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Rumi and Rumism in Terms of Objectives and Basic Principles of Turkish National Education

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Abstract

Jalāl al-Dīn Muḥammad Rūmī, a leading figure in Rumism, centered his teachings on love, compassion, tolerance, and humanity, aiming to impart these values to all people through his writings. He strongly believed in the transformative power of education and its potential to enhance the environment. Rūmī posited that individuals have the capacity to learn and can be refined by overcoming negative traits through education. He emphasized that educators should practice patience, encourage students constructively, and provide motivation throughout the learning process. His teachings advocate for honesty, humility, and generosity toward others. For centuries, Rūmī has been recognized as an informal educator, inspiring countless writers and thinkers by articulating Islamic and humanistic ideals through the mediums of music and dance, which he used to combat negativity and malevolence. The core tenets of Rumism include serving humanity, exemplifying kindness, applying intelligence for ethical purposes, possessing a profound understanding of human nature, fulfilling religious duties with humility, and maintaining both material and spiritual integrity. This research aims to compare the fundamental principles and goals of the Turkish National Educational System with those of Rumism. The findings indicate significant consistency and resemblance in areas such as value education, lifelong learning, and the cultivation of responsible citizenship, concluding with a discussion and recommendations.

Keywords: Objectives and basic principles of Turkish National Education System, Rumi, Rumism, Basic principles and related applications of Rumism.

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Türk Milli Eğitiminin Amaçları, Temel İlkeleri Açısından Mevlânâ ve Mevlevilik

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Özet: Mevlevîliğin önde gelen temsilcisi Hz. Mevlânâ Celâleddîn-i Rûmî, sevgi, kardeşlik, hoşgörü, insan olma konularını işlemiş, bunları tüm insanlara öğretmeyi amaçlamıştır. Hz. Mevlânâ, eğitimin gücüne ve çevrenin etkisine inanır. İnsan eğitilebilir bir varlıktır. İnsan eğitim yoluyla olumsuz yönlerinden arınabilir. Eğitimci eğitim faaliyetini yerine getirirken sabırlı olmalı, öğrencinin yaptığı yanlışları onu kırmadan düzeltmeli, öğrenciyi güdülemelidir. Hz. Mevlânâ insanlara alçak gönüllü, doğru olmalarını, iyilik yapmalarını öğütlemiştir. Her türlü sevgisizliğe, kötülüğe, olumsuzluğa karşı İslami ve insani ilkeleri şiir, musiki ve raks içinde birleştirip dile getirmiş, etkisi yüzyıllarca devam etmiş ve edecek olan büyük bir yaygın eğitimcidir. Mevlevîliğin temel ilkeleri arasında; insanlığa hizmet etmek, başkalarına her zaman iyi ve güzel davranışın örneği olmak, akli iyi kullanmak, hikmet sahibi olmak, dinî esasları iyi bilmek, dindar olmak, içini her zaman temiz tutmak, alçak gönüllü olmak, maddi ve manevi temizliğe önem vermek yer almaktadır.

Bu çalışmada Türk Milli Eğitim Sisteminin genel amaçları ve ilkeleri, Mevlevîliğin temel ilke ve uygulamaları ile karşılaştırılmaya çalışılmıştır. Çalışmanın sonunda Türk Milli Eğitim Sisteminin genel amaç ve ilkeleri ile Mevlevîlik ilke ve uygulamalarında değerler eğitimi, yaşam boyu eğitim, her yerde eğitim, iyi insan, iyi vatandaş, iyi meslek sahibi bireyler yetiştirme gibi birçok açıdan benzerlik, uyumluluk saptanmıştır. Çalışma sonuç ve önerilerle sonlanmıştır.

Anahtar Kelimeler: Türk Milli Eğitiminin amaç ve ilkeleri, Mevlana, Mevlevîlik, Mevlevîlik ilke ve uygulamaları

Introduction

Education is one of the organizations that creates the social construct and agreement by improving the members of society, preparing them for the social context they will face, and having an important role during the domestication process. Access to educational services or opportunities is among the population's rights accepted and stated by national and international codes. The state is responsible for undertaking the right to education and is very crucial for sustaining the existence of the state itself (Gül, 2020: 37). In Turkey, the principles and application style of the right to education are regulated by the 3. constitution of the Republic of Turkey (in use since 1982) at once and set by laws, codes, guides, and directives in detail. The constitution mentions the imprescriptibility of the right to education, per modern scientific and educational principles, and the freedom of education and instruction (art. 42). Publicness and imperativeness, regulations concerning private schools, equality of opportunity and possibility, activities suitable in the educational context, permanency, rights of minorities and non – citizens to education, declaration of Turkish language as the medium of instruction and principles of foreign language education are determined in the same article (Akyüz, 2020: 371).

The Basic Law of National Education (BLNE) is one of the codes regulating the Turkish National Educational System. This law presents the education system in a holistic structure and explains it. The overall structure of the educational system, being a ‘teacher’ as a profession and duties or responsibilities of the state in the educational process are propounded. It is aimed to coach individuals for tomorrow’s society by highlighting the development of humankind. According to BLNE, the broad aims of Turkish National Education are to raise all students as good citizens and characterful individuals and provide enough education in order to provide each individual a profession. Moreover, some principles are creating the essence of Turkish national education such as publicness and equality, needs of the individual and the society, counseling, the right to education, equality on access and opportunity to educational resources,

permanency, the education of democracy, giving instruction under the scientific principles, systematicness, alignment of the family and school and education in every context (Akyüz, 2020: 390). Turkish educational system is divided into two main categories: Formal and informal. Instruction given in the school context is defined as ‘formal education’ whereas ‘informal education’ is the educational process done with the aim of supporting formal activities.

Various sect lodges (Turkish: *tekke or dergah*) functioned as an informal educational foundation while the Ottoman elementary – primary schools and Muslim theological schools (Turkish: *medrese*) played the role of formal educational organizations. One of these organizations, the Rumism, is the religious fraction ascribed to the Jalāl al-Dīn Muḥammad Rūmī. Rumi’s religious and sufistic ideas are based on The Holy Qur’an and The Sunnah, words and actions made by Prophet Mohammed (Canbulat, 2010: 438 – 439). The first formation phase of Rumism started at 13. century after the death of its founder, Jalāl al-Dīn Muḥammad Rūmī. The ‘*çelebi*’ title was ascribed to the person in the place of Rumi’s caliph in Rumism. Çelebi Hüsameddin and Sultan Veled (Rumi’s son) were the founders of sect. The first *postnişin* (sheik) in the position of *çelebi* is Çelebi Hüsameddin, and Sultan Veled takes position number two. Then, it became tradition for the position of *çelebi* to be handed on from father to son or between the family members (Bölükbaş, 2011: 19).

Serving the good of humanity, being an example of proper and kind behaviors to others, using intelligence for decent purposes, having wisdom, acquiring an adequate amount of religious information, being a devout person, keeping the soul clean in every time and every condition, being humble and giving importance to materialistic and spiritual innocence are the basic principles of Rumism (URL - 1 , 2023; URL - 2 , 2023; URL - 3, 2023). These principles show some similarities with the broad objectives and basic principles of the Turkish National Educational System. For example, creating a good professional-owner citizen, the needs of the individual and the society, counseling, the right to education, permanency, the education of democracy, alignment of school and family, and education in every context are remarkable principles. In this study, it is aimed to compare basic principles, instruction methods, and broad objectives of the Turkish National Education System with Rumism’s main principles and their implementations.

Rumi’s immortal work *Mesnevi I, II, III, IV, V and VI. volumes* (translated by Veled İzbudak and reviewed by Abdülbaki Gölpınarlı) from İstanbul, MEB Yayınları is grounded as the main source of this article, also other works related to the topic are used.

Method

Document analysis, one of the qualitative research methods, is used in this study. By reading the couplets and passages in “*Mesnevi I, II, III, IV, V and VI*” and other works, the research questions of how the concept of Mevlevi is compared in terms of the general purposes and principles of the Turkish National Education System and teaching principles and methods are sought. The couplets thought having a relationship with Rumism are accepted as data and content analysis method, one the qualitative data methods are applied to these data. The data collected for the ultimate aim of the study is named as ‘Rumism’ and the principles of Rumism were conceptualized and interpreted.

Research Findings

1. Principles, Implementation, and Education in Rumism

Rumi explains the role of the teacher as a deputy of Allah (God) and a trustworthy person (Karaköse, 2007: 157). He uses various allegories to define the importance of knowledge and scholars. Knowledge is vital and resembles the water of immortality, while the scholar is compassionate for all humanity (Karaismailoğlu, 2011: 115).

'Knowledge is the seal of the kingdom of Solomon: the whole world is formed, and knowledge is the spirit (vol. 1, p. 9. couplet 1023).'

'All the wise have said this same thing: the wise man is a (Divine) mercy to created beings (vol. 1, p. 72. couplet 711).'

'Know, O son, that everything in the universe is a jug which is (filled) to the brim with wisdom and beauty (vol. 1, p. 206. couplet 2862).'

The word 'knowledge' is found in the Holy Qur'an 750 times in different forms (Karaman, 2010: 310 – 311). Features of scholars showing ownership of various kinds of knowledge rank in verses and hadiths with different and significant features (Karagöz, 2010: 21 – 23). The process of familiarizing the knowledge consists of being curious, asking questions, and getting answers. The knowledge waits for its owners with an unexplained and undefinable aspiration (Karaismailoğlu, 2011: 117 – 118).

'Both question and answer arise from knowledge, just as the thorn and the rose from earth and water (vol. 4, p. 241. couplet 3008).'

'Dialectic knowledge, which is soulless, is in love with (eager for) the countenance of customers (Rumi, 2015: 259. couplet 2422).'

Rumi states that scientific research efforts start with the existence of curiosity and continue with the question-answer process. The knowledge waits for its followers, addicts, and nosies as a treasure to be discovered and becomes common merchandise as much as appears. The next phase of the process is teaching the knowledge to eager learners (Doğan, 2019: 23).

Rumi believes in the strength of education and the impact of the environment. Education is the key to spiritual awakening or self-realization, the main goal of Rumist education (Abdullah, 2018: 4; Mohammedi etc., 2022: 206). Humankind is an educable organization that can be purified from its negative features. The educator must be patient while fulfilling his duty to instruct others, correct his learners' mistakes without any misunderstandings or possible heartbreaks, and motivate or encourage his learners (Akyüz, 2021: 55; Doğan, 2019: 21; Usta, 1995: 53). The notion of 'patience' is among the core values of the Turkish educational system. Students are motivated when the objectives in the curriculum applied in the schools are stated and clarified by the teacher. Rumi explains this situation as follows: 'Children unnoticing the benefits of the school can go to the school by force.' They go to school when they happily and enthusiastically to understand the real meaning of the school (Karaköse, 2007: 157). Informing about the objective, motivation, feedbacks, correcting and reinforcing are some of the principles of instruction (Pala, 2008: 38).

In Rumi's educational perspective; three important factors create the basic for reaching the main goals of education: the aim, the quality of the education, and the intelligence. Rumi states that if these features work in harmony during the educational process, the aims of education can be obtained in a short time: providing a fully – functioning justice system, improving the conditions a learner experiences, promoting and cultivating the use of reason, the protection of the language and avoiding mocking or disturbing others (Kamane, Yosefi and Keshtiarai, 2023: 3050).

Another important aspect of Rumi's educational perspective is the differentiation of educational goals towards different age groups. Rumi explains the goals of his educational

system for adolescents and youth as follows: understanding the physical and spiritual knowledge of the universe (the human being, the world, the creator of the universe, the values etc.), using the susceptibilities and intelligence for reaching percipiency and the knowledge, getting familiar with the experiences of previous generations and loyalty to the ethical code of conduct in society (Mohammedi etc., 2022: 209).

According to Mohammedi and his friends, the goals of Rumi's educational perspective change when adults are taken into consideration: In the micro context, improving cognitive abilities such as thinking, gathering knowledge, and getting self-knowledge are the main goals of adult education per Rumi. Intellectual enrichment by inquiry and discovery is the intermediate-level objective of Rumi's educational system. In the last resort, being loyal to and seeking the mercy of God is the final and broadest goal of education (Mohammedi etc., 2022: 210).

The teacher, as Rumi indicates, is the responsible person for putting the instruction process into practice at the first front. The teacher has the authority to solve educational problems and should use this authority. If the children show the hostility against the teacher, they create a great amount of damage to their own educational process (Karaismailoğlu, 2011: 156).

If the sick man become an enemy to the physician, or if the boy shows hostility to the teacher,

In truth they act as brigands against themselves: they waylay their own mind and spirit.

If a fuller take offence at the sun, if a fish is taking offence at the water,

Just once consider whom that (anger) injures, and whose star is eclipsed by it in the end.' (vol. 2, couplets 795 – 798; cited by Karaismailoğlu, 2011: 156; Mevlana, 2015: 205. couplets 796 – 799).

Positive outcomes in education can only be gained by respecting the teacher. According to Karaköse (2007), Rumi underlines the need for respect by saying 'What an awful learner that struggles with the teacher and thinks of himself as a teacher.', and emphasizes 'the respect' element found in educational curriculums defining the process of respect between the different stakeholders of the educational system such as the younger vs. the elder student or the student vs. the teacher (Karaköse, 2007: 156). However, the teacher must show the same respect to students and should not give haphazard punishments (Karaköse, 2007: 158).

The teacher should define the instruction methods used during the education process based on students' levels and should be a child if needed (Karaismailoğlu, 2011: 157; Karaköse, 2007: 156 – 157). This attitude is suitable for the 'student-centeredness', one of the educational principles (Pala, 2008: 37).

'For a newborn child the father makes babbling sounds, though his intellect may make a survey of the (whole) world.

The dignity of the master's learning is not diminished if he says that (the letter) alif has nothing (has no diacritical mark).

For the sake of teaching that tongue-tied (child), one must go outside of one's own language (customary manner of speech). (vol. 2, couplets 3301 – 3304, cited by Karaismailoğlu, 2011: 157; Rumi, 2015: 289, couplets 3297 – 3300).'

"To reach the truth, one must be moral. Instead of external beauty, one must pay attention to inner beauty.

Ultimately, know that a beautiful and good appearance with a bad nature is worthless.

If the appearance is ugly and unpleasant but has good morals, die at his feet (vol 2. p. 91. couplets 1014 – 1015)."

By taking a further step, Rumi states that redounding the knowledge to someone not fixing moral values could be very dangerous: Teaching expertise and science to a person with a bad nature is like giving a sword to a bandit cutting the road (Karaköse, 2007: 157).

The school aims to acquire the objectives. The school and its materials used during the teaching process is a tool for achieving the objectives (Karaismailoğlu, 2011: 128). However, reaching the objectives of educational structure aims depends on the meaningfulness of the materials. (Pala, 2008: 44; Doğan, 2019: 21).

'Madrasah, lecture notes and their copies are left behind when information is obtained.' (vol, 6. p. 295, couplets. 3735).

'Make it simple and short, Vessalam.' (vol.1, p.18)

Giving education concretely and keeping the topics together is very important (Karaismailoğlu, 2011: 128). Also, Rumi believes gradualness is a crucial factor in instruction (Pala, 2008. p. 34). Learners can be motivated if the teacher participates in the educational process actively. According to Rumi, the listeners are the cause of nice speech; excitement and the possible effort of the teacher is the effect of the learner (Karaköse, 2007: 158). Under this condition is guaranteed, the possibility of smooth and healthy interaction between teacher and student occurs (Pala, 2008: 35).

The Mathnawi, consisting of six volumes and approximately 26.000 couplets, is the most important and influential work of Rumi. The main sources of The Mathnawi are the Holy Qur'an and the Hadiths. It is a guidance book used to understand some topics such as real love, being a fine and example person to others, good morals and being a servitude, etc. Cures of spiritual illnesses, bad characteristics and dotty beliefs are presented as hidden in stories and anecdotes (Başoğlu, 2020, vol. 5: 521). He makes people think while laughing, warns and makes the education of values (Doğan, 2019: 29). The Mathnawi is a noteworthy resource that educates humanity lifelong, teaches how to become and live as a human.

2. Different Types of Education According to Rumi

2.1. Education of Identity

In Rumi's educational perspective, main focus is to instruct the learners not to forget themselves in spiritual journey but to help them understand their own identities. Rumi defines the world as 'a combination of negative features such as greed, cupidity etc. hampering the human beings to find their own identities and detracting from the God (Bölükbaşı, 2011: 17). Rumi judges the concepts of the human and humanity not an innate feature but as a spiritual level reached after long and tough struggles experienced through the whole life (Bölükbaşı, 2011: 18). Rumi's these judgements reveals that gaining the identity and the maturity is a process. The education of identity is among the broad objectives of the Turkish National Educational System (Akyüz, 2020: 390).

The Rumism states the purpose of Sufist education is to ensure the human beings realizing and coming round themselves. It is strongly prohibited to use the unusual techniques for the nature of human in order to find the reality (Canbulat, 2010: 439). Each person brings a different worldview and has different qualities. The education based on these qualities bring the individual an identity.

Knowing and identifying own self is a crucial step to understand the God. Rumi states importance of the love with this quote ‘The intelligence, love and knowledge are the ladder reaching the highest and closest point to the God.’ The love, along with the knowledge and the intelligence represents a level to reaching the God (Bölükbaşı, 2011: 18).

One of the instructional methods used for reaching the God is the Sama (Turkish: *sema*). The Sama is a kind of worship ritual performed by turning from the right to the left and wheeling around the hearth within a rhythm and music. In Rumism, it is not possible starting the Sama without ablution since the Sama is defined as a supererogatory prayer (Bölükbaşı, 2011: 20). The Sama, a dhikr made from hearth and by turning around and compulsory for each Rumist, is one of the vital topics in 1001-day-education. The Sama praying was put under protection in the category of Intangible Cultural Heritage by UNESCO in 2008 (Başoğlu, 2020; vol. 5: 526). The Sama ritual is a contribution to the both the Turkish culture and children and youth activities made during the celebrations on specific days or weeks (URL – 4, 2021; URL – 5, 2022).

The first degree through the journey of Rumism is the position of lover or friend (Turkish: *muhib or ney - niyaz*). Each traveller (Turkish: *sâlik*) being a part of the Rumist sect is delivered to a ‘dede’ (dedebaba), the wisest man in the Rumist system. After this stage, travellers confesses and decides to purify themselves from their sufferings, so they get their families' permission. The confessed pilgrim enters the ‘seclusion’ (Turkish: *halvet*) stage and starts a 1001-day-long service consisting of 18 levels including the duty of matbah (Turkish: doing kitchen jobs) and other sufferings. The lover or the friend completes all these stages becomes a cabin (Turkish: *hücre*) owner and it is called ‘dede’ or ‘Darvish’ (Bölükbaşı, 2011: 21; Başoğlu, 2020. vol. 5: 526). At this point, it can be specified that a non – compulsory and willingness-based education defines this overall process. For example, a traveller, *Salik*, deciding to be in the path of God should choose the isolation from daily life and prepare own self for ultimate freedom to reach ‘the divine light’ that purifies their souls. The most crucial point of this continuum is that these practices are accepted by the travellers’ free will and they are ready for every situation or difficulty they can witness (Abd Rahim, 2016: 105). The existence of a willingness feature in any educational process is one of the most crucial elements in increasing and supporting the students’ motivation. It is claimed that the moral codes of Rumism bring a great number of values such as patience, enduring difficulties, resistance, respect, being a hard – worker, being determined, being assiduous, being kind and humble, self–control, taking responsibility, and friendship. These values are among the ones explained in the Turkish national educational curriculum (URL - 6, 2022).

The dede was responsible for the students’ instruction, teaching them traditional and religious music (Turkish. *musiki*), teaching the Mathnawi, and making the praying practices. During this period, the toughest one in these kitchen services (matbah) was cleaning the toilet, offending a person’s character. It can be said that this education is versatile and aims to improve the learner in physically, mentally, emotionally, socially, and morally. As Rumist education, Turkish National Educational System improved learners in multiple disciplines, too. Moreover, education of responsibility and duty are given to learners in the Turkish National Educational System by entrusting them the task of guarding in class or school context along with different purposes.

The mission of the education in the Rumism is to create and grow a mature person. The Mathnawi was dictated and written for the purpose of acknowledging people aspiring in the process of maturity based on the principle of the ‘immature cannot understand the mature ones’ (Karaismailoğlu, 2011: 65). Rumi advised to his son, Sultan Veled, with this quote: ‘*O Son! Be an ointment and candle, not a needle! If you don’t want any bad behavior from other people, do not be a bad orator, a bad teacher and a bad thinker! If you remember a man with good*

memories, you will be happy forever! (Başoğlu, 2020. vol. 5: 520)' The features mentioned by Rumi are the qualities of people possessing a fine moral identity and creating the core of spiritual values. Emphasizing the learners with the spiritual values is appropriate for the purposes of the Turkish National Educational System.

Jalāl al-Dīn Muḥammad Rūmī summarized his spiritual journey with his popular quote: *I had been immature, I experienced, I became a fully mature* (Başoğlu, 2020. vol. 5: 518). He explained his spiritual maturity process with this quote in the most gnomic way. During the process, the impact of his father and teachers was immense. The teacher becomes a role model with own behaviors (Usta, 1995: 51). Another mission of the instruction is to throw up big wheels. Gaining an identity is a result of a process: It starts with family and continues in school. Education given in the family context, a learner gets most of the identity between 0 – 6 years old. The rest of the identity obtainment resumes during adolescence until the start of adulthood period in school. The school organization aims to make real the children and youth's physical, mental, emotional, social, and moral developmental goals (Akyüz, 2020).

According to Rumi, the cause of the genesis and the meaning of the life is the love. He resembles a person without love and motivation to a wingless bird. As a wingless bird is impossible to fly, a person without a love of God cannot reach the divine positions or extents, Rumi said (Başoğlu, 2020. vol. 5: 518). It is appropriate to interpret his opinion as his commitment to the spiritual values.

Those around Rumi stated that he was a great scholar respected by everyone, but he behaved with others with great modesty (Başoğlu, 2020. vol. 5: 520). It can be said that this behavior, becoming an experience, is convenient with spiritual values. The features of humanism and modesty in Rumi's characteristics are among the values emphasized in the educational curriculums (URL - 6, 2022).

2.2. Education of the Citizenship

The reason why Rumi taught the knowledge, wisdom, the justice, politeness, love and other values with great enthusiasm is to help people reach the values they deserve. The Mathawi explains and teaches people the rights of the individual and civil society. It becomes the right instructor by discussing various types of rights such as God's, the Prophet's, the mom's, and the neighbor's. Getting knowledge about the rights and informing about the responsibilities and duties related to the family, the society, and the state are in topics related to the current education of citizenship (Akyüz, 2020: 390). The patriotism is one of the values in the Turkish National Educational System.

Civility is the sum of the good manners expected and required from a person. The uncivil person commits a disgraceful act. The transgression of the uncivil person is a problem not only for the self but also for all the society.

'The folk who fled from correction dishonored' their (own) manhood and (true) men.' (vol. 3, couplet 4016; cited by Karaismailoğlu, 2011: 111)

The undisciplined man does not maltreat himself alone, but he sets the whole world on fire.' (vol. 1, couplets 78 – 79; cited by Karaismailoğlu, 2011: 111)

According to Rumi, element of the civility or the respect is prerequisite for healthy social relations. Showing respect to the universal human rights and obeying order of the law are the main guarantees for the social structure. Showing respect to the universal human rights is among the objectives of Turkish National Educational System and also one of the values included in the related curriculums.

During the Balkan, WWI (First World War) Gallipoli Wars; Rumi lodges took the role of welfare and solidarity in the society (Başoğlu, 2020. vol. 5: 524). This example has coherence with education of citizenship, defined as a first objective in the Basic Law of National Education and values of the helpfulness and the responsibility in the instructional curriculums (Akyüz, 2020: 390; URL - 6, 2022).

Rumi states a Muslim's necessity for showing generosity and accepting all the humanity without any discrimination with that quote: 'I'm like a caliper: Even one of the my feet stays on the Sharia (the collection of the laws dictated by Islam), I wander around the seventy – two nations with my other foot (Canbulat, 2010: 439; Başoğlu, 2020. vol. 5: 520). It can be said that the element of respect can be found in Rumi's universal message. Raising generations showing respect to the human rights and familiarizing these rights as behaviors are stated as broad objectives in Basic Law of the National Education (Akyüz, 2020: 390).

2.3. Education of the Profession

Rumi suggested his followers and students not to beg for money but made their livings with hard labor (Başoğlu, 2020. vol. 5: 520). With this suggestion, Rumi puts the value of hard work at the forefront and encourages people to become professionals. The value of hard work, national values, and counseling are among the basic principles of education while having a good profession is among the broad objectives of the Turkish National Educational System (Akyüz, 2020: 391). Creating a beneficial and productive individual is the purpose of all educational systems.

The competence that a teacher needs to have during the teaching process both in formal and professional education is crucial. Rumi remarked on the necessity of this competence, too: 'Whichever art a master builds the reputation, his apprentice follows his way and becomes popular (Karaköse, 2007: 156).' Education can be divided into two categories: the theoretical and the practical one. Rumi proposes that education of art must be practical as well as he expresses the importance of both of educational styles: Speech is the key to get knowledge, and work is for learning arts (Karaköse, 2007: 157).

The Rumist lodges functioned as a foundation of art and culture center for raising many poets, writers, and composers, along with their original purpose: the sect activities. Rumism had important effects and contributions to the Turkish philosophy and art community (Canbulat, 2010: 440; Başoğlu, 2020. vol. 5: 526). Especially Galata and Yenikapı Rumi Lodges combined Sufist education with art instruction and functioned as a higher art school (Başoğlu, 2020. vol. 5: 524). These applications support some of the basic principles of Turkish National Education such as equality of opportunity and access to education, counseling, perpetuity, and education everywhere (URL - 7, 2023). In this context, one of the principles in education; keeping alive, protecting, and transferring the culture is on the table.

Conclusion

Rumi states that the profession of teaching, a stakeholder of educational activities, is a holy profession. Therefore, the teacher should be the representative of the God and have a credible persona, he says. According to him, the scholar or the teacher is sent to all humanity as a enunciation of the God's mercy and he pushes the reputation of the teacher over the top. The science is the vital element for the survival hopes of the humanity. It is the jiaogulan, the plant of the immortality. The science is the prerequisite for the existence of the humanity. The science pullulates from the curiosity or the meaningful and purposeful thinking. On the other hand, the curiosity requires the questioning and searching answers for the questions found. The knowledge obtained with help of scientific activities becomes a common feature of all the humanity. The transmission of all the knowledge found in the sub disciplines of the science can

be possible via the systematic and lifelong education. The teacher makes this duty perfectly and should be patient while doing it. The student should also be obedient to the teacher and take this behavior as a duty. The values of patience and respect are among the core values included the curriculum of the education of values in the Turkish National Education System. The teacher should inform the students about objectives and motivate them for learning. The teacher should prepare a teaching process suitable for the comprehension level of students and take into the principles of progressivity, feedback and correction consideration. The student should shrink away from the undesired behaviors during the instructional process. The student should transform own negative behaviors into positive ones. Teaching science to a student who does not put straight own self is a highly dangerous act for the short and long term future of the society. The student's focused on the learning motivates the teacher. Thus, the objectives and aims of the education can be obtained much more quickly.

According to the Rumi, impersonating and maturing someone is a process. Rumism and Sufist education take this process as an aim. The education of identity is one of the broad objectives of the Turkish National Educational System. In Türkiye, non-formal education is based on voluntary education while the primary and secondary level of formal education is compulsory. Since it is based on the principle of willingness, Rumism can be called voluntary education; so it differentiates from formal education at this point. It can be stated that customary principles of Rumism bring people many values such as patience, enduring difficulties, respect, hard work, laboriousness, humility, self-control, doing responsibilities and friendship, etc. These values are the ones in the curriculums of the Turkish National Education System. Bringing moral values is appropriate for the objectives of the Turkish National Education System. It can be said that the education of Rumism is versatile and aims to improve students physically, mentally, cognitively, emotionally, and morally. Students also improve in a versatile way in the Turkish National Education System. The humanity and humility Rumi has are among the values in the curriculums.

Rumi explains and teaches the rights of individuals and the public in his work, Mathnawi. He takes the position of 'instructor of rights' by discussing the rights of God, the right of the prophet, the right of the mother, and the right of the neighbor. Learning and teaching rights and acknowledging duties and responsibilities for the family, society and the state are among the topics given in the current citizenship education. Patriotism and nationalism are the values included in Turkish national educational curriculums. According to Rumi, social relationships and communications should be structured based on respect. Showing respect for human rights is one of the values in the broad objectives and curriculums of the Turkish National Educational System. Rumist lodges' welfare and social solidarity roles during the Balkan, WWI (First World War), and Gallipoli Wars overlap with the first broad objective stated in the Basic Law of National Education, education citizenship, and values of responsibility and philanthropy in educational curriculums.

Rumi emboldens his followers to get a profession and focuses on the value of hard - work by advising them to make their lives only with their work. Turkish National Educational System also has similar values focused on Rumi's work such as the value of hard work, national values, counseling, and having a good profession as a part of broad objectives and curriculums. Rumi's opinions about the implementation of art education are appropriate in terms of current educational trends and principles. Rumist sect lodges support a function of education, the transmission of culture to the next generations, and several principles of the Turkish National Education System such as equality in opportunities, counseling, imprescriptibility, and education at everywhere because they work as an art and culture institution and serve as centers where many poets, writers, and composers were trained in addition to their religious activities.

Possible new studies can be conducted on Rumism in terms of the core values in the Turkish Education System and the achievements of Religious Culture and Moral Knowledge.

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