ABSTRACT

Objective: The study of religious media from the aspect of intercultural communication is a very important motive and an important resource regarding postmodern and postruthian media. The purpose of the study is to highlight a void that exists on the religious media in Kosovo and their role in building and strengthening the cultural and national identity, in different and very delicate periods of history, as well as cultural transformations and that aims to fill the created gap.

Theoric Framework: Studies identify and analyze the report of the religious media in relation to the identity and the objective recognition of the role of the press in the formation and intercultural, educational, social and national transformations.

Methods: The method used in this research is the quantitative method in the form of content analysis of works published in the field of media studies.

Results and Conclusions: This study demonstrate a strong stance in favor of media influence in Kosovo, believing that this contributes to the development, preservation and maintenance of national identity. They contain articles that reflect the idea of harmony, coexistence, interfaith respect, and, above all, national interests are placed at the top of editorial policies and are closely related to national identity, standing as a protective wall of Albanian interests in the territories ethnic or anywhere in the world where Albanians live.

Implications of research: This study is focused on nationwide internal needs, to emphasize those features that unite Albanians and to preserve their identity from external influences.

Originality/value: The study included a range of 501 respondents from different age groups and the analysis of questionnaires on this topic.

Keywords: Media, Communication, Identity, Culture Massive, Tolerance.
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Resultados e Conclusões: Este estudo demonstra uma forte postura a favor da influência da mídia no Kosovo, acreditando que isso contribui para o desenvolvimento, preservação e manutenção da identidade nacional. Eles contêm artigos que refletem a ideia de harmonia, coexistência, respeito inter-religioso e, acima de tudo, interesses nacionais são colocados no topo das políticas editoriais e estão intimamente relacionados à identidade nacional, permanecendo como um muro protetor dos interesses albaneses nos territórios étnicos ou em qualquer lugar do mundo onde os albaneses vivem.

Implicações da pesquisa: Este estudo é focado nas necessidades internas nacionais, para enfatizar as características que unem os albaneses e para preservar sua identidade de influências externas.

Originalidade/valor: O estudo incluiu uma gama de 501 entrevistados de diferentes faixas etárias e a análise de questionários sobre este tópico.

Palavras-chave: Mídia, Comunicação, Identidade, Cultura Massiva, Tolerância.

LA COMUNICACIÓN INTERCULTURAL Y EL PAPEL DE LOS MEDIOS RELIGIOSOS EN LA PRESERVACIÓN DE LA IDENTIDAD NACIONAL, CON ESPECIAL ÉNFASIS EN KOSOVO

RESUMEN

Objetivo: El estudio de los medios religiosos desde el punto de vista de la comunicación intercultural es un motivo muy importante y un recurso importante en relación con los medios posmodernos y posrutianos. El objetivo del estudio es resaltar un vacío que existe en los medios religiosos en Kosovo y su papel en la construcción y fortalecimiento de la identidad cultural y nacional, en diferentes y muy delicados períodos de la historia, así como de las transformaciones culturales y que pretende llenar la brecha creada.

Marco teórico: Los estudios identifican y analizan la información de los medios religiosos en relación con la identidad y el reconocimiento objetivo del papel de la prensa en la formación y las transformaciones interculturales, educativas, sociales y nacionales.

Métodos: El método utilizado en esta investigación es el método cuantitativo en forma de análisis de contenido de trabajos publicados en el campo de los estudios de medios.

Resultados y conclusiones: Este estudio demuestra una fuerte postura a favor de la influencia de los medios en Kosovo, creyendo que contribuye al desarrollo, preservación y mantenimiento de la identidad nacional. Contiene artículos que reflejan la idea de armonía, convivencia, respeto interreligioso y, sobre todo, los intereses nacionales se sitúan en la cima de las políticas editoriales y están estrechamente relacionados con la identidad nacional, permaneciendo como un muro protector de los intereses albaneses en territorios étnicos o en cualquier parte del mundo donde vivan albaneses.

Implicaciones de la investigación: Este estudio se centra en las necesidades nacionales internas, para enfatizar las características que unen a los albaneses y preservar su identidad de influencias externas.

Originalidad/valor: El estudio incluyó un rango de 501 encuestados de diferentes grupos de edad y el análisis de cuestionarios sobre este tema.

Palabras clave: Medios, Comunicación, Identidad, Cultura de Masas, Tolerancia.

1 INTRODUCTION

Due to the fact that the world has already become a global village and media
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communication has never been faster and on this matter cultures and identities are shrinking and alienating. This is best explained by the theorist of global communication. Media products are transformed into commodities and are designed in such a way that they serve market goals, not the needs of citizens. (McLuhan, Fiore & Agel, 1968:77; Krasniqi, 2015:156; Maloku, 2014:239). There can be no peace among peoples without peace among religions. There can be no peace among religions without dialogue among religions. There can be no dialogue among religions without studying the basic principles of the religions. (Küng, 1985:13; Tyler, 2008:70; Cakaj, 2015:119; Bartl, 1998:220). In the period of the breakdown of traditional societies characterized by a high intensity of integration by religion, the fragmentation of nationally framed polities by way of urbanization, the separation of individuals from feudal means of production and the creation of labour-power as a commodity collectively gave rise to a range of perspectives on the 'massification' of society ranging from mass/elite frameworks to liberal-pluralist (Holmes, 2005:21; Musai, 2006:50; Tash, 1995:57). The expression of mass media derives from the combination of the English term "mass" with the Latin word "medium," plural "media." Both "medium" and "media" assimilate well into the Albanian language. (Selimi, 2023; Selimi et al., 2024, Nizwar, et al., Yahya, 2024) "Medium" was chosen because the English language lacks a double-meaning term for the word "medium" (as a tool) – something (in this case) between the sender and the recipient of the message. (Suma, 2020:202). Manuel Catells, shares his opinion that; our world and life are formed through two opposite trends, namely globalization and the integrity of identities. The information revolution and the reconstruction of capitalism has formed a new society which can be called the "social network" (Castells 2004:154), and as a distinctive sign of this new society is the cultural prevalence, raised on the system of media diversity and inclusivity. But generally, four important ethical issues dominate the agenda for 21st-century communication: truth, technology, social philosophy, and universals. The health and vitality of journalism ethics for the future depends on the sophistication with which these complicated issues are handled. (Eadie, 2009:661). The religious media have dealt a lot with the issue of national identity and I think that there is a fair and correct relationship between them and they are not seen to have deviated from the national course and as such with all their power they have been put to the function of national and religious unity and well-being, not sowing violence, intolerant messages, or non-religious tolerance, etc. "In totalitarian regimes, totalitarianism consists of six main characteristics; an official ideology, the dominance of a main party generally led by a dictator, a powerful police force that seems to instill terror and aims at eradicating opponents, the monopoly of mass communication means, the monopoly of violence, and state control of economic life. (Birch,
Abdullah Hamiti publishes a series of articles in the journal “Dituria Islame”, with the topic "A polemic of Sami Frasheri in defense of the nation and the Albanian lands". "Then ongoing; Sami justifies his rancor, because of the defamation and tarnishing, which was done to the sincerity of the Albanian nation, by the vicious circles and clearly showing his patriotism towards Albania." (Koça, 1999:278; Hamiti, 2000:45). In the 20th century, electronic media are supporting an equally profound transformation of cultural identity. Telephone, radio, film, television, the computer and now their integration as "multimedia" reconfigure words, sounds and images so as to cultivate new configurations of individuality. If modern society may be said to foster an individual who is rational, autonomous, centered and stable (the "reasonable man" of the law, the educated citizen of representative democracy, the calculating "economic man" of capitalism, the grade-defined student of public education), then perhaps a postmodern society is emerging which nurtures forms of identity different from, even opposite to those of modernity. (Durham & Kellner, 2006:534). In this small global village, collisions of different national identities occur on one hand as an effort to preserve identity, and develop particularities on the other. In the religious media in Kosovo, identity in today's circumstances of globalization is an interesting subject for different approaches of study. Anthony Giddens, conceiving of globalization as a process of intensive intercommunication, emphasizes: "The globalization of social relations must be understood first of all as a system of time and social space. So, our life is increasingly under the influence of events that happen far away from the social framework where we carry out our daily activities." (Giddens, 2004:16). I also put in question claims concerning postmodernism as a concept that interprets contemporary culture as a whole, and conclude with some critical reflections on the very concept of postmodernity as a new epoch in history and the concept of postmodernism as a cultural dominant. (Kellner, 2003:235). Even the experts of the field of communication among Albanians, such as prof. Artan Fuga, shares the opinion that the religious media are factors that preserve Albanian national identity. The journal “Dituria Islame”, considers Muslimanism as the number one spiritual factor of affirming and preserving the Albanian national identity, in the face of the pressures and policies of others. (Fuga, 2008:175; Murati, 2003:34). This study is based on the theoretical and empirical treatment of Albanian religious media in Kosovo, specifically the magazine "Dituria Islame", as well as the magazine "Drita" and the contribution and commitment they have offered for half a century to date, in the formation of the right national and the communication of this cultural identity, as straight as possible, to the mass. The purpose of this work is to analyze research and study the impact of
the strengthening of Albanian identity values, in the periods of epochal changes, which have
occurred at the end of the last millennium and the beginning of the new millennium.

2 LITERATURE REVIEW

Media organizations are seen as bounded organizational systems, enjoying an important
degree of autonomy from the state, political parties and institutionalized pressure groups.
Control of the media is said to be in the hands of an autonomous managerial elite who allow a
considerable degree of flexibility to media professionals. A basic symmetry is seen to exist
between media institutions and their audiences, since in McQuail's words, the 'relationship is
generally entered into voluntarily and on apparently equal terms. (Curran, 2002:108).
Audiences are seen as capable of manipulating the media in an infinite variety of ways
according to their prior needs and dispositions and as a consequence of having access to what
Halloran calls the plural values of society' enabling them to 'conform, accommodate or reject.
(Halloran, 1977:77). The trends in global media, therefore, are mixed. The ability to innovate
and adapt quickly to changing social and cultural tastes favors decentralized, locally produced
products. The ability to pour massive resources into the production, promotion, and distribution
of cultural products favors the global media corporations (Croteau and Hoynes, 2002:363).
These media focused on informing the broad religious opinion, but also others that is in their
interest and is in the public interest. As Charles A. Dana said, "Everything that interests a large
part of the community and until that time, has not had the opportunity to become public."
(Menchier, 1991:74). But in this aspect, the religious media, in addition to the religious message,
have conveyed communication messages for tolerance and coexistence, which are a prerequisite
for the protection of the cultural identity of a society. So, the religious media must preserve this
tolerance and, in their writings, and analyzes strengthen it with examples from the sensational
Albanian history to be a model for future generations, because religious tolerance also means
national tolerance. But I still think that the printed media - printing media - for a long time will
not be able to get out of the function, influence and formation of public opinion. In order to
promote positive effects on citizens, and to develop the motives of judging and countering
negative phenomena, the press is obliged not to fall under the influence of sensational effects,
to provide accurate and objective information about various economic and social issues:
political, cultural, scientific, etc." (Kabashi, 2015:153). The trends of technological
developments will contribute to the shaping of social changes in the identity plane as well. The
power mediated by the Internet is the human ability to communicate across time and space and
thus enabling a greater measure to increase the degree of connectivity between social actors in a wider world than technology itself. Many social trends will contribute to shape the change. Trends in the nature and production of economic goods, services, in the labor market, transportation systems, language, etc. These often analyzed in terms of Bell's "post-industrial society", defined as "the emergence of a new economic order characterized by the central importance of information, and by a shift from a society of production and goods to a society of service." (Golding, 2000:165-184; Civici, 2012:18, Jeanneney, 2021:348). Global policies today are being drawn up based on the background and cultural lines, where peoples with similar culture and religion are unifying attitudes, while those with different cultures and religions are only dividing and creating a gap between them. "Well, in the new world, cultural identity is the central factor that gives shape to associations and oppositions of a country. While a country could avoid the Cold War alignment, without an identity it cannot remain." (Huntington, 2004:193; Le Bon, 2015:109). With the philosophy of globalism, political, social and cultural issues are returning again. "The West is at the heart of the vortex because it is both the ruler in the globalism of the cultural industries and the bearer of contradictory universalist values due to its ruling position. The danger from him is that universalism is interpreted as guaranteeing a form of world imperialism. On the pretext of spreading the universality of human rights and democracy. The West would legitimize, in reality, a world economy of culture and communication, from which the first would benefit." (Wolton, 2009:119; Nurkanti, & Yasundari, 2024). Religious media: "Dituria islame " and "Drita," have influenced the cultural rise of Albanians and their identity as a very powerful and fearless voice in the context of protecting our identity and national determination for freedom and independence; they have also created generations that have synthesized patriotism and religious devotion into a unity as two components that cannot exist without each other in the path of a nation's development. Naturally, they have also maintained relations with the homeland and freedom, considering the contribution of all those scientific works and thoughts that would become the future conscience of our Albanian nation. They have also persistently defended the just cause of the Albanian people to live free and independent. Albanians, who for so many centuries have preserved their existence, language, customs, and character, are convinced that under the rule of another power, whatever it may be, they will not remain long without losing all these good things and end up changed. Therefore, any transformation that might change the language, customs, would be the peak of catastrophe for them. (Kulla, 2003:55; Maloku, 2005:293). "For this purpose, Islam (religious media) since its emergence, has given communication and information the importance it deserves, whether in propagating its mission and objectives during the
construction of the new society or during dialogue with those forces that had opposing views." (Morina, 2005:257; McNair, 2009:33). These media have played and continue to have a significant and important role in the processes of nation and state formation. They have provided unwavering and very valuable support for national awareness and for the creation of state institutions. Their value and contribution are very precious and they are a ray of hope. For the language, culture, and values of national identity to survive, develop, and be presented to European and world opinion. "The press, journalism as a social phenomenon, is recognized as having a naturally positive role or a high mission for the progress and standing of different peoples and nationalities to become masters of people's freedom, to protect them from 'the power of the greatness of the strong and the rich.' The fact is confirmed that, just as in Europe, in all civilized countries, the press has today become 'the fourth power' or 'the governance of the publication opinion' (the power of public opinion)." (Zelka, 2006:47; Anne-Marie,199:9; Meyer, 2014:227). These media have operated independently of the state and have not succumbed to political, economic, or interest group pressures of any period.

3 METHODOLOGY

The methodology used in the work of this paper, is woven into the review and analysis of the issues of two magazines ("Dituria Islame" and "Drita"), we have collected as much empirical data as possible, which is the purpose and function of this research, by using a combination of quantitative methods with qualitative ones, which then observe the same problem. It is well known that these two methods present good opportunities for researchers, in order to use multiple data sources. "Strategies of combining methods offer opportunities to use multiple sources of information from multiple approaches to gain knowledge, penetrating the social world to ensure that a potential influence resulting from a particular approach is not repeated in other approaches." (William & Pearce, 2006:19). The variety of contents will impose an analytical approach, while the final goal is synthesis - drawing generalizations about the role that religious media had in social, political, national and cultural life. The results show that there was a total of 501 respondents. The results indicate that the respondents were from the seven regions of the Republic of Kosovo, with Prishtina having the highest number of respondents with 111, while the lowest number of respondents was from Gjakova and Gjilani with 60 respondents each. From the other regions, the results were as follows: Mitrovica 70, Peja 65, Prizren 70, Ferizaj 65. The ranking of the regions was done according to the number of car registration plates, starting from Prishtina with number 01 to Gjakova with number 07.
During the one-month period, a survey of 501 respondents of different age groups was conducted (18-39 years old, expressed as a percentage is 49.50%), (40-59 years old, expressed as a percentage is 42.12%), and (60 years old and above, expressed as a percentage is 8.38%). The research has gone through three general phases: planning, implementation, and analysis. Out of the total number of respondents, 51.10% are from urban areas, while 48.90% are from rural areas, of which 56.29% are male and 43.71% are female. The questionnaire questions were adjusted and filled with questions that are relevant to the nature of the scientific research problem. The questionnaire consists of 23 closed-ended questions. The questions are in closed form with 7 or fewer categories of offered responses, where respondents were asked to answer the questions by rounding or marking the response. The survey was conducted using the Face-to-Face method, with all respondents of different ages and genders. The main method of work is quantitative. The research was conducted with both genders and includes the cities and settlements specified in the project.

4 RESULTS

The Albanian people; has its own identity in terms of language, territoriality and ethno psychology, and most of the known facts place us on the basis that the stratification of the national and cultural identity of Albanians, during the course of history, is more due to the conditions of long occupations rather than its development in the normal bed as a descendant of the ancient Illyrian identity, even though this is more included in the annals of mythology, and less seen as a historical argument because their history appears as fragmented in the most important chapters. Religious media in Kosovo constantly offered articles about national identity, Albanians have reflected a culture of tolerance and this has meant that blood is never spilled over religious issues, even though foreign propaganda constantly tries to turn this tolerance of our nation into a fratricidal knife where as a result, we would have a religiously troubled situation that could even lead to the undoing of our nation. "For this purpose, religious media since its appearance, gave communication and information the importance it deserves, whether in propagandizing its mission and goals during the construction of the new society or even during dialogue with those forces, who had the opposite opinion." (Morina, 2005:257). These media have played and continue to have a great importance and role in the nation-forming and state-forming processes. Their value and contribution is very precious and they are a ray of hope. That language, culture and national identity values survive, develop and are presented to the European and world opinion. "The press, journalism as a social phenomenon is recognized
as having a natural positive role or a noble objective mission for the progress and flourishing of different peoples and nations to became the lord of the people's freedom, to protect them from the "power of the majesty of the strong and the rich", the fact is confirmed that, as in Europe, in all civilized countries, the press has become today the "fourth power" or "the government of publishing opinion" (the power of public opinion)." (Zelka, 2006:47). These media have operated separately from the state and have not been subjected to political pressures of any period.

**Table 1**

*How much do you agree that the religious media in Kosovo, have contributed to the preservation of the Albanian national identity?*

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Percentage</th>
<th>Valid percentage</th>
<th>Cumulative percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Totally agree</strong></td>
<td>150</td>
<td>29.9</td>
<td>30.2</td>
</tr>
<tr>
<td><strong>Partially agree</strong></td>
<td>174</td>
<td>34.7</td>
<td>35.0</td>
</tr>
<tr>
<td><strong>Do not agree</strong></td>
<td>76</td>
<td>15.2</td>
<td>15.3</td>
</tr>
<tr>
<td><strong>Do not agree at all</strong></td>
<td>69</td>
<td>13.8</td>
<td>13.9</td>
</tr>
<tr>
<td><strong>Do not know/refuse to answer</strong></td>
<td>28</td>
<td>5.6</td>
<td>5.6</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>497</td>
<td><strong>99.2</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Source: Author’s Depiction

4.1 COMMENTING ON THE RESULTS

It is essential to interpret the responses and provide a deeper understanding of them. The fact and action of public statements (35.01% partially agree and 30.18% completely agree) of the responses, in favor of the impact of the role of Albanian media with religious content, indicate a stance, opinion, and conviction in favor of the influence of Albanian media with religious content in Kosovo on the development, preservation, or conservation of national identity. The other opinion (15.29% disagree and 13.88% somewhat disagree), which does not attribute importance to the role of Albanian media with religious content in Kosovo, according to our empirical study, appears less frequently, which in my opinion is within normal parameters. This is because historical facts from this recent period in our culture, mentality, and ethno-psychology demonstrate that during the period of complete darkness, Albanian media with religious content defended the national cause, despite all the ongoing risks and threats.
A very interesting question, which was posed to the respondents, is whether religion will continue to play a role in the preservation of the nation, where the results speak as follows. 39.40% of the respondents are convinced with the variable that they completely agree, while 16.40% of them partially agree. Which in a total percentage turns out to be positively 55.80% of the respondents. In addition, the rest of those who do not think so are 19.20% who do not agree, that is, 19.20% do not agree at all, which is only 38.4% of the respondents. Of those respondents who do not know or refuse to answer, there are only 5.80%.

Starting from the fact that the absolute majority of Kosovo Albanians are of the Islam faith, of course the feeling they have and the manifestation of this identity in family ceremonies, be it joys or misfortunes, and the preservation of these traditions of this type of identity leads us to conclude that this identity is a pride for our nation and should not be seen as that of an external body, but that from time to time great men of this nation have carried this identity.
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alongside the national one and have carried out crucial national projects for our nation. And we do not need to hide this for the sake of correctness and the responsibility we have towards the new generations. In our questions to the respondents, do you think that the manifestation of this type of identity represents an obstacle to European integration, 41.72% of the respondents do not agree with this and 19.56% do not agree at all. On the other hand, we have the result of positive responses that represent an obstacle for integration, where 22.36% of them fully agree, while 13.97% partially agree. While the percentage of 2.40% refuse to answer or do not know. Taken as a whole, it turns out that the percentage of those who think that it does not represent an obstacle is 61.28% of them, while the rest share the opinion that the Islamic identity (religion) represents and is an obstacle for the Euro-Atlantic integration of Albanians.

5 CONCLUSIONS

Religious media, as organs of religious communities, have always emphasized national identity and contributed to making it what it is today. I do not think our identity is threatened by European integration. Our model of coexistence is a future asset. Clashes between civilizations and cultures may certainly have an impact on our nation, but the generosity and brotherhood in our blood will not allow our nation to be divided and alienated. We have a nation and an identity above all else. The homeland is common and belongs to all who live in it. Certainly, religious media must further strengthen this issue and work to raise Albanian national awareness even higher. Among the responses, 35.01% express partial agreement, while 30.18% completely agree regarding the impact of Albanian media with religious content. They hold a strong stance in favor of the influence of these media in Kosovo, believing that this contributes to the development, preservation, and maintenance of national identity. The role of faith in maintaining the nation is expected to continue, as indicated by the following results: 39.40% of responses completely agree with this idea, and an additional 16.40% partially agree, resulting in a generally positive response from 55.80% of participants. When asked if the expression of this type of identity presents an obstacle to European integration, 41.72% of responses disagree, and 19.56% strongly disagree. On the other hand, a portion of the responses, including 22.36% who completely agree and 13.97% who partially agree, see this expression as an obstacle to integration. Religious media, in the context of digitalization, should build interactive platforms and continue with increased care and responsibility for linguistic education. Religious publications should advance with linguistic culture. "Islamic Knowledge" and "The Light," in concept, have been tribunes of Albanian intellectual thought. They contain articles that reflect
the idea of harmony, coexistence, interfaith respect, and, above all, national interests placed at the top of editorial policies, closely linked with national identity, serving as a protective wall of Albanian interests, in ethnic territories or anywhere in the world where Albanians live. These media have transmitted divine messages appropriately, without mixing them with ideologies that could be catastrophic for our nation and European future.

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