

Investigating the Impact of Satellite Networks (GEM TV and Farsi 1) on the Religious Beliefs of Youth in Farashband City

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Abstract

The purpose of this study was to investigate the effect of satellite networks (GEM TV and Farsi 1) on the religious beliefs of youth in the city of Farashband. The type of research in terms of purpose, applied and in terms of data collection, was causal-comparative. The statistical population of this study is all the youths of the Farashband city in 2015, which includes 7569 people. The sample size of this study is 365 people, which is obtained through multistage cluster sampling. The data gathering tool in this research is a researcher-made questionnaire based on the impact of satellite networks and religious beliefs of young people.

The results of regression analysis and analysis of variance showed that the amount of watching satellite channels has a negative effect on the religious beliefs of young people in the sense that how much watching satellite networks increased the religious beliefs of young people become weaker. The amount of satellite watching is negatively affecting the collective dimension of religious beliefs, meaning that as the amount of satellite TVs increases, the collective dimension of the religious beliefs of young people becomes weaker.

Keywords: Satellite Networks, GEM TV, Farsi 1, Religious beliefs.

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1. Statement of the problem

Religious beliefs are the set of actions, behaviors, beliefs and attitudes that relate to the principles of religion, adjuncts of religion, and other areas related to religion.

Religion refers to a set of worldviews and ideologies that their dictation can determine the way of life of an individual. Religious beliefs in the special sense, which are always the common beliefs of certain congregations, boast of their self-reliance on those beliefs and the practice of the rituals associated with them. These beliefs are not considered to be individually accepted by all members of the congregation, but are regarded as belonging to the totality of the group as part of the unity of the group.

Without a doubt, religion makes a man strong in the face of anxiety, hesitation and despair. The value of any religious person depends on the level of growth in his knowledge, insight and knowledge, and as long as the basic knowledge of religion are not formed, he cannot play a decisive role in a person's growing life, and this is reason, reasoning, and the insight which determines the value and the way of the excitement and religious emotions, the meaning and the concept, and grows and deepens it.

As a result, religion actually serves a purpose as a system of value of human movements and leads to psychological, human and evolutionary advancement (Safavi, 2009, 19). Religion as a system of value contributes to the unification of human life. The highest value system that unites mankind is the religious value system. This value system focuses on all aspects of a person's life and includes everything that ultimately prepares the necessary background for a person and a healthy life. The person, the more he has religious beliefs and who is obliged to do religious acts, will not suffer depression as much, and these beliefs can play a significant role in the improvement of a person's psychological problems, including depression. Of course, in terms of religion, the firm belief in religion is, in practice, and may be those who have a religious appearance, but who are not aware of the truths of religion (Anvari, 2013, 8).

It may be said that there is less than anyone who has never heard or seen the names of serials such as honor, leftist, battle of flowers and... From the networks (GEM TV and Farsi 1), that it can be said that TV series in the recent years has attracted a large percentage of viewers. One of the reasons for the general satisfaction with the series is a strong and attractive scenario that is tailored to the taste of the audience and makes it impossible to predict the number of audiences, therefore, everyday; we have witnessed an ever-increasing number of types of serials.

Each with the goal and in order to complete a circle of chained chains on the neck of human thoughts and beliefs (Asadi, 2011, 22). Why so many young people who follow hundreds of episodes of the day in the world with endless craving? It is noteworthy that the audience is influenced by its characters when viewing the series. Since viewers spend a considerable amount of time watching the serials, they gradually engage with the serials, and somehow the character of the actors binds to the characters of the audience, so that many of the behavior of the viewers are unconsciously effected by the behaviors of the actors, the words spoken by them, and even the personal life of the actors are copied.

When this link is deepened, the effect of religious and psychological concepts is carried out without any hindrance and opposition, while the audience is completely unaware of the changes that have taken place in their intellectual and mental circles, and only when these changes becomes known that the received messages come from the actions and behaviors of previous beliefs, and this is precisely the time when the domination of the new beliefs has actually been realized and the backing of previous beliefs and values has become ruinous which does not have the ability to cope with new powers.

"One of the subtle tricks that are used in this network to attract audiences is the lack of use of sexual communication scenes, and this has led many families in the country to collectively watch each other along with each other. While the story and story series contain the most poisonous anti-moral messages that are presented to the audience in the form of drama and story (Zakai, 2009, 29).

Undoubtedly, one of the fundamental aspects in various societies has been religious beliefs throughout history. Perhaps one cannot find a society in which there is no religion. Religion is one of the innate human needs. Although religion has seen different forms in different societies and at different times, it has existed from the worship of humor and animals to the sun and the moon throughout history. Until religion has found its true path and monotheism has been replaced to other religions. One of the main points in this regard is the relationship between religious beliefs and other beliefs and values. Usually in many societies, religious beliefs are considered as an absolute value, and other human values are influenced by religious beliefs (Bakhtiari, 2012, 19). Religious belief (or religious faith) is the belief in the true nature of the mythical, supernatural or spiritual aspects of a religion.

Religious beliefs differ from religious ceremony and religious practices, as some religious scholars do not religious ceremony. Religious beliefs are derived from unique religious ideas and usually address the issues of being, the characteristics and

worship of a god or gods, miracles in the universe and human life, or the deliberate explanation of values based on the teachings of a spiritual leader or religious group. Contrary to other systems of belief, religious belief has often been legislated. The practical commitment to religious beliefs as a deterrent to many mental illnesses, especially depression, attracted the attention of a number of psychologists and scientists. The study of Islamic resources and the views of Muslim scholars lead to the conclusion that there is a positive correlation between practical commitment to religious beliefs (religion) and mental health.

It seems that in the framework of the practice of the holy religion of Islam, the living conditions of a person are regulated so that the depressive factors from the living environment are eliminated (Shahsavari, 2011, 16). Considering the importance of the impact of satellite networks (GEM TV and Farsi 1) on the whole personality, positive and negative at the level of societies and especially societies in transition, the importance of the subject is at a very high level. In this research, the researcher intends to investigate the impact of satellite networks (GEM TV and Farsi 1) on the religious beliefs of youth in the city of Farashband.

It can be seen that identifying the angles and the various dimensions of satellite networks have great impact on the youth's Religious beliefs. The main question in this research is that how to prevent the religious beliefs of young people effected by satellite networks (GEMTV and Farsi 1) in the city of Farashband .

Finally, considering the important and essential points, the main objective of this research is to identify the impact of satellite networks (GEMTV and Farsi 1) on the religious beliefs of youth in the city of Farashband.

2. Theoretical Basics

2.1. The concept of satellite networks

The "satellite" term refers to a ship that is normally circulating in orbit around the planet. In the era in which we live, the satellite and its technology depend on the widespread development of human societies that play a decisive role in the course of human civilization. A part of the scientific research and research, a specialist in space labs, he could never have done anything on the planet. The research, which is very diverse has delivered tremendous gains to human societies in medical, pharmaceutical, medicine, engineering, genetic engineering, and many other fields (Malekit, 2011, 46).

The satellites that circulate in space can provide valuable information to humans, leading to dramatic changes in various fields. Land exploration satellites, meteorology, communications, research, and military are of this type. These satellites have revealed many unknowns in the world of creation and have provided various facilities to human societies. In today's vibrant world, a curious person always seeks to meet his needs, and if he cannot find his desires on earth, he will search for them at the bottom of the seas, the oceans, or in the infinite space. This continuous and ongoing effort gives us the promise that in the future, many of the latent secrets will be evident and are being used in the course of human development and evolution.

It is hoped that access to these divine verses, which is a bit against the infinite, will bring man to the greatness and magnificence of the creator of these wonders and help guide him in promoting the effect of his worship. A communications satellite is a radio relay point in the orbit of the earth that receives analogue and digital signals on a radio frequency, increases its power and then goes to Earth. The satellite is launched by the rocket and placed in its own circuit. The benefits of the satellite have made the satellite the most suitable communication platform in particular or remote areas that makes it difficult or impossible to access terrestrial platforms.

Today, the need for satellite communications and trust among large companies have contributed to the security and sustainability of this technology, increasing the growing number of satellite networks and the production of modern and optimal satellite systems. Meanwhile, in the third world countries, and especially in the Middle East, there has been a greater acceptance of this technology due to the shortage or lack of communication infrastructure and the many problems encountered in remote areas (Khalifa, 2010, 46). Among the most important satellite networks are:

2.1.1. Farsi 1 Satellite Network

At a time when satellite networks all focused on the broadcast of political and music programs, it suddenly became a network that decided to fill the gap between the existence of films and serials on satellite channels. Until now, the MBC Persian network with Persian subtitles extracted some part of the audience, but Farsi 1 focused on dubbing serials and films to a large audience. This network, however, unlike the MBC that has focused on second and third grade serials focused on breakdown social networks. Farsi 1 made this step by step.

The network went further, with triangles and squares of love appearing; married women and men, and illegitimate children became more prominent. The dubbing of

this network was initially very weak and was carried out in Afghanistan, but after a while it was added to its double-climbing skill.

After being criticized for the dubbing of the network, it is said that the GEM satellite network, dubbed the network's films, which were disconnected after intense disagreements between GEM and Farsi 1 directors. Farsi 1 is a joint venture between Moby Group and News Corporations Company (Saroukhani, 2008, 5). The Moby Group, founded in 2002 by Mohammad Saeed Mohseni, Australian Afghan and his sister and two brothers, and the News Corp is owned by someone named Robert Mordak, the emperor of the media, who is the fourth richest man in Asia. Robert Mordak has 60 television networks in 13 different languages, attracting at least 300 million people a day. It is also the responsibility of 100 journalists and magazines such as the Daily Telegraph, Wall Street Journal, Times, Sunday Times, New York Post and well-known news networks such as Fox, Fox News and Sky News and sites like MySpace. The \$ 10 million figure is said to be spent on launching the Farsi 1 network and the whispering network is also from other networks belonging to this empire. The Farsi 1 network is very complicated. There appears to be no opposition to religion and religious teachings, and congratulations and condolences, even for special religious occasions, but the serials shown on this network show something else (Gurranlo, 2010, 82).

2.1.2. GEM TV Satellite Network

In the year 2006, GEM started to focus on music and clips and became the main rival of the messaging network, but after a while the style changed into entertainment and then the serial. Saeed Karimian is named as the founder and principal of the GEM network. He began his career in Iran's Voice of Radio, Los Angeles, in 1977, making his first media career. After about two years, he moved on to the radio and spent several years in various networks in Los Angeles. All of these factors worked together so that Karimian set up the network since 2006 with the slogan " GEM loves you all," and as one of the television networks "A group of music and entertainment with content such as cinematic films, collections and Television series, television documentaries, educational programs and other entertaining programs in the world. The group has offices in Dubai, London, Kuala Lumpur and Los Angeles, and has focused on changing the lifestyle of the Iranians. In fact, *ManoTo* network is a bigger and more professional version of this network, and GEM Network was one of the first satellite networks to base its work on lifestyle. After several years of music and

entertainment activities, the network set up another channel for broadcasting, which, unlike Farsi 1, which used Latin American films, introduced Turkish films.

2.2. A Study of sociological theories of family tendency to satellite networks

2.2.1. Audience

Family members are audiences exposed to mass media messages. The audience has been an essential part of mass communication processes and from the beginning of research in communication, one of the main issues that are considered in communicating with the audience is a group of people who receive messages from the media. As a result, audiences are a group that participates in the mass communication process, but are not normally involved in content creation (Mohseni, 2008, 52).

Today, the satellites and programs broadcast from these networks do not reflect the facts as they should or may not be portrayed, and sometimes even colonial firms that enlarge the issues and do not allow people to contemplate, because the relationship between the satellite and the audience, there is a one-way relationship, and in this messaging process, the type of messages is provided to the sender and the receiver receives the message in a neutral and passive way. The Encyclopedia of Communications and Information (2002) also says about the concept of the audience:

"The audience, usually, is defined as a group of simultaneous recipients at the end of a linear communication process (Aristotle's three-element model, including the receiver, Message and sender), which basically is a type of transmission of information from an interlocutor to individual recipients." From Perez's perspective, the traditional notion of the audience is gone, and it is replaced by numerous collections of consumers of unlimited types of information services. The concept of mass media is no longer a function of the former. McCoy also addresses the issue of normative regulation of the media, which refers to value systems regulating the behavior of the media.

These systems focus on the value of content (traditional judgments in culture, transmitted by educational, family, and religious institutions), assessments from the media and when they are spent, and audience expectations of producers and distributors to provide some services and do a lot of Overseer homework. (Abdul Salam, 2013, 39). Meanwhile, one of the functions of the national media is modeling for the values and cultural habits of the community.

To this end, the national media must promote the Iranian-Islamic ethics, invite the audience to think, reason, and reflection, and, with the advent of their faith and intellect, provide the ground for the development of a dynamic national culture. If, in

the past, inheritance, environment and family were the three main factors of the formation of personality and education of a person, nowadays, considering the extent and impact of mass media on the community, the fourth factor can be added to this set, namely, the radio and television (Darnly, 2007, 45).

2.2.2. The Theory of Cultivation

The theory of cultivation as one of the most widely used theories about the effects of mass media, better than any theory, shows the effects of media technology on society and its evolution. This is a product of two decades of research activity grouped under the direction of George Gerbner, communications theorist, on mass media in general and television in particular. Gerbner believes that television has become as central to the modern media as our everyday life, with its symbolic environment and its messages about reality, the place of personal experience and other means of knowing the world.

By concentrating its studies on citizens who are watching TV, high and comparing them with people who are watching less TV, Gerbner concludes that, in terms of high-quality spectators, television virtually monopolizes information sources, thoughts and consciousness and a bowl. The effect of this confrontation with similar messages produces what Gerbner calls "cultivation" or teaching a common worldview, common roles and values.

In Gerbner's view, popularization occurs when excessive viewing leads to the convergence of views in the groups. Exacerbation also occurs when the cultivation effect is greater in a particular group of populations (logical, 2007, 10).

"Today's children, while still living in the middle of a family, watch every day for seven hours," says Gerbner. The primitive human tales about people, lives and values are received by parents, schools, churches, and others in society, but also through the masses of distant things that offer something. "In general, the theory of cultivation in line with the purpose of this article turns out that satellite networks are the media that shape many of our imagination from the world around us; imaginations that play an effective role in our social engagement. Hence, it also has an impact on the functioning of our traditional Iranian family system (Guranlo, 1993: 20).

2.2.3. The Kapla theory

Kapla's theory of "media" also sees mass media as a set of factors that propagate ideas or propagate them through the process of "imitation". The Kapla of imitation is what happens between two people. That is, imitating a person from another. He speaks

of a kind of behavioral-mental and epidemic imitation that does not have these imitative instances with their exact identities, but we see their results and experience them in the behavior of others. Kapla calls this imitation process "Mimi". Kapla states the Mimi, created through mass media, such as the modalities and phrases that people have learned from television, over time convert to culture. Hence, he states that the media can change the attitude of their audience to the environment.

2.2.4. The theory of audience attachment, media, society

Dyflor (2006) also outlined the theory of audience-media-community affiliation and emphasized that the three-way relationship between the media-audience-society and the cognitive, emotional and behavioral effects of the media could be addressed to the audience. He believes that the first consequence of the impact of the media is to create ambiguity in the audience and then eliminate that ambiguity. The ambiguity is due to the collision of information inconsistent with each other. When unexpected events or specific situations occur, people receive contradictory messages from the media, but they do not know how to interpret them.

As a result of this pressure, the media will, in the next step, resolve this ambiguity with more complete information, thus limiting the interpretations and, by means of ambiguity, diminish social structure. This ambiguity is more severe in societies that are passing from traditional to modern society. The influence and attraction of television in the present world are obvious and its role in teaching, guiding, directing and shaping the public opinion of the community is undeniable. For this reason, governments or the private sector uses it as one of the main means of influencing public opinion and for their intended purposes.

The invention of telecommunication satellites has also transmitted the influence of television on the national borders and has become transnational and global. Powerful countries, relying on strong communications and satellite facilities, are aiming to turn the entire world into their realms of waves and to unilaterally move the thoughts of the world towards their goals and desires. In this way, they see the use of television as a magic box to unify the world's public opinion and create a world-class village.

2.3. The concept of religious beliefs

Religious belief (or religious faith) is the belief in the true nature of the mythical, supernatural or spiritual aspects of a religion. Religious beliefs differ from religious ceremony and religious practices, as some religious scholars do not religious ceremony. Religious beliefs are derived from unique religious ideas and usually

address the issues of being, the characteristics and worship of a god or gods, miracles in the universe and human life, or the deliberate explanation of values based on the teachings of a spiritual leader or religious group. Contrary to other belief systems, religious beliefs have often been legislated.

The practical commitment to religious beliefs as a deterrent to many mental illnesses, especially depression, attracted the attention of a number of psychologists and scientists. The study of Islamic resources and the views of Muslim scholars lead to the conclusion that there is a positive correlation between practical commitment to religious beliefs (religion) and mental health. It seems that within the framework of the practice of the holy religion of Islam, the living conditions of a person are regulated so that the depressive factors from the living environment are eliminated (Anvari, 2013, 130).

Prayer is one of the inner needs of man, which connects him with the innate essence of the right. A person experiences moments in the flesh of the body and bodies that finds himself alone, and the sense of the need to find the supreme superiority of human survival is evident in his existence, whereby the power of God opens a window to man.

Religious beliefs are the set of actions, behaviors, beliefs and attitudes that relate to the principles of religion, adjuncts of religion, and other areas related to religion. Religion refers to a set of worldviews and ideologies that their dictation can determine the way of life of an individual. Religious beliefs in the special sense, which are always the common beliefs of certain congregations, boast of their self-reliance on those beliefs and the practice of the rituals associated with them. These beliefs are regarded not as been individually accepted by all members of the congregation but as belonging to the whole group and forming part of the unity of the group (Sheikholeslami, 2013, 18).

2.3.1 Indicators and Components of Religious Beliefs

1. Religious beliefs are matters in which faith and belief in them are necessary and God has asked us to believe in them. God states in verse 177: "It is not good to direct your eyes toward the East or the West, but the one who believes in Allah and the Last Day, and the angels, and the Book, and the Prophets" In verse 285, Surah Al-Baqarah is also referred to as belonging to faith.

2. Religious beliefs are not achieved through blind emulation, in other words, the method of proving belief in religious beliefs is not imitation and blindness, but should be based on knowledge and reasoning.

3. Religious beliefs should be consistent with the Holy Qur'an and a definite tradition and rational proofs. In the case of these three axes, those beliefs and religious beliefs will be devious and corrupt.

4. Religious beliefs are absolute and universal, in that they are effective and influential for all time, and all human beings, and in all personal and social aspects of human life.

5. Religious beliefs guarantee the happiness and good fortune of the world and the Hereafter of man; such beliefs are not only in the hereafter, but in addition to the life of the hereafter, which provides for the happiness and peace of mankind.

6. Religious beliefs are deduced and extracted based on their methodology and method. In other words, religious beliefs are systematically and lawfully derived from religious sources; and it is not that everyone is exaggerated and without the application of the rules and procedures a distinct and stable one can study those beliefs.

3. Review of literature

Sheikholeslami et al. (2013) found that there was a significant difference between two groups in terms of religious beliefs, mental health, self-esteem and anger in a study entitled religious relationship, mental health, self-esteem and anger in ordinary and satellite-related individuals. Data analysis using regression analysis showed that the components of the study predicted 60% of religious beliefs in these individuals. Also, Pearson correlation results indicated a relationship between religious beliefs and mental health in satellite-related individuals.

This article talks about introducing the relationship between religious beliefs, mental health, self-esteem and anger in ordinary people and satellites and can provide us with valuable insights into religious beliefs.

Anvary (2013) in a study entitled "The Effect of satellite on the education and beliefs of children and future generations," pointed out that western world programs and policies to combat religious beliefs and eliminate the abstinence of society, the design of media in the international arena and the creation of a destructive environment between people. West planning is in the direction of identity stripping, anti-Semitism and the avoidance of the family, and based on these axes, they produce films and programs.

The fundamental look at the films produced by Western media and distributed free to families by satellite is to eliminate the male and female look in the family. They try to make jewelry of chastity as a destructive factor and to eliminate the commitment

and endurance of family members. Satellite networks are trying to destroy the families of Muslim women, Grow strap and load for the future. The main purpose of satellite movies and serials is to eliminate piety, shame, loyalty, commitment and sense of responsibility in families.

Now, persuasive discourse dominates the world through media, and bad advertising influences people's attitudes and disregards attention to rationality.

Today, one of the negative functions of the media, given their plurality and power, is the loss of thinking of individuals, and if people are to be constantly watching these programs, they will unconsciously go beyond the right path and ignore their beliefs. Inappropriate satellite programs seek to promote the sense of absolute liberty, or sexual liberalism; sexual liberalism seeks to create freedom for absolute sexual intercourse, the purpose of which is the spread of this culture, which is the achievement of humanism.

A typical example is the promotion of religious corruption, dehiscence, and the creation of a sense of competition between husband and wife in relation to each other, that is, they are competing against each other, rather than being near and nearby, and are not loyal, committed, and adherent to each other. There is no significant difference between watching satellite channels, religious beliefs and education of male and female students at the level ($p = 0.856$). This article discusses the introduction of the satellite's influence on the religious education and beliefs of children and future generations and can provide us with valuable insights into religious beliefs, satellites and education.

Bakhtiari (2012) investigated the relationship between the programs of satellite television networks and religious identities of young people in a study entitled "Investigating the relationship between television satellite TV Channels and Youth identity programs". The statistical population of the study consisted of experts and specialists from Hamadan province in the field of media and youth affairs. Using Cochran's formula, 97 of them were selected as research samples and selected by stratified random sampling.

The data gathering tool was a researcher-made questionnaire. After verifying its validity, the experimental and reliability assurance was performed on the research samples. To analyze the data, the mean and standard deviations and to test the hypothesis of the research, one-variable t-test was used. The results of the research showed that the relationship between the two variables is significant and television satellite has a negative effect on the religious identity of the youth. The amount of satellite viewing time has a negative impact on the individual and collective dimension

of religious beliefs, which means that as the satellite observation rate increases; the collective dimension of the religious beliefs of students becomes weaker. This article discusses the introduction of television satellite TV programs and youth religious identities and can provide us with valuable tips on television satellite TVs and religious identities.

Asadi (2011) in a study entitled "Investigating the relationship between satellite effects on religious beliefs and mental health of Shiraz students" showed that between using satellite and causing psychological injuries, aggression, violence, lack of concentration, sleep deprivation, social control and reduction of beliefs, there is a meaningful relationship between religious and individual dimensions. This article discusses the introduction of satellite effects on religious beliefs and mental health of students and can provide us with valuable tips.

In a study entitled "Satellite effect on religious beliefs and youth education in Malaysia", Alaeli (2013) has shown that satellite usage affects religious beliefs and students' education in relation to the time period used. Also, there is a significant difference between the amount of satellite effect on religious beliefs and education of students according to gender. There is no significant difference between watching satellite channels, religious beliefs and education of boys and girls. Satellite TV viewing has a positive effect on students' knowledge and science. This article discusses the introduction of satellite effects on religious beliefs and mental health of students and can provide us with valuable tips.

Al-Zuhairi (2014) conducted a study entitled "Investigating the effects of satellite on the religious beliefs and values of the youth of Bangladesh." The results of this study indicate that the level of religious beliefs, the degree of adherence to religious values and the degree of nationalism of the group that were viewed by satellite programs were different from those who did not watch satellite programs and these differences were the same. The average of religious and ideological beliefs, adherence to religious and ideological values, and nationalism of the first group were less than that of the second group. Respondents who, as well as their friends, relatives and neighbors watch the satellite, are more likely to be involved in the satellite and the content of their programs, and their mean total religious beliefs are lower than those who only had their own satellite. According to the purpose and motive of watching satellite programs and their intensity (not in all cases), the amount of religious beliefs (not in all aspects), the degree of adherence to religious values (not all aspects), and the degree of nationalism of satellite viewers were different from one another.

According to the research findings, it can be argued that the number of families with a high degree of sensitivity and monitoring of the type of channels and programs is high and therefore the destructive and negative effects of the satellite are reduced. In general, we can say that the impact of media content depends on many factors and variables.

4. Methods and materials

The population for this study is all young people from the city of Farashband in 2015. According to the official statistics of the Sports and Youth Affairs Department of Farashband, the total number of young people in the year 2015 was 5247 (girls 3129 and boys 2118). In this research, the sample size (Cochran) was used. The sample table with a population of 7569 people with a confidence level of 95% or a 5% probability error, the sample size was calculated to be 365 people.

There are different methods for selecting the sample. In this research, due to the size and distribution of the statistical population, multistage cluster random sampling method has been used. For this purpose, 6 schools (3 boys school and 3 girls school) were randomly selected among city's high schools. Then, from each selected school, three classes of humanities, science and mathematics were formed and from each class the number of young people required were selected randomly and, the questionnaire was given to filled in with the complete requirements. It should be noted that the young people selected were from Payame Noor University and Azad University of Farashband.

5. Research Tools

5.1. Satellite Network Questionnaire

To measure the impact of satellite networks, a researcher-made questionnaire consisting of 16 items based on the 5-degree Likert scale with very few options to very low, which is awarded a score of 5 to 1, was used. The total score of each person in this questionnaire, which is between 16 and 80, reflects the level of perceived personality of each subject from the impact of satellite networks.

After establishing the instrument for measuring its reliability and reliability, it must be measured before the main study. To determine the face validity, I provided tools to several faculty members of the Humanities and Education Department, in particular the advisor and consultant, to determine that the items merely measured the subject matter. We then tested the reliability using a preliminary test on the same prototype but smaller than the original sample. So, after preparing the questionnaire,

40 copies of it were replicated and completed by the respondents. Then, we coded the collected data and using computer software (SPSS) we computed the reliability of the items using Cronbach's alpha, and the results for the whole questionnaire were 0.87

The impact of satellite networks influence on youth's religious beliefs:

To measure the impact of satellite networks on youth's religious beliefs, a researcher-made questionnaire containing 17 items based on the 5-degree Likert scale with very many options to very little, which is the score, they are awarded 5 to 1. This questionnaire has two dimensions (individual dimensions of items 1 to 10 and collective dimensions 11 to 17). The total score of each person in this questionnaire, which is between 17 and 85, reflects the perceived degree of the individual's perception of the impact of satellite networks on religious beliefs.

After measuring the tool, its validity and reliability should be measured before the main study. To determine the formal credibility, I provided tools to several faculty members of the Humanities and Education Department, in particular the advisor and consultant, to determine that the items merely measured the subject matter. We then tested the reliability using a preliminary test on the same prototype but smaller than the original sample. So, after preparing the questionnaire, 40 copies of it were replicated and completed by the respondents. Then, we coded the collected data and using computer software (SPSS), we computed the reliability of the items using Cronbach's alpha test, and the results for the whole questionnaire were 0.89.

6. Results

In this section, we examine each of the research hypotheses using inferential statistics methods such as two-variable regression (simple), multivariate regression, and multivariate analysis of variance (MANOVA).

Hypothesis 1: The amount of watching satellite channels has a significant effect on the religious beliefs of young people.

Table 1. Model of the effect of satellite TV surveillance on youth's Religious beliefs

R	R ²	Adjusted R ²	Estimated Error
0.835	0.727	0.726	7.56

Table 2. The results of variance analysis of the effect of satellite TV viewing on religious beliefs of young people

Model	SS	DF	MS	F	Sig.
Regression	54137.44	1	54137.44		
Residuals	20349.04	361	57.16	947.11	0.001
Total	74486.49	362	-		

Table 3. Standardized and Non standardized regression coefficients

Model	Non standardized C.		Standardized C.	T value	Sig.
	B	Standard Error			
Constant	125.93	2.96	-	42.49	0.001
Satellite TV viewing	-2.15	0.07	0.853	-30.77	0.001

As shown in the tables 1, 2 and 3, the results of bivariate regression analysis between the satellite observation and religious beliefs of young people indicate that the amount of watching satellite channels has a negative effect on religious beliefs of young people according to the Beta coefficient. As the satellite watches increased, the religious beliefs of young people become weaker. This relationship is significant at the level ($P < 0.0001$). Regarding the value of $R^2 = 0.727$, it can be said that the amount of satellite observation variable 72.7% of the variance of dependent variable, namely, religious beliefs of young people are explained.

Hypothesis 2: The amount of watching satellite channels has a significant effect on the individual dimension of religious beliefs.

Table 4. The Effect of satellite TV observation on the individual dimension of religious beliefs

R	R^2	Adjusted R^2	Estimated Error
0.615	0.378	0.377	6.99

Table 5. The results of variance analysis of the effect of satellite TV viewing on the individual dimension of religious beliefs

Model	SS	DF	MS	F	Sig.
Regression	10597.66	1	10597.66		
Residuals	17410.77	361	48.9	216.69	0.001
Total	28008.43	362	-		

Table 6. Standardized and non -standardized regression coefficients

Model	Non standardized C.		Standardized C.	T value	Sig.
	B	Standard Error			
Constant	57.77	2.74	-	21.07	0.001
satellite TV viewing	-0.952	0.065	-0.615	-14.72	0.001

Regarding the Beta coefficient, according to the above tables (4, 5 and 6), it can be said that the amount of observation of satellite networks has a negative effect on the individual dimension of religious beliefs, that is, the higher the number of satellite channels watching, the individual dimension of the religious beliefs of the younger ones is weaker. This relationship is significant at the level ($P < 0.001$).

Regarding the value of $R^2 = 0.378$, it can be said that the satellite observation variable 37.8% of the variance of the dependent variable, that is, the individual dimension of the religious beliefs of the youth is explained.

Hypothesis 3: The amount of watching satellite channels has a significant effect on the collective dimension of religious beliefs.

Table 7. Model of the effect of satellite viewing on the collective dimension of religious beliefs

R	R^2	Adjusted R^2	Estimated Error
0.859	0.739	0.738	4.09

Table 8. The results of variance analysis of the effect of satellite observation rate on the collective dimension of religious beliefs

Model	SS	DF	MS	F	Sig.
Regression	16829.76	1	16829.76		
Residuals	5955.99	361	16.73	1005.94	0.001
Total	22785.75	362	-		

Table 9. Standardized and Non-standardized regression coefficients

Model	Non standardized C.		Standardized C.	T -value	Sig.
	B	Standard Error			
Constant	68.16	1.6	-	42.5	0.001
Satellite TV viewing	-1.2	0.038	-0.859	-31.71	0.001

The results of the multivariable regression analysis indicated in the tables 7, 8 and 9 show that the amount of satellite observation rate on the collective dimension of religious beliefs has a negative effect on the Beta coefficient, in other words, the higher the number of satellite channels being watched, the collective dimension the religious beliefs of young people are weakened. This relation is significant at level ($P < 0.001$). Regarding the value of $R^2 = 0.739$, it can be said that the amount of satellite observation variable explained 73.9 percent of the variance of dependent variable, i.e., the collective dimension of youth religious beliefs.

Hypothesis 4: There is a significant difference between watching of satellite networks and the religious beliefs of young girls and boys.

Table 10. Mean and standard deviation of Satellite TV viewing and religious beliefs of girls and boys

Gender Variables	Boy			Girl		
	N	Mean	SD	N	Mean	SD
watching of satellite networks	145	42.02	5.71	213	41.95	5.74
religious beliefs	145	35.43	14.42	213	35.63	14.49

According to the above table (10), it can be said that the average score of female

youth satellite viewing is lower than that of younger boys.

According to the above table (10), it can be said that the average score of young girl's 'youth satellite viewing is lower than that of younger boys, but the average score of religious beliefs of young girls is more than boys' younger ones.

Table 11. Summary of multivariate analysis of variance analysis on observation of satellite networks and religious beliefs of boys and girls

Effect	Test	Value	F value	Hypothesis DF	Error DF	Sig.	Eta
Gender	Pillai's Trace	0.001	0.005	2	359	0.999	0.0001
	Wilks' Lambda	1	0.005	2	359	0.999	0.0001
	Hotelling's Trace	0.0001	0.005	2	359	0.999	0.0001
	Roy's Largest Root	0.0001	0.005	2	359	0.999	0.0001

The above table (11) shows the results of multivariate analysis of variance between watching satellite channels and the religious beliefs of young girls and boys. As seen in this table, there is no significant difference between watching satellite channels and religious beliefs of girls and boys on the level ($P = 999$). In other words, although there is very little difference between watching satellite channels and the religious beliefs of girls and boys; this difference is not significant at the alpha level of 0.05 because the meaningful levels are greater than 0.05.

7. Conclusion

This study was carried out to investigate the effect of satellite networks (GEM TV and Farsi 1) on the religious beliefs of youth in the city of Farashband. After the initial stages and reviewing the research papers, the hypotheses were formulated.

These hypotheses are from a sample of 365 young people in the city of Farashband, through researcher-made questionnaires prepared by satellite networks (GEM TV and Farsi 1) to observe the impact of satellite networks of religious beliefs and multi-stage cluster sampling. The collected data were analyzed using inferential statistics of regression analysis and variance analysis and the following results were achieved.

Hypothesis 1: The amount of watching satellite channels has a significant effect on the religious beliefs of young people.

In order to answer this hypothesis, the results of regression were calculated, and the result of which shows that the amount of watching satellite channels has a negative effect on the religious beliefs of young people in the sense that how much watching of satellite networks has increased, and the religious belief of young people has decreased. This relationship is significant at the level ($P < 0.001$). Regarding the value of $R^2 = 0.727$, it can be said that the amount of satellite observation variable is 72.7% of the variance of dependent variable, namely, religious beliefs of young people. The findings are similar to those found in Anwari (2013) and Malektabar (2007).

Exploring and explaining the above hypothesis suggests that satellite television is one of the new communication technologies that cover a wide range of geographic areas. Countries, through this tool, send information, news and various programs for various purposes on invisible waves beyond their political boundaries. This technology, like many human innovations, has positive and negative effects, not because of the nature of technology, but because of the thoughts and opinions of the people who are using such devices.

Religious beliefs are the set of actions, behaviors, beliefs and attitudes that are related to the principles of religion, adjuncts of religion, and other areas related to religion.

Religion refers to a set of worldviews and ideologies that their dictation can determine the way of life of an individual.

Religious beliefs in the special sense which are always the common beliefs of certain congregations, boast of their self-reliance on those beliefs and the practice of the rituals associated with them.

This hypothesis was confirmed and showed that the amount of watching satellite channels negatively affects the religious beliefs of people in the youth, meaning that how much more satellite channels are watched, the religious beliefs of young people become weaker.

Schools and related institutions should pay more and more attention to this issue, and with the awareness they need, the youth will greatly reduce the amount of watching satellite channels which reduces the religious beliefs of young people in broad areas.

Hypothesis 2: The amount of watching satellite channels has a significant effect on the individual dimension of religious beliefs.

In order to answer this hypothesis, regression results were calculated, the result of which shows that the amount of observation of satellite networks has a negative effect on the individual dimension of religious beliefs, in other words, if the amount of

watching satellite is increased, the later Individual religious beliefs of young people become weaker and weaker. This relationship is significant at the level ($P < 0.0001$). Regarding the value of $R^2 = 0.378$, it can be said that the satellite observation variable is 37.8% of the variance of the dependent variable, that is, the individual dimension of the religious beliefs of the youth.

Similar to these findings, Valizadeh (2001), Bakhtiari (2012), Asadi (2011), Malekitabar (2007) and Khalifeh (2010) have been obtained.

Exploring and explaining the above hypothesis suggests that satellite networks today have become an integral part of our lives, since today television is active in families, and family learning and modeling are more based on observational learning. It is necessary to pay attention to this issue.

Religion as a system of value contributes to the unification of human life. The highest value system that unites mankind is the religious value system. This value system focuses on all aspects of a person's life and includes everything that ultimately prepares the necessary background for a person and a healthy life.

Hypothesis 3: The amount of watching satellite channels has a significant effect on the collective dimension of religious beliefs.

To answer this hypothesis, the results of regression have been calculated, the result of which shows that the amount of observation of satellite networks on the collective dimension of religious beliefs has a negative effect on the Beta coefficient, in other words, if the amount of satellite watching increases, the religious beliefs of young people will be weakened later.

This relation is significant at the level of ($P < 0.001$). Regarding the value of $R^2 = 0.739$, we can say that the amount of satellite observation variable explains 73.9% of the variance of the dependent variable and the collective dimension of the religious beliefs of the youth.

This result is similar to these findings, Valizadeh (2001), Bakhtiari (2012), Asadi (2011) and Maleki Tabar (2007) have been studied. The examination and explanation of the above hypothesis shows that many teenagers and young people have become barren and unconscious due to uncontrolled observation of satellite programs that are caught up in superstition, believers' weaknesses and, most importantly, obviously personality problems can be found in They observed.

The family has a very important survival value for a person and a human being. Also, the family is an essential element in society that has different functions. One of the most important functions of the family is the religious education of the children. In many societies religious beliefs are considered as an absolute value, and other human

values are influenced by religious beliefs. Religious belief (or religious opinion) is the belief in the true nature of the mythical, supernatural or spiritual aspects of a religion. Religious beliefs are derived from unique religious ideas and usually address the issues of being, the characteristics and worship of a god or gods, miracles in the universe and human life, or the task-oriented explanation of values based on the teachings of a spiritual leader or religious group.

This hypothesis was confirmed and showed that the amount of observation of satellite networks has a negative impact on the collective dimension of religious beliefs, in other words, if the number of watching satellite channels increases, the more moderate the religious beliefs of young people will become weaker. Therefore, families, schools and institutions should have a more scientific and fundamental focus on this subject. With well-documented advice and full follow-up, young people were told that watching satellite channels that reduce the collective dimension of religious beliefs and congregational prayers (going to the mosque, etc.), can be greatly reduced.

Hypothesis 4: There is a significant difference between watching of satellite networks and the religious beliefs of young girls and boys.

In order to answer this hypothesis, the results of multivariate analysis of variance were calculated. The result of this study showed that the average score of watching young girls' satellite TVs is lower than that of boys, but the average score of religious beliefs of young girls compared to boys is more. There is no significant difference between watching satellite channels and the religious beliefs of girls and boys on the level $P = 0.999$.

In other words, although there is a very little difference between watching satellite channels and the religious beliefs of girls and boys, this difference is not significant at the alpha level of 0.05, because the meaningful levels are greater than 0.05. It is similar to those found in Anwari (2013) and Khalife (2010).

Exploring and explaining the above hypothesis shows that the examination and explanation of the above question shows that a healthy society without healthy families cannot be realized and that none of the social damages has any effect on the family, therefore, the importance of the impact of satellite cultural interactions. He understood the families and focused on them.

The change in audiences' original culture and influence in their religious values, beliefs, and behaviors is to distrust people from domestic governments by exposing much domestic news from other influences of these networks. From this perspective, families are the biggest victims of satellites. By eliminating the tribulations of immoral relationships in the warmth of the family, satellites provide loose basements

and disintegration. One of the fundamental factors determining human behavior for all is the cultural values of that society.

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