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## **UNIVERSITY STUDENTS' PERCEPTIONS REGARDING THE HOLY QUR'AN: A METAPHORICAL STUDY ON MUSLIM TURK SAMPLE**

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### **ABSTRACT**

The purpose of this study is to reveal university students' perceptions regarding Holy Qur'an through metaphors. The survey group of study consists of 194 participants who were studying in Theology Department and Social Service Department at Gümüşhane University in the 2014-2015 academic terms. Both quantitative and qualitative methods are used together. The study's data was collected through a form with the phrase "The Holy Qur'an is similar/like..., because..." and some demographical variables. The Content Analysis Technique was used to interpret data. Results of this study determined that 44 different metaphors regarding Holy Qur'an were given by participants. Theme of these metaphors were compiled as 9 categories consisting of directional, life source, explanatory, key, protective, curative, instructive, speech, and other categories. Top metaphors are in the directional, life source and explanatory categories.

Determining relationships between demographical variables and metaphoric categories is one of the secondary aims. In the relationships between demographical variables and metaphoric categories, theology students produced more metaphors in the explanatory and instructive categories, while social service students produced more metaphors in the life source category in terms of major variable. Female students produced more metaphors in the curative and other categories, whereas males who students produced more metaphors in the directional category in terms of gender variable. Students graduated from religious vocational high schools produced more metaphors in the key and speech categories; and other students graduated from other high schools produced more metaphors in the directional category in terms of high school variable. Students took the Qur'an education in their life produced more metaphors in the curative and other categories. Meanwhile students were not taking the Qur'an education in their life produced more metaphors in the directional category in terms of the Qur'an education. What's more it is determined that both perception of

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the subjective religiousness and perception of family's religiousness have significant relationships with metaphor categories

### **STRUCTURED ABSTRACT**

The purpose of this study is to reveal university students' perceptions regarding Holy Qur'an through metaphors. The survey group of study consists of 194 participants who were studying in Theology Department and Social Service Department at Gümüşhane University in the 2014-2015 academic terms. Both quantitative and qualitative methods are used together. The study's data was collected through a form with the phrase "The Holy Qur'an is similar/like..., because..." and some demographical variables. The Content Analysis Technique was used to interpret data. Results of this study determined that 44 different metaphors regarding Holy Qur'an were given by participants. Theme of these metaphors were compiled as 9 categories consisting of directional, life source, explanatory, key, protective, curative, instructive, speech, and other categories. Top metaphors are in the directional, life source and explanatory categories. Key words are metaphor, perception, The Qur'an perception, religious concepts, and religious symbols.

Getting data through comprehensive and in-dept analysis can help to have information about concepts of holy books in the human mind. The purpose of this study is to pick out perceptions of university students with regard to the Holy Qur'an through metaphors. For this reason, these questions are searched by researchers: 1) What are the metaphors which used by university students on description of perceptions regarding the Holy Qur'an? 2) How are the metaphors regarding the Holy Qur'an categorized in terms of common characteristics which produced by university students? 3) Are there any links between socio-demographic variables and composed metaphoric categories?

One of the qualitative data collection technics, data collecting through metaphors method is used, and is asked open-ended question in the study. Picking up similarities and diversities under thematic topics is quite easy in the method. Therefore, this method has a functional feature in the sociology, psychology and anthropology, and it gives a wealthy and qualified image about matter, phenomenon, event and situation (Yıldırım & Şimşek 2005, 212). The target population of the study consists of students who were taking education at Gümüşhane University. Easily accessible and availability principles pursued in the sample choosing.

In the distribution of participants according to the demographical features, females have 61.9 percent (n:120) and males have 38.1 percent (n:74) in terms of gender. Students who graduated from religious vocational high school is 61.3 percent (n:119), and others who from other high schools is 38.7 percent (n:75) in terms of graduated from different high schools. Students in theology department have 68.0 percent (n:132), and students who were educated in the social service department have 32.0 percent (n:62).

Research data is gathered through survey form includes "The Holy Qur'an is like/similar to..., because..." sentence and demographical

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variabilities. Data, gathered from 194 survey forms, is transferred to the Excel and the SPSS program. In an attempt to reliability of study, gathered metaphors is examined by four area expert. Frequencies (f) and percentages (%) is taken into consideration in the process of replacing metaphors to the tables. Data analysis technique is used on the getting relationships and explaining gathered data, while content analysis technique is used on the interpreting of data. The SPSS program is used in the analysis of quantitative data. Obtained data from the surveys and composed categories is associated with descriptive statements in the verses of the Holy Qur'an.

In the composed categories demonstrate distribution of produced 44 different metaphors with regard to the Holy Qur'an as 9 categories. According to this, the sample is represented in the categories as 64.4 % (f:125) is in the 'directional', 11.3 % (f:22) is in the 'life source', 7.7 % (f:15) is in the 'explanatory', 3.1 % (f:6) is in the 'key', 3.1 % (f:6) is in the 'protective', 2.1 % (f:4) is in the 'curative', 2.1 % (f:4) is in the 'instructive', 2.1 % (f:4) is in the 'speech' and 4.1 % (f:8) is in the 'other' categories. Distributions of composed categories are represented according to common characteristics as frequencies and percentages in the next tables.

In the distribution of produced metaphors in the 'directional' category, university students produced 7 different metaphors (f:125). Frequencies of produced metaphors in the category are such that: guide (f:41), advisor (f:25), mentor (f:19), compass (f:16), road map (f:8), route (f:3) and other (f:13). According to the result, it is understood that aspects of guide, advisor, mentor and compass stood mostly out in the category.

In the 'life source' category, 6 different metaphors (f:22) is developed by participants. Developed metaphors' frequencies in the category are the following: life (f:4), lifeblood (f:4), weather (f:2), water (f:2), inheritance (f:2) and others (f:7). So, life and lifeblood aspects stood mostly out in the category.

In the 'explanatory' category, 5 different metaphor (f:15) is developed by participants. Frequencies of produced metaphors in the category are such that: light (f:5), sun (f:3), flashlight (f:2), torch (f:2) and other (f:3). According to the result, it is understood that aspects of light and sun stood mostly out in the category.

In the 'protective' category, 5 different metaphors (f:6) is developed by participants. Frequencies of produced metaphors in the category are such that: saver (f:2), lifeguard (f:1), hereafter-saving (f:1), escapeway (f:1) and branch to catch (f:1). According to the result, it is understood that aspect of saver stood mostly out in the category.

In the 'instructive' category, 4 different metaphors (f:6) is developed by participants. Frequencies of produced metaphors in the category are such that: reference book (f:1), dictionary (f:1), priceless book (f:1) and life encyclopedia (f:1).

In the 'speech' category, it is seen that 4 different metaphors (f:6) is developed by participants. Frequencies of produced metaphors in the category are such that: divine message (f:1), speaking truth (f:1), Allah's dialogue with us (f:1) and final word (f:1).

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In the 'key' category, 3 different metaphors (f:6) is developed by participants. Frequencies of produced metaphors in the category are such that: a key (f:4), the key of heaven (f:1) and the key of salvation (f:1).

In the 'curative' category, 2 different metaphors (f:4) is developed by participants. Frequencies of produced metaphors in the category are such that: a pill (f:3) and doctor (f:1).

In the 'others' category, 8 different metaphors (f:8) is developed by participants. Frequencies of produced metaphors in the category are such that: world (f:1), the friend of lonely passenger (f:1), the tree with fruit (f:1), hereafter (f:1), priceless treasure (f:1), miracle (f:1), philosophy (f:1) and mirror (f:1).

Participants composed of 44 different metaphors regarding the Holy Qur'an. The metaphors were summed up in the 9 categories as 'directional', 'life source', 'explanatory', 'key', 'protective', 'curative', 'instructive', 'speech' and 'other'

To results of the study; guide, advisor, mentor and compass aspects of the Qur'an came into prominence at most in the 'directional' category, when life and lifeblood aspects of the Qur'an came into prominence at most in the 'life source' category. Light and sunny aspects of the Qur'an came into prominence at most in the 'explanatory' category, while saver aspect of the Qur'an came into prominence at most in the 'protective' category. Instructive aspect of the Qur'an came into prominence at most in the 'instructive' category. Speech aspect of the Qur'an came into prominence at most in the 'speech' category, while key aspect of the Qur'an came into prominence at most in the 'key' category. Moreover, pill aspect of the Qur'an came into prominence at most in the 'curative' category. Whatsoever world, friend of single traveler, tree with fruit, hereafter, priceless treasure, miracle, philosophy and mirror aspects of the Qur'an came into prominence at most in the 'other' category.

It is inferred that significant relationships between demographic variables and metaphor categories. In terms of major variable; theology students were composed of more metaphor in the 'explanatory' and 'instructive' categories, while social service students were composed of more metaphor in the 'life source' category. In terms of gender variable; females composed of more metaphor in the 'curative' and 'other' categories, while males composed of more metaphor in the 'directional' category. In terms of graduating high school variable, students who graduated from religious vocational high school composed of more metaphor in the 'key' and 'speech' categories, when students who graduated from other high school composed of more metaphor in the 'directional' category. Whatsoever, in terms of having the Qur'an education in their life status variable, had the Qur'an education in their life students composed of more metaphor in the 'curative' and 'other' categories, while other group composed of more metaphor in the 'directional'. Moreover, in terms of perception of subjective religiousness, students who think themselves are 'religious' composed of more metaphor in the 'key' and 'other' categories, while students who think themselves are 'less religious' composed of more metaphor in the 'explanatory' category. In terms of perception of family religiousness, students who think own family 'less religious' composed of more

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metaphor in the 'directional' and 'life source' categories, when students who think own family 'religious' composed of more metaphor in the 'key' category.

It can be suggested by the results of this study; perception of the Qur'an can be studied with the different study techniques, or it can be studied in the different research groups with the same technique. Muslims' perceptions regarding the Holy Qur'an can be examined with intercultural comparative studies. Perceptions regarding the Holy Qur'an can be researched through interviews. Members' perception regarding holy book that have different religious faith can be comparatively examined. Individuals' perceptions regarding different religious concepts can be studied through metaphors.

**Keywords:** Metaphor, Perception, The Qur'an Perception, Religious Concepts, Religious Symbols.

## **ÜNİVERSİTE ÖĞRENCİLERİNİN KUR'AN-I KERİM'E YÖNELİK ALGILARI: MÜSLÜMAN-TÜRK ÖRNEKLEM ÜZERİNDE METAFORİK BİR ARAŞTIRMA**

### **ÖZET**

Bu araştırmanın amacı üniversite öğrencilerinin Kur'an-ı Kerim'e ilişkin algılarını metaforlar aracılığıyla ortaya çıkarmaktır. Araştırmanın çalışma grubunu, 2014-2015 eğitim öğretim yılında Gümüşhane Üniversitesi İlahiyat Fakültesi ve Sosyal Hizmetler bölümünde öğrenim gören 194 katılımcı oluşturmaktadır. Araştırmada nitel ve nicel yöntemler birlikte kullanılmıştır. Araştırma verileri, "Kur'an-ı Kerim.....gibidir, çünkü....." cümlesini ve demografik değişkenleri içeren bir form aracılığıyla toplanmıştır. Verilerin analizi ve yorumlanmasında içerik analizi tekniği kullanılmıştır. Araştırmada Kur'an'a ilişkin 44 farklı metafor geliştirildiği tespit edilmiştir. Bu metaforlardan 'yönlendirici', 'yaşam kaynağı', 'açıklayıcı', 'anahtar', 'koruyucu', 'öğretici', 'derman', 'kelam' ve 'diğer' olmak üzere 9 farklı kategori oluşturulmuştur. Üretilen metaforların 'yönlendirici', 'yaşam kaynağı' ve 'açıklayıcı' kategorilerinde yoğunlaştığı görülmüştür.

Demografik değişkenler ile metafor kategorileri arasındaki ilişkiyi ortaya çıkarmak araştırmanın ikincil amaçlarından ve bu yönüyle sonuçlar değerlendirildiğinde değişkenler ile kategoriler arasında anlamlı ilişkiler olduğu tespit edilmiştir. Demografik değişkenler ile kategori ilişkisinde fakülte değişkeni açısından ilahiyat öğrencileri 'açıklayıcı' ve 'öğretici' kategorilerinde daha fazla metafor üretirken sosyal hizmet öğrencileri 'yaşam kaynağı' kategorisinde daha fazla metafor üretmiştir. Cinsiyet değişkeni açısından ise kız öğrenciler 'derman' ve 'diğer' kategorilerinde daha fazla metafor üretirken erkek öğrenciler 'yönlendirici' kategorisinde daha fazla metafor üretmiştir. Lise mezuniyeti açısından bakıldığında da İHL'den mezun olanlar 'anahtar' ve 'kelam' kategorilerinde daha fazla metafor üretirken diğer lise mezunları 'yönlendirici' kategorisinde daha fazla metafor üretmiştir. Kur'an Kursu eğitimi alma değişkeni açısından ise Kur'an kursu eğitimi alanlar 'derman' ve 'diğer' kategorilerinde daha fazla metafor üretirken Kur'an Kursu eğitimi almayanlar 'yönlendirici' kategorisinde daha fazla

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metafor üretmiştir. Ayrıca öznel dindarlık ve aile dindarlık algılarıyla metafor kategorileri arasında da anlamlı ilişkiler elde edilmiştir.

**Anahtar Kelimeler:** Metafor, Algı, Kur'an Algısı, Dinî Kavramlar, Dinî Semboller.

## 1. Introduction

Language comprises of vocabularies which describe the world. Understanding a concept can be easier through other concepts. Because, many concepts in the languages have a metaphoric substructure. And metaphor<sup>1</sup> is more efficient than direct statements which clarify emotional intensity. In order to see comprehensively themes of metaphoric structuring, links must be made among consistent data. Metaphors increase the value of language through giving new meanings to the concepts and thoughts. They can produce new connections in perception by redirecting beyond the existing similarities, relations and percepts. Thus, a resolution can be acquired concerning concepts of metaphoric structures by which have an opinion about using metaphoric statement forms in language.

The main purpose of placing concepts inside a metaphoric structure is to serve these concepts through a wider opinion (Dilts 2009, 63). Because, deriving corpus clues from perception of religious values is very important (Bacanlı 2002, 162). It is impossible to understand and know how a religious text without information about the people's cognitive schemas. With this aspect, metaphors have a fundamental function to create a real reminder, understand deep perception and discover emotions (Tokur 2011) and effects of language on the human life is a necessary matter (Dilts 2009, 19). So, researchers must study the founding of concepts, composing of frame and connection between them (Lakoff & Johnson 2010, 136). In this respect, the subject of study is composed to pick out perceptions of university students with regard to the Holy Qur'an. Getting data through comprehensive and in-dept analysis can help to have information about concepts of holy books in the human mind.

## 2. The Purpose of Study and Research Questions

The purpose of this study is to pick out perceptions of university students with regard to the Holy Qur'an through metaphors. For this reason, these questions are searched by researchers:

- 1) What are the metaphors which used by university students on description of perceptions regarding the Holy Qur'an?
- 2) How are the metaphors regarding the Holy Qur'an categorized in terms of common characteristics which produced by university students?
- 3) Are there any links between socio-demographic variables and composed metaphoric categories?
  - a) Is there any link between took different major education and composed metaphoric categories?
  - b) Is there any link between gender variable and composed metaphoric categories?

<sup>1</sup> It is stated that metaphor is an effective intellectual mapping and modeling mechanism for understanding and organizing individuals' own-consciousness (Arslan & Bayrakçı 2006, 103); to resemble, understand and experience something to another something else (Lakoff & Johnson 2010), a conception of idea and cognition (Morgan 1998). According to Forceville (2002), a metaphor has three basic items at least: subject of the metaphor, source of the metaphor and known features referring from the source of metaphor to the subject of metaphor.

c) Is there any link between different high schools which students who graduated from them and composed metaphoric categories?

d) Is there any link between having the Holy Qur'an education and composed metaphoric categories?

e) Is there any link between perception of subjective religiousness and composed metaphoric categories?

f) Is there any link between perception of family religiousness and composed metaphoric categories?

### 3. Method

One of the qualitative data collection technics, data collecting through metaphors method is used, and is asked open-ended question in the study. Picking up similarities and diversities under thematic topics is quite easy in the method. Therefore, this method has a functional feature in the sociology, psychology and anthropology, and it gives a wealthy and qualified image about matter, phenomenon, event and situation (Yıldırım & Şimşek 2005, 212). The target population of the study consists of students who were taking education at Gümüşhane University. The sample of study consists of 194 students studying in the theology department (132) and Social Service Department (62) in the semester of 2014-2015. Easily accessible and availability principles pursued in the sample choosing. Distribution of Participants according to the Demographical Features is given in the below.

Variables			<i>f</i>	%
<b>1</b>	<b>Gender</b>	Female	120	61.9
		Male	74	38.1
		Total	194	100,0
<b>2</b>	<b>Kind of High School</b>	Religious Vocational School	119	61.3
		Other	75	38.7
		Total	194	100
<b>3</b>	<b>Kind of Major</b>	Theology	132	68.0
		Social Service	62	32.0
		Total	194	100,0

According to table 1, females have 61.9 percent (n:120) and males have 38.1 percent (n:74) in terms of gender. Students who graduated from religious vocational high school is 61.3 percent (n:119), and others who from other high schools is 38.7 percent (n:75) in terms of graduated from different high schools. Students in theology department have 68.0 percent (n:132), and students who were educated in the social service department have 32.0 percent (n:62).

#### 3.1 Gathering of Data and Its Analysis

Research data is gathered through survey form includes “*The Holy Qur'an is like/similar to..., because<sup>2</sup>...*” sentence and demographical variabilities. To increase in understandability, a

<sup>2</sup> Beliefs about causes and results are reflected in the pattern which indicates randomly linking between two cases or phenomenons in the spoken language. Cause-effect sentences block the beliefs and its systems, and these affect to choose

short information about metaphor and its significance is given, and writing is asked metaphors with regard to the Qur'an from participants. First, 219 survey forms is delivered but 25 forms didn't evaluated incompleteness by participants. Data, gathered from 194 survey forms, is transferred to the Excel and the SPSS program. In an attempt to reliability of study, gathered metaphors is examined by four area expert<sup>3</sup>. Frequencies (f) and percentages (%) is taken into consideration in the process of replacing metaphors to the tables. Data analysis technique is used on the getting relationships and explaining gathered data, while content analysis technique is used on the interpreting of data. So, resemble each other data are comprehensibly examined in terms of determined categories by coming together. The SPSS program is used in the analysis of quantitative data.

#### 4. Findings and Discussion

We could access some studies related to the study. In the study of Özdoğan (2004), its subject is relationship between holy books and human, a classification is consisted in terms of benefit from the Holy Qur'an on the recognition of self-value, the struggle with troubles and the practicing universal values. In the study of Tokur (2011), it is figured out the Holy Qur'an widely utilizes from question forms and metaphors. It has stated question forms and metaphors in the Holy Qur'an are composed for human's emotions, thoughts and behaviors. In the study of Arpacı (2014), metaphoric structures of religious functionaries on some relevant religious concepts are examined. In the literature review, any qualitative study of metaphoric perceptions with regard to the Holy Qur'an couldn't be reached. So, obtained data from the surveys and composed categories is associated with descriptive statements in the verses of the Holy Qur'an. Produced metaphors by participants are categorized in the next table.

		<i>f</i>	%
1	Directional	125	64,4
2	Life source	22	11,3
3	Explanatory	15	7,7
4	Key	6	3,1
5	Protective	6	3,1
6	Curative	4	2,1
7	Instructive	4	2,1
8	Speech	4	2,1
9	Other	8	4,1
	Total	194	100,0

Table 2 demonstrates distribution of produced 44 different metaphors with regard to the Holy Qur'an as 9 categories. According to this, the sample is represented in the categories as 64.4 % (f:125) is in the 'directional', 11.3 % (f:22) is in the 'life source', 7.7 % (f:15) is in the 'explanatory', 3.1 % (f:6) is in the 'key', 3.1 % (f:6) is in the 'protective', 2.1 % (f:4) is in the 'curative', 2.1 % (f:4) is in the 'instructive', 2.1 % (f:4) is in the 'speech' and 4.1 % (f:8) is in the

the actions. Cause-effect perception is the basis of created world model (Dilts 2009, 153-160). According to Aristotle, causes is stated with the conjunctions in the spoken language. The conjunctions such as because, if, hence, thus, thereby, after, although and therefore is used to link from an idea to another, or relate between both. 'Because' conjunction explains the reason to be asking and to be important (Dilts 2009, 164-167). Used 'because' conjunction in the data collection sentence have an important function on the links between expressions and conceptions.

<sup>3</sup> Area experts are consisted of professors in the Turkish-Islamic Literature, Sufism, Islamic Theology and Psychology of Religion Departments.

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'other' categories. Distributions of composed categories are represented according to common characteristics as frequencies<sup>4</sup> and percentages<sup>5</sup> in the next tables.

#### 4.1 Findings related to Produced metaphors regarding the Qur'an and Categories

Distributions of frequency and percent of produced metaphors with regard to the Holy Qur'an by university students are given according to common characteristics with composed categories as the tables.

<b>Category-1: Directional</b>			<b>Category-2: Life Source</b>		
	<i>f</i>	%		<i>f</i>	%
	<b>125</b>	<b>66.0</b>		<b>22</b>	<b>11.3</b>
Guide	41	32.80	Life	4	18.18
Advisor	25	20.00	Lifeblood	4	18.18
Mentor	19	15.20	Weather	2	9.09
Compass	16	12.80	Water	2	9.09
Road Map	8	6.40	Inheritance	2	9.09
Route	3	2.40	Other	7	31.81
Other	13	10.40			
(1) Produced metaphors in the 'other' title above: firman, thornless way, right source, navigation, an holy tool, true way, auxiliary, fundamental law, polestar, way to arrive Allah, way, prescription of rightness, prescription for happiness			(2) Produced metaphors in the 'other' title above: Salt-sugar, breath, life itself, indispensable, bread, oxygen, power source.		

In the table 3 indicated that university students produced 7 different metaphors in the 'directional' category (f:125). Frequencies of produced metaphors in the category are such that: guide (f:41), advisor (f:25), mentor (f:19), compass (f:16), road map (f:8), route (f:3) and other (f:13). According to the result, it is understood that aspects of guide, advisor, mentor and compass stood mostly out in the category. Some of the offered reasons by participants in the 'directional' category are in the below:

*"The Qur'an indicates the direction. It indicates correct direction every time. We can learn everything through Qur'an. Someone obeying the Qur'an finds the road of paradise. It indicates how to be orders and Allah's prohibitions. It represents corrects and the wrongs. It indicates the right way. It determines our direction in the life. It specifies something not to do in the world. People regulate their life to the Qur'an. It indicates the direction what to go. Someone obeying the Qur'an easily advances to the hereafter. Someone reading the Qur'an finds the right way through Qur'an. It indicates the way of paradise. It expresses what to do. It is always transmitted to the salvation. It states advantageous way for people. It represents whatever forbidden and allowed. It demonstrates rights and wrongs morally. It takes a good turn for the life. It describes how to do everything. Needing things in the life is written. It helps us to the obtaining the goal. The Qur'an is reached mankind to the most trusted way with Prophet Mohammed's contributions."*

In the Qur'an, there are statements like: 'This is a guidance for those conscious of Allah' (Baqarah 2/2), '...as guidance and good tidings for the believers' (Baqarah 2/97), 'It guides to the right course' (Jinn 72/2), '...healing for what is in the breasts and guidance for the believers' (Jonah

<sup>4</sup> Frequencies given for categories demonstrate the situation in the general sample, and frequencies given for metaphors demonstrate the situation in the category.

<sup>5</sup> Percent given for categories demonstrate the situation in the general sample, and percent given for metaphors demonstrate the situation in the category.

10/57), ‘this is the straight path’ (An’am 6/153) and ‘this Qur’an guides to that which is most suitable’ (Isra 17/9). The illustrative verses in the Qur’an demonstrated that ‘directional’ category is suitable in accordance with the Qur’an.

In the life source category, in the table 3, it is seen that 6 different metaphors (f:22) is developed by participants. Developed metaphors’ frequencies in the category are the following: life (f:4), lifeblood (f:4), weather (f:2), water (f:2), inheritance (f:2) and others (f:7). So, life and lifeblood aspects stood mostly out in the category. Some of the offered reasons by participants in the ‘life source’ category are in the below:

*The life is nothing without the Qur’an. We can’t taste something without it. Life is unimaginable without it. We can never live without it. My existence doesn’t have any meaning if it doesn’t exist. The Qur’an refreshes me when I read it. These are statements from God. This is the basic necessity for our lives. Muslims absolutely need this to live peacefully. This is prerequisite for Muslims who keeps moral alive. These are God’s sayings. Someone who found Qur’an is happy in the both the world and afterdeath.*

In the Qur’an, there are statements like that: ‘By the wise Qur’an’ (Ya-sin 36/2), ‘extensive wisdom’ (Qamar 54/5), ‘It is blessed’ (An’am 6/155) and ‘an enlightenment from God’ (A’raf 7/203). The descriptive verses in the Qur’an demonstrated that ‘life source’ category is suitable in accordance with the Qur’an.

<b>Category-3: Explanatory</b>			<b>Category-4: Protective</b>		
	<i>f</i>	%		<i>f</i>	%
	<b>15</b>	<b>7.70</b>		<b>6</b>	<b>3.10</b>
Light	5	33.33	Saver	2	33.33
Sun	3	20.00	Lifeguard	1	16.66
Flashlight	2	13.33	Hereafter-saving	1	16.66
Torch	2	13.33	Escape way	1	16.66
Other(3)	3	20.00	Branch to catch	1	16.66
(3) Produced metaphors in the ‘other’ title above: glory source, eyeglass, light.					

In the ‘explanatory’ category in the table 4, it is seen that 5 different metaphor (f:15) is developed by participants. Frequencies of produced metaphors in the category are such that: light (f:5), sun (f:3), flashlight (f:2), torch (f:2) and other (f:3). According to the result, it is understood that aspects of light and sun stood mostly out in the category. Some of the offered reasons by participants in the ‘explanatory’ category are in the below:

*“The Qur’an always clears the way to come. It lights up to Muslims, thereby we can find the true way. It has unlimited benefits for the people. It lights our way. We can see our around when we look for the Qur’an. Darknesses emerge into the daylight through Qur’an. This is the most greatest miracle for mankind which is sent by God. It enlights us in every aspects. It clears up my inner.”*

In the Qur’an, there are statements like that: ‘a clear statement to all the people’ (Ali ‘Imran 3/138), ‘distinct verses’ (‘Ankabut 29/49; Zukhruf 43/2; Muhammad 47/20), ‘a clear evidence from God’ (An’am 6/157; Bayyinah 98/1; Dukhan 44/2), ‘a conclusive proof from God’ (Nisa 4/174), ‘the enlightening scripture’ (Ali ‘Imran 3/184) and ‘detailed verses’ (Fussilat 41/3; Furqan 25/33). The attributive verses in the Qur’an demonstrated that ‘explanatory’ category is suitable in accordance with the Qur’an.

In the 'protective' category in the table 4, it is seen that 5 different metaphors (f:6) is developed by participants. Frequencies of produced metaphors in the category are such that: saver (f:2), lifeguard (f:1), hereafter-saving (f:1), escapeway (f:1) and branch to catch (f:1). According to the result, it is understood that aspect of saver stood mostly out in the category. Some of the offered reasons by participants in the 'protective' category are in the below:

*"We avoid from all evils by obeying it. When I get in a bind, It immediately succors me. Living to the Qur'an is the most important virtue. I'm finding myself when I read the Qur'an. I stand up by catching the Qur'an in the difficult times."*

In the Qur'an, there are statements like that: 'a warner to the worlds' (Furqan 25/1), 'someone who believes in God grasped the most trustworthy handhold' (Baqarah 2/256; Luqman 31/22) and 'hold firmly to the rope of Allah all together' (Ali 'Imran 3/103). The descriptive verses in the Qur'an demonstrated that 'protective' category is suitable in accordance with the Qur'an.

<b>Category-5: Instructive</b>			<b>Category-6: Speech</b>		
	<i>f</i>	%		<i>f</i>	%
	<b>4</b>	<b>2.10</b>		<b>4</b>	<b>2.10</b>
Reference Book	1	25.00	Divine Message	1	25.00
Dictionary	1	25.00	Speaking Truth	1	25.00
Priceless Book	1	25.00	Allah's Dialogue with Us	1	25.00
Life Encyclopedia	1	25.00	Final Word	1	25.00

In the instructive category in the table 5, it is seen that 4 different metaphors (f:6) is developed by participants. Frequencies of produced metaphors in the category are such that: reference book (f:1), dictionary (f:1), priceless book (f:1) and life encyclopedia (f:1). Some of the offered reasons by participants in the 'instructive' category are in the below:

*"We learn things to do from the Qur'an. We look for the Qur'an to learn the truth. It notifies us the orders and bans of Allah. We find needed everything in the Holy Qur'an."*

In the Qur'an, there are statements like that: 'We have conveyed to them the Qur'an that they might be reminded' (Qasas 28/51), 'great news' (Sad 38/67), 'exalted and full of wisdom' (Zukhruf 43/4), 'notification for the people' (Ibrahim 14/52) and 'extensive wisdom' (Qamar 54/5). The illustrative verses in the Qur'an demonstrated that 'instructive' category is suitable in accordance with the Qur'an.

In the speech category in the table 5, it is seen that 4 different metaphors (f:6) is developed by participants. Frequencies of produced metaphors in the category are such that: divine message (f:1), speaking truth (f:1), Allah's dialogue with us (f:1) and final word (f:1). Some of the offered reasons by participants in the 'speech' category are in the below:

*"The explanatory information was sent us by God through the Qur'an. Allah addresses to mankind through the Qur'an. This is the speech of Allah. Nobody is passed out of Its rules."*

In the Qur'an, there are statements like that: 'the signs of Allah' (Tawbah 9/9), 'the word of your God' (An'am 6/115) 'It was sent down by God' (Yusuf 12/2; Shu'ara' 26/192; Baqarah 2/252) and a revelation from the God of the worlds' (Waqi'ah 56/80). The descriptive verses in the Qur'an demonstrated that 'speech' category is suitable in accordance with the Qur'an.

<b>Category-7: Key</b>			<b>Category-8: Curative</b>		
	<i>f</i>	%		<i>f</i>	%
	<b>6</b>	<b>3.10</b>		<b>4</b>	<b>2.1</b>
Key	4	66.66	Pill	3	75.00
Key of Heaven	1	16.66	Doctor	1	25.00
Key of Salvation	1	16.66			

In the ‘key’ category in the table 6, it is seen that 3 different metaphors (f:6) is developed by participants. frequencies of produced metaphors in the category are such that: a key (f:4), the key of heaven (f:1) and the key of salvation (f:1). Some of the offered reasons by participants in the ‘key’ category are in the below:

*“Information channels which have the mysteries are opened through the Qur’an. Someone obtains the happiness of hereafter life through the Qur’an. We should utilize from the Qur’an to step in the true door. We need the Qur’an to walk towards the heaven. It helps on opening failed to open spiritual doors.”*

In the Qur’an, there are statements like that: ‘a decisive statement’ (Tariq 86/13), ‘It has not made therein any deviance’ (Kahf 18/1), ‘within which are correct writings’ (Bayyinah 98/3; Zumar 39/33), ‘a mighty Book’ (Fussilat 41/41) and ‘It has been fulfilled in truth and in justice’ (An’am 6/115). The descriptive verses in the Qur’an demonstrated that ‘key’ category is suitable in accordance with the Qur’an.

In the ‘curative’ category in the table 6, it is seen that 2 different metaphors (f:4) is developed by participants. Frequencies of produced metaphors in the category are such that: a pill (f:3) and doctor (f:1). Some of the offered reasons by participants in the ‘curative’ category are in the below:

*“The Qur’an wipes our distresses out every time when we need to it. It relieves me when I need to benefit from it. The curing of grief is in the Qur’an.”*

In the Qur’an, there are statements like that: ‘...healing for what is in the breasts...and mercy for the believers.’ (Yunus 10/57), ‘...We have sent down to you the Book as clarification for all things ... and good tidings for the Muslims” (Nahl 16/89), ‘...do good in this world is good’ (Nahl 16/30) and ‘...(the Qur’an) is a clear statement to all the people...and instruction for those conscious of Allah’ (Ali ‘Imran 3/138). The illustrative verses in the Qur’an demonstrated that ‘curative’ category is suitable in accordance with the Qur’an.

<b>Category-9: Other</b>		
	<i>f</i>	%
	<b>8</b>	<b>4.1</b>
World	1	12.50
Friend of Lonely Passenger	1	12.50
Tree with Fruit	1	12.50
Hereafter	1	12.50
Priceless Treasure	1	12.50
Miracle	1	12.50
Philosophy	1	12.50
Mirror	1	12.50

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In the 'others' category in the table 7, it is seen that 8 different metaphors (f:8) is developed by participants. Frequencies of produced metaphors in the category are such that: world (f:1), the friend of lonely passenger (f:1), the tree with fruit (f:1), hereafter (f:1), priceless treasure (f:1), miracle (f:1), philosophy (f:1) and mirror (f:1). Some of the offered reasons by participants in the 'other' category are in the below:

*"It is difficult to discover all of the Qur'an. It is a fellowship for people in the way of hereafter. Everything asked can be taken from the Qur'an. It leads to the way of hereafter and the religion through its information. It is the most precious thing in the life. All kinds of information is in the Sole Book. Life is lived according to the Qur'an. It presents the realities."*

#### 4.2. Relationship between Independent Variables and Categories

##### 4.2.1 Relationship between Gender and Category

Gender	Categories									Total	
	Directional	Life Source	Explanatory	Key	Protective	Instructive	Curative	Speech	Other		
Female	N	73	14	9	3	4	3	4	3	7	120
	Gender	60,8%	11,7%	7,5%	2,5%	3,3%	2,5%	3,3%	2,5%	5,8%	100,0%
	%	58,4%	63,6%	60,0%	50,0%	66,7%	75,0%	100,0%	75,0%	87,5%	61,9%
	Category	37,6%	7,2%	4,6%	1,5%	2,1%	1,5%	2,1%	1,5%	3,6%	61,9%
	Total										
Male	N	52	8	6	3	2	1	0	1	1	74
	Gender	70,3%	10,8%	8,1%	4,1%	2,7%	1,4%	,0%	1,4%	1,4%	100,0%
	%	41,6%	36,4%	40,0%	50,0%	33,3%	25,0%	,0%	25,0%	12,5%	38,1%
	Category	26,8%	4,1%	3,1%	1,5%	1,0%	,5%	,0%	,5%	,5%	38,1%
	Total										
Total	N	125	22	15	6	6	4	4	4	8	194
	Gender	64,4%	11,3%	7,7%	3,1%	3,1%	2,1%	2,1%	2,1%	4,1%	100,0%
	%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%
	Category	64,4%	11,3%	7,7%	3,1%	3,1%	2,1%	2,1%	2,1%	4,1%	100,0%
	Total										
Chi-square		X=38.100 Sd=8 p=.000 p<.01									

The table 8 indicates the relationship between genders and categories. In the area of Psychology of Religion, it is stated that women is more religious and more emotional than men (Yapıcı 2012). It was supposed that the situation would reflect on the producing of metaphor regarding the Holy Qur'an. To the findings of Chi-square analysis, it is confirmed that there are the significant relationships between genders and categories ( $p<.01$ ). When analyzed the table, 3.3 % of females preferred to the 'curative' category, while the category never preferred by males. Similarly, 5.8 % of females preferred to the 'other' category, while 1.4 % of males preferred to the category. Besides, 70.3 % of males preferred to the 'directional' category, while the rate in the females is 60.8 %. Accordingly, it is seen that females produced more metaphors in the 'curative' and 'other' categories, and males produced more metaphors in the 'directional' category. It is understood that there is no significant differentiation according to genders in the other categories. We need to exert the reasons of why we believe values for supporting our beliefs related to values (Dilts 2009, 163). All in all, indicating the differences of referring roles to gender effects on the perceptions regarding the Holy Book, too. Consequently, this circumstance explains the differences related to gender among the produced metaphors regarding the Holy Qur'an.

#### 4.2.2. Relationship between Graduating from High School and Category

Graduating from High School	Categories									Total	
	Directional	Life Source	Explanatory	Key	Protective	Instructive	Curative	Speech	Other		
<b>Religious Vocational High School</b>	<b>N</b>	71	14	10	5	4	3	3	4	5	119
<b>%</b>	<b>Grad. High School</b>	59,7%	11,8%	8,4%	4,2%	3,4%	2,5%	2,5%	3,4%	4,2%	100,0%
	<b>Category</b>	56,8%	63,6%	66,7%	83,3%	66,7%	75,0%	75,0%	100,0%	62,5%	61,3%
	<b>Total</b>	36,6%	7,2%	5,2%	2,6%	2,1%	1,5%	1,5%	2,1%	2,6%	61,3%
<b>Other</b>	<b>N</b>	54	8	5	1	2	1	1	0	3	75
<b>%</b>	<b>Grad. High School</b>	72,0%	10,7%	6,7%	1,3%	2,7%	1,3%	1,3%	,0%	4,0%	100,0%
	<b>Category</b>	43,2%	36,4%	33,3%	16,7%	33,3%	25,0%	25,0%	,0%	37,5%	38,7%
	<b>Total</b>	27,8%	4,1%	2,6%	,5%	1,0%	,5%	,5%	,0%	1,5%	38,7%
<b>Total</b>	<b>N</b>	125	22	15	6	6	4	4	4	8	194
<b>%</b>	<b>Grad. High School</b>	64,4%	11,3%	7,7%	3,1%	3,1%	2,1%	2,1%	2,1%	4,1%	100,0%
	<b>Category</b>	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%
	<b>Total</b>	64,4%	11,3%	7,7%	3,1%	3,1%	2,1%	2,1%	2,1%	4,1%	100,0%
<b>Chi-square</b>	X=27.014 Sd=8 p=.000 p<.01										

The table 9 indicates the relationship between graduation of high school and categories. It was supposed that individuals' training who are took religious education would reflect on their producing of metaphor regarding the Holy Qur'an. To the findings of Chi-square analysis, it is confirmed that there are the significant relationships between graduation of high school and categories ( $p < .01$ ). When analyzed the table, 4.2 % of students who graduated from religious vocational high school preferred to the 'key' category, when 1.3 % of students who graduated from other high school preferred to the category. Similarly, 3.4 % of students who graduated from religious vocational high schools preferred to the 'speech' category, while the category is never preferred by students who graduated from other high schools. Besides, 72.0% of students who graduated from other high school produced metaphors in the 'directional' category, the rate in the graduated from religious vocational high school is 59.7%. According to these results, students who graduated from religious vocational high school produced more metaphor in the 'key' and 'speech' categories, while students who graduated from other high schools produced more metaphor in the 'directional' category. It is understood that there is no significant differentiation according to the graduating from different high schools in the others categories.

The same case, situation or object produces different meanings in the different coherences. Thus, contextual formation and phenomenon of context is one of the most important components in the building of whatever case or message meaning (Dilts 2009, 90). This circumstance explains to be significant relationships between graduation of high school and categories in the produced metaphors regarding the Holy Qur'an. Having faiths and values get composed and empowered thorough former experiences and cognitive maps and their implements (Dilts 2009, 163). To be difference between religious vocational high schools and other high schools' curriculums and their school cultures have great impact on the composing of cognitive schemas. Consequently, this circumstance explains to be significant differences with regard to graduating of the high school among the produced metaphors regarding the Holy Qur'an.

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**4.2.3. Relationship between Major and Categories**

Table 10. Distribution of Produced Metaphors to Taking Major Education											
Department	Categories									Total	
	Directional	Life Source	Explanatory	Key	Protective	Instructive	Curative	Speech	Other		
Theology	N	84	13	13	4	4	4	1	3	6	132
	Dept.	63,6%	9,8%	9,8%	3,0%	3,0%	3,0%	,8%	2,3%	4,5%	100,0%
	Category	67,2%	59,1%	86,7%	66,7%	66,7%	100,0%	25,0%	75,0%	75,0%	68,0%
	Total	43,3%	6,7%	6,7%	2,1%	2,1%	2,1%	,5%	1,5%	3,1%	68,0%
Social Service	N	41	9	2	2	2	0	3	1	2	62
	Dept.	66,1%	14,5%	3,2%	3,2%	3,2%	,0%	4,8%	1,6%	3,2%	100,0%
	Category	32,8%	40,9%	13,3%	33,3%	33,3%	,0%	75,0%	25,0%	25,0%	32,0%
	Total	21,1%	4,6%	1,0%	1,0%	1,0%	,0%	1,5%	,5%	1,0%	32,0%
Total	N	125	22	15	6	6	4	4	4	8	194
	Dept.	64,4%	11,3%	7,7%	3,1%	3,1%	2,1%	2,1%	2,1%	4,1%	100,0%
	Category	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%
	Total	64,4%	11,3%	7,7%	3,1%	3,1%	2,1%	2,1%	2,1%	4,1%	100,0%
Chi-square	X=47.052 Sd=8 p=.000 p<.01										

The table 10 indicates the relationship between major and categories. It was supposed that taking religious education in the higher education would reflect on their producing of metaphor regarding the Holy Qur'an. To the findings of Chi-square analysis, it is confirmed that there are the significant relationships between taking religious education in the higher education and categories ( $p < .01$ ). When analyzed the table, 9.8 % of theology students preferred to the 'explanatory' category, while the rate in the social service students is 3.2 %. Besides, 3.0 % of theology students preferred to the 'instructive' category, while the category is never preferred by social service students. Moreover, 14.5% of social service students produced metaphors in the 'life source' category, the rate in the theology students is 9.8%. Accordingly, theology students produced more metaphor in the 'explanatory' and 'instructive' categories, while social service students produced more metaphor in the 'life source' category. The significant differences in terms of major variable are similar to results of study by Kartopu and Dağcı (2015). It is understood that there is no significant differentiation according to taking different major education in the others categories.

Values are the most basic items of the motivation and activism, and they have an effective function as a perception filter. Values' connection with desired thing becomes the basic source of motivation in the human life (Dilts 2009, 92-93). Preferred theology department and social service students benefit from different values, and they preferred the areas by aiming to take education for their purpose. Consequently, this circumstance explains to be significant differences with regard to taking higher education among the produced metaphors regarding the Holy Qur'an. Moreover, to taking different lessons in the different faculties is effective in the perception of values that it can explain the situation. In the Özdoğan's study, it concluded that students who took religious education benefit from the Qur'an in the all life that it similar with findings which they were getting.

#### 4.2.4. Relationship between Having the Qur'an Education and Category

The Qur'an Education		Categories								Total	
		Directional	Life Source	Explanatory	Key	Protective	Instructive	Curative	Speech		Other
Having the Qur'an Education	N	89	17	12	4	4	4	4	3	7	144
	%	61,8%	11,8%	8,3%	2,8%	2,8%	2,8%	2,8%	2,1%	4,9%	100,0%
	Category	71,2%	77,3%	80,0%	66,7%	66,7%	100,0%	100,0%	75,0%	87,5%	74,2%
	Total	45,9%	8,8%	6,2%	2,1%	2,1%	2,1%	2,1%	1,5%	3,6%	74,2%
Not Having the Qur'an Education	N	36	5	3	2	2	0	0	1	1	50
	%	72,0%	10,0%	6,0%	4,0%	4,0%	,0%	,0%	2,0%	2,0%	100,0%
	Category	28,8%	22,7%	20,0%	33,3%	33,3%	,0%	,0%	25,0%	12,5%	25,8%
	Total	18,6%	2,6%	1,5%	1,0%	1,0%	,0%	,0%	,5%	,5%	25,8%
Total	N	125	22	15	6	6	4	4	4	8	194
	%	64,4%	11,3%	7,7%	3,1%	3,1%	2,1%	2,1%	2,1%	4,1%	100,0%
	Category	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%
	Total	64,4%	11,3%	7,7%	3,1%	3,1%	2,1%	2,1%	2,1%	4,1%	100,0%
Chi-square		X=26.685 Sd=8 p=.000 p<.01									

The table 11 indicates the relationship between having the Qur'an education in their life status and categories. It was supposed that having Qur'an education in their life would reflect on their producing of metaphor regarding the Holy Qur'an. To the findings of Chi-square analysis, it is confirmed that there are the significant relationships between having Qur'an education in their life and categories ( $p < .01$ ). When analyzed the table, 2.8 % of had the Qur'an education in their life students preferred to the 'curative' category, while the category is never preferred by other group. Similarly, while 4.9 % of had the Qur'an education in their life students preferred to the 'other' category, the category's rating in the other group is only 2.0 %. Moreover, 61.8% of had the Qur'an education in their life students produced metaphors in the 'directional' category, the rate in the other students is 72.8%. According to the results, had the Qur'an education students produced more metaphor in the 'curative' and 'other' categories, while others produced more metaphor in the 'directional' category. There is no significant differentiation according to having the Qur'an education in the others categories.

In the study of Kartopu ve Tanrıverdi (2013), it is obtained that negative perception relating to the Qur'an which composed in the childhood age effects on the perpetual perception relating to the Qur'an. Because having the Qur'an education begins in the childhood age, these effects on composing of the perceptions relating to the Qur'an. It explains the study's findings that there are differentiations in the metaphors with regard to the having the Qur'an education in their life.

**4.2.5. Relationship between Perception of Subjective Religiousness and Category**

**Tablo 12. Distribution of Produced Metaphors to the Perception of Subjective Religiousness**

Perception of Subjective Religiousness		Categories									Total
		Directional	Life Source	Explanatory	Key	Protective	Instructive	Curative	Speech	Other	
Less Religious	N	20	3	1	2	1	1	1	1	2	32
	% Subjective Religiousness	62,5%	9,4%	3,1%	6,2%	3,1%	3,1%	3,1%	3,1%	6,2%	100,0%
	% Category	16,0%	13,6%	6,7%	33,3%	16,7%	25,0%	25,0%	25,0%	25,0%	16,5%
	Total	10,3%	1,5%	,5%	1,0%	,5%	,5%	,5%	,5%	1,0%	16,5%
Less Religious	N	100	18	12	4	5	3	3	3	6	154
	% Subjective Religiousness	64,9%	11,7%	7,8%	2,6%	3,2%	1,9%	1,9%	1,9%	3,9%	100,0%
	% Category	80,0%	81,8%	80,0%	66,7%	83,3%	75,0%	75,0%	75,0%	75,0%	79,4%
	Total	51,5%	9,3%	6,2%	2,1%	2,6%	1,5%	1,5%	1,5%	3,1%	79,4%
Not Religious	N	5	1	2	0	0	0	0	0	0	8
	% Subjective Religiousness	62,5%	12,5%	25,0%	,0%	,0%	,0%	,0%	,0%	,0%	100,0%
	% Category	4,0%	4,5%	13,3%	,0%	,0%	,0%	,0%	,0%	,0%	4,1%
	Total	2,6%	,5%	1,0%	,0%	,0%	,0%	,0%	,0%	,0%	4,1%
Total	N	125	22	15	6	6	4	4	4	8	194
	% Subjective Religiousness	64,4%	11,3%	7,7%	3,1%	3,1%	2,1%	2,1%	2,1%	4,1%	100,0%
	% Category	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%
	Total	64,4%	11,3%	7,7%	3,1%	3,1%	2,1%	2,1%	2,1%	4,1%	100,0%
Chi-square		X=33.873    Sd=16    p=.006    p<.01									

The table 12 indicates the relationship between perception of subjective religiousness and categories. It was supposed that perception of subjective religiousness would reflect on producing of metaphors regarding the Holy Qur'an. To the findings of Chi-square analysis, it is confirmed that there are the significant relationships between perception of subjective religiousness and metaphoric categories ( $p < .01$ ). When analyzed the table, 6.2 % of students who think 'less religious' preferred to the 'key' category, while the category's rating in the students who think 'religious' is only 2.6 %. Similarly, 6.2 % of students who think 'less religious' preferred to the 'other' category, while the category's rating in the students who think 'religious' is only 3.9 %. Moreover, 7.8% of students who think 'religious' produced metaphors in the 'explanatory' category, the rate in the other students who think 'less religious' is 3.1%. Accordingly, students who think 'less religious' produced more metaphor in the 'key' and 'other' categories, while students who think 'religious' produced more metaphor in the 'explanatory' category. There is no significant differentiation according to perception of subjective religiousness in the others categories.

Individual factors can be determinate on the individual level through examining of their perception of holy book (Bacanli 2002, 159-161). Individuals' assumptions about a object, case or situation compose a frame that it effects on their interpretation manner relating to the items (Dilts 2009, 90). It explains the study's findings that there are differentiations among the metaphors with regard to perception of subjective religiousness. It concluded that university students' opinions about values relate to religiousness in the study by Exline and Geyer (2004). According to Dilts (2009, 149), the main purpose of faith and faith systems is to connect with a part of experiences between world perception and characteristic values. So, it explains the study's findings that there are differentiations in the metaphors with regard to the perception of subjective religiousness.

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#### 4.2.6. Relationship between Perception of Family Religiousness and Category

**Table 13. Distribution of Produced Metaphors to the Perception of Family Religiousness**

Perception of Family Religiousness		Categories									Total
		Directional	Life Source	Explanatory	Key	Protective	Instructive	Curative	Speech	Other	
Less Religious	N	26	6	2	0	1	1	1	1	1	39
	% Family religiousness	66,7%	15,4%	5,1%	,0%	2,6%	2,6%	2,6%	2,6%	2,6%	100,0%
	Category	20,8%	27,3%	13,3%	,0%	16,7%	25,0%	25,0%	25,0%	12,5%	20,1%
	Total	13,4%	3,1%	1,0%	,0%	,5%	,5%	,5%	,5%	,5%	20,1%
Religious	N	85	16	12	6	5	3	3	3	5	138
	% Family religiousness	61,6%	11,6%	8,7%	4,3%	3,6%	2,2%	2,2%	2,2%	3,6%	100,0%
	Category	68,0%	72,7%	80,0%	100,0%	83,3%	75,0%	75,0%	75,0%	62,5%	71,1%
	Total	43,8%	8,2%	6,2%	3,1%	2,6%	1,5%	1,5%	1,5%	2,6%	71,1%
Not Religious	N	14	0	1	0	0	0	0	0	2	17
	% Family religiousness	82,4%	,0%	5,9%	,0%	,0%	,0%	,0%	,0%	11,8%	100,0%
	Category	11,2%	,0%	6,7%	,0%	,0%	,0%	,0%	,0%	25,0%	8,8%
	Total	7,2%	,0%	,5%	,0%	,0%	,0%	,0%	,0%	1,0%	8,8%
Total	N	125	22	15	6	6	4	4	4	8	194
	% Family religiousness	64,4%	11,3%	7,7%	3,1%	3,1%	2,1%	2,1%	2,1%	4,1%	100,0%
	Category	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%
	Total	64,4%	11,3%	7,7%	3,1%	3,1%	2,1%	2,1%	2,1%	4,1%	100,0%
Chi-square		X=56.196 Sd=16 p=.000 p<.01									

The table 13 indicates the relationship between perception of family religiousness and categories. It was supposed that perception of family religiousness would reflect on producing of metaphors regarding the Holy Qur'an. To the findings of Chi-square analysis, it is confirmed that there are the significant relationships between perception of family religiousness and metaphoric categories ( $p < .01$ ). When analyzed the table, 66.7 % of students who think own family 'less religious' preferred to the 'directional' category, while the category's rating in the students who think own family 'religious' is only 61.6 %. Similarly, 15.4 % of students who think own family 'less religious' preferred to the 'life source' category, while the category's rating in the students who think own family 'religious' is only 11.6 %. Moreover, 4.3% of students who think own family 'religious' produced metaphors in the 'key' category, the category is never preferred by students who think own family 'less religious'. According to the results, students who think own family 'less religious' produced more metaphor in the 'directional' and 'life source' categories, while students own family 'religious' produced more metaphor in the 'key' category. There is no significant differentiation according to perception of family religiousness in the others categories.

The connection between having faith and values and perceived events determines will give meaning for the case. A fractionation in the faith and values changes meaning of life experiences (Dilts 2009, 90). Because of was consisted of the first fundamentals in the family, it explains the study's findings that there are differentiations in the metaphors with regard to the perception of family religiousness. As similar to the study, in the Kartopu and Tanrıverdi's study (2013), it is concluded that the experiences of childhood age is very important factor on embodiment perceptions related to religion.

#### Turkish Studies

## **5. Results**

Every society and every individual consist of self-perception regarding holy books. People have individual items which consisted of amount of their relevance and abilities through experiences. Because of subjective experiences such people's experiences, summations and relevance; the more people live in the world, the more perceptions are regarding holy books. In order to determine the items is one of the responsibilities of psychologists who study about religion. Directly, getting the perceptions of whatever case, object or concept is very hard. Metaphors which effective elements can be used in determining individual's perceptions and cognitive images. It is aimed that determining university students' perceptions regarding the Holy Qur'an through metaphors and composing conceptual categories in terms of common characteristics from the metaphors. Participants composed of 44 different metaphors regarding the Holy Qur'an. The metaphors were summed up in the 9 categories as 'directional', 'life source', 'explanatory', 'key', 'protective', 'curative', 'instructive', 'speech' and 'other'

To results of the study; guide, advisor, mentor and compass aspects of the Qur'an came into prominence at most in the 'directional' category, when life and lifeblood aspects of the Qur'an came into prominence at most in the 'life source' category. Light and sunny aspects of the Qur'an came into prominence at most in the 'explanatory' category, while saver aspect of the Qur'an came into prominence at most in the 'protective' category. Instructive aspect of the Qur'an came into prominence at most in the 'instructive' category. Speech aspect of the Qur'an came into prominence at most in the 'speech' category, while key aspect of the Qur'an came into prominence at most in the 'key' category. Moreover, pill aspect of the Qur'an came into prominence at most in the 'curative' category. Whatsoever world, friend of single traveler, tree with fruit, hereafter, priceless treasure, miracle, philosophy and mirror aspects of the Qur'an came into prominence at most in the 'other' category.

It is inferred that significant relationships between demographic variables and metaphor categories. In terms of major variable; theology students were composed of more metaphor in the 'explanatory' and 'instructive' categories, while social service students were composed of more metaphor in the 'life source' category. In terms of gender variable; females composed of more metaphor in the 'curative' and 'other' categories, while males composed of more metaphor in the 'directional' category. In terms of graduating high school variable, students who graduated from religious vocational high school composed of more metaphor in the 'key' and 'speech' categories, when students who graduated from other high school composed of more metaphor in the 'directional' category. Whatsoever, in terms of having the Qur'an education in their life status variable, had the Qur'an education in their life students composed of more metaphor in the 'curative' and 'other' categories, while other group composed of more metaphor in the 'directional'. Moreover, in terms of perception of subjective religiousness, students who think themselves are 'religious' composed of more metaphor in the 'key' and 'other' categories, while students who think themselves are 'less religious' composed of more metaphor in the 'explanatory' category. In terms of perception of family religiousness, students who think own family 'less religious' composed of more metaphor in the 'directional' and 'life source' categories, when students who think own family 'religious' composed of more metaphor in the 'key' category.

It can be suggested by the results of this study; perception of the Qur'an can be studied with the different study techniques, or it can be studied in the different research groups with the same technique. Muslims' perceptions regarding the Holy Qur'an can be examined with intercultural comparative studies. Perceptions regarding the Holy Qur'an can be researched through interviews. Members' perception regarding holy book that have different religious faith can be comparatively examined. Individuals' perceptions regarding different religious concepts can be studied through metaphors.

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