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## Religious Language on Social Media: Perspectives of Content Producers and Users\*

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### Abstract

Nowadays, when the distinction between the digital and physical worlds is becoming less and less clear, social media is becoming the most important platform to meet people's communication needs. People are increasingly using social media to access the information they need about their beliefs as well as many other issues. While some of those who produce religious content on social media continue to convey their messages using traditional religious language, some content producers produce content in accordance with the popular language of social media. In this study, the issue of how the religious language in social media should be addressed by referring to the opinions of both content producers and social media users. In the research conducted within the study, semi-structured interviews were made with 27 social media users and 5 content producers, and the collected data were analyzed by descriptive analysis method. According to the findings, the language that social media users and content producers should use when sharing religious content on social media should be consistent, sincere, away from financial expectations, concise, tolerant, aesthetic, appropriate to the language of youth and holistic. In addition, religious content should be away from prohibitive language and should not distort the essence of religious values for the sake of popularity.

**Keywords:** Social Media, Religious Communication, Religious Language

## Sosyal Medyada Din Dili: İçerik Üreticilerin ve Kullanıcıların Bakış Açıları

### Öz

Dijital ve fiziksel dünyalar arasındaki ayrımın her geçen gün daha az belirgin hale geldiği bugünlerde sosyal medya, insanların iletişim gereksinimlerini karşılamak için en önemli platform haline gelmektedir. İnsanlar birçok farklı konuda olduğu gibi inançları konusunda da ihtiyaç duydukları bilgiye erişmek için sosyal medyadan giderek daha fazla yararlanmaktadır. Sosyal medyada dini içerik üretenlerin bazıları geleneksel din dilini kullanarak mesajlarını iletmeye devam ederken kimi içerik üreticiler ise sosyal medyanın beraberinde getirdiği popüler dile uygun içerikler üretmektedirler. Bu çalışmada hem içerik üreticilerin hem de sosyal medya kullanıcılarının görüşlerine başvurularak sosyal medyadaki din dilinin nasıl olması gerektiği konusu ele alınmaktadır. Çalışma kapsamında gerçekleştirilen araştırmada 27 sosyal medya kullanıcısı ve 5 içerik üretici ile yarı yapılandırılmış görüşme gerçekleştirilmiş, elde edilen veriler betimsel analiz yöntemiyle incelenmiştir. Elde edilen bulgulara göre sosyal medya kullanıcılarının ve içerik üreticilerin sosyal medyada dinî içerikler paylaşılırken kullanılması gereken dil; tutarlı, samimi, maddi beklentilerden uzak, kısa ve öz, hoşgörülü, estetik, gençlerin diline uygun ve bütüncül olmalıdır. Ayrıca dinî içerikler yasaklayıcı dilden uzak olmalı ve popülerlik adına dinî değerlerin özünü bozmamalıdır.

**Anahtar Kelimeler:** Sosyal Medya, Dinî İletişim, Din Dili

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## Introduction

Religion, which is one of the key components shaping culture, is closely intertwined with media. Religions, which serve as a means of communication between the divine and the human, both contribute to the formation of communication methods and are influenced by various forms of communication and media tools. Communication that occurs between God and humanity, religious leaders and their followers, or among believers themselves plays a pivotal role in the dissemination of religious knowledge (Kaplan, 2022, p. 985).

God has conveyed His messages to humans through prophets and sacred texts, inviting them to the right path. It is also a responsibility for believers to share these divine messages with others. Believers have carried out this duty through both spoken and non-verbal forms of communication. Developments in communication technologies, ranging from the simplest to the most complex, have also had an impact on the structure of religions and beliefs. Especially, religions with sacred texts have been able to establish enduring traditions through the written word that will persist through the ages. The emergence and continuity of religions are processes that encompass the communicative aspect as well (Haberli, 2022, p. 388).

In our modern age, most communication occurs through mass media, which has led to a focus on media in communication studies. Consequently, analyzing religious communication within the context of the interplay between religion and media provides researchers with a broad area of study. Social media plays a significant role in this field since it increasingly meets our everyday communication needs.

Social media, like other forms of communication, has its unique language (Manovich, 2001, p. 38). Content that adapts to this language tends to receive more attention and engagement on social media, while content that conflicts with this language may be less visible. On the other hand, religious knowledge, texts, and narratives are rooted in authoritative sources. Due to the influence of religious texts, the religious language clashes with the language of new communication technologies influenced by postmodernism. In the postmodern era, there is a new way of understanding knowledge, where truth is determined by mass consensus (Ekinci, 2015, p. 277).

The dissemination of religious knowledge and content to individuals increasingly relies on mass communication and social media. However, as with any form of communication, the nature of the communication process involves various intermediaries between the source and the recipient, which can affect the encoding and interpretation of the message. This process, known as mediation, also occurs in religious communication. In the Western context, research on this topic has been conducted for some time, and it has recently become an academic field in Türkiye. Especially, the way social media platforms mediate religious messages and content to align them with their structures affects the essence of the message. In this reciprocal interaction, the use of a suitable religious language by content creators on social media for effective religious communication has been determined as the problem of this study. This study focuses on understanding the language used in religious communication on social media. The aim of this study is to determine the way in which individuals and platforms that produce religious content on social media can convey religious content to their followers in the most appropriate way.

### 1. Religious Language and Religious Communication

Religious communication is divided into two distinct dimensions: vertical communication between the God and His creations, and horizontal communication among the created beings. The metaphysical dimension of the first makes it a subject of theology, while the horizontal communication among believers follows the general rules of communication. A similar distinction is observed between theological language and religious language. Although these two concepts may seem alike, theological language defines speaking about God, whereas religious language

signifies a much broader foundational approach towards God. Religious language is a form of communication that unveils the speaker's personal perspective and way of life. In this light, the expression of religious beliefs demonstrates that faith is not solely a mental conviction but also an existential one (Koç, 2017, pp. 12–21). In other words, the religious language encompasses all forms of expressing one's beliefs, thoughts, speech, and actions. From this perspective, religious language is not limited to verbal expressions alone; it is a much broader concept that encompasses every moment of a person's life (Kesenci, 2018, p. 113).

In the light of developments in the postmodern era, religion is being discussed in different contexts than it used to be in the past. These discussions extend beyond beliefs and rituals in theology and touch upon various aspects of everyday life. As a result, both the discourse surrounding religion in various areas such as ethics, family, shopping, and daily life, and the expressions related to these topics in relation to religion by different actors, have become visible in different platforms. The concept of religious language should encompass all of these areas (Tekin, 2021). In Western resources, the concept of religious language, developed in the context of Christianity, is closely related to the "religious experience." According to this approach, religious language only covers the spiritual realm where religious experiences occur. In other words, this language is the "expression of the sacred." However, in Islamic thought, religious language is not limited to the realm of religious experience; it encompasses all demands related to what is considered right, good, and beautiful outside the boundaries of religious experience. Religion is not confined to a distinct realm but is directly related to all aspects of life. Therefore, in Islamic thought, religious language is approached in a broader sense, covering all aspects of life (Görgün, 2015).

According to another definition, religious language is essentially about talking about God, but there is no consensus on the boundaries of talking about God. Speaking about the existence, attributes, or beloved servants of God, or discussing one's belief in God, can all be considered as talking about God, even if the word "God" is not explicitly mentioned (Koç, 2017, p. 20). In a more straightforward definition, Alston suggests that the concept of "religious language" is a result of the "bad habits" of philosophers in developing special terminology when talking about any field. According to him, religious language for any belief refers to the use of any language for any purpose related to religion, such as prayer, worship, rituals, sermons, and more (Alston, 2005). Considering all of these approaches, within the scope of this study, the concept of religious language is defined as a form of discourse that includes every kind of expression related to religion.

Religious information uses religious texts and narratives as references, and therefore, it relies on authority. In contrast to the prevailing postmodern approach today, religious texts possess binding authority and, due to this attribute, religious knowledge finds itself in conflict with new communication technologies. In the recent communication setting dominated by postmodern epistemology, the determining factor for truth is not a single authority, but rather mass consensus (Ekinci, 2015, p. 277). At this point, presenting religious knowledge, rooted in divine authority, within the realm of social media that prioritizes mass consensus poses a challenge. Consequently, religious messages either need to be delivered on social media without awaiting mass consensus or they need to be adapted to the language of this platform, undergoing a process of mediatization (Çamdereli, 2018, pp. 52–54).

Religious communication has an important place in communication studies due to its ancient history. Köylü stating that religious communication is the oldest form of communication and suggests that the prophetic preaches carried out by the messengers sent to address humanity throughout history serve as an example of religious communication (2015, pp. 101–105). Throughout history, religious communication has predominantly adhered to the rules of communal social structures and has remained limited to face-to-face interactions until recent times. Even in the late 20th century, in metropolitan areas with populations surpassing millions, religious communication mostly occurred in person. However, religious communication through media was

reserved for specialized subjects (Baydar, 1994, pp. 7–9). With the advent of the 21st century, the evolution of media and communication technologies has led to the portrayal of Islam in popular media formats. Especially during days and nights of religious significance, television programs manifest the clearest reflections of this altered communication style. In these programs, fundamental religious information is presented in a superficial manner, often addressing similar sensational topics each year (Çamdereli, 2018, p. 80).

The relationship between religion and media has long been a subject of ongoing debate. For instance, conservative Christians express concerns about the persuasive power of advertisements and the “devilish nature of media” due to their connection to consumer culture and international capitalism. They believe that the media has stripped away the authority of cultural norm setters, such as educators and church leaders, leading to the mainstreaming of extreme views. On the other hand, many Christian groups emphasize the importance of teaching media literacy skills to children to prevent their negative influence from media. Another approach suggests producing content that aligns with the language of the mainstream entertainment industry rather than rejecting popular culture entirely. According to this view, it is possible to create and disseminate media content that offers an alternative value system while maintaining the style of popular culture. Commercial media producers are also becoming more receptive to such projects as they realize the size of their religious audience. However, some Evangelicals are concerned that this could commercialize Christianity and turn Jesus into just another commodity (Jenkins, 2016, pp. 301–305).

The prevailing contemporary understanding of religion no longer encompasses the traditional way of life prescribed by religion, nor does it involve efforts to comprehend and interpret the universe in the traditional sense. Meanwhile, the religious language, which carries this endeavor, is regarded as a selective stance. The ideal Muslim type from the past has disappeared in the influence of postmodernity, and the traditional religious language, which cannot be translated into the language of the postmodern era, has been considered a mysterious realm that exists outside of time. Even in areas where Muslims can only establish a superficial connection with postmodernity, religion can only find a weak foothold. This situation ultimately leads to the secularization of religious language over time (Subaşı, 2018, p. 59). According to popular belief, it is expected that an individual fulfills the requirements of the value system to which they belong and represents that world. While complete alignment between belonging and representation may be difficult to achieve, there is at least a minimum level of compatibility between belonging and representation. In today’s postmodern society, however, it is possible to believe in one value system, think in another, and act in yet another. One reason for this is the fragmentary effect of postmodernity, and another reason is the religious language being used. The religious language used today is shaped according to the value world of the past, but it is used to make sense of the reality of the 21st century. This religious language both belongs to a meaning world from the past that very few people today know in detail (making it difficult for them to understand) and has largely deteriorated and lost its authenticity in the process of modernization (Fazlıoğlu, 2015, pp. 196–198).

In religious communication, as in all forms of communication, various characteristics related to the individual, environment, and culture are utilized, and all of these elements influence the functioning of religious communication. As a result, delivering religious teachings to people in different cultures and different settings requires the development of communication forms tailored to the specific culture and environment. Religious messages should be encoded in a way that the recipient can understand correctly.

Religions and their followers tend to use any legitimate means to reach more people with their teachings. The goal in doing so is to enable more individuals to engage with the truths indicated by the religion. Communication is one of the main methods that religions and believers



resort to in order to achieve this objective. Religious messages are conveyed to others both through interpersonal communication and mass media (Gündüz, 2010, p. 46). As an outcome of new communication technologies, the task of encoding and transmitting religious messages, which was largely the responsibility of religious leaders in the past, has now expanded to include content creators on social media platforms. On the other hand, the advantages provided by physical spaces, such as places of worship, for religious communication in the past are not present in today's media and social media environments. Therefore, it is additionally challenging for the audience to focus on religious messages, as they have to overcome various distractions. Hazim and Musdholifah discuss three significant effects of this change (2021, pp. 45–46). Firstly, the source of acquiring religious knowledge has shifted from religious authorities to the media. Secondly, the media has become a space that emphasizes individual beliefs and experiences more prominently. Lastly, the media positions itself as a moral and spiritual guide by assuming the cultural and social functions of religious authorities. According to Hjarvard, the media taking over these societal roles from religion also represents a crucial aspect of secularization (2011, p. 133). Similarly, Castells points out that when delivering religious messages through electronic media, there is a contradiction in the presence of things prohibited by religion, such as violence and pornography, alongside these messages (2018, p. 119). This suggests that religious messages in the media often lose their divine context.

## 2. Religious Communication in the Virtual Space

The year 1978 marks the first time that religion found its place on computer networks. In this era when the internet was not yet widespread, the Bulletin Board System (BBS), implemented by Ward Christensen and Randy Suess on a dial-up connection, became the platform for the initial discussions on religion. BBS was essentially a space where individuals could engage in conversations on various topics and exchange ideas, with religion being one of those subjects. Moreover, these discussions in the virtual realm extended to intense debates under the “create your own religion” category on the ORIGINS forum site. Another form of connection during the pre-internet era was USENET, which was particularly used by university students for forum discussions and file sharing. USENET also served as a virtual space where people from different locations engaged in religious discussions. It was not until the 1990s when the World Wide Web became widespread that religious discussions in the virtual realm began to take place on a larger scale (Dereli, 2020, p. 76).

The beginning of what we now call the Web 1.0 era was in the early 1990s when the World Wide Web started to gain popularity. During this period, the internet had less interactivity, and users were primarily consumers of content rather than creators. The convergence of religion and media continued during the Web 1.0 era. Especially, religious groups began to publish their content on their own websites, marking a significant shift of offline religious content into the online sphere. This content included religious books, magazines, articles, and audio and video sermons. Furthermore, with the improvement of internet connections and other technological advancements, internet users gradually gained the ability to interact with the content they encountered online. This trend intensified with the rise of social networks, particularly after the establishment of Facebook in 2004, which allowed users to produce their own content and engage extensively with content created by others. These developments also brought about a turning point in the field of religion and media. The blurring boundaries between the online and offline realms, along with the increasing centralization of the internet in everyday life, led to traditional religious communities transforming into online communities. Reading sacred texts on the internet or mobile devices, performing prayer rituals in the virtual realm, celebrating significant religious holidays online, and, most importantly, using social media extensively for acquiring religious knowledge are all reflections of this transformation. This process, conceptualized by Heidi Campbell as “digital religion,” has led to the adaptation of religious messages to the language and context of online spaces. Consequently, religious education and face-to-face religious

communication increasingly occur in the online sphere, erasing traditional authorities and allowing individuals to shape their religious lives solely based on the information they acquire on social media. Moreover, the opportunities provided by social media have changed the approach to offline religious knowledge, enabling individuals to question information encountered during a sermon or read in a religious book through social media channels (Haberli, 2022, p. 394).

The advancements in new communication technologies in today's world have led to various religious practices being conducted in these online environments. However, the performance of individual religious practices through virtual means (such as lighting a virtual candle in a virtual church or visiting the grave of a deceased person in a virtual cemetery) will over time shape not only the form but also the meaning of these practices. Virtual wedding ceremonies, virtual sacrificial rituals, and celebration messages on holy days and nights have now become "just a click away" religious rituals (Çamdereli, 2018, p. 46). The increasing dominance of social media in daily life accelerates the adaptation of every activity to the language and logic of social media. Rituals influenced by religious references, such as *ilahi* recitations, *mevlit*<sup>2</sup> programs, weddings, and circumcision ceremonies, are rapidly being reorganized to be presented in this online space, often turning into extravagant shows. One of the most apparent examples is the baby "mevlit" ceremonies, which have been transformed into events resembling Western "baby shower" parties, complete with decorations and elaborate arrangements (Gazneli and Sofuoğlu Kılıç, 2020, p. 207).

In recent years, the influence of the internet and social media on mainstream Islamic views has been growing. Both religious authorities and internet influencers are creating content in the virtual space, giving rise to an "Islamic public sphere" or, in other words, a "virtual ummah" (el-Nawawy & Khamis, 2010). Moreover, everything that Muslims share on social media, including their everyday activities, contributes to the formation of a new Islamic identity. This identity is seen as a convergence between traditional religious identity and popular culture (Frissen et al., 2017).

### 3. Mediatization of Religious Communication

The word media has the meanings of being in the center and mediating in its origin. Indeed, media is a tool that mediates people's communication and helps people in different times and places to communicate. Because of that reason, media is not only a tool but also an element that enables the construction of meaning (Chandler and Munday, 2018, p. 30). Many concepts have been developed to address the mediation of the media. The concept of mediatization is a new approach developed to address the role and impact of the media on transformations in the structure of society. In a general definition, mediatization is a long-term process that defines the change in the media, social and cultural institutions, and the forms of relations between people (Hazim and Musdholifah, 2021, p. 44).

Media determines the way people perceive their environment. The media is the biggest helper in organizing the individual's experiences of life and making sense of them. The fictional reality caused by this makes individuals live lives determined by the media (Lundby and Ronning, 1997, p. 19).

Mediatization is not only a concept related to the development of new media tools; beyond this, it also deals with the fact that communication is becoming more media-centered. People now talk about the media itself or media content; they communicate with the media while reading newspapers, watching television, or spending time on the Internet; they communicate with computer games or interactive media. From these points of view, mediatization is a comprehensive concept that deals with the changing form of communicative action. Changing daily habits, identities, social structures, and cultures are areas where the effects of mediatization can be seen (Krotz and Hepp, 2011, p. 138).

Before modernity, socialization, knowledge, and transmission of tradition were provided by social institutions such as family, school and place of worship. Thanks to the rapidly developing communication technologies after modernity, the media started to take over the role of social institutions. In particular, the media taking over the social functions performed by religious institutions constitutes an important pillar of secularization today (Hjarvard, 2011, p. 133). Thanks to these functions, how individuals perceive and live religion are also changing. Religious life articulated in digital culture gives rise to new feelings of belonging and new social positions. On the other hand, religion, which has become an object of the culture industry by taking place in the media, is instrumentalized by consumer culture in various dimensions (Öztaş and Ünalın, 2022, p. 447).

The representation of religion in the media brings along the design of religious messages in accordance with the media logic. The media's approach that prioritizes consumption and marketing causes religious discourse to be trapped in this approach. In other words, religious communication through the media is subjected to a secular analysis; it is trivialized, mediatized and objectified. Objectification of religious messages causes religious values to lose their sanctity and turn into an element of consumption. The sincere beliefs and feelings that religions expect from their followers are turned into a subject of discussion in the media, trivialized and consumed. For the media, each content is an opportunity to increase viewership rates and therefore advertising revenues, and the media can make all kinds of emotions and beliefs marketable in order to gather the curiosity and attention of its viewers (Gündüz, 2010, p. 48).

Today, the rise of virtual communication environments brings the substitution of religious practices with their equivalents, or at least the occurrence of some of them virtually. The act of individual worship through a medium (for example, lighting a virtual candle in a virtual church or visiting the grave of the deceased in a virtual environment and praying for them) will shape the form and meaning of worship over time. Virtual marriage ceremonies, virtual sacrifices, and messaging on holy days have become widespread thanks to the "one-click proximity" of access to religious rituals (Çamdereli, 2018, p. 46).

## **4. Method**

### **4.1. Research Design**

This research is designed as a case study. A case study allows the researcher to explore the "how" and "why" questions about the examined situation, providing an opportunity to collect comprehensive data. In a case study, the researcher does not start with a pre-established theory but rather decides which theory would be more suitable during the process of revealing the context (Akar, 2017).

### **4.2. Participants**

The participants in the research were selected according to the maximum variation sampling method based on a qualitative research approach (Yıldırım and Şimşek, 2016, p. 118). This allowed for obtaining different perspectives and approaches by conducting interviews with participants with different characteristics in line with the research questions. Thus, the research problem could be addressed from different angles.

Two separate sample groups were selected for the research. The first group consisted of university students who were actively using social media and following religious content. In order to achieve maximum diversity in this group, 27 students from different cities and fields of study at the undergraduate and postgraduate levels were interviewed. The purpose of selecting university students as participants in the research is that young people who are digital natives can adapt to the language of social media more easily. Thus, it is aimed to obtain the expectations of the group that uses social media most intensively. The second sample group consisted of content creators

who were selected through snowball sampling method, and interviews were conducted with 5 content creators.

The participants of the research, who were university students, consisted of students studying at 14 different universities in 9 different cities. Among the participants, 17 were female, and 10 were male. The ages of the participants ranged from 19 to 28.

**Table 1.** List of participants

No	Name	City	University	Department	Year	Age
1	Selime	Ankara	Middle East Technical	English Language	4	22
2	Ayşe	İstanbul	29 Mayıs University	Turkish Language and	4	23
3	Reyhan	İstanbul	29 Mayıs University	Theology / Law	3	23
4	Halil	İstanbul	İbn Haldun University	Political Science and	4	23
5	Abdullah	İstanbul	İbn Haldun University	Political Science and	3	22
6	Arif	Isparta	Süleyman Demirel University	Electrical and	4	23
7	Alper	İstanbul	İbn Haldun University	Islamic Sciences	3	23
8	Melih	Konya	Selçuk University	Journalism	1	20
9	Rana	Afyonkarahisar	Afyonkarahisar Health	Physical Therapy and	1	19
10	Meltem	Trabzon	Karadeniz Technical University	Geomatics	3	23
11	Erdem	Eskişehir	Eskişehir Osmangazi	Theology	Prep.	19
12	Mine	Eskişehir	Eskişehir Osmangazi	Theology	Prep.	20
13	Safa	Eskişehir	Eskişehir Osmangazi	Theology	1	19
14	Hamit	İstanbul	İstanbul Technical University	Artificial Intelligence	2	21
15	Nihal	Ankara	Middle East Technical	Food Engineering	3	22
16	Zeynep	Konya	Necmettin Erbakan University	History / Theology	3	24
17	Şeyma	Ankara	Ankara Yıldırım Beyazıt	Physical Therapy and	4	21
18	Rukiye	Ankara	Middle East Technical	Architecture	2	22
19	Sema	Düzce	Düzce University	Medicine	2	20
20	Saliha	Kütahya	Dumlupınar University	Sociology (M.A.)	Thesis	26
21	Melis	Kütahya	Dumlupınar University	Sociology (M.A.)	Thesis	28
22	Ülkü	Kütahya	Dumlupınar University	Sociology	3	25
23	Feyza	Konya	Selçuk University	Journalism	1	20
24	Kadir	Kütahya	Dumlupınar University	Mechanical	Thesis	25
25	Nazlı	Kütahya	Dumlupınar University	Sociology (M.A.)	Thesis	24
26	Gizem	Eskişehir	Anadolu University	Cinema and Television	3	21
27	Mustafa	Eskişehir	Anadolu University	Law	3	22

The other sample group of the research is the authorities of 5 accounts that are content producers for different social media platforms.

**Table 2.** List of content producers and their number of followers on different platforms as of April 20<sup>th</sup>, 2023

No	Name	Account name	Facebook	Twitter	Instagram	Youtube	Tiktok
1	Harun	Bi Dünya Haber	2.393	817	177.000	7.040	-
2	Enis	Enis Doko	-	82.700	14.900	40.000	-
3	Hamza	Hayber Gençlik	-	2.250	52.100	2.270	39.000
4	Zülal	Genç Müslümanlar	45.417	51.300	131.000	143.000	5468
5	Feride	Mosquesty	-	123.000	49.700	-	-



### 4.3. Data Collection Tool and Data Collection Process

In this research, semi-structured interviews were conducted with two different groups. The first group consisted of students who actively use social media and follow religious content, while the second group was composed of the administrators of social media accounts that share religious content. The reason for using semi-structured interview technique is to provide the opportunity to obtain data that can eliminate unclear points about the topic as the research progresses (Akman Dömbekci and Erişen, 2022).

The participants were asked about the religious language in social media and different questions were asked according to the course of the conversation.

Data of the study collected in April 2023. All of the interviews conducted online by using Zoom program and with the participants' permission, audio recordings were made during the interviews.

### 4.4. Ethics Committee Approval

According to the decision numbered 494344 dated 28/03/2023 by the Anadolu Üniversitesi Sosyal ve Beşeri Bilimler Bilimsel Araştırma ve Yayın Etiği Kurulu, the study has been deemed ethically appropriate.

### 4.5. Analysis of Data

Audio recordings of the interviews were transcribed, and in order to protect the personal information of the participants, pseudonyms were assigned to each participant. During the analysis, the NVivo 12 software was used to categorize the data into themes and codes. Descriptive analysis method was used in the analysis of data. The main aim of using this method is to present the findings obtained in a systematic and clear manner. In this method, first, the data obtained in the research are systematically and clearly described. Then, these descriptions are interpreted, and the cause-and-effect relationships between them are discussed.

## 5. Findings

In this study, the concept of religious language has been used in a holistic sense, beyond its specific meanings in the fields of philosophy and theology. The concept of religious language, which reflects one's thoughts and way of life as a whole when speaking about God with a comprehensive attitude (Koç, 2017), defines all forms of expressing religion within the scope of this study.

With the freedom of speech offered by social media, everyone has the opportunity to freely and limitlessly express their thoughts, opinions, and attitudes to others. However, it is a fact that not every social media user possesses the necessary and effective communication skills to comply with the requirements of this platform. Therefore, social media is always prone to communication problems, biases, and misunderstandings.

In such an environment, the expectations of social media users regarding religious language and the perspectives of content creators on the same subject are of utmost importance.

Consistency is one of the qualities that social media users expect from religious content creators. This consistency encompasses both the consistency between expressions made at different times and the consistency between words and actions. Saliha, one of the participants, pointed out the impact of this consistency on communication by saying, "As a social media user, I wonder if the person I follow actually acts like they preach in their daily life." Erdem supported this idea with the statement, "To me, it sounds absurd to give a speech about something we do not actually practice when it comes to explaining and promoting religion."

In order to reach a wider audience on social media, individuals and groups who support opinions other than their own are also considered as inconsistent. Feride, one of the content creators, said, "If there is a need to react, it should be done in a clear way, and what is good should

be shared in the same manner. Everyone determines this in their own way, but I think consistency is important here.” Feride expressed how inconsistency can be avoided.

Another point emphasized by participants in the religious communication on social media is sincerity. Sincerity can be used synonymously with consistency on one hand and also carries the meaning of genuineness on the other hand. Meltem mentioned that users often evaluate many contents based on their sincerity. According to her, the key quality that content creators should possess to attract people’s attention is sincerity. Şeyma defined the measure of sincerity as “showing one’s own life as it is.” Indeed, content creators who record and broadcast every detail of their daily lives on platforms like YouTube can quickly reach thousands of people. According to content creator Hamza, the important point here is that users should be willing to see what is happening or what might happen in their content creators’ lives.

The financial expectations of content creators also affect whether social media users perceive them as sincere or not. Especially when it comes to religion, realizing that any content creator has financial expectations can lead users to question their sincerity. Zülal, one of the content creators who are aware of this, stated that they consciously do not accept advertising offers to maintain a positive image of sincerity.

The attention span of individuals in front of the screens of computers and mobile devices is decreasing day by day. People now prefer to read summaries of books or quickly watch a movie rather than reading the entire book or watching the entire film. According to Pettman (2017), distraction today is not just an escape from boring things or a way to avoid facing reality, but it has become a reality itself. This, to some extent, also controls the media. As a result, individuals get lost in the addictive cycle of social media and become unable to focus on anything. Lost in this cycle, individuals start to prefer simpler and shallower content. Some participants have pointed out this phenomenon. To give an example, Abdullah emphasized the need for short videos and consumable content, but mentioned that these should only be used for simple topics. Halil took this a step further, suggesting that social media should only be used to convey very basic information in religious education. Selime also supported these views, stating that short and easily-consumable content on a specific topic is more effective in terms of religious communication in the fast-paced environment of social media. These approaches mean suggesting that religious communication should be shaped according to the environment in which it takes place. Although such content enables the message to reach more people, it may cause the religious message to lose its unique characteristic.

One important issue highlighted by participants in religious communication on social media is the concept of tolerance, which has theological and sociological significance. According to Habermas (2012, p. 238), the term tolerance emerged in 16th century Europe during a period of religious conflicts, signifying the respect for different beliefs. Over time, it gained a legal dimension with the enactment of laws promoting tolerance to protect religious minorities and oppressed communities. Not forcing people of different beliefs into another belief, coexistence, and the concept of tolerance are closely related to tolerance. Participants used the term tolerance in various contexts, including being polite. Abdullah expressed that the lack of tolerance or its absence affects the view of religion on social media fundamentally. According to him, negative attitudes towards religion are rooted in the sharp attitudes and expressions of individuals speaking on behalf of religion. On the other hand, as expressed by Feyza and Rana, the boundaries of tolerance should not dilute religious commandments and should not go beyond them.

Another problem encountered in religious communication on social media is that people who want to learn about religion often encounter prohibitive statements. Nazlı stated that people who do not even have basic knowledge about religion develop prejudice when they encounter prohibitive statements about religion on social media. To prevent this, she suggested that instead

of prohibitions, the positive sides of religion should be emphasized. According to Reyhan, a religious language based on prohibitions and punishments pushes social media users towards different preferences and attractive lifestyles. Ülkü and Selime noted that the prevalent language on social media today is based on humor and positive expressions, and religious language can also benefit from humor. They believe that in terms of religious communication, short messages about a certain topic are more effective in the fast-paced environment of social media.

Ellul talks about the declaration of the “triumph of the eye” in today’s world (2012, p. 143). Throughout history, people have created images through cave paintings, reliefs, sculptures, and many other methods. However, these images were limited in number and were only found in specific places until the recent past. Images were presented in temples and palaces, exclusively for the view of the aristocrats and rulers, not for farmers or the public. The visual experiences encountered by the common people were generally confined to educational pictures in places of worship. Today, images are ubiquitous, and individuals are constantly exposed to visual experiences. In an era where visuality is so dominant, the use of visual language is considered one of the most effective methods for conveying religious messages. In light of this information, Alper emphasized the importance of production in the process of religious communication. According to Arif, the prominence of visuality contributes significantly to religious communication, but Erdem, as in all aspects of life, believes that certain boundaries should be maintained in visual communication as well. According to him, not only the images but also the information and content presented along with these images should be accurate and of high quality. Visualization causes big transformations in religious communication, and it is also using in the presentation of traditional vaaz<sup>3</sup> and lecturing culture today. Some content creators only record such religious content and share it online without any editing. At this point, Kadir states that today’s social media users do not embrace the style of vaaz and lectures of the past. Especially young people stay away from this content due to the long duration of the vaaz and the lack of visual appeal. A crucial example of this is given by the content creator Feride. In her account, she stated that messages consisting of texts supported by an aesthetic visual received more engagement than those consisting of texts only.

Trends that emerge within the language of social media are a way to reach large audiences in a short time. Users who create content that aligns with a popular trend can reach more people thanks to social media algorithms. Arif, in particular, suggested that it would be beneficial to use social media trends to reach young people. However, Reyhan is more cautious in this regard. According to her, trends reflect the characteristics of the society they originate from and export these characteristics to different cultures.

Even today, religious language largely carries verbal and visual styles that evoke the past. However, Gizem believes that this language needs to change, especially to capture the interest of young people, and that it is necessary to resort to popular culture to achieve this. This is important not only to show that religion is not just a thing of the past but also to demonstrate that it is possible to create beautiful and quality religious content even in contemporary times. According to Gizem, especially Muslims living in Western countries are less hesitant to expand the boundaries in this regard, while religious education in Türkiye tends to draw strict lines between belief and representation. Nevertheless, as with other issues, participants were concerned about changing the content of the religious language to make it more appealing to young people.

Another quality that participants believe should exist in religious communication on social media is aesthetic appeal. Ayşe, one of the participants, believes that religious content should also be meticulous and beautiful. According to her, messages that are careless, sloppy, and ugly, no matter how true they are, will not be accepted by people. Especially in today’s world, where technology makes it easier to design visually effective messages, aesthetics has become more important, according to Kadir. On the other hand, Erdem emphasized that not only the images but

also the information and content presented with these images should be accurate and of high quality to maintain the integrity of the message.

Participants in various topics have emphasized the importance of not exceeding the boundaries set by religion in religious communication. However, some participants have specifically focused on this issue. Concerns are mentioned in various aspects such as privacy, entertainment culture, humor, a gentle tone, and tolerance. Important issues discussed under this topic include the sharing of content that is not in line with the spirit of religion just to reach a larger audience, the adoption of an eclectic structure in understanding and representing religion, which blurs the line between belonging to the religion and its representation, and the softening of religious messages for the sake of acceptance by the target audience.

Content creator Hamza suggests that content creators can reach a wider audience by adapting to the language of social media. However, they choose not to do so on purpose. This is because social media trends, content, and styles often contain elements that do not align with religious values. Another factor that contributes to the misunderstanding of religion on social media is the use of fragmented religious language. Misinterpretations become inevitable due to the incomplete transmission of religious messages, the distracting nature of social media, and the superficial presentation of information. For example, Erdem and Mine argue that sharing Quranic verses separated from their preceding and succeeding verses hinders a correct understanding of the verses. As a result, people turn to religious messages not to truly understand the message but to validate their own beliefs. This also amounts to the instrumentalization of religious sources. Mine says, "Everyone interprets religion in their own way. So, we have a holy book, but everyone takes only a certain sentence from that book. We can't solve everything with just one sentence from the book. If that were the case, the Quran would not have so many pages; only one sentence would suffice. This should not be the case. I think people should focus on the big picture," emphasizing the need for comprehensive expression of religious messages.

In another topic about the religious language that should be used in social media, participants emphasize the need for more informative voice rather than aggressive. Alper argues that many religious contents on social media is created solely to criticize the thoughts of others and advocates for sharing only accurate information instead.

Another point that participants consider important is to stay away from politics in religious communication. Indeed, in Türkiye, many people find the combination of religion and politics disturbing. Content creators who participated in the study agree on this matter. According to the creators, sharing political opinions alongside religious messages prevents the proper understanding of religion. Hamza says, "We have the opportunity to touch the hearts and minds of our brothers and sisters from all sides. We do not provide political content because we do not want to lose them for the sake of politics that will change tomorrow." On the other hand, Zülal believes that politics in Türkiye has polarized people too much and led to prejudice. According to her, those who want to reach people with religious content should stay away from political posts.

Finally, the expectation of social media users regarding the religious language on this platform is that it should avoid controversial topics. Instead of highlighting points of disagreement in religious matters, it is more beneficial to create inclusive content. Zülal mentions that in her own posts, she features content from foreign preachers that will not spark debates on controversial topics related to Türkiye. According to Harun, the way to move away from divisive language is to focus on what needs to be done instead of pointing out what is wrong.

## 6. Conclusion

Throughout history, all religions and belief systems have used different forms of communication to spread their messages to more people. However, today's widely used modern



mass communication methods often align more with secularism. Media, especially through the global reach of popular culture, can either push religion out of people's lives or turn it into a product to consume. In the current postmodern era, where boundaries and values are constantly questioned and blurred, religion can coexist with opposing ideas and approaches. These eclectic approaches can find a place among mainstream thoughts, often thanks to social media.

How can religion be effectively expressed in response to the challenges posed by social media? This study involved discussions with university students who extensively use social media to access religious messages, as well as with the administrators of accounts that create religious content on social media. The aim was to establish a framework for what the religious language on social media should be like.

The findings indicate that the participants think that some changes are needed in the existing religious language on social media. According to them, in the current situation, religious communication on social media can lead to misunderstandings and misinterpretations. Based on the participants' opinions, which were categorized into ten main points, it is possible to outline the boundaries for constructing a religious language on social media. This language should be consistent both internally and in alignment with the values it represents. Authentic religious content, especially when shared without seeking material gain, tends to be more effective. Given the nature of social media, religious messages in this environment should be concise and straightforward, but not overly simplified to the extent that they lose their essence or fail to align with the nuances of social media's language.

Social media is increasingly favoring visual content over verbal messages. Consequently, religious messages should not rely solely on traditional verbal expressions but should also incorporate visual elements. These visual components should be well-crafted and aesthetically pleasing. Neglected or unappealing content not only fails to capture attention but also portrays religion as a relic of the past in the eyes of modern social media users.

In both everyday life and on social media, the religious language should be built on tolerance rather than fear. This means promoting a language of tolerance that goes beyond the boundaries set by religion, appealing to individuals with biases or less engagement with religious messages. Instead of a fragmented approach that could lead to viewing religion as eclectic, there is a need for a comprehensive language that understands religion holistically. Short content created to capture attention and reach more people on social media should not be detached from its context; it should always be expressed within a framework. Finally, the religious language on social media should prioritize factual information rather than potentially controversial extreme interpretations.

Fulfilling participants' expectations from religious language on social media can ensure that the religious message reaches more people. Nevertheless, as some participants emphasized, this approach may cause the religious message to lose its authenticity. Some of the points emphasized by the participants may help to preserve the authenticity of the message, but some other points may lead to mediatization of the message. Not expecting financial benefits, being sincere and consistent, and using a holistic language will help to maintain religious communication in a healthy way. On the other hand, excessive use of visual content and humor, stretching the limits of tolerance, shortening messages to increase readability means limiting the religious message to the patterns of social media. This limitation may prevent the message from being received correctly and may even lead to wrong thoughts. Participants are aware of the mediatization of religious communication, but some participants use expressions that affirm mediatization, even with good intentions.

Religious communication on social media has both advantages and disadvantages that should be considered. Social media's accessibility makes it possible to reach a wider audience, particularly among young people, with religious information and content. However, the religious



language used by those who produce religious content on social media can sometimes obscure the intended message. To address this and enhance the effectiveness of religious communication on social media, it's essential to understand the rules and language of social media users. Content creators who are proficient in this language can construct a new form of religious communication on social media.

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## Sosyal Medyada Din Dili: İerik Üreticilerin ve Kullanıcıların Bakış Açıları

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### Genişletilmiş Özet

#### Giriş

Dini iletişim; Allah ile yaratılanlar arasındaki dikey iletişim ve yaratılanların kendi aralarındaki yatay iletişim olmak üzere iki farklı boyutta ele alınmaktadır. İlkini metafizik boyutu onu ilahiyatın bir konusu yapmakta, inananlar arasındaki yatay iletişim ise iletişimin genel işleyiş kurallarına bağlı olarak gerçekleşmektedir.

Dini iletişim tarih boyunca büyük oranda cemaat tipi toplumsal yapılanmanın kurallarına göre gerçekleşmiştir ve yakın zamana kadar hâlâ yüz yüze ilişki ile sınırlı kalmıştır. Bununla birlikte medya aracılığıyla gerçekleşen dini iletişim yalnızca uzmanlık gerektiren konuları kapsamaktaydı (Baydar, 1994, ss. 7-9). Fakat 21. yüzyıl ile birlikte gelişen medya ve iletişim teknolojileri, İslam'ın medyada popüler biçimlerde de ele alınmasını beraberinde getirmiştir. Özellikle dinî açıdan önem atfedilen gün ve gecelerde sunulan televizyon programları bu değişen iletişim dilinin yansımalarının en net biçimde görüldüğü alandır. Bu programlarda en temel dini bilgiler oldukça yüzeysel biçimde sunulmakta ve her yıl benzer magazineller konular ele alınmaktadır (Çamdereli, 2018, s. 80).

Yeni iletişim teknolojilerinin bir çıktısı olarak geçmişte büyük oranda din görevlisine düşen dinî iletileri kodlama ve aktarma görevi günümüzde sosyal medyadaki içerik üreticileri kapsayacak şekilde genişlemiştir. Diğer yandan geçmişte ibadethaneler gibi dini iletişimin mekanlarda ortamın iletişim için sağladığı avantajlar günümüzde medyada ve sosyal medyada bulunmadığı için alıcının tüm dikkat dağıtıcı unsurlardan sıyrılarak dinî iletiye odaklanması da zordur. Hazim ve Musdholifah (2021, ss. 45-46) yaşanan bu değişimin üç önemli etkisinden söz eder. İlk olarak dini bilgi edinmenin kaynağı dini otoriteden medyaya kaymıştır. İkinci olarak medya bireysel inanışlar ve tecrübelerin daha fazla ön plana çıkmasını sağlayan bir alana dönüşür. Son olarak medya, dinî otoritelerin kültürel ve sosyal işlevlerini üstlenerek kendisini ahlaki ve manevi bir rehber olarak konumlandırır.

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Çevrim içi alan ile çevrim dışı alan arasında gittikçe silikleşen sınırlar, internetin gündelik hayat içerisinde daha merkezi bir noktaya yerleşmesini beraberinde getirmiş, geleneksel dini cemaatlerin aynı zamanda birer sana cemaate dönüşmesine neden olmuştur. Heidi Campbell'ın "dijital din" tanımlamasıyla kavramsallaştırdığı bu süreç, dini iletilerin giderek daha fazla çevrimiçi ortamın dili uygun biçimde kodlanmasını beraberinde getirmektedir (Haberfi, 2022, s. 394).

### Yöntem

Bu araştırma bir durum çalışması olarak desenlenmiştir. Araştırmada iki farklı gruba yarı yapılandırılmış görüşme yapılmıştır. İlk grup sosyal medyayı aktif olarak kullanan ve dini içerikli iletileri takip eden öğrencilerden oluşmakta, ikinci grup ise sosyal medyada dini içerik paylaşan hesapların yöneticilerinden meydana gelmektedir. Araştırmanın katılımcıları, nitel araştırma yaklaşımından hareketle geliştirilen ve amaçlı örneklemenin bir alt türü kabul edilen (Yıldırım ve Şimşek, 2016, s. 118) maksimum çeşitlilik örneklemesine göre seçilmiştir. Üniversite öğrencilerinden oluşan ilk örneklem grubundan 27 öğrenci ile görüşülmüştür. İkinci örneklem grubundan 5 içerik üreticisiyle görüşme gerçekleştirilmiştir. Verilerin analizinde betimsel analiz yöntemi kullanılmıştır.

### Bulgular ve Yorum

Sosyal medyanın sunduğu ifade özgürlüğü ile herkes, kendi düşüncelerini, görüşlerini ve tutumlarını serbestçe ve sınırsızca diğer bireylere iletebilme fırsatına sahiptir. Bu durum aynı zamanda sosyal medyanın iletişim kazalarına, önyargılara ve yanlış anlamalara her zaman açık olması anlamına gelir. Bu tür bir ortamda, hem sosyal medya kullanıcılarının din dili hakkındaki beklentileri hem de içerik üreticilerinin aynı konudaki görüşleri son derece önemlidir.

Sosyal medya kullanıcılarının dinî içerik beledikleri özelliklerden birisi tutarlılıktır. Bu tutarlılık hem farklı zamanlarda dile getirilen ifadeler arasındaki tutarlılığı hem de söz ve eylem arasındaki tutarlılığı kapsamaktadır. Bununla ilgili bir başka özellik de samimiyettir. Bir yanıyla tutarlılık ile eş anlamda kullanılabilen samimiyet, diğer yanıyla içtenlik anlamını da içermektedir.

İçerik üreticilerinin maddi beklentileri sosyal medya kullanıcılarının onları samimi görüp görmemesini de etkilemektedir. Özellikle din konusu ele alındığında herhangi bir içerik üreticinin maddi beklentisinin olduğunu fark etmek kullanıcılarda sorgulamaya yol açmaktadır.

Günümüzde sosyal medyanın sürükleyici diline kapılıp giden bireyin dikkatini herhangi bir şeye yoğunlaştırması giderek zorlaşmaktadır. Bunun farkında olan içerik üreticiler daha kısa ve kolay anlaşılır içerikler üretmektedirler. Bununla birlikte dinî boyutta her konunun kısa ve kolay anlaşılır içeriklerle net biçimde sunulamayacağı da açıktır. Bu tarz içeriklerin parçacı bir din diline yönelmeden bütüncül olarak ele alınması gerekmektedir zira sosyal medyanın dikkat dağıtıcı özelliği ve yüzeysel bilgi sunumu sonucunda yanlış anlamalar kaçınılmaz hale gelmektedir.

Katılımcıların öne çıkardığı bir başka kavram ise hoşgörüdür. Farklı inançlara sahip insanları başka bir inanca zorlamamak, bir arada yaşam ve tahammül kavramları hoşgörü ile yakından ilişkilendirilen kavramlardır. Katılımcılar tarafından hoşgörü terimi, yukarıda bahsedilen anlamların yanı sıra nazik olmak anlamında da kullanılmıştır.

Sosyal medyada dinî iletişimle ilgili karşılaşılan bir başka problem, din hakkında bilgi edinmek isteyen kişilerin bu ortamda ilk olarak yasaklayıcı ifadelerle karşılaşmalarıdır. Din hakkında temel bilgileri dahi bilmeyen kişilerin sosyal medyada dinin yasaklayıcı ifadeleriyle karşılaşmalarının önüne geçmek adına yasakların değil dine ait güzelliklerin ön plana çıkarılması gerekmektedir.

Görselliğin bu kadar baskın olduğu bir dönemde, dinî mesajları iletmek için görsel dilin doğru ve güzel biçimde kullanımı en etkili yöntemlerden biri olarak kabul edilmektedir.

Günümüzde dahi din dili geçmişçi çağrıştıran sözel ve görsel bir üslup taşımaktadır. Sosyal medya çağında gençlerin ilgisini çekmek için popüler kültüre başvurulmasının gerekli olduğunu

düşünen görüşe göre bu aynı zamanda dinin yalnızca geçmişe ait bir olgu olmadığını, günümüzde de güzel ve kaliteli dini içerikler üretmenin mümkün olduğunu göstermek adına önemlidir.

Çeşitli başlıklarda katılımcılar dinî iletişimde dinin çizdiği sınırların dışına çıkılmaması gerektiğini vurgulamıştır. Bu konuda mahremiyet, eğlence kültürü, mizah, yumuşak üslup ve hoşgörü gibi konularda duyulan kaygılardan bahsedilmektedir. Dinin ruhuna uygun olmayan içeriklerin sırf daha fazla kişiye ulaşmak adına hazırlanıp paylaşılması, eklettik bir yapıya bürünen din anlayışı ile aidiyet ve temsil arasındaki bağın ortadan kalkması, hedef kitlenin kabulü adına dinî mesajların yumuşatılması bu başlık altında ele alınan önemli konulardır.

Sosyal medyada kullanılan din dilinin sahip olması gereken özelliklerle ilgili bir diğer başlıkta katılımcılar tartışma ve münakaşa dili yerine bilgi ağırlıklı bir dil kullanılması gerektiğini söylemektedirler. Bu aynı zamanda politik ve ayrıştırıcı ifadelerden uzak durmak anlamına da gelmektedir.

### Sonuç ve Tartışma

Elde edilen bulgular, sosyal medyada var olan din dilinin belli noktalarda değişikliğe ihtiyacı olduğunu düşündüğünü göstermektedir. Mevcut haliyle dinî iletişimin sosyal medyadaki görünümü yanlış anlaşılmalara ve yorumlamaya neden olabilmektedir. Katılımcılar sosyal medyadaki din diline dair görüşlerini 10 başlıkta dile getirmektedir. Bu dil hem kendi içinde hem de temsil ettiği değerlerle karşılaştırıldığında tutarlılık göstermelidir. Samimi bir biçimde, özellikle maddi çıkar beklemezsizin sunulan dinî içerikler daha etkili olacaktır. Sosyal medyanın dili gereği bu ortamdaki dinî iletiler karmaşık ve uzun değil, basit ve kısa olmalıdır fakat bununla birlikte iletinin özünü kaybedecek ölçüde basite indirgenmemeli ve sosyal medyanın diline her boyutuyla eklenmemelidir. Gerek gündelik hayatta gerek sosyal medyada din dili korku üzerine değil hoşgörü üzerine inşa edilmelidir. Burada elbette dinin çizdiği sınırların ötesinde bir hoşgöründen bahsedilmemekte, önyargıları olan veya dinî iletilere daha az muhatap olan kişilerin ilgisini çekmeye yönelik hoşgörülü bir dil ifade edilmektedir. Dinin eklettik bir yapı olarak anlaşılmasına neden olacak parçacı bir yaklaşım yerine bütüncül olarak anlaşılacağı bir din diline ihtiyaç duyulmaktadır. Sosyal medyada ilgi çekmesi ve daha fazla kişiye ulaşması adına hazırlanan kısa içerikler bağlamından bağımsız olarak ele alınmamalı, mutlaka bir bağlam içinde ifade edilmelidir. Son olarak sosyal medyadaki din dili, tartışmaya yol açması muhtemel aşırı yorum yerine bilgiye dayalı olmalıdır. Katılımcıların sosyal medyadaki din dilinden beklentilerinin gerçekleşmesi, dini mesajın daha fazla kişiye ulaşmasını sağlayabilir. Yine de bazı katılımcıların üzerinde durduğu gibi bu yaklaşım dinî mesajın özgünlüğünü yitirmesine yol açabilir. Katılımcıların dinî iletişimin medyatikleşmesi konusunda farkındalığı mevcuttur fakat iyi niyetle bile olsa medyatikleşmeyi olumsuzlayan ifadeleri kimi katılımcılar kullanmaktadır.

Dinî iletişimin sosyal medya ortamında gerçekleştirilmesi olumlu ve olumsuz yanları ile birlikte ele alınması gereken bir konudur. Sosyal medyanın sağladığı kolaylıklar sayesinde dinî bilgilerin ve içeriklerin gençler başta olmak üzere çok daha geniş bir kitleye ulaştırılabileceği açıktır. Öte yandan sosyal medyada dini içerik üreten kişi ve kurumların kullandığı din dili, vermek istedikleri mesajı gölgeleyen bir dile dönüşebilmektedir. Bundan kaçınmak ve dinî iletişimi sosyal medyada daha etkili şekilde gerçekleştirebilmek için sosyal medyanın kurallarına ve sosyal medya kullanıcılarının diline hakim olmak gerekmektedir. Bu dile hakim olan içerik üreticiler, sosyal medyada yeni bir din dili inşa edebilirler.



**Çalışmanın Etik İzin Bilgileri / Ethics Committee Approval**

Anadolu Üniversitesi Sosyal ve Beşeri Bilimler Bilimsel Araştırma ve Yayın Etiği Kurulu 28/03/2023 tarihli, 494344 protokol nolu kararı çerçevesinde çalışma etik açıdan bir sakınca içermemektedir.

*According to the decision numbered 494344 dated 28/03/2023 by the Anadolu Üniversitesi Sosyal ve Beşeri Bilimler Bilimsel Araştırma ve Yayın Etiği Kurulu, the study has been deemed ethically appropriate.*

**Araştırmacıların Katkı Oranı Beyanı/ Contribution of Authors**

Yazarların çalışmadaki katkı oranları %80 ilk yazar, %20 ikinci yazar şeklindedir.  
*The contribution rates of the authors in the study are 80% first author and 20% second 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.*

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**İntihal Politikası Beyanı / Plagiarism Policy**

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**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**

<sup>1</sup> The word “ilahi” is Turkish and is typically translated to “hymn” or “spiritual song” in English. It refers to religious or spiritual songs that are often sung in worship or during religious ceremonies.

<sup>2</sup> The word “Mevlit” is a Turkish term that refers to a religious event or ceremony in Islam, often held to commemorate the birth of the Prophet Muhammad or other important religious figures. In English, it is commonly translated as “Mawlid” or “Mawlid al-Nabi.”

<sup>3</sup> A “vaaz” is a Turkish word that refers to a religious sermon or speech typically delivered by an Islamic cleric or religious leader. Vaaz is a form of religious discourse where the speaker imparts religious teachings, moral guidance, and spiritual advice to the audience, often during congregational prayers, religious gatherings, or special occasions within the Islamic community.