

# Awareness Levels of High School Students about Mevlana Celaleddin Rumi

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## ABSTRACT

Today, translations of works in the field of western psychology are being tried to be applied to today's society. However, the differences between the cultural accumulations of the societies may experience negativity in the success of the western-based approaches. The written works of Anatolian culture can guide not only our religion but also our individual and social life. Anatolia, Turkish-Islamic culture has matured with the works and ideas of important people. One of the most important of these is Mevlana Celaleddin Rumi. In this study, we gathered information with the scale we created in order to obtain information about how well secondary school students were aware of Mevlana's life. In this study, the quantitative survey method regarding the opinions of secondary school students about Mevlana was applied. Frequency analysis, T-Test and Anova statistical methods were applied to the obtained data and the results were presented.

**Keywords:** Awareness, High School Students, Mevlana, Philosophy, Theology.

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## I. INTRODUCTION

In the examination of information about Mevlana; Most of the sources (Çubukçu, 1984; Küçük, 2007; Öngören, 2014) state that he was born in 1207 in Belh, and settled in Damascus, Hijaz, Malatya, Erzincan, and finally Konya. He knows Turkish, Persian, Arabic, and Hebrew, but mostly used the Persian language in his works (Çubukçu, 1984). His main works are; Divan, Mesnevi, Mecalis-i Sab'a, Fihi Ma Fih, and Letters (Gölpınarlı, 1985).

He also included the views of Gazzali, Ash'ari, and Avicenna, whom he mentioned Plato and Calinus, who were influenced by Greek philosophy as his philosophical understanding, and who were indirectly influenced by Greek philosophy (Gölpınarlı, 1985). However, in the Philosophy of Being, he advocated the unity of Being, as seen in Mansur Hall and Beyazıt Bestami (Celebi, 2015). He is among the great Turkish Islamic thinkers (Cebecioğlu, 2005; Kayadibi, 2007).

Mevlana's philosophy of being in his "Mesnevi", one of his most important works; identifies the Creator, the universe, and man, and both base the reason for existence on the Creator, and gives meaning to the place of man in the universe. It emphasizes that there are mysteries in the essence of human beings. The purpose of human existence; He says that he comprehends his own secrets with virtuous behaviors in the visible world and reaches non-existence in the Creator (Kantar, 2013; Celebi, 2015). From the world of thought of Mevlana to his works; Subjects such as love, human, science, poetry, sema, reason, morality, worship, and destiny will be reflected (Kabaklı, 1984; Yeniterzi, 1997; Tarhan, 2004).

There are some metaphors that explain Mevlana's worldview. Mevlana argues that the world is unaware of Allah and the material world is a prison and consists of images and dreams. Mevlana said to a woman who makes the world look beautiful and nice to people, but is actually ugly and old, and also by saying, "The world is like a crocodile with its mouth open". It compares humans to birds trying to get maggots from a crocodile's teeth to fill their stomachs. The world is a game place like the desert of Tih, and it has rules, and in fact, everything is a Dream. The world, which is like a bath, both cleanses and suffocates people. One feels like wearing narrow shoes on the wide plain. The world is like a tailor who talks sweetly to his customer but steals from his customer (Abdullah, 2006).

Mevlana is one of the important philosophers of his age and has an important place in the expansion and spread of Anatolian Culture with his works for centuries. His works can be useful for every developmental period. It makes important contributions to the psychology of people and the development of sociological behaviors in societies. Anatolian philosophy and Sufism need to be introduced more effectively today.

Our study was carried out in order to determine the perception of Mevlana and to raise awareness among students studying in secondary education institutions, which is one of the important stages of development and learning level.

## II. METHODS AND ANALYSIS

Secondary School Students, under the influence of popular culture, do not fully understand and internalize Mevlana's teachings and works. We collected information with the scale we created in order to obtain information about how aware the students were of Mevlana's life, works, and spiritual values, and this information was analyzed with statistical methods.

In our study, a questionnaire consisting of 10 dependent and 16 independent variables using a five-point Likert scale, whose questions were prepared by us, was applied. The questionnaire was subjected to a preliminary application and the reliability coefficient was determined as 0.92. The universe of the research is a secondary education institution located on the Anatolian side of Istanbul. The questionnaire was presented to 120 people studying at this institution. By collecting data; The answers given to the questions are presented as evaluated graphics and tables. Data are given as demographic characteristics and frequency distribution in dependent variables. The frequency distributions of the independent variables and the general average of the responses are presented.

In addition, the relationships of the responses were examined, and frequency distributions, T-Test and Anova analyzes were performed. At the end of all these studies, a booklet on Mevlana was prepared for students in accordance with the outputs.

## III. RESULTS

- Results of the dependent variables, from which the opinions of the participants in our research were taken, are as follows:
- While 81.6% of the respondents stated that they had knowledge about Mevlana or not, the rate of those who stated that they had no knowledge was determined as 18.4%.
- The answers given to the question from which source can you get information about Mevlana are presented below. It is seen that the most followed method in obtaining information is the internet.
- Have you read a book about Mevlana? When the answers given to the question were examined, it was seen that 73.5% of the participants stated that they had never read a book, while the rate of those who read a book about Mevlana was 26.5%.
- Have you read any work by Mevlana? In the answers given to the question, 55.1% stated that they did not read, and 44.9% stated that they did.
- Only 6.1% attended an event organized about Mevlana, and 93.9% did not.
- Was an event about Mevlana held in your town/region? While 10.2% answered yes to the question, 89.8% answered no.
- While the rate of those who visited a research center related to Mevlana was 8.2%, 91.8% did not.
- The rate of those who visited the tomb of Mevlana was 16.3%, while the rate of those who did not visit was determined as 83.7%.
- What thought does the name Mevlana evoke in you? The highest rate of answers to the question was seen in the Sufism option.
- The participants were asked about the Mevlevi and 24.5% of the participants stated that they had knowledge, but 75.5% of the participants stated that they had no knowledge.

### A. Frequency Analysis of Independent Variables

- The participants in our research were asked to what extent they agreed with the statement "Mevlana's works are at a level that will lead people to inner salvation", and the answers given are presented below. When the answers are examined, it is thought that the majority of the participants are guided by the works of Mevlana to inner salvation. (Average: 3.89)
- When the answers of the participants for the statement "I can easily understand Mevlana's works when I read them" are examined, it is seen that they agree with the statement that they can easily understand when I read Mevlana's works (Average: 3.49).
- Would you describe Mevlana as a wise personality? The majority of the answers given to the question see Mevlana as a wise personality (Average: 4.47).
- Do you think that there is an emphasis on tolerance in Mevlana's works? In the answers given to the question, the participants stated that there is an emphasis on tolerance in Mevlana's works (Average: 4.39).

- In our research, the expression “The subject of love in Mevlana's works is on people” was examined and it was determined that he had a tendency to be indecisive (Average: 2.94).
- The participants were asked whether they agreed with the statement “I believe that changes were made in the publications in which Mevlana's works are narrated differently from the original” and it is seen that the participants remained undecided (Average: 2.80).
- In the study, the answers given to the participants with the statement “Mevlana's works are not educational” that it is seen that the participants did not agree with this statement and found the works educational (Average: 1.80).
- The participants highly agree with the statement "Mevlana's works have a very important place in Sufi literature" (Average: 4.44)
- In the answers given to the statement "Mevlana is among the Anatolian philosophers", the participation rate was high (Average: 3.80).
- Another statement presented in our research is "Mevlana's works have an emphasis on human love". It was observed that the participants with this statement highly agreed with this view (Mean: 4.43)
- In the results of the statement “Methods that have become more visible recently (such as yoga and pilates) are more successful than Mevlana's view”, the majority of the participants did not support this statement and it was argued that Mevlana's teachings were more effective (Average: 2.36).
- Another statement asked in our research is "The works that are called modern novels today are mostly borrowed from Mevlana's views." is the item. Here, the level of participation was examined and it was seen that the participants were undecided or did not have this idea (Mean: 2.87).
- The participants in our research were asked their opinions about the statement “Mevlana's teachings are not suitable for today's living conditions” and it was determined that the participants did not agree with this statement (Average: 2.22).
- Another statement examined in our study is the article "The subject of love in Mevlana's works is about divine love". The results related to this are stated that the works are about divine love (Average: 4.43)
- “I think that the thoughts in Mevlana's works are not fully understood”. It is understood that the participants do not agree with this view regarding his statement, and it is clear that they want to tell about Mevlana's works (Average: 2.30).
- Finally, it is understood that the participants have positive views on the statement “I want Mevlana to be taught as a lesson” presented to the participants. (Average: 3.12).
- It has been observed that 80% or more of the students participating in our research do not have knowledge about Mevlana and have not read books about him. At the same rate, it was determined that the students did not participate in an activity related to Mevlana, did not visit his tomb, and did not have knowledge about Mevlevi.
- The result that emerged according to the answers given by around 50% of the students was that the students read the information about Mevlana on the internet, they did not read the works of Mevlana and they knew that the main theme in his works was love.

#### B. The T-Test Results For The Relationship Between Survey Questions

In our research, t-test was applied to determine whether some of the items asked in our questionnaire were significant among themselves, and the results were explained in tables. The items that show a significant relationship with participation in the Organized Event about Mevlana are explained and are shown in Table I.

It shows a significant difference according to Mevlana and those who participated in the event, considering that the ideas of Mevlana's values are not fully understood,  $t(47)=2.144$ ,  $p<0.05$ . Considering that the thoughts in Mevlana's works are not fully understood ( $\bar{X}=3.67$ ), the activities show more participation than those who do not agree with the statement ( $\bar{X}=2.22$ ). The items that show a significant relationship with the Level of Knowledge About Mevlana are explained and shown in Table II.

TABLE I: T-TEST RESULTS ACCORDING TO PARTICIPATION IN ACTIVITIES RELATED TO MEVLANA

Participation in the Event About Mevlana	N	Mean	S	sd	t	p
I think that the thoughts in Mevlana's works are not fully understood	Yes	3	3,67	0,58	47	2,14
	No	46	2,22	1,15		

TABLE II: T-TEST RESULTS ACCORDING TO PARTICIPATION IN ACTIVITIES RELATED TO MEVLANA

Level of Knowledge About Mevlana	N	Mean	S	sd	t	p
Mevlana's works are at a level that can lead people to inner liberation	Yes	40	4,05	0,90	47	2,58
	No	9	3,22	0,67		
I think that, Mevlana is a wise person	Yes	40	4,62	0,77	47	3,15
	No	9	3,78	0,44		
In his works include that an emphasis on tolerance	Yes	40	4,50	0,68	47	2,4
	No	9	3,89	0,60		

The Level of Knowledge About Mevlana shows a significant difference according to the statement that Mevlana's works are at a level that will lead people to inner salvation,  $t(47)=2.58$ ,  $p<0.05$ . Consider that the thoughts in Mevlana's works are not fully understood ( $\bar{X}=4.05$ ), the activities show more participation than those who do not agree with the statement ( $\bar{X}=3.22$ ).

Level of Knowledge About Mevlana shows a significant difference according to the statement I think Mevlana is a wise person,  $t(47)=3.15$ ,  $p<0.05$ . Consider that the ideas in Mevlana's works are not fully understood ( $\bar{X}=4.62$ ), the activities show more participation than those who do not agree with the statement ( $\bar{X}=3.77$ ).

The Level of Knowledge About Mevlana shows a significant difference as there is an emphasis on tolerance in Mevlana's works,  $t(47)=2.48$ ,  $p<0.05$ . Considering that the ideas in Mevlana's works are not fully understood ( $\bar{X}=4.50$ ), the activities show more participation than those who do not agree with the statement ( $\bar{X}=3.88$ ). The items that show a significant relationship with the Visit to the Mevlana Tomb are explained and shown in Table III.

The items that show a significant relationship with the Book Read About Mevlana are explained and shown in Table IV.

TABLE II: THE T-TEST RESULTS ACCORDING TO THE VISIT TO MEVLANA'S TOMB

Visit to Mevlana Tomb		N	Mean	S	sd	t	p
The works that are called today's modern novels are mostly borrowed from Mevlana's views	Yes	8	3,50	0,93	47	2,15	0,03
	No	41	2,76	0,89			
Mevlana's works are not educational	Yes	4	3,00	2,31	47	2,23	0,03
	No	45	1,69	1,00			
Mevlana is among the Anatolian Philosophers	Yes	4	4,75	0,50	47	2,11	0,03
	No	45	3,71	0,97			

TABLE IV: THE T-TEST RESULTS ACCORDING TO THE STATEMENT THAT THE BOOK READ ABOUT MEVLANA AND HIS WORKS ARE NOT FULLY UNDERSTOOD

The Book Read About Mevlana		N	Mean	S	sd	t	p
I think Mevlana is a wise person	I have never read	36	4,33	0,86	47	2,06	0,04
	I read	13	4,85	0,38			

#### IV. CONCLUSION AND SUGGESTIONS

According to our research, 81.6% of students in secondary education have knowledge about Mevlana. About Mevlana, most are services over the internet. Another important source that follows this is the book. However, he has not read a book about Mevlana, who will be great. Acknowledgments that they have acquired the information through ways. Most of the students do not know any of Mevlana's belongings.

Another result of the research is that the activities related to Mevla are not given by the public and people cannot show them these activities. It is also seen when his students visit a large shrine.

It is seen that Sufi shopping is the first thing that comes to mind when it is seen in relation to the name Mevlana to students. It's not about seeing Mevlana as an Anatolian philosopher, as he is not yet fully understood philosophy, and Mevlana is not known as a philosopher. To receive an education between the understanding of Western philosophy and Anatolian culture. In addition, Mevlana bilge is defined as a personality and seen as a personality. Again, it seems that the vast majority do not know about Mevlevi.

As easily understood, literally human love works that will reach the essence of Mevlana's content. The discussion of this statement, not narrated by the hymn about five persons, seems to have an opinion on whether it is literal or figurative.

Another result of our study is the deep thinking method, such as yoga and pilates, which was thought before education in Mevlana's point of view, and which is as impressive as Mevlana's focus. Participants think that Mevlana is in its content. It is mentioned that the products introduced as a modern novel are quoted from Mevlana. The modern novel and lyrics written today are what has been said and can be said about the slogans of Mevlana. From this result, it is about getting to know Mevla from the condant, not having read his education and staying away from the media and social circles in terms of reaching medicine.

His students are of the opinion that Mevlana's teachings are in harmony with living in the future and are preserved in our lives in our age. There is no clear idea that students want to see Mevlana as a lecturer.

It is seen that activities and information should be done in order to introduce Mevlana's principles of tolerance and the concept of tolerance in his works holistically to our students. Thus, Anatolian Culture will be better known. Along with this, there is no doubt that material and spiritual values will prepare the environment for the growth of constructive individuals based on tolerance and peace in our social life. In order to achieve this, the creation of sites related to Mevlana from easily accessible information sources such as the internet, the organization of events for the representatives of Anatolian Culture such as Mevlana by local governments, and the ability to analyze with philosophy instead of the concepts revealed by popular culture can be counted as expectations.

### CONFLICT OF INTEREST

The authors declare that they do not have any conflict of interest.

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