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**SUFI POETRY AS A TOOL FOR MOTIVATION IN SECOND LANGUAGE TEACHING:
THE EXPERIENCE OF USING YASSAWI HIKMETS**

Abstract. This article examines the pedagogical possibilities of using the Sufi poetry of Ahmet Yassawi, especially his hikmets, as an effective motivational tool in the context of second language teaching. Based on the cultural, educational, and linguistic value of spiritual poetry, the study examines the positive impact of using authentic and meaningful texts on students' foreign language learning. The proposed motivational method is particularly relevant in English language teaching, as meaningful texts that can integrate our traditions and customs into students' consciousness help them identify with their cultural environment and increase their affective and critical activity. Hikmets are recognized as an important component of the language learning process, developing meaningful emotional diversity and critical thinking skills with a deep moral and philosophical foundation. In addition, the article discusses specific pedagogical strategies for integrating hikmets into pedagogical practice, showing that they complement traditional language teaching methods.

The results of this study showed that spiritually and culturally rich poetic texts can be an invaluable tool in language teaching. An increase in student motivation, expansion of their vocabulary, and development of intercultural competence were also noted.

Keywords: Ahmet Yassawi, hikmets, Sufi poetry, motivation, English language, teaching through poetic texts, spiritual poetry, traditional method.

Introduction

“Globalization has led to increased internationalization and mobility of people resulting in impressive metamorphoses” [1, p. 371], including a growing demand for English language proficiency worldwide [2, p. 627]. This development gradually moved language teaching away from traditional teaching paradigms, which were limited to simply memorizing grammar and vocabulary, and gave new impetus to the development of contemporary linguistics. Ten to fifteen years ago, teachers made lessons monotonous, which in turn reduced students' motivation to study and negatively affected their interest. It is obvious that asking students various in-depth questions on the topic and listening to and discussing each answer capture their attention, keep them talking throughout the lesson, encourage them to think critically, and significantly increase their motivation to learn. This is confirmed by the fact that when feedback was received from the groups at the end of the lesson, they all unanimously noted that the lesson was very interesting, that everyone had the opportunity to express their own opinions and thoughts, and to speak in the language being studied. However, many teachers limit themselves to using traditional methods in the classroom. This obviously creates obstacles in the training of professionals in today's competitive era. To fill this

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gap, modern education in the technological era must prioritize the use of teaching methods based on the development of intercultural competence, increasing students' intrinsic motivation, and encouraging their active participation in the learning process. Such pedagogical innovations, especially in the process of teaching a second language, often contribute to awakening students' personal interest, active emotional involvement in the lesson, and cultural self-awareness, which is why raising such topics is relevant in the competitive era. One of the most effective strategies for increasing student motivation is the use of authentic texts, which represent not only linguistic richness but also spiritual and cultural depth [3, p. 415]. That is, it is better to use not only teaching materials included in the curriculum but also literature written in poetic language full of deep meaning. Such texts, developing students' critical thinking, further increase their interest in the lesson. A lesson organized in the form of questions and answers, rather than a one-time practical exercise, will undoubtedly have a positive effect on increasing student motivation. Lessons organized and conducted according to this system may be the only proof of this. There are many literary works written in poetic language, and the question may arise as to which of them can be included in the educational process. After much deliberation, we decided to use the poetic legacy of the outstanding 12th-century Turkic poet and philosopher Ahmet Yassawi as a methodological resource. After thoroughly considering its merits and shortcomings, we were firmly convinced that this particular work would spark students' interest and enthusiasm for the lesson. We were particularly interested in the fact that this work, written in the ancient Turkic language, is a combination of Sufi spiritual teachings and folk poetic traditions, filled with deep moral and ethical meaning and written in accessible, allegorical language. It was obvious that only a literary heritage rich in national values would attract attention and inspire young people who today emulate Western culture. The work touches on concepts such as love for God, spiritual aspiration, mystical ecstasy, and the metaphysical transition from death to life. Diwani Hikmet touches on common themes of Islamic philosophy, such as inner enlightenment and existential truth, and conveys them sincerely and soulfully. In contrast to other culturally significant texts, Yassawi's Sufi poetry uniquely combines ethical aspects, emotional depth, and linguistic accessibility, making it particularly effective for motivating second language learners. The universal moral and spiritual values expressed in his wisdom, such as sincerity, patience, and the pursuit of truth, resonate with students' personal experiences and remain deeply rooted in their cultural identity. This combination of local authenticity and global significance allows learners to empathize emotionally with the material and view language learning as an important process of self-discovery rather than a purely academic task. Thus, integrating the wisdom of Yassawi into second language teaching not only promotes language development, but also strengthens intrinsic motivation and cross-cultural comprehension.

The study is based on contemporary theories of motivation for learning a second language, in particular, Dörnyei's [4] motivational model of second language learning (L2) and Gardner's [5] social-cognitive model. According to these concepts, successful language learning depends on students' intrinsic motivation, cultural identity, and positive emotional attitude toward the language being learned. In this context, Yassawi's wisdom serves as a genuine cultural stimulus that promotes the development of integrative and intrinsic forms of motivation. The spiritual and moral depth of the texts encourages students to associate language learning with personal growth and cultural belonging, which is consistent with the principles of self-determination theory [6], which identifies autonomy, competence, and relatedness as key motivational factors.

The main objective of this study is to explore the pedagogical potential of using Ahmet Yassawi hikmets as a motivational tool in second language teaching, especially English. The purpose of the study is to determine how spiritually and culturally rich poetic texts can increase students' intrinsic motivation and intercultural awareness while improving their language competence.

Research questions:

1. How can Yassawi hikmets be effectively integrated into second language teaching to increase student motivation?
2. What specific aspects of these spiritual texts contribute to students' emotional and cultural engagement in the learning process?
3. To what extent does the inclusion of hikmets influence students' linguistic and intercultural development?

Hypothesis: The integration of Yassawi hikmets increases student motivation and promotes intercultural understanding.

Considered one of the earliest and most influential works of Turkic mystical literature, this collection combines a religious-mystical atmosphere with the power of oral creativity. The synthesis of spirituality and the world in Yassawi's "Diwani Hikmet" is considered a reflection of a broader Sufi cosmology. Zh. Suleimenova notes: "Hikmets are a collection of sayings and teachings credited to the 12th-century Sufi mystic, poet and philosopher Ahmet Yassawi. The term hikmet originates from the Arabic word "hikmah," which means wisdom. Within Yassawi's teachings, hikmet refers to spiritual wisdom and insight that can be attained through the practice of Sufism. Yassawi's hikmets cover a wide range of topics, including the nature of God and divine love" [3, p. 413]. The wisdom of the Sufi poet Ahmet Yassawi has long played a crucial role in the spiritual and intellectual development of the Turkic peoples, strengthening his status as a learned Sufi thinker. Yassawi sincerely guided the Turkic communities toward a true and authentic understanding of Islamic teachings, creating the famous, sincere and memorable collection of poetic works "The Assembly of the Wise" [7, p. 14]. These works not only reveal the inner spiritual quests of the human soul but also provide ample opportunities for studying the linguistic heritage, cultural traditions, worldview, and cognitive system of Turkic societies. Their poetic structure improves memory, and their philosophical depth creates emotional appeal, thereby enhancing sustained interest in the content of the language. Including these texts in language education can really improve second language learning, making the learning process more personal and cultural. In addition, translating Yassawi's works can be translated into a second foreign language (e.g., learning a foreign language (e.g., English, Arabic or Turkish, etc.) helps students compare different cultural contexts and develop tolerance and openness.

One of the important issues in teaching English as a second language is awakening and maintaining students' enthusiasm and interest over a long period of time. For many students, English is perceived as a foreign, often "alien" cultural environment. The lack of culturally relevant information in teaching materials reduces students' receptive skills, leading to reduced classroom activity, disengagement, declining interest, and, ultimately, hindered language acquisition. In this regard, it is important to introduce not only linguistic richness into the learning process but also original texts that have cultural and spiritual significance. As we noted above, a striking example of such a source is the wisdom of Ahmet Yassawi. As Mammedova-Kekech mentioned in her article, Ahmet Yassawi is one of the scholars of the Turkic world who has left a mark on the history of literature. Researchers have evaluated his work «Diwani Hikmet» from the literary-historical perspective and concluded that it is a precious heritage of the Turkic peoples [8, p. 101]. In addition to its historical value, Yassawi's wisdom touches on eternal moral and philosophical issues, such as the pursuit of truth, sincerity, patience, selflessness, and spiritual perfection, and is therefore relevant today. In the field of second language acquisition, scholars believe that fluency, complexity, and accuracy are the main factors influencing the level of second language acquisition [9, p. 545]. Complexity, artistry, and accuracy are always key factors in spiritual texts. Regardless of how complex the meaning of spiritual texts may be, they help students think critically and express themselves. This contributes to the development of eloquence and expressiveness of speech. By analyzing such valuable, information-rich texts, students can engage in meaningful dialogues on ethical and existential topics and improve their language skills. This approach, in turn, contributes to success

in language teaching. Zh. Suleimenova emphasizes that wisdom texts not only shed light on complex life experiences but also play a formative role in the development of spiritual consciousness. In order to assimilate the values embedded in them, it is important not only to read but also to take a certain analytical approach [10, p. 257]. As evidence of this conclusion, it can be said that after the introduction of wisdom texts into the learning process, students' reading and critical reading skills improved, they were able to interpret texts in depth, make complex philosophical and ethical conclusions, try to express them in simple and understandable language, and answer logical questions.

The novelty of this study lies in the structured integration of the wise texts of Hoja Ahmet Yassawi into English language teaching through a quasi-experimental approach with measurable motivational and linguistic outcomes. While previous studies have examined language learning based on literature, this study uniquely combines culturally rooted spiritual texts with empirical statistical verification of increased motivation and the development of communication skills.

Research methods and materials

The study was conducted using a quasi-experimental mixed-method design. The study consisted of two components: a) Quantitative part – preliminary and final testing, motivation questionnaire; b) Qualitative part – observation of classes, reflective notes and student comments. The intervention was conducted over a period of 6 weeks and was integrated into the English language course curriculum. The study involved 28 first-year students (N=28) from the philological faculty who were studying English as a second foreign language. The students' language proficiency level was B1 (intermediate).

Data collection tools:

1. Motivation questionnaire. Likert scale of 20 questions, 5-point system (1 – ‘strongly disagree’, 5 – ‘strongly agree’). The indicators measured were: a) intrinsic motivation, b) cultural interest, c) active participation in classes, d) perception of the importance of learning/ Questionnaire reliability coefficient: Cronbach's alpha = 0.84

2. Assessment of language skills. The assessment was carried out using preliminary and final testing: a) reading, b) writing, c) speaking, d) listening. Each skill was assessed on an analytical scale from 0 to 20 points.

3. Observation protocol. The following indicators were recorded using a structured checklist: a) number of voluntary responses, b) frequency of participation in discussions, d) group interaction, g) emotional activity.

Data analysis. Quantitative data were analysed using the following methods: a) comparison of average scores, b) calculation of percentage increase, d) paired t-test.

Percentage calculation formula: $\text{Percentage} = (\text{Number of students showing improvement} / \text{Total number of students}) * 100$. The increase in motivation from 50% to 85% was based on the proportion of students who chose the answers ‘agree’ and ‘strongly agree.’

Statistical analysis results: The average motivation score on the pre-test was 3.1 points (SD = 0.52), and after the post-test, this score increased to 4.3 points (SD = 0.47). The average language skills score rose from 12.4 to 16.8. The statistical significance of these changes was confirmed by a paired t-test.

Increase in motivation: $t(27) = 4.21, p < 0.01$

Thought expression skills: $t(27) = 3.78, p < 0.01$

These indicators prove the statistical significance of the changes. The effect size was calculated using Cohen's d coefficient and showed a large practical effect ($d = 0.80$), demonstrating a significant improvement in student motivation.

In addition to statistical significance, the practical significance of the results was assessed using effect size calculations. The values obtained indicate a significant positive impact of the intervention on students' motivation and communication skills.

Thanks to this process, students learned to develop an active vocabulary, especially moral, ethical, and philosophical conclusions, thereby expanding their linguistic richness. Research has shown that lexical accuracy in a second language is closely related to the size of a person's vocabulary [11]. In addition, students strengthen their oral and written communication skills through various productive activities such as discussions, essays, and presentations, while developing critical thinking skills and building self-confidence. The integration of meaningful texts into the English language learning process serves as a powerful motivational tool, developing students culturally and spiritually. In addition to developing skills such as writing, reading, listening, and speaking, it also promotes a fundamental understanding of the culture of learning. As we noted above, the motivational approach develops students' intercultural competence, which, in turn, is in line with contemporary language pedagogy, which is becoming increasingly relevant, especially in the era of globalization, when the demand for learning English is growing. We have already mentioned that motivation is a decisive factor in learning a foreign language. Motivation is important not only in teaching, but also in everyday life. In other words, an experienced teacher can motivate students. Students, in turn, increase their internal motivation to learn the language not only for the sake of grades, but also for a deeper understanding of their own culture. The idea that language is taught only through simple exercises and the use of foreign literature provided by the curriculum is mistaken, as this approach is too formal and reduces student interest. Therefore, it is very important to include Yassawi's Sufi poetry in the teaching process to teach our culture and traditions. It can be a powerful motivational resource for students, such as honesty, simplicity, patience, and the pursuit of truth, especially for young people in the moral uncertainty of the modern world. Motivation can be understood as a driving need or desire that initiates, sustains, and directs behavior. Of course, Shakespeare, Goethe, and Hugo are classics. They can be considered as material. It can be difficult for students, especially at the beginner or intermediate level, to become emotionally involved in these works because the cultural context is foreign to them. Yassawi, on the other hand, is a local context with global significance that provides the closest area for developing motivation. When reading texts filled with spiritual and philosophical meaning, students perceive them not as a task to be completed, but as an exploration of ideas that correspond to their worldview and help them understand cultural value.

Working with wisdom also fosters a sense of cultural pride as students translate and interpret their works. Therefore, the inclusion of Hoja Ahmet Yassawi's works in the teaching process of a second foreign language is based not only on language learning but also on personal development, the development of cultural thinking, and the strengthening of conscious motivation.

Results and discussion

The results of the study showed a significant increase in motivation levels. While at the preliminary stage, 50% of students demonstrated high motivation, by the end of the experiment this figure had reached 85%. This increase was statistically significant ($p < 0.01$).

Percentages were calculated by dividing the number of students who scored 4 or 5 on a 5-point Likert scale by the total number of participants ($N = 28$) and multiplying the result by 100. Students who scored 4 points and above were classified as highly motivated.

Motivation was measured using a structured questionnaire consisting of 20 items based on a 5-point Likert scale (1 = strongly disagree, 5 = strongly agree). The questionnaire assessed students' intrinsic motivation, their interest in culture, and their engagement in learning English. Students' oral and written skills were assessed using an analytical rubric that evaluated coherence, lexical richness, grammatical accuracy, and clarity of thought. The same instruments were used before and after the six-week intervention.

The effective application of Ahmet Yassawi's wisdom in English language teaching requires thoughtful and purposeful integration into the overall curriculum. The goal is not limited to familiarizing students with poetic texts; it is based on using these works as dynamic tools for developing basic language skills in reading, writing, speaking, and listening, as well as developing

critical thinking, intercultural competence, and a deeper personal connection to the material. Depending on the students' level of knowledge and learning objectives, the proverbs can be used in both their original form and in translation. In reading and translation assignments, students are introduced to the content of the proverbs in their native language and/or in English. In this case, the English version of the proverbs translated by J. Trapman [12] can be used. Students are encouraged to read the texts, participate in discussions, translate individual passages, and identify the main ideas and themes. This process helps to enrich their vocabulary, improve their translation skills, and encourage them to reflect on the philosophical depth of the text. As Didon and Darcy note, the accuracy of vocabulary use in a second language is closely related to the breadth of a student's vocabulary [8]. For example, the line "Do no harm to others – even if it is in your thoughts. You will pay for every wound" allows students to explore lexical items such as harm, wound, cost, and their associated idiomatic and conceptual meanings.

Vocabulary and grammar exercises enable students to recognize verbs, adjectives, metaphors, archaisms, or regular expressions in the language, understand their meaning, and use them in new contexts. This helps to reinforce grammatical structures and activate newly acquired vocabulary. Grammar exercises based on Yassawi's spiritual and moral texts not only allow students to practice verb tenses, modal verbs, indirect speech, and syntax, but also deepen their understanding of cultural values, making the language learning process familiar and relevant to students. For example, during the training, exercises aimed at developing all skills were used, excerpts from which we have decided to present below:

1. Verb tenses. Choose a proverb translated into a foreign language. Underline the verbs, determine the tense, and rewrite the sentences in a different tense (for example, from past to future).

"He walked the path of truth and burned with love." → Rewrite in the present perfect tense:

"He walked the path of truth and burned with love."

2. Indirect speech. Give an excerpt from the hikmet verse of Yassawi (quote). Replace the word "truth" with "payment."

Direct speech: "Seek the truth, and you will find peace," said Yassawi.

Indirect speech: Yassawi said that if we seek the truth, we will find peace.

3. Modal verbs. Find ways to express advice, necessity, and possibility in the wise verse.

Rewrite the sentences using modal verbs.

"One must be humble before the Creator." → Use other modal verbs:

"One must be humble." / "You should be humble." / "You must be humble."

4. Lexical and grammatical transformations. Change the form of words in the text of the wise verse

(verb → noun, adjective → adverb, etc.)

Verb: to suffer → Noun: suffering

Adjective: humble → Adverb: humbly

Oral and discussion exercises based on pair or group discussions were aimed at developing oral communication, reasoning, and critical thinking skills, for example: "What values are expressed in these words of wisdom?", "How relevant is their message today?", or "Do you agree with the poet's point of view? Why or why not?"

To improve their writing skills, students wrote reflective essays and gave brief analytical answers to questions such as "What does this piece of wisdom mean to me?" and "What lesson did I learn from this poem?" These assignments not only improved their writing skills, but also helped them understand the content of the wisdom and form coherent arguments.

Cultural-cognitive comparison assignments were based on comparing Yassawi's wisdom with excerpts from Christian, Buddhist, Taoist, or secular Western philosophical texts presented in English. Through comparative analysis, students developed intercultural understanding and critical thinking skills, enabling them to recognize and appreciate universal human values across different cultural and linguistic traditions. Project-based learning deepened this engagement through

multifaceted assignments designed to develop a wide range of competencies. Students prepared a presentation in English on the life and teachings of Akhmet Yassawi, translated an excerpt from a wise poem with commentary, and created creative videos that dramatized or illustrated a selected poem. These projects developed collaboration, creativity, and research skills, and allowed students to transform a profound text into practical, understandable material. Through these endeavors, students sought to deepen their understanding of Yassawi's cultural and spiritual heritage by using English in authentic communicative situations. Pedagogical experience has shown that incorporating wise verses into English language teaching:

- increased student engagement and participation;
- facilitated language acquisition in a concrete and personal context;
- increased interest in and understanding of one's own culture through the study of a foreign language;
- contributed to the development of sustainable intrinsic motivation to learn English.

Ultimately, the use of wisdom in language teaching transformed English from a formal academic task into a culturally and spiritually meaningful path of self-discovery, linking language development with personal development and intercultural dialogue. The inclusion of Ahmet Yassawi's wisdom in the English language program had a positive impact on student motivation, language development, and cultural self-awareness. In contrast to lessons based on traditional teaching materials, students demonstrated a significant increase in interest and engagement in lessons that incorporated wisdom. Learning English through the lens of spiritual heritage provided a meaningful connection to both the content and the language, and student feedback indicated a desire to deepen their understanding of English and communication skills (Table 1).

Table 1 – Motivational process table

Ahmed Yasawi hikmets (spiritual-cultural text)	This serves as the foundational material for the lessons—a body of poetry imbued with profound philosophical and spiritual significance, intimately linked to students through its cultural and historical context
↓	
Personal and cultural relevance	When students recognize that the texts embody their own cultural and spiritual values, they perceive learning English as connected to their identity and heritage, rather than merely an abstract academic exercise
↓	
Emotional engagement	Material that holds personal significance elicits emotional responses such as interest, curiosity, and a motivation to comprehend its meaning. This, in turn, enhances attention and fosters intrinsic motivation.
↓	
Increased motivation to study English	Due to emotional engagement and personal relevance, students demonstrate increased willingness and motivation to study English, engage with texts, and actively participate in discussions.
↓	
Improvement of language skills and learning outcomes	As a consequence of heightened motivation and active engagement, language acquisition is enhanced, leading to improvements in vocabulary, grammar, speaking, reading, and writing skills in English

However, a number of difficulties arose. The archaic linguistic features and stylistic complexity of the original hikmet required preliminary adaptation and detailed explanations, which sometimes slowed down the pace of learning. In addition, some students noted the need for additional methodological support and guidance, experiencing difficulties in understanding the philosophical depth of the texts in their native language.

The motivational process diagram clearly demonstrates the profound content and cultural significance of incorporating Ahmet Yassawi's wisdom into the English language teaching system. It is evident that by strengthening personal and emotional connections through spiritually enriching texts, students' interest in the lesson increased and their engagement in learning significantly improved. This increase in motivation directly contributed to the development of language skills and overall academic performance. This trend is consistent with the general findings of educational research: students tend to start learning a foreign language with high motivation, eager to communicate, learn, and interact with new cultures. However, as the learning process progresses, characterized by the accumulation of knowledge, mastery of skills, and overcoming difficulties, motivation may decline, leading to lower attendance, reduced perseverance, and a further decline in motivation to learn. Therefore, motivation is widely recognized as a key factor for success in education, and its multifaceted nature has inspired various approaches in domestic and international philological research aimed at elucidating its structure and role in the learning process [13, p. 107]. In this context, wisdom served not only as a means of preserving culture but also as an effective pedagogical resource that sustained enthusiasm in the language learning process and developed language competence.

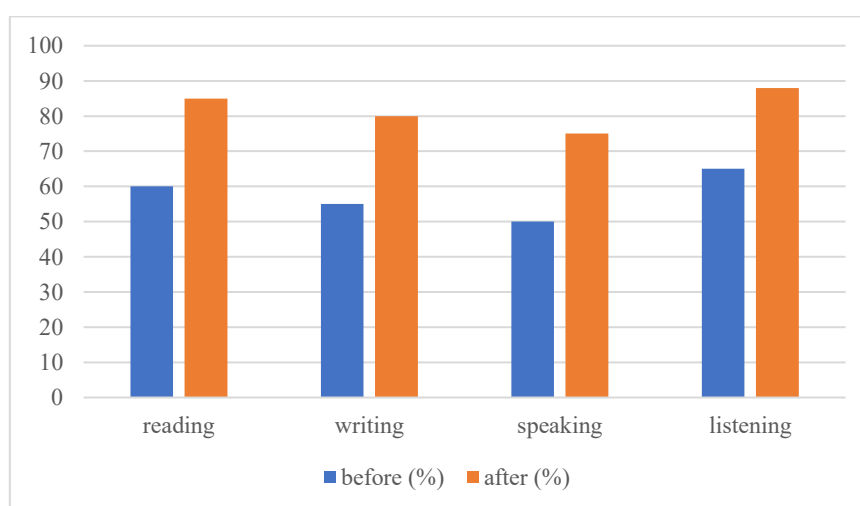


Figure 1 – Comparison chart of language skills before and after using hikmets

The comparative diagram shows that students' language skills improved overall after the inclusion of Ahmet Yassawi's wisdom in the teaching process (Figure 1). By including texts of cultural and spiritual significance in the learning process, we were able to make language learning more engaging and meaningful. As a result, students made significant progress in all core language skills: reading, writing, speaking, and listening. This showed how the inclusion of meaningful texts familiar to our culture and worldview increases motivation, promotes active participation in class, and ensures effective language learning outcomes. K.I. Hossain noted that ‘The literature-based learning (LBL) method emphasizes the importance of exposing students to authentic, culturally significant texts that engage them on several levels - linguistic, cognitive, and emotional - creating a context-rich approach to language education that helps students develop both linguistic and cultural competence’ [14, p. 4]. Based on this researcher's words, we can also note an improvement in students' cultural and linguistic competence when learning a language based on literary texts.

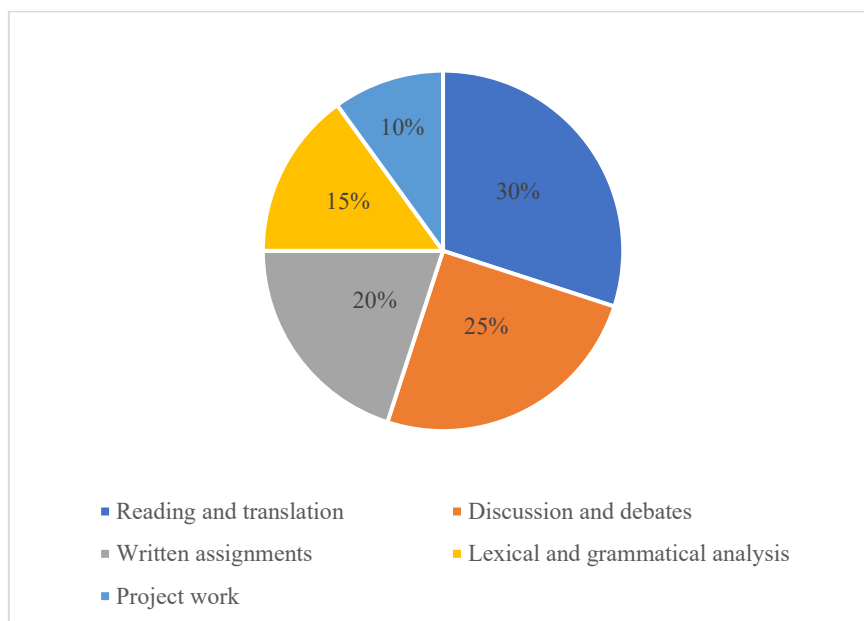


Figure 2 – Task type diagram

This diagram shows the various tasks based on the wisdom of Ahmet Yassawi used in the teaching process. The largest share - 30% - was allocated to reading and translation in order to understand the content and spiritual meaning of the texts. Discussions aimed at developing oral communication and critical thinking skills accounted for 25%. Written assignments accounted for 20%, and lexical and grammatical analysis assignments accounted for 15%. The remaining 10% was devoted to project work based on students' behavior in real-life situations (Figure 2).

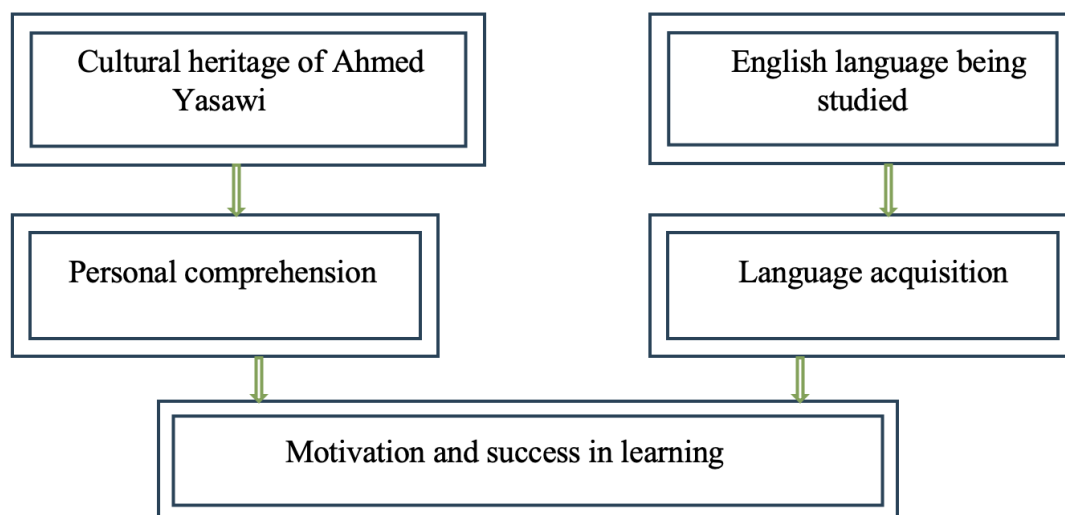


Figure 3 – Cultural and linguistic interaction diagram

Ahmet Yassawi's cultural heritage demonstrates the relationship between motivation and academic achievement in learning English. By embracing cultural heritage, learners sought to understand themselves and develop their identity, allowing us to see that students were not only learning English but also developing their language skills. Combining cultural identity with language learning allowed students to achieve a high level of personal interest, and the learning process was rich and meaningful (Figure 3).

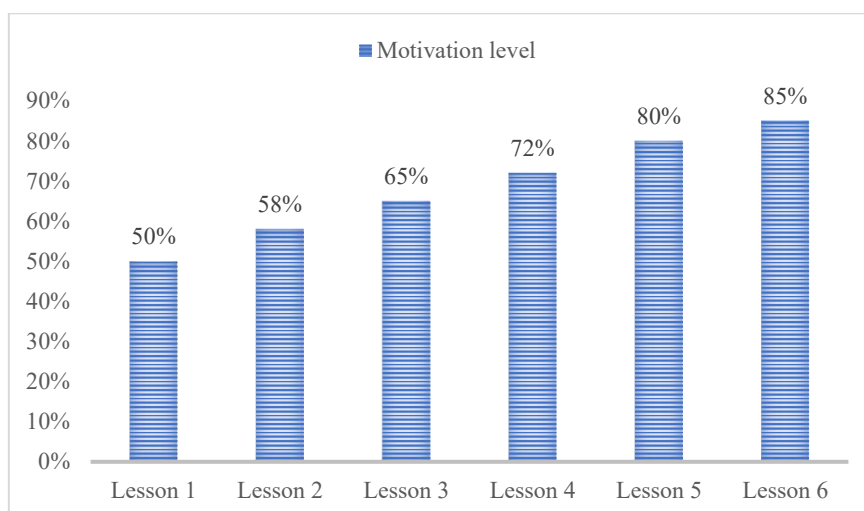


Figure 4 – Motivation dynamics chart (line graph)

The table shows a steady increase in student motivation from 50% at the beginning of the lesson to 85% by the sixth lesson. This gradual and steady increase demonstrates the positive and long-term impact of including spiritual and cultural texts in the curriculum. The most significant increase was observed at the beginning, especially between the first and third lessons, reflecting the students' engagement after being introduced to culturally significant and resonant material. This increase in motivation reflects comprehensive engagement, which reflects the effectiveness of teaching strategies that take cultural characteristics into account and encompass intellectual, emotional, and cultural aspects. The attached line graph, showing the dynamics of student motivation over time depending on the teaching method used, clearly illustrates this dynamic (Figure 4).

Table 2 – Special teaching methods and the use of Yassawi hikmets in English learning

Section	Key points
Core learning material	- Yasawi hikmets: spiritual, cultural, poetic texts - Provide personal and cultural relevance - Rich context for language and reflection
Goals of using hikmets	- Create meaningful foundation for English learning - Develop all language skills - Increase intrinsic motivation via spiritual connection
Teaching methods	1. Communicative Method: Discussions, dialogues, real communication 2. Project-Based: Essays, presentations, creative tasks 3. Integrated Approach: Language + culture learned together
Why simple works best	- Hikmets are naturally motivating and content-rich - Traditional methods (reading, writing, discussion) are highly effective - Overcomplication can reduce meaning and motivation
Teaching recommendations	- Use varied, skill-activating tasks - Encourage student expression and discussion - Foster open, respectful environment - Include feedback and reflection

The table summarizes the main elements of the pedagogical approach that incorporates the wisdom of Ahmet Yassawi into English language teaching (Table 2). Using wisdom as the primary teaching material enriched the learning process with spiritual, cultural, and linguistic values,

thereby creating a meaningful learning context for students. As mentioned above, the main goals were to increase student motivation and improve language acquisition with meaningful texts that are important to the individual and culture. Teaching methods that incorporate a communicative approach, project-based and integrated learning ensure the comprehensive development of language skills that promote critical and creative thinking. Thus, the motivational method using Yassawi hikmets is simple, which helps to engage and develop all students, regardless of their level and characteristics. As Kiyasova noted, the formation of positive motivational movements in students requires an understanding of their learning motives, hopes, and aspirations for the future [15, p. 286]. First-year students from the Faculty of Philology studying English as a second foreign language took part in the pilot study. The results showed that including the wisdom of Ahmet Yassawi in the curriculum significantly increased student motivation and language learning effectiveness. This contributed to a deeper understanding of the spiritual and cultural aspects of the texts, the development of personal interest, and active participation in the learning process. In addition, the improvement of all language skills (speaking, reading, writing, and listening) demonstrated the effectiveness of this approach in the broader context of intercultural education.

Conclusion

In the context of digitalization and growing intercultural mobility, it is particularly important to rethink foreign language teaching methods. The inclusion of authentic texts, such as the spiritual and cultural wisdom of Hoja Ahmet Yassawi, provides valuable opportunities to increase student motivation, develop intercultural competencies, and deepen emotional engagement. Yassawi's poetic legacy, based on Sufi philosophy and traditional folk wisdom, not only develops students' linguistic richness but also allows them to establish a deep connection with the spiritual foundations of Turkic culture. His wisdom, rich in metaphors and philosophical depth, serves as an effective tool for synthesizing linguistic and cultural elements in an educational context. The inclusion of such texts in language teaching transforms the learning process into a meaningful, personally significant, and intellectually stimulating experience, thereby promoting mutual understanding and respect between different cultures. In addition, this pedagogical approach develops critical thinking, creativity, and emotional engagement, and strengthens students' cultural identity and global awareness - competencies necessary for successful communication in today's interconnected and multicultural world.

Despite the positive results, the study has a number of limitations. The sample size was relatively small ($N = 28$) and limited to a single academic institution, which may affect the generalisability of the results. In addition, the intervention period lasted only six weeks. Future studies should use larger and more diverse samples, longer intervention periods, and comparative studies in different cultural contexts.

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Сопылық поэзия екінші тілді оқытуда мотивациялық құрал ретінде: Ясауи хикметтерін қолдану тәжірибесі

Андатпа. Бұл мақалада Ахмет Ясауидің сопылық поэзиясын, әсіресе оның хикметтерін екінші тілді оқыту контексінде тиімді мотивациялық құрал ретінде пайдаланудың педагогикалық мүмкіндіктері қарастырылады. Рухани поэзияның мәдени, тәрбиелік және тілдік құндылығына сүйене отырып, зерттеуде шынайы және мағыналы мәтіндерді қолдану студенттердің шет тілін меңгеруде оң әсері бар екендігі талданады. Ұсынылған мотивациялық әдіс, әсіресе, ағылшын тілін оқытуда өзекті, себебі салт-дәстүріміз бен әдет-ғұрпымызды студенттердің санасына кіріктіре алатын мазмұнды мәтіндер олардың мәдени ортамен сәйкестенуіне, эмоционалдық және сыни белсенділігін арттыруға көмектеседі. Хикметтер терең моральдық-философиялық негіздері бар мағыналы эмоционалдық әртүрлілік пен сыни ойлау дағдыларын дамытатын тіл үйрену процесінің маңызды құрамдас бөлігі ретінде танылады. Сонымен қатар, мақалада хикметтерді оқу үдерісіне кіріктірудің нақты педагогикалық стратегиялары талқыланып, олардың дәстүрлі тіл үйрету әдістерін толықтыратынын көрсетеді. Сайып келгенде, зерттеу рухани және мәдени бай поэтикалық мәтіндерді қазіргі тіл білімінде баға жетпес ресурс ретінде пайдаланудың маңыздылығын көрсетті. Зерттеу нәтижелері оқушылардың ынтасының артқанын, тіл байлығының жақсарғанын, сөздік қорының кеңейгенін, мәдениетаралық құзыреттілігінің дамығанын көрсетті.

Кілт сөздер: Ахмет Ясауи, хикметтер, сопылық поэзия, мотивация, ағылшын тілі, поэтикалық мәтіндер арқылы оқыту, рухани поэзия, дәстүрлі әдіс.

**Суфийская поэзия как средство мотивации в обучении второму языку:
опыт использования хикметов Яссави**

Аннотация. В данной статье рассматриваются педагогические возможности использования суфийской поэзии Ахмета Яссави, в особенности его хикметы, в качестве эффективного мотивационного инструмента в контексте преподавания второго языка. Основываясь на культурной, образовательной и лингвистической ценности духовной поэзии, в исследовании анализируется положительное влияние использования аутентичных и содержательных текстов на изучение иностранного языка студентами. Предлагаемый метод мотивации особенно актуален в преподавании английского языка, поскольку содержательные тексты, которые могут интегрировать наши традиции и обычаи в сознание студентов, помогают им идентифицировать себя с культурной средой и повышают их эмоциональную и критическую активность. Хикметы признаны важным компонентом процесса изучения языка, развивающим значимое эмоциональное разнообразие и навыки критического мышления с глубоким моральным и философским основанием. Кроме того, в статье обсуждаются конкретные педагогические стратегии интеграции хикмет в педагогическую практику, показывающие, что они дополняют традиционные методы преподавания языка. В конечном итоге, исследование продемонстрировало важность использования духовно и культурно богатых поэтических текстов как бесценного ресурса в современном языковом образовании. Результаты исследования показали, что мотивация студентов повысилась, их языковые навыки улучшились, словарный запас расширился, а межкультурная компетенция развивалась.

Ключевые слова: Ахмет Яссави, хикметы, суфийская поэзия, мотивация, английский язык, обучение через поэтические тексты, духовная поэзия.

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