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Mediatization of Islam in Kashmir: A Critical Content Analysis of Contemporary Islamic Socio-Religious Magazines

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Abstract

This paper provides an in-depth analysis of select magazines published by Islamic socio-religious organizations in Kashmir, India. It explores various aspects of these publications, including thematic prevalence, framing techniques, symbolic representation, tone, and the portrayal of religion and faith. Using both qualitative and quantitative approaches, along with content analysis, this study applies Ninian Smart's Seven Dimensions of Religion as its primary theoretical and methodological framework. Key findings highlight recurring themes of ethics, social justice, and community solidarity, alongside the use of persuasive language and rhetorical techniques such as repetition, symbolism, and imagery. The magazines portray religion as a source of guidance and compassion, with ethical and social themes (64.5%) prominently featuring topics like proper conduct, human rights, women's rights, Islamic law, social issues, and community relations. Overall, the positive tone of the publications underscores the role of Islamic magazines in fostering community cohesion and influencing public discourse within Kashmir. This study is of notable relevance for religious practitioners and offers valuable insights for government agencies aiming to engage with Islamic organizations in the region, promoting collaborative approaches to address community needs and inform policy development.

Keywords: Media, Religion, Kashmir, Islamic Magazines, Socio-Religious Organizations

Keşmir'de İslam'ın Medyatikleşmesi: Çağdaş İslami Sosyo-Dini Dergilerin Eleştirel İçerik Analizi

Öz

Bu makale, Hindistan'ın Keşmir bölgesinde faaliyet gösteren İslami sosyo-dini organizasyonlar tarafından yayımlanan seçili dergilerin derinlemesine bir analizini sunmaktadır. Çalışmada, bu yayınların tematik yaygınlıkları, çerçeveleme teknikleri, sembolik temsilleri, üslupları ve din ile inancı ele alış biçimleri incelenmektedir. Hem nitel hem de nicel yöntemler ile içerik analizi yaklaşımını bir araya getiren bu çalışma, teorik ve metodolojik çerçeve olarak Ninian Smart'ın Dinin Yedi Boyutu modelini temel almıştır. Bulgular, etik, sosyal adalet ve toplumsal dayanışma gibi tekrar eden temaların yanı sıra tekrar, sembolizm ve imgelem gibi ikna edici dil ve retorik tekniklerin kullanıldığını göstermektedir. Dergiler, dini rehberlik ve merhamet kaynağı olarak tasvir etmekte ve etik ile sosyal temalara (%64,5) ağırlık vererek uygun davranış, insan hakları, kadın hakları, İslam hukuku, sosyal meseleler ve toplumsal ilişkiler gibi konuları öne çıkarmaktadır. Yayınların olumlu üslubu, İslami dergilerin Keşmir'deki toplumsal uyumu pekiştirme ve kamuoyu söylemini etkileme konusundaki rolünü vurgulamaktadır. Bu çalışma, dini uygulayıcılar için önemli bir kaynak olup, Keşmir'deki İslami organizasyonlarla iş birliği yapmayı hedefleyen devlet kurumlarına toplumsal ihtiyaçları ele almak ve politika geliştirmek için değerli içgörüler sunmaktadır.

Anahtar Kelimeler: Medya, Din, Keşmir, İslami Dergiler, Sosyo-Dini Organizasyonlar

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Introduction

Religion has always been a powerful force, shaping human history and providing deep meaning to societies and cultures globally. Historically, religious traditions have influenced communities more than political, ideological, or scientific notions, and institutionalized religions have maintained their influence for centuries and extended their reach across various territories. Although religious institutions and faith-driven aspirations have played a vital role in various cultural and social contexts, religious communication, and the study of intersection of religion and media, has significantly remained unexplored when compared to other areas of study in media and communication studies. In such context, it becomes imperative to explore a medium that has epistemological commitments shaping the belief and value system of its audience. This involves a deeper exploration of religious diversity, social dynamics, and the role of media as a tool of mediation and influence, particularly as media and religion intersect to create a new communication paradigm in an era dominated by new media and artificial intelligence.

Researchers and audiences—both consumers and producers—must recognize that religious communication differs from mainstream media culture in its goals. While mainstream media seeks to engage audiences through creative means with diverse goals, religious communication focuses on conveying specific ideologies and messages to its followers with a distinct purpose.

However as new challenges emerge, religious institutions are increasingly turning to secular sphere of communication (mainstream media) to build and influence their audiences, which makes the communicative potential of religious institutions and the fluidity and intricacies of religious phenomena even more interesting. This makes the use of religious media not only essential but integral to modern society, transforming religious engagement into a mediated experience through advanced communication technologies. For instance, in the United States, the internet is used more frequently for religious purposes than for e-banking, and nearly every denomination or religious community maintains its own dedicated media for internal communication and broader public interaction. The U.S. alone hosts approximately 1,700 Christian radio and TV stations, with radio programming being the third most popular format (Campbell et al., 2000).

In many countries, religious media has gained widespread recognition, largely due to the success and influence of televangelists who have created compelling electronic religious formats. This trend suggests that the role and impact of religious media are poised for continued growth. Despite a substantial body of research, studies have predominantly focused on Christian television and radio programs, leaving other religious communities, especially Islam, underrepresented in mediated communication research. To date, no comprehensive scholarly investigation has established a foundational understanding of mediated faith specifically within the Islamic context. Addressing this gap is essential for advancing discussions on religious communication. This paper, therefore, aims to explore how Islam—with its rich and dynamic ideology—is communicated and represented through media within the localized context of Kashmir, India.

Significance of the study within the context of Kashmir, India

Each state has a distinct religious media communication system shaped by its unique regional context. In Kashmir, a Muslim-majority region, religious institutions play a central role in spreading religious messages, reinforcing religious identity, and influencing public discourse. Many prominent

religious organizations in Kashmir use magazines, newspapers, journals, and YouTube channels to disseminate socio-religious ideologies. This growing engagement marks an entry into the multifaceted field of religion and media studies. However, research on religious media—especially within Islamic contexts—remains limited globally, and Kashmir’s religious media landscape remains largely unexplored.

This study holds significance as a pioneering investigation into religious media communication in Kashmir. By examining Islamic magazines, it offers insights into how Islamic institutions convey socio-religious ideology, shape religious identity, and contribute to the diversity of religious media. Given Kashmir’s political landscape, where some Islamic organizations faced bans and heightened scrutiny in 2019, this study also considers the potential impact of religious media content on community cohesion and national security. This includes examining possible effects on social unity and public perception. The paper underscores the varied ways religious media shape societies, paving the way for future research and providing a foundation for scholars interested in religious media communication, religious media theory, and the unique dynamics between society, religion, and media.

A Brief Overview of Selected Four Religious Organizations and Their Magazines

a) Islamic Shariah Court (ISC)

In Kashmir, the establishment of the Islamic Shariah Court is traced back to the migration of Mufti Bashir-ud Din's ancestors to the region during the Mughal era. Specifically, during the reign of Aurangzeb Alamgir in 922 Hijri (1571), Maulana Qazi Kharudin Abul Khair, a prominent Islamic scholar laid the foundation for the first *Shariah* court in Kashmir. At that time, Justice Shahmiri served as the inaugural chief justice of this court, locally known as the central *Dar ul Futwa* with its headquarters in District Srinagar of Kashmir. Following the lineage of successions, Mufti Bashir-ud Din assumed the position of Grand Mufti of Kashmir in 1962. He held this esteemed role for several decades until his demise in 2019. The court was established with an aim to address the legal matters of Muslims in the erstwhile state of Jammu and Kashmir, given the absence of a functioning Supreme or High court during the Mughal era. While the first judiciary court was constructed in 1928 by the Maharaja of Jammu and Kashmir, ISC over three decades now, has been operating as a parallel system of justice in Kashmir, with the sole objective of supporting Kashmiri Muslims and resolving local issues at both societal and political levels. Presently, Mufti Nasir-ul Islam leads the institution, having succeeded his father, Mufti Bashir-ud Din, who nominated him on July 8, 2012.

Intended Ideology of ISC

To serve people through *Darul Iftah* and *Darul Qaza*, to contribute to the field of Islamic Jurisprudence with respect to the social and political sphere of the valley, to disseminate the principles of Islam, foster cultural brotherhood, and promote interfaith dialogue and understanding.

Press and Publication of ISC

Mir-e-Karwa is a monthly magazine published by the Islamic Shariah Court, Jammu and Kashmir. This magazine publishes articles about Islamic jurisprudence and modern sciences. It follows and promotes the *Hanafi* School of jurisprudence. Its patron and editor-in-chief is Mufti

Muhammad Nasir-ul-Islam. It was formally started in 1974 (Source: Interview with the editor of Magazine *Mir e Karwa*).

b) Jamiat-e-Ahli Hadith Kashmir

Jamiat-e-Ahli Hadith (JAH) is a prominent socio-religious organization in the Kashmir Valley, established in 1923 and formally registered as a society in 1958 during the reign of Maharaja Ranbir Singh of the Dogra Dynasty. Founded by Mohammad Anwar Shopiani in Zaldagar, Srinagar, JAH aims to promote Islamic teachings across Kashmir. With a membership of 1.5 million and operational offices throughout the region, JAH manages 125 pre-primary and primary schools, along with around 700 mosques spread across Kashmir.

The organization oversees two registered trusts: Salfia Muslim and Educational Research Trust, which manages various educational initiatives, and Waqf Tanzeem Trust, which oversees mosque administration. JAH actively supports students in their pursuit of higher Islamic education and maintains affiliations with two universities in Saudi Arabia, as well as Maulana Azad National University in India. Beyond the state-mandated curriculum, JAH in their ideology emphasizes on the moral and spiritual education for children, with a particular focus on women from disadvantaged families and conflict-affected backgrounds. At its headquarters in Barbarshah, Srinagar, women receive religious and conventional education to help them achieve economic independence.

Jamiat-e-Ahli Hadith (JAH) also runs the TMU Diagnostic Center, a modern facility equipped with advanced medical technology sourced from the USA, Germany, and Japan. The center is staffed by highly qualified technologists from the region and provides healthcare services to support economically disadvantaged sections of society. Recently, JAH proposed a comprehensive initiative, the Transworld Islamic University, to the government. This project aims to equip young people with advanced knowledge in fields such as Islamic Studies, Islamic Economics, Business Management, Farm Management, Architecture, Medical Sciences, Islamic Jurisprudence, and Applied Sciences.

Intended Ideology

- a. Fostering unity amongst Muslims and strengthening the bonds of mutual relationship and oneness between them.
- b. To propagate Islamic Puritan education, organize seminars/symposia, and publish literature to achieve the noble goal of brotherhood and unity in the society without compromising on the fundamentals of Puritan Islam.
- c. To practice and propagate the Ahl-i-Hadith movement (Salafism) in Kashmir and to influence Muslim *Ummah* on a global level.

Press and Publication

Jamiat-e-Ahli Hadith publishes a fortnightly magazine titled *Muslim*, which offers in-depth coverage of the Qur'an, Sunnah, and Hadith. In addition to its religious content, the magazine features a medical bulletin and addresses contemporary issues and daily developments, aiming to make a significant impact on the global Muslim *Ummah*. Launched in 1940, the magazine briefly

ceased publication in 1947 but resumed in 1957. It currently has a circulation of approximately nine thousand copies (Source: Interview with the editor of Magazine *Muslim*).

c) Anjuman Nusrat-ul-Islam

Anjuman Nusrat-ul-Islam is a socio-religious educational reform organization established in Kashmir by Maulana Rasool Shah, the Mirwaiz (head priest), in 1899. The organization was founded with the aim of improving education among the predominantly illiterate Kashmiri Muslim population. This initiative arose from concerns over the potential erosion of Islamic culture due to the efforts of Christian missionaries who were setting up schools in the valley during the 19th century.

Before the arrival of the British and the introduction of Christian missionary schools, traditional educational institutions in Kashmir, such as *Maktabas* and *Patshalas*, provided the primary means of education. However, these institutions predominantly focused on religious instruction. The advent of British rule and the subsequent establishment of modern schools marked a significant shift in the educational landscape of the valley, while the influence of these new schools initially reached only a small urban segment of Srinagar's population, their presence notably affected the region's religiously conscious Muslim communities.

In response to these changes, Maulana Rasool Shah under the purview of Anjuman - e-Nusrat ul Islam founded Islamia High School at Rajouri Kadal, Srinagar, in 1899. Originally established as a Madrasa, it evolved into a modern educational institution in 1905, integrating both religious and secular subjects to offer an alternative education for the Muslim majority in Kashmir.

To further propagate Anjuman's ideology, Mirwaiz Muhammad Yusuf Shah, a successor of Maulana Rasool Shah, established the first printing press in Kashmir. The introduction of the printing press and the subsequent rise of new religious ideas contributed significantly to the socio-religious reform movements of the early 20th century. These movements utilized printed materials to spread their message and played a pivotal role in shaping the socio-religious landscape of Kashmir Valley.

Anjuman Nusrat-ul-Islam's historical contributions extend beyond its founding. Known for its decades of political and social reform, the organization has been a key player in advancing mass literacy and establishing higher education for Muslims in Kashmir. Since its inception, it has matriculated 26,550 students from its high schools up to 1995, reflecting its enduring impact on education and social reform in the region.

Intended Ideology

- a. Preserving and promoting Islamic education among the youth besides catering to the knowledge of modern sciences.
- b. Social, moral, and educational reform of Muslims in Kashmir.
- c. Foster unity and cooperation amongst Muslims of Kashmir.
- d. To promote the cause of universal brotherhood along with inculcating spiritual and moral spirit among people.

Press and Publication

The monthly publication *Nusratul-Islam* was initiated in 1972 by Mirwaiz Maulana Muhammad Farooq and has since maintained a consistent publication record. The magazine focuses on religious, educational reform, and literary subjects (Source: Interview with the editor of Magazine *Nusratul Islam*).

d) Islamic Study Circle

Founded in 1968, the Islamic Study Circle is a non-profit, non-political socio-religious organization operating in the erstwhile state of Jammu and Kashmir. The establishment of this organization had the specific objective of creating a platform conducive to engaging in intellectual discourse and serving as a valuable resource for individuals actively involved in the domains of Islamic *Dawah* and Education. Establishing the Islamic Study Circle was a pivotal moment, as it paved the way for establishing multiple Islamic educational centers in various locations throughout Kashmir. These centers primarily focused on imparting moral education to children and youth in the region. In addition, adult education centers such as Islamic libraries were established, along with a few service and assistance centers. Islamic Study Circle, as the name suggests, endeavours to cultivate intellectual transformation among individuals while also mobilizing them toward societal betterment through social and humanitarian work. The overarching objective is to foster the development of a harmonious and prosperous society firmly rooted in the principles of social justice and equality.

Intended Ideology

1. Character building according to Islam, and educational upliftment and vocational guidance to youth.
2. The organization encourages its members to learn about different religions and explore literature, science, and sociology.
3. To initiate and encourage intellectual efforts to bring out the truthfulness of the principles of Islam to the problems of the contemporary age.
4. To initiate and cooperate in social service activities and promote inter-communal understanding and goodwill.

Press and Publication

Number of books/pamphlets published by the organization such as *Islam ka Aam faham ta'araaf*, *Awrat Islam Ki Nazar Main*, *Dawati Deen Ki Rah*, *Jawahari Risalah*, *Muhammad Arabi*. A weekly magazine, *Tarjumanul Haq*, is published by the organization. The magazine was first established in 1968 but ceased publication in 1989. However, it was revived and reintroduced to the public in 2014. Presently, the magazine has a weekly circulation of 8000 copies (Source: Interview with the editor of Magazine *Tarjumanul Haq*).

Methodology

The research problem is to investigate the framing and communication strategies employed in Islamic socio-religious publications in Kashmir.

Research Questions

1. To what degree do specific thematic elements recurrently appear in Islamic religious publications within Kashmir?
2. What is the overall treatment of tone in Islamic religious publications?
3. How does the content of Islamic religious magazines impact community and social cohesion: promoting unity or causing division?

Objectives of the Study

The researcher has framed the following research objectives based on the research questions.

1. To analyze the content of the Islamic religious publications in Kashmir in terms of frequency and themes.
2. To analyze the content of religious publications in Kashmir qualitatively in order to explore the journalistic quality and overall tone of the content.
3. To examine the role of Islamic religious publications in promoting social harmony and community cohesion in Kashmir.

Research Method

To address the research problem, a meticulous analysis was conducted on each magazine, focusing on the content they published. This entailed a comprehensive content analysis aimed at examining the framing of religious publications in terms of their content, language, and ideological elements. The analysis involved critically evaluating the textual components of the publications and identifying recurring patterns, themes, and rhetorical strategies employed within them. By adopting a combination of quantitative and qualitative content analysis approaches, the researcher was able to quantitatively analyze the prevalent themes and frames in the data while delving into the nuanced aspects of the text through a qualitative exploration of the identified categories. This methodological approach aligns with the study's overarching objective, which is not just *what* is published in these magazines but also *how*.

Sampling Method

The study employed a purposive sampling method in which four *Urdu Islamic* magazines were short-listed as a sample for the study from a distinct number of 26 religious organizations and their respective magazines. The study's time frame encompasses duration of six months, explicitly spanning from March, April, and May to September, October, and November of 2019.

Table 1. Selected four Magazines for the study

o.	Organization	Place	Magazine	Circulation	Periodicity	Issues	Articles
.	Jamiat-e-Ahli Hadith	Srinagar	Muslim	9000	Fortnightly	6	48
.	Islamic Study Circle	Srinagar	Tarjmanul Haq	8000	Weekly	6	48
.	Anjuman-e-Nusratul Islam	Srinagar	Nusratul Islam	5000	Monthly	6	48
.	Islamic Shariah Court	Srinagar	Mir-e-Karwa	3000	Monthly	6	48
	Total		4	-	-	24	192

Within the scope of this study, the analysis focused on a total of 24 issues distributed across four distinct magazines. The unit of analysis selected for examination are the articles encompassed within these publications. Initially, the researcher intended to scrutinize each magazine's first ten articles. However, it was observed that the magazines consistently featured between eight and ten articles. The researcher therefore focused on the first eight articles from the four selected magazines to ensure methodological consistency and comparability. As a result, the final number of articles included in the study amounted to 192. In order to conduct this study, the researcher, as evident by Table 1, examined the Islamic publications produced by four socio-religious organizations in Kashmir: *Mir e Karwa* (Islamic Shariah court), *Muslim* (Jamiat e Ahli Hadith), *Nusrat ul Islam* (Anjuman e Nusrat ul Islam), and *Rah-e-Haq* (Islamic study circle). These magazines were selected based on their prominence among the intellectual classes in the valley, as well as their wide circulation and availability.

Research Tool

This study employed a coding sheet as a fundamental research tool to conduct qualitative and quantitative content analysis of Islamic religious magazines in Kashmir. The coding sheet, developed based on established research objectives, served as a structured framework for systematically categorizing and interpreting the textual content of these magazines. The coding sheet was divided into three sections: codes, categories, and themes, and the coding process involved assigning specific codes to recurring themes, sentiments, and critical topics identified within the dataset. The development of the coding sheet was informed by an initial exploratory analysis of a subset of articles within the magazines, ensuring that the coding categories adequately captured the nuances of content.

Inter-coder Reliability

In order to minimize coding errors and ensure a high level of accuracy, the researcher enlisted the assistance of two journalism scholars from different universities to assess inter-coder reliability. These scholars were provided with a comprehensive understanding of the coding scheme and operational definitions of the variables to be coded. A coding test was conducted using a random selection of articles to evaluate the reliability of the coding process. Following this, Holsti's (1969)

inter-coder reliability formula was applied, as it is widely recognized for its suitability in assessing the reliability of nominal data. Below is the formula:

$$\text{Reliability} = \frac{2M}{N_1 + N_2}$$

The formula utilizes variables to calculate the level of agreement between two coders.

In the formula, M represents the number of coding decisions where both coders agree, while N₁ and N₂ represent the total number of coding decisions made by the first and second coders respectively.

$$\text{Reliability} = \frac{2(40)}{50 + 45} = 0.84$$

Based on the sample of 38 articles (which is 20% of the total sample of 192 articles), there is 84% agreement between coder-1 and coder-2 in their coding decisions. Given the strong consensus among the coders, the coding was considered reliable.

Process of Data Analysis

The researchers proceeded to careful examination of selected magazines and a preliminary reading was conducted to gain a deeper understanding. Subsequently, annotate each article, which played a crucial role in constructing a comprehensive coding scheme. To code the articles effectively, the researcher initially focused on listing the keywords present in each article. This step helped in creating a solid foundation for the coding process. After compiling the keywords, a code sheet was finalized, ensuring that all relevant aspects were accounted for. These keywords served as the study's primary codes (in vivo codes), which were then compared against Ninian Smart's seven dimensions of religion. This comparison ensured that the codes resonated with the utilized theoretical framework. Once the articles' inductive codes, or "open codes," were generated, the researcher gathered descriptive information about each code. This valuable data provided a concise summary of the code, enabling the researcher to identify the tone and framing techniques employed within the language of the respective articles. The researcher employed an "axial coding" approach in the next step, grouping the discrete codes into conceptual categories. This step allowed for a more organized and structured analysis of the data. Similar categories were merged using axes, representing the second level of analytical coding. This process helped to establish connections and relationships between the various codes, contributing to a more comprehensive understanding of the data.

In the final stage of analysis, known as "selective coding," the researcher approached the code clusters purposefully and selectively. This involved determining how the categories related to each other and the narratives they collectively conveyed, also known as "Thematic Analysis" (Corbin J and Strauss, 2008). These categories were aligned with Ninian Smart's seven dimensions of religion, serving as the seven overarching themes or frames for the research study. After the researcher determined which theme/dimension a given category fits in, the researcher reviewed the analysis, noting which themes were most prevalent, forming the quantitative analysis part of this study, while the analysis of categories within the frames/themes formed the qualitative part. Again, the significance of frames is that they are built on perceptions and can shape the social world (Reese, 2001). By looking at these textual frames in terms of underlying organizing principles, this

study aims to reveal something about the conversations these texts create. In the final step, after all the articles were coded correctly, the coding sheet was studied for quantitative and qualitative data interpretation, which was later summarized in the findings and conclusion part of the study.

Treatment of Language

Positive Tone: Includes articles that reflect harmony, encourage moral values, and make efforts to promote understanding and peaceful relations between diverse religious communities in Kashmir such as *Achey Akhlaq*, *Maa Baap ki Kidmat*, *Islami Bhaichara*

Negative Tone: Articles that highlight topics related to controversial issues and miscommunication such as *Article 370 ke khilaf muhim*, *curfew hartaal nahi chalega*, *Tanashahi Hakumat ke daway*

Neutral Tone: Articles that maintain a balanced perspective, covering diverse subjects such as the economy, education, and health-related issues such as *deen aur science ke kamalaat*, *mobile phone ke muzir asaraat*, *Kashmir mai tourism ke halaat*

Limitations of the Study

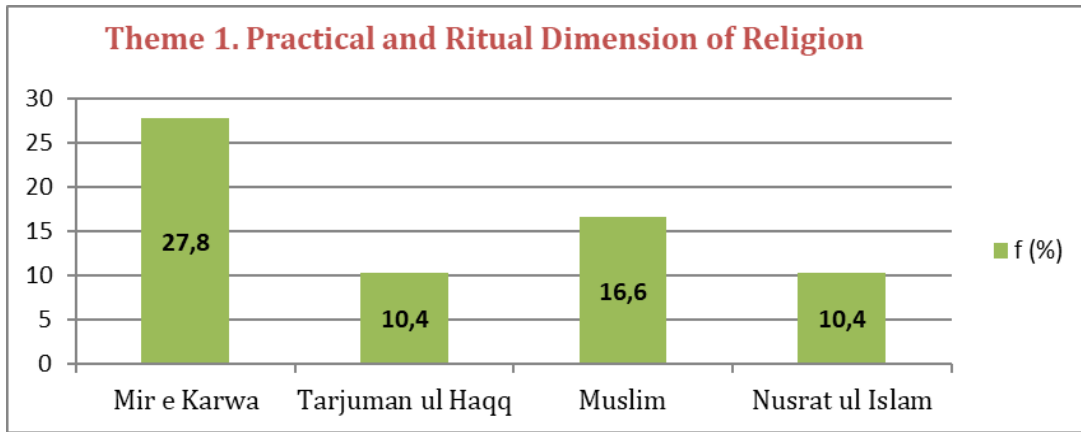
The study identifies certain limitations inherent in the qualitative methodology employed for data collection and analysis. A primary concern is generalizability, a common issue in qualitative research (Sullivan, 2011). Given the small sample size and specific geographical focus, the findings may need to be more broadly applicable or fully representative of Islamic religious representation in Kashmir, India. This limitation affects the study's external validity, which concerns the extent to which results can be generalized to other populations, cases, or contexts (Cohen et al., 2007). Furthermore, the use of purposive sampling introduces additional concerns about external validity. However, to address this issue, the researcher provides a detailed account of the data collection methods and sampling techniques to enhance transparency and clarify the research process. Despite the limitations, the study offers valuable insights into the specific context of religious representation in the selected Islamic magazines. The qualitative analysis yields a rich and nuanced understanding of these publications' content, language, and ideological elements, contributing to a deeper comprehension of the intersection between religion and media in Kashmir.

Findings and Conclusion

The researchers analyzed 192 articles from four Islamic magazines: *Mir-e-Karwa*, *Tarjumanul Haq*, *Nusratul Islam*, and *Muslim* and presented in three categories: 1. Frequency of themes/dimensions across four Islamic magazines, 2. Analysis of magazines in terms of tone and direction of the story and 3. Response to research questions.

1. Frequency of Themes/Dimensions Across Four Islamic Magazines

Figure 1. Practical and Ritual Dimension of Religion



Note: The sample size for each magazine is 48, totalling 192 for the four magazines combined.

In Figure 1, the "Practical and Ritual Dimension of Religion," which is Ninian Smart's first dimension of religion, was analyzed across four magazines: *Mir-e-Karwan*, *Tarjuman ul Haq*, *Nusrat ul Islam*, and *Muslim*. This analysis focused on how prominently each magazine emphasized this theme.

Mir-e-Karwan featured this theme most frequently, with 13 instances that made up 27.8% of its content. *Muslim* followed with eight instances, representing about 16.6% of its content. *Tarjuman ul Haq* and *Nusrat ul Islam* each included the theme five times, accounting for 10.4% of their content.

These results indicate that while all four magazines address the practical and ritual aspects of religion, *Mir-e-Karwan* places the greatest emphasis on it, with the other three magazines including it to varying, but lesser, extents.

Figure 2. Narrative Dimension of Religion

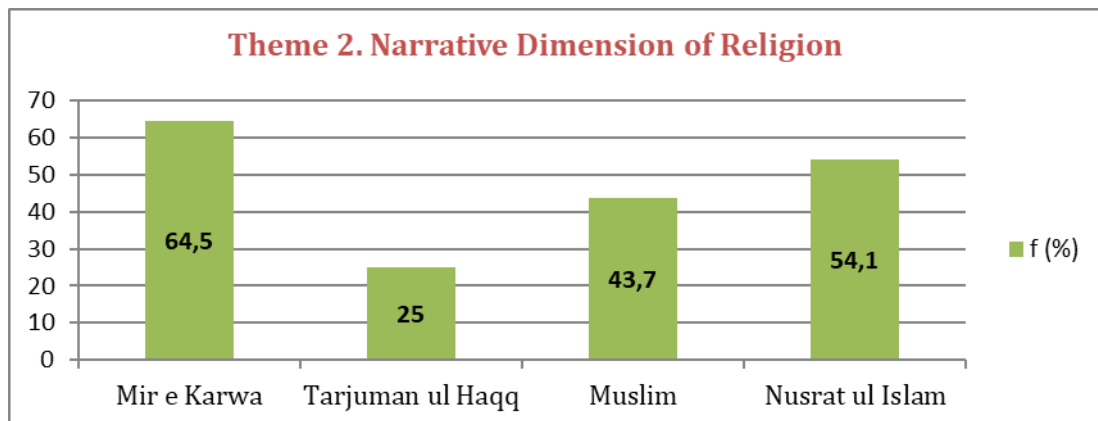
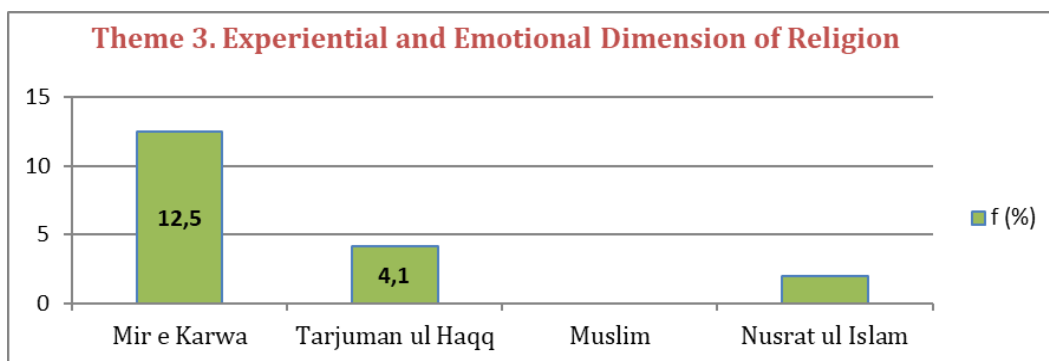


Figure 2 explores how the theme "Narrative Dimension of Religion" appears across four magazines: *Mir-e-Karwan*, *Tarjuman-ul Haq*, *Nusrat-ul-Islam*, and *Muslim*. The analysis shows that *Mir-e-Karwan* stands out with a strong emphasis on narratives, dedicating 64.5% of its content to this theme, highlighting the importance of storytelling in conveying religious beliefs.

Nusrat-ul-Islam and *Muslim* also focus significantly on narratives, with about 54.1% and 43.7% of their content centered on this dimension, suggesting that storytelling plays a crucial role in these publications as well. *Tarjuman-ul Haq*, on the other hand, devotes around 25% of its content to the narrative dimension, suggesting a more balanced approach where narratives are included but not as central to the magazine's overall content.

Figure 3. Experiential and Emotional Dimension of Religion



Note: The sample size for each magazine is 48, totalling 192 for the four magazines combined.

Figure 3 provide insights into the representation of the Experiential and Emotional Dimension of Religion across four magazines: *Mir e Karwa*, *Tarjuman ul Haq*, *Muslim*, and *Nusrat ul Islam*. The data reveals the number of articles (f) and the percentage of articles (f %) related to this theme in each magazine. Among the magazines, *Mir e Karwa* stands out with a significant presence in this dimension, as it features 6 articles, accounting for 12.5% of the total articles in this theme. This indicates a strong emphasis on exploring the experiential and emotional aspects of religion within the content of *Mir e Karwa*. *Tarjuman ul Haq* follows with 2 articles, representing 4.1% of the total articles in this theme. While it has a lesser presence compared to *Mir e Karwa*, it still demonstrates a level of attention to the experiential and emotional dimension of religion. On the other hand, *Muslim* did not include any articles pertaining to this dimension, suggesting a lack of focus on the experiential and emotional aspects of religion within the magazine content.

In summary, *Mir e Karwa* emerges as the magazine with the highest prominence in exploring the experiential and emotional dimension of religion, followed by *Tarjuman ul Haq* and *Nusrat ul Islam* to a lesser extent. Meanwhile, *Muslim* appears to overlook this particular dimension in the analyzed articles.

Figure 4. Social and Institutional Dimension of Religion

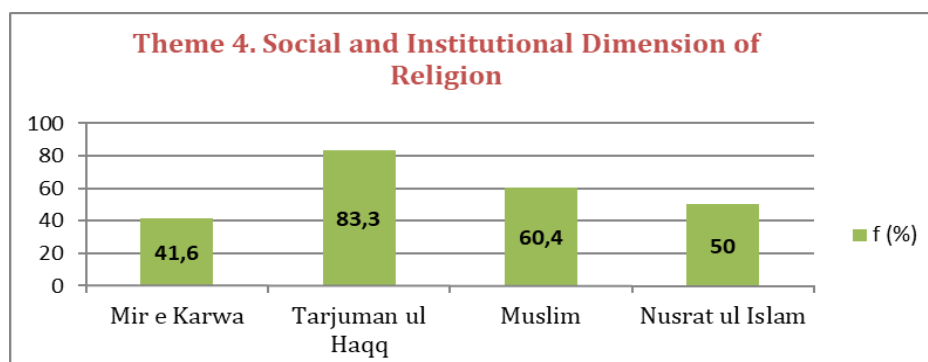
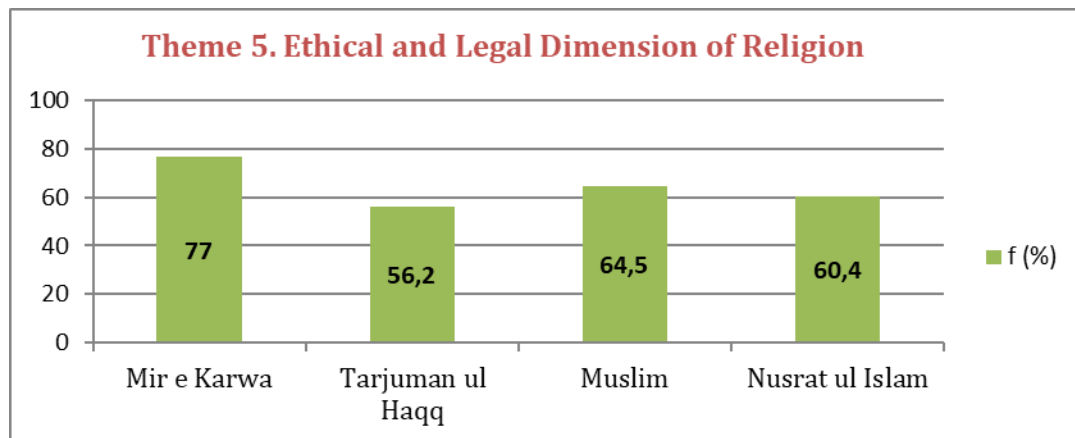


Figure 4 presents a thorough analysis of the Social and Institutional Dimension of Religion theme in four magazines. Notably, *Tarjuman ul Haq* distinguishes itself with the highest frequency of 40 and the highest percentage of 83.3% for this theme. The figures indicate that *Tarjuman ul Haq* places a significant emphasis on exploring the social and institutional aspects of religion in its content. Similarly, Muslim magazine exhibits a substantial presence of this theme, with a frequency of 29 and a percentage of 60.4%.

On the other hand, *Nusrat ul Islam* demonstrates a moderate focus on this theme, as evidenced by its percentage of 50%. The least prominent results among the four are represented by *Mir e Karwa* with a frequency of 20 and a percentage of 41.6%.

Overall, these findings shed light on the varying degrees of emphasis placed on the social and institutional aspects of religion across the four magazines. *Tarjuman ul Haq* emerges as the magazine with the highest prominence in this theme, followed by *Muslim* and *Nusrat ul Islam*, while *Mir e Karwa* demonstrates a slightly lower presence.

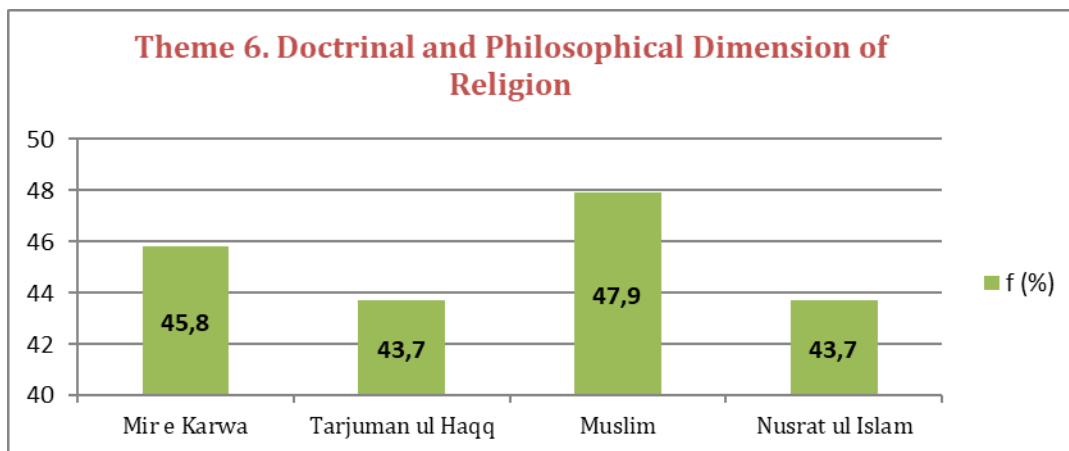
Figure 5. Ethical and Legal Dimension of Religion



The representation in Figure 5 makes it evident that all four magazines place a significant emphasis on the ethical and legal dimension.

Mir e Karwa stands out with the highest percentage (77%), indicating a strong commitment to discussing and exploring ethical and legal aspects. *Muslim* magazine (60.4%), *Nusrat ul Islam* (60.4%) and *Tarjuman ul Haq* (56.4%), also demonstrate a considerable focus on these themes, highlighting their recognition of the importance of ethical and legal discussions within their content. Overall, the analysis reveals the high degree of emphasis on the "Ethical and Legal Dimension" theme across all the four magazines.

Figure 6. Doctrinal and Philosophical Dimension of Religion

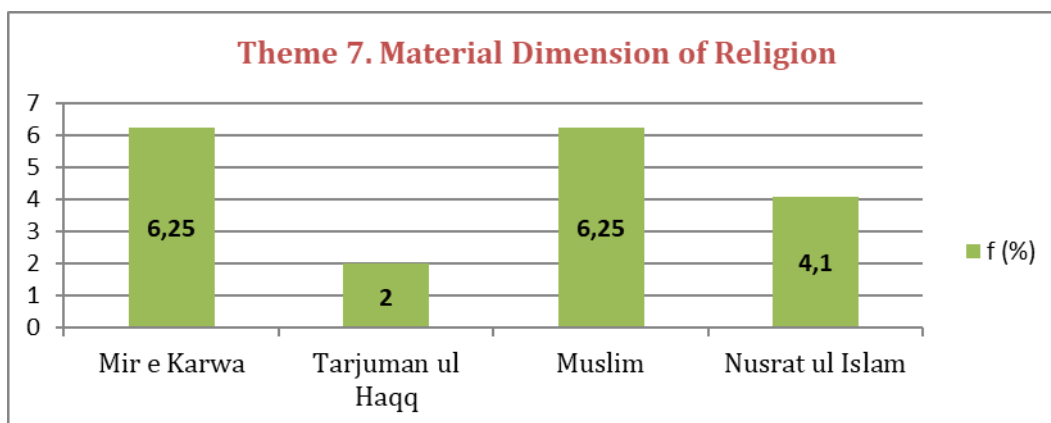


As we analyze the data in the visual representation in Figure 6 closely, it becomes evident that all four magazines: *Mir e Karwa*, *Tarjuman ul Haq*, *Muslim*, and *Nusrat ul Islam*, have placed significant importance on this particular theme.

The *Muslim* Magazine takes it up a notch as it places a strong emphasis on the doctrinal and philosophical dimension of religion with a frequency of 47.9%. *Mir-e-Karwa* follows closely with a frequency of (45.8%), indicating that a substantial amount of content in this magazine explores the doctrinal and philosophical aspects of religion.

On the other hand, *Nusrat-ul-Islam* matches *Tarjuman-ul-Haq* with a frequency of 21 (43.7%) each. By providing in-depth discussions and analysis, these magazines aim to engage their readers in thoughtful reflections and foster a deeper understanding of religious doctrines and philosophical concepts.

Figure 7. Material Dimension of Religion



The data in Figure 7 provides explicit evidence of a lower presence of content related to the Material Dimension of Religion across all four analyzed magazines.

In this context, *Mir e Karwa* and *Muslim* magazine emerge as the most prominent publications, with the theme appearing three times, constituting 6.25% of their respective content. *Nusrat ul Islam* follows closely with two instances, accounting for 4.1% of its content. *Tarjuman ul*

Haq, while comparatively less dominant, still acknowledges the relevance of the Material Dimension, featuring the theme once and representing 2% of its content.

2. Analysis of Magazines in Terms of Tone and Direction of the Story

This study aims to analyze the content of religious magazines qualitatively, focusing on examining the tone employed in discussions about religion and related topics. This analysis was motivated, in part, by the 2019 ban on various religious organizations in Kashmir, majorly accused of disrupting peace in the valley. The study sought to determine whether these religious magazines challenge prevailing stereotype, promote mutual understanding or if they inadvertently contribute to Islamophobia and societal disruption. Moreover, the researcher aimed to explore how these publications influence public opinion and facilitate dialogue within the broader community.

Table 2. Cross Tabulation of Magazines for Analysis of Tone

Magazine	Positive	Negative	Neutral	Total
Mir e Karwa	36 (75%)	4 (8.3%)	8 (16.6%)	48
Tarjumanul Haqq	35 (72.9%)	3 (6.2%)	10 (20.8%)	48
Muslim	40 (83.3%)	1 (2%)	7 (14.5%)	48
Nusratul Islam	36 (75%)	3 (6.2%)	9 (18.7%)	48
Total	76.5%	5.7%	17.7%	192

The representation in the table 2 offers the following interpretations.

In the magazine *Mir-e-Karwa*, most of the articles (75%) have a positive tone, which suggests that the magazine tends to highlight positive aspects and stories. Moreover, they have a relatively small percentage (8.3%) of negative articles, indicating that they do not heavily emphasize negative themes. The remaining (16.6%) of the articles are neutral, which means they are likely presenting information without a strong positive or negative bias.

On the other hand, *Tarjumanul Haq* has a slightly lower percentage of positive articles, at (72.9%). This indicates they still have a predominantly positive tone, slightly less pronounced than "Mir e Karwa." They have a smaller percentage of negative articles (6.2%), suggesting that this magazine's negative themes are less emphasized. Also, they have a higher percentage of neutral articles, at 20.8%, which means the content has a more balanced perspective on various topics.

In the case of *Muslim*, the magazine has the highest percentage of positive articles, at (83.3%). This suggests that the magazine focuses heavily on highlighting positive stories and themes. They have a significantly lower percentage of negative articles, at only (2%), indicating a minimal emphasis on negative aspects. The remaining 14.5% of their articles are neutral, indicating a balanced presentation approach.

Lastly, *Nusratul Islam* has a similar distribution to *Mir-e-Karwa*, with 75% positive, 6.2% negative, and 18.7% neutral articles. This suggests they also have a predominantly positive tone, with a relatively small emphasis on negative themes. Overall, it becomes evident that the magazines exhibit a comparable distribution of themes, with a notable emphasis on positive content and a lesser focus on negative themes. This implies that the magazines strive to offer readers uplifting and inspiring content while minimizing the presence of negative elements.

Table 3. Frequency of Categories in Islamic Religious Magazines

S.No	Category	Mir e Karwa	Tarjumanul Haq	Muslim	Nusratul Islam	f (n)
1	Religious Practice	13	5	9	5	32
2.	Right Conduct	39	21	28	19	107
3.	Human Rights	10	15	4	3	32
4.	Islamic Belief	23	20	19	19	81
5.	Eschatological Narrative	9	2	0	6	17
6.	Islamic History	12	9	7	8	36
7.	Islam in Kashmir	3	0	1	2	6
8.	Islamic law	6	5	13	13	37
9.	Community Dynamics	8	11	7	10	36
10.	Islamic text	9	3	10	9	31
11.	Social issues	12	24	25	12	73
12.	Muslim Institutions	3	3	3	4	13
13.	Sacred Places	3	1	1	2	7
14.	Politics	10	25	1	4	40
15.	Family Life	6	1	5	6	18
16.	Personalities	13	4	9	7	33
17.	Education	1	2	6	3	12
18.	Theological Discourse	1	0	5	6	12
19.	Women's rights	8	6	8	5	27
20.	Connection with Divine	6	2	0	1	9

Note: f (n): Sum of each category across four magazines

The data reveals varying emphasis across the four magazines. *Right Conduct* and *Social Issues* are the most frequently addressed topics, while categories such as *Islam in Kashmir* and *Connection with Divine* appear less frequently.

3. Response to Research Questions

The interpretation aims to integrate the key findings in direct response to the following research questions:

a. To what degree do specific themes recurrently appear in Islamic magazines within the context of Kashmir?

In order to address the first research question, the primary objective set by the researcher was to undertake a comprehensive analysis of the content contained within the Islamic religious magazines in Kashmir. This analysis examined the frequency at which specific themes were presented in the publications. In examining the frequency of specific themes within Islamic religious publications in Kashmir, the study employed a quantitative analysis across seven dimensions of religion by Ninian Smart, each representing distinct themes and frames used in the study. Based on a combined analysis of content from four magazines, *Mir e Karwa*, *Nusratul Islam*, *Muslim*, and *Tarjumanul Haq*, a magazine-wise breakdown reveals nuanced patterns within the religious discourse.

In the analysis of religious content, themes from the practical and ritual dimensions appear with a combined prevalence of 16.14%, with *Mir-e-Karwa* showing the highest representation at 27.8%. In contrast, *Muslim* magazine covers this dimension the least, at 10.4%.

For the narrative dimension, themes are notably present, comprising 46.8% of the total content, with *Mir-e-Karwa* contributing the most at 64.5%, while *Tarjuman ul Haq* features a lower share of 25%. The experiential and emotional dimension shows more limited coverage, representing only 4.1% overall. *Mir-e-Karwa* is the sole publication with content in this dimension (12.5%), as *Muslim* and *Nusratul Islam* contain none.

The social and institutional dimension is a significant theme, covering 58.3% of the content across the publications, with *Tarjumanul Haq* having the most emphasis at 83.3% and *Mir-e-Karwa* somewhat lower at 41.6%. The ethical and legal dimension stands out as the most prominent, making up 64.5% of the total content, with *Mir-e-Karwa* again taking the lead at 77%. The doctrinal and philosophical dimension, representing 45.3% of the content, is covered relatively consistently across all magazines. Lastly, the material dimension shows limited focus, accounting for just 4.6% of the total content.

In summary, ethical and legal themes, along with social and institutional topics, are the most emphasized, appearing in 64.5% and 58.3% of the content, respectively. Narrative, doctrinal, and philosophical dimensions are moderately represented at 46.8% and 45.3%. In contrast, practical, ritual, material, experiential, and emotional themes are less frequently covered, with representation of 16.14%, 4.6%, and 4.1%, respectively.

Categorical Insights

1. **Ethical and Legal Dominance:** The Ethical and Legal theme is most important, appearing in 64.5% of the content. Most of the data categorized under this theme include Right Conduct, Human Rights, Women's Rights, Islamic Law, Family Life, and Parenting.

2. **Social and Institutional Significance:** This theme includes content about Human Rights, Women's Rights, Community Dynamics, Social Issues, Muslim Institutions, International Politics, National Politics and Kashmir Issue, Education, and Theological Discourse.

3. **Narrative and Doctrinal Dimension:** The Narrative and the Doctrinal dimensions emerge as moderately significant frameworks, making substantial contributions to the overall content. The narrative dimension encompasses categories such as Islamic History, Eschatological Narrative, Islam in Kashmir, Islamic Text, and Personalities. On the other hand, the doctrinal dimension includes content related to Islamic Belief and Attributes of God.

4. **Underrepresented Themes:** Practical and Ritual Dimension, Experiential Dimension, and Material Dimension are the least utilized frames. These themes include categories such as Religious practice, Connection with the Divine, and Sacred cities.

b. What is the overall treatment of tone in the Islamic magazines published by socio-religious organizations in Kashmir?

To address the second research question, the researcher conducted a qualitative analysis of all articles to investigate the manifestation of tone within each unit. These publications underwent a thorough examination, considering broader contextual factors such as cultural, social, and

religious influences. The analysis aimed to identify patterns, language choices, and rhetorical devices employed in the publications, contributing to the overall understanding of tone. The ascertained tones were subsequently categorized into positive, negative, and neutral descriptors. Finally, a comparative analysis was undertaken across various publications to discern any commonalities or variations in tone. The study also sought to investigate whether the tone could potentially contribute to stereotyping against Muslims or disrupt communal harmony.

Among the analyzed magazines, approximately 76.5% of the content was found to have a positive tone. These articles aimed to inspire readers and evoke positive actions within the community. About 17.7% of the content had a neutral tone, focusing on informative topics such as science, economy, education, and health. These articles aimed to provide information without eliciting strong emotions. Only 5.7% of the content exhibited a negative tone, which had the potential to evoke negative emotions, particularly about government policies. Overall, the distribution of tones in the magazines indicated a strong emphasis on positive content while minimizing negative elements. This reflects the magazine's commitment to uplifting and inspiring its readers.

Moreover, magazines have adopted an inclusive, respectful tone that promotes understanding. By presenting diverse perspectives, addressing sensitive topics with empathy, and avoiding negative or divisive language, magazines encourage readers to engage in thoughtful discussions and consider different viewpoints. This technique helps to build bridges of understanding and promote a sense of unity within the community.

For instance, instead of using a confrontational or judgmental tone, the *Muslim* magazine addresses social issues with empathy and understanding. While discussing ethical aspects, it has highlighted personal stories of prophets and saints in context to their challenges and contributions to society to encourage readers to enact the same.

Nusratul Islam addresses topics like race, caste, and creed in a sensitive tone. It strives to promote understanding and unity instead of perpetuating stereotypes or using divisive language. They have generally featured articles celebrating diversity and showcasing individuals from various backgrounds contributing positively to their communities. By doing this, it encourages readers to appreciate and respect different cultures and beliefs.

Furthermore, all four magazines have created a positive environment by presenting diverse perspectives on controversial issues. They include articles representing various viewpoints, allowing readers to engage in thoughtful discussions. By encouraging respectful dialogue and providing a platform for different voices to be heard, magazines foster a sense of unity and promote a more harmonious communal discourse.

c. How does the content of Islamic magazines impact community and social cohesion: promoting unity or causing division?

In context to research question three, the underlying objective of the researcher was to examine the role of Islamic religious publications in promoting social harmony and community cohesion in Kashmir. The researcher concluded that it's through religious teachings and religious practices that the notion of social cohesion comes into practice, and Islamic magazines in Kashmir

play a crucial role in influencing the community and promoting social cohesion. The framing techniques emphasize shared *religious experiences*, and portraying sacred places promotes unity among readers. However, the magazines must also navigate carefully when touching upon politically sensitive issues to avoid any provocative event within the community.

Magazine 1: *Mir-e-Karwa* places a strong emphasis on social cohesion through acts of charity and community engagement. The discussion on the ritual of *Walima* highlights the importance of unity and solidarity within the community. The magazine accentuates the significance of inclusivity by quoting Prophet Muhammad's stance on weddings, emphasizing the need to invite the rich and the poor. Exploring historical figures like Imam Abu Hanifa and the Sahaba inspires readers toward righteousness, compassion, and unity, reinforcing the magazine's commitment to fostering social bonds. The cross-cultural analysis further strengthens the argument, portraying Muslim culture as one that values community connection and support, in contrast to the individualism often seen in Western societies. The magazine advocates for community support initiatives such as microloan programs, skill-building workshops, and community funds, reflecting a commitment to address societal needs actively, thus fostering cohesion.

Magazine 2: *Tajumanul Haq* reinforces the role of *Zakah* (charity) as a crucial practice in promoting social cohesion. Giving *Zakah* has been portrayed as a means for Muslims to actively contribute to societal well-being, supporting various social welfare programs. The magazine suggests that *Zakah* fosters a sense of interconnectedness and solidarity among Muslims, highlighting the shared responsibility toward vulnerable members of society. Furthermore, the discussion on *Sadqa Fitr* emphasizes the role of collective charity in bringing Muslims together to support the impoverished. This act of *Giving* is portrayed as promoting empathy, unity, and compassion, ultimately strengthening community bonds.

Magazine 3: The shared reverence for religious sites and Islamic teachings can be a unifying factor in the Muslim magazine. It emphasizes social cohesion through congregational prayers, presenting them as opportunities for collective reflection and awareness of societal issues. The equal standing of individuals in the mosque symbolizes the values of social justice and equality within the Muslim community. The magazine suggests that congregational prayers inspire individuals to take action, advocate for marginalized groups, and work towards a more just society. This commitment to justice and equality reinforces the values of social cohesion and unity within the Muslim community.

Magazine 4: *Nusratul Islam* discusses practical measures to address community issues and challenges, emphasizing the importance of maintaining strong familial bonds. The magazine encourages kindness and support towards relatives, especially orphaned children, fostering harmony and cohesion within the community. By focusing on the practical aspects of community dynamics and relationships, *Nusratul Islam* promotes universal brotherhood while inculcating spiritual and moral values among people.

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Arařtırmacıların Katkı Oranı Beyanı/ Contribution of Authors

Yazarların alıřmadaki katkı oranları yazar sırasına gre %50, %30 ve %20 řeklindedir.
*The authors' contributions to the study are as follows: 50%, 30%, and 20%,
corresponding to the order of authorship.*

ıkar atıřması Beyanı / Conflict of Interest

alıřma kapsamında herhangi bir kurum veya kiři ile ıkar atıřması bulunmamaktadır.

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

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