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The role of religious programs in Islamic satellite channels directed at instilling religious values among expatriates

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Abstract---The research includes the topic of religious programs in specialized religious channels through the following main question: What is the role of directed English-speaking religious channels in spreading religious values among the members of the community Islam in Europe and Britain? This research is descriptive in terms of type, as it describes the phenomenon under study to identify its characteristics, characteristics and influencing factors to reach the results. Research-based on research questions and objectives for data collection. The objectives of the research were summarized by identifying the most prominent patterns and habits of the Islamic community's follow-up to religious satellite channels and the disclosure of the roles and functions performed by religious channels in instilling religious values among the public, in addition to investigating the contents that the members of the Islamic community are keen to follow in those channels, and reaching the most important The religious values that satellite channels seek to spread or inculcate among the members of the community, and identify the most major repercussions of the public's continuous follow-up to religious satellite channels.

Keywords---religious programs, Islamic satellite channels, instilling religious values, expatriates.

Introduction

The world is witnessing a media movement at various levels to establish globalization and root for cultures and values that contradict human nature and

divine law, in addition to attempts to promote racism against different others, especially in Western countries, and as a result of the increasing numbers of Islamic communities in Western countries. With the development taking place in this regard, attention is turning to the Islamic media represented by religious satellite channels and its role in preserving the values carried by those who came to the diaspora due to different circumstances and trying to teach them to the younger generations born in those countries. As a result of the large expansion in the number of specialized satellite channels, especially religious ones, according to specific ideological orientations aimed at instilling and consolidating religious values derived from the Noble Qur'an, the Sunnah of the Messenger, may God bless him and his family and the biography of the imams, peace be upon them, and then clearly affect the public's knowledge, tendencies and desires, as well as excite The feelings and feelings of the audience and their emotions, and thus their behaviors.

Methodological Framework

First: the research problem

The focus of the research problem that the researcher noticed is that there is ambiguity about the role played by the English-speaking religious channels in spreading religious values among the members of the Islamic community in Europe and Britain, and the lack of clarity about this role in the programs they broadcast to spread and instill the contents of Islamic values. The problem of this research can be formulated in the following main question:

What is the role or function of the English-speaking religious channels in spreading religious values among the members of the Islamic community in Europe and Britain? The following sub-questions are derived from it:

- 1- What are the patterns and habits of the Muslim community following religious satellite channels?
- 2- What are the roles and functions that religious channels play in instilling religious values among the public?
- 3- What are the contents that the members of the Islamic community are keen to follow in these channels?
- 4- What are the most prominent religious values that satellite channels seek to spread or instill in the community?
- 5- What are the implications of the public's continuous monitoring of religious satellite channels?

Second: the importance of research

The importance of this research comes in two aspects:

Academic aspect: The subject of this study is one of the important topics to be researched and studied, due to the transgression of moral and religious values that the world is going through, which requires societies to broadcast and spread noble values, to reduce negative phenomena, in addition to the scarcity of the media library in dealing with topics related to speaking channels in English and its role in spreading religious values, and it will provide a scientific material to be an assistant factor for workers in media scientific research. The field side: the study seeks to diagnose the strengths and weaknesses in the performance of

satellite channels in a way that promotes religious values that it seeks to convey to the target audience. It aligns with the aspirations of the public in those countries.

Third: Research Objectives

The researcher set a set of goals that he seeks to achieve, which can be summarized as follows:

- 1- Getting to know the most prominent patterns and habits of the Islamic community's follow-up to religious satellite channels.
- 2- Exposing the roles and functions performed by religious channels in instilling religious values among the public.
- 3- Investigate the contents that the members of the Islamic community are keen to follow in those channels.
- 4- Access to the most important religious values that satellite channels seek to spread or instill in the community.
- 5- Determining the most prominent repercussions of the public's continuous follow-up to religious satellite channels.

Fourth: Research method and type

This research is descriptive research in terms of type, as it describes the phenomenon under study to identify its characteristics, characteristics and influencing factors in order to reach the results. Research, where it is required in descriptive studies (the existence of sufficient data and information so that the researcher, after organizing and interpreting it, can reach conclusions that help him in understanding the reality he is studying) (Hijab, Fundamentals of Media and Social Research, 2006).

Fifth: The limits and fields of research

- 1- Spatial domain: The researcher has determined the spatial domain of the English-speaking satellite channels, which are (Imam Al-Hussein 3, Safir, Ahl al-Bayt), whose contents are broadcast from Karbala, and the scope of their local, Arab and international broadcasts. The researcher identified these channels based on the reconnaissance form.
- 2- Temporal domain: the temporal period from (10/3 to 15/6/ 2022), which was started from preparing the form and the scale and its final formulation, and presenting it to the experts for evaluation, and then distributing it to the study sample.
- 3- The human domain: it includes the members of the Islamic community in Europe and Britain, and those who watch English-speaking satellite channels, the research field.

Sixth: The research community and its sample

The research community is represented by the audience of channels (Imam Al-Hussein 3, Safir, Ahl al-Bayt), from the Islamic community in Europe and Britain, from expatriates and those aged 18 years and over, and from females and males, and since there are no official statistics in this regard, the researcher adopted the

available intentional sample (coincidence).), from those who follow the satellite TV programs in question, and exclusively from those who are fluent in Arabic and English, as the form was translated into English, and the sample was represented by (562) singles, which is suitable for such research.

Seven: honesty and constancy

- 1- Honesty: Honesty is one of the necessary and necessary conditions for building tests and standards, and honesty indicates the extent to which the paragraphs measure the phenomenon to be measured. During the presentation of the paragraphs to a group of media specialists, the percentage of agreement of experts on the paragraphs of the scale was (93.6%), which is a good percentage.
- 2- Stability: It is the first in the scale results, as it gives the same results after applying it twice in two different times on the same individuals. The stability was calculated in two ways:

A. Stability by the split-half method: The idea of the split-half is based on dividing the paragraphs of the scale into two homogeneous halves, and for the purpose of calculating the stability according to this method, all forms of the sample members, which numbered (562), were used. Spearman Brown's corrective coefficient of stability was achieved by this method (0.96), which is an acceptable stability coefficient.

B. (Alpha) coefficient of internal consistency: The alpha coefficient provides us with a good estimate in most situations. This method depends on the consistency of the individual's performance from one paragraph to another. To extract stability according to this method, all research forms were used, then the (Alpha) equation was used. The scale's stability coefficient reached (0.98). The scale is internally consistent, because this equation reflects the internal consistency of the paragraphs.

Theoretical framework: satellite channels and religious values

First: Defining Islamic media

Islamic media is defined as "a deliberate, planned, continuous and honest technical and scientific effort by the communicator, whether a body, a group, or an individual who has a broad and in-depth background in the subject of the message he deals with, and aims to communicate with the general public, its quality bodies, and its members, with the capabilities of all media and persuasion." This is for the purpose of forming a correct public opinion that is aware and aware of religious facts and is influenced by them in their beliefs, worship and dealings" (Hijab, 2002).

It is also known as "the media that disseminates religious information with wisdom and good preaching and not prejudice to other religions. And fanaticism, ignorance, disease and terrorism" (Sulaiman, 2020).

Second: The objectives of the Islamic media

- 1- The call to Islam, and this call comes by presenting the Islamic media message in international languages with the aim of ensuring access to all parts of the world, especially in light of technology and the rapid spread of information and news (Kanakaner, 2012).
- 2- Defending Islam: by refuting the suspicions raised by the enemies of Islam at home and abroad, and attempts to distort and reduce religion and its role in society, as well as standing up to the actions of some adherents of Islam in intimidating the safe and violating the sanctities of people and their lives (Radi, 2014).
- 3- Informing Muslims of everything that is happening around them, at the level of matters that affect their lives, conditions and interests, making inquiries and analyzing them in accordance with Islamic teachings and provisions, and revealing the dangers facing Muslims and warning them against them (Al-Hayali, 1994).
- 4- Forming a general Islamic opinion: This requires that the Islamic media organizations work to create an Islamic public opinion that has international weight and influence on public issues, especially those that concern Islam and Muslims in various countries (Saad al-Din, 1998).
- 5- Awareness of Muslims in the various countries of the world about the importance of their role in correcting the image of Islam in other than Islamic countries and regions, and working to confront malicious propaganda, and to correct false concepts that the enemies of Islam seek to promote, (Hussain, 2011).

Third: The tasks of the Islamic media in the current era

- 1- The Islamic media should be united in its vision, not to be limited to religious matters and jurisprudential affairs, but to attach great importance to transactions and politics, (Al-Zaydi, 2010).
- 2- After Western satellite channels, as a result of their advanced technologies, high technology, and great financial capabilities, have affected the whole world, and some young people are affected with great suspicion by the ideas, philosophies, behaviors and ethics broadcast by these satellite channels, so it has become necessary to confront this media through media. A strong, committed and influential Islamist (Al-Zaidi and others, Media Education and Social Responsibility for Islamic Media, 2013).
- 3- Perhaps one of the most important tasks entrusted to Islamic satellite channels and Islamic media in general is to strengthen the personality of the Islamic nation, and to restore its lost confidence and its stolen status to the generations who fell victim to the hostile media, (Hussain N., 2012).
- 4- In light of the expansion of the ideological invasion of Islamic societies, confrontation can only be made by establishing an effective and effective Islamic media in Islamic and Arab countries and then in Western countries, and it takes upon itself to convey the true image of the Islamic religion to those societies (Al-Sanjari, 2012, p. 626).

Fourth: The concept of Islamic values

Islamic values can be described as ideal by virtue of the fact that there are no better values than them, as the standards of values are only accurate when they are issued by a source familiar with the subtleties and subtleties of matters, and since values regulate the relationship between the individual and society, the individual and the universe, the individual and his Creator, the setter of values It is this situation that requires a comprehensive and integrated knowledge of the merits of all these matters, and based on this, whoever claims to be able to comprehensively encompass all of this, so idealism can only be achieved in values guided by the knowledge of God Almighty (Al-Zaair, 2008). The Islamic view of values is an integrative view, which differs from the visions in other societies, as the Islamic intellectual vision of values affirms that values aim to build the individual in a correct and sound manner, based on spiritual and material foundations, and that achieving these values can only be done when related issues are taken into account. out (Al Mohaya, 1993).

Fifth: The characteristics of Islamic values

Islamic values are distinguished from other values by many characteristics, the most prominent of which are the following points (Arhabi, 2015):

- 1- Islamic values are issued by the sources of the Islamic religion, and they are derived from the Holy Book of God and the Sunnah of His Noble Prophet, as they are the two main pillars in talking about Islamic values.
- 2- The Islamic values are derived from the legal rulings, as the Islamic life is based on these rulings, and the values in them come either as an order to act or an order to leave, and determine the individual's orientations towards things and situations.
- 3- Islamic values are based on comprehensiveness and integration, as they are concerned with the human world, the society in which he lives, and his life goals according to the Islamic conception.
- 4- Islamic values are based on the principle of monotheism, since monotheism in God is the nucleus of the Muslim human being around which his behaviors and attitudes gather, in order to reach his goals.
- 5- Islamic values are characterized by stability and flexibility, as there are "fixed" values in Islam that do not accept change or alteration, examples of which are the values of worship and other values related to beliefs, and "relative" values that are flexible to face what is being developed in human life.

Sixth: Satellite channels and instilling values

Supporting the system of values on which society depends for its cohesion, falls within the responsibilities of the media, by educating individuals, and making them have the ability to choose and distinguish between what is false and what is authentic (Al-Sharif, 2014), and satellite channels are an influential factor in the process of change. values, and the introduction of new and positive values aimed at maintaining societal cohesion, promoting positive values, and rejecting negative values (Azim, 2007, p. 95).

The process of promoting values, and introducing new ones, it is necessary to be in an orderly and coordinated manner in order to achieve the desired goal, and to address the topic of values and concepts through satellite channels must be according to well-thought-out plans with specific goals and implemented according to multiple stages. Economic and social conditions, and implanted in it through generations, and that the process of enhancing, modifying or adding new ones needs continuous effort according to a clear-goal path (Al-Zahir and Al-Mamari, 2014).

Although the process of changing values is one of the most difficult issues for television, television was able to mitigate those difficulties, after the development that accompanied the manufacture of television forms and contents, and the methods of presenting them appropriate to the customs and traditions in society, where television can create new values, promoting certain values or changing other values by studying the social relations and different attitudes of the public (Al-Kinani, 2017).

Therefore, satellite channels interfere directly or indirectly in the formation of values and trends among young people in modern societies, and these values may differ completely from the values of the previous generation or the values of parents, so it became clear in societies the gap between the generation of children and parents, which was reinforced by the media in a way General and satellite channels in particular, as a result of their broadcasting of content and messages that do not fit the values and traditions of society (Al-Zahir and Al-Mamari, 2014, p. 111).

Seventh: The Islamic community

The term Islamic communities refers to Muslims who have moved away from their mother country and migrated to other countries for reasons that may be economic, political, scientific or social. A term associated primarily and directly with religious affiliation, where we say an Islamic community, as it is not linked much to geographical affiliation, for example, we do not say the community of North African countries, so it is closely related to religion, and the distinction between the various communities in Europe has a religious background and ideological significance and religion is its basis, and that Everything related to this community, whether positive or negative, is often compared to the nature of religious affiliation (Mansour, 2021).

Field study

First: The demographic characteristics (the characteristics of the respondents)

1- Gender:

The research sample included a not close proportion between males and females because males were more available than females during the process of distributing the questionnaire form, where the number of male respondents was (414), and by (73.7%) of the total research sample in the first place, while the

number of females was (148), and at a rate of (26.3%), of the total research sample in the second rank, see Table No. (1)

Table (1) Shows the distribution of sample members by gender

Type	Repetition	The ratio
Mention	414	73.7%
feminine	148	26.3%
the total	562	100.0%

2- The country in which he lives:

The results indicate that the respondents living in Britain came first with (200) respondents and their percentage (35.5%), and in the second place came the respondents who live in Finland with (108) respondents and their percentage (19.2%), while the respondents who live in third place came in the third place in Sweden, with (98) respondents, and their percentage (17.4%), see Table No. (2):

Table (2) Shows the distribution of the sample members according to the country in which they live

The country they live in	Repetition	The ratio
Britain	200	35.5%
Finland	108	19.2%
Swedish	98	17.4%
Germany	84	14.9%
Holland	22	3.9%
France	20	3.6%
Denmark	20	3.6%
Switzerland	4	0.7%
Norway	2	0.4%
Spain	2	0.4%
Belgium	2	0.4%
the total	562	100.0%

Secondly, the exposure axis

1- The pattern or intensity of follow-up

The results of Table No. (9) indicate that the pattern or intensity of respondents' follow-up to the religious satellite channels in question was in the first place a category (intermittently (sometimes) from 3 to 5 days a week) by (250) respondents and their percentage (44.5%), and in the second place The category (weakly (rarely) from 2 days or less) came with (202) respondents, and their percentage was (35.9%), while the category (continuously (daily) always) came in third place with (110) respondents and their percentage (19.6%). . See Table No. (3).

Table (3) shows the pattern or intensity of respondents' follow-up to religious satellite channels

The pattern or intensity of religious satellite television viewing	Repetition	The ratio
Intermittently (sometimes) from 3 to 5 days a week	250	44.5%
Weakly (rarely) 2 days or less	202	35.9%
Continuously (daily) always	110	19.6%
the total	562	100.0%

2- Times and circumstances in which follow-up increases

The results of the times and circumstances that increase the respondents' follow-up to the religious satellite channels directed by the category (during the months of Rajab, Sha'ban, Ramadan, Muharram, Safar) came in the first place with (350) respondents, and their percentage (32.5%), while the category (when the second came in the category (when). I have a doctrinal need) with (162) respondents, and their percentage (15.1%), and in the third place came the category (according to psychological conditions) with (124) respondents, and their percentage (11.5%), while the rest of the categories and paragraphs came, respectively, according to their frequency, proportions, choices and ranks. Giving the respondents an opportunity (the possibility of choosing more than one alternative), see Table No. (4)

Table (4) shows the times and circumstances in which the respondents' follow-up to religious channels increases

The most important times and circumstances in which the respondents' follow-up to religious channels increases	Repetition	The ratio	ranking
During the months (Rajab, Shaban, Ramadan, Muharram, Safar)	three hundred fifty	32.5%	1
When I have a religious need	162	15.1%	2
According to psychological conditions	124	11.5%	3
By virtue of constant habituation	120	11.1%	4
When I yearn for my country and my country	100	9.3%	5
When I need to confirm my belonging to my country, my community, and the values I was raised on	94	8.7%	6
I have a specific day to watch my favorite show	52	4.8%	7
At the time of dawn and morning prayer	50	4.6%	8
For the purpose of tracking the timings of the prayers	26	2.4%	9
the total	1078*	100.0%	

3- Motivations for watching and following up

The results of the respondents' motives for watching and following up on religious channels and their programs indicate that the category (Remind me of the House of the Messenger (peace be upon them) the pure, peace be upon them) ranked first at 384 recurrences and at a rate of (16.1%), while the second place came in the category (utilizing the information presented in the Discussions and dialogues with others) at a rate of (206) recurrences and a rate of (8.6%), while the two categories (increasing knowledge and cultures) and the category (understanding of beliefs) ranked third at (196) recurrences for each category, and at (8.2%) for each category, and the rest of the categories And the paragraphs, respectively, according to their repetitions, proportions, choices, and ranks, while giving the respondents an opportunity (the possibility of choosing more than one alternative) see Table (5)

Table (5) shows the main motives for the respondents' follow-up to religious satellite channels and their programs

The main reasons for watching	Repetition	The ratio	ranking
It reminds me of the house of the Holy Prophet (peace be upon them).	384	16.1%	1
Benefit from the information presented in discussions and dialogues with others	206	8.6%	2
Increase knowledge and cultures	196	8.2%	3
Understanding Beliefs	196	8.2%	3
Knowing some of the legal rulings in many cases	188	7.9%	4
Confidence in the information provided by the software	170	7.1%	5
Knowing the rulings of the Messenger (may God bless him and grant him peace) and his pure family, peace be upon them, in many issues in our lives	162	6.8%	6
Continuous desire to follow up on issues of the Islamic religion	140	5.9%	7
For the purpose of curiosity	138	5.8%	8
Continuity and permanence of modern and diverse information and knowledge about the nature of the Islamic religion	122	5.1%	9
Stimulating and motivating my emotions, feelings and feelings towards Islamic topics	114	4.8%	10
It directs and organizes my attitudes, interests and thoughts about a lot of knowledge in the Islamic religion	112	4.7%	11
Gaining self confidence	86	3.6%	12
Motives that carry special wants and needs	64	2.7%	13
Define my priorities and interests	60	2.5%	14
Getting rid of loneliness and boredom (escape from everyday problems)	52	2.2%	15
the total	2390	100.0%	

4- The most prominent programs, services and coverage that the respondents are keen to follow.

In this context, a question was raised about the knowledge of the most prominent programs, services and coverage that the respondents follow according to a scale (make sure to follow them a lot, be careful to follow them a little, do not follow them at all), and the results came as follows:

- Category (direct coverage from inside the holy shrines in Iraq) the choice of (I am very keen to follow it) got the first place with (334) recurrences, and at a rate of (59.4%), and in the second place the choice (I am very keen to follow it) got (175)) repeatedly, at a rate of (31.1%), and in the third place was a choice (I do not follow it at all), and it got 53 recurrences, at a rate of (9.4%).
- Category (documentary programmes), the choice of (I am very keen to follow them) ranked first at (326) recurrences, and at a rate of (58.0%), while the choice of (I am a little keen on following them) ranked second with (217) recurrences, and at a rate of (38.6%), and the choice (I do not follow it at all) came third with a rate of (19) recurrences, and a percentage of (3.4).
- Category (Cultural Programs) The choice of “I am very keen to follow them” ranked first with a rate of (302) recurrences, and a rate of (53.7%), and the choice (I am very keen to follow them) ranked second with (219) recurrences, and a rate of (39.0) %), and choosing (I don't follow it at all) ranked third at (41) and (7.3%).

The rest of the categories came successively according to their frequencies, proportions, choices and ranks, giving the respondents an opportunity (the possibility of choosing more than one alternative), see Table No. (6)

Table No. (6) shows the most prominent programs, services and coverage that the respondents are keen to follow

The most prominent programs, services and coverage that the respondents are keen to follow	Take great care	to follow up	Take care a little	to follow up	I don't follow her	never
		%		%		%
Live coverage from inside the holy shrines in Iraq	334	59.4	175	31.1	53	9.4
Documentaries	326	58.0	217	38.6	19	3.4
documentary programs	302	53.7	219	39.0	41	7.3
Information programs	298	53.0	211	37.5	53	9.4
Religious programs (of a cultural, historical and social nature)	295	52.5	218	38.8	49	8.7
religious lectures	290	51.6	215	38.3	57	10.1
Ethical lectures	288	51.2	235	41.8	39	6.9
Covering the call to prayer	260	46.3	215	38.3	87	15.5
Read the Quran in Arabic with English translation	244	43.4	214	38.1	104	18.5
Lessons to teach the Qur'an in English	240	42.7	190	33.8	132	23.5

View the events of Ahl al-Bayt (peace be upon him) that are held in the English language	240	42.7	204	36.3	118	21.0
Translated supplications	224	39.9	218	38.8	120	21.4
Posts and infographics (writing information accompanied by pictures and films)	223	39.7	226	40.2	113	20.1
Covering the daily prayer times	214	38.1	229	40.7	119	21.2
Newscasts	211	37.5	200	35.6	151	26.9
Latmiat and songs in English	200	35.6	182	32.4	180	32.0
Talk Shows	187	33.3	272	48.4	103	18.3
Programs concerned with women and raising children	177	31.5	242	43.1	143	25.4

6- The information and knowledge provided by the religious satellite programs, which achieve a number of cognitive repercussions on the respondents

The results about the information and knowledge provided by the religious satellite programs, and a number of cognitive repercussions on the respondents, show that the category (All of the above) ranked first with (232) respondents, and their percentage was (41.3%), and in the second rank was the category (Attention towards specific ideas and information) with (88) respondents, and their percentage (15.7%), and the category (deep awareness of the issue raised) came in third place with (80) respondents, and their percentage (14.2%), while the category (feeling of the issue that is highlighted) ranked fourth by (76 respondents, and their percentage is (13.5%), and in the fifth place came the category (thinking about some of the information that was raised) by (48) respondents, and their percentage (8.5%), and the category (reminding in some provisions) ranked sixth by (38) respondents, and their percentage (6.8%). See Table No. (7).

Table (7) shows the information and knowledge provided by religious satellite programs, and it achieves a number of cognitive repercussions on the respondents

The information and knowledge provided by the religious satellite programs and achieve a number of cognitive repercussions on the respondents	Repetition	The ratio
all of the above	232	41.3
Pay attention to specific ideas and information	88	15.7
Deep understanding of the issue at hand	80	14.2
Feeling of the issue being highlighted	76	13.5
Think of some of the information raised	48	8.5
Remembering some provisions	38	6.8
the total	562	100.0%

7- Religious values that religious satellite channels seek to consolidate and spread among circles

In the context of identifying the values that religious satellite channels seek to consolidate and spread among the popular and mass circles and try to focus on them through their daily programs, a question was raised according to the scale (I focused on it in its contents and learned a lot from it, focused on its contents and learned a little from it, did not focus at all) The results were as follows:

- In the category (values related to religious works and rituals or rituals such as (visits, Umrah, Hussainiya rituals, holidays)), a choice was made (I focused on them in their contents and learned a lot from them) on the first rank with (366) recurrences, and at a rate of (65.1%), While the second place was chosen (I focused on it in its contents and learned a little from it), at (168) recurrences, and at a rate of (29.9%), and in the third place came the category (Never focused) at (28) iterations, and at a rate of (5%).
- The category (values related to good public morals (loyalty, altruism, honesty, charity, cooperation in righteousness and piety, good behavior, integrity, justice, charity). The choice (I focused on it in its contents and learned a lot from it) ranked first with a rate of (350) Frequently, and at a rate of (62.3%), and in the second place came the choice (I focused on it in its contents and learned a little from it) by (174) iterations, and at a rate of (31%), while the third place was chosen by (Never focused) by (38), and by (6.8%).
- The category (values related to family life (care of children, wife, parents, communication with the womb, care of chastity and veil, good cohabitation) was chosen (I focused on it in its contents and learned a lot from it) in the first place by (332) recurring, and at a rate of (59.1%). In the second place came the choice (I focused on it in its contents and learned a little from it) at a rate of (192) recurrences, and at a rate of (34.2%), while choosing (Never focused) came in third place at a rate of (38) iterations, and at a rate of (6.8%).

Then the rest of the categories came successively according to their frequency, proportions, choices and ranks. Giving the respondents an opportunity (choosing more than one alternative), see Table No. (8)

Table No. (8) Shows the religious values that religious satellite channels seek to consolidate and spread among circles

Religious values that religious satellite channels seek to consolidate and spread among the circles	Focused on its contents	And I learned a lot from her	Focused on its contents	And I learned a little from her	didn't focus	never
		%		%		%
Values related to religious works and rituals or rituals (such as visits, Umrah, Hussein rituals, holidays)	366	65.1	168	29.9	28	5.0
Values related to good public morals (loyalty, altruism,	350	62.3	174	31.0	38	6.8

honesty, charity, cooperation in righteousness and piety, good behavior, integrity, justice, charity).						
Values related to family life (caring for children, wife, parents, communicating with wombs, caring for chastity and hijab, good cohabitation).	332	59.1	192	34.2	38	6.8
Values related to worship such as (the unification of God, prayer, zakat, pilgrimage, servitude to God, loyalty to His guardians, innocence from their enemies)	330	58.7	208	37.0	24	4.3
Values related to loyalty and ideological affiliation (abandoning prostitution, patience with affliction)	330	58.7	184	32.7	48	8.5
Values related to science, seeking knowledge and culture (learning, seeking knowledge, ijtiḥad, continuing knowledge, education).	318	56.6	202	35.9	42	7.5
Values related to social life and participation (respect for the neighbor, pity for the weak, social reform, preservation of norms and traditions, social values, care for orphans, respect for the elder)	312	55.5	216	38.4	34	6.0
Values related to law and respect for the state (taking responsibility, enforcing laws)	308	54.8	190	33.8	64	11.4
Values related to jihad and the defense of rights (accepting the truth, jihad, defending rights, resisting the oppressor and falsehood, supporting the oppressed).	300	53.4	216	38.4	46	8.2
Values related to patriotism and belonging to it (emphasizing identity, preserving public and private property)	286	50.9	194	34.5	82	14.6

Third: the scale

1- Continuous follow-up of directed religious satellite programs contributes to shaping the public's thinking about the benign religious values that are presented through their contents and thus form specific trends towards the issues at hand.

- The arithmetic mean value of the paragraph (continuous exposure to religious programs to directed satellite channels makes me more understanding of the issues raised that are related to the benign Islamic values) was (2.66), which is greater than the hypothetical mean value, meaning that the trends of the sample's answers headed towards (agree) by (70.5%) The percentage of (neutral) reached (25.3%), and the percentage of (disagree) (4.3%).
- The value of the arithmetic mean for the paragraph (the programs contributed to identifying the most important values recommended by God Almighty and His Messenger and his family, peace be upon them) was (2.61) and it is greater than the value of the hypothetical mean, meaning that the trends of the sample answers headed towards (agree) by (65.8) %) and the percentage of (neutral) was (29.2%) and the percentage of (did not agree) was (5%).
- The arithmetic mean value of the paragraph (increased my culture and understanding of the benign values that are the principles of the true Islamic religion) was 2.58, which is greater than the hypothetical mean value, meaning that the trends of the sample answers headed towards (agree) by (64.4%), and the percentage reached (Neutral) (29.2%) and the percentage of (disagree) (6.4%), and the rest of the paragraphs came in succession according to their frequencies, proportions, arithmetic mean and standard deviation, and the standard deviation values ranged between (0.56-0.67), which means that the answers of the sample members are homogeneous. see table (9)

Table (9) shows the contribution of the continuous follow-up to religious satellite programs in shaping the public's thinking about the good religious values

Contribution of the continuous follow-up to religious satellite programs in shaping the public's thinking about the good religious values	Agree		neutral		Do not agree		Arithmetic mean	standard deviation
		%		%		%		
The constant exposure to the religious programs of the satellite channels makes me more understanding of the issues that are related to the good Islamic values.	396	70.5	142	25.3	24	4.3	2.66	0.56
The programs contributed to identifying the most important values that God Almighty, His Messenger and his family, peace be upon them, recommended to us.	370	65.8	164	29.2	28	5.0	2.61	0.58
It increased my culture and my understanding of the good	362	64.4	164	29.2	36	6.4	2.58	0.61

values that are the principles of the true Islamic religion								
Presenting programs that deal with the life stories of the Messenger (peace be upon him) and his house made me more connected to my religion and deal with the same recommendations they made.	356	63.3	170	30.2	36	6.4	2.57	0.61
The topics raised by some clerics through targeted satellite programs make me think more about my daily behavior.	346	61.6	182	32.4	34	6.0	2.56	0.61
The information obtained from the programs increased my thinking and revealed the ambiguity of many situations that enabled me to dialogue and discuss with others about them.	344	61.2	176	31.3	42	7.5	2.54	0.63
These satellite channels provide content related to the life of the individual within the community and increase my awareness of social relations.	340	60.5	178	31.7	44	7.8	2.53	0.64
The information presented by the programs compensated me for the lack of information on many topics and issues that I did not understand and made me work on them, especially those related to the good religious values.	334	59.4	182	32.4	46	8.2	2.51	0.64
Religious programs have enabled me to enhance, modify or change previous attitudes and attitudes towards Islamic topics and issues	312	55.5	208	37.0	42	7.5	2.48	0.63
The new topics raised by some program providers formed new trends and attitudes that I was not aware of previously.	312	55.5	194	34.5	56	10.0	2.46	0.67
Some of the programs presented arrange my priorities and interests in relation to friends, relatives, co-workers and neighbors	304	54.1	208	37.0	50	8.9	2.45	0.65

Most importance Results

- 1- The clear interest of the Muslim community in Britain in following up on specialized religious channels, as it was found that 35.5% of the respondents follow the satellite channels in question, which confirms the existence of a large and wide Islamic community in the United Kingdom.
- 2- The follow-up of the respondents increases in the months in which religious occasions abound, as a category during the months (Rajab, Sha'ban, Ramadan, Muharram, Safar) ranked first at (350) recurrences and at a rate of (32.5%).
- 3- (Remembering the Ahl al-Bayt, peace be upon them, and knowing their special occasions) was one of the motives of the respondents in following the specialized religious channels in the first place with a rate of (16.1%), (benefiting from the information presented in discussions and dialogues with others) and in the second place with a rate of (8.6%).
- 4- The respondents are keen to follow up the direct coverage from within the holy shrines in Najaf, Karbala, Kadhimiya and Samarra, at a rate of (59.4%).
- 5- The clear interest of the respondents in the programs offered by specialized religious channels, especially those that leave a cognitive impact, provided that they include different axes, namely, providing information and knowledge, at a rate of (42.7%).
- 6- Programs that focus on values related to rituals, actions, and religious rituals, and values related to public morals, enabled the respondents to learn from them significantly, with a percentage of (65.1%).
- 7- The clear and great agreement of the respondents regarding the paragraphs (continuous exposure to religious programs to directed satellite channels makes me more understanding of the issues raised that are related to the good Islamic values), as well as (the programs contributed to identifying the most important values that God Almighty and His Messenger and his family, peace be upon them) recommended to us. , with a high percentage (70.5%), (65.8%), respectively, and its mean (2.66) and standard deviation (0.56), as well as (2.61) and its deviation (0.58), which indicates that the respondents' answers tended to support and agree high for these two paragraphs.

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