Title:

Evaluation of media Impact on people's attitude of Public Supervision toward the "Enjoining good and forbidding wrong"

Abstract

The purpose of this study is to investigate the impact of domestic and international media as well as social media on people's attitudes towards the "Enjoining good and forbidding wrong" by public Supervision approach.

This study was conducted using a questionnaire survey method among men and women over 18 years old in the country with a sample size of 1000 and using stratified random sampling method.

The results show that people are more likely to use domestic television networks than satellite or social media.

From the people's perspective, the results show that in order to improve the current state of society, forbidding and warning the officials is much more effective than people.

About 75 percent of people believed that most of the time, people who do wrong deeds in society should be warned and prevented from doing so by other people, and about 12percent of people consider this warning by other people as an interfere.

The results show that people who follow the news in the domestic media are more likely to believe in "Enjoining good and forbidding wrong" than others.

The percentage of people who believe in "Enjoining good and forbidding wrong" is increasing by the use of people who peruse the news in the domestic media, and in contrast, with the increase in the use of satellite and social networks its percentage decrease.

Keywords: Media, News, Enjoining good and forbidding wrong, Public Supervision

Statement of the problem

Man is a social being and the interaction between man and society is quite obvious. Social relationships, based on innate and rational principles, have created links between human beings through which individuals in society have a common destiny. Therefore, any behavior of any member of society can certainly exert great influence on the fate of the individual and society, so everyone is responsible for each other's actions and behaviors in order to maintain the society. That is why society needs social control. For this purpose, Islam has introduced the mechanism of enjoining right and forbidding wrong by public supervision and claims to guarantee the health of any individual and any society if implemented.

Article 8 of the current Iranian constitution also refers to public supervision, which provides for all kinds of supervisions:

"In the Islamic Republic of Iran, calling for good, enjoining right and forbidding wrong is a universal and different duty, the duty of the people towards one another, the government towards the people, and the people towards the government. The law delineates its conditions, limits and quality" (Gholizadeh, 2013).

Nowadays, as the most significant accomplishment of the modern world, the media have a variety of functions, including the socialization of human beings, the selection and modification of values, the spread of religious and ethical cultures and values, the training of skills and knowledge, the dissemination of ideas and directing them. Therefore, with the widespread media in today's world, including print, visual, audio, virtual, digital and oral media, attitudes and knowledge and behavior of people are permanently subject to change. Attitude can be regarded as a brief assessment of thought, involving cognitive and emotional responses, which in turn creates a tendency and inclination for a particular action against a particular stimulus (Oppenheim 1991; Banner Vank, 2006).

Given the different types of media and television networks, both domestic and foreign, with different approaches and the expansion of social media in the present era, people's attitudes about various issues are constantly changing and there is a constant shift in the media's influence on people's knowledge, attitude and behavior.

The importance of addressing the issue of public supervision and enjoining right and forbidding evil is also evident because it is part of the process of socialization and it is used to shape and preserve cultural patterns, and the prevalence of social and political aberrations and the inefficiency of the heavy costs involved in countering these aberrations are the consequences of negligence. In this regard, the researcher seeks to gain a comprehensive understanding of public opinion on the subject of enjoining right and forbidding wrong by examining the extent to which the media has influenced the attitudes and knowledge of people throughout the country, and ultimately the results of this study which has a very large statistical population (all urban and rural areas of the country), will be a guide to the authorities and specialists in micro and macro decision-making and policy making in this field.

Some of the research questions are as follows: To what extent do people use internal, satellite, and social networks to access news? Do people think that they should forbid bad work on the perpetrator or the wrongdoer and regard it as interfering with the work of others? In public opinion, to what extent do people warn the perpetrator of the wrongdoing or forbid the wrong thing on them? What percentage of people accepts and embraces it when it comes to enjoining right and forbidding wrong? Is there a significant relationship between media use and these?

Definition of concepts:

Enjoining right and forbidding wrong: From Islamic viewpoint, Enjoining right and forbidding wrong is one of the commands that has been emphasized and described as critical and sensitive in order to control and monitor social and personal behavior publicly. Enjoining right and forbidding wrong, as with other social phenomena, whose subject being a living, purposeful, intelligent, and voluntary creature named human, must be taken seriously into account considering other aspects of one's personal and social life (Jebeli, 2007).

Public supervision: A set of tools and practices through which a group or a unit allow its members to adopt behaviors, norms, rules of conduct, and even customs in accordance with what the group considers desirable.

Mass Media: A set of communication tools that generally follow one-way communication (Cooper, 2001). Audio and visual media such as television and radio are among the most important mass media.

Theoretical Foundations

Affiliation Theory: this theory takes audience as inactive and involves a three-way relationship between media, community, and audience. Indeed, according to this theory the media can create Affiliation and then make use of it (Surin & Tankard, 2005: 413). This theory states that some factors increase or decrease the audience's dependence on the media. These include increasing change, conflict, and disorder in society, which in turn increases people's dependence on the media for precise and accurate information.

This dependency can be seen in times of social crisis, including wars. Also, the greater the number and functions of media information by the mass media, the greater the dependency. For example, television networks in Iran were once scarce, but nowadays, as the number and variety of channels have increased and competition with satellite channels has increased, consequently, audience dependency has increased. In addition, the variety of television programs around the world has increased dramatically over the years, and in addition to the transfer of news, entertainment, and other functions have been added. This increase in functions also leads to increased audience dependency.

Cultivation Theory: Cultivation Theory emphasizes the gradual and long-term effects of the media, especially television, on the formation of the audience's mental image of the world around them and their conceptualizing of social reality. The Cultivation theory presented by George Grebner and his colleagues suggests that television watching has an independent role in making audiences conceptualize social reality. The main hypothesis behind the Cultivation Theory research is that the more people spend their time watching television, the more their beliefs and assumptions about life and society will be reconciled with the frequent and constant messages in amusement and television entertainment programs (Miller, 2005). Cultivation Theory focuses on the ways in which the widespread and repeated confrontation with the media over time gradually shapes our view of the world and social reality. Based on this theory, the more we watch the media our view of the world will be more similar to the media's view of the world. Grabner and his colleagues believe that Cultivation is not a neutral process, but rather a gravity process. Each group of viewers may try in a different direction, but all groups are influenced by a single central stream. Therefore, Cultivation is part of a permanent, dynamic, and progressive process of interaction between messages and contexts (Mehdi Zadeh, 2005: 79).

Public Supervision: Since the beginning of Islam, some scholars have held that enjoining right and forbidding wrong is an individual duty and, like many divine commandments and rulings, it is obligatory upon a qualified Muslim. In this view, the conditions and requirements of time and place are less effective and the religious and Islamic government has no particular task. Another view considers Enjoining right and forbidding wrong to be a social and governmental matter as well as an individual duty. Based on the second approach, the development of Shari'ah-oriented culture and the creation of its frameworks and contexts, providing appropriate mechanisms and many other components of micro and macro political management are discussed in the religion-based system (Bratello, 2010: 51).

The intellectual and sociological origins of public supervision go back to the theory of social supervision and the necessity for the continuation of human social life, the continuity of which is dependent on its existence and survival (Mirsendy, 2010: 171). Referring to the necessity of a regulatory system, Herbert Spencer considers the task of the regulators in society to regulate internal affairs and social supervision (Kozer, 2006: 139-140). Spencer argues that there are two types of supervision in social relations: positive supervision and negative supervision. In positive supervision, individuals are encouraged to act and do action, while negative supervision prevents individuals from acting (Misersci, 2010: 172).

Supervision in the Islamic system and religious resources has a great place, and Islamic resources in this field have clear and practical doctrines, as public Supervision and public responsibility are parts of the religious duties and general duties of the people and their public rights, which are closely intertwined with the doctrine of enjoining right and forbidding wrong (Akhavan Kazemi, 2010: 1).

Some researches in this area:

1- "Inter-generational Comparison of Media Relations and enjoining right and forbidding wrong among Youth and Adults in Shiraz" is a study by Abbasi Shavazi et al. (2015). This survey study was conducted for two purposes: comparing the inter-generational attitudes of youth and adults in Shiraz about enjoining right and forbidding wrong and the relationship between the media and their attitudes. Results show that adults, compared to youth, have a more positive attitude in all aspects of attitude (cognitive, emotional, and desire to act). On the other hand, the rate of use of indoor media (radio and television) had a significant positive relationship with their attitude towards enjoining right and forbidding wrong , while the relationship between the use of new and foreign media (satellite, External radio, internet and mobile) were negative about their attitude towards this obligation.

2- Seyyed Hossein Sharafuddin (2009), in a study entitled "The Role of Mass Media in Spreading "enjoining right and forbidding wrong" has come to the conclusion that enjoining right and forbidding wrong is part of the regulatory and control policy of Islam and a complementary element in inevitable process of 'socialization' and, like all micro and macro-cultural and social measures to enter the normative domain of society that become inclusive; it requires adequate description, propaganda, contextualizing, and preparing arrangements. The mass media in general and the media in particular, play a crucial role as the most important cultural channels that guide the overall culture of society. This article is dedicated to discussing the role and function of the media in resurrecting, promoting, and providing the best possible basis for the implementation of the two transcendent and rational principles of the Shari'ah: enjoining right and forbidding wrong.

3- Sima Bawlakzadeh (2012) conducted a study entitled "New Approaches to enjoining right and forbidding wrong" whose purpose was to identify the attitudes of the people towards enjoining right and forbidding wrong, as well as to investigate the impact of the use of media on their attitudes of the case. Considering the importance of enjoining right and forbidding wrong from the supervisory aspect of society and the religious dimension of public control, so the national and mass media are one of the fundamental pillars in proceeding the corrective objectives of enjoining and forbidding in social systems. The media serving religious rituals and being applied to enjoining and forbidding, can bring about fundamental and gradual reform in a given period of time, in accordance with the objectives of Islam through producing audiovisual (audio and video) programs in all aspects of society.

Research methodology:

The method used in this study has been survey research. According to some sociologists, survey research is the best method of sociological research. In other words, the survey is a systematic way of collecting data through face-to-face interviews, telephone or self-administered questionnaires that are mailed to the members of the statistical population and returned (Azdanloo, 2009: 165).

The sampling method in this study was telephone surveying through using a computer. Due to the high coverage ratio of landline phone in Iran which is close to 98 percent, Telephone surveying method is a very good method for the present study.

The statistical population includes all men and women living in cities and villages of the country. The sampling method used in the study was probability classification sampling and sample size was 1000 people. Once the selected cities of each province have been identified and the sample numbers required in each city have been recognized, they will be contacted using Random Digit Dialing (RDD) system with a number of phone numbers for that city. To avoid systematic biases, the samples were selected only from residential home phone numbers and selected to ensure that the interviewee was random among household members inspired by the Kish Grids method.

A) Description of the underlying variables:

- About half of the respondents are male and half is female.

- Three-quarters of the population lived in cities and a quarter in rural areas.

- The mean age of the respondents was 39.5 years, standard deviation 14, the youngest and the oldest were 18 and 84 years.

- About 30% of the respondents had undergraduate education, 28% had a diploma and pre-university education, and 42% had a "university" education.

- One third of the respondents are employed, about 26% are housewives, 13% are unemployed, 11% are retired and 11% are students or university students.

- More than three-fifths of the people have an income of "lower than 2 million" and about two-fifths of the people, an income of "more than 2 million".

- The vast majority of people consider themselves "very" or "somewhat" religious and, on the other hand, about 10 percent of them consider themselves "not much religious " or "not religious" at all,

- About 88% of people say they are "very familiar" or "partly familiar" with the religious rules and regulations related to enjoining right and forbidding wrong while 12% are "not so familiar" or "not at all familiar".

B) A variable description of the degree of media use to access news

The variables studied in this study are "domestic television networks (IRIB)", "satellite networks" and "social networks such as Telegram, WhatsApp and Instagram".

About 46% of people report that they almost always get news on IRIB, about 31 percent "occasionally", about 15 percent "rarely" and about 9 percent of people do not use television and television networks to access "news" at all.

About 8 percent of people report using satellite networks "almost always" to access news, about 14 percent "occasionally", about 12 percent "rarely" and two-thirds of them do not use satellite networks at all to access news.

A quarter of people said they used social media to access news "almost always", about 26% "occasionally", 16% "rarely" and 32% say they do not use social media to access news.

C) The description of the dependent variable

To improve the status of our current society, the importance of reminding authorities is much higher than reminding people themselves to avoid doing bad things. As three-quarters of the population (74%) said that to improve the current state of our society "it is more important to remind the authorities that they do not do bad things" and, in contrast, only 19% of people believe that "It's more important to remind people to stop doing bad things."

About three-quarters of people (74 percent) believe that if a person is doing something bad or behaving badly in society, one should forbid wrong and stop them, and only 12 percent of people believe that they should "not" be stopped, because it is somehow interfering with others' affairs. About 12 percent of people also say that forbidding wrong depends on the circumstances of such people.

About 81% of people believe that if a person is doing or behaving badly in society, they should be "warned" not to do so, and in contrast, only 9% of people believe that they should not be warned, because this is somehow interfering with others' affairs. About 10 percent of people also say that forbidding wrong depends on the circumstances of such people.

About 68 percent of people said that if a person is doing a bad job or behaving badly, they should be warned not to do it, even if they are less likely to accept; People believe that they should only be warned if they are likely to accept.

About 16% of people said that only legal entities are obliged to take action to prevent the spread of bad things or bad behaviors in society, and other people should not warn those who do bad things or behave badly. By contrast, about 82 percent of people believe that the actions of the law enforcement agencies are insufficient and that other people are obliged to warn those who do bad work or behavior.

About 23 percent of people report that in our society, when people do bad work or behave badly, they are most often forbidden by others from doing bad behavior, but 73 percent of people believe that most of the time people have nothing to do with them.

About 22 percent of people in our society say that when people do bad work or behavior, often others warn them not to do that or bad behavior, but 74 percent of people believe that Most of the time no one has anything to do with them.

Only 3% of people in our society today say that "almost all people" accept and welcome it when someone enjoins right and forbids wrong, and 22% say only "More than half of people" accept it. About 59% of people believe that "less than half of the people" and 15% say "almost no one" would accept and welcome it.

Only 4% of people in our society today believe that "almost all people" will accept and welcome when they are advised to enjoin good or to avoid doing bad, and 34% of people say that only "more than half of the people" accept it. About 55 percent of people believe "less than half the people" and 6 percent say "almost no one" accept it when they are advised to do good work or to avoid doing bad.

About one fifth of people report that they generally "almost always" forbid wrong when they see people who are doing or behaving badly , 41% of people say "they sometimes forbid wrong ", about 27%: "they rarely forbid wrong " and about 11% of people say "they almost never forbid wrong " when they see people doing or behaving badly.

About 17 percent of people report that they "almost always" forbid wrong when they see people who are doing or behaving badly. Half of people say "they sometimes forbid wrong ", about 23%: "they rarely forbid wrong "and about 8% say "they almost never forbid wrong "when they see people doing or behaving badly.

Hypotheses:

Hypothesis 1: There is a significant relationship between the use of different media to access news (broadcasting, satellite and social networks) and "forbidding people from behaving badly or doing bad things in society or not forbidding".

The relationship between the degree of media use and the dependent variable		Chi- Square	Significance level	V Kramer correlation coefficient
1	Internal channels(IRIB)	45.324	.000	.173
2	Satellite channels	51.199	.000	.184
3	Social Networks	44.621	.000	.172

The level of significance obtained (below 0.05) indicates that there is a significant relationship between the use of all three media and the variable of "forbidding people from behaving badly or doing bad things in society or not forbidding".

The results of the Cross-tab show that with the increase in the use of internal networks, the percentage of people who said "if a person is doing or behaving badly in society, he should be forbidden from wrong-doing"; In contrast, with the increase in the use of satellite networks, this percentage decreases.

Hypothesis 2: There is a significant relationship between the amount of use of different media to access news (broadcasting, satellite and social networks) and "warning or not warning people who are doing a bad thing in society"

The relationship between the degree of media use and the dependent variable		Chi- Square	Significance level	V Kramer correlation coefficient
1	Internal channels(IRIB)	51.346	.000	.184
2	Satellite channels	10.358	.322	.083
3	Social Networks	13.796	.130	.096

The level of significance obtained indicates a significant relationship between the amount of use of internal networks (IRIB) and the dependent variable (warning or not warning people who are doing a bad thing in the community); the relationship between using two other media with the dependent variable was not confirmed. The results show that people who "never" use internal networks to access news are less likely than others to warn people who are doing bad thing or behaving badly in the community.

Hypothesis 3: There is a significant relationship between the extent of the use of different media to access news (broadcasting, satellite and social networks) and the "obligation or the absence of obligation of people and government organs to warn those doing something wrong.

The relationship between the degree of media use and the dependent variable		Chi- Square	Significance level	V Kramer correlation coefficient
1	Internal channels(IRIB)	16.472	.036	.103
2	Satellite channels	12.816	.046	.091
3	Social Networks	3.856	.870	.050

The results of the hypothesis test show that there is a significant relationship between the degrees of use of internal networks and satellite networks with the dependent variable "obligation or the absence of obligation of people and government organs to warn those who are doing something wrong."

The findings suggest that people who "never" use internal networks for access to news are less likely than other people to say that in addition to the government organs, other people are obliged to warn those who do misconducts or behave badly in society, in order to prevent the prevalence of bad behaviors. In contrast, people who do not "use" satellite networks to access the news have reported more than others that in addition to the government organs, other people are obliged to warn those who do misconducts or behave badly in society.

Hypothesis 4: There is a significant relationship between the degree of use of different media to access news (broadcasting, satellite, and social media) and "people being forbidden from wrong or not being forbidden while doing misconducts".

The relationship between the degree of media use and the dependent variable		Chi- Square	Significance level	V Kramer correlation coefficient
1	Internal channels(IRIB)	32.414	.001	.147
2	Satellite channels	11.145	.517	.086
3	Social Networks	18.797	.094	.112

The results of the hypothesis test show that there is a significant relationship only between the degree of use of internal networks and the dependent variable (people's being forbidden from wrong or not being forbidden while doing misconducts); and with increase in use of internal networks for access to the news, the percentage of people who say that "in our society when people do bad things or behave badly, most of the time nobody has anything to do with them", increases.

Hypothesis 5: There is a significant relationship between the use of different media to access news (broadcasting, satellite and social networks) and warning or not warning the people who do bad work or behave badly in society".

	The relationship between the degree of media use and the dependent variable	Chi- Square	Significance level	V Kramer correlation coefficient
1	Internal channels(IRIB)	69.754	.000	.215
2	Satellite channels	11.410	.249	.087
3	Social Networks	9.866	.361	.081

According to the significance level, it is found that there is a significant relationship only between the use of internal networks and the dependent variable (warning or not warning the people who do bad work or behave badly in society"); people who "never" use internal networks are more likely than others to say " in our society when people do bad things or behave badly, others often warn them."

Hypothesis 6: There is a significant relationship between the amount of use of different media to access news (broadcasting, satellite, and social media) and the degree of acceptance of "enjoining right and forbidding wrong" by others.

	The relationship between the degree of media use and the dependent variable	Chi- Square	Significance level	V Kramer correlation coefficient
1	Internal channels(IRIB)	47.704	.000	.154
2	Satellite channels	83.811	.000	.204
3	Social Networks	44.173	.000	.148

The level of significance obtained (less than 0.05) indicates that there is a significant relationship between the use of all three media and the variable "the acceptance of enjoining right and forbidding wrong".

With the increase in the use of internal media to access news, the percentage of people who say, "In our society today, almost no one accepts and welcomes enjoining right and forbidding wrong," decreases and with the increase in the use of satellite and social networks this percentage increases.

Hypothesis 7: There is a significant relationship between the use of different media to access news (broadcasting, satellite and social networks) and the "the degree of acceptance of others' enjoining right and forbidding wrong".

The relationship between the degree of media use and the dependent variable		Chi- Square	Significance level	Wei Kramer correlation coefficient
1	Internal channels(IRIB)	34.248	.005	.130
2	Satellite channels	12.956	.372	.093
3	Social Networks	15.778	.202	.102

Given the significance level, it is found that there is only a significant relationship between the use of internal networks and the dependent variable "the degree of acceptance of others' enjoining right and forbidding wrong". With the increase in the use of internal channels (IRIB) to access news, the percentage of people who say almost all or more than half of people accept the advice and welcome it when they are advised to do a good job or avoid doing a bad job".

Hypothesis 8: There is a significant relationship between the amount of use of different media for accessing news (broadcasting, satellite and social networks) and "the level of forbidding wrong to people who do bad things or behave badly."

	The relationship between the degree of media use and the dependent variable	Chi-Square	Significance level	Kendall's tau-c correlation coefficient
1	Internal channels(IRIB)	45.035	.001	.162
2	Satellite channels	36.334	.014	-.106
3	Social Networks	42.173	.003	-.144

The results indicate that there is a significant relationship between the use of all three media and the variable "the level of forbidding wrong to people who do bad things or behave badly." With the increase in the use of internal media to access news, the percentage of people who say "they almost always forbid wrong to people who do bad work or behave badly" increases, and with the increase in the use of satellite and social networks, this percentage decreases.

Hypothesis 9: There is a significant relationship between the level of use of different media for accessing news (broadcasting, satellite, and social media) and the degree of warning others while they are doing bad things or behaving badly.

	The relationship between the degree of media use and the dependent variable	Chi- Square	Significance level	V Kramer correlation coefficient
1	Internal channels(IRIB)	81.247	.000	.147
2	Satellite channels	16.331	.360	-.022
3	Social Networks	40.788	.000	-.122

The results indicate that there is a significant relationship between the use of internal and social networks with the variable of "the degree of warning others while they are doing bad things or behaving badly." With the increase in the use of internal media to access news, the percentage of people who say "they almost always warn people who are doing bad work or behaving badly" increases and the percentage decreases with the increase in social media use.

Hypothesis 10: There is a significant relationship between the underlying variables (gender, age, education, job status, and income) and "warning or not warning the people who do bad work or behave badly in society".

	The relationship between the degree of media use and the dependent variable	Chi- Square	Significance level	correlation coefficient
1	Gender	4.386	.223	.093
2	Place of living	6.069	.108	.110
3	Age	22.565	.094	.093
4	education	32.376	.000	.146
5	Income	12.945	.165	.076
6	Job status	14.599	.481	.098

Among the variables studied, only the relationship between education and the variable "warning or not warning the people who do bad work or behave badly in society" was confirmed, so that with the increase in education, the percentage of people who stated "If Anyone is behaving badly or doing bad things in society, they should be forbidden from wrong-doing.

Conclusion

Today, the media plays an important role in shaping, transmitting, and changing people's values and beliefs in the culture of contemporary societies. Newspapers, magazines, television, satellite, and social media are widely used by various social groups, including children, adolescents and young people, and affect their attitudes and beliefs.

As people towardsnowadays receive news on various topics in different ways and the media broadcast their news with different approaches, so each of these media has a particular impact on its audience and affects their attitudes the issues.

Since "enjoining right and forbidding wrong" is one of the most significant religious and social issues and the most important example of social supervision, it is important to examine the attitude and knowledge of people about it, and investigation and research on this issue and the factors affecting it are also of great prominence and due to the high influence of the media on people's lives and attitudes in different fields, it is salient to inspect the influence of the media on the issue of "enjoining right and forbidding wrong" which is emphasized here in this study.

According to the results of the current study, people are more likely to receive news from domestic broadcasting companies (IRIB), social networks, and satellite networks, respectively, and this is an indicator of the great popularity of domestic media news.

In order to improve the status of our society, people regard the issue of "enjoining right and forbidding wrong for authorities" as more important than the "enjoining right and forbidding wrong" and believe that to improve the conditions of society today, it is necessary to be always claimant to the authorities and enjoin them right.

People generally believe that the individuals who do bad things or behave badly in society should be forbidden from wrong-doing or warned, but people believe that in reality, the wrongdoer is often ignored and the rate of people's acceptance of the issue of enjoining right and forbidding wrong is low, and they react in some way.

It is also important to note, however, that in public opinion, it is not just the law enforcement agencies that should warn the perpetrators of bad behavior and the majority of people believe that in addition to legal systems, other people are obliged to warn wrong-doers.

The results of the inferential findings show that media use has positive and negative impacts on people's attitudes. In general, with the increasing use of Internal Broadcasting companies(IRIB), people's attitudes towards "enjoining right and forbidding wrong"are more positive and, in contrast, with the increasing use of satellite and social networks, their attitudes get more negative.

Another important point in the present study is people's conception of the word "warn" rather than "forbidding wrong." Wherever the word "warn" is used in this study, instead of forbidding wrong ", people's reactions have been more positive and a greater percentage of people have endorsed it.

One of the important findings of this research is the public's emphasis on the role of the public in the matter of enjoining right and forbidding wrong or public supervision, and according to the public opinion the role of people is more than anything else here.

Increasing use of internal networks enhances "enjoining right and forbidding wrong" which indicates the impact of internal networking programs on people's attitudes and behaviors, and in contrast, with the increasing use of social and satellite networks, the acceptance of enjoining right and forbidding wrong declines.

The results of the present study emphasize the importance of the issue of "enjoining right and forbidding wrong" and the public supervision and show that despite the abundance of different types of media in the present era, it still maintains its place among the people and they are still sensitive towards this. But what is important is that the media should persuade people to do the right thing, so that in practice the people can do their religious duty to improve the social status of the community, though this indirectly leads to improvement in many areas, especially economic and religious. Hopefully, the authorities, using the results of such research projects in major decision-makings for the betterment of the country, will improve the conditions of society, family and people's lives.

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