Addiction: An Examination Within the Framework of Religious Culture and Moral Knowledge Textbooks

Bağımlılık: Din Kültürü ve Ahlak Bilgisi Ders Kitapları Çerçevesinde Bir İnceleme

Fatma Kurttekin

Dr. Öğr. Üyesi, Zonguldak Bülent Ecevit Üniversitesi, İlahiyat Fakültesi, Din Eğitimi Ana Bilim Dalı – Dr., Zonguldak Bülent Ecevit University, Faculty of Theology, Department of Religious Education.

fatma.kurttekin@beun.edu.tr

https://orcid.org/0000-0002-5083-4746

Abstract

This qualitative study, using content analysis, examines to what extent addiction, its causes, consequences, and prevention methods are covered and which types of addiction are discussed in Religious Culture and Moral Knowledge courses. The study focuses on how these topics are presented in RCMK textbooks, which primarily address substance addictions such as drugs, alcohol, and tobacco, while briefly mentioning behavioural addictions like overeating, gambling, and technology use. Addiction is portrayed as a moral issue affecting mental, physical, and spiritual health, as well as an individual's self-control and sense of responsibility. Substance addictions receive greater emphasis, reflecting their association with religious texts and state anti-addiction policies, whereas behavioural addictions are given less consideration. The study concludes that addiction should be approached in a comprehensive and progressively deepening manner as students advance through grade levels in RCMK textbooks. In its current form, the information does not appear to effectively develop skills or serve a preventive function that encourages healthier choices.
Anahtar Kelimeler: Religious education, Religious Culture and Moral Knowledge, Addiction, Harmful habits, Textbooks.

Öz

Son yıllarda sağlık ve sağlık eğitimi, bireylerin yaşam şekilleri ve alışkanlıklarının sağlık üzerindeki etkisini gündeme taşımıştır. Sağlıklı bir toplumun temeli, bireylerin sağlıklarını koruma ve geliştirme konusundaki bilgi, motivasyon ve becerilerine dayanmaktadır. Bu bağlamda devletlerin vatandaşlarını bilinçlendirme, koruma ve geliştirme yönündeki sorumlulukları, Çocuk Hakları Sözleşmesi ve Birleşmiş Milletler'in ekonomik, sosyal ve kültürel haklarla ilgili sözleşmelerinde açıkça belirtilmiştir. Bu uluslararası sözleşmeler, özellikle gençlerin korunmasını devletlerin öncelikli görevleri arasında saymaktadır. Türkiye'de bu görev, Milli Eğitim Bakanlığı (MEB) tarafından üstlenilmiştir. MEB, bireylerin sağlıklı yaşam becerileri kazanmalarını sağlayarak toplumun sağlıklı bir şekilde gelişmesine katkıda bulunmayı hedeflemiştir. MEB, 1739 sayılı Milli Eğitim Temel Kanunu'nun 2. Maddesinde bireylerin sağlıklı bir toplumda sağlıklı hayat yönelimlerinde bulunma, sürdürme ve geliştirme bilgi, kabiliyet ve becerisiyle donatılarak hayata hazırlanması hedeflemiştir. Bu kapsamda, bağımlılıkla mücadele ve bireylerin bağımlılıktan korunması eğitim sisteminin temel unsurlarından biri haline gelmiştir. Eğitim sistemi, özellikle bağımlılığın risklerini anlamayı ve bağımlılıktan korunma yollarını öğrenmeyi sağlamak adına önemli bir araçtır. Din Kültürü ve Ahlak Bilgisi (DKAB) dersleri, bağımlılıkla mücadelede gençlerin bilinçlendirilmesinde etkin bir rol oynayabilir. Ancak, bu derslerde bağımlılığın nasıl ele alındığı ve içeriklerin öğrencilere ne ölçüde rehberlik ettiği üzerine yapılan çalışmalar sınırlıdır. DKAB ders kitapları, özellikle 4. sınıftan itibaren öğrencilerin temel ahlaki değerleri öğrenmeleri ve yaşamlarına uyarlamaları için kullanılan önemli kaynaklardan biridir. Ancak, bu kitapların bağımlılık konusunu nasıl ele aldığına yönelik bir boşluk bulunmaktadır. Bu çalışmada, DKAB ders kitaplarında bağımlılık konusunun nasıl tanımlandığı, bağımlılıkla ilgili verilen bilgilerin kapsamı ve bu bilgilerin öğrencilere aktarılma biçimi incelenmiştir. Çalışmada, "bağımlılık, zararlı alışkanlıklar, sigara, kumar, madde kullanımı, teknoloji, helal ve haram" gibi anahtar kavramlar analiz birimi olarak kullanılmıştır. Ders dokümanları olarak Din Kültürü ve Ahlak Bilgisi'ne ait 9 ders kitabı Millî Eğitim Bakanlığı'nın Eğitim Bilişim Ağı uygulamasından temin edilmiştir. Ders kitaplarının 8'i Millî Eğitim Bakanlığı'nın kendi yayınları, 11. Sınıfa ait kitap ise Talim Terbiye Kurulu'nun 2019 tarihli kararı ile kabul edilen Gezegen yayınlarına aittir. Ders kitaplarında bağımlılık kavramının ele alınışı detaylı şekilde analiz edilmiştir. Çalışmanın amacı doğrultusunda "bağımlılık, zararlı alışkanlıklar, sigara, kumar, madde kullanımı, teknoloji, helal ve haram" kelimeleri analiz birimi olarak kullanılmıştır. Araştırmacı tarafından analiz birimleri kullanılarak ders kitaplarında doğrudan ve dolaylı şekilde bağımlılık ile ilgili üniteler tespit edilmiştir. İlgili üniteler baştan sona okunarak bağımlılık konusunun ne boyutta ele alındığına dair notlar tutulmuştur. Araştırmanın geçerliliği ve güvenilirliğini sağlamak için alanda uzman iki akademisyenin görüşüne başvurulmuştur. Uzmanlar ile araştırmacı arasında görüş birliği sağlanmıştır. Elde edilen veriler gözden geçirilerek düzenlenmiş, yorumlanmış makale formatına uygun olarak yazıya dökülmüştür. Nihayetinde bağımlılık kavramı Din Kültürü ve Ahlak Bilgisi ders kitaplarında doğrudan ilköğretim 6.sınıfta müstakil ünite ve ortaöğretim 12.sınıfta ünite içinde alt başlık olarak işlendiği tespit edilmiştir. Diğer sınıf seviyelerinde ise farklı ünitelerde bağımlılığa

kısa, doğrudan ve/veya dolaylı atıflara rastlanmaktadır. Din Kültürü ve Ahlak Bilgisi derslerinde "Zararlı Alışkanlıklar" ve "Güncel Dini Meseleler" ünitelerinde dikkat çekilen bağımlılık ile ilgili doğrudan uyuşturucu, alkol ve sigara gibi davranış bağımlılığı türlerine ek olarak yeme, kumar ve teknoloji bağımlılığına değinilmiştir. Bulgulara göre, bağımlılık DKAB ders kitaplarında kişinin bedeni, akıl ve ruh sağlığını etkilemesi, iradeyi sınırlaması ve zayıflatması açısından irdelenmiştir. Bu bağlamda sağlık problemlerine neden olan bağımlılığın ilgili ünitelerde sağlıklı ve temiz beslenme ile eylemlerinde temiz ve dengeli olması yani iyi insan olma ekseninde işlendiği saptanmıştır. Bu bulgular bağımlılık konusunun ahlak eğitimiyle ilişkilendirildiğini ve bu ilişkilendirmenin ders içeriklerinde açıkça yansıtıldığını ortaya koymaktadır. DKAB ders kitaplarının sunduğu korunma yolları ve bağımlılığa dair anlatımlarda farkındalığın arttırılması, duygu ve ahlak eğitimi, aile yapısı ve ilişkilerinin güçlendirilmesi, ibadet etme ve dua, iletişim ve sosyal (arkadaş) etki(si)nin öne çıktığı söylenebilir. Sağlıklı bir muhakeme gelişimi, bireyin bağımlılıkla mücadelede vazgeçilmez olan özgüven ve öz-yeterlik algısı için temel bir zemin oluşturur. Bireyin kendi yeteneklerine ve potansiyeline olan güvenini artırır. Böylece bağımlılıktan korunmak için gerekli olan iradeyi ve kararlılığı güçlendirir. Bu açıdan bağımlılık, DKAB derslerinde tümleşik bir bütüncül bir yaklaşımla ele alınmaya çalışılmıştır. Fakat ders kitaplarında bağımlılık etiyolojisine dair psikolojik ve sosyal unsurlar ön plana çıkarken genetik/nörolojik etkenlerden hiç bahsedilmemiştir. Davranışsal bağımlılık türlerinin DKAB ders kitaplarında sınırlı bir şekilde ele alınmasının, bu tür konuların öğrencilere özendirme veya merak uyandırma riskinden ve bazı davranışların (örneğin cinsellikle ilgili konular) toplumda tabu olarak görülmesinden kaynaklandığı düşünülebilir. Ancak, bağımlılıkla mücadelede etkili olmak için yalnızca bilgi ve kavrama düzeyinde kalınmamalı, öğrencilerin bu bilgileri hayata geçirmelerini sağlayacak davranış gelişimi hedefli öğrenme etkinliklerine daha fazla yer verilmelidir. Çünkü farklı sınıf seviyelerinde konu ile ilgili "Paylaşalım, Yazalım, Biliyor musunuz?, Okuma parçası" gibi farklı etkinlikler bilginin anlaşılması, kavranması, paylaşılması ve kısmen tartışılması aşamasını geçememiştir. Öğrencilerin bağımlılık konusunu içselleştirmelerine yönelik öğrenci merkezli çalışmaların, beklenen değişime ivme kazandıracağı söylenebilir. Ayrıca bağımlılıkla mücadele kapsamında bir süredir ülkemizde uygulanan "Dumansız hava sahası", "Değerlisin sağlıklı kal" gibi projelerden bahsedilebilmesi de etkili olabilir.
Keywords: Din eğitimi, Din Kültürü ve Ahlak Bilgisi, Bağımlılık, Zararlı alışkanlıklar, Ders kitapları.

Introduction

The developments that have occurred in recent years have brought health and health education to life's agenda. Although many factors have an impact on protecting mental, physical and spiritual health, the first of these factors that comes to mind is the individual's lifestyle, that is, his/her habits. Since a healthy society is built on healthy individuals, it is among the duties of states towards their citizens that individuals should be equipped with knowledge, motivation and skills with regard to protecting and improving their health. As a matter of fact, in Article 33 of the UN Convention on the Rights of the Child and Article 10 of the UN International Covenant on Economic, Social and Cultural Rights, the protection of young people is listed among the state's duties. Education systems are among the most important channels through which states educate their citizens about healthy lifestyles, dietary habits, hygiene, and disease prevention. UNICEF's definition of schools as "the largest global channel for disseminating information."[1] and the fact that textbooks

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1   Cited in R. Kazemian et al., "Health Education in Primary School Textbooks in Iran in School Year 2010–2011", *Journal of Dentistry* 11/5 (2014), 536.

are a means of delivering educational content and guiding teachers by shaping classroom activities have played a role in the focus on school-based programmes in this study.[2] In this respect, Article 2 of the Fundamental Law No. 1739 on National Education in Türkiye aims to prepare individuals for life by equipping them with the knowledge, ability, and skills to find, maintain and develop healthy life orientations in a healthy society. Therefore, in line with this goal, it is expected that the education system will help individuals understand the risks of addiction, which has become a serious global problem,[3] to help them learn how to protect themselves from addiction, and to contribute to society's construction of a healthier and more stable future. One of the mandatory subjects taught from the fourth grade onwards within the education system is the Religious Culture and Moral Knowledge (RCMK) course. The Ministry of National Education (MoNE) can utilise RCMK textbooks as educational materials to inform and protect students regarding addiction. These textbooks cover topics related to faith and values, serving as a guide by defining concepts of right and wrong, thereby providing spiritual support and shaping individuals' lives. The content of these textbooks is prepared in accordance with unit topics and learning outcomes that reflect the objectives of the curriculum. Focusing on these textbooks, which are the most widely used and easily accessible educational resources for the target group of students, enables the effective dissemination of knowledge and values that can help prevent addiction. Despite various studies on RCMK textbooks, there appears to be a notable gap in research specifically examining the topic of addiction within this context.[4] Addressing this gap underscores the significance of the present study. Additionally, the following points highlight the strong relationship between addiction, religion, and religious education:

- o The Islamic faith and religious education play a crucial role in defining the concepts of right and wrong in an individual's life.
- o Religion provides spiritual guidance and support during challenging times.
- o Since human life is regarded as a trust, any actions that jeopardise this trust may be perceived as a betrayal.

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2 WHO, *Improving Health Through Schools: National and International Strategies* (Geneva: World Health Organization, 1999).

3 *World Drug Report 2023* (UN Office on Drugs and Crime, 2023.); *Global Status Report on Alcohol and Health 2018* (WHO, 2018); *Hanehalkı Bilişim Teknolojileri Kullanım Araştırması* (TÜİK, 2024); *2024 Türkiye Uyuşturucu Raporu Eğilimler ve Gelişmeler* (Ankara: EGM Narkotik Suçlarla Mücadele Daire Başkanlığı, 2024); *Genel Nüfusta Tütün, Alkol ve Madde Kullanımına Yönelik Tutum ve Davranış Araştırma Raporu* (Ankara: EGM Narkotik Suçlarla Mücadele Daire Başkanlığı, 2018).

4 T. Ceylan - E. Şimşek, "İlköğretim Din Kültürü ve Ahlak Bilgisi (DKAB) Ders Kitaplarında Aile" (Değişen Dünyada Aile XII. Uluslararası Din Görevlileri Sempozyumu, Konya: Mehir Vakfı Yay., 2023), 41-60.

      o   Religious teachings help strengthen individuals' willpower and foster self-control while also emphasising the importance of maintaining psychological well-being and social cohesion

From this perspective, MoNE assumes a vital responsibility in combating addiction by educating and protecting the younger generations, with the RCMK course being one of the most important avenues for this initiative. In this regard, the study examines how addiction is defined, what its framework is, and the information provided on the prevention of addiction in the RCMK textbooks. This study seeks to answer the question, "To what extent do the RCMK textbooks address addiction, its causes and associated harms, and preventive methods?"

1. Method

The study employed a qualitative research approach, utilising the content analysis method. This analysis focussed on the RMCK textbooks, a mandatory course spanning from the 4th to the 12th-grade. The comprehensive content analysis encompassed these chosen textbooks published directly by the MoNE. For the 11th-grade, where MoNE did not have its publication, the study included a textbook published by Gezegen Yayınları. This specific textbook received approval from MoNE's Board of Education and Discipline on April 18, 2019, under decision number 8/91. In total, we acquired nine textbooks about the RCMK course from the MoNE's Education Information Network application.[5] This method allows for the scrutiny of explicit and implicit expressions of particular vocabularies, themes, or concepts within textual materials. Consequently, it yields substantial insights into conveyed meanings and representations.[6] For analysis, we considered various analysis units, including addiction, harmful habits, smoking, gambling, substance use, food, technology and the concepts of halal and haram. These thematic units served as the focal points for our document analysis.

The study utilised a PDF reader search tool to extract relevant information from digital textbooks, utilising the Turkish keywords translated into English as "bağımlılık" (addiction), "zararlı alışkanlıklar" (harmful habits), "sigara" (smoking), "kumar" (gambling), "madde kullanımı" (substance use), "teknoloji" (technology) and "helal ve haram" (halal and haram). In accordance with the units of analysis, they were determined by considering the DSM-5 criteria, the Türkiye Addiction Prevention Programme, and relevant

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5   MEB, "Ders Kitapları", *Eğitim Bilişim Ağı (EBA)* (2012).

6   M. D. White - Emily E. Marsh, "Content Analysis: A Flexible Methodology", *Library Trends* 55/1 (2006), 22-45.

religious terminology related to the topic. Coolican,[7] ensuring reliability involves analysing data by another researcher and comparing results, while validity hinges on the consistency of interpretations drawn by researchers from the data. To address these criteria, two independent researchers meticulously reviewed the documents, aiming to ensure precision and minimize personal biases and errors. Each researcher compiled their respective lists of units, topics and activities related to addiction in RCMK textbooks. Subsequently, the findings were cross-referenced and compared, revealing no discrepancies in learning outcomes, activities, or teaching methods related to the addiction. Following this, the obtained data underwent analysis, interpretation, and transcription in line with evaluation results, recommendations, and article formatting guidelines. The findings related to addiction in the programmes and RCMK textbooks are presented with specific page references, supplemented by direct quotations from pertinent sections of the books.

2. Literature review

Upon reviewing the literature, various studies have explored how addiction and strategies for addressing it are incorporated into textbooks. In Iran, Mirzamohammadi et al.[8] found that high school textbooks discussed addiction primarily from a biological perspective, with content limited to Biological and Health Sciences and Persian Literature. Similarly, Park and Cho[9] revealed that Korean secondary school textbooks predominantly addressed substance addiction (77.8%), with less focus on behavioural addiction (22.2%), emphasising understanding addiction, resisting peer pressure, and enhancing self-control. Saito et al.,[10] examining textbooks in nine developing countries, assessed the inclusion of WHO's core components for preventing tobacco use. They discovered that while 30 of 41 textbooks discussed the consequences of tobacco use and 19 addressed social norms, other essential elements—such as reasons for tobacco use, social influences, and life skills—were included in less than 20% of the textbooks. Studies focusing on school-based prevention

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7   H. Coolican, *Research Methods and Statistics in Psychology* (London: Routledge, 2019).

8   M. H. Mirzamohammadi et al., "Content Analysis of the Concept of Addiction in High School Textbooks of Iran", *Addiction & Health* 9/1 (2017), 48-58.

9   H. J. Park - H. Cho, "Contents Analysis of Addiction Prevention in Middle School Textbooks", *Child Health Nursing Research* 23/1 (2017), 19-27.

10 J. Saito et al., "Limited Potential of School Textbooks to Prevent Tobacco Use Among Students Grade 1–9 Across Multiple Developing Countries: A Content Analysis Study", *BMJ Open* 3/2 (2013), e002340.

programmes also highlight their potential in addressing addiction. For instance, Isensee et al.[11] demonstrated that students participating in such programmes gained a deeper understanding of the risks associated with smoking. Similarly, research by Bruno & Csiernik,[12] Midford & Cahill,[13] and Devine et al.[14] affirmed that education programmes significantly enhanced students' awareness of substance abuse dangers, helping them avoid harmful behaviours. Kornilaki et al.'s[15] study on game-based learning activities showed improved knowledge about healthy living and sustainability among children who adopted healthier food choices and increased their physical activity levels after three months. Furthermore, Botvin et al.[16] revealed that "Life Skills Training" (LST) programmes reduced alcohol and cigarette use among students in suburban primary schools, though other studies questioned the programme's effectiveness[17] or preventive capabilities.[18] In terms of addiction prevention strategies, Botvin[19] proposed that school-based programmes should integrate four key components: information dissemination, emotional education, addressing social impacts, and life skills training. Supporting this,

11 B. Isensee et al., "Effects of a School-Based Prevention Programme on Smoking in Early Adolescence: A 6-Month Follow-Up of the 'Eigenständig Werden'cluster Randomised Trial", *BMJ Open* 4/1 (2014), e004422.

12 T. L. Bruno - R. Csiernik, "An Examination of Universal Drug Education Programming in Ontario, Canada's Elementary School System", *International Journal of Mental Health and Addiction* 18 (2020), 707-719.

13 R. Midford - H. Cahill, "Taking a Skills Focused, Harm Reduction Approach to School Drug Education", *Health and Education Interdependence: Thriving from Birth to Adulthood*, ed. R. Midford et al. (Singapore: Springer, 2020), 269-288.

14 E. K. Devine et al., "Updated Systematic Review of Australian School-Based Prevention Programmes for Alcohol and Other Drugs: A Review Protocol", *BMJ Open* Nov 7; 12/11 (2022), e059795.

15 E. N. Kornilaki et al., "Developing Connections Between Healthy Living and Environmental Sustainability Concepts in Cretan Preschool Children: A Randomized Trial", *Early Child Development and Care* 192/11 (2022), 1685-1698.

16 G. J. Botvin et al., "Preventing Tobacco and Alcohol Use Among Elementary School Students through Life Skills Training", *Journal of Child & Adolescent Substance Abuse* 12/4 (2003), 1-17.

17 D. M. Gorman et al., "The Creation of Evidence in 'Evidence-Based' Drug Prevention: A Critique of the Strengthening Families Program Plus Life Skills Training Evaluation", *Drug and Alcohol Review* 26/6 (2007), 585-593; Lev L. Mandel et al., "Avoiding 'Truth': Tobacco Industry Promotion of Life Skills Training", *Journal of Adolescent Health* 39/6 (2006), 868-879.

18 K. W. Johnson et al., "Preventing Youths' Use of Inhalants and Other Harmful Legal Products in Frontier Alaskan Communities: A Randomized Trial", *Prevention Science* 10 (2009), 298-312; M. Luna-Adame et al., "Evaluation of the Effectiveness of a Smoking Prevention Program Based on the 'Life Skills Training' Approach", *Health Education Research* 28/4 (2013), 673-682.

19 G. J. Botvin, "Drug Abuse Prevention in School Settings", *Drug Abuse Prevention With Multiethnic Youth*, ed. G. J. Botvin et al. (CA: Sage Publications, 1995), 169-192; Botvin et al., "Preventing".

Litt et al. [20] highlighted that enhancing self-control and coping skills is one of the most effective methods for combating substance abuse. Additionally, the role of religion and spirituality in addiction prevention has gained attention.[21] Studies conducted in different countries and meta-synthesis studies in the literature[22] have revealed that there is a negative relationship between religiosity and smoking, alcohol and substance addiction.[23] However, most studies emphasise religion's "social control" function, with less focus on its preventive, motivational, and developmental aspects. Gambling, tobacco use, and drug abuse are often grouped under the category of risky behaviours in such analyses.[24] While addiction is addressed in the content of RCMK courses in Türkiye, these discussions often frame it within the broader concept of harmful habits rather than explicitly focusing on addiction as a standalone issue.

In Türkiye, efforts to combat addiction have gained momentum, particularly after the establishment of the Turkish Monitoring Centre for Drugs (2002) and the High Council for Combating Addiction (2017), alongside the implementation of the 2018-2023 National Strategy Document and Action Plan. The MoNE holds primary responsibility for preventive education.[25] Studies examining the topic of addiction in textbooks shed light on various aspects of educational content. Eroğlu's[26] study on middle school textbooks found a focus on "healthy living" and "technology addiction," with content often framed as warning messages, though tobacco addiction—despite its relevance—was underrepresented. A similar study was conducted by Koç and

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20 Mark D. Litt et al., "Coping Skills Training and Contingency Management Treatments for Marijuana Dependence: Exploring Mechanisms of Behavior Change", *Addiction* 103/4 (2008), 638-648.

21 J. A. Ford - T. D. Hill, "Religiosity and Adolescent Substance Use: Evidence from the National Survey on Drug Use and Health", *Substance Use & Misuse* 47/7 (2012), 787-798; J. S. Tonigan et al., "Spirituality as a Change Mechanism in 12-Step Programs: A Replication, Extension, and Refinement", *Substance Use & Misuse* 48/12 (2013), 1161-1173.

22 A. M. Russell et al., "Assessing the Relationship Between Youth Religiosity and Their Alcohol Use: A Meta-analysis from 2008 to 2018", *Addictive Behaviors* 106 (2020), 106361.

23 C. L. Park et al., "Advancing Our Understanding of Religion and Spirituality in the Context of Behavioral Medicine", *Journal of Behavioral Medicine* 40 (2017), 39-51; Z. Wang et al., "Religious Involvement and Tobacco Use in Mainland China: A Preliminary Study", *BMC Public Health* 15 (2015), 155.

24 K. E. Hyde, *Religion in Childhood and Adolescence: A Comprehensive Review of the Research* (AL: Religious Education Press, 1990).

25 N. İşbilen, *Maneviyat Temelli Bağımlılık Danışmanlığı: Alkol ve Madde Bağımlılığının Rehabilitasyon Sürecinde Bir Model Önerisi* (İstanbul: Marmara Üniversitesi Sosyal Bilimler Enstitüsü, Doktora Tezi, 2022).

26 M. Eroğlu, *Ders Kitaplarında Bağımlılık: Ortaokul Ders Kitapları Üzerine Bir İçerik Analizi* (Ankara: Ankara Yıldırım Beyazıt Üniversitesi Sağlık Bilimleri Enstitüsü, Yüksek Lisans Tezi, 2023).

Karaman Kepenekçi.[27] In their analysis of textbooks for Physical Education and Sports, it was concluded that there is a need to enhance the educational resources aimed at raising awareness regarding the rights related to protecting youth from crime and negative habits, as well as promoting their engagement in sports. Çınar's[28] research revealed increasing internet use and early exposure to tobacco and alcohol among adolescents, emphasising the need for broader value-oriented interventions. Turan's[29] analysis of the secondary education RCMK curriculum used in 2013 highlighted insufficient learning outcomes addressing addiction, particularly in the affective domain linked to self-control. The study called for updated and holistic content to better integrate moral and values education into addiction prevention.

3. Findings and interpretation

The concept of addiction in the RCMK textbooks is addressed directly as an independent unit in the 6th-grade of primary education and as a subheading within a unit in the 12th-grade of secondary education. At other grade levels, brief, direct and/or indirect references to addiction can be found in different units.

In the 6th-grade, attention is drawn to the issue in the introduction to the "Harmful Habits" unit with the question, "What comes to your mind when you hear the term harmful habits?"[30] These behaviours are discussed under subheadings and are exemplified by drinking alcohol, using drugs, smoking and gambling. Under each heading, first of all, the ruling on these types of addiction in terms of Islamic law (haram, halal, or makruh) is explained by discussing the reason with verses and hadiths, and then the individual and social effects of harmful habits and the means of prevention are covered in line with the unit learning outcomes. In addition to alcohol, drug, tobacco and gambling addiction, in the "Do you know?" activity in the 6th-grade,[31] and in the 9th-grade, it is very briefly mentioned that technology addiction has become an increasingly serious problem in terms of its effect on personality development.[32] Although food addiction is not explicitly stated as such, the 6th-

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27 Y. Koç - Y. Karaman Kepenekci, "Ortaokul Ders Kitaplarında Gençliğin Korunması ve Spora Yönlendirilmesi Haklarına Yer Verilme Düzeyi", *E-Kafkas Eğitim Araştırmaları Dergisi* 2/3 (2015), 37-52.

28 F. Çınar, "Gençlik Değerler ve Bağımlılık Profilleri Üzerine Bir Araştırma", *Süleyman Demirel Üniversitesi İlahiyat Fakültesi Dergisi* 43 (2019), 164-186.

29 İ. Turan, "Gençlik Döneminde Görülen Ahlaki Sorunlar Karşısında Din Kültürü ve Ahlak Bilgisi Dersinin Yeri", *Atatürk Üniversitesi İlahiyat Fakültesi Dergisi* 40 (2013), 271-293.

30 S. Kırman et al., *Ortaokul Din Kültürü ve Ahlak Bilgisi 6. Sınıf* (Ankara: MEB Yay., 2018), 66.

31 Kırman et al., *DKAB 6*, 71.

32 A. Bektaş et al., *Ortaöğretim Din Kültürü ve Ahlak Bilgisi 9 Ders Kitabı* (Ankara: MEB Yay., 2018), 89.

grade "Harmful Habits" unit[33] and the 12th-grade "Foods and addiction-related issues" subheading focus on the subject of nutrition.[34] In terms of its impact on quality of life and human health, the goal is for the Prophet's hadith about eating in moderation to be adopted as a principle.[35]

From this point onwards, the collected data were analysed under several subheadings: *the Islamic perspective on addiction in the RCMK textbooks* explored the religious rulings and causes of addiction; *Understanding the Cycle of Addiction* examined how individuals become addicted and the factors contributing to the initiation of harmful habits; and *Preventing Addiction: Strategies* discussed strategies for protection and prevention, including the exemplary character of the Prophet.

Islamic perspective on Addiction in the RCMK textbooks

The religious ruling on addiction, within the framework of halal-haram-makruh, is discussed in the 8th and 12th-grades. This discussion is justified by the principles of preserving the mind, life, property, progeny and religion, which are protected by Islam and are known as al-daruriyyat al-khams (the five necessities). Halal and haram are explained as the limits that are set by Allah[36] and that guide human actions/life.[37]

In the 12th-grade, the basic criteria for halal and haram are presented with following the principles, "Foods that are clean and beneficial to mental and physical health can be eaten. Foods that are dirty and harmful to mental and physical health must not be eaten." Moreover, alcohol and drugs are considered in the category of herbal foods that are considered haram.[38] It is emphasised that the consumption of non-halal foods has a negative effect on individual and social life in many ways, and it is stated that Islam is a religion of convenience, not of prohibitions and constraints. It is mentioned that compared to halal acts and foods, haram and questionable ones have better and cleaner alternatives on limited and legitimate grounds. It is stated that religion's complication of human life would be incompatible with Allah's attributes of Ar-Raḥmān, Ar-Raḥīm, Ar-Ra'uf, Al-'Afu, Al-Wadud, and Al-Ghafur,

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33 Kırman et al., *DKAB 6*, 65-84.
34 F. Yılmaz et al., *Ortaöğretim Din Kültürü ve Ahlak Bilgisi 12* (Ankara: MEB Yay., 2022), 107-113.
35 N. Konaklı et al., *Ortaöğretim Din Kültürü ve Ahlak Bilgisi Ders Kitabı 10* (Ankara: MEB Yay., 2022), 106.
36 Kırman et al., *DKAB 6*, 68.
37 Kırman et al., *DKAB 6*, 82.
38 Yılmaz et al., *DKAB 12*, 109.

which indicate Allah's justice and mercy,[39] and it is explained that the prohibitions are imposed to "ensure people's happiness in both worlds"[40] and "to pay regard to people's benefit"[41]

> ... excessive tendencies and behaviours such as alcohol, drugs and prostitution prevent you from seeing the truth; they prevent you from behaving correctly and appropriately. These behaviours cause hearts to fade and consciences to darken. Those who make these bad behaviours a habit will damage their relationship both with Allah and with people and other creatures.[42]

We can make two inferences from the explanations and information given above. Firstly, in terms of mental and physical health, we must choose what is halal and clean and stay away from what is haram. Information on the assessment, criteria and limits of halal, haram and makruh is presented systematically and holistically in the 6th, 8th and 12th-grade textbooks. It is stated that people's ideas of entertainment and their leisure activities should not include behaviours unbecoming of human honour and dignity.[43] Well-intentioned purposes do not legitimise elements and actions whose lack or excess in terms of behaviour or substance is haram in a religious sense.[44] The only exception here is when a situation that is haram becomes permissible when no other option remains in life-threatening situations, which is one of the issues that fatwa authorities frequently encounter.[45] The second inference is that the trust in Allah's mercy and justice (tawakkul) by a person who knows that the world is a place of trial and who believes in the afterlife, where he/she will be held accountable for his/her actions, has a preventive function against addiction.[46] The reason why humans encounter various difficulties is the fact that the world is a place of trial from the very beginning.[47] The reason why man is subjected to a trial is explained in the 7th-grade textbook with the 2nd verse of surah Al-Mulk as stated: "*He is the One who created death and life in order to test which of you is best in deeds. And He is the Almighty, All-Forgiving*".[48] The 7th verse of Surah Al-Kahf is reinforced in the context of the 11th-grade.[49] As is

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39 Bektaş et al., *DKAB 9*, 50.

40 Yılmaz et al., *DKAB 12*, 120.

41 Yılmaz et al., *DKAB 12*, 113.

42 Bektaş et al., *DKAB 9*, 74; S. Nayir et al., *Ortaokul Din Kültürü ve Ahlak Bilgisi Ders Kitabı 8. Sınıf* (Ankara: MEB Yay., 2018), 73.

43 Kırman et al., *DKAB 6*, 68.

44 Yılmaz et al., *DKAB 12*, 10; Nayir et al., *DKAB 8*, 25-26.

45 Yılmaz et al., *DKAB 12*, 116.

46 A. Macit et al., *Ortaokul Din Kültürü ve Ahlak Bilgisi 7. Sınıf* (Ankara: MEB Yay., 2018), 20; Bektaş et al., *DKAB 9*, 50.

47 Macit et al., *DKAB 7*, 31.

48 "al-Qur'an al-Kareem", *Quran.com* (Accessed 14 Ağustos 2023); Macit et al., *DKAB 7*, 20.

49 R. Doğan, *Ortaöğretim Din Kültürü ve Ahlak Bilgisi 11. Sınıf Ders Kitabı* (Ankara: Gezegen Yay., 2023), 13.

highlighted in the verses, belief in the afterlife, which will follow the phenomenon of death, always keeps alive the awareness that man is responsible for his actions and will be held accountable for them.[50] It is explained that the justice and conscience accompanying awareness will encourage people to live the life Allah wants.[51]

In parallel with these explanations, researchers such as Ford also stated in their studies that knowing that everything happens for a reason and that there is a blessing and goodness in all events strengthens the sense of fortitude and gratitude.[52] Another concept that comes to the fore within the scope of addiction, and in relation to belief in Allah, worldly life and belief in the afterlife, is the concept of tawakkul, which means that after striving to do his/her best, a person leaves the consequences to Allah. We can say that the concept of tawakkul is an internal strength that helps protect the individual from addiction. A person's belief that they are not alone in this world, that there is a Creator whom he/she can seek refuge in and ask for help, and whose justice he/she trusts,[53] enables him/her to adapt to reality by accepting his/her own weakness and helplessness. Secondly, an individual who has increased awareness and faith can direct him/herself to live in accordance with the values and principles he/she believes in, that is, to strengthen his/her willpower, face up to problems and increase his/her skills in coping with difficulties, since "faith according to Islam is a dynamic force that directs a person to moral decency and prevents him/her from doing evil. The principles of faith not only cleanse the human soul but also create fear and consciousness of Allah in people."[54] This fear and consciousness can reduce the tendencies that lead to addiction.

To better understand the answer to the question of why the actions and elements that cause addiction are prohibited, their effects on individual and social life in the biological, sociological and psychological aspects, as well as the religious dimension, are mentioned as follows:

> Alcohol and drugs prevent the mind from functioning healthily. By affecting the brain and nervous system, they make the individual weak-willed. Harmful substances make people addicted. Addiction increases people's anxiety and stress. People who use these substances harm both themselves and society. The harms of alcohol abuse include causing traffic accidents, disrupting family relationships, and causing serious unrest within the family.[55]

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50 Macit et al., *DKAB 7*, 20; Nayir et al., *DKAB 8*, 25.

51 Nayir et al., *DKAB 8*, 72; Macit et al., *DKAB 7*, 32; R. Doğan, *DKAB 11*, 15.

52 D. Ford, *The Dark Side of the Light Chasers: Reclaiming Your Power, Creativity, Brilliance, and Dreams* (NY: Riverhead Books, 2010).

53 Bektaş et al., *DKAB 9*, 44.

54 Konaklı et al., *DKAB 10*, 95.

55 Nayir et al., *DKAB 8*, 78; Kırman et al., *DKAB 6*, 75.

As can be understood from the explanations given above, the reason why harmful habits are defined as a social problem is that they not only negatively affect the life and the physical, mental and spiritual health of the individual but also cause various problems on a social level. Some of these problems are as follows:

Figure 1: Individual and social harms of alcohol and drugs[56]

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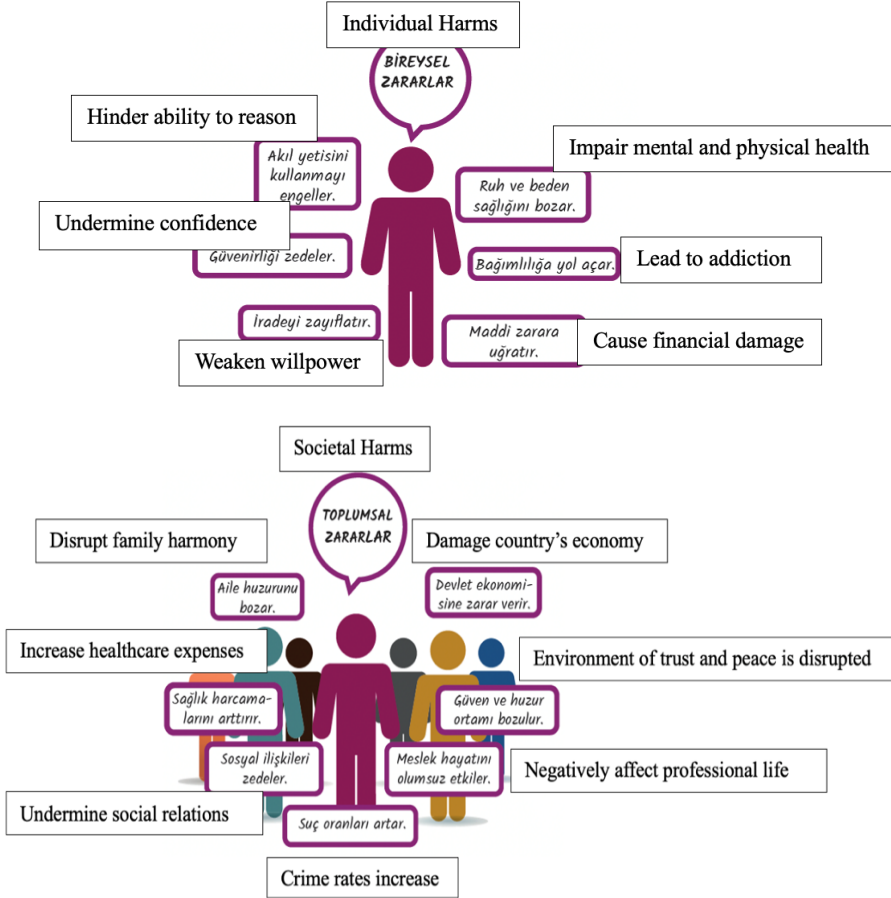
56 Kırman et al., *DKAB 6*, 67.

Figure 2: Individual and social harms of gambling[57]
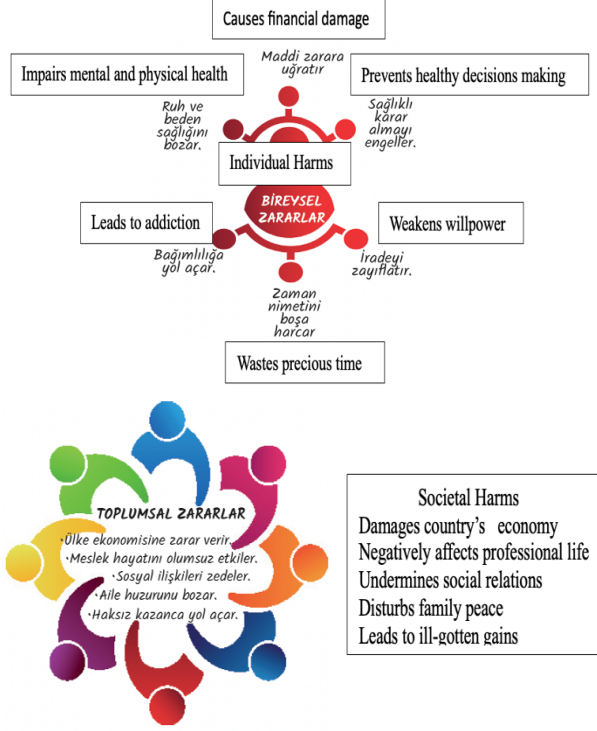
In the 6th and 12th-grade textbooks, the individual and social harms of alcohol consumption, drug abuse and the gambling habit are evaluated in terms of the disruption and unrest they cause in the fields of economy, productivity, health and security, and in human and social relations. It is also emphasised that the harms of smoking are underestimated.[58] It is highlighted that addiction harms not only the users but also society and future generations by damaging people's mental health, character and behaviours (morality). Campbell et al.[59] also found that children who witness excessive alcohol consumption, substance abuse and tobacco abuse, which are described as risky behaviours, have a high risk of being harmed and even of death. In their study, Patterson

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57 Kırman et al., *DKAB 6*, 69.

58 Kırman et al., *DKAB 6*, 67.

59 J. A. Campbell et al., "Associations Between Adverse Childhood Experiences, High-Risk Behaviors, and Morbidity in Adulthood", *American Journal of Preventive Medicine* 50/3 (2016), 344-352.

et al.,[60] Wardle & McManus,[61] Etuk et al.[62] found that problematic gambling behaviour increases the risk of suicidal ideation, suicide attempts and depression. It is stated that harmful habits also play a role in domestic violence, which is one of the serious problems that Turkish society has to struggle with. Alcohol and drug addiction are considered to be a risk factor that disrupts the dynamics of the family, weaken the family structure, problematise the relationships between family members, and can lead to violence.[63] In this respect, the harm that a person can cause to himself and to others/society in any dimension is explained within the scope of human rights, which is a concept of Islamic law. It is underlined that the harm that an addict may cause to others and the remorse that may later arise from violating the rights of others may prevent him/her from making peace with him/herself and beginning his/her personal transformation. In addition to rights violations, it is mentioned that addiction reduces work productivity, holds back the country's economy and development due to the treatment costs of diseases caused by addiction, and causes waste.[64]

Understanding the Cycle of Addiction in RCMK textbooks

After answering the questions of what addiction is and why it is prohibited, an attempt is made to answer the question of how a person becomes addicted (see Figure 3).

Figure 3: The cycle of addiction[65]

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60 D. A. Patterson Silver Wolf et al., "Performance-Based Practice: Clinical Dashboards for Addiction Treatment Retention", *Research on Social Work Practice* 31/2 (2021), 205-211.

61 H. Wardle - S. McManus, "Suicidality and Gambling among Young Adults in Great Britain: Results from A Cross-Sectional Online Survey", *The Lancet Public Health* 6/1 (2021), e39-e49.

62 R. Etuk et al., "Gambling Problems in US Military Veterans", *Current Addiction Reports* 7 (2020), 210-228.

63 Yılmaz et al., *DKAB 12*, 113.

64 Yılmaz et al., *DKAB 12*, 113.

65 Kırman et al., *DKAB 6*, 70.

It was observed that the "Cycle of addiction" (Figure 3) concept map in the 6th-grade textbook is related to the reading passage presented to 12th-grade students. In this passage, it is emphasised that addictive substances such as cigarettes and alcohol are initially tried out of curiosity but that with continued use, this curiosity turns into addiction. Particular emphasis is placed on the difficulty of giving up addiction, and it is stated that the most effective solution is not to use such substances at all, not to long for them, and to stay away from them in the first place. This approach is evaluated as protecting the individual's own life and afterlife, as well as the future of the country. It is stated that turning to prayer will help one find peace in overcoming the spiritual distress and problems that are felt.[66] The factors that are effective in acquiring harmful habits are listed under the heading "Reasons for starting harmful habits" (Figure 4) as follows:

Figure 4: Factors that are effective in starting harmful habits[67]
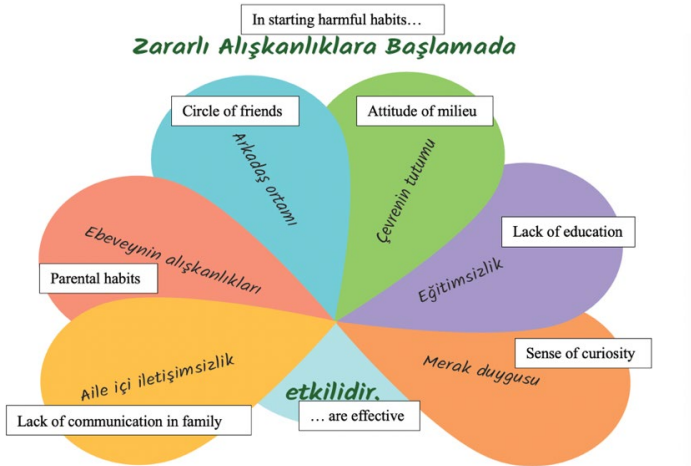
The "problems considered unsolvable" factor has been added to the text content of the above diagram. It is emphasised that a person may wish to numb his/her mind in the face of the pain he/she experiences, but instead of solving the problem, bad habits prolong and enhance it and prevent him/her from facing the facts.[68] Although the prevention and treatment of harmful habits and, thus, addiction can be complex and diverse, the first step is to identify the underlying causes since fighting addiction involves the process of understanding individuals' own inner worlds, identifying the underlying causes of bad habits, and finding healthier ways to deal with these problems.

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66 Yılmaz et al., *DKAB 12*, 113.
67 Kırman et al., *DKAB 6*, 70.
68 Kırman et al., *DKAB 6*, 71.

Preventing Addiction: Strategies in the RCMK textbooks

Another crucial aspect of understanding addiction is exploring strategies for prevention and how to guard against it. This is the point that is given the most direct and indirect coverage in the RCMK textbooks. Under the 6th-grade heading of "Ways to protect against harmful habits", it is mentioned that the individual, family, society and state all have responsibilities and duties in combat and prevention activities.[69] The individual's duty is listed as "valuing and knowing oneself, being able to say 'no' to an undesired situation no matter who it is, expressing one's feelings and thoughts in an appropriate language, paying attention to choosing friends and the environment in which one spends time, making use of free time with sporting and artistic activities, and sharing one's troubles with the family." (See Figure 5). In the fight against addiction in the field of duty and responsibility of the individual, acquiring the ability to say "no" and acting with awareness for human rights come to the fore.[70] In fact, in the "Let's share" (Figure 5) activity presented below, the student who is confronted with the offer of a harmful habit is asked to share with his friends how he would reject it and examples of saying "no" are presented. In addition, they are asked to share their views on the question, "if you were a community volunteer, what would you do to protect individuals and society from harmful habits?" with their friends.[71] Through these activities, the aim is to motivate the individual to use the knowledge he/she has acquired and to take responsibility by showing awareness, as Lilja & Osbeck[72] pointed out. As highlighted by Leahy,[73] the ability to say no emerges as the most effective preventive method against addiction as part of health and moral education. We can say that within the scope of addiction, these activities are the only activity studies that support high-order cognitive, affective and behavioural skills.

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69 Kırman et al., *DKAB 6*, 72-75.

70 Kırman et al., *DKAB 6*, 74-75.

71 Kırman et al., *DKAB 6*, 74.

72 A. Lilja - C. Osbeck, "Understanding, Acting, Verbalizing and Persevering–Swedish Teachers' Perspectives on Important Ethical Competences for Students", *Journal of Moral Education* 49/4 (2020), 512-528.

73 D. Leahy, "Assembling a Health[y] Subject: Risky and Shameful Pedagogies in Health Education", *Critical Public Health* 24/2 (2014), 171-181.

Figure 5: Let's share[74]

LET'S SHARE	
THE ABILITY TO SAY "NO"	
If harmful habits were offered to you, how would you refuse? Share your ideas with your friends	
VARIOUS WAYS OF SAYING "NO"	
Direct refusal	No, I don't want to.
Explaining the reason	No thanks, I don't want to do it, because it's harmful.
Changing the subject	No, no way. Who won the match yesterday?
Pretending not to hear	How did the serial end last night? (Acting as if you didn't hear)
Walking away	No (leaving the scene).
Evading the issue	No, I don't have time.
Repeated refusal	No! No! I don't want to

The second point that stands out after the ability to say "no" is the choice of friends. The religion of Islam provides a deep moral framework that covers every aspect of human life. As part of this framework, Islam's understanding and teachings regarding friendship are also discussed in the RCMK textbooks as a protective factor in preventing addiction. In the 4th and 9th-grades, the focus is on the effect of deepening friendship relationships on the character and morals of the individual.[75] The aim of the activity, "Think of appropriate and inappropriate behaviours (4 each) in relationships between friends and

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74 Kırman et al., *DKAB 6*, 74.

75 H. Yiğit et al., *İlkokul Din Kültürü ve Ahlak Bilgisi Ders Kitabı 4* (Ankara: MEB Yay., 2022), 67; Bektaş et al., *DKAB 9*, 89-90.

write them in the relevant spaces" is to determine the criteria that 4th-grade students should consider when making friends.[76] Clearly, one's peers and circle of friends play a critical role in identity development, character formation and social adaptation. In studies in the literature, peer influence is among the factors that play a key role in the acquisition of and struggle with addiction.[77] In a study that aimed to create appropriate content for the addiction prevention curriculum, high school teachers and students were interviewed. In order of importance in the struggle against addiction, the ability to say "no" to the unreasonable demands of others, awareness of the way friends can influence the desire to turn to addiction or avoid addiction, and the acquisition of decision-making and social interaction skills were expressed.[78].- As highlighted in Farrugia's studies[79], teaching rational thinking and decision-making skills, and strengthening self-regulation against peer influence/pressure in RCMK are listed as strategies for combating addiction. DiClemente[80] also drew attention to the immediate and distant environment with which the individual interacts, which drives the individual to addiction and which paves the way for the development of addiction, as well as peer influence and pressure. These areas of influence can sometimes emerge as protective factors and sometimes as risk factors.

In addition to the role of friendships, the state also has responsibilities in addressing addiction. Its duties include implementing necessary measures to protect citizens through relevant legal regulations and establishing health units for addiction treatment. For example, the smoking ban imposed in public outdoor and indoor spaces is mentioned. In addition, the Green Crescent, the Alcohol and Drug Addiction Treatment and Research Centres, and the Child and Adolescent Substance Addiction Treatment Centres, which are the main institutions/organisations fighting addiction in our country, are mentioned in the "Do you know?" activity. In the text, organisations such as the Green Crescent are described as NGOs that relieve the burden of the state in

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76 Yiğit et al., *DKAB 4*, 68.

77 P. K. Shanmugam, "The Influence of Social Factors in Drug Addiction–a Mini Review of Work by Miller & Carroll (2006)", *Journal of Alcoholism & Drug Dependence* 5/4 (2017), 1-3.

78 S. Z. Mousavi et al., "Teachers and Students' Perspectives of the Contents of an Addiction-Prevention Curriculum", *Archives of Rehabilitation* 14/Special Issue: Addiction Researches (2014), 100-107.

79 A. Farrugia, "The Ontological Politics of Partying: Drug Education, Young Men and Drug Consumption", *Social Theory and Health Education: Forging New Insights in Research*, ed. Deana Leahy et al. (London: Routledge, 2020), 33-43; A. Farrugia, "Under Pressure: The Paradox of Autonomy and Social Norms in Drug Education", *International Journal of Drug Policy* 122 (2023), 104194.

80 C. C. DiClemente, *Addiction and Change, How Addictions Develop and Addicted People Recover* (NY: Guilford Publications, 2018).

this struggle.[81] Addiction can be a problem that the individual cannot overcome alone. Therefore, guidance on how to access the appropriate professional help and social support networks can play a vital role. In the literature, Griffin & Botvin[82] emphasised that community-based prevention programmes should focus on the coordination of stakeholders (such as family, public and non-governmental institutions and organisations).

As well as those listed above, other ways to protect against addiction included in the textbooks are encouraging prayer, dhikr (remembrance of Allah) and worship and presenting every aspect of the Prophet's life and teaching values for developing a character befitting the moral understanding of Islam. Briefly, the information provided on these two points is as follows:

People seek different ways to cope with the difficulties they encounter in their lives. These difficulties may be personal, professional or emotional, and each of us may experience a feeling of inner emptiness or uneasiness at such times. Although substance use, alcohol use or other harmful behaviours may appear to fill this inner void momentarily, they can lead to further unease and problems in the long term. Emphasising that this gap can be filled in a healthy way with remembrance of Allah and worship, the RCMK courses explain that dhikr, prayer and worship are a shield that helps to alleviate the emotional and mental distress leading to addiction and that beautifies a person's morality.[83]

Among the results of numerous studies in the literature, it is stated that deepening spiritual experiences during prayer and worship reduces stress, contributes to inner peace, and increases resilience in the fight against addiction.[84] Worship not only strengthens the sense of responsibility and willpower, but it also functions as a part of social support systems. Belonging to a worship community offers the individual the opportunity to establish social bonds.[85] As stated by George et al.,[86] reference groups and group supervision have a deterrent and preventive effect on addiction, because addiction can arise as a result of individual isolation, loneliness and inner emptiness. The collective prayers and sense of ummah (bonds of brotherhood) encouraged by Islam provide people with a positive purpose and social identity. The identity that individuals begin to acquire when they begin to see themselves as a

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81 Kırman et al., *DKAB 6*, 73.

82 K. W. Griffin - G. J. Botvin, "Evidence-Based Interventions for Preventing Substance Use Disorders in Adolescents", *Child and Adolescent Psychiatric Clinics* 19/3 (2010), 505-526.

83 Bektaş et al., *DKAB 9*, 73-74; Konaklı et al., *DKAB 10*, 95-98.

84 B. Çoruh et al., "Does Religious Activity Improve Health Outcomes? A Critical Review of the Recent Literature", *Explore* 1/3 (2005), 186-191; R. W. Blum et al., "Adolescent Health in the Caribbean: Risk and Protective Factors", *American Journal of Public Health* 93/3 (2003), 456-460.

85 Bektaş et al., *DKAB 9*, 74.

86 L. K. George et al., "Target Article: Explaining the Relationships Between Religious Involvement and Health", *Psychological inquiry* 13/3 (2002), 190-200.

part of the community reminds them that they are not alone and that they have a place in society. This bond that develops helps them to find emotional stability and become open to receiving and giving help.

Units aimed at familiarisation with the Prophet at different grade levels provide guidance on healthy individual and social lifestyles by referring to the Prophet's personal and family life, morality, and recommendations for child education. Various aspects of the Prophet's life are given as examples in the presented course contents. It is related that he grew up both fatherless and as an orphan from an early age, that he first lost his grandfather, who was charged with his care, and then his paternal uncle, and that he encountered various difficulties and struggles. It is reported that despite these difficulties, he stayed away from traditions of ignorance and bad behaviour, such as drinking and gambling, throughout his life. It is even mentioned that by joining the "Union of Virtuous People", he stood by and helped people who were subjected to injustice and oppression, no matter who they were.[87] It is explained that the Prophet's morality, which was shaped by his faith and the strength he gained from worship, is the best example of Islam's understanding of morality. It is stated that in this respect, Islam's understanding of morality guides humanity regarding how they should live their lives by explaining what is good and what is bad.[88] The term "justly balanced ummah", based on the surah Al-Baqarah verse 143, "*We have made you believers an upright (moderate, balanced) community*" is used in the 10th-grade textbook for a society that possesses such a morality, and the concept is defined as "a prudent, moderate, just, harmonious generation and society that succeeds in staying on the path of righteousness, honesty and justice in its beliefs, morals, and all kinds of attitudes and behaviours."[89]. In addition to the Prophet's personality and morality, his family relationships as a husband, father and grandfather are also closely examined. In the Prophet's family structure and relationships, individuals' esteem for each other, openness to listening and understanding, sharing their ideas and feelings, and consulting and supporting each other played a key role.[90] It is also stated that the Prophet recommended that parents encourage their children to engage in sporting activities such as "swimming and archery", which would increase their sense of responsibility[91] and self-confidence and support their development, because sport is considered to be a healthy alternative in the chemical reward system. It can be stated that

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87 Yiğit et al., *DKAB 4*, 84-89; Konaklı et al., *DKAB 10*, 42-43.

88 Konaklı et al., *DKAB 10*, 93-94.

89 Konaklı et al., *DKAB 10*, 104.

90 H. Yiğit et al., *Ortaokul Din Kültürü ve Ahlak Bilgisi Ders Kitabı 5.sınıf* (Ankara: MEB Yay., no date.), 80-84.

91 Bektaş et al., *DKAB 9*, 90.

the mood of individuals who do regular sports improves due to the dopamine secreted, while their sense of self is also enhanced.

It can be understood from the example of the Prophet those values such as respect, love, tolerance, trust, justice, honesty, self-control, responsibility, patience, forgiveness,[92] penitence,[93] sense of shame[94] and benevolence, on which character education is based,[95] support abstinence from harmful habits that can trigger addiction. It is understood that moral values strengthen personal motivation and support systems in fighting addiction. In the study conducted on combating addiction, it has been determined that the idea of developing young people's life skills and value perceptions and including their families in these prevention programmes comes to the fore.[96] As highlighted by various researchers, religion, which regulates the individual's life and social relations, can inhibit behaviours and attitudes in the individual that will harm him/herself and society.[97] Among these researchers, Gilbert[98] stated that people with a high degree of religiosity have better adaptation, a greater sense of well-being, and stronger problem-solving and coping skills. Galanter et al.[99] stated that religion contributes to the grounding of a person's self-perception on a sound basis and to the realisation of the self-assessment process in a realistic and fair manner. In his meta-synthesis study, Cheung & Yeung[100] found that a positive relationship between religion and constructive behaviours was reflected in the studies in the literature. Based on this, we can say that the individual can then more easily manage and direct the internal and external factors that are said to lead to addiction. This idea is supported by studies[101]

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92 Konaklı et al., *DKAB 10*, 55.

93 Bektaş et al., *DKAB 9*, 73.

94 Konaklı et al., *DKAB 10*, 93.

95 Macit et al., *DKAB 7*, 83-93.

96 P. W. Choate, "Adolescent Alcoholism and Drug Addiction: The Experience of Parents", *Behavioral Sciences* 5/4 (2015), 461-476.

97 M. L. Hatzenbuehler et al., "Religious Climate and Health Risk Behaviors in Sexual Minority Youths: A Population-Based Study", *American Journal of Public Health* 102/4 (2012), 657-663; J. E. Yonker et al., "The Relationship Between Spirituality and Religiosity on Psychological Outcomes in Adolescents and Emerging Adults: A Meta-Analytic Review", *Journal of Adolescence* 35/2 (2012), 299-314.

98 S. S. Gilbert, "The Influence of Islam on AIDS Prevention among Senegalese University Students", *AIDS Education & Prevention* 20/5 (2008), 399-407.

99 M. Galanter et al., "Assessment of Spirituality and its Relevance to Addiction Treatment", *Journal of Substance Abuse Treatment* 33/3 (2007), 257-264.

100 C. Cheung - J. W. Yeung, "Meta-Analysis of Relationships Between Religiosity and Constructive and Destructive Behaviors among Adolescents", *Children and Youth Services Review* 33/2 (2011), 376-385.

101 H. W. Halford, *Reducing the Potential for Physical Harm in Student Nurses Caring for Clients Who Are Under the Influence* (Abilene: Abilene Christian University School of Nursing, PhD Thesis, 2021); H. G. Koenig et al., *Handbook of Religion and Health* (NY: Oxford University Press, 2012).

finding that the level of depression, suicide, alcohol use and addiction risks increase in people deprived of religious education.

Discussion and Conclusion

In this study, the coverage given to addiction in the RCMK courses and the messages intended to be conveyed have been examined through content analysis. In the "Harmful Habits" and "Current Religious Issues" units in the RCMK courses, drug, alcohol and tobacco addictions, as well as behavioural addictions such as eating and gambling and negligibly, technology addiction, are directly mentioned. The prominence of substance addiction in the content of the RCMK courses may be due to the fact that it is discussed within the framework of Al-Ma'idah verses 90-91 and that anti-addiction efforts in state policies focus on substance addiction, as can be understood from the HCfFA's definition. In fact, among the statistics collected on the extent of the addiction problem in Türkiye and the data that constitute the main source of prevention studies, only tobacco and alcohol use, alcohol consumption, and obesity rates for individuals aged 15 and over can be found. It has been observed that in the Turkish literature on addiction, studies have focussed on cigarettes, alcohol and drugs and that studies on food, social media, internet, and technology addiction have only recently become more visible.

In line with the data we have obtained, addiction has come to the fore in the religious dimension and perspective in the RCMK textbooks in terms of affecting the life and the bodily, mental and spiritual health entrusted to a person,[102] and limiting and weakening the will, which is the basis of being a responsible being. A person's dispositions and actions on his body are discussed in the context of Islamic law. Therefore, it would not be wrong to say that addiction, which leads to health problems, is regarded as a part of moral education. Indeed, the fact that addiction is discussed in the relevant units in terms of a healthy and clean diet and clean and balanced actions, that is, from the centre of well-being, supports our idea. An attempt is made to address addiction with a holistic approach and an integrated model in the RCMK courses. However, while psychological and social factors regarding the etiology of addiction are given prominence in the textbooks, genetic/neurological factors are not mentioned at all. Research has shown that variations in genes, such as those affecting the dopamine receptor (DRD2) and dopamine transporter (DAT1) genes, can increase susceptibility to addiction by influencing

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102 Yılmaz et al., *DKAB 12*, 116.

how the brain processes rewards, leading to a heightened craving for substances like alcohol or nicotine.[103] Additionally, neurological factors, including imbalances in neurotransmitters like serotonin and dopamine, are well-documented in addiction literature. For example, dopamine dysregulation can lead to increased reward-seeking behaviour, while serotonin imbalances can affect mood and impulse control, both of which contribute to addictive behaviours.[104] By recognising these aspects, the curriculum emphasises the need for a compassionate and comprehensive approach to addressing addiction, combining spiritual, psychological, and medical support.

The fact that behavioural addiction types are given so little coverage may be due to the concern about encouraging students and creating curiosity for experimentation, the concern that the explanations may be perceived as encouragement, and the fact that some topics (e.g., sexuality) are regarded as taboo in society. In fact, during our investigations, the following sentence in the "Angels and belief in the afterlife" unit in the textbook can be cited as an example of possible misunderstanding: "When a person dies, he/she is freed from troubles, from difficulties, from evil and cruelty that he/she cannot cope with."[105] However, obesity and cyber-sexual violence/crimes, which have increased at alarming rates in recent years, reveal the need to give more coverage to health literacy and digital literacy in order to improve nutritional habits and quality, and to prevent sexual education from being a taboo subject.

It can be said that in discussing the problem of addiction, in the first stage, the focus is on understanding addiction and increasing awareness and on Islam's view of addiction, as emphasised in the studies of Bruno & Csiernik,[106] and Isensee et al.[107] After the concept is defined and the framework is drawn, a process including the underlying causes of addiction, its effects on individual and social life, and ways to protect against addiction is followed. In this regard, we can state that unlike the nine developing countries examined by Saito et al.,[108] the RCMK textbooks, though focusing on the consequences of addiction, also discuss social norms, the causes of addiction, its social effects, and ways to protect against addiction in a more balanced manner. In order to find a solution, it is necessary to first determine what the problem is and the

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[103] N. D. Volkow et al., "Neurobiologic Advances from the Brain Disease Model of Addiction", *New England Journal of Medicine* 374/4 (2016), 363-371.

[104] G. F. Knoob - N. D. Volkow, "Neurobiology of Addiction: A Neurocircuitry Analysis", *The Lancet* 3/8 (2016), 760-773; N. D. Volkow - M. Morales, "The Brain on Drugs: From Reward to Addiction", *Cell* 162/4 (2015), 712-725.

[105] Macit et al., *DKAB 7*, 24.

[106] Bruno - Csiernik, "Drug".

[107] Isensee et al., "Early".

[108] Saito et al., "Limited".

underlying reasons for it. It can be roughly said that in line with the information on the causes of addiction, addiction is evaluated under internal factors such as psychological reasons and external factors arising from the distant and immediate (online or offline) environment. Among these factors, particular emphasis is placed on the individual's character and psychology, as well as on his family and circle of friends. According to the "TÜİK Türkiye Health Survey" data for 2022, published in 2023, peer influence is ranked first among the reasons why individuals aged 15 and over start using tobacco with a rate of 31.3%, and second among their reasons for starting to use alcohol with a rate of 13.3% (TÜİK, 2023). In the reports of the Narkolog 2022, it is revealed that people who are addicted to drugs become addicted due to curiosity (33.8%), admiration (18.2%), personal problems (16.5%) and the insistence of friends (13.4%).[109] In the face of this situation, among the ways of protection evaluated under two headings, namely the duties of the individual and the duties of the state, emphasis is placed on understanding addiction, rejecting offers that may come from people around, especially friends, and strengthening self-control/willpower, in line with the findings of Park and Cho.[110] In support of Litt et al.'s[111] findings, the positive effect of moral maturity based on faith, worship and values on strengthening self-control/willpower and problem-solving/coping skills is included. It can be understood that faith, especially belief in Allah and the afterlife, and worship respond to the individual's quest for purpose and meaning and contribute to calming inner turmoil and unrest. Within the scope of school-based prevention studies in the literature, it can be said that raising awareness, emotional and moral education, strengthening family structure and relationships, worship and prayer, communication and social (peer) influence come to the fore in the explanations about the methods of preventing addiction provided in the RCMK textbooks. The development of a sound reasoning process forms a solid basis for the individual's self-confidence and self-efficacy perception, which are indispensable in the fight against addiction. It increases the individual's confidence in his/her own abilities and potential. In this way, it strengthens the willpower and determination necessary to protect against addiction. However, in RCMK courses, there is a need for learning activities targeting behavioural development that will ensure that coping/problem-solving skills do not remain at the level of knowledge and understanding but are transferred and applied to life, since activities related to the subject in different grade levels,

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109 EGM, "Madde Kullanıcıları Profil Analizi 2021 Yılı Narkolog Raporu", *EGM Narkotik Suçlarla Mücadele Başkanlığı* (2022).
110 Park - Cho, "Middle".
111 Litt et al., "Skills".

such as "Let's Share", "Let's Write", "Do You Know?" and "Reading Passage", do not go beyond understanding, comprehending, sharing and briefly discussing the information. It can be said that student-centered studies aimed at internalisation and behavioural development will accelerate the expected change, as Kornilika[112] discovered. Here, as a suggestion, we can also add that projects such as "Smoke-free air space" and "You are valuable, stay healthy", which have been implemented in Türkiye for some time within the scope of the fight against addiction, and which we observed to be missing from the textbooks, can be mentioned. Therefore, students' active participation in developing projects for combating addiction and taking such activities out of the classroom can contribute to demand reduction and behavioural development. Designing such activities as a part of peer education can contribute to reducing the negative peer influences that lead to addiction and to making the circle of friends a protective factor against addiction rather than a risk.[113] Indeed, Arevian & Khasholian[114] revealed that peer-led activities aimed at fighting addiction are more effective than adult leadership.

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112 Kornilaki et al., "Trial".

113 C. Layzer et al., "A Peer Education Program: Delivering Highly Reliable Sexual Health Promotion Messages in Schools", *Journal of Adolescent Health* 54/3 (2014), S70-S77.

114 M. B. Arevian - T. K. Khasholian, "Impact of a Peer-led Educational Program on Knowledge and Attitudes about Prevention of Substance Abuse among Lebanese/Armenian Adolescents: A Pilot Study", *Journal of Community Medicine and Health Education* 4/5 (2014), 1-6.
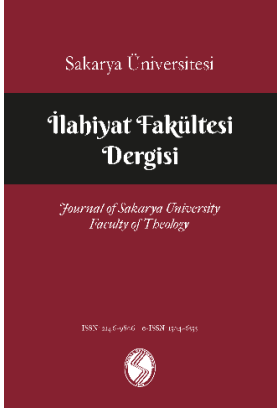
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Addiction: An Examination Within the Framework of Religious Culture and Moral Knowledge Textbooks

Fatma Kurttekin

Zonguldak Bülent Ecevit Üniversitesi, İlahiyat Fakültesi, Din Eğitimi Ana Bilim Dalı

fatma.kurttekin@beun.edu.tr
https://orcid.org/0000-0002-5083-4746

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