Article history (leave this part):
Submission date: 2024-09-08
Acceptance date: 2024-12-07
Available online 2024-12-23
Keywords:
Values ; Representations of Women's Roles ;Quran Channel; Religious Media; Digital Challenges.
Funding:
This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.
Competing interest:
The author(s) have declared that no competing interests exist.
Cite as (leave this part):
Elkhimry, H. A. . (2024). Storytelling: an effective method to teach English language for young learners. Journal of Science and Knowledge Horizons:, 4(1), 283-293. https://doi.org/https://doi.org/10.34118/jskp.v2i02.2727

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Journal of Science and Knowledge Horizons
ISSN 2800-1273-EISSN 2830-8379

Values and Representations of Women's Roles through the Program "An Yatafaqahn" on The Algerian Quran Channel: Analytical Reading of Media Content and Digital Challenges

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Abstract:

This study aims to unveil the various values offered specifically to women by the program "An Yatafaqahn" on The Algerian Quran Channel. Content analysis is employed to examine certain form and content categories. Interviews are conducted with five female professors specializing in religious media who follow the program. The results are then analyzed, with the reliability coefficient of the responses estimated at 8.15. It is concluded that the program highlights religious and socio-psychological values and is keen on showcasing representations of women's different roles in society. The content analysis results are confirmed and supported by the study's interviews. Consequently, it is recommended that the program be strengthened in the future by focusing on interaction with the audience, increasing the representation of women's roles through different journalistic genres, presenting social experiences, and supporting activity at the digital level.

Vol. 04, No. 2, pp. 446-465 | DECEMBER 2024
DOI: https://doi.org/10.34118/jskp.v4i02.4031

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Résumé

Cette étude vise à dévoiler les différentes valeurs offertes spécifiquement aux femmes par l'émission « An Yatafaqahn » sur la chaîne du Coran algérien. L'analyse de contenu est utilisée pour examiner certaines catégories de forme et de contenu. Des entretiens sont menés avec cinq professeures spécialisées dans les médias religieux qui suivent le programme. Les résultats sont ensuite analysés, le coefficient de fiabilité des réponses étant estimé à 8,15. Il est conclu que le programme met en évidence les valeurs religieuses et socio-psychologiques et tient à mettre en valeur les représentations des différents rôles des femmes dans la société. Les résultats de l'analyse de contenu sont confirmés et étayés par les entretiens de l'étude. Par conséquent, il est recommandé de renforcer le programme à l'avenir en mettant l'accent sur l'interaction avec le public, en augmentant la représentation des rôles des femmes à travers différents genres journalistiques, en présentant des expériences sociales et en soutenant l'activité au niveau numérique.

Mots-clés : Values; Representations of Women's Roles; Quran Channel; Religious Media; Digital Challenges.

Introduction

By the program "An Yatafaqahn" airing on The Algerian Quran Channel, an effort is made to enhance the status of women in society through the utilization of multiple functions and roles. This allows participation in the construction of the meaning adopted by the channel across its various forms by diverse feminine patterns originating from different regions and cultures. The constructed meaning carries socio-psychological implications and functions to reshape and reproduce the identity imagination.

The Algerian Quran Channel, the only government and specialized channel dedicated to religious affairs in the country, employs several interactive programs. These programs are utilized to achieve several goals, with a particular emphasis on rooting cultural identity and religious reference. The existence of this channel was deemed an urgent necessity imposed by circumstances and the concerning repercussions of globalization. Globalization has persistently cast a shadow over the cultures of developing countries, aiming to market them towards an unfamiliar identity and culture with unclear landmarks and goals.

This study aims to unveil the various religious and socio-psychological values offered by the program "An Yatafaqahn". Additionally, it seeks to highlight the different representations of women's roles and identify the diverse persuasive

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methods employed in this regard. Through interviews, an attempt is made to learn about the opinions and orientations of a select group of female viewers of the program. Furthermore, the study aims to determine the extent to which these orientations coincide with the analysis conducted on the entire study sample.

The importance of this study lies in highlighting the activity of religious media within Algerian society and the various values and representations it offers concerning Algerian women. The study also documents a noteworthy aspect of media practice related to women. This aspect is the assumption of responsibility by women to discuss religious rulings on television, a first for a government and official channel in Algeria, traditionally held by men. The theory of Islamic media suggests that such studies fall within the framework of documenting the awareness-raising religious discourse and illuminating its content and goals according to a specific societal context, ultimately aiming for its renewal.

Therefore, the question remains: How does the program "An Yatafaqahn" strive to highlight the various religious and socio-psychological values of women and representations of their roles amidst the repercussions of the digital age?

Research Questions:

What type of program is to be studied and by what means are the religious values specific to women reflected within it?

What is the most prominent socio-psychological values reflected by the program and what persuasive pillars are employed in it?

What are the most important representations of women's roles in society presented by the program?

What is the importance ascribed to spreading the program's content through social media?

Study Hypotheses:

Presentation of religious values specific to women is the primary concern of the program "An Yatafaqahn."

The program "An Yatafaqahn" is secondarily concerned with presenting socio-psychological values specific to women.

Several representations of women's roles in society are presented by the program "An Yatafaqahn."

The program is interested in publishing on social media to enhance its impact.

Concepts and Terminology of the Study:

Religious and Socio-Psychological Values:

The definition of the concept of values is linked to the various controls that govern societies voluntarily, not by force. This is why philosophers considered the concept of value to be the source of human freedom and reason. Consequently,

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the standard of values differed between different intellectual currents. (Qatar, 2003)

Currently, it is believed that values should be the result of a joint effort that originates from both religion and societal norms. Therefore, studies that deal with values are considered to fall within the category of certain constants, making them less susceptible to various intellectual conflicts. Defining values in this study presents no difficulty because their source is clear to the communicator, who is a religious scholar (the female professors participating in the program "An Yatafaqahn"). Islam is the clear source, followed by the norms that strengthen belonging to religion and society.

This study aims to highlight the various religious and socio-psychological values presented in the program "An Yatafaqahn" on The Algerian Quran Channel. An attempt will be made to unveil these values and then identify the space they occupied in the discussions of the professors who participated in the studied episodes of the program. Additionally, the study seeks to identify the persuasive pillars that were employed in the episodes to bring these concepts, values, and roles closer to the viewers.

Representations:

The concept of representations is widely used in more than one field. It refers to a type of knowledge that is shared and signifies an agreement on one common meaning. This shared meaning aims to build a shared social reality. (Guichard, 1993, p. 118)

In this study, the most important representations of women's roles that are circulated through the program "An Yatafaqahn" on The Algerian Quran Channel will be uncovered. This will be achieved by analyzing samples of episodes of the program according to the background of the topics. The goal is to understand the most prominent representations of women's social roles presented in the program.

Media Content:

The goal of media content goes beyond providing the public with information. It represents freedom, communication, and recognition of the other. However, along with these aspects, there's also a need for negotiation to preserve diversity and cultural identities. (Wolton, 2022, p. 2)

This study focuses on the operational concept of media content, which refers to the content circulated among the professors in the program "An Yatafaqahn." This program is a noteworthy type of media because it is specialized in religion. However, the television medium transforms this content from private to general through the process of circulation, explanation, and simplification of the various topics raised that are specific to women. This transformation is noteworthy because the specialized religious discourse between scholars and researchers

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specializing in Islamic law is transformed by the media, including television, into a general discourse, warranting further study and research.

Quran Channel:

The Algerian Quran Channel is a government-sponsored thematic channel affiliated with the Algerian Public Television Establishment. Launched on March 18, 2009, the channel fulfills a public service mandate, catering to religious matters in Algeria. Its establishment emerged in response to the evolving media landscape and the demands of regional and international developments.

"An Yatafaqahn" Program:

This program is specifically designed for women and airs every Wednesday at 11:00 PM, with a rebroadcast on Thursday at 2:00 PM. Hosted by a panel of esteemed experts, including Professor of Islamic Law Akila Hussein, Professor of Islamic Law Malika Belalia, and journalist Nasira Mezhoud, the program delves into Islamic law and its application in contemporary society.

Research Methodology and Tools:

The study employed both the survey method and the descriptive method. A content analysis form was prepared and then utilized to analyze two main categories: form and content. For the form units, subcategories were relied upon, including the time category, the artistic format category, and the target audience category. In the content category, the following units were chosen as they answer the study's questions: the religious values category, the socio-psychological values category, and the representations and roles category. The study utilized an intentional sample, where three program issues were analyzed due to their direct relationship to the topic. The first episode dealt with religious topics, the second episode dealt with social topics, and the third episode dealt with national topics.

The study also employed the interview tool with a select group of female viewers of the "An Yatafaqahn" program. The interviews were transcribed using the SPSS statistical application. Additionally, the researcher's observations, accumulated through years of work in the channel for journalism and program presentation since 2009, were incorporated into the analysis process. Therefore, all observations are grounded in scientific foundations as well as knowledge and practical experience resulting from the researcher's long-term engagement in the field of study.

Table 1: Profile of the Respondents for the "An Yatafaqahn" Program

The table below displays the profiles of the respondents who were selected based on their interest in the religious field and their consistent follow-up of the program.

Name and Title	Affiliated University	Research Interests

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Professor Zakiya Manzel Ghuraba	University of Emir Abdelkader Constantine, Faculty of Da'wah and Media	Researcher and interested in studies on religious media content, has several studies on the values presented by the media.
Professor Safiya Dib	University of Bouzaréah, Higher School of Professors	Specialist in modern Islamic history
Dr. Chahira Bouhela	University of Blida 2, Faculty of Information and Communication Sciences	Has a research project on the digital discourse unit and value creation, specializes in media research
Dr. Fatiha Bougazi	University of Algiers 3, Faculty of Information and Communication Sciences	Researcher in the field of history and identity, has several publications in this field
Ms. Salma Ouina	Graduate of the University of Islamic Sciences in Kherrouba	Director of the Hamil Al Musk Center for Development and Consulting, International Trainer in Family and Marital Counseling

Table 2: Table showing the reliability and validity of the interview questions

Statistics of total items				
	Mean scale if an item is deleted	**Scale variance if an item is deleted**	**Corrected item correlation**	**Cronbach's alpha if item is deleted**
Does the program reflect the role of the housewife?	**28.0000**	**76.500**	**-.192-**	**8.23**
Does the program reflect the role of the working woman?	**27.8000**	**75.200**	**.000**	**8.16**
What are the most prominent religious values offered by the program?	**25.6000**	**56.300**	**.879**	**7.70**
Does the program "An Yatafaqahn" reflect social values?	**26.6000**	**59.800**	**.679**	**7.87**

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Does the program need more publishing on social media?	**27.6000**	**74.300**	**.091**	**8.16**

Analysis of Table 2 reveals high reliability and validity scores for the interview questions, ranging from 8.39 to 7.79. The question regarding the need for promoting the program "An Yatafaqahn" on social media received the highest scores, while the question concerning the program's presentation of psychological and social concepts compared to religious values received the lowest scores.

The analysis process suggests that socio-psychological values may take greater prominence when media content addresses social topics. This tendency among the professors might be explained by the fact that religious concerns can sometimes overshadow other concepts. This observation highlights a philosophical debate that does not negate the existing relationship between social, psychological, and religious values. This is because the channel's primary focus is on disseminating religious teachings, and its interest in women's identity may not be readily apparent. Religion on television is presented as a general matter, not a specific one. Therefore, media content needs to respond more effectively to identity representation as the audience interested in religion desires to see their identity, geographic region, and social environment highlighted through religion itself. Content analysis will demonstrate that the results are nearly identical to the orientations of the respondents.

Previous Studies:

a. The study titled "The Role of Islamic Media in Raising Religious Awareness among Egyptian and Saudi Women" by Sekra Ali Hassan Al-Baridi and Nora Hamdi Muhammad Abu Senna (Year, 2010) aimed to identify the role of specialized religious media in women's religious education. The study employed the survey method, the interrelationship study method, and the media survey method. It concluded that women follow religious issues that concern them through Islamic satellite channels.

b. Hasnawi Iman's study, "The Role of The Algerian Quran Channel Programs in Raising Religious Awareness among Algerian Women" (Hasnawi, 2023), focused on the Algerian Quran Channel's role in shaping values and attitudes. The researcher relied on the survey method and concluded that female viewers of the channel's programs watch various programs, with the most important being fatwa programs, morning programs, and then special and evening programs. All programs contributed to correcting their ideas about Islam.

Observations from Previous Studies:

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Previous studies have primarily focused on the religious goal as the foundation of religious media activity. However, this study attempts to shed light on the hidden goals embedded within religious television programs. These programs aim to create cultural and social harmony, strengthen national spirit, combat social ills, and preserve cultural identities. These are all values that the true Islamic religion seeks. Religion, at its core, is a way of life that safeguards culture, identity, and national values.

2. Analysis of Form and Content:

2.1 Table 3: Categories of Form ("How it was said?")

Time	Artistic Format	Recorded/Live	Guests/No guests	Targeted Audience
Approximately 59 minutes	Media program	Recorded	Guests (2)	Women in particular

As shown in the table, the program is categorized as media programs aiming to clarify Islamic rulings related to women. The program is broadcasted in a pre-recorded format every Wednesday evening at 9:00 PM and re-broadcasted on Thursday at 2:00 PM. The program format utilizes a single topic related to women, followed by answering questions submitted by the audience via email or social media. The program's target audience is women first, followed by the general public. Interaction elements are absent from the program as phone calls are rarely included due to its pre-recorded and non-live nature.

3. Content Categories ("What was said?")

An important media strategy is implemented by The Algerian Quran Channel within society to achieve several goals through the following:

- **Diversification strategy in religious programs:** This strategy aims to fulfill the diverse religious interests of the audience.
- **National unity enhancement strategy:** Religious programs, through their activities, aspire to enhance national unity by targeting women as a significant element contributing to the process of social upbringing. The channel also works to achieve the fatwa unification strategy. This strategy is implemented by the channel's focus on the presence of women and their

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assumption of the responsibility of clarifying Islamic rulings for women through the "An Yatafaqahn" program.

Religious programs are dedicated to instilling cultural characteristics. Through its programs, the channel strives to establish behaviors and make them the foundation of activity and a starting point for societal thinking.

While religious media has not yet eliminated the confusion of concepts and backgrounds governing it, the field has been decisive in establishing its goals within society. This is clearly evident in the work of The Algerian Quran Channel, as this media faces several challenges, especially regarding the appearance of women on screen. Therefore, the service provided by the media to society is an institutional experience, not an individual one. In this context, religion constitutes an institutional media experience, and the role of the religious intermediary does not define it (Hosseini, 2008).

Like various religious institutions and through its various programs, the channel also instills several important values, including "creating a state of support for dialogue interaction efforts and recommending the philosophy of human relations on the reference of alliance and common destiny based on the process of rooting religious dialogue and coexistence with others." (Hanane, 2023)

3.1 Content Analysis: Episode "Women and Religious Discourse" on February 15, 2024

The episode explored the topic of "Women's Issues in Religious Discourse" and presented the following religious values:

- The importance of disseminating religious teachings to comprehend the purposes of religion concerning women.
- The episode highlighted the importance of gradual legislation as a means of understanding the topic.
- Socio-psychological values were also presented in the episode, including the importance of social upbringing and the focus on correcting customs. Additionally, the episode addressed the hidden role of problems, with the most significant being the psychological conflict between man and Satan.
- Issues specific to women were also addressed in the episode, with a primary focus on hitting women in Islam. Kindness and admonition in

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Islam, and their significance as an alternative to violence and beating, were presented as values and representations.

- Social and psychological control were presented as socio-psychological values, showcasing various roles for women, such as married and working women.
- The episode further addressed questions submitted by the audience related to women's issues in Islam, including mechanisms for establishing accurate religious discourses about women, the position of women between religion and social customs, the role of modernists in women's issues, and the balance between women's rights associations advocating for rights and following a call for unlimited freedom.

Table 4: Frequency Distribution of the Circulation of Religious, Socio-Psychological Values and Representations of Women through the Episode "Women's Issues in Religious Discourse"

Episode title	Religious values	Socio-psychological values	Representations and roles	
Women's Issues in Religious Discourse	16	9	11	
Total	44,4%	25%	30.5%	100%

Observations from the Table:

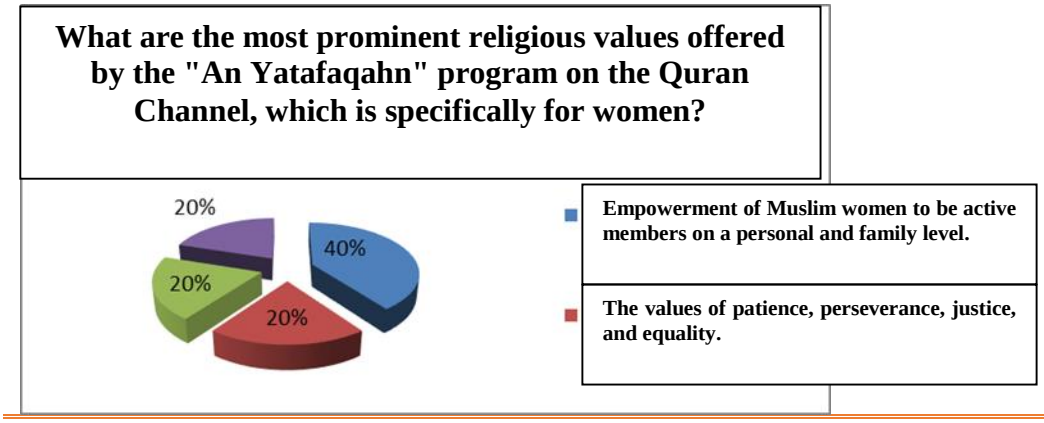
An analysis of the table reveals that religious values were circulated the most, accounting for 44.4%. This finding aligns with the agreement reached by the respondent professors during their interview (Figure 1). Socio-psychological values are also present in the media content at a noteworthy rate of 25%. This indicates that social contexts and psychological implications are never excluded from the media content when issuing jurisprudential rulings. Considering people's circumstances and the nature of souls in light of Islamic law is a very important religious purpose, as it embodies mercy. Therefore, this type of media content, which features the accompaniment of socio-psychological values to the circulation of religious values, is repeated in most of the study's episodes. This approach serves as the only method to support persuasion and strengthen the educational religious discourse through the "An Yatafaqahn" program.

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Consequently, the professors' answers are observed to be consistent with quantitative and qualitative analysis.

Figure 1: Most Prominent Religious Values Offered by the "An Yatafaqahn" Program According to the Respondents:



According to the female professors specializing in religious media, the program reflects religious values specific to women. This is because religion is concerned with shaping diverse perspectives within society. It considers new developments and the importance of context. Islam is not merely a set of rituals practiced by humans; it encompasses actions, thoughts, knowledge, and a way of life. As highlighted by the researchers, the program, in alignment with the religious approach, emphasizes the need to acknowledge the multifaceted connection between religion and various social contexts. Religion serves not only as a source of behavior but also strives to crystallize values and reach truth through reflection. Therefore, the relationship between religion, social values, and the human psyche remains a sacred and unarbitrary one. (Delecroix, 2019)

Religion is conceptualized as a form of social control. This concept, in turn, encompasses several sub-concepts, including the appropriate highlighting of representations of individuals' roles within society. Thus, religion is viewed as a social regulator and a provider of moral and social models that society should uphold. It is the sacred image that all humans should follow. (Lelis, 2024) The analyzed episode, which deals with religious discourse and women's issues, is observed to reflect these scientific trends.

Table 5: Frequency Distribution of Persuasion Pillars Employed in the Previous Episode

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Persuasion Pillars:	Frequency	Percentage
Quranic verses	3	10,3%
Prophetic hadiths	2	6.8%
Examples and stories	5	17.2%
Scientific and religious rooting of concepts	12	41.3%
Reliance on the sayings of scholars	7	24.1%
Total	29	100%

This episode served the purpose of answering questions as it functioned as a continuation of previous episodes. All prior episodes centered on the theme of religious discourse and women's issues.

Distinct from other episodes, this episode exclusively focused on responding to questions from the audience. The audience was diverse, encompassing both women and men. Consistent with all the analyzed episodes, the episode prioritized grounding the circulated concepts in legal and scientific perspectives. This was followed by supporting them with the pronouncements of scholars, then mentioning specific prophetic hadiths, and finally citing verses from the Holy Quran.

3.2 Content Analysis of the "An Yatafaqahn" Episode on January 12, 2024, Category "What was said?"

The study selected this episode titled "Domestic Violence and Its Effects on the Family and Society" as a method to comprehend the diverse values and representations of women's social roles. Socio-psychological representations and roles possess cognitive functions due to the program's interest in bolstering women's knowledge with additional knowledge and benefits related to physical and mental health as well as social relationships. Consequently, through its discourse, the program seeks to promote social harmony. The program additionally offers guidance functions that aim to establish common agreements and meanings. Therefore, other functions of values and socio-psychological role representations are also identified, with the most prominent being identity values. This is because hidden roles are assumed by the audience in the process of their

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media exposure, the essence of which is to search for identity markers to strengthen belonging.

Table 6: Frequency Distribution of the Circulation of Religious, Socio-Psychological Values and Representations of Women through the Episode "Domestic Violence and Its Effects on the Family and Society":

Episode title	Religious values	Socio-psychological values	Representations and roles	
Domestic Violence and Its Effects on the Family and Society	18	20	4	
Total	42,8%	47.6%	9.5%	100%

This episode prioritized socio-psychological concepts as these were considered fitting for the nature of the discussed topic. The frequency of socio-psychological values reached 47%, while religious values appeared at a frequency of 42%. The concept of the housewife was more prevalent than other representations and roles. The episode placed greater emphasis on the duties of the woman in the home compared to the representation of the working woman and others.

To strengthen the research, a decision was made to present the opinions of the participating professors on this aspect of the study. The participants' responses concerning the program's presentation of socio-psychological values are displayed in the following table:

Table 7: Responses of the Participants Regarding Socio-psychological Values:

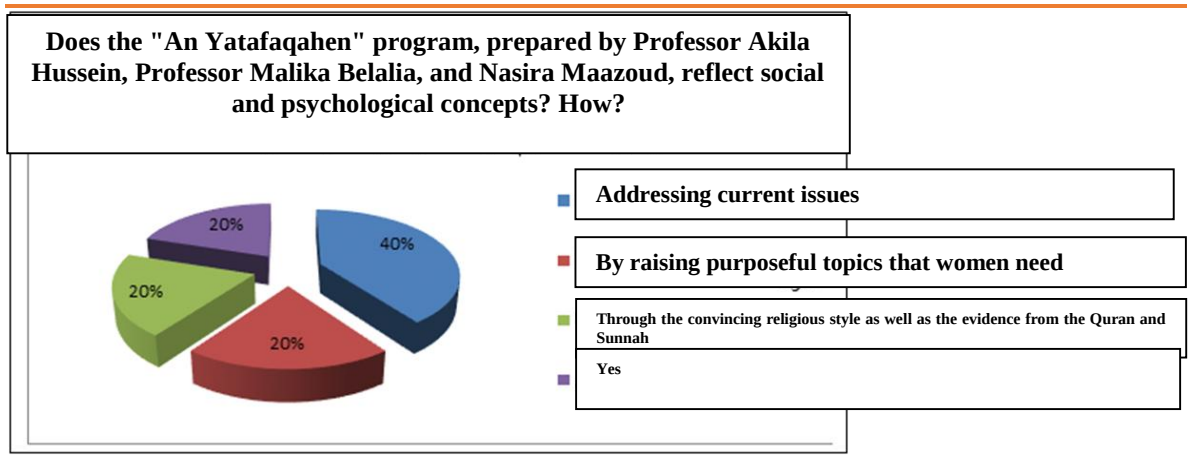
Variable	Frequency	Percentage
Addressing current issues related to society and women's psychology	2	40.0
By raising purposeful topics that women need	1	20.0
Through the convincing religious style as well as the scientific and legal evidence	1	20.0

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Through examples, stories, and evidence from the Quran and Sunnah	1	20.0
Total	5	100.0

Figure 2: reflects the responses of the participants regarding the circulation of socio-psychological values in the program



Several indicators were explained by the participants as demonstrating the presence of these psychological and social values and role representations. These indicators include addressing topics of customs and traditions while incorporating a religious perspective, the program's efforts to promote positive social behaviors, and providing psychological support for women. Cultural diversity and the vastness of the region lead to differing perceptions. In light of this, and in an attempt to align with the values and constants of nations, media, especially religious programs, works to enhance this fulfillment.

Television is characterized as a unique tool for cultural inculcation compared to other media due to its presence in an environment that includes homes, its ease of use, and exposure to it. Viewers find themselves immersed in television from a young age. Therefore, television contributes to the process of raising generations. The world's media leave their mark on the thoughts, values, segments, and behaviors of individuals (Morgan, 2010).

An episode focusing on the topic of domestic violence and its effects on the family and society was analyzed.

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Table 8: Frequency Distribution of Persuasion Supports Employed in the Previous Episode

Persuasion Supports	Frequency	Percentage	Frequency	Percentage
Quranic verses	5	17,2%	0	0%
Prophetic hadiths	9	31%	4	17,3%
Examples and stories	3	10.3%	4	17,3%
Scientific and religious foundations of concepts *(Referring the concepts to their governing principles)*	9	31%	10	43.3%
Reliance on the sayings of scholars	3	10,3%	5	21.7%
Total	29	100%	23	100%

An analysis of Table 8 reveals that at the episode's beginning and when addressing the general concept of the topic, scientific and legal grounding of the topic was circulated equally with mentions of the Prophet's hadiths (31%). Quranic verses were mentioned at a rate of 17%, followed by mentions of Quranic stories and support from the sayings of scholars, both at a rate of 10%.

The episode, in regards to responding to the audience's questions, displayed an interest, consistent with all the analyzed episodes, in rooting the concepts from a scientific and legal perspective. This approach incorporates guidance, advice, intimidation, and sometimes deterrence at a rate of 43%. Support from the opinions and sayings of scholars when answering the audience's questions amounted to 21%, with a low percentage for mentioning the Prophet's hadiths and no mention of Quranic verses.

3.3 Content Analysis of the "An Yatafaqahn" Episode on January 12, 2024: What Was Said?

The episode explored the topic of women and citizenship values, highlighting several religious values. The most significant value presented is that citizenship is the legitimate policy and an honor bestowed by God to preserve life. The concept of modern citizenship was established by the Medina Charter. The

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episode also explained the etiquette of war and the significant role of women in defending the homeland as fighters, nurses, doctors, advisors, and judges. These roles and representations are considered very important to the audience.

The episode further focused on presenting socio-psychological values by circulating the concept of citizenship. This concept is considered a social contract and a commitment to rights and duties. It includes respect and coexistence under cultural diversity and differences in customs, traditions, and norms, which are an added value to citizenship that Islam has preserved unless they are harmful to its legitimate purposes.

Table 9: Frequency Distribution of the Circulation of Religious and Socio-psychological Values and Representations of Women in the "Women and Citizenship Values" Episode

Episode title	Religious values	Socio-psychological values	Representations and roles		
Women and Citizenship Values	15	13	14	Total	
	35,7%	30.9%	33.3	42%	100%

Analysis of the table reveals that religious values were mentioned in this episode at a higher rate (35.7%) compared to the circulation of socio-psychological values (30.9%). This is attributable to the episode's focus on the modern concept of "citizenship" and its attempt to establish legitimate foundations for it. Therefore, the relationship between the values circulated in the program can be observed as intertwined, making it difficult to separate them at times. Islamic law sometimes serves as the origin of concepts and values, while other times, modern concepts and values are identified that pre-dated Islam in Arab heritage but require legitimate grounding. The program undertakes this task, rooting the established concepts and attempting to root new ones based on what is available within Islamic law.

Table 10: Frequency Distribution of Persuasion Supports Employed in the Previous Episode

Vol. 04, No. 2, pp. 446-465 | DECEMBER 2024
DOI: https://doi.org/10.34118/jskp.v4i02.4031

Journal of Science and Knowledge Horizons
ISSN 2800-1273-EISSN 2830-8379

Persuasion Supports	Frequency	Percentage	Frequency in Questions	Percentage in Questions
Quranic verses	1	%4.5	0%	%0
Prophetic hadiths	1	%4.5	1	5
Examples and stories	6	27.2%	6	30%
Scientific and religious rooting of concepts	8	36%	7	35%
Reliance on the sayings of scholars	6	27.2%	6	30%
Total	22	100%	20	%100

The episode prioritized presenting a scientific and legal grounding of the concept of citizenship at a rate of 36%. Citations from the sayings of scholars occurred at a rate of 27.2%, with narration of stories and examples occurring at an equal rate of 27.2%. Mentions of the Prophet's hadiths and Quranic verses were made at an identical rate of 4.5%.

Scientific and legal grounding of all discussed topics was employed as evidence in response to audience questions received by the program. This included the issue of women judges and women working in security services. However, the program professors' answers focused on rooting the concepts at a rate of 35%. This was followed by citing the opinions of scholars and mentioning stories and examples, particularly those related to the prophetic biography, at a rate of 30%. Finally, one prophetic hadith was mentioned, and no Quranic verses were included. This may be attributable to the professors' apprehension about issuing religious rulings based on interpretations of the Holy Quran within the program, considering that fatwa issuance has remained an exclusive domain of men for many years. Additionally, the Quran Channel has dedicated programs specifically for fatwa. The program's primary objective is to clarify the context and reasons for the revelation of religious rulings and to root new concepts about women.

4. The Necessity of Supporting the Dissemination of the Program on Social Media:

Vol. 04, No. 2, pp. 446-465 | DECEMBER 2024
DOI: https://doi.org/10.34118/jskp.v4i02.4031

Journal of Science and Knowledge Horizons
ISSN 2800-1273-EISSN 2830-8379

An observation was made that the professors' answers emphasized the necessity of publishing on social media through various methods and means. This does not imply that publishing is restricted to the YouTube platform. Rather, there are other publishing mechanisms, such as diversifying publication across websites and platforms, with the goal of reaching the largest possible audience. Researchers, through several conducted studies, have highlighted the issue of supporting social media platforms dedicated to religion.

Electronic media has demonstrably succeeded in creating influential religious groups. This is primarily because religion possesses cultural and socio-psychological foundations that integrate individuals into its vision. The true question lies in how these elements influence religion as an institution of cultural and social activity, rather than simply an individual practice or experience. (WITTE, 2018)

Several studies have mentioned the importance of religious value-based media discourse entering the digital sphere. This contributes to the well-being of certain segments of society, considering them as a group that seeks to reject social ills and strengthen religious and social ties. (Zhu, 2024)

Table 11: Respondents' Answers Regarding the Necessity of Disseminating Program Content on Social Media

Variable	Frequency	Percentage
Publishing on social media is more important than television	2	40.0
Because it is based on fundamental principles of divine law, it is necessary to support dissemination	1	20.0
To reach the largest possible number of women	1	20.0
The process allows for more effective representation of women's roles	1	20.0
Total	5	100.0

Conclusions of the Study:

An analysis of the studied episodes of the "An Yatafaqahn" program reveals a highlighting of religious values, thereby confirming the validity of the first

Vol. 04, No. 2, pp. 446-465 | DECEMBER 2024
DOI: https://doi.org/10.34118/jskp.v4i02.4031

hypothesis. Socio-psychological values are also addressed at a secondary level, thus verifying the second hypothesis. Due to the nature of the discussed topics, socio-psychological values rarely surpass religious values. Nevertheless, religious values remain at the forefront of the program's religious content. The program additionally highlights the various representations of women's roles within society. This fulfills the third hypothesis. In this context, the program utilizes persuasive supports such as the scientific and legal grounding of concepts and issues related to women, both contemporary and historical. This is followed by the citation of scholarly pronouncements to clarify religious rulings, along with mentions of examples and stories, particularly those connected to the Prophet's biography. To a lesser extent, prophetic hadiths and Quranic verses are also presented. Conversely, the fourth hypothesis was not supported, as the female respondents believe the program's content dissemination should be expanded through various social media channels. This is despite the program's presence on the YouTube platform, where it has garnered a subscription rate of 73.5 thousand to date.

Conclusion:

The religious content broadcasted on The Algerian Quran Channel demonstrates a responsiveness to the challenges posed by societal development. The content strives to provide the audience with scientific and social solutions without neglecting the religious perspective. Therefore, the religious content on the Quran Channel is designed to achieve the greatest possible intellectual and cultural consensus on a multitude of topics. This objective serves as the foundation for the channel's operations. It is anticipated that the Quran Channel in Algeria, which targets women in its activities, will further support its discourse directed towards women by strengthening their identity through its various platforms and programs. Additionally, it is expected to bolster the presence of its religious media content for women within the digital sphere by utilizing all available mechanisms.

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