The Role of 'Asr-e Jadid' TV Program in the Reproduction of Social Trust

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Abstract: The basis for social interactions between members of society, social trust inspires engagement in all facets of social and cultural life, and trust is one of the most essential notions in social life and human relationships. One of the factors influencing social trust of television programs is that the type of program can help to strengthen or re-produce it; taking into account the existential importance of social trust, the current research is willing to explain the role of TV programs in representing social trust in Iran (Case study: Asre Jadid program). 400 residents of Tehran were chosen using a non-social sample approach in order to explore trust. The results from the questionnaire were reported and analyzed using statistical techniques in two parts: descriptive statistics and inferential statistics. This research was done utilizing the survey method using a questionnaire instrument. According to the findings, institutional trust, public trust, and social trust are significantly correlated with the variable of viewing new era TV shows. Additionally, there is no evidence linking viewing the Asre Jadid TV show to an increase in interpersonal trust, indicating that the show is successful at fostering social trust.

Introduction

Sociologists have discovered the obvious and particular truth that we cannot take the certainty of daily social life for granted without it. Today, we agree that the foundation of all enduring social relationships is trust (Zatomka, 2007:3) the complexity and density of social contacts, or their networking, are key factors in the development of human civilizations. Without "trust," which is of the order of a dough to build and sustain social ties on small, intermediate, and macro sizes, such a volume of density is not conceivable, and thus requires culture in and of itself. It is a culture that is referred to as a "culture of trust," a culture that develops in political, social, cultural, and economic dimensions in addition to producing trust, which is an important building block for social capital and a necessary condition for the realization of democracy and a dynamic social order (Zatomka, 2007).

Its significance becomes more or less clear if we think of social trust as one of the fundamental social life skills in the current world. People should trust one another in all aspects of everyday life and in all sorts of activities, and they should develop their relationships appropriately. The social system's functioning are facilitated and the social order is impacted by people's faith in social groups and organizations (Amirpour, 2007:294).

The foundation of social interactions and connections, the major emphasis of contemporary theories of social capital, and the conceptual underpinning of traditional sociological theories is trust.

According to Zimmel, trust is a sort of "faith" and a dependable affixation to a single person or a single concept (Kamali, 2003:13). Giddens defines trust as depending on the nature, particularity, or veracity of someone, object, or statement; Fukuyama defines it as adhering to unwritten rules and ideals shared by the group. A group that is allowed to cooperate with one another knows (Tonkis, 2008:103;

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Kamali, 2003:13, Mazahari, 2005:14). In the face of ambiguous circumstances and future control, Ztomka views trust as a crucial tactic (Zatomka, 2005:29). According to the definition of trust offered by experts, it can be concluded that trust has a variety of connotations and is sometimes used interchangeably with dependability, faith, and trust. In general, social trust may be thought of as the duties and expectations that people have of the institutions and organizations that are a part of their social life (AzKia, Ghaffari, 2001:99).

From the earliest relationships, such family bonds, mother-child relationships, etc., trust has been a cornerstone of civilization. It includes the beginning and continues to broaden cultural, social, and political connections and is regarded as an important and key priority variable that trust in family and relatives is expanded at a young age and at older ages, as well as in the social environment of society, such as similar groups, centers, and institutions of society. The person solely and often trusts the family and local groups in traditional civilizations where the world of existence is constrained and the line between familiar and stranger, as Zamel explains, is evident, and foreigners and strangers are untrustworthy and may be hostile to them (Tonakis, 2008: 14). People must increase their trust and confidence in the degree of family reunification and local groups close to the entirety of citizens and even citizens in new societies where new life has widened, local and ethnic identities have been replaced by national identities and even beyond, and the distinction and separation of social roles has greatly expanded (Mohammadi Shakiba, 1996: 9). In contrast to modern societies, where social differentiation has substantially increased, it can be claimed that trust in traditional societies is a specific and restricted trust that is primarily required for the collective existence of trust of the broad and generalized type.

The increase and generalization of differences is one of the effects of the social changes that have occurred in our society over the last several decades, most of which have been external. What is clear is that social interactions have changed from their traditional shape, and our society no longer exhibits the characteristics of a traditional society, at least in terms of how things seem and how social relations are organized on the outside (Safari Shali, 2007:26). It is vital to understand the elements influencing social trust in light of its significance and potential effects on society. The researchers that carried out the study in this area proposed a number of variables, including mass media usage, teamwork belief, religious views, painful life experience, life satisfaction, income, education, etc.

It seems that the mass media play a significant part in both building and diminishing societal trust among the elements discussed. The mass media is increasingly influencing people's value systems thanks to the variety of information and analyses they provide their audiences. People's perspectives regarding many issues, both good and bad, are influenced by this value system. Therefore, it can be argued that "today, the kind and substance of the mass media message is to some degree considerably influencing the optimistic and pessimistic attitude of people about many topics" (Javaheri and Balakhani, 2006: 2). Individuals' social trust is thus built on these attitudes. Because local and international mass media provide various types of information and analysis, the influence will likewise vary. Television shows were one of the mass media formats taken into account in this research. The current research thus aims to respond to the following key question: Is the television program of the Asre Jadid successful in replicating social trust? Given the significance and function of television programs in today's society.

Chances and possibilities for the parties to trust in society develop via trust; without it, such opportunities and possibilities risk being quickly lost. In reality, the development of new connections as a result of trust demonstrates the value of social trust in society. Additionally, trust improves a person's feeling of belonging in society and fosters group cohesiveness while assisting with identity development. On the other side, a distrustful society weakens social ties and involvement among its members. These facts lead to the conclusion that social trust, as a social category, is one of the fundamental concerns, has tremendous significance, and crystallizes at all levels of society (Rajabloo, 2006: 6).

One of the fundamental tenets of advancement in today's culture is trust. In other words, when there is reciprocal trust in interpersonal relationships, advancement will be feasible. In actuality, trust is what keeps social, economic, political, and cultural acts going (Inglehart, 2003). The development of social order and group cohesiveness might be considered to be the most crucial functions of trust as a mechanism in the context of group interactions and activities.

Any society must have trust in order to function, and trust is essential for addressing social issues. Trust provides security and comfort. The study and identification of such cultural and social aspects helps to identify cultural and social developments and to boost confidence and efforts to address them in a scenario where our society has experienced social and cultural changes over the last several decades, particularly in recent years. The necessities are addressed. In addition to scientific and theoretical accomplishments, this research aims to gain information based on reality and with a scientific spirit that includes a realistic comprehension of the situation of social trust in Iran and the role of contemporary television in its replication.

General purpose:

The role of the Asre Jadid program in reproducing social trust in Iran

Partial goals

Identify the state of public trust among the audience of the Asre Jadid program

Understanding the relationship between watching the Asre Jadid program and interpersonal trust

Understanding the relationship between watching Asre Jadid program and institutional trust

Understanding the relationship between watching Asre Jadid program and public trust

Experimental literature

Mir Mohammad Tabar Seyed Ahmad, Sohrabi Maryam, and Sharifzadeh Hakimeh Sadat (2015) Students who studied the connection between media use and social trust came to the following conclusion: While there was no statistically significant relationship between foreign media use and interpersonal or generalized trust, there was a direct and positive relationship between domestic media use and interpersonal, generalized, and institutional trust, while there was an inverse relationship between foreign media use and institutional trust. Conclusion: Social media and international media detract from faith in domestic media.

According to Ebrahimi Ghorbanali and Babazadeh Bai Ali's (2010) investigation into the impact of mass media on social trust (a case study of individuals aged 20 and older in Babol), the average level of social trust among respondents was lower than normal (2.78 out of 5). The t- test's of significance in simple linear regression also shows a substantial relationship between mass media use and social trust, and this result supports the hypotheses. Additionally, the findings of multivariate linear regression (stepwise) demonstrate that the final model still includes the four variables of satellite TV usage, domestic press use, Iranian radio use, and Internet use, which together account for 20.5 percent of the changes in the dependent variable. The factor of satellite TV usage, whose beta value is -0.408, is given the biggest influence.

Hejrafrafkan, Nargesian Abbas Moeini Karbakandi Mohammad Reza and Khalari Hassan (2015) research of how public engagement affects the use of online social media for transparency and public trust (Case study: University of Tehran students) the findings demonstrate how online social media has an impact on online engagement. These two kinds of alliances have a major and supported political impact on openness and public confidence.

Iran's Pourmohammad (2008) have faith in television and the elements that influence it. Ali Asghar Pourmohammadi, a master's degree candidate in social sciences research at Shahid Beheshti University, wrote a dissertation with the title "Trust in Television and the Factors Affecting It" in 1998. The three higher, medium, and lower sectors of Tehran's population, which comprises both men and women over the age of 18, constitute the study's statistical population. With a sample size of 600, cluster sampling is the sampling technique used. Regarding the trust variable, it has benefited from mentioning the political, psychological, and social functions of trust in defining this variable as well as its relationship with ideas like faith, honesty, risk-taking, and commitment to theories related to trust and theories of people like Coleman, Parsons, Chalabi, and others. The external organizational factors at the individual level are: political satisfaction, job satisfaction, family satisfaction, hope for the future, and... The research model in the study of factors has three categories of external organizational factors, internal structural factors of the organization, and individual factors.

The individual's evaluation of value change is taken into account at the macro level together with extra-organizational structural elements. The following categories are used to categorize internal organizational factors: TV organization evaluation, TV reference group evaluation, and television legitimacy assessment. TV education and its unifying function are split in the evaluation of television's

value maps. According to the topic of the project, the most significant finding of the aforementioned study is that faith in television as a reference group has directly shown a reasonably strong influence.

A research titled "The connection between media consumption and cultural capital" was undertaken by Shahramnia et al. in 2015. The findings indicated a connection between cultural capital and media use (print, electronic, and digital) (mental, objective and institutional). The link between print media and cultural capital is adverse, despite the fact that all media aspects have a favorable association with the institutional and mental dimensions of cultural capital.

"Study of the association between cultural capital and contemporary media with the prevalence of high-risk behaviors among high school male students in Gachsaran" is the title of Hamidian's (2017) dissertation. The findings of this research demonstrated that there is no connection between the prevalence of high-risk behaviors and institutional, objectified, or embodied cultural capital. The findings also demonstrated a connection between institutional, embodied, and objectified cultural capital, as well as new forms of communication.

A paper titled "The role of social trust and the usage of virtual social networks on the cultural capital of Tehran people" was written by Mohseni et al. in 2017. The findings demonstrate that cultural capital rises with the usage of virtual social networks and vice versa. Additionally, cultural capital rises when social trust does, and vice versa. According to the model developed via path analysis, cultural capital is impacted directly by the usage of virtual social networks, indirectly through social trust, and by influence over that use. Social trust is less affected by the usage of virtual social networks than is cultural capital.

The link between cultural capital and media literacy among Bafgh's youth was the topic of a research done by Afshani et al. in 2015. Results indicated that cultural capital and media literacy had a clear and substantial link. The objective factor of cultural capital has the closest ties to media literacy of all its components. Cultural capital has a direct and considerable influence on media literacy, according to analysis of the structural equation model, with a 57 percent impact factor.

"Study of the Impact of Media Consumption on the Amount of Social Capital of Bandar Abbas Citizens" is the title of Sadeghi's (2014) dissertation. The results show that watching domestic TV at home and social capital are positively and significantly correlated, but that watching satellite TV at home and social capital are negatively correlated. The rate of viewing domestic television is positively correlated with social trust and norm adherence, while the rate of watching satellite television is negatively correlated with both of these variables. Additionally, there was no discernible connection between viewing TV, both terrestrial and satellite, and social networking sites. Regression analysis' findings demonstrate that television viewing has the most notable impact on social capital in the statistical population of the current research.

Study of Cultural Capital Indicators on Students' Media Literacy was carried out by Sharbatian and Eskandari (2017). (Case Study: Students of Payame Noor University, Ghaenat Center). The study's findings suggest a connection between the independent variable and the dependent variable. According to the findings, the value of media literacy to pupils may only be 57.5 percent. Describe the media literacy dependent variable. The findings also demonstrate that 68.5 percent of the variation of the dependent variable may be explained by the equation for estimating cultural capital. Cultural capital has a direct and indirect explanation and analysis impact on media literacy of / 241 percent, and based on the overall effect of all route analysis indicators, / 749 percent.

The results of a study by Ganji and Zare Ghiasabadi (2015) titled "The relationship between the use of mass media and the amount of social capital in the city of Kashan" show that political programs, sports, news, and TV crime, historical, and cultural films have a significant impact on social capital. The usage of the press (magazine and newspaper) also significantly affects social capital; in other words, the more individuals read the historical, cultural, social, and political news of the press, the more social capital they will have.

On their 2001 research, Anderson and Bushman explored the role of television in the formation of social behavior. In this research, it was discovered that media consumption had an impact on self-image, alcohol and tobacco use, extracurricular activity involvement, aggressive initiative, and inventiveness. The research also revealed that socialization in society is mostly influenced by the media.

The influences of media on consumer culture are discussed by Jansson (2002) in a research titled Media Consumption: Towards an Analytical Framework of Image Culture. He demonstrates how the media's impact on contemporary society has led to a shift toward a simulated and virtual media culture.

The findings show that various age groups and different sexual groupings have diverse media consumption patterns.

David Hesmondhalgh (2006) investigates Bourdieu's definition of cultural production in terms of its usefulness in comprehending current media creation and describes the key elements in his paper on Bourdieu, Media and Cultural Production (Cultural Capital). The findings of this research and the work of Bourdieu on cultural production have shown that the creation of cultural media resulted in the creation of cultural capital.

In a paper titled "Using Social Media for News, Social Capital, Civic Commitment, and Political Participation," Zuniga et al. (2012) make the case that recent research has shown that the use of digital media for information also promotes democratic processes and increases social capital. According to studies based on national data from the United States, social media information has a positive and substantial impact in predicting civic engagement, social capital, and participatory behavior after adjusting demographic factors and utilizing conventional media.

The link between social capital and media usage in South Korea under the impact of civic life is examined in a research by Kim (2007) titled "Media Use, Social Capital, and Civic Participation in South Korea." The results of this research, which included 527 participants in a telephone survey, indicate that informal socializing and interpersonal trust are positively correlated with the usage of media for enjoyment, such as the Internet. Additionally, social capital may rise as a result of the Internet. The results also lend credence to the hypothesis that various media consumption habits might either promote or weaken civic engagement.

Hypotheses:
There is a significant relationship between watching the Asre Jadid program and interpersonal trust.
There is a significant relationship between watching the Asre Jadid program and institutional trust.
There is a significant relationship between watching the Asre Jadid program and public trust.
There is a significant relationship between watching the Asre Jadid program and social trust.
Method

The survey approach has been used in the current research in accordance with the nature of the issue being investigated. We conducted a small survey utilizing the field technique as part of the research's practical component. A statistical community is a collection of individuals, things, or occurrences that share at least one characteristic. In other terms, a statistical community is a group of individuals in a community whose example may accurately depict it. The Asre Jadid show viewers in Tehran make up the study population, and as there is no limit to the total number of viewers, 400 participants were chosen for the sample size calculation using the Cochran technique. The following section of the model discussion is sampling. The available sampling technique has been used in this study.

Asre Jadid Program

The Radio and Television of the Islamic Republic of Iran produces and airs the television talent competition known as Asre Jadid. The first season of this show, created and performed by Ehsan Alikhani, will premiere on Seh Radio and Television of the Islamic Republic of Iran on February 17, 2017. On March 27, 2017, this show's second season officially premiered on television. Participants in this program can participate singly or in groups in a variety of artistic, scientific, athletic, and recreational activities such as magic, acrobatics, comedy, mind reading, math, beatboxing, gymnastics, dubbing and dubbing, martial arts, drama, parkour, rhythmic movements, and so forth. This program draws different skill sets from all throughout Iran. By showcasing their ability live, each contestant strives to win over the judges and get a white or yes vote. Amin Hayaei, Seyed Bashir Hosseini, Arya Azimi-Nejad, and Roya Nonhali served as the show's judges throughout its first and second seasons, respectively. The program's planning and execution are also within Ehsan Alikhani's purview.

Program method

Identification stage:

A maximum of five minutes of a person's skill must be videotaped before being submitted to the Asre Jadid website, where it is watched by a 20-member judging panel. Talented individuals are informed of the videos that have been chosen after review.

Verification stage:

These individuals must perform in front of the squad after being accepted. The gifted individual must perform at the introduction stage, which is carried out live on stage, in the stage of face-to-face performance or verification. The first four phases of the new era—which begin in the second chapter— are the verification stage.

Preliminary stage: In the first season, this stage had 26 episodes, whereas in the second season, it had 20 episodes. At this point, gifted individuals or groups showcase their skill live in front of the public and the program's chief judges. Of course, the captured photographs will subsequently be shown to TV viewers.

Each show had seven contestants, and in the inaugural season, two of them advanced to the next round—one by the judges' direct vote and the other by popular voting. However, in the second season, every night's options range from zero to four in order to bring appeal to the following stage programs. As a result, one night's performances can be subpar and only one person advance, while the next night's performances might be stronger and three persons merit to advance. As a result, more deserving individuals than the typical two ascend each night.

Each creditor in the inaugural season received three credentials (the "golden card"), along with three each for the program's host and officiating teams. The holders of the golden cards advanced directly to the semifinals without going through the second round. To bring the match up to par with international standards, the cards are replaced in the second season by a golden bell. During the 26 evenings of the first stage, each judge and the program's presenter are permitted to ring the golden bell once, giving the top five competitors a total of five opportunities to hear it.

Second stage: There were 60 participants in the second stage of the inaugural season, who appeared on stage in 15 episodes and four performances each night. The judges selected two of them for public vote. After each performance, there was a 24-hour period for viewers to vote for one of the contestants to go on to the semifinal round.

As a result, in the first season, two contestants were promoted to the second round based on votes from the officiating crew and the general public in each of the 26 episodes. Additionally, 15 credentials were issued to the best competitors, of whom 6 will compete and train in the Asre Jadid Club before moving on to the second stage. The planning team chose a total of two individuals to go to the next round. That is, 60 individuals made it to the second stage in the end.

However, we saw the attendance of 50 participants during the second stage of the second season, who were present for 10 nights and 5 performances each night. Let's not overlook the fact that the five performances have already advanced to the golden bell halves.

The judges selected two performances every night for the second stage of the second season, and the public vote determined the winner. People choose one individual or team from each region to go on to the semifinals each night by voting for them.

Additionally, the semifinals of the second season of the new period, as previously explained, saw 15 contestants advance, the top 10 in each group with the greatest popular vote. This was a change made in the second stage and before to entering the semifinals. Another five individuals who had been awarded the golden bell in the first stage. But the producers decided that in the second season, each of the four judges as well as the host would have the right to be one of the ten contestants who did not vote in the second stage and compete. This decision was made in an effort to spice up this stage and increase the number of semi-finalists. They should choose a person or a team and lead to the halves because they lost. This stage was given the name "stage of redemption" for this reason. In this manner, the total number of competitors increased by five more, and a total of 20 competitors proceeded to the semifinals.

Semi-final stage: Five episodes made up the semi-final stage of the first season of the new era, which included three contestants competing against one another. One contestant from each episode won the public vote to go on to the final stage of the new era, therefore a total of five contestants made it to the stage.

Final stage: The first episode of the new era's inaugural season included the final round, which was shown live for the first time on Sima's third channel. The judges at this round just offered their own opinions and did not cast votes for any of the five competitors who had advanced to the finals. The top members of the new period were finally declared on the same night and by public voting, and they were announced in order from first to fifth.

The winners of the first season of the new period received prizes totaling 500 million tomans for coming in first, 200 million tomans for coming in second, 100 million tomans for coming in third, 75 million tomans for coming in fourth, and 50 million tomans for coming in fifth. Of fact, during the first and second seasons' earlier rounds, several people or organizations that need financial aid for different reasons were given rewards worth up to thirty million tomans.

Findings

Findings showed that 204 of the respondents are equal to 51% female and 196 are equal to 49% of male respondents.

Age of respondents:

The entire population is 400, and the variable view of age is equal to 26, indicating that the age of 26 is associated with the maximum frequency of age. The average age of participants in the current research is 28.53, which indicates that 28.53 is equal to the total of the age-related frequency distributions divided by the total number of subjects. The age range of the study population is between 18 and 48, and the rate of standard deviation is equal to 0.345, which implies that the age distribution of persons around the average is equal to 47.4.

Marital status of respondents: Out of 400 people in the sample population, 185 (46.3%) are single and 215 (35.8%) are married.

Defendants' educational level: out of 400 sample population, 26 are equal to 6.5 percent of elementary school, 61 are equal to 15.3 percent of senior guidance, 67 are equal to 16.8 percent of high school, 40 are equal to 10 percent associate, 109 are equal to 3 27% have a bachelor's degree and 97% equal to 24.3% are studying for a master's degree or higher.

Watching TV: Shows the frequency and frequency of respondents by watching TV separately. Out of 400 people in the sample population, 219 people equal to 6.5 percent chose the yes option and 181 people equal to 45.3 percent chose the no option.

Duration of watching TV (minutes per day): out of 400 people in the sample population, 60 people are equal to 15% of the first option, 3 people are equal to 0.8% of the second option, 3 people are equal to 0.8% of the third option, 142 people are equal to 35.5 The percentage of the fourth option, 40 people equal to 10% of the fifth option, 60 people equal to 15% of the sixth option, 19 people equal to 4.8% of the seventh option and 16 people equal to 4% of the eighth option.

Duration of watching Asre Jadid: out of 400 people in the sample population, 20 people are equal to 5% of the first option, 61 people are equal to 15.3% of the second option, 40 people are equal to 10% of the third option, 40 people are equal to 10% of the fourth option, 79 people are equal 19.8% have chosen the fifth option and 19 people have chosen the sixth option equal to 4.8%.

Testing hypotheses

Hypothesis 1: There is a considerable relationship between the rate of watching the Asre Jadid program and interpersonal trust.

Table 1: Spearman correlation test between Asre Jadid program viewing rate and interpersonal trust

Significance level ((0.05	The value of the correlation coefficient	Number	Variables
0.238	-0.059	400	The level of watching the Asre Jadid program and interpersonal trust

The correlation coefficient between the variables of viewing the Asre Jadid program and interpersonal trust is determined to be -0.059 in Table 1, which shows that there is no association between these variables. The null hypothesis is confirmed and the research hypothesis is rejected since the significance level of this association, which is equal to 0.238 and is larger than 0.05, is greater than 0.05. In other words, there is no discernible correlation between age and the frequency of viewing satellite programming.

Hypothesis 2: There is a significant relationship between watching the Asre Jadid program and institutional trust.

Table 2: Spearman correlation test between Asre Jadid program viewing rate and institutional trust

Significance level (0.05)	The value of the correlation coefficient	Number	Variables
0.000	0.466	400	The rate of watching the Asre Jadid program and institutional trust

As shown in Table 2, there is a significant and direct association between the variables of viewing the Asre Jadid program and institutional trust, with a correlation value of 0.466. This indicates that we see a rise (or drop) in the degree of institutional trust when the rate at which the Asre Jadid program is viewed. The null hypothesis is rejected and the study hypothesis is verified based on the significance level of this association, which is equal to 0.000 and is less than 0.05. In other words, there is a strong correlation between Asre Jadid program viewing and institutional trust.

Hypothesis 3: There is a significant relationship between the rate of watching the Asre Jadid program and public trust.

Table 3: Spearman correlation test between Asre Jadid program viewing rate and public trust

Significance level (0.05)	The value of the correlation coefficient	Number	Variables
0.000	0.380	400	The rate of watching the Asre Jadid program and public trust

As shown in Table 3, there is an average and direct association between the variables of Asre Jadid program viewing and institutional trust, with a correlation value of 0.380. This indicates that we see a rise (or fall) in the degree of public trust when the rate of Asre Jadid program viewing increases (or decreases). The null hypothesis is rejected and the study hypothesis is verified based on the significance level of this association, which is equal to 0.000 and is less than 0.05. In other words, there is a strong correlation between Asre Jadid program viewing and public trust.

Hypothesis 4: There is a significant relationship between the rate of watching the Asre Jadid program and social trust.

Table 4: Spearman correlation test between Asre Jadid program viewing rate and social trust

Significance level (0.05)	The value of the correlation coefficient	Number	Variables
0.000	0.478	400	The rate of watching the Asre Jadid program and social trust

According to Table 4, there is an average and direct association between the variables of viewing the Asre Jadid show and social trust, with a correlation value of 0.478. This suggests that we see a rise (or drop) in the degree of social trust when the rate of Asre Jadid program viewing increases (or decreases). The null hypothesis is rejected and the study hypothesis is verified based on the significance level of this association, which is equal to 0.000 and is less than 0.05. In other words, viewing the Asre Jadid show is significantly correlated with social trust.

Conclusion

By observing Asre Jadid, demonstrates the frequency and frequency of responders. According to the table, 20 people, or 5% of the 400 people in the sample population, selected the first option, 61 people, or 15.3% of the second option, 40 people, or 10% of the third option, 40 people, or 10% of the fourth option, 79 people, or 19.8%, selected the fifth option, and 19 people, or 4.8 percent, selected the sixth option.

How often do people answer the question, "How much time do you spend viewing the Asre Jadid program?" reveals that 46 people, or 11.5 percent of the 400 sample population, chose the very low option, followed by 116 people, or 29 percent of the population, 79 people, or 19.8 percent of the population, 70 people, or 17.5 percent of the population, and 89 people, or 22.3 percent, who chose the very high option.

The percentage of people that responded to the question "How helpful do you find the Asre Jadid program in talent search?" demonstrates that of the 400 individuals in the sample group, 46 represent

only 11.5 percent, 61 represent 15.3 percent less, 98 represent 24.5 percent, and 123 represent 30.8 percent. A very high choice has been selected by 72 individuals, or 18% of the total.

Do you support the continuance of the Asre Jadid program in the same manner for talent search, in terms of respondents? Demonstrates that out of 400 persons in the sample group, 26 people represent 6.5 percent of extremely low, 42 people represent 10.5 percent of low, 102 people represent 25.5 percent of some low, and 130 people represent 32.5 percent of low. High proportion and 100 individuals, or 25%, selected the absolute best choice.

Do you believe this show has satisfied viewers' expectations in the sphere of talent search? How often and in what proportion did you respond? It demonstrates that among the 400 people in the sample, 104 are extremely low (26%) and low (17.5%) respectively, 70 are low (4.5%) and high (30%), and 82 are too high (98.5%).

When asked, "Do you think the setting and decor of the show are suitable to the sort of program content? ", respondents answered often demonstrates that of the 400 individuals in the sample group, 54 represent only 13.5 percent of the total, 82 represent 20.5 percent less, 74 represent 18.5 percent to some degree, and 114 represent 28.5 percent. 76 respondents, or 19%, selected a very high choice, which is a significant proportion.

Table 4-15 How pleased are you with the New Era Program's repeat, on average, in terms of respondents? reveals that of the 400 persons in the sample population, 67 people represent 16.8% of them very little, 75 people represent 18.8% of them less, 53 people represent 13.3% of them somewhat, and 125 people represent 31.3 percent. 80 persons, or 20% of the total population, have picked an extremely high proportion.

Descriptive analysis of Asre Jadid assessment items

Response rates to the question, "How do you rate the moderator's handling of participants?" demonstrates that among the 400 persons in the sample group, 37 represent 9.3% of the very low, 46 represent 11.5 of the low, 53 represent 13.3 of the slightly low, and 176 represent 44 of the high. And 88 individuals, or 22%, have made an excessive number of choices.

How often do people react to the question "How do you evaluate the moderator's handling of the judges?" demonstrates that out of 400 persons in the sample population, 21 people represent 5.3% of the very low, 81 people represent 20.3% of the low, 24 people represent 6.3% of the slightly low, and 71 people represent 17.8% of the high. Additionally, 203 persons, or 50.7%, made too many selections.

How often do people react to the question "How do you evaluate the judges' handling of participants?" demonstrates that out of 400 individuals in the sample group, 77 = 19.3% of very low, 80 means 20% of low, 28 represents 7% of relatively high, 120 equals 30% of high, and 95 equals very high. They have selected a sizable choice with 23.8 percent.

Frequency and frequency of respondents in terms of "How do you evaluate the judges' judgment?" Shows that out of 400 people in the sample population, 49 equals 12.3 percent very low, 91 equals 22.8 percent low, 73 equals 18.3 percent somewhat, 89 equals 22.3 percent High percentage and 98 people equal to 24.5% have chosen a very high option.

Hypothesis 1: There is a significant relationship between the rate of watching the Asre Jadid program and interpersonal trust.

The Spearman correlation coefficient is used to indicate if there is a link or not between the variables of viewing the Asre Jadid program and interpersonal trust given that they are rated. The results show that there is no association between the variables of viewing the Asre Jadid program and interpersonal trust. The correlation coefficient between the variables of watching the Asre Jadid program and interpersonal trust is determined to be -0.059. The null hypothesis is confirmed and the research hypothesis is rejected since the significance level of this association, which is equal to 0.238 and is larger than 0.05, is greater than 0.05. In other words, there is no discernible correlation between age and the frequency of watching satellite programming.

Hypothesis 2: There is a significant relationship between watching the Asre Jadid program and institutional trust.

We examine the significance of any association, if any, between the frequency of Asre Jadid program viewing and institutional trust using the Spearman correlation coefficient. The results show that there is a substantial and direct association between the factors of viewing the Asre Jadid program and institutional trust, with a correlation value of 0.466. This indicates that we see a rise (or drop) in the

degree of institutional trust when the rate at which the Asre Jadid program is viewed. The null hypothesis is rejected and the study hypothesis is verified based on the significance level of this association, which is equal to 0.000 and is less than 0.05. In other words, there is a strong correlation between Asre Jadid program viewing and institutional trust.

Hypothesis 3: There is a significant relationship between the rate of watching the Asre Jadid program and public trust.

We examine the significance of any association, if any, between the frequency of Asre Jadid program viewing and public trust using the Spearman correlation coefficient. The results show that there is a moderate and direct association between the variables of viewing the Asre Jadid program and institutional trust, with a correlation value of 0.380. This indicates that we see a rise (or fall) in the degree of public trust when the rate of Asre Jadid program viewing increases (or decreases). The null hypothesis is rejected and the study hypothesis is verified based on the significance level of this association, which is equal to 0.000 and is less than 0.05. In other words, there is a strong correlation between Asre Jadid program viewing and public trust.

Hypothesis 4: There is a significant relationship between the rate of watching the Asre Jadid program and social trust.

We investigate if there is any association between the frequency of viewing the Asre Jadid show and social trust using the Spearman correlation coefficient. The results show that there is a moderate and direct association between the factors of viewing the Asre Jadid program and social trust, with a correlation value of 0.478. This suggests that we see a rise (or drop) in the degree of social trust when the rate of Asre Jadid program viewing increases (or decreases). The null hypothesis is rejected and the study hypothesis is verified based on the significance level of this association, which is equal to 0.000 and is less than 0.05. In other words, viewing the Asre Jadid show is significantly correlated with social trust.

Discussion and conclusion

The purpose of this research was to look at how the Asre Jadid program affected societal trust. Patnamo Giddens' ideas have been used in this subject to more thoroughly analyze the theoretical link between these factors. The Asre Jadid initiative aims to find new talent.

The findings of the study show a clear and substantial connection between the Asre Jadid letter observation and social trust as well as the aspects of interpersonal, generalized, and institutional trust. In other words, these results also grow when additional programs like the Asre Jadid of social trust (interpersonal, generalized, and institutional trust) are seen. These results are also supported by Giddens' hypothesis. Social trust levels are connected.

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