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## TELEVISED RELIGIOUS REALITY AND DEVELOPMENT OF SOCIAL ATTITUDES AMONG YOUTH

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### ABSTRACT

*Among many crucial factors of personality, social attitude is considered among the prioritized ones. There are many contributors in the development of personality, however, televised religious realities seems very essential because of linkage to religion. Therefore, the research aimed to examine the relationship of televised religious realities with social attitude of youth. The methodology opted for the research was correlational. Population of the study was University students. There was total 607 respondents in the study. A self-developed questionnaire containing 16 items was developed. The analysis of the data revealed that televised religious realities correlate poorly with social attitude. Moreover, the results revealed that televised religious realities impact social attitudes poorly. The research implies that televised religious realities needs significant attention because of having relationship with social attitudes of youth.*

**Keywords:** Televised Religious Reality, Personality Development, Attitude, Social Attitudes.

### Introduction:

Multifaceted effects of media on our societies may be seen. Our attitudes, information, views, and memories are influenced by the media. Public conversation, public ideas, and media realities are produced by it. The media has an impact on how we socialize. They alter several sectors, including law, science, politics, and business<sup>1</sup>. With the mainstream media, we learn about our social and even the world we live in<sup>2</sup>. Furthermore, he asserts that "the media" has developed into a major issue in interdisciplinary discussions throughout the globe during the last few decades. Science has studied each of these developments, and media programmes have covered them all. In contrast to decades of scholarly focus on an other-observation of the media from an external state, the media are increasingly monitoring themselves as well as one another in order to include this self-observation into their own programmes.

Philosophers or academics who study communication- and/or media theory carry out the other observation, but unlike the former, which are categorized into academic subjects, media philosophy is not yet a recognized academic field. Instead, there are a wide variety of

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philosophical approaches to media analysis, but they are fragmented and lack a sound theoretical grounding. The media metaphysical approach primarily focuses on the technical aspects of media and their capabilities. It is said that the traditional view of man has altered.<sup>3</sup>

The media in Pakistan up to the years before British India was divided, when a number of periodicals were established to further a communalist or partition agenda. The Daily Dawn was established by Quaid e Azam Muhammed Ali Jinnah in 1941 and focused on promoting an independent Pakistan. Founded in 1940, the right-wing newspaper Nawa-i-Waqt served as the voice of the Muslim elites who were among the most fervent supporters of an independent Pakistan (Niazi,1986). In a sense, the necessity to promote Pakistan as the best national choice for the Muslim minority in British India and as a measure of self-defense against the oppressive Hindu majority drove the development of Pakistani print media.

The Pakistan Electronic Media Regulatory Authority reports that from just three state-run channels in 2000 to 89 in 2012, there are now more private television channels. With the 9/11 attacks and since 2002, there has been growth in this area. Pakistan's private media enjoyed considerable success during the President Pervaiz Musharraf regime. Pakistan's media ecosystem is booming and very independent. With its liberalization in 2002, the television sector saw a media boom. The hostile environment that followed saw quality reporting supplanted by exaggeration and commercial welfares given priority. A bilingual, multiethnic, and class-divided population is reflected in Pakistan's media scene.

Zia<sup>4</sup> claims that the first television station began broadcasting from Lahore on November 26, 1964. Television in Pakistan was completely governed by the government before to 1990, when Shalimar Television Network (STN) and Network Television Marketing (NTM) launched the nation's first private TV station. Mr. Yasin Joyia was the first General Manager of (NTM), which PTV bureaucratic manoeuvres rapidly put an end to. It was of little value at the time, though, as cable TV networks had already been set up in important cities including Rawalpindi, Islamabad, Lahore, and Karachi. Other international satellite TV stations were introduced throughout the 1990s. Pakistan is a religious country where the majority of the populace strongly identifies with the Islamic religion. Abdul Rehman Yaqoob (ARY) created Qtv in order to broadcast religious programming that uplifts the spirits of the Muslim population.

### **Televised Religious Reality:**

Television religious reality, according to Ferjani<sup>5</sup>, is how the media portrays religion in various contexts. It encompasses historical interpretations of the scriptures, political movements that utilize Islam as their basis, as well as the everyday actions of many social groupings who identify as Muslims in one way or another. It is not only the Quran and Hadith. Two important theoretical foundations serve as the foundation for this idea of extensive. The first considers television to be a topic rather than a technological advancement.

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Any area of the social world, whether it be academic, journalistic, or artistic, where individuals and organizations are involved in an unfair struggle for dominance and recognition is referred to be a field, according to Bourdieu<sup>6</sup>. The extensive idea of religion is related to the second theoretical framework. As this article claims, Islam and religion cannot be reduced to a conceptual explanation that is presented once and for all. We can learn about our social and the society we live in with the aid of the media<sup>7</sup>. Furthermore, he asserts that the media has developed into a major issue in interdisciplinary discussions throughout the globe during the last few decades.

The media metaphysical approach primarily focuses on the technical aspects of media and their capabilities. It is said that the traditional view of man has altered<sup>8</sup>. Chomsky<sup>9</sup> contends that the media is not a neutral platform for the diffusion of knowledge, but rather a key instrument of the affluent and influential upper class of society. Also, it serves as a vehicle for propaganda on behalf of the influential societal interests that own and support the media. He asserts that what journalists do, and what they regard to be the foundations of their employment, are often well characterized by the incentives, motives, and restrictions put into such a structural analysis. Besley<sup>10</sup> asserts that one of the major factors influencing how individuals develop their views, values, and behaviors is television. It is a social educator that promotes the development of the mind, body, and spirit. Even if the majority of TV viewers are delighted and entertained, there is still a need to inform the general audience. Television is a major source of social values including materialism, inequality, and the status quo.

Recently, the effects of television, particularly on children and teens, have come under fire from a number of public interest organizations and academics. According to some TV critics, watching TV negatively influences young people's beliefs, attitudes, and behavior, which can result in illogical choices, impulsive behavior, and the formation of strongly materialistic ideals. On the other hand, it also claims that parents and peers are the main sources of such behaviors and beliefs, and that advertising may actually promote positive consumer socialization, including the development of socially desirable consumer behaviors and a better understanding of the purchasing process.<sup>11</sup>

Contrarily, the limited effects hypothesis contends that selective media exposure strengthens predispositions and that interpersonal interactions essentially neutralize the impacts of media in a two-step process. According to research, media exposure may lead children to talk about their consumption with their parents, friends, or other children. Instead of bolstering existing beliefs, such mediation is more likely to result in attitude growth and change.<sup>12</sup>

As was already said, television takes full advantage of its advantages to prey on both children and senior citizens. The old are made fun of by making light of their religious beliefs, and it introduces children to worlds that are far beyond their wildest thoughts. It has a deep link with the young and imparts information that the elderly resist.

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Television has been employed as a tool or, more particularly, a means of communication, claims Chukwuma<sup>13</sup>. Its ability to create and reproduce real-world illusions has caused a lot of controversy. Many desires regulation of television because of its influence. That is the most obvious of the three subjects of the talk. It is advantageous to project both social and religion.

Children's cross-cultural multimedia socializers compete with traditional socialization institutions including the home or family, the school, religious organizations, and peer groups. Examples include television and some of its electronic offspring. The engaging role models, the skillfully crafted language, and the dynamic storytelling components that television and other media bring to the table about people, places, and cultural groups have an impact on young people's worldviews. Social cognitive theory states that when children learn from appealing models, they create mental filing systems or schemas that may guide their thoughts and behaviour.<sup>14</sup>

Television has the power to transform occurrences into events; unlike newspapers, it has the capacity to both enhance and fabricate a story. Race riots, student protests, and other similar incidents have flourished in the rich social of publicity they have gotten, illustrating its capacity to create news on its own. Television serves as a technological entry point for many new and emerging media in the age of communication<sup>15</sup>. Herman and Noam Chomsky argued that the media was essentially a well-organized propaganda machine created to manufacture consent by broadly propagating ideas linked to certain political and economic goals after the Cold War's end.<sup>16</sup>

The mass Media in the Shaping of Public Opinion made the case that how people see the outside world and what those views are both significantly influenced by the mass media. Also, McCombs disproved the idea that freely available alternative media sources may lessen the ability of mainstream media to sway public opinion, diffuse interests, and develop a wide range of media and personal agendas. Instead, he predicts that a very consistent media agenda, which would be influenced by traditional media and powerful companies and continue to influence the public agenda, would remain in place.<sup>17</sup>

### **Social Attitude:**

According to Leonova<sup>18</sup> the foundational phases of a child's socialization in any society are education and upbringing. It is crucial to pinpoint the key factors influencing change in these systems since society has seen major changes in the fields of education and young people's engagement in the educational system across various eras and time periods. This study examined the effects of social/mass media as a change agent on children's social pedagogy and academic achievement in Lagos, Nigeria. In Lagos, Nigeria, this study carefully examined the impact of social and mass media on young children's social pedagogy and academic achievement.

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The findings show how social and mass media, in particular television and Android phones, significantly affect young children's lives. They are taught how to engage with their environment, improve their academic performance, and establish negative attitudes against other people. The influence of media content on young pupils depends on their upbringing since young children respond to social/mass media differently and are not all affected in the same manner. Hence, it's critical to monitor the media that children are exposed to in order to prevent any bad effects. Several media and communication studies have provided sufficient empirical support for young students' use of social media devices and similar technology. Recent research has fundamentally questioned how young people form their identities through media consumption<sup>19</sup>. Incorporating popular social, media, and/or new technologies into the curriculum for communications, language, and literacy has a positive impact on children's motivation and engagement in learning.<sup>20</sup>

According to Fadhli and Utami<sup>21</sup> if young children's parents don't properly oversee them, television may be both a very tasty honey and a lethal poison. Television is a medium that continuously airs interesting programming. Television is the finest type of media for kids to watch to be entertained and stimulated. Yet, watching television could hinder their development and growth. Parents need to play a more active part in this by setting limits on the sorts of television and the amount of time their kids may watch.<sup>22</sup>

Social media in all of its forms is becoming a significant part of young people's life, which has a detrimental effect on their moral values. There are around three billion social media users globally, with those between the ages of 18 and 29 being the bulk of these users, it is vital to remember. As a result, the goal of this article is to look at how much knowledge secondary school kids in Qatar have about social media and how that knowledge impacts local values.

The secondary school pupils in Qatar's public and private schools who made up the study's sample were chosen and distributed at random. To collect initial data, a questionnaire made especially for the study was used to interview the sample. The results showed that students had a fair amount of understanding of social media and how it influences society values. The results also demonstrated that social media sites had a positive influence on social values, including collaboration and respect for others' opinions. The results, however, demonstrated that social media platforms had a negative effect on Qatari society's sense of social solidarity. The need of teaching secondary students about the ethical and social repercussions of utilizing social networking sites, as well as the need to put in place methods to reinforce social values in Qatari society, was emphasized by this study's conclusion. Social values have a significant role in both the lives of the individual and society, despite the fact that individuals live in a variety of circumstances, interacting with the environment and material items, and within a system of social norms and values that each social has on its own.<sup>23</sup>

The social values of the individuals can direct their behavior towards the social, political, economic, religious, and moral ideologies, as well as other beliefs that may be cultivated and developed, which contributes to defining the method and approach in which they live in their societies<sup>24</sup>. Recent technological advancements have transformed all social media platforms into instruments for influencing society, and young people in particular, on levels that are social, political, economic, environmental, moral, and cognitive.<sup>25</sup> Because social media sites can sometimes have a positive or negative impact on young people and because many young people today are unable to distinguish between socially acceptable and unacceptable behavior, young people have been impacted by the content shared on them.<sup>26</sup>

Social values are broad, guiding principles for right human behavior because they are the features or qualities that society values in its members and which are influenced by their social, such as tolerance and strength. Social values are a set of concepts, principles, and standards that society supports and function as the motivating factor behind how people behave and how they express themselves in their words, actions, and instructions.<sup>27</sup> Social values are ethereal, independent, and objective; they can be seen in people's behavior and the environment they live in. Social values are those that are related to the expectations of how people interact with one another in a particular society. Examples include accountability, cooperation, assistance to the weak, regard for the elderly, kindness to children, and empathy.<sup>28</sup>

The mass media has a big impact on the social beliefs and behaviors kids and teens have. These effects are distinguished from more general media effects that do not include attitudes towards or behaviors with others, such as purchasing behaviors or taking in educational material (Advertising as Persuasion; Educational Television, Children's Responses to; Sesame Street). The media might be seen as a secondary socialization force, even if parents have the most influence over their children. According to study, exposure to mainstream media, particularly television, may have an effect on children's perceptions of themselves, attitudes towards other people, and interpersonal behavior. Researchers have also studied how media affects young people's political beliefs and behavior.<sup>29</sup>

Those who watch television, both children and adults, may become more wary of other people and situations. Regular watchers, for instance, are more likely to believe that the world is harsh and dangerous (Cultivation Effects). These people are more inclined to exaggerate both their own likelihood of becoming victims of crime and the prevalence of crime as a whole. Some scholars contend that watching television causes us to embrace the idea that reality is what we see on television reflected in the world outside our windows.

Heavy viewers' perceptions of people and the world are altered since violence and stereotyping are prevalent on television. Communication expert George Gerbner developed this cultivation hypothesis, and he and his colleagues have found some supporting data. But there has also been a great deal of criticism to the idea of cultivation. The fundamental tenet

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of the idea, according to detractors, is that all television programming transmits the same message.<sup>30</sup>

The degree to which children and teens become politically socialized might be significantly impacted by media consumption (Political Socialization through the Media). This implies that media exposure among young people can have an impact on their knowledge of politics, as well as their predisposition to form opinions about political issues and participate in political activities. A few examples of the media that the political socialization research concentrates on as potential influencers are television, newspapers, and the internet. It is distinct from other fields of study that have examined how media influences kids' socialization in this way. Adolescents are especially susceptible to the media's impact on political socialization since they are cognitively capable of understanding abstract ideas like politics.

Young people who are exposed to the media are more likely to be politically aware and motivated to participate in political activities, according to study. Chakroff et al.<sup>31</sup> The influence of the media on kids' socialization is a hotly debated topic. The nature and extent of media's impact on children's behavior have been closely explored at various points, with decades of research mostly concentrating on the relationship between children's exposure to television programmes and their social behavior. Although the media issue has been well studied, insufficient attention has been given to the third parent's function as a socializer.

It is crucial to consider the media's role in the propagation of erroneous values in order to fully understand how this social structure has developed into a source of values. The media is an essential source of moral guidance and has the ability to shape people's beliefs, emotions, and behavior. This study examines how the media contributes to early socialization in order to determine the extent of the media's influence on a person throughout infancy.<sup>32</sup>

### **Hypothesis:**

There is no significant correlation of perceived televised religious realities with feelings about social engagement, interests in social engagement and total scale social attitude of the youth.

### **Research Methodology:**

The study used quantitative approach to fulfill objectives of the study. Correlation research design was opted for research because two variables i.e. televised religious realities and social attitude were measured on continuous scale. Televised religious realities was considered as predictor variable, whereas, social attitude of the youth is considered as criterion variable. Furthermore, social attitude was categorized into two factors i.e. feelings and interests owing to attitudinal component theory. However, cognitive component of the theory is neglected as almost everyone is aware of the variables and it's not a novel concept. University students are taken as population because they are the considered future of the nation and are also considered highly educated in terms of logical and scientific thinking. Owing to sensitivity of the topic, willingness of the participants is preferred for data collection

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and hence, convenient sampling is employed to collect data from 700 university students. Questionnaire with five-point liker scale (strongly agree, agree, neutral, disagree, and strongly disagree) was developed to measure perceptions of youth about televised religious reality and their socio attitudes.

**Results:**

**Table 1: Televised Religious Realities and Feelings and Interest of Youth in Social Engagement**

		Televised Religious Realities	Feeling about Social Engagement	Interest in Social Engagement
Televised Religious Realities	Pearson Correlation	1	.324**	.394**
	Sig. (2-tailed)		.000	.000
	N	606	604	606
	r <sup>2</sup>		.105	.155

\*\* . Correlation is significant at the 0.01 level (2-tailed).

Table 1 shows the correlation between televised religious reality and feelings and interests of youth in social engagement. Results shows significant ( $p < 0.05$ ) relationship of televised religious reality with feelings about social engagement (.324\*\*) and interest in social engagement (.394\*\*). Moreover,  $r^2$  values shows that televised religious realities explain 10.5% feelings about social engagement and 15.5% interest in social engagement among youth.

**Table 2: Televised Religious Realities and Social Attitude of the Youth**

		Televised Religious Realities	Social Attitude
Televised Religious Realities	Pearson Correlation	1	.405**
	Sig. (2-tailed)		.000
	N	606	604
	r <sup>2</sup>		.164

\*\* . Correlation is significant at the 0.01 level (2-tailed).

Table 2 shows the correlation between televised religious reality and social attitude of youth. Results shows significant ( $p < 0.05$ ) relationship of televised religious reality with



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feelings about social attitude (.405\*\*). Moreover,  $r^2$  value shows that televised religious realities explain 16.4% social attitude.

### Discussion:

Results shows significant relationship of televised religious reality with feelings about social engagement, interest in social engagement and total scale social attitude. Moreover, results show that televised religious realities have small impact on feelings and interests of youth in social engagement. Therefore, it is concluded that the increase exposure of televised religious realities poorly increases social attitude of the youth. Results shows significant relationship of televised religious reality with feelings about social, interest in social and total scale cultural attitude. Moreover, results show that televised religious realities have small impact on cultural attitude of the youth. According to Leonova,<sup>33</sup> the foundational phases of a child's socialization in any society are education and upbringing. It is crucial to pinpoint the key factors influencing change in these systems since society has seen major changes in the fields of education and young people's engagement in the educational system across various eras and time periods. Several media and communication studies have provided sufficient empirical support for young students' use of social media devices and similar technology. Recent research has fundamentally questioned how young people form their identities through media consumption.<sup>34</sup> Therefore, it is inferred that the increase exposure of televised religious realities poorly increases cultural attitude of the youth.

### Conclusion and Recommendations:

Results shows significant relationship of televised religious reality with feelings about social engagement, interest in social engagement and total scale social attitude. Moreover, results show that televised religious realities have small impact on feelings and interests of youth in social engagement. Therefore, it is concluded that the increase exposure of televised religious realities poorly increases social attitude of the youth.

### Recommendations:

- It is recommended for research scholars that they should investigate that what are the reasons which is not affecting on feelings of youth.
- Future scholars should investigate that what are the factors in terms of televised religious reality which is not affecting on feelings as well as interest of youth in social engagement
- It must be explored that why still Interpersonal Communication is more effective than television and digital media in the social development youth.
- The future scholars should focus that how interpretation of religion on media is affecting specifically Pakistan and the whole Islamic world in general and what are the outcomes of these interpretations socially, politically, religiously and economically

- It is further recommended that it must be investigated that by using platform of social media or electronic media religion is being portrayed as a problem or it is being portrayed as a solution for social development for society as a whole.
- It is suggested to future scholars that they should explore what is the basic paradigm shift has occurred in preaching of Religion through media.

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