

TEACHING RELIGIOUS EDUCATION THROUGH CARTOONS: THE CASE OF RAMAZAN
TAYFA CARTOON FILM

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ABSTRACT

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Research Article

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Başvuru Tarihi / Received

26.10.2022

Kabul Tarihi / Accepted

15.02.2023

There are many studies investigating the positive or negative effects of cartoons on children. Cartoons can attract children auditory and visually with the colors and sounds they use. For this reason, children watch cartoons with great attention and can be quite affected by what they watch. Here, sometimes a child addicted to violence can be created, and sometimes a child who has learned how to act in harmony can be created. The aim of this study is to determine whether the Ramazan Tayfa cartoon, which is designed to give religious education to children, reaches its goal. This study, which was designed using the content analysis method, was structured as a case study in order to conduct an in-depth examination. While the sample of the research was Ramazan Tayfa episodes, which is one of the children's favorite cartoons and broadcast on TRT Children's channel, the data were obtained and analyzed by document analysis. In the research, a total of 30 episodes of the Ramazan Tayfa cartoon were examined. As a result, it has been revealed by this study that religious education can be transferred to children with cartoons and that cartoons can play an active role in creating religious awareness.

Keywords: Cartoon, Television, Child, , Child Education, Religious Education.

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ÇİZGİ FİMLER ARACILIĞIYLA DİN EĞİTİMİ VERMEK: RAMAZAN TAYFA ÇİZGİ FİLMİ ÖRNEĞİ

ÖZ

Çizgi filmlerin çocuklar üzerindeki olumlu veya olumsuz etkilerinin araştırıldığı birçok çalışma bulunmaktadır. Çizgi filmler kullandıkları renk ve seslerle çocukları işitsel ve görsel olarak cezbedebilmektedir. Bu nedenle çocuklar çizgi filmleri pür dikkat izlemekte ve izlediklerinden oldukça etkilenebilmektedir. Burada kimi zaman çocuklardan birer şiddet bağımlısı bir birey yaratabilmektedir, kimi zaman da uyum içinde nasıl hareket edeceğini öğrenmiş bir çocuk yaratılabilmektedir. Bu çalışmada amaç, çocuklara dini eğitimin verilmesine yönelik kurgulanan Ramazan Tayfa çizgi filminin, amacına ulaşip ulaşmadığının tespit edilmesidir. İçerik analizi yöntemi kullanılarak tasarlanan bu çalışma, derinlemesine inceleme yapılabilmesi için durum çalışması olarak yapılandırılmıştır. Araştırmanın örneklemini, çocukların çok sevdiği çizgi filmlerden olan ve TRT Çocuk kanalında yayınlanan Ramazan Tayfa bölümleri oluştururken, veriler doküman incelemesi ile elde edilerek analiz edilmiştir. Araştırmada Ramazan Tayfa çizgi filmine ait toplam 30 bölüm incelenmiştir. Sonuç olarak çizgi filmlerle çocuklara din eğitiminin aktarılacağı ve çizgi filmlerin din bilinci oluşturmada etkin rol oynayabileceği bu çalışma ile ortaya konmuştur.

Anahtar Kelimeler: Çizgi film, Televizyon, Çocuk, Çocuk Eğitimi, Din Eğitimi.

INTRODUCTION

The desire to capture the moment, make it permanent, and pass it on to the next generations has been the greatest desire of humankind for centuries. By the end of the nineteenth century, the discovery of the moving image aroused excitement. James Stuart Blackton's cartoon Humorous Phases of Funny Faces in America in 1906 is seen as the first cartoon in the field. While cartoons had a two-dimensional structure at first, they took on a three-dimensional structure with the advancement of technology.

The supply and demand focus of cartoons is built on entertainment. Because cartoons are fluent, they can permanently convey the messages they contain. In this case, it leads the audience to perceive the message more efficiently. With the rapid development of technology, mass media are also affected by this development and offer different dimensions to the audience. Children are introduced to the screen at a very young age. Children are exposed to screen exposure through these devices, such as phones, televisions and tablets, which are frequently used in daily life and form the screen perception of children. When children look at the screen, they do not only see the rotating image on the screen. The brain is conditioned to record, where mirror

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neurons come into play and transmit the given as it is (Erduran, 2012: 90). The messages transferred from the screen affect the child's behaviour, character and intelligence.

Scientific studies show that the pre-school period in the 0-6 age range has an important place in the development process of children. % 70 of personality and brain development is completed in the 0-6 age period. Erikson and Freud's theories state that personality bases are based in the 0-6 age range. From this perspective, it is seen that the pre-school period is significant.

Until the beginning of the 21st century, Turkey bought various cartoons from different countries. However, buying cartoons from a country means taking that country's religious beliefs and cultural and social structure. With the messages in the cartoons, a lot of information can be reached about the life of the people of that country. The child watching cartoons subconsciously blends all values. The awareness of the transfer of cultural and national elements, social and moral values and religious beliefs through locally produced cartoons and even the direct imposition of new generations has led to the emergence of domestic productions. Thanks to the developments in technology and the film industry, domestic cartoons/series have started to be produced in Turkey, and these films have begun to be exported to other countries (Küçükoğlu, 2017: 28). These cartoons have instructive qualities. Preschool education is a process that teaches the value judgments of society, all developments in social life, emotion management, and the way of expressing thoughts (Noyat et. all., 2018: 49).

The "Ramazan Tayfa" cartoon series on TRT Children's channel will be examined in this study. At a time when children's emotional and mental worlds are just being shaped, and therefore they encounter religion and religious elements for the first time, these mental and emotional designs and guidance, which are realized with mass media television, especially cartoons, become much more effective and deserve to be appreciated. From this point of view, in this study, it has been examined whether the cartoons broadcast on television create religious awareness or not promote religious symbols. For this reason, the related study is essential in terms of literature, and it is crucial in the field of study as it will fill the gap in the effect of

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cartoons on religious beliefs and provide the opportunity for future researchers to benefit from the study.

1. Television and Child Development

In the 21st century, the influence of mass media is increasing. Television has an important place in the daily life of modern people. Television broadcasts have a structure that can attract the attention of every age group living in society (Altıncık, 2022: 107). A newly born baby becomes aware of the magical screen of the television a few months later and begins to be affected by this magic.

Since television contains auditory and visual stimuli, it attracts the attention of even a few months-old babies. Today, children spend most of their time at home in front of the television, while they should play in the parks. This situation hinders the physical and mental health development and socialization of children. Watching television, mainly to feed children, causes eating disorders in many children. Despite all this, television can act as an educational and instructive tool by adhering to specific screen time, thanks to the conscious guidance of parents (Can et al., 2008: 23).

The contents prepared for children on television are sometimes unsuitable for children's physical and spiritual development (Yavuzer, 2003: 45). It is not only the responsibility of the program producers to protect children from the adverse effects of the programs on television. Here, parents also have essential duties. The level of children's exposure to television mainly varies according to the age of the children, environmental and familial factors, and the suitability of the content they watch (Büyükbaykal, 2007: 37).

Piaget attributes the cognitive maturity level of children to the completion of the nervous and brain systems. The individual is in harmony with the environment (Arı, 2008: 73). Television is among the environmental factors that affect the development of children (Ertürk and Gül, 2006: 92). Considering the cognitive development of children, it is seen that they cannot make sense of the content on television like adults. Because they cannot distinguish between reality and fiction,

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they become vulnerable in front of the screen. For this reason, children can reverse this situation by watching television with one of their parents.

The American Academy of Pediatrics reported that children watch 16-17 hours weekly. Families should monitor their children's ties to the mass media and limit their television viewing time to 1-2 hours, including all screen time. The American Academy of Pediatrics recommends that children under two should have zero screen time. Pre-school period, which is limited to 0-6 years old, is a period in which children learn by seeing, identifying with and seeking a model. Identity building affects the personality development of children positively. However, it becomes meaningful when this is done through the right content and characters. In reverse content exposure, children will take the wrong characters as role models and be shaped by wrong behaviour patterns.

The foundations of personality traits are laid in childhood. Considering that positive or negative personality traits will affect a person's whole life, choosing the right content and teaching the proper television-watching habits to children at a young age will be one of the best moves for children (Arslan, 2004: 13).

2.Ramazan Tayfa

The cartoon Rafadan Crew, which was screened on TRT Children's channel, tells the funny events experienced by a group of children named Rafadan Crew. The cartoon series has many different forms. The Digital Crew has been prepared with the contributions of the Presidency's Digital Transformation Office. This cartoon is aimed at raising awareness of digital literacy among children. The traffic Crew was prepared in cooperation with the Ministry of Interior and TRT. With the cartoon series, it is desired to raise awareness by teaching traffic rules to children at a young age. Ramazan Tayfa Cartoon, on the other hand, gives children religious information about the month of Ramadan and conveys the values that are integrated with our culture of the month of Ramadan.

3.METHOD

The study was built on a qualitative pattern. Thirty episodes of the Ramazan Tayfa cartoon series were subjected to content analysis. The data in the cartoon were

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examined over ten root values determined by the Ministry of National Education within the framework of values education (Ministry of National Education (MEB, 2017: 3). Regarding religious orientation, religious symbols, religious practices or rituals, and religious discourse/concepts belonging to the religion of Islam, developed by Yorulmaz (2013) as a result of a literature review, were found.

The religious findings in the cartoon were divided into three groups. While examining religious practices or rituals, worship such as ablution, prayer, fasting, sahur, Iftar, religious discourses are determined, verbal expressions such as Bismillah, Alhamdulillah, patience used in daily life, verbal or visual expressions containing belief are determined, symbolic such as mosque, prayer, prayer beads, mahya. Visuals that lead the mind to a religious orientation will be found. It is considered sufficient to say the values mentioned in the section watched during the examination once or to use their visuals.

After this classification was completed, all episodes were watched again, and the research questions determined were answered in this context. While answering the questions, a post-structuralist approach was adopted in the discourse analysis method and discourse analysis. The post-structuralist approach to discourse analysis is based on the statement that what the person who reads the work or watches the promotional film reads and sees is essential, not the person who produced the work or the filmmaker (Yaylagül, 2016: 133). The questions to be answered in the research are listed below.

- Are any visual or verbal expressions evoke religious belief in the Ramazan Tayfa cartoon?
- What connotations does the Ramazan Tayfa cartoon have about Islam?
- Which root values are emphasized in the Ramazan Tayfa cartoon?
- Do cartoons contribute to the promotion of religion to children?
- Does the cartoon introduce religion to children as fun?
- Is the desired goal achieved in the cartoon?

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Table 1: Verbal or visual expressions containing belief used in the Ramazan Tayfa cartoon

Religious Symbols:	Mosque	Call to prayer	Rosary	Ridge
1) Ramadan Eve	exists			exists
2) Ramadan Drum	exists			exists
3) Suhoor	exists			exists
4) Ball Burst		exists		
5) Forgetting Fasting		exists		
6) The Benefits of Taraweeh				
7) Pouring the Bake				
8) What Breaks Fasting?				
9) Pita Bread Tail				
10) Iftar Tent				
11) You know we are in Ramadan		exists		
12) Iftar Time		exists		
13) Credit Book				
14) Ramadan Manis		exists		
15) Iftar Dinner		exists		
16) First Suhoor				
17) Roof Door	exists			exists
18) Dental Rent		exists		
19) Arafa Flower	exists			exists
20) Suspended Pita				

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21) Neighborhood Imsakiye				
22) Sherbet	exists			
23)Due to Ramadan				
24) Last Boat Fast				
25) Charity Stone				
26) Imsak Time				
27) Shadow Play				
28)Ramadan Festival	exists			exists
29) Ramadan Diary				
30) Gullac				

Source: (prepared by me)

Table 2: Verbal or visual expressions containing belief used in the Ramazan Tayfa cartoon

Religious Practice or Rituals	Ablution	Prayer	Fast	Suhoor	Iftar
1) Ramadan Eve		exists	exists	exists	exists
2)Ramadan Drum				exists	
3) Suhoor			exists	exists	
4) Ball Burst			exists		
5)Forgetting Fasting			exists	exists	exists
6) The Benefits of Taraweeh		exists	exists		
7) Pouring the Bake			exists		
8) What Breaks			exists		

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Fasting?					
9) Pita Bread Tail			exists		exists
10) Iftar Tent			exists		exists
11) You know we are in Ramadan			exists		
12) Iftar Time			exists		
13) Credit Book			exists		
14) Ramadan Manis				exists	exists
15) Iftar Dinner					exists
16) First Suhoor		exists		exists	
17) Roof Door				exists	exists
18) Dental Rent				exists	exists
19)Arafa Flower					
20)Suspended Pita				exists	exists
21)Neighborhood Imsakiye		exists	exists	exists	exists
22) Sherbet					exists
23)Due to Ramadan				exists	exists
24)Last Boat Fast			exists	exists	exists
25) Charity Stone					
26) Imsak Time			exists		exists
27) Shadow Play					
28)Ramadan Festival					
29)Ramadan Diary					exists
30) Gullac			exists		exists

Source: (prepared by me)

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Table 3: Verbal or visual expressions containing belief used in the Ramazan Tayfa cartoon

Religious Discourse/Concepts	Bismillah	Thank god	Hallelujah	Patience
1) Ramadan Eve				
2) Ramadan Drum			exists	
3) Suhoor				
4) Ball Burst				exists
5) Forgetting Fasting				
6) The Benefits of Taraweeh				
7) Pouring the Bake				
8) What Breaks Fasting?				
9) Pita Bread Tail				exists
10) Iftar Tent				
11) You know we are in Ramadan				exists
12) Iftar Time	exists			exists
13) Credit Book				
14) Ramadan Manis				exists
15) Iftar Dinner				
16) First Suhoor				
17) Roof Door				
18) Dental Rent				
19) Arafa Flower				
20) Suspended Pita				
21) Neighborhood Imsakiye				

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22) Sherbet				
23) Due to Ramadan				exists
24) Last Boat Fast				exists
25) Charity Stone				
26) Imsak Time				
27) Shadow Play				
28) Ramadan Festival				
29) Ramadan Diary				
30) Gullac				

Source: (prepared by me)

Table 4:Evaluation In Terms Of Values Education

Chapters	Justice	Friendship	Honesty	Self-Control	Patience	Love	Respect	Responsibility	Patriotism	Helpfulness
1)Ramadan Eve		exists			exists	exists		Exists	Exists	exists
2)Ramadan Drum				exists				Exists	Exists	exists
3)Suhoor			exists			exists		Exists		
4) Ball Burst		exists	exists	exists						
5)Forgetting Fasting		exists		exists				Exists		
6) The Benefits of Taraweeh		exists	exists	exists		exists				
7)Pouring the Bake						exists	exists			
8)What Breaks					exists			Exists		

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Fasting?										
9)Pita Bread Tail	exist s		exists		exists			Exists		
10) Iftar Tent		exists		exist s			exists	Exists		exists
11) You know we are in Ramadan		exists			exists	exis ts		Exists		
12) Iftar Time			exists	exist s	exists	exis ts			Exists	
13)Credit Book			exists	exist s			exists	Exists	Exists	
14)Ramadan Manis		exists			exists					
15)Iftar Dinner			exists		exists	exis ts				exists
16)First Suhoor				exist s		exis ts		Exists	Exists	
17)Roof Door						exis ts	exists		Exists	exists
18)Dental Rent						exis ts	exists		Exists	exists
19)Arafa Flower			exists	exist s				Exists		exists
20)Suspende d Pita								Exists		exists
21)Neighbor hood Imsakiye						exis ts	exists			exists
22)Sherbet		exists							Exists	
23) Due to Ramadan				exist s		exis ts		Exists		exists
24) Last		exists		exist		exis				exists

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Boat Fast				s		ts				
25)Charity Stone							exists	Exists	Exists	exists
26)Imsak Time		exists		exist s	exists					
27)Shadow Play						exis ts			Exists	
28)Ramadan Festival		exists				xist s			xists	xists
29)Ramadan Diary		exists	exists	exist s			exists	Exists		
30) Gullac							exists	Exists		exists

Source: (prepared by me)

3.1. Ramadan Eve

Children talk among themselves about the month of Ramadan. They talk about the month of Ramadan, just not eating and not drinking water. They train the soul and explain that there should be spiritual purification. It is emphasized that children who meet with fasting worship for the first time should get used to this worship by fasting for half a day. It is said that the tarawih prayer will begin on the eve of Ramadan.

3.2. Ramadan Drum

The movie starts with the sound of a Ramazan drummer in a dark street. The drummer tries to wake the neighbourhood residents by playing the drums and singing mania. The tradition of playing the drums at the time of sahur in Ramazan dates back to the Ottoman period. This ancient tradition is still alive today. Children are given the message to get up with the sound of drums at sahur.

3.3. Suhoor

Getting up for Sahur, one of Ramazan's requirements is presented to children in a fun language. In this part of the cartoon series, the virtue of making sahur is

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mentioned. It is said that what should be eaten in the sahur and that healthy menus should be preferred.

3.4. Ball Burst

Another ritual of the month of Ramazan is the Ball Blast. This cannon sound could be heard from all

Over the city, so it would be understood that it was time for Iftar. Since the sound systems were not like today in the Ottoman period, the ball exploded with the evening call to prayer. An old tradition of Ball Burst has been entertainingly explained to the younger Generations.

3.5. Forgetting Fasting

Fasting is obligatory for Muslims. After the morning call to prayer, nothing is eaten or drunk until the evening prayer is read. When the evening prayer begins to be read, the act of eating and drinking begins. Other than that, if the fasting person consciously drinks, his fast is broken. However, if the fasting person forgets that he is fasting and eats or drinks something, his fast will not be broken. While explaining this situation, the character Hayri says, "The important thing in our religion is the intention". Such a complex subject was conveyed to the children in a very understandable and clear style through drama.

3.6. The Benefits of Taraweeh

Conditioning strength "We gained a lot of condition and strength after so many tarawih prayers, we have been going to tarawih for so many days, one of the benefits of tarawih is that it makes us more vigorous and stronger" is included in the benefits of tarawih dialogue. The benefits of tarawih prayer for children are explained.

3.7. Pouring the Pie

Granny Fatma spilt bagels to distribute to the neighbourhood. Children also distribute the prepared bagels to the neighbourhood. Fatma's grandma tastes the bakery, and the children ask her if she is fasting. Fatma says she is sick; she went to the doctor and took medicine. She says she will start fasting the next day. Here,

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children are told that they can take a break from fasting in case of illness. The message is given that Islam is a facilitating religion.

3.8. What Breaks the Fast

In this episode, Ramazan Tayfa funnily asks Uncle Basri what breaks the fast. Uncle Basri patiently answers them. What breaks the fast is explained in colourful language.

3.9. Pita Tail

Pide, which comes out shortly before Iftar, decorates the iftar tables. Ramadan Pide is among the indispensables of Ramadan. For this reason, pita queues are usually in front of the ovens. Here, the children wait patiently in the pita line. Some were in the pita queue for their own house, and some for their elderly neighbours.

3.10. Iftar Tent

Hayri takes food from each house and carries the food in a wheelbarrow. When his friends ask him what he is doing, he does not tell and runs away. Later, his friends see him entering a tent and ask what happened. Hayri says he is making an iftar tent. When his friends ask him why he is hiding it, he answers: "Our elders always say that if you tell someone that you have done a good thing, it will not make any sense". I did not want it to mean anything to me." The message that is intended to be given to children here is that when a good deed, charity or good deed is done, it is right to do it for the sake of Allah, without showing off.

3.11.You Know We Are in Ramadan

Only one character sings in this episode. The content of the song is all about the month of Ramadan. The song's emphasis is constantly on "You know, we are in Ramadan". Using the visuals from the previous episodes, "You know, we are in Ramadan", voice over each visual. In Ramadan, messages of being calm, helping each other and unity are given.

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3.12. Iftar Time

In this episode, Hayri and Kamil wait for the adhan to be called while fasting at the iftar table. Hayri says he is hungry, and Kamil says he needs to be patient. He explains that fasting is not just starvation; it teaches self-discipline and patience. Here, messages are given to children about patience and self-discipline.

3.13. Credit Book

Kamil is sitting in the grocery store, first Sevim, then Akın, and finally Hayri comes and asks for the handbook, and I tear off a random page and pay the debt on that page. Kamil does not understand what happened at first, then Akın tells him that this is an old tradition, especially during Ramadan, when people go to grocery stores and pay off the debts of people they do not know. Thus, the helper and the helped do not see each other, and people become happy. A very entertaining and instructive way has been chosen to convey this old Turkish tradition to children.

3.14. Ramadan Mani

Hayri and Kâmil sing mania with their drums in this episode and compete. They wanted to convey Ramadan mani, one of the indispensable parts of Ramadan, to children. Manis emphasizes the month of Ramadan, the adhan, patience, and the time of Sahur.

3.15. Iftar Dinner

In this section, a message of unity and togetherness is given. Ramazan Tayfa's friends come to the iftar dinner, but the children try to hide them and secretly give food to their friends. Uncle Basri, who sees this, talks to them and says that everyone can come to the iftar dinner, and that is when the Iftar will be accurate. Children are taught that crowded tables and being together are meaningful during Ramadan.

3.16. First Suhoor

Kamil asks everyone for his new watch. In the first place, it is thought that Kamil aspires to watch repairing. Later, the alarm on his wrist rings when he is with his friends. When his friends ask why he sounded this alarm, Kamil says to remind him to sleep; I have to take my sleep so I can get up for the sahur. Kamil tells his

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mother to wake him up for sahur. His mother comes and calls Kamil, but Kamil cannot get up. Then, the alarm of many clocks starts to go off simultaneously in his room. Kamil wakes up. We understand that Kamil uses the hours he collects to wake up sahur.

3.17. Roof Door

While Master Sadettin is sitting alone, Akın comes with a pot in his hand, followed by Kamil, Sevim and Hale; all brought food to Master Hayrettin because they were in Ramadan. After the performance, Hayri comes running and says I brought dessert. Here, two messages are intended to be given; the first is to welcome and host the unannounced guest. The second is that crowded tables are beautiful during Ramadan.

3.18. Dental Rent

Ramazan Tayfa went to iftar dinner at Granny Fatma's house. Daytime, they hear Fatma's grandmother talking to someone, and during the conversation, there is a problem with the rent. They are very upset about this situation. They ask Sevim what this rent issue is. Sevim laughs and says that it is not what they think. While leaving the house, Fatma Granny Ramadan gives small gifts to the crew in bags. He says these gifts are "Tooth Rent" and explains: "It is an old tradition that guests who come for the fast-breaking meal in Ramadan are given such small gifts to be pleasant when they leave the house. In this way, children learn this tradition, which dates back to ancient times.

3.19. Arafa Flower

Akın Sadettin goes to the master to have his shoes repaired. Master Sadettin asks him where he came from. Akın says that he came from the bazaar and bought clothes for the feast. He says that when he wears festive clothes on the day of Arafa, it seems as if the festivity lasts one day longer. Sadettin Usta says if you say oooo, you will become "Arefe Flower". Akın asks, "Arefe Flower," or what does it mean? Sadettin master explains. The children who wear their festive clothes and go out on the street on the day of Arafa are called "Arefe Flowers". Those children are pure, fragrant "Arefe Flowers".

3.20. Suspended Pita

“Suspended Pita” is an ancient Ramadan tradition. It is aimed to transfer the tradition of hanging pita on the hanger, which is an ancient tradition, to children. Those who can buy pita for themselves, buy pita for those who do not have the financial means to buy it, and hang it on the hanger in front of the oven. In this way, people who cannot afford to buy pita bread take the pita from the hanger while passing by the oven and leave.

3.21. Neighborhood Imsakiye

Ramazan Tayfa makes imsakiye. However, this imsakiye is different from all other imsakiyes. In addition to information such as adhan and sahur, it is also written in which neighbour Iftar will be given to the neighbourhood's people that day. It teaches children what imsakiye is and for what purpose it is used.

3.22. Sherbet

During Ramadan, there is a tradition of drinking sherbet to ease digestion and quench thirst. Many children do not know this tradition, which has been carried from the Ottomans to the present day. The sherbet shopkeeper wears local clothes, loads a pan full of sherbet on his back and walks the streets singing mani. While teaching children this ancient tradition, visual and auditory methods were followed.

3.23. Due to Ramadan

He sees that the shop of the master Rüstem, who sells Hayri Meatballs, is closed. "We are closed due to Ramadan" is written on the door. Seeing this, Hayri gets very upset. Rustem rushes to find the master. "Who is this Ramadan? What does he want from you?" he asks. Master Rustem laughs and asks Hayri, what month are we in? Hayri says and understands the month of Ramadan. Master Rüstem says the shop needed renovation; let us take care of them while the ready works have slowed down. He tells the children why some businesses are closed during Ramadan. During Ramadan, some businesses do the renovation work they plan to do this month because the business is slowing down. Some businesses close completely during Ramadan.

3.24. Last Intermittent Fasting

"Intermittent fasting" is held to accustom young children to fasting. Intermittent fasting is different from adult fasting. Children get up for sahur, and then they go to sleep. Children fast as they can, some shortly after waking up in the morning, some until noon, and some until the afternoon. When they cannot stand it, they break their fast. Then they fast again until the actual iftar time. In this way, children are prepared for a full day of fasting. Children are told what intermittent fasting is through the character of Akin.

3.25. Charity Stone

Akin and Birdman's Dad are looking for the charity stone. They find the charity stone by chance. Akin asks what this stone is for. Birdman Dad explains: "There were usually charitable stones around such fountains or mosques in cities. In our culture, we take care to help the people in need around us, especially during Ramadan, and the charity stones silently mediate this. While helping, you should not offend the other person. People often leave their charity on a charitable stone when no one is around. When he needs help, he gets what he needs from here. The ancients did not say for nothing that what one hand gives so that the other hand does not see it". This practice, which has almost disappeared today, is unknown to many. What the Charity Stone is and what it is used for is explained in detail in the section.

3.26. Imsak Time

Ramazan Tayfa is lying in the garden. Disturbed by the sun, Hayri constantly pushes his friends to try to get into the shade. He suddenly jumps up in excitement. It explains how the iftar and sahur times are set, why it is early in the east of Turkey and why it is late in the west. Many young children do not know why iftar and sahur times vary from city to city. It is beneficial in teaching children this.

3.27. Shadow Play

Among the traditional Turkish arts, Shadow Dances is a dance performed after Iftar in Ramadan tents set up in city squares, especially during Ramadan. People go to these squares as a family and watch the Shadow Plays, one of the Ramadan

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festivities. They show the children what Shadow Play is by telling them in a mise-en-scene.

3.28. Ramadan Festival

Many activities are held during Ramadan. Festivities are held. Ramadan crew also hold these festivities in their neighbourhoods. Hale distributes paste, Akın offers sherbet, and the other members of the Ramadan crew prepare the shadow play. A small prototype of the Ramadan festivities is set up in the neighbourhood, and the children are told how the Ramadan festivities are. Birdman Dad tells stories by being a mediator.

3.29. Ramadan Diary

Akın writes what he did in Ramadan in his diary and determines the name of that diary as Ramadan Diary. He writes in his diary what the Ramadan crew did for a month. Years later, when they miss the old Ramadan, they will open it and read that diary.

3.30. Gullac

The most popular dessert of Ramadan is undoubtedly gullach dessert. Gullach is made so that everyone in the neighbourhood can eat it. Gullach made are distributed to all residents of the neighbourhood. In addition to the messages of solidarity, unity and solidarity, it also emphasizes giving to those, not in Ramadan and supporting them financially. Thus, people who cannot make Gullach and have insufficient financial means will not be deprived of the famous dessert of Ramadan, Gullach dessert.

A.S.1) Are any visual or verbal expressions evoke religious belief in the Ramazan Tayfa cartoon?

Many uses evoke religious belief both visually and verbally in cartoons. The image of Mosque is used in seven sections, and the image of Mahya is used in six. In seven chapters, the concept of Azan is mentioned. Prayer is mentioned in four chapters: Fasting in sixteen chapters, Sahur in twelve chapters, Iftar in sixteen, and Patience in seven.

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A.S.2) What connotations does the Ramazan Tayfa cartoon have about Islam?

The film includes many concepts related to Islam, both verbally and visually. While concepts such as Namaz, Fasting, Azan, Sahur, Iftar, and Mosque are given with visuals, they are expressed verbally in some parts. When a member of a different religion watches the Ramazan Tayfa cartoon, he will notice the signs and associations related to Islam in this movie.

A.S.2) Which root values are emphasized in the Ramazan Tayfa cartoon?

The cartoon determined ten root values determined by the Ministry of National Education within the values education framework. These are listed as justice, friendship, honesty, self-control, patience, love, respect, responsibility, patriotism, and benevolence. Different values are processed in each section. However, in general, values such as love, respect, helpfulness and honesty come to the fore. When the cartoon is evaluated in this sense, it supports national spiritual feelings by teaching children good behaviour patterns. It reflects the value judgments of Turkish society.

A.S.3) Does the cartoons contribute to the promotion of religion to children?

The cartoon generally introduces religion to children. In all the chapters and the credits, references are made to Islam. There are verbal and visual expressions that will evoke Islam in all sections. Children watching the movie have a wide range of information about the month of Ramadan. At the same time, they are informed about worship, such as prayer, fasting and tarawih.

A.S.4) Does the cartoon introduce religion to children as fun?

Children learn through play and imitation. While this learning is provided, children should both learn and have fun. Cartoons respond to these needs of children. It is both educational and instructive. In the Ramazan Tayfa cartoon, children are involved in the events by seeing the events that the characters experience in their daily lives through their eyes.

A.S.5) Is the desired goal achieved in the cartoon?

Researchers predict that the Ramazan Tayfa cartoon is suitable for its purpose and successfully provides religious education to children. In all the episodes watched, there are visual and verbal expressions about Islam. Each chapter mentions different rituals and worships during the month of Ramadan. It is thought that children watching the episodes will have an idea about religious concepts, especially during Ramadan.

CONCLUSION

While the individual is socialized, he is shaped by moral and religious sanctions. Childhood is the first step of this process in this context, it is possible for the child to meet the concept of religion, which will affect his whole life in childhood. However, the child should not learn the concept of religion through hearsay and intimidation. It should learn with the guidance and support of people who are experts in this field. Parents have significant responsibilities in this process. How and through which stimulus the child will reach information about the concept of religion and its teachings should be under the family's control. In the modern age, children are trapped in a situation at home.

Children who need to play on the streets and parks cannot do this for various reasons or in a limited time. In our age, there is a constant flow of information from the mass media. Children are affected by this information flow. After a while, children are introduced to television after opening their eyes to the world. Many families have their children watch television from an early age. Families make children watch television by using it as a caregiver, sometimes to help them eat and sometimes to calm their children down.

Studies show that children are different when they watch television alone and are affected by the content on television, and when they watch television with their parents, the rates of being affected by the television content are different. For this reason, what the child watches is extremely important. As a result of long watching time, television has a great place in constructing the child's understanding of life and religion. Children learn through imitation.

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In early childhood, cartoon characters on television become role models for children. They imitate the role models they see when learning patterns of behaviour when they are involved in social fantasy or exposed to content on television. The fact that the characters in the cartoons/series are mainly close to the audience and especially fictional makes it easier to be a role model. For this reason, if religious information is to be transferred through cartoons, it would be beneficial to make these cartoons/series by consulting people who are competent in this subject. The success of these contents depends on the fact that the production meets the expectations artistically and that the transfer is correct. In the 21st century, there are many visual and digital elements around us, with the intense use of technology in our lives. Therefore, this situation causes children to be exposed to too much visual and digital content. In this context, it is essential to present digital content structured with artistic stimuli to children (Erden Kocaarslan, 2022: 4).

In the study, thirty episodes of the Ramazan Tayfa cartoon broadcast on TRT Children's channel questioned religious education and root values. Values such as sharing, unity, and helping are emphasized very often by the spirit of the month of Ramazan in the cartoon, in which many traditions regarding the month of Ramadan are shared. Religiously, concepts such as Ramadan, fasting, patience and sahur are often included. In the cartoon, in order to give children positive thoughts about the concept of religion, religious concepts and cultural indicators of the month of Ramadan were highlighted rather than these issues. Each chapter deals with a different topic. The contents are prepared in accordance with children's physical and spiritual development. The subjects were explained in a simple and plain language that children could understand, and each subject was narrated. It was found to be highly successful and beneficial in telling children about Ramadan, the rituals performed in this month, traditions and customs. As a result of the current study, the following are suggested to future researchers. It can be investigated what kind of contributions cartoons have to children's education other than religious education. The functions of cartoons in children's education in Turkey and in the world can be examined. In addition, it can be examined whether cartoons are used to give religious

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education in other countries. In general, it can be examined how cartoons contribute to the mental and cognitive development of children.

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Yazarların çalışmaya katkı oranları eşittir.

Çalışma kapsamında herhangi bir kurum veya kişi ile çıkar çatışması bulunmamaktadır.