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Religious Programs on Radio and Television in Türkiye: A Longitudinal Evaluation

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Abstract

The subject of this research is religious broadcasting on Turkish radio and television. The study's key issue is whether the duration and rates of religious programs have changed. It has been observed that all of the research conducted on religious programs on Turkish radio and television is cross-sectional; there is no longitudinal study. A longitudinal evaluation was performed in this study using the trend analysis technique. The analysis was based on data from the State Institute of Statistics (SIS) and the Turkish Statistical Institute (TurkStat)'s Radio and Television Institution Statistics. These statistics offer quantitative data on program genres and airing times in radio, television, and radio-television companies. The relevant institutes' statistics cover the years 1995 to 2015. The study investigates whether religious programs have increased in duration and rate, as well as if the total number of broadcasting organizations and total broadcasting time have an impact on this increase or decline. The duration of religious programs on radio and television declined between 1995 and 1997, grew between 1997 and 1998, then decreased between 1998 and 2002, according to the findings of the study. However, between 2002 and 2015, and particularly since 2011, there has been a steady growth in the total time of religious programs on radio and television, as well as a considerable difference in the percentage of religious programs in all broadcasts.

Keywords: Media and Religion, Religious Broadcasting, Religious Program, Religious Programs on Radio and Television in Türkiye, Islamic Program

Türkiye'de Radyo ve Televizyonda Dinî Programlar: Boylamsal Bir Değerlendirme

Öz

Bu çalışmanın konusu, Türkiye'de radyo ve televizyonlardaki dinî programlardır. Çalışmanın temel problemi, dinî program sürelerinin ve oranlarının değişip değişmediğidir. Türkiye'de radyo ve televizyonlardaki dinî programlarla ilgili literatürün tamamında kesitsel bilgilere yer verildiği; boylamsal bir çalışma bulunmadığı görülmüştür. Bu çalışmada trend analizi tekniği kullanılarak boylamsal bir değerlendirme yapılmıştır. Çalışmada Devlet İstatistik Enstitüsü (DİE) ve Türkiye İstatistik Enstitüsü (TÜİK) tarafından yayınlanan Radyo ve Televizyon Kurum İstatistikleri'ndeki veriler temel alınmıştır. Bu istatistikler arasında radyo, televizyon ve radyo-televizyon kuruluşlarındaki program türlerinin yayın süreleri ve oranları hakkında nicel bilgileri bulunmaktadır. İlgili kurumlar tarafından yayınlanan istatistikler 1995-2015 yıllarını kapsamaktadır. Çalışmada dinî programların süre ve oran bakımından artıp artmadığı, bu artış ya da azalışta yayıncı kuruluşların toplam sayısı ile toplam yayın süresinin etkisinin bulunup bulunmadığı tartışılmıştır. Çalışma sonunda radyo ve televizyonlarda dinî programların süresinde 1995-1997 yılları arasında düşüş; 1997-1998 yılları arasında yükseliş; 1998-2002 yılları arasında düşüş tespit edilmiştir. Ancak 2002 yılından 2015 yılına kadar, özellikle de 2011 yılından itibaren radyo ve televizyonlardaki dinî programların toplam süresinde sürekli artış; dinî programların tüm yayınlar içindeki oranında belirgin bir farklılık olduğu tespit edilmiştir.

Anahtar Kelimeler: Medya ve Din, Dinî Yayıncılık, Dinî Program, Türkiye'de Radyo ve Televizyonda Dinî Programlar, İslamî Programlar

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Introduction

Religious programs on radio in Türkiye began in 1950, and on television in 1974. Therefore, religious broadcasting has a 73-year radio history and a 49-year television history as of 2023. Religious radio and television programs were initially produced during this time period as part of public broadcasting. However, since the 1990s, religious programs have also been produced as a private broadcasting service. It would be beneficial to briefly discuss this procedure.

After the broadcast of the mawlid (chanting Masnavi) program on Laylat al-Qadr in 1932, religious broadcasting did not return to radio until the 1950s. In the 1950s, policies were implemented that strengthened the representation of religion in the public sphere (translation of the call to prayer into Arabic, budget improvements for the Presidency of Religious Affairs, expansion of İmam-Hatip secondary schools, increased effectiveness of religious groups in the public sphere, etc.). Thus, religious radio broadcasts began in the 1950s, and although the broadcasting period has changed, there has never been a time when religious coverage was interrupted. In the 1990s, religious groups became interested in radio due to the relative ease of content production compared to television, the ability to operate at reduced costs, and the development of a radio audience. Radio broadcasting has become an essential communication practice for entrepreneurs who want to convey their religious ideas to the masses. In Türkiye, religious content has been broadcasted on both public and private radio stations since the 1990s.

Based on public broadcasting, the first mawlid broadcast (TRT TV 1) aired in 1974, the first iftar program aired in 1975, and the first weekly religious discussion show (İnanç Dünyası) began in 1980. From the mid-1980s onward, TV 1 continued to air a variety of programs on a weekly basis, and with the introduction of TV 2 in the 1990s, new religious broadcasting was reflected on the new screen. After that, TRT INT provided religious broadcasting to Turkish citizens living abroad, and with the launch of TRT GAP, this form of broadcasting shifted to the new screen. Since the 1990s, there has been a desire to broadcast religious content on all newly opened televisions in Türkiye's public broadcasting sector.

Private radio and television organizations, particularly religious groups, have altered the profile of religious broadcasting on radio and television since the 1990s. Consequently, while there were religious programs on public broadcasting that reflected the official discourse, a discourse shaped by religious organizations' religious understanding emerged. However, the trend of broadcasting religious programs also appeared on general-audience televisions managed by secular organizations, and religious talk/chat shows began to be broadcast on all screens, particularly during Ramadan.

It is a sectoral reality that various types of religious content are broadcast on television, predominantly in the form of religious conversations. Whether conservative/religious, liberal, or secular in terms of their general broadcasting line, there are religious programs that are included in the broadcasting periods both throughout the year and in certain periods. Throughout the year, public broadcaster Diyanet TV, Turkuaz Media Group's VAV TV, and channels operated by religious groups (Lalegül TV, Semerkand TV, Dost TV, etc.) broadcast religious content in various formats. In addition, there are channels (Kanal 7, ATV, Ülke TV, FOX TV, etc.) that broadcast religious discourse programs one or two days per week. In addition to Turkish-language channels, both the Kurdi channel of the public broadcaster TRT and Rehber TV broadcast religious talk programs in Kurdish. Furthermore, the public broadcaster TRT and certain private television channels include religious discussions in their syndicated programs (for example Alişan ile Hayata Gülümse/TRT (Paş, 2023). With the cooperation of TRT and the Presidency of Religious Affairs, "TRT Diyanet Çocuk" became the first official children's television program with religious content.

During Ramadan, religious programs tend to increase on nearly all television channels. The existence of the “Diji Ramadan” channel on Dijitürk, which opens during Ramadan and closes at the end of Ramadan, and the broadcast of the “Uçankuş'ta Sahur” program on the tabloid television channel Uçan Kuş are the clearest indicators of the television industry’s inclination toward religious programs.

Radios are in a similar condition. TRT radios continue to air weekly religious programs that began in the 1950s, as part of its public broadcasting strategy. Another part of public broadcasting is the Presidency of Religious Affairs’ Diyanet Radyo, Diyanet Risalet Radyo and Diyanet Kur’an Radyo channels. In addition, religious broadcasting continues on radio channels run by religious organizations (Lalegül FM, Akra FM, Erkam Radyo, Semerkand FM, and etc.). VAV radio, owned by TTurkuvaz Media Publishing Services another significant media business, illustrates the current state of the sector.

Religious programs have become one of the most popular program genres on radio and television, as well as a topic of interest for both popular and academic literature in Türkiye.

This research focuses on religious broadcasting on radio and television. The objective of the research is to see if there is a change in the airtime of religious broadcasting. In this regard, the study aimed to find out whether there is a link between the “number” of radio and television organizations and the duration/rate of religious program broadcasting in Türkiye.

Cross-sectional periods are used to represent the current situation in academic papers on religious programs on radio and television. Elpeze Ergeç, for example, illustrates the distribution of religious programs on televisions with varied broadcasting strategies throughout a one-month period in 2004 (2006, ss. 189-190). Karakoç and Akyüz presented their findings on the duration of religious programs on both general and thematic television channels in Türkiye, as well as data on thematic television channels with religious content (2015, s. 898).

Studies on religious programs on radio and television include significant findings and interpretations on when religious programs began; on which channels and for how long religious programs were broadcast in specific time periods (weekly, monthly, yearly); what religious groups or institutions that entered the radio and television sector with their religious tendencies brought or lost the broadcasting profile; and if Türkiye’s political and legal environment was conducive to religious programs. All of these studies provide essential information for evaluating the factors influencing religious programs on radio and television and for comprehending the changes in broadcasting. Nonetheless, in the majority of studies, the cross-sectional information presented independently does not permit us to determine whether there are long-term changes. Moreover, this condition is closely related to the study’s subject and problem.

This study, on the other hand, examines the changes that have occurred between 1995 and 2015, a period of 20 years. In this regard, the research differs significantly from previous investigations. The fact that the secondary data used in the study are obtained from questionnaires completed by all radio and television stations in Türkiye makes it possible to determine the orientation of all radio and television stations, as opposed to the orientation of certain stations towards broadcasting religious programs. Thus, an analysis of all Turkish radio and television stations is provided. The fact that the study’s data were obtained from the State Institute of Statistics (SIS)/Turkish Statistical Institute (TurkStat), which manages Türkiye’s statistical database, is one of the factors that enhance the study’s credibility.

Since cross-sectional periods are typically used in literature, this longitudinal comparison-based study is anticipated to make a significant contribution. Given that cross-sectional studies disclose the situation at a particular point in time, longitudinal studies have the advantage of being able to detect changes and developments associated with the investigated phenomenon (Gökçe,

2006, s. 13). As Gürbüz & Şahin explain, longitudinal studies are conducted in three distinct ways: trend analysis, panel studies, and generational studies (2018, p. 113-114)

In trend analysis, which is specified among these, “trends” can be determined (Erdoğan, 2007, s. 149). In longitudinal studies that researchers use to observe changes, it is common for data previously collected by another researcher or institution to be analyzed as secondary data. In this study, secondary data analysis will be performed on the results of surveys conducted by SIS/TurkStat regarding religious broadcasting on radio and television.

Outlining Religious Radio and Television Programs: Related Literature

There are numerous works and investigations on religious broadcasting in Turkish literature. “İletişim veya Dehşet Çağı” by D. Mehmet Doğan provides a general framework for religious content and tendencies in mass media, discusses the issue of “religious broadcasting” by posing critical questions about religious transmissions on TRT, and offers suggestions (Doğan, 1993). Similarly, the book “İslam ve Radyo Televizyon” (Baydar, 1994) examines the distribution of religious programs in TRT’s general broadcasting and suggests a broadcast prototype that an Islamic television should have. The reference book “Fleşbek Türk Sinema-TV’sinde İslâmi Endişeler ve Çizgi Dışı Oluşumlar 1-2” was written by Salih Diriklik (1995) describes in detail the process of Islamic sensibility in cinema from the 1940s to the 1990s, as well as the perspectives and practices of the actors who actively contributed to/influenced the process. Diriklik also discusses the religious broadcasting on TRT and the religious orientation of private television since 1993, as well as the activities of media organizations that distinguish themselves through their religious discourse and programmatic changes. The book “Ekranın Büyüsüne Kapılmadan” (Abalı, 1997) gives a brief overview of religious broadcasts on TRT and private channels, expresses how Islamic broadcasting ought to be, and provides information on the media attitudes of Muslims.

In “Televizyon ve Kutsal” (Television and the Sacred), which was published at the same time as the preceding work, the relationship between visibility and the sacred is discussed with reference to the concept of a “sacred television” (Yalsızuçanlar, 1997), focusing more on the philosophical aspects of the topic. The impact of certain television programs is discussed in the book, which focuses on visibility, popular culture, amusement, and mediatic language. “Televizyon Dilindeki İslam” examines how the understanding and comprehension of religion is affected by religious broadcasts on television, the viewing trends of religious broadcasts on TRT, and the influence of television in terms of ways of knowledge (Bostancı, 2004, ss. 1-74). The terms alternative broadcasting (Abalı, 1997), subject-oriented television (Yalsızuçanlar, 1997), Islamic sensitivity on television (Diriklik, 1995), Islamic radio and television (Baydar, 1994), religious broadcasting - non-religious broadcasting (Doğan, 1993), Islam in the language of television (Bostancı, 2004) are used in these works. In addition, considering that there was a religious broadcasting approach directed by the public authority on television between 1968 and 1993, and that religious programs have been broadcast by both secular and religious private televisions since 1993, these works provide remarkable insight into the evolution of the television sector in Türkiye through religious broadcasts.

Academic interest in religious television shows began in the 2000s. There have been quantitative studies (Akyüz & Karakoç, 2015; Bilis, 2019; Çelebi, 2018; Çelikkaya, 2010; Çuhadar, 2019; Fedakar Gönül, 2019; Hayta, 2019; Kaya, 2019; M. Öztürk, 2016; Şimşek, 2020) that measure the tendency to watch and evaluate religious programs, the functionality of religious programs in terms of religious knowledge, and audience perception of religious programs, as well as qualitative studies based on document analysis, content, discourse, semiotic analysis, and interviews (Al, 2019; Cavlı, 2017; Solmaz, 2017; Turan, 2007; Ülger, 2007; Yenen, 2005). Religious programs were also discussed at scientific congresses. II. The International Religious Publications Congress (Balaban, 2004) and the Media and Religion Discussions Symposium (Çamdereli vd., 2016) can be mentioned

in this sense. Although their disciplines, subjects, problems, methods, analysis techniques, and results vary, it has been observed that the vast majority of studies provide cross-sectional information about religious programs on television (Akyüz & Karakoç, 2015; Bilis, 2019; Cavlı, 2017; Çelikkaya, 2010; Çuhadar, 2019; Elpeze Ergeç, 2006; Hayta, 2019; Kıvrak, 2019; Leylek, 1995; Şimşek, 2020; Ülger, 2007; Yenen, 2005) Using the dates 15 September to 14 October 2004 as a cross-section, for instance, Elpeze Ergeç exposes the distribution of religious content in public broadcaster, liberal commercial, and Islamist television channels (2006, ss. 189-190). The literature also contains studies that, while not specifically addressing religious television programs, do provide information on the airtime of religious programs (Çelenk, 2005, ss. 255-257; Şenyapılı, 1977). Additionally, statistics on religious programs airing for the year 2020 are available in the “Television Broadcasters Profile Survey” (RTÜK, 2014) and the “Television Viewing Measurement Yearbook” (TİAK, 2021).²

In terms of radio broadcasting, academic interest in radios broadcasting religious content appears to have begun in the 2000s. In Mehmet Akgül’s article “*Medya ve Din, Radyo İletişimi ve Gözyaşı FM Örneği*” (2008) he provides information based on literature and documents about the tendency to broadcast religious content on radio in the West and Türkiye, discusses the effectiveness of radio in religious communication, and then interprets the results of a survey conducted with listeners of the Konya-based radio station “Gözyaşı FM”. Yetgindağ (2015) conducted an additional study involving religious radio listeners. Yetgindağ provided information based on the literature regarding the broadcast of religious programs on Turkish radios and discussed the evolution of religious radios from the past to the present. In the application section of the study, qualitative interviews were conducted with listeners of the Istanbul-based radio station Akra FM in order to determine their motivations. Following these two studies is “*Türkiye’de Dini Yayıncılığın Gelişimi: Dini Radyolar*” by Sinem Akyön (2016), which provides more comprehensive information. Alternative broadcasting, local broadcasting, and religious broadcasting in Türkiye and other countries are discussed in the study’s theoretical section, while qualitative interviews with religious radio representatives inform the study’s empirical section. Bölükbaş (2016), who theoretically favors the concept of “community radio,” discussed the role of radios in the cultural existence of faith groups with listeners of İskenderpaşa’s Akra FM and Alevi’s Cem Radyo. The data collected from listeners using the “Community Radio Screening Scale” in the application section of the study described the listener experiences in terms of “commitment to the radio”, “communication with stakeholders”, “political-ideological reason”, and “environmental impact”. In addition, the broadcast streams and program types of these radio stations were analyzed

Data Set and Methodology

The study’s data was collected from secondary sources. In accordance with the Law No. 3984 (Establishment and Broadcasting of Radio and Television Enterprises, 1994) the State Institute of Statistics began surveying radio and television institutions in 1995, and the collected data were reported and published until 2015. From 1995 onwards, regional, and national radios and televisions were identified through the census method, while local radios and televisions were identified through the systematic simple sampling method. In 1995, 1996, 1997, 1998, 1999, 2000, and 2001, organizations that did not respond to mail-in questionnaires were subjected to face-to-face interviews (SIS, 1998, 1999, 2001a). In the 1998 report, 331 radio and television broadcasting organizations completed 287 survey forms (SIS, 2001b) These forms account for 87 % of the total. In the 1999 report, 347 broadcasting organizations submitted 226 questionnaires (SIS, 2002). These forms encompass 65 % of all radio and television broadcasting organizations. In the 2000 report, 326 broadcasting organizations submitted a total of 246 usable questionnaires. These forms account for 75% of the whole (SIS, 2003a). From 326 broadcasting institutions, 224 usable questionnaire forms were collected for the 2001 report (SIS, 2003b). These forms account for 69 %

of the total. In the 2002 and 2003-2004 reports, all entrepreneurs were interviewed face-to-face using a systematic, uncomplicated sampling method (TurkStat, 2006, 2007a, 2007b, 2009a).

Since 2013, a web application has been used to compile data (TurkStat, t.y.) Consequently, the secondary data utilized in this study is derived from SIS and TurkStat surveys conducted between 1995 and 2015. The aforementioned rates do not, however, make the data representative of all Turkish radio and television stations. But, it was not possible to access the questionnaires.

Table 1. SIS-TurkStat program classification

	1995-2002	2003-2015
1	News	News programs
2	Magazine and current affairs	Sports programs
3	Sports	Culture programs
4	Music and entertainment	Religion and spiritual programs
5	Documentaries	Education programs
6	Culture and art	Infotainment programs
7	Education	Dramatic programs
8	Drama and series	Music programs
9	Motion pictures	Entertainment programs
10	Religious publication	Program promotions
11	Commercials	Commercials
12	Other	Reality show
13		Other

Table 1 shows the types of programs in the questionnaire sent to radio and television organizations. The participants were asked how many hours and minutes they devoted to each category of program. In the surveys between 1995-2002 and 2003-2015, it is seen that different preferences were applied in program classifications. The programs related to the problem of the study were classified as “Religious Broadcasting” between 1995-2002 and “Religious and Morale Programs” between 2003-2015. The statistics do not specify what exactly is meant by religious broadcasting and religion and moral programs. These two types of programs will be referred to as “Religious Programs” in this study. In conclusion, these statistics provide information suitable for longitudinal research. Statistics don’t include information about which religion the religious programs on radio and television are associated with. However, when looking at the basic trends in literature and publishing, it can be stated that these programs consist of Islamic content.

Two categories of research exist based on the time criterion. The first is cross sectional or instantaneous research, which discloses the status of the investigated phenomenon at a particular time. In other terms, a photograph is taken of the phenomenon. Longitudinal or periodic studies, on the other hand, are characterized by their significant advantage in detecting changes and developments in the investigated phenomenon (Gökçe, 2006, s. 13). The data used in the study between 1995 and 2007 come from publications (SIS, 1998, 1999, 2001a, 2001b, 2002, 2003a, 2003b; TurkStat, 2006, 2007a, 2007b, 2009a, 2009b) whereas the data between 2008 and 2015 come from statistics published on the TurkStat website (TurkStat, t.y.). Namely, the data from 1995 to 2007

were reported in print by SIS and TurkStat; however, data between 2007 and 20015 are only included on the TurkStat website.

This research seeks answers to the following questions:

Research question 1: Has there been an increase in the number of radio, television, and radio-television organizations?

Research question 2: Has there been a change in the broadcasting time of religious programs on radio, television, and radio-television organizations?

Research question 3: Is there a relationship between the increase/decrease in the number of radio, television and radio-television organizations and religious programs?

Research question 4: Has there been a change in the proportion (%) of religious programs in all broadcasting time of radio, television, and radio-television organizations?

Research question 5: Is there a relationship between the increase/decrease in the broadcasting time of radio, television and radio-television organizations and the increase/decrease in religious programs?

Findings and Interpretation

In this section of the study, findings and interpretations based on statistics will be presented.

Rapid Decline and Slow Rise in the Number of Radio and Television Broadcasters in Türkiye

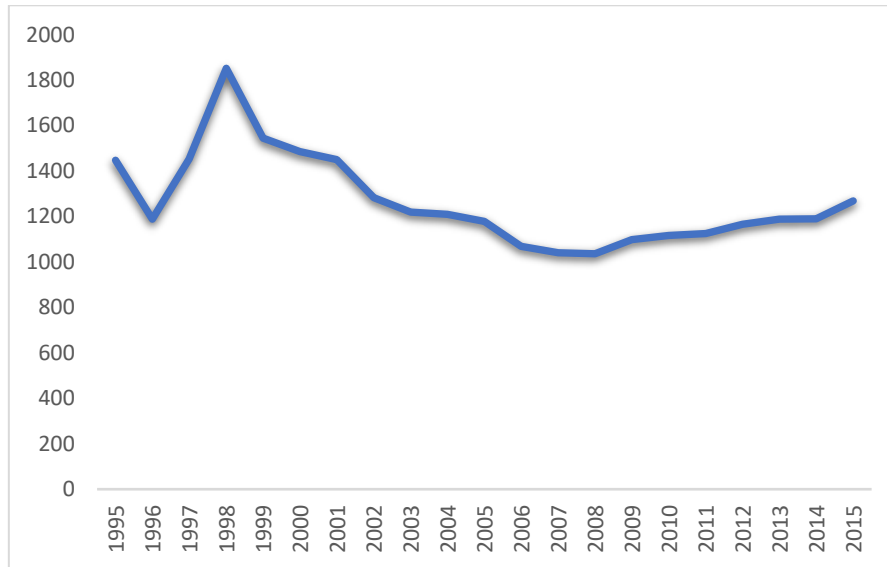


Figure 1. Total number of radio, television, and radio-television broadcasting organizations in Türkiye (1995-2015)

Radio and Television Institution Statistics classifies broadcasters by sector as radio, television, and radio and television, and by coverage area as local, regional, national, and those that broadcast via satellite, cable, or the internet. Between 1995 and 1998, the total number of broadcasters (radio, television, and radio and television) rose from 1448 to 1852; the number of broadcasters fell to 1545 in 1999 and then to 1036 by 2009. During this time period, the proportion of local broadcasters among all broadcasting organizations decreased from 93% to 80%. Alternatively stated, the vast majority of broadcasters are local organizations. In 2009, the number

of broadcasting organizations grew as satellite, cable, and internet broadcasting organizations were added to the sector. The number of broadcasting companies increased from 1098 in 2009 to 1268 in 2015. Since 2009, however, the proportion of local organizations has decreased from 80% to 59%, while the proportion of organizations that broadcast via satellite, cable, or the internet has increased from 8% to 26%. In consequence, the total number of broadcasting organizations has grown since 2009.

Figure 1 depicts the statistics of religious programs broadcast by organizations with only radio, only television, and both radio and television during the twenty years from 1995 to 2015.

Religious Programs on the Radio and Television

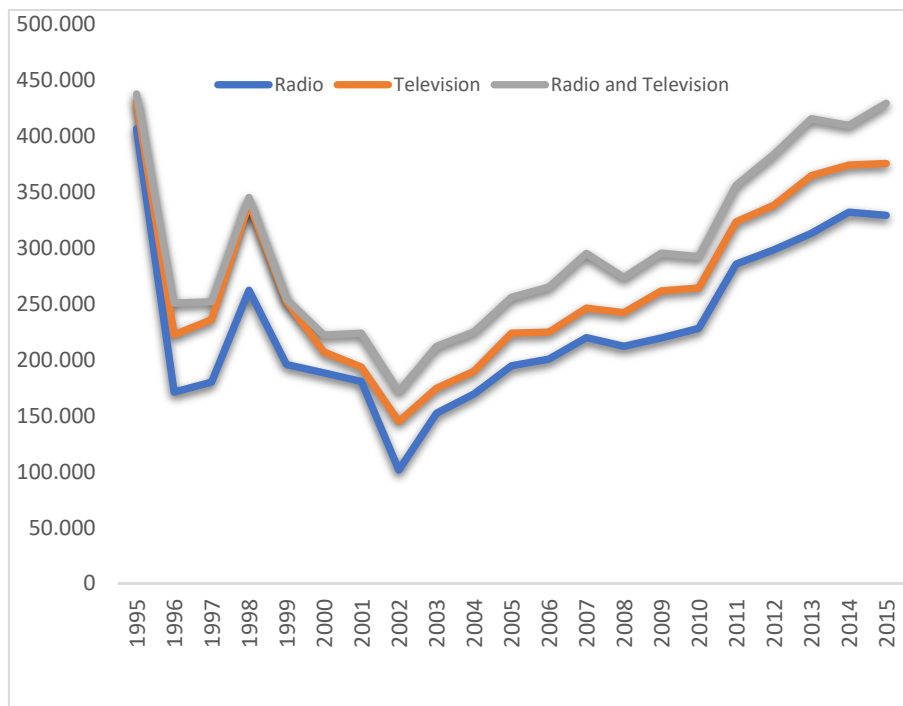


Figure 2. Duration of broadcasting religious programs on radio, television and radio-television organizations (1995-2015)

The duration of religious programs on radio and television fluctuated between 1995 and 2002; however, between 2002 and 2015, it increased consistently.

When Figures 1 and 2 are analyzed together, it can be determined that the number of religious programs increased as the number of broadcasting organizations increased. Consequently, it is advantageous to combine the total number of broadcasters with the total duration of religious programs.

There is no correlation between the number of broadcasting organizations and the duration of religious programs.

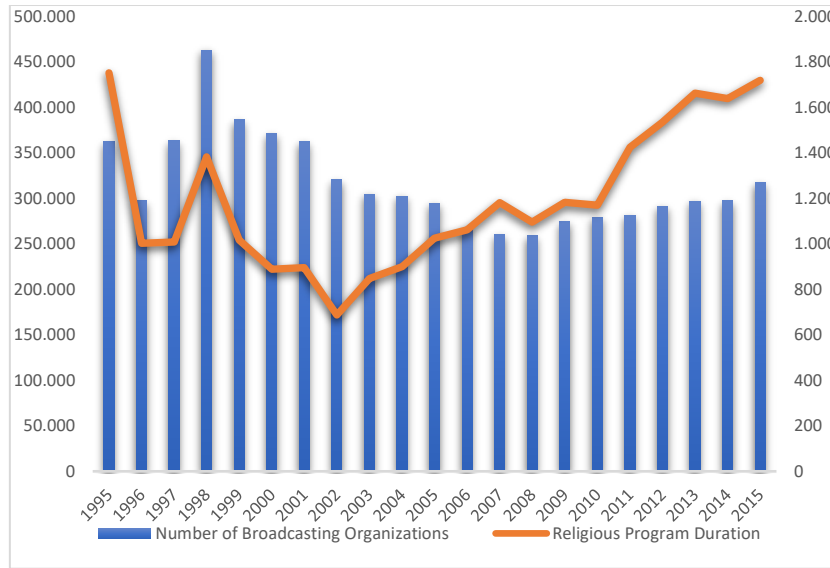


Figure 3. Total number of broadcasting organizations and total duration of religious programs (1995-2015).

In the light of the information in Figure 3, it does not appear significant to establish a direct correlation between the increase or decrease in the number of broadcasting organizations and the increase or decrease in religious programs. In 1995, 437,959 hours of the broadcasting time of 1,448 broadcasting organizations were allocated to religious programs, whereas in 2000, when there were 1,485, this time decreased to 222,309 hours. From 2002 to 2007, the number of broadcasting organizations decreased from 1,282 to 1,040, while the time allocated to religious programs increased from 171,812 hours to 295,332 hours. From 2008 to 2015, the number of broadcasting organizations rose from 1,036 to 1,268 and the duration of religious programs rose from 273,950 hours to 436,448 hours. While the number of broadcasters in 2015 (1 265) has not yet surpassed the number in 1995 (1 448), the duration of religious programs has approached that of 1995.

Statistics alone are insufficient to explain the reasons for this change. However, it should be emphasized that it cannot be solely explained by the increase or decrease in broadcasters.

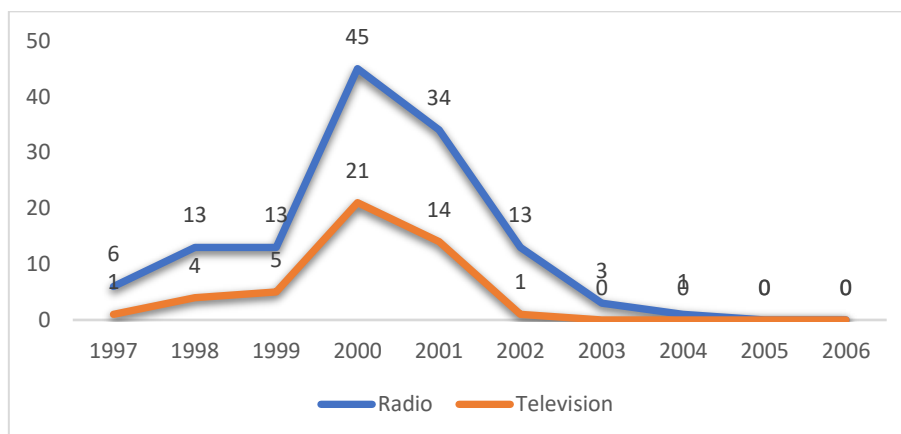


Figure 4. Number of radio and television organizations shut down for airing reactionary (irticai) broadcasts (1997-2006) (TBMM, 2012, s. 1180)

From April 1994, when it began operations, until March 1998, RTÜK imposed various sanctions on both local and national radios and televisions on the grounds of “reactionary broadcasting” (G. Öztürk, 2008, s. 75). In this regard, the “reactionary broadcasting” sanctions led to a decline in the tendency to broadcast religious programs. Therefore, it can be said that the broadcasting trend of religious programs is influenced by politics. This possibility is strengthened when the number of radio and television stations shut down in Türkiye on the grounds that they broadcast reactionary programs (Figure 4) and the change in the airtime of religious programs (Figure 3) are used as a basis.

After analyzing the increase in the broadcasting time of religious programs by radio and television broadcasters in Türkiye in terms of hours, it is necessary to include the proportion of these programs within the total broadcasting time in order to make sense of the change in religious programs within the overall broadcasting profile. For this purpose, the ratio of the time allocated to religious programs relative to all broadcasts will be presented first, followed by a time-based presentation of the increase in total broadcasting time and the time allocated to religious programs.

Proportions of Religious Programs on Radio and Television

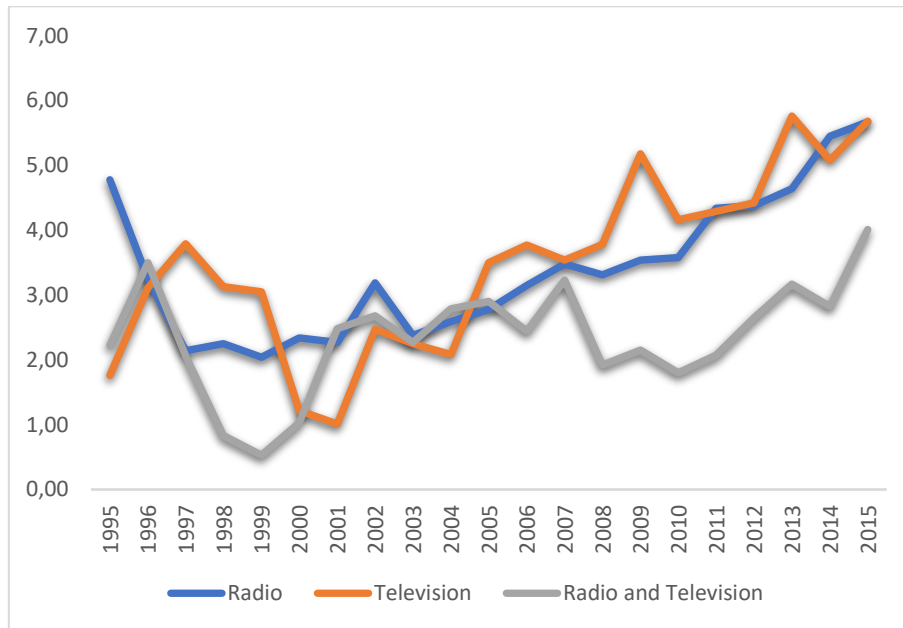


Figure 5. Proportion of time allocated to religious programs in all broadcasting time of radio, television, and radio-television organizations (1995-2015)

If Figure 5's change trend is evaluated separately, it can be seen that in 1995, 4.78 % of all broadcasting time was allocated to religious programs by organizations that only broadcast on radio. This rate decreased to 3.25% in 1996 and fluctuated between 2.14 and 2.25 % from 1997 to 2001. In 2002, 3.19% of television programs were religious; between 2003 and 2005, that percentage decreased to an average of 2.5%. Since 2011, religious programs, which increased by an average of 3.31 % between 2006 and 2010, have continued to rise. The percentage of total broadcast time devoted to religious programs rose to 5.67 % in 2015.

In 1995, only television broadcasters had a 1.76 % share of all broadcast time allocated to religious programs. In contrast to radio broadcasters, the percentage of religious programs on television broadcasters increased to 3.11% in 1996, but then gradually declined between 1997 and 2001. In 2001, the percentage of religious programs relative to all other forms of programs decreased to 1%, a lower percentage than in 1995. In 2002, 2.47% of programs were religious; between 2003 and 2005, the average was 2.61 %. The ratio of religious programs, which was 4.09% on average between 2006 and 2010, has steadily increased since 2011 and reached 5.68 % in 2015.

The rate of religious programs increased from 2.22% in 1995 to 3.5 % in 1996 for broadcasters that include radio and television broadcasting within the same organization. Similar to other categories of organizations, a decline (to 1%) was observed between 1997 and 2000. The religious program rate was 2.48% in 2001 and 2.59% on average between 2002 and 2006. The percentage of religious programs, which stood at 3.23% in 2007, fluctuated until 2011. Between these years, there was an average of 2.23% religious programs. Since 2011, the percentage of religious programs has steadily risen, reaching 4,1% in 2015.

In this context, the time allocated to religious programs by broadcasting organizations within the total broadcasting time, even if the proportion of religious programs increases when the broadcasting rate of religious programs is evaluated on its own, invalidates the conclusion that there has been an intermittently significant increase in religiosity in Türkiye. However, this circumstance also reveals the actuality of the media. According to data from 2015, 5.67% of radio broadcasting organizations, 5.68% of television broadcasting organizations, and 4.1% of both radio and television broadcasting organizations transmit religious programs. Only 5% of radio and television programs are religious.

It is not possible to directly correlate the rise of religious programs with total airtime.

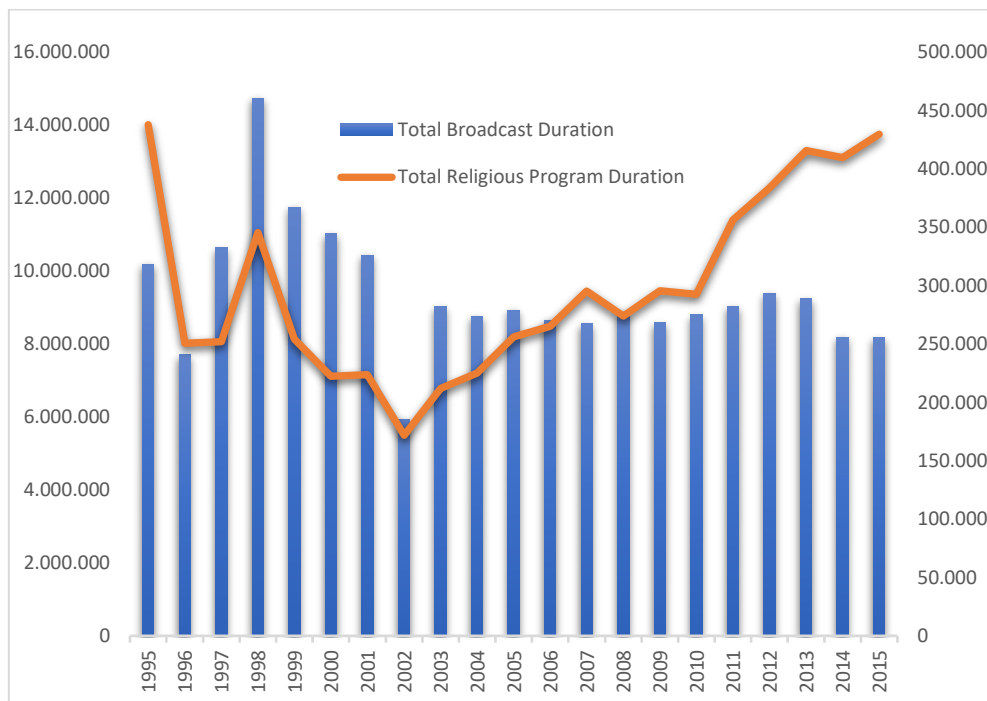


Figure 6. Proportions of religious programs in total broadcasting time (1995-2015)

As shown in Figure 6, the total broadcasting duration of radio-only, television-only, and both radio and television broadcasters has varied over time. The increase or decrease in the length of religious programs has not paralleled the rise or fall in total broadcasting time. The number of broadcast hours decreased from 10,187,594 in 1995 to 7,708,014 in 1996. From 1996 to 1998, the total amount of airtime increased to 14,741,940 hours. There was a significant decline in total airtime from 1999 to 2002, from 11,748,982 hours to 5,934,002 hours. The increase or decrease in total broadcasting time and the increase or decrease in the duration of religious programs exhibited a parallel trend between 1995 and 2002. This trend, however, cannot be said to have persisted since 2003. This is because, while total broadcast time fluctuated between 8 and 9 million from 2003 to 2015, the duration of religious programs increased from 212,099 to 436,643. Therefore, a direct correlation between total airtime and the length of religious programs does not appear to be meaningful.

Discussion and Conclusion

The study revealed that the duration of religious programs has increased steadily, albeit with some decreases, since the turn of the century; that the time allocated to religious programs in total broadcasting time and their ratio in all broadcasting time have increased; and that this trend cannot be explained solely by the increase in the number of broadcasters and broadcasting time.

Complex factors such as legal infrastructure, sectoral trends, audience expectations, ownership structure, cost, and producer qualifications influence radio and television program broadcasting. It is unrealistic to attribute the rise in religious program broadcasts to a single factor. At this juncture, it is possible to make various inferences and engage in an academic discussion of the issue by citing various reasons.

The decline in the number of radio and television stations sanctioned for “irtica/reaction” since the beginning of the 21st century and the confirmation of this by sector representatives may provide insight³ into the rise in religious programs. Thus, the trend of broadcasting religious programs can be considered to be influenced by both legal texts and political developments.

It is well-known that guidance-irşat is implemented as a factor in religiously oriented organizations that broadcast religious programs on radio and television. For instance, Diyanet TV explains that it broadcasts for the purpose of “enlightening society about religion”; Semerkand media “presenting the vastness of the Sufi perspective and the depth of the heart”; Dost TV “calling to know oneself and one’s Lord”; and Lalegül TV “broadcasting programs that will benefit its viewers for the happiness of the world and the hereafter”. One of the factors contributing to the rise of religious programs is the advent of religiously oriented channels, particularly in the 2000s (Dost TV in 2005, TRT Diyanet in 2012, Semerkand TV in 2014, etc.). In other words, the change in the broadcaster profile brought about by the entrance of thematic (education-culture) radios and televisions with a religious orientation can be linked to the tendency to broadcast religious programs. Aside from broadcasters known for their religious broadcasting and adopting a conservative/religious discourse, radio and television channels offering general broadcast content have begun to air religious programs since the 2000s. This phenomenon has affected other radio and television stations, and the industry’s attitude toward religious programs has shifted.

Another factor can be said to be influenced by the societal preferences for viewing/listening to religious programs. It is common knowledge in the radio and television industries that audience/listener expectations dictate broadcast content. Thus, it can be assumed that

broadcasting organizations have incorporated the persistent demands of society for access to religious content on radio and television.

The increase in religious programs can also be explained by the fact that they are a viable format in the ratings race, particularly during Ramadan, when viewership is high. It would be incorrect to conclude that religious programs are “entirely” driven by advertising revenues. However, the content of advertisements transmitted in religious programs also reveals that these programs are not independent from commercial results and that they contribute to the advertising revenue of radio and television stations.

In conclusion, we can say that political, social, and sectorial factors have increased or decreased religious broadcasting. However, additional research with sector representatives (media service providers, advertising agencies, advertisers, etc) is required to determine the factors that influence the propensity to broadcast religious programs and to clarify the inferences made here.

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Türkiye’de Radyo ve Televizyonda Dinî Programlar: Boylamsal Bir Değerlendirme

Mustafa ÇUHADAR*

Geniřletilmiş Özet

Radyo ve televizyon sektörünün kamu yayıncılığı anlayışıyla başladığı Türkiye’de dinî program yayınlama eğilimi radyo açısından 1950’li yıllarda, televizyondaysa 1970’li yıllarda başlamıştır. Radyoda öncelikle Kur’an-ı Kerim tilaveti şeklinde başlayan dinî içerik sunma tercihi zamanla söz/sohbet formatındaki programlarla devam etmiştir. Radyoda Kur’an-ı Kerim tilaveti, dinî sohbet, dinî soru cevap ve musikiden müteşekkil program formatı, kamu yayıncılığında bir tür olarak belirginlik kazanmıştır. Türkiye’ni kamu yayıncısı Türkiye Radyo Televizyon Kurumu’nun (TRT) radyo kanallarında zaman zaman haftalık yayın periyotlarında (Din ve Ahlak Programı gibi) zaman zaman da günlük yayın periyotlarında (Ramazan ayı gibi) dinî programlar halen yayınlanmaktadır. Başka bir ifadeyle kamu yayıncılığı açısından 1950’lerden itibaren radyoda dinî program yayınlanmayan bir dönem olmamıştır. Kamu yayıncılığının televizyon ayağındaysa dinî programlar 1974’teki mevlit programı, ardından 1975’teki iftar programıyla başlamıştır. Ancak bu programlar yılın sadece belirli döneminde (kandiller, Ramazan ayı) ekrana gelmiştir. 1980’li yıllarla birlikte bu tercihte değişikliği gidilmiş ve TRT’nin TV 1 isimli televizyonundaki “İnanç Dünyası” programı haftalık yayın periyoduna girmiştir. Böylelikle televizyonda 1970’lerde başlayan dinî program yayınlama trendi, 1980’lerle birlikte yükselmiş ve "dinî program" formatı televizyonda bir tür olarak belirginlik kazanmıştır. Ancak bu artışın genel yayın içindeki kapladığı sürenin oldukça düşük olduğunu söylemekte yarar bulunmaktadır. 1990’lı yıllarla birlikte radyo ve televizyon sektöründeki gelişmeler doğrultusunda TV 1 kanalına ek olarak TRT’nin TV 2, TRT International (TRT INT), TRT GAP gibi kanaları yayın hayatına başlamış ve bu kanalarda da dinî programlar ekrana gelmiştir. Günümüzde TRT’nin hem bazı radyolarında (Radyo 1, Radyo Kurdî, Antalya, Çukurova, Gap-Diyarbakır, Erzurum, Trabzon radyoları) hem de bazı televizyon kanallarında (TRT 1, TRT 2, TRT Avaz, TRT Kurdi, TRT Türk) dinî programlar yayınlanmaktadır. Ancak bu radyo ve televizyon kanallarının tamamında haftalık periyotlarla dinî program yayınlanmamaktadır. Dinî günlerle ilişkili olarak Ramazan ayı, kandiller gibi mukaddes zamanlarda yayınlar bulunmaktadır. Kamu yayıncılığı açısından son dönemde yapılan en önemli değişimse, Türkiye’nin ilk resmî dinî çocuk kanalının (TRT Diyanet Çocuk) yayın hayatına başlamasıdır. Dolayısıyla kamu yayıncılığı açısından geçmişten bugüne dinî program yayınlama eğiliminde görece artış bulunduğu söylenebilir. Üstelik dinî programlar farklı formatlara bürünerek (Kur’an-ı Kerimi Güzel Okuma Yarışması gibi) sürdürülmektedir.

Kamu yayıncılığında 1990’lı yıllarla birlikte radyo ve televizyon kanallarındaki sayı ve temalar artarken Türkiye’de radyo ve televizyon sektörüne tecimsel yayıncılar da dahil olmuştur. Türkiye’de

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devletin radyo ve televizyon yayıncılığındaki tekeli kırılmış, radyo ve televizyon sektörü farklı bir yapıya kavuşmuştur. Türkiye’de ilk açılan radyolar arasında dinî yönelimleriyle öne çıkan yayınlar başlamış; dinî grupların televizyon sektörüne girmesiyle yayıncılık profilinde değişimler gözlenmiştir. Örneğin devletin kontrollü ve resmî dinî söylemi yerine dinî cemaat/grup/yapıların devletten bağımsız, hatta resmî söylemle teorik olarak çatışmalı söylemleri ortaya çıkmıştır. Salt söylem düzeyinde değil, yayın prototipiyle de dinî yönelimli radyo ve televizyonlar, sektörel durumu değiştirmiştir. Daha önce kamu yayıncılığında Kur’an-ı Kerim tilaveti her gün yayınlanmazken özel radyo ve televizyonlarda her gün Kur’an-ı Kerim tilavetleri; haftada birkaç güne yayılan İslamî içerikli sohbet programları; Cuma namazlarının naklen yayınlanması; canlı bağlantılarla İslamî sorulara cevaplar verme gibi birbirinden farklı türde programlar radyo ve televizyonlarda görülmeye başlanmıştır.

Radyo ve televizyon sektöründeki dinî program yayınlama eğilimi, akademik çalışmalarında temel konularından biri olmuştur. Birbirinden farklı disiplinlerdeki araştırmacılar radyo ve televizyonlarda ne tür dinî programlar yayımlandığını; dinî programlar ile dindarlık arasında bir ilişki bulunup bulunmadığını; dinî yönelimli radyo ve televizyonların yayıncılık tarihi içindeki konumunu; dinî programların dinleyenler ya da izleyenler tarafından nasıl algılandığını; dinî programlarda yer alan “hocaların” ya da “medya vaizlerinin” ne ölçüde etkili olduğunu sorgulamışlardır.

Bu çerçevede literatürde dinî programlara yönelik, doküman incelemelerine, içerik ve söylem analizine, göstergebilimsel çözümlemelere, görüşmelere dayanan nitel çalışmalar bulunduğu gibi dinî programları izleme ve değerlendirme eğilimlerini, dini bilgilenme açısından dini programların işlevselliğini, dinî programlarla ilgili izleyici algısını ölçen nicel çalışmalar da yer almaktadır. Disiplinleri, konuları, problemleri, yöntemleri, analiz teknikleri ve sonuçları birbirinden farklılık arz etse de televizyondaki dini programları konu alan çalışmaların kahir ekseriyetinde genellikle televizyondaki dini programlarla ilgili kesitsel bilgilere verildiği müşahede edilmektedir. Aynı şekilde araştırmalarda da kesitsel bilgilerle durum analizi yapıldığı görülmektedir.

Yapılan literatür taramasında boyamsal çalışmalara yeterince yer verilmediği görülmektedir. Bu çalışma, radyo ve televizyondaki dinî programlarla ilgili boyamsal bir araştırma olması yönüyle literatürdeki genel eğilimden farklılaşmaktadır. Zaman ölçütü temel alınarak araştırmaların kesitsel ve boyamsal olarak ikiye ayrıldığı bilinmektedir. Boyamsal çalışmaların en önemli üstünlüğü, araştırılan olguya ilişkin değişim ve gelişimi tespit etmektir. Bu açıdan 1995-2015 yılları arasında radyo ve televizyondaki dinî programların yayın süresini merkeze alan bu çalışmanın literatürdeki boşluğu önemli ölçüde doldurması beklenmektedir. Trend analizi tekniği kullanılan çalışmada değişimi belirlemek üzere ikincil kaynaklar kullanılmıştır. Devlet İstatistik Enstitüsü (DİE) ile başlayan ve Türkiye İstatistik Enstitüsü (TÜİK) ile devam eden “Radyo ve Televizyon Kurum İstatistikleri”ndeki bulgular analiz edilmiştir.

Çalışmanın temel problemi, radyo ve televizyonlarda yayınlanan dinî program sürelerinin değişip değişmediğidir. Bu çerçevede dinî programların radyo ve televizyonda yayınlanma süresinde ve bütün yayın türleri (haber, magazin, eğlence vd.) içerisindeki oranında değişim bulunup bulunmadığını tespit etmek, bu çalışmanın amacını oluşturmaktadır.

Yayıncı kuruluşların sayısındaki artış ya da azalışın dinî programların artış ya da azalışıyla doğrudan ilgisini kurmak verilere göre mümkün görünmemektedir. 1995 yılında 1.448 yayın kuruluşunun yayın süresinin 437.959 saati dinî programlara ayrılırken; 1485 yayın kuruluşunun bulunduğu 2000 yılında bu süre 222.307 saat olarak belirlenmiştir. 2002 yılından itibaren 2007 yılına kadar yayıncı kuruluşların sayısı 1.282’den 1.040’a kadar gerilerken dinî programlara ayrılan süre 171.812 saatten 295.326 saate yükselmiştir. 2008 yılından 2015 yılına kadar yayıncı kuruluş sayısı 1.036’dan 1.268’e çıkarken dinî programların süresi 273.950 saatten 429.643 saate yükselmiştir. Yani 2015 yılındaki yayıncı kuruluş sayısı (1.265), 1995 yılındaki yayıncı kuruluş sayısına (1.448) henüz ulaşamamışken dinî program süresi 1995 yılındaki süreye yaklaşmıştır.

1995-2015 yılları arasında yayımlanan söz konusu istatistikler baz alınarak yapılan çalışmanın sonucunda, radyo ve televizyonlarda dinî programların 1995'ten 2002 yılına kadar çıkışlı ve inişli bir seyir izlediği; 2002 yılından 2015 yılına kadar, özellikle de 2011 yılından itibaren sürekli artış gösterdiği belirlenmiştir. Araştırmada ayrıca, radyo ve televizyon kuruluşlarının sayısındaki değişim ile dinî programların yayın süresindeki değişim karşılaştırılmış; dinî programların artışının, radyo ve televizyon kuruluşlarının sayının yükselişle "doğrudan" ilgili olmadığı tespit edilmiştir.

Çalışmada dinî program yayınlanma sürelerindeki değişimin, tek başına radyo ve televizyon yayıncı kuruluşlarının sayısı ve toplam yayın süresiyle açıklanamayacağı sonucuna ulaşılmıştır. Bu itibarla çalışmanın tartışma ve sonuç kısmında muhtemel dinî, politik, sektörel ve toplumsal çıkarımlarda bulunulmuştur. Ancak bu çıkarımların akademik olarak tartışılması, sektör temsilcilerin katılımıyla çalışmalar yapılması, bu yolla Türkiye'de radyo ve televizyonlarda dinî program yayınlama eğiliminde etkili olan faktörlerin araştırılması gerektiği önerilmiştir.

Araştırmacıların Katkı Oranı Beyanı / Contribution of Authors

Araştırma tek bir yazar tarafından yürütülmüştür.

The research was conducted by a single author.

Çıkar Çatışması Beyanı / Conflict of Interest

Çalışma kapsamında herhangi bir kurum veya kişi ile çıkar çatışması bulunmamaktadır.

There is no conflict of interest with any institution or person within the scope of the study.

İntihal Politikası Beyanı / Plagiarism Policy

Bu makale bir benzerlik taramasından geçirilmiştir ve dergi beklentilerini karşılamaktadır.

This article has undergone a plagiarism check and meets the expectations of the journal.

Bilimsel Araştırma ve Yayın Etiği Beyanı / Scientific Research and Publication Ethics Statement

Bu çalışmada "Yükseköğretim Kurumları Bilimsel Araştırma ve Yayın Etiği Yönergesi" kapsamında uyulması belirtilen kurallara uyulmuştur.

In this study, the rules stated in the "Higher Education Institutions Scientific Research and Publication Ethics Directive" were followed.

Notes

¹ Abbas Abalı is a pseudonym used by Muhsin Mete.

² TIAK only includes TV stations that receive measurement services from it in its analysis.

³ See (Akyön, 2016)