

AN EVALUATION OF THE YOUTUBE CHANNEL CONTENTS OF NGOS CARRYING OUT NON-FORMAL RELIGIOUS EDUCATION ACTIVITIES IN THE CONTEXT OF CIVIL RELIGIOUS EDUCATION

SİVİL DİN EĞİTİMİ BAĞLAMINDA YAYGIN DİN EĞİTİMİ FAALİYETLERİ GERÇEKLEŞTİREN STK'LARIN YOUTUBE KANAL İÇERİKLERİ ÜZERİNE BİR DEĞERLENDİRME

YUNUS TÜKEN

ARS. GÖR., KİLİS 7 ARALIK ÜNİVERSİTESİ İLAHİYAT FAKÜLTESİ DİN EĞİTİMİ ANABİLİM DALI
RES. ASSIST., KİLİS 7 ARALIK UNIVERSITY FACULTY OF THEOLOGY DEPARTMENT OF RELIGION
EDUCATION

yunus.tuken@kilis.edu.tr

<http://orcid.org/0000-0002-9192-2670>

TUNCAY KARATEKE

DOÇ.DR., FIRAT ÜNİVERSİTESİ İLAHİYAT FAKÜLTESİ DİN EĞİTİMİ ANABİLİM DALI
ASSOC. PROF., FIRAT UNIVERSITY FACULTY OF THEOLOGY DEPARTMENT OF RELIGION
EDUCATION

tkarateke@firat.edu.tr

<http://orcid.org/0000-0002-0061-1405>

<http://dx.doi.org/110.46353/k7auifd.1260867>

Makale Bilgisi / Article Information

Makale Türü / Article Types

Araştırma Makalesi / Research Article

Geliş Tarihi / Received

06 Mart / March 2023

Kabul Tarihi / Accepted

31 Mayıs / May 2022

Yayın Tarihi / Published

Haziran / June 2023

Yayın Sezonu / Pub Date Season

Haziran / June

Atıf / Cite as

Tüken, Yunus – Karateke, Tuncay, "An Evaluation of the Youtube Channel Contents of NGOs Carrying Out Non-Formal Religious Education Activities in the Context of Civil Religious Education [Sivil Din Eğitimi Bağlamında Yaygın Din Eğitimi Faaliyetleri Gerçekleştiren STK'ların Youtube Kanal İçerikleri Üzerine Bir Değerlendirme]". Kilis 7 Aralık Üniversitesi İlahiyat Fakültesi Dergisi - Journal of the Faculty of Theology 10/1 (Haziran/June 2023): 1-29.

İntihal / Plagiarism: Bu makale, en az iki hakem tarafından incelendi ve intihal içermediği teyit edildi. / This article has been reviewed by at least two referees and scanned via a plagiarism software.

Published by Kilis 7 Aralık Üniversitesi, İlahiyat Fakültesi - Kilis 7 Aralık University, Faculty of Theology, Kilis, 79000 Turkey.

ilahiyatdergisi@kilis.edu.tr



AN EVALUATION OF THE YOUTUBE CHANNEL CONTENTS OF NGOS CARRYING OUT NON-FORMAL RELIGIOUS EDUCATION ACTIVITIES IN THE CONTEXT OF CIVIL RELIGIOUS EDUCATION*

Abstract

With the introduction of the internet into our lives since the end of the 20th century, a rapid digitalization era has been entered in communication. This rapid digitalization has led to changes and innovations in all areas of life. Many states have taken their share from these changes and innovations. This is also the case for Turkey. This innovation and change mobility has not been limited to states only. There have also been great changes and movements in non-governmental organizations that act independently from states/governments. The public sphere in which people interact with each other and with states in order to act on behalf of their interests is expressed as civil society. Non-governmental organizations, on the other hand, are defined as organizations that act in line with the interests of societies, that individuals participate on a voluntary basis, that are independent of political power, and that are established in accordance with laws that include different groups. One of the most important features of non-profit, voluntary non-governmental organizations that cooperate with the state when necessary but are not bureaucratic is that they act for the solution of social problems. Education is one of the fields in which non-governmental organizations that provide social support take an active role in order to find solutions to the problems of societies and to contribute directly to the development of societies. 5% of associations and 32% of foundations in Turkey operate in the field of education. These organizations continue their educational activities through various tools such as courses and media, and through various institutions. Educational activities carried out by non-governmental organizations are defined as non-educational activities. Religion is one of the fields that non-governmental organizations that carry out both supportive activities in formal education and directly non-formal education activities take as the subject of education. This religious education, which especially comes to the fore in the dimension of non-formal education, can be defined as civil religious education. Along with the developing technology and the changing world, there have been changes in the institutions where non-formal education is made. Institutions, where non-formal religious education took place, were not limited to institutions such as mosques and Qur'an courses. Media and social media, which are today's communication and interaction networks, have also been added to the areas where non-formal religious education activities take place. Along with digitalization, digital channels such as Youtube, Facebook and Twitter were established and religious education activities were started to be carried out by both individuals and organizations in these channels. Along with digitalization, one of the institutions that carry out religious education activities in these channels is non-governmental organizations. Religious education activities are carried out by some non-governmental organizations on many platforms, especially Youtube. Youtube stands out as a platform that is used by 94.5% of social media users in our country and has users from all age groups. Religious education activities are also carried out by non-governmental organizations through the contents published on the Youtube platform. It is also important by which organizations this civil religious education, whose activities are evaluated within the scope of non-formal religious education activities on Youtube. In this research, it is aimed to examine the religious education activities carried out by non-governmental organizations on

* This article was produced from the thesis "Examine of religious content channels operating on Youtube in terms of religious education."

Youtube. In this direction, the non-governmental organizations channels with the most subscribers on Youtube and the examination of the most watched content on these channels constitute the subject of this research. In this study, which was carried out in the case study design, one of the qualitative research designs, data were collected with the criterion sampling technique, which is defined as examining the cases that meet the predetermined criteria, one of the purposeful sampling methods. The collected data was subjected to content analysis. As a result of the research, it has been seen that the most followed Youtube channels of non-governmental organizations in Turkey are Sözlere Köşkü, Hayalhanem, Fussilet Quran Center, Social Texture Foundation and Siyer TV. In the study, the data obtained from the popular contents of these channels were coded in accordance with the content analysis. In addition, it has been determined that the themes covered in the popular contents of these channels are Qiraa, Family, Faith, Fiqh, Worship, Prophets and Values and evaluations have been made on the themes.

Keywords: Religious Education, Non-Governmental Organizations, Social Media, Youtube, Non-Formal Education.

SİVİL DİN EĞİTİMİ BAĞLAMINDA YAYGIN DİN EĞİTİMİ FAALİYETLERİ GERÇEKLEŞTİREN STK'LARIN YOUTUBE KANAL İÇERİKLERİ ÜZERİNE BİR DEĞERLENDİRME

Öz

İnternetin 20. yüzyılın sonlarından itibaren hayatımıza girmesiyle birlikte iletişimde hızlı bir dijitalleşme dönemine girilmiştir. Bu hızlı dijitalleşme hayatın her alanında değişimlere ve yeniliklere yol açmıştır. Birçok devlet bu değişim ve yeniliklerden nasibini almıştır. Bu durum Türkiye için de geçerlidir. Bu yenilik ve değişim hareketliliği sadece devletlerle sınırlı kalmamıştır. Devletlerden/hükümetlerden bağımsız hareket eden sivil toplum kuruluşlarında da büyük değişim ve hareketlilikler yaşanmıştır. İnsanların kendi çıkarları adına hareket etmeye birbiriyle ve devletlerle etkileşim içinde olduğu kamusal alan sivil toplum olarak ifade edilmektedir. Sivil toplum kuruluşları ise toplumların çıkarları doğrultusunda hareket eden, bireylerin gönüllü olarak katıldığı, siyasi iktidardan bağımsız, farklı grupları kapsayan yasalarla kurulmuş örgütler olarak tanımlanmaktadır. Kar amacı gütmeyen, gerektiğinde devletle işbirliği yapan ancak bürokratik olmayan gönüllülük esasına göre hareket eden sivil toplum kuruluşlarının en önemli özelliklerinden biri toplumsal sorunların çözümüne yönelik hareket etmeleridir. Amaçları sosyal destek sağlamak, toplumların gelişmesine katkı sağlamak ve toplumsal sorunlara çözüm bulmak olarak belirtilen sivil toplum kuruluşları farklı alanlarda faaliyet göstermektedirler. Sivil toplum kuruluşlarının sorunlarına çözüm bulmak ve bu yolla toplumların gelişimine doğrudan katkı sağlamak için aktif rol aldığı alanlardan biri de eğitimidir. Türkiye'de bulunan derneklerin %5'i, vakıfların ise %32'si eğitim alanında faaliyet göstermektedir. Bu kuruluşlar eğitim faaliyetlerini kurslar ve medya gibi çeşitli araçlar ve çeşitli kurumlar aracılığıyla sürdürmektedir. Sivil toplum kuruluşları tarafından yürütülen eğitim faaliyetleri, eğitim dışı faaliyetler olarak tanımlanmaktadır. Gerek örgün eğitimi destekleyici faaliyetler gerekse doğrudan yaygın eğitim faaliyetleri yürüten sivil toplum kuruluşlarının eğitim konusu olarak ele aldıkları alanlardan biri de dindir. Özellikle yaygın eğitim boyutunda ön plana çıkan bu din eğitimi, sivil din eğitimi olarak tanımlanabilir. Gelişen teknoloji ve değişen dünya ile birlikte yaygın eğitimin yapıldığı kurumlarda da değişiklikler olmuştur. Yaygın din eğitiminin gerçekleştirildiği kurumlar sadece cami, Kur'an kursu gibi kurumlarla sınırlı kalmadı. Yaygın din eğitimi faaliyetlerinin gerçekleştirildiği alanlara günümüzün

iletişim ve etkileşim ağları olan medya ve sosyal medya da eklenmiştir. Dijitalleşme ile birlikte Youtube, Facebook ve Twitter gibi dijital mecralar kurulmuş ve bu mecralarda hem bireyler hem de kurumlar tarafından din eğitimi faaliyetleri yürütülmeye başlanmıştır. Dijitalleşme ile birlikte bu mecralarda din eğitimi faaliyeti yürüten kurumlardan biri de sivil toplum kuruluşlarıdır. Youtube başta olmak üzere birçok platformda bazı sivil toplum kuruluşları tarafından din eğitimi faaliyetleri yürütülmektedir. Youtube, ülkemizdeki sosyal medya kullanıcılarının %94,5'i tarafından kullanılan ve her yaş grubundan kullanıcısı olan bir platform olarak öne çıkmaktadır. Youtube platformunda yayınlanan içerikler aracılığıyla sivil toplum kuruluşları tarafından din eğitimi faaliyetleri de yürütülmektedir. Youtube'da yaygın din eğitimi faaliyetleri kapsamında değerlendirilen bu sivil din eğitiminin hangi kuruluşlar tarafından yapıldığı da önem arz etmektedir. Bu araştırmada, sivil toplum kuruluşları tarafından Youtube üzerinden yürütülen din eğitimi faaliyetlerinin incelenmesi amaçlanmaktadır. Bu amaç doğrultusunda sivil toplum kuruluşlarının Youtube'da en çok aboneye sahip kanalları ve bu kanallarda en çok izlenen içeriklerin incelenmesi bu araştırmanın konusunu oluşturmaktadır. Nitel araştırma desenlerinden durum çalışması deseninde gerçekleştirilen bu çalışmada, amaçlı örnekleme yöntemlerinden önceden belirlenen ölçütleri karşılayan vakaların incelenmesi olarak tanımlanan ölçüt örnekleme tekniği ile veriler toplanmıştır. Toplanan veriler içerik analizine tabi tutulmuştur. Araştırma sonucunda Türkiye'deki sivil toplum kuruluşlarının en çok takip edilen Youtube kanallarının Sözler Köşkü, Hayalhanem, Fussilet Kuran Merkezi, Sosyal Doku Vakfı ve Siyer TV olduğu görülmüştür. Çalışmada bu kanalların popüler içeriklerinden elde edilen veriler içerik analizine uygun olarak tema ve kodlara ayrılmıştır. Bu kanalların popüler içeriklerinde işlenen temaların Kıraat, Aile, İman, Fıkıh, İbadet, Peygamberler ve Değerler ve özellikle kıraat temasının en fazla izlenen tema olduğu tespit edilmiştir. Ayrıca tespit edilen bu temalar üzerinden değerlendirmeler yapılmıştır.

Anahtar Kelimeler: Din Eğitimi, Sivil Toplum Kuruluşu, Sosyal Medya, Youtube, Yaygın Din Eğitimi.

Introduction

With the introduction of the internet into our lives since the end of the 20th century, a rapid digitalization era has been entered in communication. This rapid digitalization has brought changes and innovations in all areas of life. All the states of the world have taken their share from these changes and innovations. This is also the case for Turkey However, this mobility has not only been limited to states, but has also been valid for non-governmental organizations acting independently of states.

The civil word of the concept of civil society, which derives from the Latin concept of "civilis" and means related to the citizen, is briefly and succinctly defined as belonging to the civilized city. The public sphere where people interact with each other and with the state in order to act on behalf of their interests is expressed as civil society.¹ The public sphere where people interact

¹ Noor Talaat Azzat Sahar, *Demokratikleşme Bakımından Sivil Toplum Kuruluşları* (Konya: Selçuk Uni-

with each other and with the state in order to act on behalf of their interests is expressed as civil society.²

Non-governmental organizations, on the other hand, are defined as organizations that act in the interests of societies, participate on a voluntary basis, are independent of political power, and are established in accordance with laws that include different groups³. One of the most important features of non-profit, voluntary and non-bureaucratic non-governmental organizations that cooperate with the state when necessary is that they act for the solution of social problems⁴.

Education is one of the fields in which non-governmental organizations that provide social support take an active role in order to find solutions to the problems of societies and directly contribute to the development of societies. In the data published by the Ministry of Interior Associations Information System, it is seen that there are 6,184 non-governmental organizations in Turkey under the name of “Educational Research Associations”. According to the data of the General Directorate of Foundations, there are 1,712 foundations operating in the field of education in Turkey⁵. 5% of associations and 32% of foundations in Turkey operate in the field of education. These organizations continue their educational activities through various tools such as courses and media and various institutions⁶. Educational activities carried out by non-governmental organizations are defined as non-educational activities.

Civil education activities, which have the function of supporting the official education carried out by the states, are carried out in many different fields from art to history, from literature to sports⁷. One of the subject areas of civic education, which is evaluated in both formal and non-formal education activities, is religion. (Karataş, 2008: 69). Civil religious education, which is defined as religious education activities carried out by non-governmental organizations, is evaluated in the context of non-formal religious education⁸.

Non-formal education is defined as all educational activities carried out outside of formal education institutions⁹. Non-formal education, which is

versity, Doctoral Thesis, 2021).

² Sahar, *Demokratikleşme Bakımından Sivil Toplum Kuruluşları*.

³ Sahar, *Demokratikleşme Bakımından Sivil Toplum Kuruluşları*.

⁴ Sahar, *Demokratikleşme Bakımından Sivil Toplum Kuruluşları*.

⁵ Hasan Remzi Eker, ‘Eğitim Sivil Toplum Kuruluşları’ (2022).

⁶ İbrahim Hakan Karataş, *Türk Eğitim Sisteminde Sivil Toplum Kuruluşları: Konuları ve İşlevleri* (İstanbul: Marmara University, Doctoral Thesis, 2008).

⁷ Sümeyra Arıcan, ‘Sivil Din Eğitimi’, *Din Eğitiminde Ana Konular*, ed. Mehmet Bahçekapılı - Ahmet Ali Çanakçı (Ankara: Eski Yeni Yayınları, 2021), 413–444.

⁸ M. Şevki Aydın, *Din Eğitimi Bilimi* (Kayseri: Kimlik Yayınları, 2018).

⁹ Mehmet Şişman, *Eğitim Bilimine Giriş* (Ankara: Pegem Akademi, 2016).

carried out in many fields according to the interests, wishes and needs of those who have not entered formal education institutions or dropped out of these educational institutions, has the feature of hosting different age groups for the same educational activity. Non-formal education has a wider target audience than formal education. Non-formal education activities carried out in line with the demands of individuals¹⁰ stand out with their features such as being carried out by both private and public institutions, not being limited to any field and being based on volunteerism¹¹. The dimension of non-formal education that aims to change religious behavior is non-formal religious education.

Non-formal religious education is defined as activities carried out outside the school in line with certain programs, goals and purposes, according to the individual's religious interests and needs, without age grouping, according to the understanding of lifelong education¹². The official dimension of non-formal religious education activities carried out within mosques, Qur'an courses, foundations and associations from past to present is carried out by the Directorate of Religious Affairs¹³. On the other hand, the informal dimension of non-formal religious education is carried out by individuals and non-governmental organizations in different channels. The informal dimension of non-formal religious education is carried out by non-governmental organizations in different channels and in contact with official non-formal education institutions¹⁴.

Technology has developed and the world has changed, so have the institutions that provide non-formal education. Institutions where non-formal religious education took place were not limited to institutions such as mosques and Qur'an courses. Media and social media, which are today's communication and interaction networks, have been added to the areas where non-formal religious education activities take place¹⁵. Social media, which came into our lives with the introduction of the concept of Web 2.0 in 2004, has brought many innovations such as shopping on websites on the Internet, fast transition, and making visitors a partner to the sites¹⁶. As a result of this trend, applications such as Youtube, Facebook, Twitter have started to be created to increase user traffic in networks. This trend, which

¹⁰ Şişman, *Eğitim Bilimine Giriş*.

¹¹ Şükrü Keyifli, *Yaygın Din Eğitiminde Yeni Yaklaşımlar* (Ankara: İlahiyat Yayınları, 2013).

¹² Keyifli, *Yaygın Din Eğitiminde Yeni Yaklaşımlar*.

¹³ Keyifli, *Yaygın Din Eğitiminde Yeni Yaklaşımlar*.

¹⁴ Aydın, *Din Eğitimi Bilimi*.

¹⁵ Hüseyin Yılmaz, 'Yaygın Din Eğitimi Kurumları Ve Toplumsal Barış', *Cumhuriyet Üniversitesi İlahiyat Fakültesi Dergisi* 5/2 (15 December 2001), 329–356.

¹⁶ Tolga Kara, *Sosyal Medya Endüstrisi* (İstanbul: Beta Yayınları, 2013).

allows multiple users to come together on the same platform and interact, has laid the groundwork for the concept of social media. These channels, which do not require specialization to use and where everyone can produce contents, allows to transmit messages faster than conventional mass media, and differ from traditional media by providing two-way communication and simultaneously hosting different events on the same platform¹⁷. Social media, which has reached billions of users, is also used by people for purposes other than communication and interaction¹⁸.

In particular, the social media platform Youtube, which is based on uploading and watching videos, has become an educational tool that users often use to obtain information¹⁹. YouTube was founded on February 14, 2005 in California, USA by three people named Jawed Karim, Steve Chen and Chad Hurley, and was later acquired by Google²⁰. Youtube, which is the second most popular social media platform in the world, according to the data of 2021 published by the website named “We Are Social”, appears as the most popular social media platform in Türkiye²¹. The platform, which is used extensively by individuals between the ages of 18-24 in Türkiye, contains content in many categories such as entertainment, news and education. The education category is among the ten most popular categories on Youtube²². The types of educational activities carried out on Youtube are quite diverse²³. The education category, which has reached 37 billion views per month, contains many types of content such as art education, mathematics education, language education, sports education, and child education²⁴. Religion is one of the areas where content is produced in the education category of Youtube, which is used extensively by users for educational purposes. Youtube, which can be considered as one of the educational institutions of the digitalized world, is used by 94.5% of social media users in Türkiye²⁵. On the platform, which has users from all age groups, religious education activities are carried out by non-governmental organizations through content. On the platform, which has users from all age

¹⁷ Z Beril Akıncı Vural - Mikail Bat, ‘Yeni Bir İletişim Ortamı Olarak Sosyal Medya: Ege Üniversitesi İletişim Fakültesine Yönelik Bir Araştırma’, *Journal of Yaşar University* 5/20 (2010), 3338–3382.

¹⁸ Eyüp Sinan Karaca - İpek Altınbaşak, ‘İnternet Reklamcılığı Ve İnternet Reklamı Ölçümlenmesi Üzerine Bir Uygulama’, *Ege Akademik Bakış (Ege Academic Review)* 9/2 (1 April 2009), 463–463.

¹⁹ Erol İlhan - Adalet Görgülü Aydoğdu, ‘Youtube Kullanıcılarının Kullanım Motivasyonlarının İncelenmesi’, *Gümüşhane Üniversitesi İletişim Fakültesi Elektronik Dergisi* 7/2 (2019), 1130–1153.

²⁰ Martin Lister et al., ‘Networks, Users and Economics’, *New Media: A Critical Introduction Second Edition* (New York: Routledge, 2009), 225.

²¹ ‘Digital 2021’, *We Are Social* (2021).

²² Saksham Kumar, ‘Youtube Video Statistics 2018: Infographic (with Money & Income Stats)’, *BLOG-KENS* (2 November 2017).

²³ Yunus Alp - Devkan Kaleci, ‘YouTube Sitesindeki Videoların Eğitim Materyali Olarak Kullanımına İlişkin Öğrenci Görüşleri’, *International Journal of Active Learning* 3/1 (2018), 57–68.

²⁴ Kumar, ‘Youtube Video Statistics 2018’ (2 November 2017).

²⁵ ‘Digital 2021’ (2021).

groups, religious education activities are carried out by non-governmental organizations through content. It is also important by which organizations the civil religious education, whose activities are evaluated within the scope of non-formal religious education activities on YouTube, is carried out.

The studies carried out in the world regarding the content of Youtube in the education category can be listed as follows: “(Imra, Widat, Fauziddin, Farida, Maryam and Zulaiha²⁶, Ashidiqi M.N.A et al. ,²⁷ Watkins and Wilkins,²⁸ Bae and Baxter,²⁹ Burke and Snyder,³⁰ . The studies carried out in the country are as follows: “Cihangir,³¹ Gülmez³² , Güntaş ve Konuk³³” Apart from these studies and the Analysis and Comparison of the Contents of Television and Youtube Channels by Nazlı³⁴ , no study was found in which religious content was analyzed on Youtube. In addition, in the researches, no study was found in which the religious education activities carried out on Youtube by non-governmental organizations were examined. With this study, “What are the content features of the channels that carry out educational activities through religious content shared on Youtube by non-governmental organizations?” question will be answered. It is thought that the study carried out based on this main problem will contribute to the field. In addition, answers to the following questions will be sought in the study:

1. What are the popular NGO channels that produce religious content on Youtube?
2. What are the references of the names used in popular NGO channels that produce religious content on Youtube?
3. What are the content features (themes covered, use of verse and hadith) of the top five most popular videos of NGO channels that produce religious content on Youtube?

²⁶ Imroatun Imroatun et al., ‘Youtube as a Media For Strengthening Character Education in Early Childhood’, *Journal of Physics: Conference Series* 1779/1 (2021), 1–6.

²⁷ Muna Nur Azizah Ashidiqi et al., ‘Youtube Free Quran Education As a Source of Islamic Education Learning Materials and Media’, *Khalifa: Journal of Islamic Education* 3/2 (26 August 2019), 126–141.

²⁸ Jon Watkins - Michael Wilkins, ‘Using YouTube in the EFL Classroom’, *Language Education in Asia* 2/1 (16 August 2011), 113–119.

²⁹ Steven S. Bae - Stephanie Baxter, ‘Youtube Videos in the English Language as a Patient Education Resource for Cataract Surger’, *International Ophthalmology* 38/5 (2018), 1941–1945.

³⁰ Sloane C. Burke - Shonna L. Snyder, ‘YouTube: An Innovative Learning Resource for College Health Education Courses’, *International Electronic Journal of Health Education* 11 (2008), 39–46.

³¹ Hasan Hüseyin Cihangir, *Youtube’ün Eğitim Ortamı Olarak Kullanımının İzleyici ve Eğitimden Bağlamında İncelenmesi* (Konya: Necmettin Erbakan University, Master’s Thesis, 2021).

³² Elif Gülmez, *Okul Öncesi Dönem Kavram Öğretiminde Youtube’ün Bir Eğitim Teknolojisi Olarak Kullanılması* (Konya: Necmettin Erbakan University, Master’s Thesis, 2019).

³³ Nebiye Konuk - Selime Güntaş, ‘Sosyal Medya Kullanımı Eğitimi Ve Bir Eğitim Aracı Olarak Sosyal Medya’, *International Journal Entrepreneurship and Management Inquiries (Journal EMI) Dergisi* 3/4 (2019), 2–27.

³⁴ Esra Nazlı, *Yaygın Din Eğitimi Bağlamında Dini İçerikli Programların İncelenmesi “Televizyon ve Youtube Kanallarının İçeriklerinin İncelenmesi ve Karşılaştırılmaları Ekseninde”* (İstanbul: Marmara University, Master’s Thesis, 2019).

1.METHOD

1.1 Research Pattern

Qualitative research; It has five different patterns such as Cultural Analysis, Phenomenology, Theory Building, Case Study and Action Research. The aim of the case study is to examine the situations related to an individual, group or an institution in an in-depth and holistic manner. Since a holistic approach is taken and themes are determined while examining Youtube channels in the study, the study is evaluated within the scope of case study pattern. In the study, criterion sampling, one of the purposeful sampling types, was used. Purposeful sampling is the type of sample that provides information that can answer the problem questions of the research and provides an opportunity to understand the phenomena in depth³⁵. Criterion sampling is defined as examining situations that meet predetermined criteria³⁶.

1.2 Collection and Analysis of Data

In the study, popular non-governmental organization channels that produce religious content on Youtube were studied. Three sorting options are offered when listing videos on Youtube. One of these options is the “sort by popular” option. When this option is selected, the videos are sorted from the most watched to the least watched. This shows that popularity on Youtube is directly proportional to the number of views and the number of subscribers. In the study, the concepts of “religion, religions, religious education, religious education, Islam, Muslim, Islamic education, Islamic education” were written and searched in the Youtube search bar in order to determine the channels, taking this relationship into account. Among the channels, those with 100,000 or more subscribers were listed and the most popular non-governmental organizations Youtube channels were determined as the sample of the research. The five most popular videos of the selected channels as a sample were the subject of the study. The videos in the channels are encoded with codes consisting of the initials of the channel names. SK code for Sözlür Köşkü channel, HH for Hayalhanem channel, SD for FS Social Doku Foundation channel for Fussilet Quran Center and SY code for Siyer TV channel, and the videos are numbered as V1, V2, V3, V4, V5. (Sample coding: The 3rd video of Sözlür Köşkü is coded as SK-V3.) Content analysis was used while analyzing the data in the study. Content analysis is defined as “any qualitative data reduction and

³⁵ Michael Quinn Patton, ‘Nitel Araştırma ve Değerlendirme Yöntemleri’ (Ankara: Pegem Akademi, 2018), 46.

³⁶ Ali Yıldırım - Hasan Şimşek, ‘Sosyal Bilimlerde Nitel Araştırma Yöntemleri’ (Ankara: Seçkin Yayınları, 2013), 40.

interpretation effort attempts to determine basic coherences and meanings by taking voluminous qualitative material ³⁷.

While analyzing the data obtained in the study, the themes of the videos and the sources used were determined based on the expressions used by the content producers and the visuals they used. The codes reached were evaluated with two academic staff from Kilis 7 Aralık University, and common themes were reached by taking into account the compatibility with the content.

Table 1: Themes and Codes

N	Themes	Codes
1	Faith	Fate, Tawekkul, Hereafter, Allah, Atheist
2	Qiraa	Hymns, Adhan and Qur'an
3	Family	Advice: Marriage, The Role of Husband and Wife in Marriage
4	Values	Responsibilities Love Brotherhood Spirituality, Friendship, Animal Love, Truthfulness, Goodness
5	Worship	Prayer, Prayer, Hajj,
6	Prophets	Hız. Yunus, Example of Prophet Muhammad, Hız. İdris
7	Fiqh	Curse, Religious Obligations, Marriage
8	Death	Burial Life, Funeral, Carrying Funeral, Washing the Dead Burial and the Moment of Death

Although it is possible to evaluate the codes in different themes, the contexts of the videos were taken into account while creating the codes. For example, while those under the theme of Family can apparently be brought under the theme of fiqh, when evaluated in the context of the analyzed content, it is understood that it contains advice on the institution of marriage rather than fiqh provisions. Therefore, codes and themes were reached by displaying an approach independent of the classical belief, worship and moral classification in the religious literature. In the study, the theme analyzes of

³⁷ Patton, 'Nitel Araştırma ve Değerlendirme Yöntemleri'.

the videos were made based on the table above. The themes of the videos and the sources used were determined in this way.

Since there is only content for Qur'an education in the "Fussilet Qur'an Center", which belongs to the Fussilet foundation, the channel contents were not analyzed and information about the channel was given. In addition, data on subscribers, views and comments on Youtube vary. Relatedly, popular videos and channels are also changing. For this reason, the data obtained in the study were limited to the data collected between 01.06.2021 and 15.06.2022.

2. FINDINGS AND COMMENTS

In this part of the study, the content features and comments of the five most popular videos of the five non-governmental organizations that produce religious content on Youtube and the channels with the most subscribers are included.

2.1 Popular NGO Channels Producing, Religious, Content on Youtube

The most popular non-governmental organizations that produce religious content on Youtube are shown in Table 2:

Table 2: Popular NGO Channels that Produce Religious Content on Youtube

Channels	Date of Joining YouTube	Number of Subscribers
Sözler Köşkü	06.05.2011	2.70 M
Hayalhanem	28.05.2013	2.52 M
Fussilet Kur'an Merkezi	02.05.2011	1.63 M
Sosyal Doku Vakfi	16.12.2010	690.000
Siyer TV	23.10.2012	500.000

As seen in Table 2, the most popular NGO channel that produces religious content on Youtube is Sözler Köşkü (2.70M). After Sözler Mansion, Hayalhanem (2.52M), Fussilet Qur'an Center (1.63M), Social Texture Foundation (690.000) and Siyer TV (500.000) come respectively. It is understood that it

is the Sosyal Doku Vakfı channel, which has the oldest establishment date among these channels. Sözlür Köşkü is a Science and Culture Association, which is the non-governmental organization with the highest number of subscribers performing non-formal religious education activities on Youtube. Sözlür Köşkü Science and Culture Association, an Istanbul-based non-governmental organization, has been continuing its activities since 2009. The organization is especially active in the education of youth. The association, which mainly carries out its educational activities through certain religious books, has various activities such as Qur'an courses programs and online education platforms. It is seen that the social media width of the organization, which also publishes content in English through digital platforms, has spread to a wide audience (2.70M) görülmektedir³⁸

Hayalhanem is a science and culture association with the second highest number of subscribers that carry out non-formal religious education activities on Youtube. Hayalhanem Science and Culture Association was established in 2013 and continues its activities in Mersin and Istanbul. The organization, which organizes weekly conversations and conducts seminars in high schools, continues its activities through social media, especially Youtube³⁹. Fussilet channel, which is the third organization with the highest number of subscribers performing non-formal religious education activities on Youtube, is a foundation organization. Although the Fussilet Foundation, an Istanbul-based non-governmental organization, was established in 2020, Youtube has been continuing its activities since 2011. The non-governmental organization, which attaches importance to the education of the Qur'an and carries out activities in this direction, has translation studies in Turkish and English Fussilet channel, which is the third organization with the highest number of subscribers performing non-formal religious education activities on Youtube, is a foundation organization⁴⁰

The foundation, which was established in 1996 and renamed as Social Doku in 2007, is the fourth non-governmental organization with the highest number of subscribers, carrying out non-formal religious education activities on Youtube. The foundation, which generally operates with events such as Hadith, Siyer and Tafsir lessons, also continues its activities on the Youtube platform⁴¹.

Siyer TV, which is the fifth non-governmental organization channel with the highest number of subscribers performing non-formal religious educa-

³⁸ 'İlim ve Kültür Derneği - Sözlür Köşkü' (Accessed 24 May 2022).

³⁹ 'Hakkımızda - Hayalhanem İlim ve Kültür Derneği' (Accessed 24 May 2022).

⁴⁰ 'Neler Yapıyoruz - Fussilet Vakfı' (Accessed 24 May 2022).

⁴¹ 'Sosyal Doku Vakfı' (Accessed 24 May 2022).

tion activities on Youtube, is an organization of the Siyer Foundation. Siyer Foundation was established in 2010. Hz. The Istanbul-based organization, which continues its activities based on the life and example of Muhammed, has been operating on Youtube since 2012⁴²

2.2 References of Names Used in Popular NGO Channels that Produce, Religious Content on Youtube.

Societies; they express their material and spiritual values in writing or verbally. One of the symbols of this expression is the names.⁴³ One of the elements that make up culture is religion. It can be expected that the Youtube channel names of non-governmental organizations that constitute the sample of the study and carry out non-formal religious education activities should bear traces from the main source of religion. In this context, channel names are given in Table3.

Table 3. Reference of Channel Names

Channel Name	Does the Name have a Quranic Reference?
Sözler Köşkü	No
Hayalhanem	No
Fussilet Kur'an Merkezi	Yes
Sosyal Doku Vakfi	No
Siyer TV	No

When Table 3 is examined, it is seen that only the channel named Fussilet Qur'an Center among the five popular non-governmental organizations that produce religious content on Youtube uses a name with reference to the Qur'an. When the channel names of non-governmental organizations that produce religious content on Youtube are examined, it is seen that the names used are generally the same as the names of the organizations. Although it is thought that the reference to the main source of the religion being educated will increase the trust in the channel and accordingly the number of subscribers of the channel, the fact that the names of the most followed Sözler Köşkü and Hayalhanem channels are not referenced to the Qur'an can be

⁴² 'Siyer TV | Bir Mekteptir' (Accessed 24 May 2022).

⁴³ Cemal Ağırman, 'Ad Koyma Ve Hz.Peygamber'in İsimlere Karşı Tutumu', *Cumhuriyet Üniversitesi İlahiyat Fakültesi Dergisi* 2 (15 December 1998), 124-143.

interpreted as the opposite of this situation. The fact that the names used are not referenced to the main source should not be considered as not reflecting the understanding they represent. For example, although the name Siyer TV is not a name with reference to the Qur'an, the word siyer is a name taken from the religious literature and reflects this culture.

2.3 Content Features of Top Five Most Popular Videos of NGO Channels Producing Religious Content on Youtube

2.3.1 The five most popular videos of sözler köşkü channel

The five most popular videos of the Sözler Köşkü channel and the content features of these videos are shown in table 4.

Table 4. Findings Regarding the Top Five Contents of Sözler Köşkü Channel⁴⁴

NO	Videos	Duration of Video	Theme	Views
1	Defalarca Dinletip Ağlatan İnşirah Suresi - Abdullah ALTUN	1m.58s	Qiraa	16.796.625
2	Türkiye'deki Turistlere Kur'an-ı Kerim Dinlettik – Şaşırtıcı Sosyal Deney	3m.48s	Belief, Qiraa	6.592.388
3	Ateist Bir Gençle Sokak Sohbeti	12m.20sn	Belief	6.186.964
4	Cenaze İmamına Ölü Yıkamayı Sorduk (+13)	13m.36s	Death	5.990.690
5	Ünlü İmamların Sesini Taklit Eden Genç Şaşırttı (Kamera Arkası)	7m.50s	Qiraa	5.871.139

⁴⁴ 'Sözler Köşkü - YouTube' (Accessed 24 May 2022).

As seen in Table 4, the most viewed video of the Sözlür Köşkü channel is the content titled “Defalarca Dinletip Ağlatan İnşirah Suresi - Abdullah ALTUN”. It is seen that the content is one minute and fifty-eight seconds long and the “Qiraa” theme is handled in the content. It is seen that the second most viewed content on the channel is the video titled “Türkiye’deki Turistlere Kur’an-ı Kerim Dinlettik – Şaşırtıcı Sosyal Deney” and the content is three minutes and forty-eight seconds long. It is understood that the video tackles the themes of “Belief, Qiraa”. It is seen that the third most viewed content of the channel is the video named “Ateist Bir Gençle Sokak Sohbeti” and it consists of twelve minutes and twenty seconds. In addition, it has been determined that the theme of “belief” is handled in the video. It is seen that the fourth most viewed content on the channel is the video “Cenaze İmamına Ölü Yıkamayı Sorduk (+13)” and consists of thirteen minutes and thirty-six seconds. It has been found that the theme of “Death” was discussed in the video. It is seen that the fifth most viewed content on the channel is the video titled “Ünlü İmamların Sesini Taklit Eden Genç Şaşırttı (Kamera Arkası)” and the content consists of seven minutes and fifty seconds. In addition, it was detected that the theme covered in the content was “Qiraa”. In addition, it is seen that the channel’s most viewed content is viewed 16,796,625 times.

The findings regarding Hayalhanem, the second most popular non-governmental organization channel on Youtube, are given in Table 5 as follows:

Table 5. Findings Regarding the Top Five Contents of Hayalhanem Channel⁴⁵

NO	Videos	Duration of Video	Theme	Views
1	Peygamberimizin (Sav) Dilinden Öldükten Sonra İlk Ne Olacak? (Kabir Hayatı)	10m.44s	Belief, Death	6.308.256
2	Dinlenme Rekorları Kıran İslami RAP Parça	2m.44s	Qiraa	4.912.676

⁴⁵ ‘Hayalhanem - YouTube’ (Accessed 24 May 2022).

3	Bu Duayı Eden Ne İsterse Elde Eder Mehmet YILDIZ	23m.06s	Worship	3.686.964
4	Namazda Yapılan 12 Büyük Hata Mehmet YILDIZ	7m.54s	Worship	3.636.947
5	Nureddin YILDIZ Kıyametin En Büyük Alameti Geldi (Soru-Cevap)	12m.36s	Belief Family	3.117.216

As seen in Table 5, the most viewed content of Hayalhanem channel is “Peygamberimizin (Sav) Dilinden Öldükten Sonra İlk Ne Olacak? (Kabir Hayatı)”. The content is ten minutes and forty-four seconds long. Based on the content evaluation, the themes of “Belief and Death” are addressed. It is seen that the second most viewed content on the channel is the video titled “Dinlenme Rekortları Kıran İslami RAP Parça” and the content appears to consist of two minutes and forty-four seconds. The theme of “Qiraa” appears in the content. The third most watched video of the channel is “Bu Duayı Eden Ne İsterse Elde Eder | Mehmet YILDIZ” and consists of twenty-three minutes and six seconds. In addition, it is seen that the “Worship” theme is handled in the content. The fourth most-viewed video on the channel is “Namazda Yapılan 12 Büyük Hata | Mehmet YILDIZ” and the content consists of seven minutes and thirty-five seconds. The content of the video shows how the “Worship” theme is handled. The fifth most watched video on the channel is “Nureddin YILDIZ | Kıyametin En Büyük Alameti Geldi (Soru-Cevap)” and the content consists of twelve minutes and thirty-six seconds. In addition, it was found that the themes covered in the content were “Belief and Family”. Moreover, the channel’s most popular content has been viewed 6,308,256 times. The findings regarding the Fussilet Kur’an Merkezi, the third most popular non-governmental organization channel on Youtube, are given in Table 6 as follows:

Table 6. Findings on the Top Five Contents of the Fussilet Kuran Merkezi Channel⁴⁶

NO	Videos	Duration of Video	Theme	Views
1	Nasser al Qatami'den yere yıkan okuyuş - Zümer Suresi	3m.43s	Qiraa	21.864.588
2	Fetih Suresi içinizi titretecek - Nasser al Qatami	12m.08s	Qiraa	20.425.936
3	Fetih Suresi - Nasser al Qatami	10m.41s	Qiraa	9.140.102
4	Bu Ezan kalbinizi titretecek.. Nasser al Qatami	2m.45s	Qiraa	8.780.317
5	Lebbeyk AllahümmeLebbeyk (Mükemmel versiyon)	5m.19s	Qiraa	8.202.601

When Table 6 is examined, it is seen that all the content on the channel is in the “Qiraa” theme. Again, as can be seen from Table 6, it is understood that the most viewed content on the channel is the video titled “Nasser al Qatami'den yere yıkan okuyuş - Zümer Suresi” and it consists of three minutes and forty-three seconds. Among the second most viewed videos of the channel, the content titled “Fetih Suresi içinizi titretecek - Nasser al Qatami” consists of twelve minutes and eight seconds. It is understood that the third most viewed video of the channel is the content titled “Fetih Suresi - Nasser al Qatami” and consists of ten minutes and forty-one seconds. The fourth most viewed video on the channel is “Bu Ezan kalbinizi titretecek. Nasser al Qatami” and the video lasts for two minutes and forty-five seconds. It is seen that the fifth most viewed video of the channel is “Lebbeyk AllahümmeLebbeyk (Mükemmel versiyon)” consisting of five minutes and nineteen seconds. Moreover, it is shown that the most viewed content of the channel has been viewed 21,864,588 times.

The findings regarding the Sosyal Doku Vakfı, the fourth most popular non-governmental organization channel on Youtube, are given in Table 7 as follows:

⁴⁶ ‘Fussilet Kuran Merkezi - YouTube’ (Accessed 24 May 2022).

Table 7. Findings on the Top Five Contents of the Sosyal Doku Vakfı Cahannel⁴⁷

NO	Videos	Duration of Video	Theme	Views
1	Mastürbasyon yapmanın hükmü nedir? - Nureddin YILDIZ	2m.36s	Fiqh	3.447.188
2	Evlenirken doğru eş adayını bulduğumuzu nasıl anlayabiliriz? (Gençlerle soru-cevap)	12m.05s	Family	2.440.640
3	Kaynanaya Hizmet Etmenin Hükmü - NUREDDİN YILDIZ	5m.40s	Fiqh, Family	2.227.955
4	Bir erkeğin hanımını ihmal etmesi haramdır! Nureddin YILDIZ - fetvameclisi.com	7m.28s	Fiqh, Family	1.394.295
5	Kadının Kocasına Bedduası - Nureddin YILDIZ - fetvameclisi.com	2m.57sn	Fiqh	1.249.437

As seen in Table 7, the most viewed video of the Social Texture Foundation channel is “Mastürbasyon yapmanın hükmü nedir? - Nureddin YILDIZ”. As can be seen, the content is two minutes and thirty-six seconds long and focuses on the topic of “Fiqh”. The second most viewed content on the channel is “Evlenirken doğru eş adayını bulduğumuzu nasıl anlayabiliriz? (Gençlerle soru-cevap)”. The content is twelve minutes and five seconds in length, and the “Family” theme is addressed. The third most viewed content of the channel is “Kaynanaya Hizmet Etmenin Hükmü - NUREDDİN YILDIZ”. The content consists of five minutes and forty seconds and covers the topics of “Fiqh, Family”.

⁴⁷ ‘Sosyal Doku Vakfı - YouTube’ (Accessed 24 May 2022).

The fourth most viewed video on the channel is “Bir erkeğin hanımını ihmal etmesi haramdır! | Nureddin YILDIZ - fetvameclisi.com”. It is seen that the content consists of seven minutes and twenty-eight seconds. It is also apparent that the topics of “Fiqh” and “Family” are addressed in the content. The fifth most viewed content on the channel is the video titled “Kadının Kocasına Bedduası - Nureddin YILDIZ - fetvameclisi.com”. It is seen that the theme covered in the content consisting of twelve minutes and thirty-six seconds is “Fiqh”. In addition, it is seen that the most viewed content of the channel is viewed 3,447,188 times.

The findings regarding Siyer TV, the fifth most popular non-governmental organization channel on Youtube, are given in Table 8 as follows:

Table 8. Findings Regarding the Five Most Popular Contents of Siyer TV Channel⁴⁸

NO	Videos	Duration of Video	Theme	Views
1	Saadet Asrından Hanımlara Özel Tavsiyeler Muhammed Emin YILDIRIM (2017 Umre Ziyareti)	39m.45s	Family, Values	726.950
2	Ümitsizlik Girdabındaysan Uzat Elini! Muhammed Emin YILDIRIM	4m.56s	Family, Belief, Prophets	543.466
3	Neden, Nasıl ve Niçin Siyer? (1.Death) Herkes İçin Siyer	1h.02m.32s	Prophets	524.940
4	Bir Hadisat Ayeti Olarak Korona Muhammed Emin YILDIRIM	14m.01s	Belief, Values	414.663

⁴⁸ ‘Siyer TV | Bir Mekteptir’ (Acseseed 24 May 2022).

5	İkinci Bir Ramazan Olarak Zilhicce Muhammed Emin YILDIRIM (1. Bölüm - Zilhicce Geceleri)	31m.05s	337.019
---	---	---------	---------

As seen in Table 8, the most viewed video of Siyer TV channel is “Saadet Asrından Hanımlara Özel Tavsiyeler | Muhammed Emin YILDIRIM (2017 Umre Ziyareti)”. The content is understood to be thirty-nine minutes and forty-five seconds long. As can be seen in the content, the theme of “Family and Values” has been addressed. The second most viewed content on the channel is “Ümitsizlik Girdabındaysan Uzat Elini! | Muhammed Emin YILDIRIM”. It is understood that the content is four minutes and fifty-six seconds long and the themes of “Family, Belief, Prophets” are handled in the content. The third most viewed content of the channel is “Neden, Nasıl ve Niçin Siyer? (1. Bölüm) | Herkes İçin Siyer”. The content consists of one hour, two minutes and thirty-two seconds. There is evidence that the content of this site deals with prophetic themes.

The fourth most viewed video on the channel is “Bir Hadisat Ayeti Olarak Korona | Muhammed Emin YILDIRIM”. Taking a look at the content, we can see that it consists of fourteen minutes and thirty-one seconds. Throughout the content, it is evident that the themes of “Belief, Values” are addressed. The fifth content on the channel is “İkinci Bir Ramazan Olarak Zilhicce | Muhammed Emin YILDIRIM (1. Bölüm - Zilhicce Geceleri)”. The theme covered in the content which lasts for thirty-one minutes and five seconds is “Worship”. When the themes in the videos are evaluated in general, the themes covered in the popular contents of the channels are given in table 9. Detected themes and usage numbers

Table 9. Detected themes and usage numbers

Themes	Usage Numbers	Contents
Qiraa	9	SK-V1,SK-V2,SK-V5,HH-V2,FS-V1,FS-V2,FS-V3,FS-V4,FS-V5
Family	6	HH-V5,SD-V2,SD-V3,SD-V4,SY-V1,SY-V2

Faith	6	SK-V2,SK-V3,HH-V1,HH-V5,SY-V2,SY-V4
Fiqh	4	SD-V1,SD-V3,SD-V4,SD-V5
Worship	3	HH-V3,HH-V4,SY-V5
Prophets	2	SY-V2,SY-V3
Valuaes	2	SY-V1,SY-V4
Death	1	HH-V1

In this study, in which twenty-five videos, including the Fussilet Qur'an Center, were examined, a total of 8 themes were determined, including "Qiraa, Family, Faith, Fiqh, Worship, Prophets, Values and Death". In the content, the theme of "Qiraat" 9 "Family" theme 6, "Faith" theme 6, "Fiqh" theme 4, "Worship" theme 3, "Prophets" and "Values" themes 2 times each and "Death" theme 1 time.

When the videos are examined, it is seen that the most used theme is Qiraa. In this theme, religious music elements such as hymns, azan and Quran recital are handled. It is seen that the channel named Fussilet Qur'an Center, which is the channel of the Fussilet Foundation, concentrates on this theme. In addition, the theme of Qiraa was also covered by other non-governmental organizations channels. It is seen that the most watched video of Sözlür Köşkü, the Youtube channel that produces the most popular religious content, is in the theme of Qiraa. This can be evaluated as the Youtube channels of non-governmental organizations are used to teach reading the Qur'an. In the research conducted by Ashidiqi M.N.A et al. (2019)⁴⁹, it was determined that Youtube is an educational center suitable for Quran education. In addition, considering that it is mostly used for listening to music on Youtube (Kumar, 2017)⁵⁰, it makes sense that the Qiraa theme, which includes the elements of religious music, is processed by the channels and watched intensively by the audience.

Among the popular content of non-governmental organization channels, the second most discussed theme is "Family". The importance of the family is emphasized under this theme, which is especially covered in the Sosyal Doku Vakfı and Siyer TV channels. However, in the studies conducted

⁴⁹ Ashidiqi et al., 'Youtube Free Quran Education As a Source of Islamic Education Learning Materials and Media'.

⁵⁰ Kumar, 'Youtube Video Statistics 2018' (2 November 2017).

by Demir (2016)⁵¹ and Güleç (2018)⁵², it was concluded that social media negatively affects family relations. Affirming family relations and watching such content in NGO channels can be interpreted as reducing the negative impact of social media on family relations. Among the popular content of non-governmental organization channels, one of the most discussed themes is “Faith”. In this theme, subjects such as “God, the hereafter, atheism, destiny, tawakkul” were discussed. The theme of faith has found a wide place in the channels broadcasting on Youtube. In the study, it is thought that the fact that six of the examined videos are in this theme can be explained by the user characteristics of Youtube. The intense use of Youtube by young people⁵³ and the fact that young people are interested in matters related to faith in terms of age characteristics explains the popularization of this theme.

Another popular theme among the popular content of non-governmental organizations is “Fiqh”. Subjects such as “curse, religious obligations, marriage” are covered under this theme. Intense viewing of the theme, which has an important share among the popular content of the Social Doku Foundation channel, can be interpreted as people see Youtube as an alternative channel used to get fatwas. This situation has also been demonstrated in the study conducted by Nazlı (2019)⁵⁴.

Among the popular content of non-governmental organization channels, one of the most discussed themes is “Worship”. In this theme, subjects such as “prayer, prayer, pilgrimage” are covered. It is seen that the theme of worship is especially handled by the Hayalhanem channel. “12 Major Mistakes in Prayer | When the content named “Mehmet YILDIZ” is examined, it is seen that the show technique is used. Considering the importance of this technique in the education of worship, it can be concluded that the videos on the channels can be effective in this respect.

Among the most popular videos of non-governmental organization channels, one of the most processed themes is “Prophets”. It has been determined that the theme has been processed twice by the Siyer Foundation channel. Considering the exemplary life of the Prophet and the place of the stories in our education history⁵⁵, the processing of this theme leads to the conclusion that the stories are also preferred materials in modern non-formal education channels.

⁵¹ Ümit Demir, ‘Sosyal Medya Kullanımı ve Aile İletişimi: Çanakkale’de Lise Öğrencileri Üzerine Bir Araştırma’, *Seçuk İletişim* 9/2 (22 January 2016), 27–50.

⁵² Vusala Güleç, ‘Aile İlişkilerinin Sosyal Medya İle Çöküşü’, *Yeni Medya Elektronik Dergisi* 2/2 (1 May 2018), 105–120.

⁵³ ‘Digital 2021’ (2021).

⁵⁴ Nazlı, *Yaygın Din Eğitimi Bağlamında Dini İçerikli Programların İncelenmesi “Televizyon ve Youtube Kanallarının İçeriklerinin İncelenmesi ve Karşılaştırılmaları Ekseninde”*.

⁵⁵ Adem Akinci, ‘Kur’andaki Kıssalar Ve Din Öğretimindeki Yeri’, *Harran University İlahiyat Fakültesi Dergisi* 13/13 (1 June 2004), 42–64.

Another of the themes covered among the most popular videos of non-governmental organization channels is “Values”. The theme, which includes subtitles such as “love, spirituality, friendship and truth,” is among the most watched content, gaining importance when considered in the context of social media and values. As a matter of fact, in the study conducted by Mora (2008)⁵⁶, it was concluded that social media has negative effects on values. In the context of this result, the presence of the theme of values among the popular content of the non-governmental organizations that produce religious content on Youtube and the processing of this theme by the channels of non-governmental organizations can be considered as a positive activity to keep the values alive and transfer them in the channels that negatively affect the values.

Another theme among the most popular videos of non-governmental organizations is “Death”. It is seen that the theme, which includes subheadings such as “life in the grave, funeral, carrying a funeral, washing the dead, burying the dead and the moment of death”, was covered three times in total by the first two most popular channels. The fact that this theme is watched a lot can be explained by the user characteristics of Youtube, as in the “Faith” theme. As a matter of fact, in the study conducted by Ünal (2019)⁵⁷, it was seen that Youtube was very popular among secondary school students, the period when abstract thinking gradually started.

Considering that the secondary school period is the period of entering adolescence and the social media usage rate of individuals at this age is taken into account, it explains the monitoring of the death theme, which is one of the interesting topics of the abstract operational period.

In the study conducted by Ünal (2019)⁵⁸, it was concluded that Youtube is popular among secondary school students. Although this situation may be indirectly, it can be concluded that the contents of these themes are also watched by secondary school students. Considering the current religious education program carried out in secondary schools and the themes in the content that is widely watched on this platform, it can be considered positively that it is the most watched Qiraa theme and that the elective Qur’an course is taught in secondary schools.

There are similarities and differences between the current DKAB program taught in secondary schools and the themes followed in the contents. For example, the theme of Family, which is the most watched, is indirectly addressed in the curriculum. The theme of prophets is included in the cur-

⁵⁶ Necla Mora, ‘Medya ve Kültürel Kimlik’, *Uluslararası İnsan Bilimleri Dergisi* 5/1 (2018), 1-14.

⁵⁷ Aylin Tutgun Ünal, ‘Youtube as a Media For Strengthening Character Education in Early Childhood’, *Stambul Arel University İletişim Çalışmaları Dergisi* 8/16 (2020), 61-85.

⁵⁸ Tutgun Ünal, ‘Youtube as a Media For Strengthening Character Education in Early Childhood’.

riculum in a way that introduces a prophet in each unit. The theme of Fiqh was included in the program in a limited way⁵⁹.

In the study, when the duration of the content in the channels is examined, an inversely proportional relationship is seen between the video duration and the viewing rate. In the study conducted by Diker (2019)⁶⁰, it is seen that social media users prefer short-term content. When the length of the most popular content of non-governmental organizations channels is examined, it is seen that only one of the videos is longer than 15 minutes. In this situation, it is seen that content is produced by taking into account the attention and watching times on Youtube channels of non-governmental organizations and these contents are watched more.

2.3.2 Sources used in content

another issue emphasized in the study regarding the contents of the channels is whether the use of verses is included in the videos. The findings related to this in the videos are given in Table 10 as follows:

Table 10. Sources Used in Content

Channels	Content Benefiting from Verses	Contents Benefiting from Hadith
Sözler Köşkü	SK-V2,SK-V4	SK-V4
Hayalhanem	H-V1,H-V3,H-V5	H-V1,H-V4,H-V5
Sosyal Doku Vakfı	-	SD-V3
Siyer TV	SY-V1,SY-V2 SY-V3,SY-V4	SY-V1,SY-V2,SY-V3,SY-V4,SY-V5

When the table 10, in which the findings regarding the use of resources in the five most popular contents is given, is examined, it is seen that two videos on the Sözler Köşkü channel include verses and one video uses hadith. It is understood that verses are used in three videos in Hayalhanem chan-

⁵⁹ 'T.C. Millî Eğitim Bakanlığı Talim Terbiye Kurulu Başkanlığı, *T.C Öğretim Programlarını İzleme ve Değerlendirme Sistemi* (Accessed 16 February 2023).

⁶⁰ Can Diker, 'Az Daha Fazladır: Dijital Seyir Platformlarının Tüketim Kültürü Açısından İzleyicilerin Seyir Alışkanlıklarına Olan Etkisi' (Erciyes İletişim Dergisi Uluslararası Dijital Çağda İletişim Sempozyumu, Kayseri: Erciyes İletişim Dergisi, 2019).

nel and hadith is used in all three videos. It is seen that there are no verses in the five most popular videos of the Social Texture Foundation channel and hadith is used in one of the five videos. When the Siyer TV channel is examined, it is understood that verses are used in four of the five contents, and hadiths are used in all five of the videos. The reliability of religious content on social media is a popular topic of discussion and has been the subject of many studies. The reliability of religious knowledge is formed by the use of solid references. In the study conducted by Cerrah (2015)⁶¹, it was concluded that people refer very little to basic resources on Twitter, one of the social networks. However, in this study, it is seen that the situation is different in Youtube. When examining whether verses are used as a source in popular videos, it is understood that verses are used in nine of the remaining 17 videos when Qiraa videos that are not subject to content review are not included. In addition, it has been determined that only the popular videos of the “Social Tissue Foundation” channel do not contain verses. In this context, non-governmental organizations can be interpreted as Youtube religious education channels are concerned about using verses, and viewers prefer videos with verse usage.

When examining whether the hadiths, another source of the religion of Islam, are included in the contents, it is seen that hadiths are used in all four of the four non-governmental organization channels, except for the Qiraa videos that are not subject to content analysis and the channel called “Fussilet Qur’an Center”, which contains only Qiraa videos. It is seen that hadith is used in ten of the seventeen popular videos examined in the research. Hadith was used in five popular videos of the channel “Siyer TV”, one of these channels. It is thought that the use of hadiths, which is one of the main sources of the religion of Islam, has a positive effect on the viewers’ finding that the education provided through videos on Youtube is reliable. In this context, it can be interpreted that popular NGO channels operating on Youtube generally aim to support the issues with basic sources by paying attention to the use of hadith, and the videos shot for this purpose are watched a lot.

CONCLUSION

In this study, the channels of non-governmental organizations that produce religious content on Youtube and have the highest number of subscribers and the five most popular content of these channels were analyzed. A total of 17 videos were examined and analyzed in terms of content theme

⁶¹ Cerrah Lokman, *Sosyal Medyada Din Algısı (Twitter Örneği)* (Erzurum: Atatürk University, Doctoral Thesis, 2015).

and resources used. It was concluded that the most popular NGO channels producing religious content on Youtube in Turkey are Sözlere Köşkü Hayalhanem, Fussilet Quran Center, Sosyal Doku Foundation and Siyer TV. It has been determined that the popular channels are channels that do not belong to sects or similar groups, it has been seen that there are many types of content on the channel, and it has been concluded that content that plays an active role in many periods of life such as death and family is watched. Only one of these channels used a name referring to the Qur'an. It was observed that the themes covered in the most popular content of these channels were, from most to least, Qiraat, family, faith, fiqh, worship, prophets, values and death. It was understood that the most watched videos on the NGO channels selected as a sample in the study were short videos.

Suggestions

In this study, only popular non-governmental organizations are discussed. However, considering the existence of channels that have fewer subscribers and produce other content, it is recommended that researchers study unpopular channels as well. It is also recommended to study other contents of channels or to examine a single channel in depth. The highly watched content of channels with few subscribers can also be analyzed. It is also recommended that the degree of authenticity of the hadiths used in the content be examined by hadith scholars.

REFERENCES

- Ağırman, Cemal. 'Ad Koyma Ve Hz.Peygamber'in İsimlere Karşı Tutumu'. *Cumhuriyet Üniversitesi İlahiyat Fakültesi Dergisi* 2 (15 December 1998), 124–143. <https://dergipark.org.tr/tr/pub/cuifd/issue/4313/255713>
- Akinci, Adem. 'Kur'an'daki Kıssalar Ve Din Öğretimindeki Yerİ'. *Harran Üniversitesi İlahiyat Fakültesi Dergisi* 13/13 (1 June 2004), 42–64. <https://dergipark.org.tr/tr/pub/harranilahiyatdergisi/issue/26235/276314>
- Alp, Yunus - Kaleci, Devkan. 'YouTube Sitesindeki Videoların Eğitim Materyali Olarak Kullanımına İlişkin Öğrenci Görüşleri'. *International Journal of Active Learning* 3/1 (2018), 57–68. <https://dergipark.org.tr/en/pub/ijal/373837>
- Arıcan, Sümeyra. 'Sivil Din Eğitimi'. *Din Eğitiminde Ana Konular*. ed. Mehmet Bahçekapılı - Ahmet Ali Çanakçı. 413–444. Ankara: Eski Yeni Yayınları, 1st Ed., 2021.
- Ashidiqi, Muna Nur Azizah et al. 'Youtube Free Quran Education As a Source of Islamic Education Learning Materials and Media'. *Khalifa: Journal of Islamic*

- Education* 3/2 (26 August 2019), 126–141. <http://kjie.ppj.unp.ac.id/index.php/kjie/article/view/27>
- Aydın, M. Şevki. *Din Eğitimi Bilimi*. Kayseri: Kimlik Yayınları, 2nd Ed., 2018.
- Bae, Steven S. - Baxter, Stephanie. ‘Youtube Videos in the English Language as a Patient Education Resource for Cataract Surger’. *International Ophthalmology* 38/5 (2018), 1941–1945. <https://doi.org/10.1007/s10792-017-0681-5>
- Burke, Sloane C. - Snyder, Shonna L. ‘YouTube: An Innovative Learning Resource for College Health Education Courses’. *International Electronic Journal of Health Education* 11 (2008), 39–46. <https://eric.ed.gov/?id=EJ798652>
- Cihangir, Hasan Hüseyin. *Youtube’un Eğitim Ortamı Olarak Kullanımının İzleyici ve Öğretmen Bağlamında İncelenmesi*. Konya: Necmettin Erbakan Üniversitesi, Master’s Thesis, 2021. <https://acikerisim.erbakan.edu.tr/xmlui/bitstream/handle/20.500.12452/7658/Hasan%20H%c3%bcseyin%20Cihangir.pdf?sequence=1&isAllowed=y>
- Demir, Ümit. ‘Sosyal Medya Kullanımı ve Aile İletişimi: Çanakkale’de Lise Öğrencileri Üzerine Bir Araştırma’. *Selçuk İletişim* 9/2 (22 January 2016), 27–50.
- Diker, Can. ‘Az Daha Fazladır: Dijital Seyir Platformlarının Tüketim Kültürü Açısından İzleyicilerin Seyir Alışkanlıklarına Olan Etkisi’. Vol. 1. Kayseri: Erciyes İletişim Dergisi, 2019.
- Eker, Hasan Remzi. ‘Eğitim Sivil Toplum Kuruluşları’. 2022. Accessed 20 April 2022. <https://ilke.org.tr/egitim-sivil-toplum-kuruluslari>
- Güleç, Vusala. ‘Aile İlişkilerinin Sosyal Medya İle Çöküşü’. *Yeni Medya Elektronik Dergisi* 2/2 (1 May 2018), 105–120.
- Gülmez, Elif. *Okul Öncesi Dönem Kavram Öğretiminde Youtube’un Bir Eğitim Teknolojisi Olarak Kullanılması*. Konya: Necmettin Erbakan Üniversitesi, Master’s Thesis, 2019. <https://acikerisim.erbakan.edu.tr/xmlui/bitstream/handle/20.500.12452/6725/G%c3%bcmez%2c%20Elif.pdf?sequence=1&isAllowed=y>
- İlhan, Erol - Görgülü Aydoğdu, Adalet. ‘Youtube Kullanıcılarının Kullanım Motivasyonlarının İncelenmesi’. *Gümüşhane Üniversitesi İletişim Fakültesi Elektronik Dergisi* 7/2 (2019), 1130–1153.
- Imroatun, Imroatun et al. ‘Youtube as a Media For Strengthening Character Education in Early Childhood’. *Journal of Physics: Conference Series* 1779/1 (2021), 1–6. <https://doi.org/10.1088/1742-6596/1779/1/012064>
- Kara, Tolga. *Sosyal Medya Endüstrisi*. İstanbul: Beta Yayınları, 2013. https://www.academia.edu/8207899/Tolga_kara
- Karaca, Eyüp Sinan - Altınbaşak, İpek. ‘İnternet Reklamcılığı Ve İnternet Rekla-

- mı Ölçümlenmesi Üzerine Bir Uygulama.' *Ege Akademik Bakis (Ege Academic Review)* 9/2 (1 April 2009), 463–463. <https://doi.org/10.21121/eab.2009219710>
- Karataş, İbrahim Hakan. *Türk Eğitim Sisteminde Sivil Toplum Kuruluşları: Konumları ve İşlevleri*. İstanbul: Marmara Üniversitesi, Doctoral Thesis, 2008.
- Keyifli, Şükrü. *Yaygın Din Eğitiminde Yeni Yaklaşımlar*. Ankara: İlahiyat Yayınları, 2013.
- Konuk, Nebiye - Güntaş, Selime. 'Sosyal Medya Kullanımı Eğitimi Ve Bir Eğitim Aracı Olarak Sosyal Medya'. *International Journal Entrepreneurship and Management Inquiries (Journal EMI) Dergisi* 3/4 (2019), 2–27.
- Kumar, Saksham. 'Youtube Video Statistics 2018: Infographic (with Money & Income Stats)'. *BLOGKENS*. 2 November 2017. Accessed 19 November 2021. <https://www.blogkens.com/youtube-video-statistics-infographic/>
- Lister, Martin et al. 'Networks, Users and Economics'. *New Media: A Critical Introduction Second Edition*. 225. New York: Routledge, 2nd Ed., 2009.
- Lokman, Cerrah. *Sosyal Medyada Din Algısı (Twitter Örneği)*. Erzurum: Atatürk Üniversitesi, Doctoral Thesis, 2015.
- Mora, Necla. 'Medya ve Kültürel Kimlik'. *Uluslararası İnsan Bilimleri Dergisi* 5/1 (2018), 1-14.
- Nazlı, Esra. *Yaygın Din Eğitimi Bağlamında Dini İçerikli Programların İncelenmesi "Televizyon ve Youtube Kanallarının İçeriklerinin İncelenmesi ve Karşılaştırılmaları Ekseninde"*. İstanbul: Marmara Üniversitesi, Master's Thesis, 2019.
- Patton, Michael Quinn. 'Nitel Araştırma ve Değerlendirme Yöntemleri'. 46. Ankara: Pegem Akademi, 2nd Ed., 2018.
- Sahar, Noor Talaat Azzat. *Demokratikleşme Bakımından Sivil Toplum Kuruluşları*. Konya: Selçuk Üniversitesi, Doctoral Thesis, 2021.
- Şişman, Mehmet. *Eğitim Bilimine Giriş*. Ankara: Pegem Akademi, 16th Ed., 2016.
- Tutgun Ünal, Aylın. 'Youtube as a Media For Strengthening Character Education in Early Childhood'. *Stanbul Arel Üniversitesi İletişim Çalışmaları Dergisi* 8/16 (2020), 61–85. <https://dergipark.org.tr/tr/pub/isaucider/issue/55514/760302>
- Vural, Z Beril Akıncı - Bat, Mikail. 'Yeni Bir İletişim Ortamı Olarak Sosyal Medya: Ege Üniversitesi İletişim Fakültesine Yönelik Bir Araştırma'. *Journal of Yaşar University* 5/20 (2010), 3338–3382.
- Watkins, Jon - Wilkins, Michael. 'Using YouTube in the EFL Classroom'. *Language Education in Asia* 2/1 (16 August 2011), 113–119. https://doi.org/10.5746/LEiA/11/V2/I1/A09/Watkins_Wilkins

- Yılmaz, Hüseyin. 'Yaygın Din Eğitimi Kurumları Ve Toplumsal Barış'. *Cumhuriyet Üniversitesi İlahiyat Fakültesi Dergisi* 5/2 (15 December 2001), 329–356. <https://dergipark.org.tr/tr/pub/cuifd/257236>
- Yıldırım, Ali - Şimşek, Hasan. 'Sosyal Bilimlerde Nitel Araştırma Yöntemleri'. 40. Ankara: Seçkin Yayınları, 9th Ed., 2013.
- We Are Social. 'Digital 2021'. 2021. Accessed 3 June 2021. <https://wearesocial.com/digital-2021>
- 'Fussilet Kuran Merkezi - YouTube'. Accessed 124 May 2022. <https://www.youtube.com/user/iSafarix>
- 'Hakkımızda - Hayalhanem İlim ve Kültür Derneği'. Accessed 24 May 2022. <http://www.hayalhanem.com.tr/hakkimizda>
- 'Hayalhanem - YouTube'. Accessed 24 May 2022. <https://www.youtube.com/user/hayalhanem>
- 'İlim ve Kültür Derneği - Sözler Köşkü'. Accessed 24 May 2022. <https://sozlerkosku.com/>
- 'Neler Yapıyoruz - Fussilet Vakfı'. Accessed 24 May 2022. <https://www.fussiletvakfi.org/neler-yapiyoruz/>
- 'Siyer TV | Bir Mekteptir'. Accessed 24 May 2022. <https://www.siyertv.com/>
- 'Sosyal Doku Vakfı'. Accessed 24 May 2022. <https://www.sosyaldoku.com/>
- 'Sosyal Doku Vakfı - YouTube'. Accessed 24 May 2022 <https://www.youtube.com/user/SosyalDokuDernegi>
- 'Sözler Köşkü - YouTube'. Accessed 24 May 2022. <https://www.youtube.com/c/sozlerkosku/about>
- T.C Öğretim Programlarını İzleme ve Değerlendirme Sistemi. 'T.C. Millî Eğitim Bakanlığı Talim Terbiye Kurulu Başkanlığı'. Accessed 16 February 2023. <http://mufredat.meb.gov.tr/ProgramDetay.aspx?PID=318>