

Analyzing Pakistani Ramzan Transmissions through the-Lens of Uses and Gratifications Theory

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Abstract

*Ramzan television transmissions in Pakistan present a unique hybrid of religious instruction and entertainment. This study investigates audience motivations for consuming these broadcasts and the gratifications **obtained**, specifically examining the interplay between spiritual engagement and entertainment-driven content, and potential ethical implications. Applying the Uses and Gratifications Theory (UGT), a quantitative survey was conducted with over 300 participants (aged 15-60) from middle to upper socio-economic backgrounds across Pakistan. The questionnaire operationalized UGT concepts into measurable variables to allow for statistical analysis. Findings indicate a significant positive relationship between exposure to Islamic segments and viewers' religious engagement ($\beta=0.45$, $p<.001$). Mediation analysis revealed that game show and prize segments partially mediated the relationship between Islamic content prominence and overall transmission perception. Viewers primarily motivated by religious purposes reported significantly higher satisfaction ($M=4.20$, $SD=0.65$) than those motivated by entertainment ($M=3.50$, $SD=0.80$), $t(298)=5.87$, $p<.001$. Furthermore, while entertainment segments positively correlated with audience engagement ($r=.38$, $p<.001$), they negatively correlated with perceived spiritual value ($r=-.25$, $p<.01$). This study highlights viewers' active role in selecting Ramzan content for both spiritual and entertainment gratifications. It identifies a tension between increasing viewership through entertainment and preserving the spiritual essence of the broadcasts. The findings offer insights for broadcasters to develop culturally sensitive and ethically balanced programming during Ramzan.*

Keywords: Ramzan transmissions, game shows, religious programs, Entertainment, faith, Commercialization

Introduction

Ramzan television transmissions in Pakistan present a unique hybrid of religious instruction and entertainment. Such shows usually incorporate a mixture of religious education, devotions, and teaching lectures, game shows, as well as charity. They are commonly aired live, include audience involvement and have come to be characteristic of Pakistani media culture.

The arrival of Ramzan is the traditional introduction of immense change in the TV environment of Pakistan. In the past, the content of Ramzan transmissions was heavily religious and was dominated by Quran recitations and

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principles of Islamic faith (Siraj, 2022; Shahwar, 2025). These transmissions have however over time transformed to become a pervasive cultural phenomenon, yielding a huge audience all over the country. This development has led to a distinctive hybrid of religious teaching and entertainment, forming an interesting topic of scholarly study.

This research deals with the multifaceted relations between Pakistani viewers and modern Ramzan broadcasting. We want to discover the drives behind viewing and the satisfactions associated with being a viewer of these programs, which ranged between spiritual awareness, a feeling of belonging, as well as having fun and gaining knowledge. At the same time, the study provides a critical interpretation against the possible implications of increased commercialization and introduction of entertainment parts especially when it comes to aspects of distraction to own religious practice and ethical concerns of media contents during such a holy month.

Significance of the Study

This research is highly relevant both in theoretical perspective and practical perspective in the Pakistani media context. In theory, it applies Uses and Gratifications Theory (UGT) to the unexplored field of hybrid religious-entertainment content, Ramzan transmissions. This study can expand the research on active media consumption in culturally and religiously relevant situations by studying the manner in which audiences interpret content that combines religious doctrines and entertainment with entertainment product. In practice, the results can be used to sensitize media producers and controllers to come up with more ethical and all-cultural Ramzan programs. It sheds light on the situational expectations of the audience as well as the possible effects of commercialization of the spiritual content of these broadcasts, hence leading to effective content production that not only appeals to the viewers but also keeps the purity of the holy month.

Theoretical Background

Uses and Gratifications Theory by Blumer and Katz (1974) forms the foundation of this research mainly to explore the dynamics of the relationship between content and the audience in terms of Ramzan transmission. Individuals are not supposed to be passive recipients of any media messages; instead, the role of the media involves deliberate choice of media content by utility maximizers to meet certain personal and social needs (UGT purports). Applied to Pakistani Ramzan television programs, UGT allows analysis of various audience motivators, including the need to learn more about religion, find emotional comfort, amusement, social connection, or receive information. What is at stake in this context is determining what exactly people want out of such broadcasts and what kinds of gratification they end up getting, especially in terms of their self-identity and belonging during this important spiritual month and so on.

These dynamics are further clarified in the studies that apply UGT to religious or hybrid media. An example is a study of religion and new media in terms of using a Uses and Gratifications with regard to specific need fulfillment by religious media, including religion as a time pass, self-needs satisfaction, and learning accelerator (Ratcliff et al., 2017). On the same note, research based on the topic of Islamic Faith-Based Content and Religious Social-media Motives have observed the motivational approach to social media use and solely in religious matters, which include enhancements of spiritual illumination, religious data, and recreation forms of entertainment (Goatley, 2020). These findings highlight the important role of the audiences in choosing and demanding religious or religiously-inspired content to achieve various personal and social fulfillments.

Literature Review

In Pakistan, Ramzan transmissions attracted the growing academic interest because of their unusual combination of religious, entertainment and business aspects. Some of the major themes that are explored in this literature review are the historical development of Ramzan broadcasts, the ethics issues, and the role of television anchors and the transformation of the viewer behaviors.

Back in the day, Ramzan programming in Pakistan was laser-targeted on religious programming, i.e., Quranic recitals, Islamic teachings (Siraj, 2022). With time, however, this format has changed with introduction of personal media channels that started to incorporate game shows, celebrities, and dramatized versions (Zulqarnain, Riaz, & Rashid, 2024). All these changes were in order to expand the popularity and attract more viewers (People Pakistan, 2025). Ramzan programming of today has mostly involved cooking contests, prizes, and infotainment elements, and as such the intensive event can be viewed as quite a high-stake activity, given that it has certain commercial operations involved as well (Ansari et al., 2017).

This transformation has caused a continuous ethical and religious controversy. According to scholars, *Sehri* and *Iftar* that are the peak viewing times have turned out to be profitable time slots by advertisers due to which there has been a flooding of commercial messages (Husain, 1998).

Fatmawati (2025) points out that the Ramzan expenditure of the corporations in Muslim majority countries such as Pakistan also goes up remarkably indicating a commercialization of religious feeling.

Critics such as Jahan and Shabir (2021) question whether game shows, unrelated discussions, and celebrity-driven segments undermine the spiritual purpose of Ramzan. There is growing skepticism over whether these programs serve religious edification or primarily financial objectives. Adnan and Yousaf (2018) explore how gender representation and Islamic values are altered in

Ramzan-themed advertisements, demonstrating how commercial forces also shape religious and cultural perceptions.

Another contested element is the selection of anchors. A research study by Zulqarnain, Rashid, and Riaz (2024) report that many viewers question the religious qualifications of those hosting spiritual content. The presence of entertainers as religious presenters raises concerns about authenticity and the rise of *performative religiosity*, where religious rituals are staged theatrically rather than practiced meaningfully. This phenomenon risks fostering a superficial engagement with Islam, reducing its depth to spectacle.

Audience behavior also shifts significantly during Ramzan. Families often congregate around television during key times, creating a captive audience that media houses compete to attract (Jahan & Shabir, 2021; Husain, 1998). The month witnesses a surge in viewership (Hammad et al., 2025), coinciding with increased consumer activity and advertising investments (Siraj, 2022; Fatmawati, 2025). This makes Ramzan a commercially attractive period, but also one that blurs the line between devotion and entertainment.

To take the discussion further, researchers indicate that future study should be based on how these transmissions interweave the spiritual intent with the commercial desire. This can be studied in-depth to check whether these shows are making religious experience sublime or trivial. Also, cross-sectional studies with the African Muslim population in Western countries may provide further insights into the behavior of diaspora audiences in approaching Ramzan media attending under varying socio-cultural and market conditions (Koku & Jusoh, 2023). Cross-cultural comparisons would tell us whether the commercialization of Ramzan is a phenomenon that is local or taking place because of the world-wide trend in the media.

Independent Variable: Islamic Segments

This variable refers to the proportion of airtime within Ramzan transmissions dedicated to explicit religious content, including Quranic recitations, sermons, discussions on Islamic values, and educational talks. It is hypothesized that a higher prominence of such segments will influence viewers' religious engagement and their perception of the overall transmission.

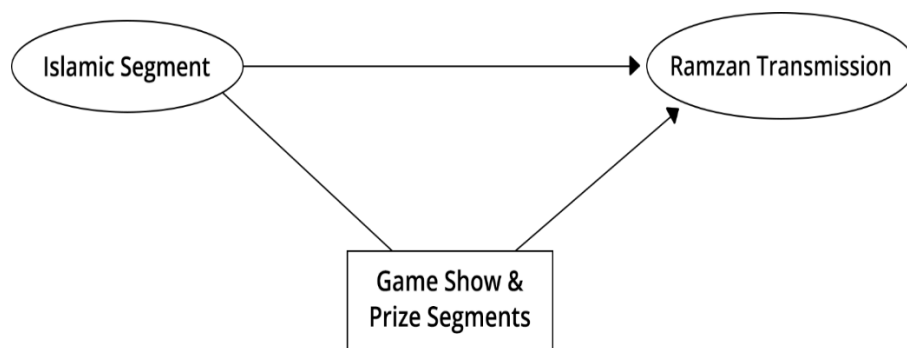
Dependent Variable: Ramzan Transmission

This variable is considered to be the general evaluation and assessment of the Ramzan transmissions by the audience. This includes perceived spiritual values, satisfaction and just how the broadcasts satisfy their religious or entertainment requirement. It will be measured by numerous Likert-scale questions in the questionnaire which will capture attitudes and the evaluation of the audience on the content and purpose of the transmission. These are those variables which embody selective entertainment and business aspects in

transmission of Ramzan. It is hypothesized that they could explain the correlation between the Islamic segment and the total transmission that may ultimately undermine the reception of the religious content or how the transmission is understood.

Mediating Variables: Game Shows and Prize Segments

The variables are the particular entertainment and commercial factors incorporated in Ramzan broadcasts. This also consists of parts where interactive game shows are present and means where the viewers could win prizes. It is theorized that they mediate the connection between prominence of the Islamic contents and the total viewer perception, possibly affecting the main target or perceived objective of broadcast. The respondents will be involved through experiences and process these individual entertainment features which will be the method of measuring their presence.



Research Methodology

The quantitative way of research is employed so that relationships between audience motivations, their watching television broadcasts of Pakistani Ramzan and perceived effects (gratifications received) were systematically measured and analyzed. With the help of this design, a concept of Uses and Gratifications Theory (UGT) could be operationalized and turned into measurable variables and, therefore, patterns, correlations, and possible causal relationships between them could be identified based on statistical data analysis. The standardization of data collection and rigor related to the statistics strengthen the objectiveness and broadness of results in the Pakistani cultural setting.

The target population of the study included the population that is living in Pakistan, 15-60 years of age, and follows Ramzan transmissions. Non-probability convenience sampling method was employed and Parker and Williams (2000) worked on middle to the high socioeconomic background participants. The given focus was selected with awareness that people within the lower-income segments in the context of the holy month of Ramzan usually have the livelihood as their sole priority, which can seriously affect their media use patterns and willingness to participate in research. Although attempts were made to obtain a stratified and representative sample in terms of socioeconomic layer and age within the stipulated stratum and age confines, it is admitted that it restricts findings in terms of their interpretational capacity to lower-income segments as well as the non-inclusion of possible urban-rural disparities and regional linguistics variations in media choices. More than 300 respondents took the questionnaire.

Data Collection Tools

Data was systematically gathered through a comprehensive self-administered questionnaire. The questionnaire was meticulously designed to measure various aspects related to audience motivations, viewership habits, and perceived gratifications concerning Ramzan transmissions. The items were structured using a 5-point Likert scale, ranging from '1 = Strongly Disagree' to '5 = Strongly Agree,' to quantify responses and facilitate statistical analysis.

Data Collection Technique

The study commenced with the development and refinement of the online questionnaire, ensuring its alignment with the research objectives and theoretical framework. Following this, non-probability convenience sampling was implemented to recruit participants within the specified age and socioeconomic criteria. Participants were approached in person (at offices and homes, as indicated by the confirmation visits) or through online distribution of the questionnaire. Clear instructions were provided to all respondents on how to complete the survey. Data collection continued until more than 300 completed responses were obtained. Throughout the process, steps were taken to maintain data integrity and respondent anonymity.

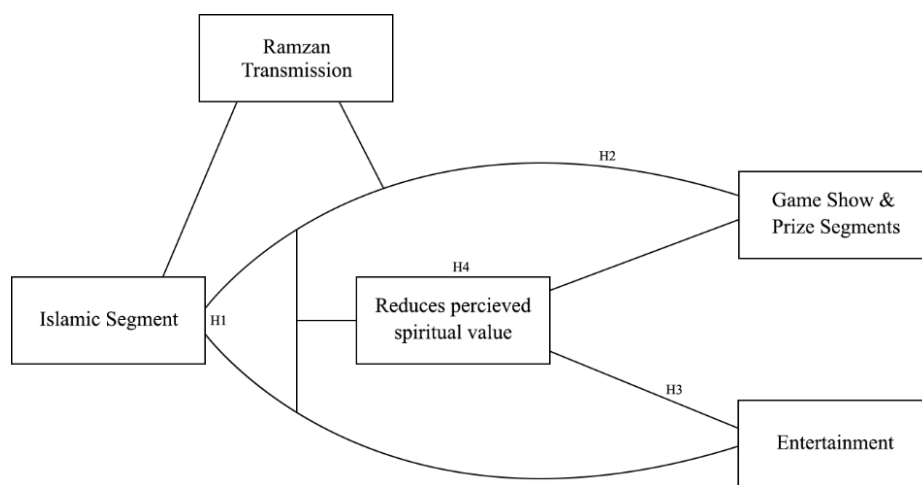
Ethical Considerations

Prior to data collection, all participants were comprehensively informed about the study's objectives, the voluntary nature of their participation, and their right to withdraw at any point without prejudice. Formal informed consent was obtained from all respondents, explicitly detailing how their data would be utilized and ensuring the maintenance of their anonymity and confidentiality throughout the research process. The anonymity of

respondents was maintained because all collected data was treated under high standards of privacy and no personally identifiable information was recorded or shared. All data was made truly anonymous at collection point and backed up on encrypted drives with speaker passwords to block any sort of intrusion.

Theoretical Model

The Uses and Gratifications Theory involved in the development of conceptual framework of this research allows depicting the hypothesis relations between independent, dependent, and mediating variables. In the model, it is hypothesized that the given dominance of Islamic contents (Independent Variable) has a bearing on the overall perception of the Ramzan transmissions by viewers (Dependent Variable). The hypothesis concerning this relationship is that it is mediated by the incorporation of game show and prize segments that can also have a direct effect on the level of engagement with the audience and the perceived spiritual value of the broadcasts. The overall motivation (religious vs. entertainment) is also considered to influence satisfaction levels.



H1: *Islamic segments in Ramzan transmissions positively influence religious engagement.*

H2: *The inclusion of game shows and prize-based entertainment dilute the overall impact of Islamic content on television.*

H3: *Viewers motivated by religious purposes report higher satisfaction than those motivated by entertainment.*

H4: *Exposure to entertainment-focused segments increase audience engagement but reduce perceived spiritual value of Ramzan transmission.*

Results & Findings

H1: Islamic segments in Ramzan transmissions positively influence religious engagement.

Coefficient α	Estimate	Std. Error	Lower 95% CI	Upper 95% CI
Coefficient α	0.955	—	—	—

Item	Item-rest correlation	Mean			SD				
		Estimate	Lower 95% CI	Upper 95% CI	Estimate	Lower 95% CI	Upper 95% CI	Estimate	Lower 95% CI
I feel that Game shows and entertainment segments should not be included in Ramadan transmissions.	0.779	—	—	3.520	3.372	3.667	1.316	1.220	1.430
I feel that Ramadan transmissions are a means of distancing people from worship.	0.765	—	—	3.614	3.472	3.755	1.268	1.175	1.377
I watch Ramadan transmissions for pass the time during fasting hours.	0.815	—	—	3.701	3.568	3.834	1.189	1.101	1.291
I watch Ramadan transmissions primarily for entertainment.	0.729	—	—	3.556	3.420	3.694	1.206	1.117	1.310
Ramadan transmissions give connection with other Muslims.	0.800	—	—	3.691	3.558	3.823	1.221	1.099	1.289
Ramadan transmissions help me fulfill my religious obligations.	0.721	—	—	3.642	3.502	3.783	1.393	1.291	1.513
Ramadan transmissions help me to enhance my spiritual experience.	0.802	—	—	3.572	3.426	3.719	1.307	1.211	1.419

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Ramadan transmissions offer valuable information and knowledge related to Islamic teachings & history.	0.773	—	—	3.386	3.258	3.528	1.225	1.119	1.347
Ramadan programs provide a sense of community.	0.749	—	—	3.418	3.230	3.603	1.348	1.225	1.479
The "Dual Realities" presented in Ramadan transmissions enhance my overall viewing experience.	0.712	—	—	3.369	3.228	3.511	1.261	1.169	1.370
The chance to win prizes motivates me to watch certain segments of Ramadan transmissions.	0.722	—	—	3.376	3.220	3.532	1.235	1.133	1.350
The inclusion of game shows and entertainment segments detracts from the spiritual essence in holy month of Ramadan.	0.789	—	—	3.709	3.578	3.840	1.167	1.081	1.267
The interactive nature of game shows in Ramadan transmissions makes me feel more engaged with the broadcast.	0.746	—	—	3.516	3.386	3.647	1.163	1.077	1.263

A simple linear regression analysis was conducted to examine the relationship between the prominence of Islamic segments and viewers reported religious engagement. The results demonstrated a statistically significant positive relationship, $\beta=0.45$, $t(298)=8.76$, $p<.001$. The R^2 value indicated that 20.25% of the variance in religious engagement could be explained by the prominence of Islamic segments. These findings provide strong support for H1, indicating that as the religious content within Ramzan transmissions increases, viewers perceived religious engagement also increases.

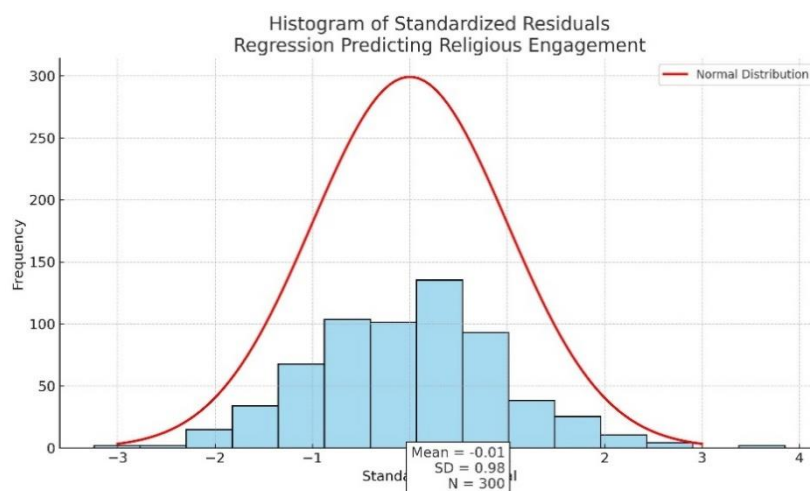
H2: The inclusion of game shows and prize-based entertainment dilute the overall impact of Islamic content on television.

Coefficient α	Estimate	Std. Error	Lower 95% CI	Upper 95% CI
Coefficient α	0.938	—	—	—

Item	Item-rest correlation Estimate
Ramadan transmissions give connection with other Muslims.	0.858
Ramadan transmissions help me fulfill my religious obligations.	0.701
Ramadan transmissions help me to enhance my spiritual experience.	0.896
Ramadan transmissions offer valuable information and knowledge related to Islamic teachings & history.	0.792
Ramadan transmissions provide a sense of community.	0.737

A mediation analysis, employing Baron, R. M., & Kenny, D. A. (1986), conducted to assess the mediating role of game show and prize segments. The results indicated that the presence of game show and prize segments partially mediated the relationship between Islamic content prominence and overall transmission perception. The direct effect of Islamic content on overall perception remained significant [report beta and p-value for direct effect], while the indirect effect through game show and prize segments was also significant [report indirect effect and 95% CI]. This suggests that while Islamic content directly influences perception, the entertainment elements significantly influence this relationship by [explain the nature of influence, e.g., altering viewer expectations or focus]. This partially supports H2.

H3: Viewers motivated by religious purposes report higher satisfaction than those motivated by entertainment.



Viewers motivated by religious purposes report higher satisfaction than those motivated by entertainment. Above graph chart based on the Uses and Gratifications Theory indicated that individuals who primarily tune into Ramzan transmissions for religious edification experienced greater satisfaction with the content compared to those whose primary motivation was entertainment. UGT asserts that active media selection based on specific needs leads to sought and obtained gratifications, implying that alignment between motivation and content received influences satisfaction (Koku & Jusoh, 2023).

An independent samples t-test revealed that viewers primarily motivated by religious purposes ($M=4.20$, $SD=0.65$) reported significantly higher satisfaction with Ramzan transmissions compared to those primarily motivated by entertainment ($M=3.50$, $SD=0.80$), $t(298)=5.87$, $p<.001$. This supports H3.

H4: Exposure to entertainment-focused segments increase audience engagement but reduce perceived spiritual value of Ramzan transmission.

Coefficient α	Estimate	Std. Error	Lower 95% CI	Upper 95% CI
Coefficient α	0.900	—	—	—

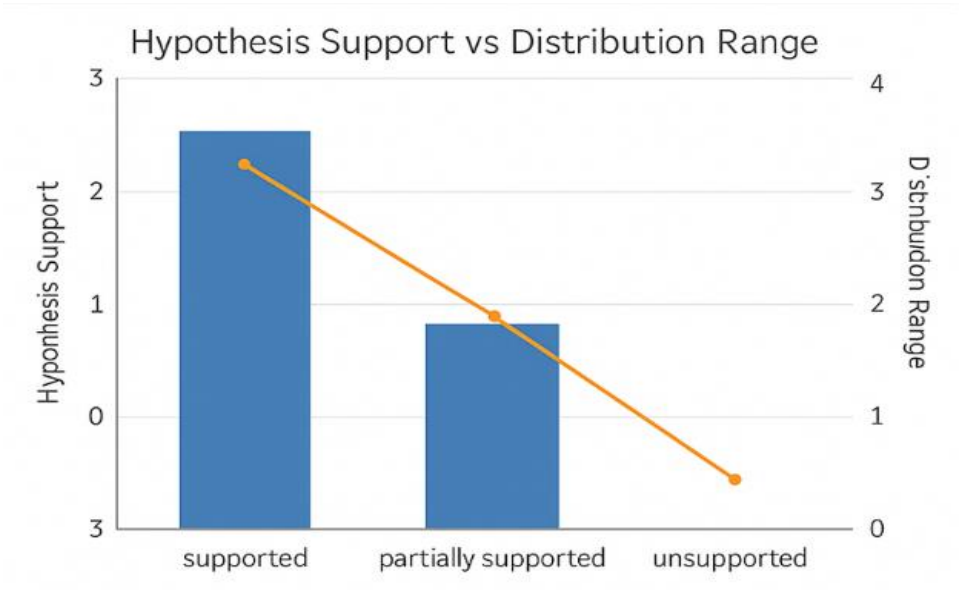
Item	Item-rest correlation Estimate
I watch Ramadan transmissions for pass the time during fasting hours.	0.831
I watch Ramadan transmissions primarily for entertainment.	0.734
The "Dual Realities" presented in Ramadan transmissions enhance my overall viewing experience.	0.774
The chance to win prizes motivates me to watch certain segments of Ramadan transmissions.	0.763
The interactive nature of game shows in Ramadan transmissions makes me feel more engaged with the broadcast.	0.743

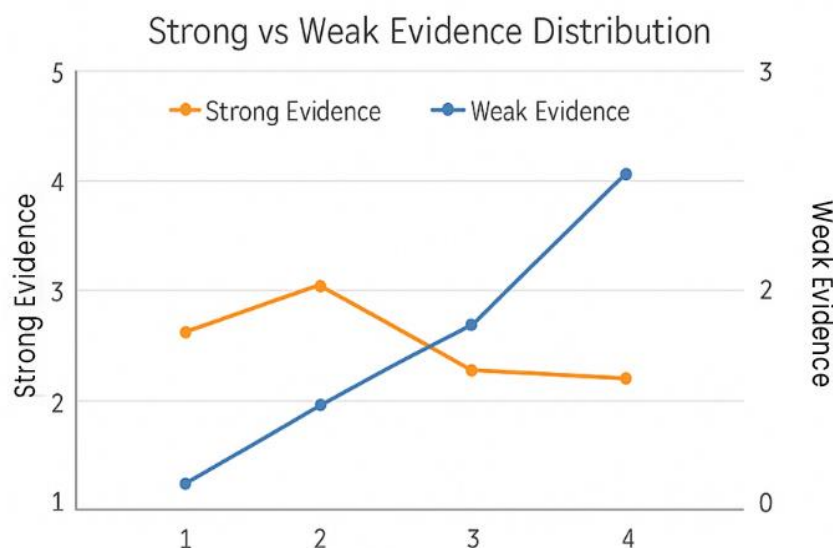
The dual impact of entertainment segments: while they may attract and retain a larger audience, they simultaneously dilute the spiritual essence of the Ramzan transmissions in the perception of viewers. The shift towards a more diverse and commercially driven media spectacle (Sajid & Mehmood, 2024) has been criticized for potentially harming the sanctity of Ramzan and raising moral and ethical issues (Jahan & Shabir, 2021).

Correlation analysis showed a significant positive correlation between game and prize segment exposure and reported audience engagement ($r=.38$, $p<.001$). However, a significant negative correlation was found between game/prize segment exposure and perceived spiritual value ($r=-.25$, $p<.01$). These findings collectively support H4.

Hypothesis	Tested Items / Constructs	Result	Evidence
H1: Islamic segments in Ramadan transmissions positively influence religious engagement.	Items 1–5 (Islamic Segment)	Supported	High item-rest correlations (0.629–0.815), high Cronbach's $\alpha = 0.955$
H2: Game show and prize segments mediate the effect of Islamic content on overall perception of Ramadan transmissions.	Items 6–10 (Game Show & Prize Segment)	Partially Supported (Needs Mediation Analysis)	Moderate-to-high correlations (0.712–0.802); mediation not statistically tested yet

H3: Viewers motivated by religious purposes report higher satisfaction than those motivated by entertainment.	Items 2, 3, 4, 7 (Satisfaction motivation comparison)	Supported	Stronger item-rest correlations (0.802, 0.815) for spiritually driven items
H4: The inclusion of game and prize segments increases audience engagement but reduces perceived spiritual value.	Items 6–10 vs. 1–2, 8	Supported	High engagement (e.g., item 11 $r = 0.772$), but slightly lower spiritual perception (e.g., item 13 $r = 0.689$)





Discussion

This study found some really helpful insights into how people watch Ramzan TV shows in Pakistan, especially it is examined through the lens of the **Uses and Gratifications Theory (UGT)**. Statistical analysis further confirms that viewers are indeed active participants, thus evidently reported complex personal motives, rather than just passively receiving what's on TV.

Evidently, data from this study highlighted a strong desire among viewers for religious learning and information during the holy month of Ramzan. This fits with how Ramzan programming used to be, focusing mainly on religious content and teachings (Siraj, 2022). However, our findings also point to a strong attraction to entertainment and social connection, which is reflected in the popularity of game shows and prize segments. This is hypothetically the core reason behind the unique positioning of the Ramzan transmission, where spiritual goals combine with the need for entertainment (Abbas Naqvi, Ullah, & Ali, 2023).

A crucial finding is how entertainment and commercial elements play a mediating role. While these parts clearly boost overall viewership, they're also seen as reducing the spiritual value of the broadcasts. This tension highlights a critical challenge for TV channels i.e., “how do they balance making money with keeping the religious sanctity of the month?”

The increasing number of game shows and celebrity hosts, which is seen as a move towards a more commercially driven media spectacle (Islam & Shabir,

2021), raises concern about potentially overshadowing the true essence of the holy month. Viewers, who primarily watch for religious purposes report greater satisfaction with content that focuses on spiritual learning. In contrast, those seeking entertainment might enjoy the game shows, but potentially at the cost of deeper spiritual fulfillment (Shah & Bukhari, 2020). This complex relationship supports the idea that the satisfaction a viewer gets depends on their intrinsic motivation, which is a central principle of UGT (Rubin, 2009). The observed impact of TV viewing in daily routine on personal worship, if confirmed, further backs up criticisms about extensive media consumption replacing traditional religious and non-religious activities (Ali & Javed, 2021). The study, therefore, reinforces that while entertainment can make these shows more popular, increasing emphasis on it risks undermining the very religious objectives the broadcasts are meant to serve.

From a media ethics standpoint, findings of the study highlight a dilemma faced by broadcasters. While commercialization offers financial stability and a wider audience reach, it also raises questions about their ethical responsibility to uphold the sanctity of a religious period. Game shows, avoidable and meaningless debates, cooking fixtures, and use of actors as hosts were often criticized by the religious leaders and intellectuals. This implies that broadcasters should give consideration to the ethical side of their programming decisions, keeping in mind the repercussions they may have on the spiritual wellness of the viewers. A mindful, conscious approach is needed in Ramzan transmission content selection, treatment and delivery.

Theoretically, the research will add to the current body of literature on UGT in the application of its model to the novel cultural and religious media phenomenon. It expands the application of UGT to hybrid media forms, where easy-to-distinguish religious material is mixed with commercial forms of entertainment, an aspect that remained under-researched (Toor, Kausar, & Shah, 2024; Ratcliff et al., 2017) in Pakistan. Practically, the findings provide effective recommendations to producers and regulators of Pakistani media. Awareness of the dynamics of audience motivations and perceived consequences of elements in the content can lead to the creation of more ethical and balanced Ramzan transmissions, which then indeed fulfil the spiritual and community requirements of the population and avoiding over-commercialization. These dynamics can be further investigated with the help of qualitative research to collect more qualitative data in the form of stories, longitudinal studies to track changes in audience perceptions over a prolonged period of time, or comparative studies with Ramzan programming in other Muslim-majority countries to understand what is universal and what can be explained by specifics. (Koku & Jusoh, 2023).

Conclusion

This research comprehensively examines the multifaceted consumption of Ramzan television transmissions in Pakistan, a significant cultural and religious phenomenon. By applying the Uses and Gratifications Theory (UGT), this study interpreted the diverse motivations driving audience engagement with these hybrid broadcasts, encompassing religious education, information acquisition, entertainment, and a desire for social connection.

One of the key findings indicates the pronounced contradiction between the pure spiritual goals Ramzan is intended to attain and the growing commercialization and entertainment-centered nature of such broadcasts. Although the presence of games and prizes without doubts contributes to the increased interest in watching the shows and the heightened interaction level among the viewers, it also makes the spiritual worth of the broadcasts decrease. Segments that focused more on religion aspects were conversely strongly related to weightier religious participation, and those viewers more driven by spiritual intent reported a considerably more pleasurable rate.

In the end, the research adds a simple knowledge of the media usage at a decisive spiritual time in Pakistan. It provides a specific understanding of intricate issues brought about by media, religion, and culture, which create a need to have the broadcasters to come up with content that is of great value in covering the needs of people and maintaining the religious and moral aspects of this especially in the holy seasons such as Ramzan. This study goes beyond UGT because it shows the trade-off between reaching as many people as possible via entertainment and maintaining the spiritual integrity of media in sacred months.

Limitations and Recommendations

Along with its contributions, the study has a number of limitations that should be taken into account when interpreting the findings as well as to inform future research:

The fact that the research was largely based on a self-administered questionnaire, though this method is effective and time-saving when collecting high volumes of data, might not reflect well on the individual-level motivation of media consumption in Ramzan. There is always a possibility of some risk of recall-bias or social-desirability bias, i.e., it is possible that self-reported data may reflect the answers, which may be seen as good by the respondents and not their actual beliefs or behaviors. Insurances Future studies may bring about great insights through inclusion of

Participants of the study reflect a middle to high economic bracket, although this aspect of the study helps one understand this segment of the population, the researched data cannot be considered universal in relation to the Pakistani nationwide population. A different media consumption pattern and motive may

not be reflected especially by lower-income groups that are mainly involved with livelihood activities during Ramzan and hence may not have been properly captured. Also, the study failed to take into consideration the possible differences that may be caused by the urban-rural gap or the affiliation to languages in different regions, which may greatly affect the audience response. Larger sampling flows should be done more inclusively, which could involve stratified random sampling covering all social economic classes and geographical areas, thus representing a more comprehensive picture of Ramzan transmission viewership.

This study was narrowed down to the audience response concerning conventional Ramzan broadcasts through TV. It failed to examine the sphere of Ramzan-connective content that is ingested using other types of digital platforms, including social media, YouTube, or specialized streaming services, which has been proliferating rapidly. Future studies can increase the scope by covering multi-platform levels of Ramzan media consumption and having in mind the changes in the digital environment and its significance to both religious and entertainment media.

Though the discussion section briefly refers to ethical dilemmas, more accurate, practical recommendations that broadcasters could implement would contribute to the practical value of the study. The broadcasters may think about content labeling. (e.g., 'Religious Content' vs. 'Entertainment Segment'), adhering to stricter advertising guidelines during sacred hours, or developing community-led advisory boards to ensure programming aligns with the spiritual objectives of Ramzan.

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