



The Journal of *News Science*

Vol. 15, No. 1, Ser.57, Spring 2026, P. 25- 29

Journal homepage: <https://www.mjourcom.ir/>

DOI : <http://doi.org/10.22034/lrsi.2025.508323.1337>

Open Access

ORIGINAL ARTICLE

Approaches and Policies Governing Ritual Media Productions of the Islamic Republic of Iran Broadcasting (IRIB) Based on the Views of the Leaders of the Islamic Revolution

Reza vaezi^{1✉} 

1. Assistant Professor, Department of Islamic Studies and General Studies, IRIB University, Tehran, Iran, email: reza.vaezi@iribu.ac.ir

Received: February 22, 2025

Accepted: June 17, 2025

EXTENDED ABSTRACT

Introduction:

Reflecting and covering events constitutes one of the primary functions of the media. Even under contemporary conditions, it is these very media that, owing to their extensive influence within society, shape public trends and determine the priority accorded to certain events-including the holding of rituals. Ritual events, which represent one of the most significant methods of performing religious ceremonies and transmitting value-based and belief-oriented concepts to society, are among such events that attract the attention of all media, including the Islamic Republic of Iran Broadcasting (IRIB). Evidence further indicates that in recent years, ritual programs and media productions have been increasing, owing to their effective role in guiding and educating audiences.

A review of the upstream legal frameworks governing the IRIB-including the Constitution of the Islamic Republic of Iran, as well as the viewpoints of the leaders of the Islamic Revolution-reveals that the foremost mission of this organization, whether in the domain of general media functions (information, education, and entertainment) or in the sphere of its specific duties and responsibilities toward its audience, is the obligation to provide human and Islamic education and to guide the audience toward the threshold of divine vicegerency (Introduction to the IRIB Policy Law). Given this critical mission-namely, the cultivation of the transcendent human being (Va'ezi, 2022)- and the role that religious rituals and Islamic ceremonies play in this educational process, along with the legal structure that places this media under the supervision of the Supreme Leader (Articles 110 and 175 of the Constitution), several questions arise. First, what duties does the IRIB, as the most influential media and educational intermediary between the audience and ritual events, have toward such occasions? Second, what strategies and policies should be observed in ritual media productions in order to maximize benefit, enhance impact, and fulfill an educational role in these types of events?

Accordingly, the main research questions are: What are the strategies and policies governing the ritual media productions of the IRIB, based on the views of the leaders of the Islamic Revolution? And what approaches and requirements must this media observe in order to accurately fulfill its missions in covering ritual events?

Method:

The present research employs a qualitative method based on a text-analytical approach, contextual information analysis, and thematic analysis. Thematic analysis is a method for identifying, analyzing, and reporting patterns within qualitative data. This method serves as a process or tool for analyzing textual data, transforming scattered and diverse information into rich and detailed data (Braun & Clarke, 2006). Thematic analysis is not merely a specific qualitative method but rather a process that can be applied across most qualitative approaches.

Results:

Information, education, and entertainment constitute among the most important functions of the media. For the IRIB, these responsibilities have been articulated and delineated on the basis of the intellectual framework of the Islamic Revolution, with an emphasis on human and Islamic education aimed at guiding the audience toward the threshold of divine vicegerency (Introduction to the IRIB Policy Law). This approach, in addition to distinguishing the nature and identity of the IRIB from other media- rendering it religious, value-oriented, and responsibility-focused-has also outlined specific goals, missions, and duties for the organization, subject to certain requirements (Va'ezi, 2022). In the field of ritual productions, one may also access the views and opinions of the leaders of the Islamic Revolution, both in general and in particular. Therefore, the perspectives of the Supreme Leader of the Islamic Revolution on the media in general and the IRIB in particular, as well as their statements directly or indirectly relevant to this research, have been examined and analyzed.

Conclusions:

If media managers and policymakers seek to establish a precise standard and index language based on the views of the leaders of the Islamic Revolution in the domain of media ritual production, it is necessary to produce and evaluate media productions at two levels. The first level is based on the pyramid of desired media production within the intellectual framework of the leaders of the Islamic Revolution, which encompasses goal, message, content, and form. In the context of this research, what is decisive is, first, the goal of ritual media production; second, the message; third, the content required for this message and goal; and finally, the form that is necessary for this production.

In the present study, certain cases have been identified in the second table and presented in the form of comprehensive themes for each section. Accordingly, the most important goals of ritual media productions, based on the views of the leaders of the Islamic Revolution, include: educating a religious audience; cultivating the complete human being; reviving religious knowledge; building moral identity; deepening intellectual and heartfelt faith; realizing human aspirations; fostering unity; and forming the Islamic nation. The characteristics of the message include: being non-neutral; deliberate; strong and logical; strengthening national and religious identity; creating unity; generating hope; clear; correct; diverse; eliminating ambiguity; and creating dignity. The principles governing content are: correctly introducing Islam; avoiding extremism; building culture in society; eliminating ambiguity; being non-neutral; logical and strong; strengthening national and Islamic unity; creating hope and clear consensus; preventing distortion; observing justice and fairness; and benefiting from pure human and Islamic knowledge. Form requirements include: diversity and artistic quality while observing religious aspects; employing elements such as the flag; using simple and expressive language that is understandable to all segments of society.

In this study, in addition to outlining the strategies and policies governing ritual media productions, the necessities of addressing ritual events have also been mentioned. However, it is suggested that researchers and experts, given the breadth and novelty of the subject, conduct applied research building upon the present study in order to provide media practitioners with a practical method and model for producing diverse content.

Data Availability Statement

Data available on request from the authors.

Acknowledgements

The authors would like to thank anonymous reviewers.

Ethical considerations

Not applicable.

Funding

Not applicable.

Conflict of interest

The authors declare no conflict of interest.

References:

- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101.
- Chelkowski, P. (1988). *Ta'ziyeh: Iran's pioneering indigenous art* (D. Khatami, Trans.). Scientific and Cultural Publications Company. (In Persian)
- Forouzan, H., & Naghibosadat, S. R. (2016). The educational function of media: A new communicative discourse based on Islamic thought in Iran. *New Media Studies*, 2(8), 137–171. (In Persian)
- Giddens, A. (1997). *Sociology* (M. Sabouri, Trans.). Ney Publishing. (In Persian)

- Jafari, H., et al. (2011). Thematic analysis and network of themes: A simple and efficient method for explaining patterns in qualitative data. *Strategic Management Thought*, 5(2), Autumn–Winter. (In Persian)
- Jalali-Moghaddam, M. (2000). An introduction to the sociology of religion and the views of major sociologists. Markaz. (In Persian)
- Jamshidiha, Gh., & Ghobadi, A. (2007). A sociological analysis of religious ceremonies and rituals with an emphasis on the Ashura ceremony. *Journal of Islamic History*, (30). <http://ensani.ir/fa/article/38899> (In Persian)
- Khamenei, S. A. (n.d.). Collected speeches. <https://farsi.khamenei.ir> (In Persian)
- Khomeini, R. (1987). The message of disavowal (Bara'at). Ministry of Culture and Islamic Guidance. (In Persian)
- Khomeini, R. (1989). *Sahifeh-ye Noor* [The book of light] (22 vols.). Ministry of Culture and Islamic Guidance. (In Persian)
- Khomeini, R. (1990). *Estefat'at* [Religious inquiries]. Islamic Publications Office of the Society of Seminary Teachers of Qom. (In Persian)
- Mahdizadeh, Sh., & Zare'zadeh Ghiasabadi, F. (2015). Media and religiosity among youth. *Religion and Communication*, 22(1), 145–177. (In Persian)
- Shahid Thani, Z. (1989). *Sharh-e Lame'ah* [Commentary on Lame'ah] (Vol. 1). Islamic Publications. (In Persian)
- Tajbakhsh, Gh. (2020). The Arbaeen pilgrimage and the meaning-making of young pilgrims' ritual action. *Iranian Journal of Cultural Research*, 15(4), Winter. (In Persian)
- Vaezi, R. (2022). *IRIB as a university*. IRIB University Press. (In Persian)
- Zaker Salehi, Gh. (2002). The position of religious rituals in Imam Khomeini's religious revival movement. *Hozour Quarterly*, (39). (In Persian)

Cite this article: Vaezi, R. (2026). Approaches and Policies Governing Ritual Media Productions of the Islamic Republic of Iran Broadcasting (IRIB) Based on the Views of the Leaders of the Islamic Revolution. *News Science*, 15(1), 25-29. <https://doi.org/10.22034/lrsi.2025.508323.1337>



Publisher: Press Institute for Contemporary International Journalism (PICIJ)
© The Author(s) retain the copyright.
DOI: <https://doi.org/10.22034/lrsi.2025.508323.1337>
