of prayers and "Allah Allah" at the end of them in Alewi-Bektashi Tariqah. Regarding the prayer "Gulbank", "Prayer of Lokma" is introduced.*

Key Concepts

faith, fiqh, sect, sufism, ritual, practice.

8th GRADES- UNITS, LEARNING OUTCOMES AND EXPLANATIONS

8.1.   FAITH IN DESTINY

Unit Explanation

In this unit, the subjects of "Faith in Destiny and Predestination", "Human Will and Destiny", "The Concepts related to Destiny", "I'm Getting to Know a Prophet: Prophet Moses (a.s.)" and "I'm Learning a Verse of the Qur'an: Ayat al-Kursi and its Meaning" are introduced respectively.

Across the unit, particularly the verses of the Qur'an and hadiths and also the literary texts are used. While the subjects are being taught, an approach that takes into account students' experience and readiness level and directs their attention to their surrounding environment is adopted. The expressions eliminating the wrong opinions to consider destiny as a passive waiting and despair that deactivate human will and responsibility are used.

Learning Outcomes and Related Explanations

8.1.1.   Students explain the faith in destiny and predestination using the verses of the Qur'an and hadiths.

⇨ *Allah's (c.c.) creation of everything according to some standards and*

⇨ *The physical, biological and social laws in the universe within the scope of the concept of sunnatullah (practice of Allah) are introduced.*

8.1.2.   Students establish a relationship between human knowledge, will and responsibility and destiny.

8.1.3.   Students analyse the concepts related to predestination and destiny.

⇨ *The concepts are limited with fate, lifetime, livelihood, tawakkul (rely on Allah), success, failure, health and illness and they are addressed by being associated with destiny.*

1.1.4.   Students question the wrong understandings related to destiny and predestination that are common within society.

⇨ *The conventional judgements such as fate, misfortune, chance and unfortunateness, and*

⇨ *The wrong understandings such as ignorance of individual and social responsibility by association of the occupational accidents caused by failure to take the necessary measures with destiny negatively are addressed by a critical perspective.*

8.1.5. Students know Prophet Moses' (a.s.) life with its main lines.

⇨ *Hazrat Harun (a.s.) is briefly mentioned. The learning outcome is addressed taking into account the students' level within the scope of the related verses of Surah Al-A'raf, Taha and Al-Qasas.*

8.1.6. Students say Ayat al-Kursi and its meaning.

⇨ *Brief explanations related to Ayat al-Kursi are given and the messages given in the verse are defined. It is informed where to say this verse.*

Key Concepts

destiny, predestination, sunnetullah, universal will, personal will

8.2. ZAKAT AND SADAQAH

Unit Explanation

In this unit, the subjects of "The Importance of Sharing and Solidarity for the Islam", "Zakat and Sadaqah", "The Individual and Social Benefits of Zakat and Sadaqah", "I'm Getting to Know a Prophet: Hazrat Shuayb (a.s.)" and "I'm Learning a Surah: Surah Al-Ma'un and its Meaning" are introduced respectively.

Across the unit, subjects are taught by using examples from daily life and students' concrete experience. Also, the literary texts that are suitable for the students' level are used.

Learning Outcomes and Related Explanations

8.2.1. Students interpret, in the light of verses of the Qur'an and hadiths, the importance of sharing and solidarity for the Islam

8.2.2. Students explain the worship of zakat and sadaqah by means of verses of the Qur'an and hadiths.

⇨ *The nisab (minimum amount) of zakat and the people who will give/be given zakat are addressed taking into account the students' level without entering into fiqh details.*

8.2.3. Students realize the individual and social importance of zakat, infaq and sadaqah.

⇨ *The importance of infaq is mentioned.*

⇨ *It is also informed that zakat is one of the solutions of poverty and social injustice.*

8.2.4. Students know Hazrat Shuayb's (a.s.) life with its main lines.

⇨ *The examples related to Hazrat Shuayb's (a.s.) sensitivity not to deceive in "measurement and weighing" as stated in the Qur'an are given.*

⇨ *The learning outcome is addressed within the framework of the narratives stated in the authentic resources taking into account the level of students without entering into details.*

8.2.5. Students say Surah Al-Ma'un and its meaning.

⇨ *Brief explanations related to Surah Al-Ma'un are given and the messages given in the surah are defined.*

Key Concepts

zakat, sadaqah, infaq, nisab, ushr (tithe).

8.3. RELIGION AND LIFE

Unit Explanation

In this unit, the subjects of "Religion, Individual and Society", "The Main Objective of Religion", "I'm Getting to Know a Prophet: Prophet Joseph (a.s)" and "I'm Learning a Surah: Surah Al-Asr and its Meaning" are introduced respectively.

Across the unit, subjects are taught by using examples from daily life and students' concrete experience. Also, for teaching the subjects, particularly verses of the Qur'an and hadiths as well as literary texts such as proverbs, sayings, couplets and hymns that are suitable for the levels of students are used.

Learning Outcomes and Related Explanations

8.3.1. Students interpret the relationship between religion, individual and society.

⇨ *The main faith, worship and ethical principles of the religion of Islam are addressed by being associated with the individual, social and economic life.*

8.3.2. Students analyse the principles and objectives set by the religion of Islam with respect to safety of life, generation, mind, property and religion.

⇨ *"Occupational health and safety" for protection of life; "unjust profit" for protection of property; "bad habits" for protection of mind and "importance of family" for protection of generation are mentioned.*

8.3.3. Students infer principles from Prophet Joseph's (a.s.) exemplary life.

⇨ *Prophet Joseph's (a.s.) life is addressed within the framework of the narratives stated in the authentic resources taking into account the level of students without entering into details.*

8.3.4. Students say Surah Al-Asr and its meaning.

⇨ *Brief explanations related to Surah Al-Asr are given and the messages given in the surah are defined.*

Key Concepts

religion, individual, society.

8.4. PROPHET MUHAMMAD'S (s.a.w.) EXEMPLARY BEHAVIOURS

Unit Explanation

In this unit, the subjects of "Prophet Muhammad's (s.a.w.) True and Reliable Personality", "Prophet Muhammad's (s.a.w.) Mercifulness and Forgiveness", "Importance of Consultation for Prophet Muhammad (s.a.w.)", "Prophet Muhammad's (s.a.w.) Courage and Determination in His Cause", "Prophet Muhammad's (s.a.w.) Sensitivity to Respecting Others' Rights", "Prophet Muhammad's (s.a.w.) Appreciation of People" and "I'm Learning a Surah: Surah Al-Quraish and its Meaning" are introduced respectively.

Across the unit, the activities related to the exemplary events of Prophet Muhammad's (s.a.w.) life are included. Also, the subjects are supported by particularly verses of the Qur'an and hadiths as well as literary texts such as proverbs, sayings, couplets and hymns related to Prophet Muhammad (s.a.w.) that are suitable for students' levels.

Learning Outcomes and Related Explanations

8.4.1. Students establish a relationship between Prophet Muhammad's (s.a.w.) true and reliable personality and prophets' characteristics.

8.4.2. Students pay attention to reflecting Prophet Muhammad's (s.a.w.) mercifulness and forgiveness on their behaviours.

8.4.3. Students make inferences related to daily life based on the exemplary events which reveal the importance of consultation for Prophet Muhammad (s.a.w.).

8.4.4. Students explain Prophet Muhammad's (s.a.w.) Courage and Determination by means of exemplary events.

8.4.5. Students give examples for Prophet Muhammad's (s.a.w.) sensitivity to respecting others' rights.

8.4.6. Students explain, by means of examples, Prophet Muhammad's (s.a.w.) appreciation of people.

8.4.7. Students consider the importance of Prophet Muhammad's (s.a.w.) exemplary behaviours within social life.

8.4.8. Students realize that Prophet Muhammad (s.a.w.) directs people, through his wise expressions and behaviours, towards the good and well-favoured.

8.4.9. Students say Surah Al-Quraish and its meaning.

⇨ *Brief explanations related to Surah Al- Quraish are given and the messages given in the surah are defined.*

Key Concepts

Usve-i hasene (the best example), loyal, trust, consultation, determination.

8.5. THE QUR'AN AND ITS CHARACTERISTICS

Unit Explanation

In this unit, the subjects of "The Main Sources of the Islam" "The Main Subjects of the Islam", "The Main Characteristics of the Qur'an" and "I'm Getting to Know a Prophet: Hazrat Noah" are introduced respectively.

Across the unit, the subjects are taught by using examples from daily life and students' concrete experience. Also, the subjects are supported by particularly verses of the Qur'an and hadiths as well as literary texts such as proverbs, sayings, couplets and hymns that are suitable for students' levels.

Learning Outcomes and Related Explanations

8.5.1. Students know the main sources of the Islam.

⇨ *The main sources of the Islam are limited with the Qur'an and sunnah taking into account the students' level. .*

⇨ *The position of sunnah in the Islam is explained by means of examples.*

8.5.2. Students classify the main subjects of the Qur'an based on its verses.

⇨ *The main subjects of the Qur'an, e.g. faith, worship (worship), ethics, social life and parables are introduced suitably for the students' level.*

8.5.3. Students consider the main characteristics of the Qur'an.

⇨ *The main characteristics of the Qur'an, e.g. directing towards the good, true and well-favoured; keeping away from the harms; guiding; clarifying and encouraging people to think and use their minds are introduced suitably for the students' level.*

8.5.4. Students summarize Hazrat Noah's (a.s.) invitation to tawheed.

⇨ *The learning outcome is addressed taking into account the students' level within the scope of the related verses of the surahs Yunus, Hud and Nuh.*

Key Concepts

Qur'an, Furkan (distinguishing the right from the wrong), sunnah, faith, worship (worship), ethics, actions, parable.