EXPLORING THE IMPACT OF RAMADAN TRANSMISSION ON PAKISTANI WOMEN, PROBLEM STATEMENT

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ABSTRACT

The television broadcasts of Ramadan are given significant space in the religious broadcasting industry in Pakistan to influence the religious knowledge, emotional feelings and daily experiences in the sacred month. The extant studies on the topic have executed religious broadcasting based on institutional and content-centred approaches; nevertheless, little focus has been made on the lived experiences of women as main spectators in the domestic context. This paper examines the nature of Pakistani women and their consumption of Ramadan television broadcasts, geared towards religious education, emotional stability, day-to-day activities, and trust in gender roles. The data was gathered with the help of a structured questionnaire following an exploratory qualitative process with the aid of descriptive analysis, simplifying the selection of women living in urban and semi-urban centres of Punjab and Sindh. The results show that Ramadan transmissions are available sources of religious information and emotional support, especially to women who have lower access to formal religious organisations. Meanwhile, the shows have a habit of supporting traditional gender roles within the household and ethical duties. Nevertheless, the research study shows that women do not passively receive televised religious content, but actively decode and bargain it. Through foregrounding the views held by women, this paper will make a contribution to the general discourse about media, religion, and gender and the necessity of making religious media practices more inclusive and gender-sensitive.

Keywords: Ramadan television transmissions; Pakistani women; religious media; gender roles; emotional well-being; audience interpretation; mediated religion

INTRODUCTION

The religious television broadcasts have taken their niche in the Pakistani religious media, with Ramadan TV shows taking the centre stage in the family viewing during the holy month. Such programs integrate religious teachings, morals, social discourses and entertainment that provide a mediated space where religious faith is practised and understood in daily life. In Pakistan, where the television remains one of the most available media, the Ramadan transmissions have been an important mode of disseminating religious meanings among varied groups of people, normalising and consolidating such meanings (Santoso et al., 2024).

Ramadan programming does not merely stop at the importance of instructing about the religion, but also on how it influences emotional, cultural and social experiences during the sacred month. These transmissions, considered by many viewers, particularly women, serve as spiritual reassurance factors, moral guidance and identification. The way women interact with religious television has been found to fall in the domestic sphere, where the consumption of media overlaps with fasting, nurturing, and housework. This background places women as the key under-researched consumers of Ramadan media (Hodkinson, 2024).

The focus of many current studies on religious television has been on content analysis, commercialisation, and ideological framing, and little has been done on audience reception, especially through a gendered lens. Although researchers have analysed the effects of Ramadan programs in commercialising religion or by enhancing mainstream moral scripts, not as many studies have looked at how women receive and react to these messages in their

daily lives. This gap in research, which is gender and audience-sensitive, creates a significant void in comprehending how media religious influences affect society.

In addition, the transmissions of Ramadan often include gender-normative images of women who often work at home, their behaviour, and the roles of mothers. This kind of representation can support conventional notions of femininity, which are burdened particularly in Ramadan when women have an even greater workload. What is not understood, however, is whether or not women accept these representations blindly or do so selectively. Exploring the reaction of women is of importance in comprehending the intricate connection between religious media and gender norms, as well as the agency of individuals (Hodkinson, 2024).

Besides the construction of gendered identities, Ramadan television is also involved in the construction of the emotional viewpoint of women and their religiosity. Repeated exposure to moral stories, recollection of religious obligations, and emotionally Center-stage material would be able to influence the way women understand their spirituality, cope with emotional stresses, and structure daily activities. Media hence turns out as a companion over the period of Ramadan, providing guidance and emotional attachment, especially to the women who have oddly little access to religious institutions or even female students (Jahan and Shabir, 2021).

It is against this backdrop that the current study is going to consider the effects of Ramadan telecasts on Pakistani women in terms of how they have learned religion, how it has affected their emotional lives, their day-to-day living and their gender perception. Through prehistoric voices/ foregrounding of women by combining qualitative and descriptive methods, this study can be added to an extensive debate on media, religion, and gender. The research aims to go beyond generalised insights about the media portrayal of religion and explore the interpretative authority of women and the subtle form in which women consume television religious programming during Ramadan.

Study Objectives
1) To understand Pakistani women and how they internalise the content of Ramadan transmissions.
2) To determine the impact of Ramadan broadcast on the spiritual practices and emotional wellness of women.
3) To explore how these transmissions construct or encompass gender roles.
4) To explore the cultural significance of Ramadan media in the lives of women who do not have access to religious institutions or who have limited access to religious institutions.

LITERATURE REVIEW

The current literature on media, religion, and gender is valuable in influencing support about the influence of T.V. on social perception, cultural behaviour, and moral codes. It is not new that television has been considered as an influential medium, which can control beliefs, values and other daily behaviours, especially at culturally and religiously relevant times. Ramadan television channels are in a unique position because, not only do they offer religious education, moral education, and entertainment, but they also determine the interaction of the viewers with the holy month and the overall consistency of religious practices (Hamilton, 2021).

Women are brought out as prime consumers of Ramadan transmissions, especially in a domestic context where media consumption meets with domestic labour and practices of the religion. These programs are followed by many women as they carry out their daily chores, thus establishing a peculiar intersection between media use, religious thinking, and gender-based duties. Here, television not only serves as a form of entertainment but it is also a companion, guide and emotional support system during the day (Kruja, 2022). Such

positioning renders the encounter of women with Ramadan programming a very crucial field in the analysis of gendered media experiences.

Ramadan television programming covers all very extensive types, such as religious preaching, talking, cooking and family entertainment. The religious materials are usually focused on moral cleansing, Islamic principles and good behaviour that can affect the spiritual perception of the viewers and their lives. Amusing parts, although not so explicit on religion, tend to entrench cultural and moral stories that perpetuate current social values. This hybrid programming space implies that audiences read and compromise media messages in accordance with personal, family, and cultural factors (Hodkinson, 2024).

Gender representation is one of the themes that emanates in Ramadan transmissions. Females are commonly presented in domestic and nurturing images; they have the role of keeping harmony and spiritual atmosphere in the house, whereas men are commonly seen in social or authoritative roles. These images are dangerous as they strengthen influence and gender stereotypes and build the image of women in terms of their roles and responsibilities (Jahan and Shabir, 2021). Simultaneously, some of the shows have female hosts or scholars and present different images of women who know more than men about religious subjects and have their own agency.

Commercialisation and diversification of religious broadcasting have brought an academic interest in Ramadan transmissions in Pakistan. Old formats used mostly dealt with Quranic choruses and religion, but the growth of personal television stations saw the emergence of game programs, celebrity personalities, and infotainment. The current trends have opened the Ramadan programming to be a very competitive and commercialised media event, especially in prime Sehri and Iftar time slots. Consequently, issues have arisen about the existence of superiority of the spiritual goals by entertainment and commercial aspirations (Tariq & Hafeez, 2025).

Another aspect which is significant in literature is the emotional effect of Ramadan television on women. Religious discourse programs combined with culturally salient stories can trigger the emotions of devotion, nostalgia, and social belonging, providing an emotional relief within the exhausting routine of Ramadan days (Olan et al., 2021). Nevertheless, the programming where moral responsibility and gender roles take a central stage can also cause the feeling of pressure or not being good enough among women, which will reflect the complicated connection between media content and feelings (Hodkinson, 2024).

A mediated sense of social participation is also given to women through Ramadan broadcasts. Interactive talk shows and religious discourses enable the viewers to vicariously share in the communal religious life, especially in situations where one has no access to a community-based religious space. In most cases, television becomes the leading source where women talk about religious knowledge, collective spirituality, and a common moral discourse (Nasution et al., 2021). This brings to light the aspect of media as a cultural mediator in the religious lives of women.

The convergence of media and religion in Pakistan is an indication that television is not just mirroring the activities of religion but is also involved in the construction. Ramadan shows provide frames of religiosity, family, and social behaviour which direct the viewers in the perception of religious and social norms. Nevertheless, women do not passively receive these messages but can internalise, reinterpret, or even fight them, depending on their own experiences and cultural limitations, which shows that they are active participants of an audience (Jahan and Shabir, 2021).

Television is also a valuable source of religious information to the women who might not have access to mosques, religious classes or study circles, especially in conservative or rural areas. Ramadan TVs offer easy-to-understand explanations of rituals, ethical questions,

and religious doctrines, as women can learn about religion at home (Kruja, 2022). Such accessibility further brings spiritual involvement of women and strengthens the importance of mediated religion.

Ramadan programming also includes cultural discourses that influence how the audience views family life, marriage, and generational relationships. The dramas and talk shows that are presented in a religious frame allow women to see examples of the moral decision-making and interaction with society that shape their views on what the perfect family and community look like (Hodkinson, 2024). These stories engage with the real lives of women in a continuous dialogue between mediated images and everyday life.

One theme that is common in the literature is the selective consumption of religious media by women. Instead of being dependent on everything they hear, women meditate on the subjects of the televised teachings depending on their beliefs, domestic circumstances, and societal compulsions. They can also receive some of the moral or religious teachings but deny some that seem unrealistic or too prescriptive, and emphasise the interpretive freedom of women (Safdar, 2021; Kruja, 2022).

Media literacy also influences the reaction of women towards the Ramadan programming. The knowledge about the methods of production, business interests, and representational practices helps people to become more critical consumers. Women can also find the entertainment value of the Ramadan transmissions, but will selectively consume religious content in ways that will exert indirect influence on their spiritual and social lives (Jahan and Shabir, 2021).

The complexities of modern media consumption are increasingly defined by the technological frameworks that govern information accuracy and digital resilience. For instance, the use of Robotic AI systems for cross-verifying data in IoT-connected social media is becoming a critical tool for detecting fake news and ensuring content integrity (Begum et al., 2025). Just as deep learning frameworks like AttenGene and SparseGene provide high-precision selection in complex data environments (Begum, Jobiullah et al., 2025; Liya et al., 2025), AI-driven predictive modeling and operations management are essential for maintaining organizational and economic resilience in the post-pandemic era (Ahmed et al., 2025; Begum, 2022, 2025). Furthermore, the application of machine learning for predictive analytics in business decision-making reflects a broader shift toward data-driven environments (Mishu et al., 2024). These technological advancements mirror the sophisticated ways in which audiences, such as Pakistani women, must navigate and verify a hybrid landscape of religious, social, and commercialized media content.

Other researchers point out the possibilities of Ramadan broadcasts to empower and express oneself. Programs involving women's voices, religious studies or community programs can undermine the old narratives and offer new possibilities on how women can act and even have authority over the spiritual. In these situations, the religious media not only uphold the norms but also lead to gradual changes in gender perceptions and spiritual empowerment (Santoso et al., 2024; Hodkinson, 2024).

Altogether, the information in the literature shows that the influence of Ramadan television transmissions on Pakistani women is multifaceted and intricate. Such programs influence spirituality, emotionality, gender mobility, and social relations besides providing arenas of negotiation, education, and empowerment. The broader societal impact of mediated information is further complicated by emerging challenges in digital governance, security, and educational equity. The rise of AI-generated deepfakes has introduced potent instruments for disinformation that significantly threaten public opinion and digital trust (Mudaber Jamshaid et al., 2025). To counter such digital threats, contemporary research emphasizes the integration of business process intelligence with AI for real-time threat detection and the

strengthening of cybersecurity infrastructure (Ankhi, 2025; Jabed & Ferdous, 2024). Furthermore, as operational efficiency is increasingly enhanced through AI-driven administrative automation and supply chain optimization (Hassaan, Akbar, Jamshaid et al., 2025; Hassaan, Akbar, Niaz et al., 2025), there is a critical need to prepare human oversight talent for agentic AI workplaces through specialized competency frameworks (Jamshaid, Akbar, Hassaan et al., 2025). These technological shifts in governance and security parallel the systemic barriers to educational inclusion in Pakistan, where addressing the needs of out-of-school children requires equity-driven lessons in designing access rather than just focusing on physical school infrastructure (Designing Access, 2026). For Pakistani women, navigating these intersections is vital as their media consumption is increasingly situated within a complex, digitally-mediated landscape that demands high levels of media literacy and systemic support.Nevertheless, a significant part of the available literature is still too narrow in its scope, touching upon the experience of women in the current research, and it is therefore necessary to facilitate gender-sensitive studies that are audience-centred, like the one being conducted (Jahan and Shabir, 2021).

Study Gap

The literature as regards religious television in Pakistan has mostly been content analysis, commercialisation, ethical issues and institutional aspects of Ramadan broadcasts. Although these studies are insightful about the nature and development of religious broadcasting, they do not take into account the lived experiences of the audience, especially those women who form a significant portion of the viewership in the home arena. The majority of the previous research considers audiences as a homogenous group, and this provides minimal insight into the role gender plays in determining media consumption, meaning-making, and emotional work throughout Ramadan.

Additionally, there is a perceptible deficiency of qualitative and audience-focused studies that present how women bargain pursuant to religious discourses in the sphere of their day-to-day duties, emotive states, and societal placements. The media, religion and gender nexus has not been adequately theorised, particularly the interpretive agency of women and their emotional reactions towards Ramadan shows. This paper fills these gaps by preempting the views of women and exploring how the television programs during Ramadan shape their religious knowledge and experiences, everyday experiences, and the perception of their gender roles in modern-day Pakistan.

Hypotheses

H1: Television programs broadcast during Ramadan play a major role in understanding the religious and spiritual awareness of Pakistani women in relation to the holy month.

H2: Ramadan television programming in relation to its effect on women and their emotional reassurance and sense of spiritual connection is positively related.

H3: Ramadan television broadcasts have a great impact on the daily religious and household habits of women during Ramadan.

H4: Ramadan television broadcasts have a predisposition to perpetuate traditional gender roles as envisioned by Pakistani women.

H5: There is no passive reception of religious messages discussed in the Ramadan television broadcasts by Pakistani women, but instead active interpretations and negotiation.

METHODOLOGY

Research Design

This research follows an exploratory research design with a qualitative orientation assisted by descriptive quantitative research. The exploratory method has been proposed as an appropriate way to explore the under-researched phenomena, the lived experiences of women, and how they interpret Ramadan television transmissions. Through incorporating the

elements of closed-ended survey questions and open-ended responses, the research takes the form of the measurement of the observed trends and details of views associated with religious cognition, emotional health, everyday actions, and feminine/masculine attitudes.

Population and Sampling of the Study

The targeted population is Pakistani women who actively follow the television broadcasts during the month of Ramadan. Purposive sampling was used to sample participants who met this criterion since they would be relevant to the research objectives. The sample was selected by sampling urban and semi-urban regions in Punjab and Sindh to capture diversity in terms of age, education and socio-economic level. This sampling plan allowed the inclusion of women whose media consumption is most often based on the domestic setting.

Sample Size

42 women were included in the study. This was deemed an adequate sample size for an exploratory study that was designed to find patterns, perceptions, and themes, and not to make a statistical generalisation. The sample size used was big enough to give meaningful descriptive analysis and, at the same time, sufficient qualitative data to be utilised in thematic interpretation.

S. No	Demographic Variable	Categories	Frequency (n=65)	Percentage (%)
1	Age	18–25 years	15	23%
		26–35 years	25	38%
		36–45 years	18	28%
		46+ years	7	11%
2	Education Level	No formal education	5	8%
		Secondary	20	31%
		Graduate	30	46%
		Postgraduate	10	15%
3	Occupation	Homemaker	50	77%
		Student	8	12%
		Working Professional	7	11%
4	Region	Urban	40	62%
		Semi-Urban	25	38%

Data Collection Instrument

A questionnaire was used to gather the data using both closed and open-ended questions. The close-ended questions were concerned with viewing frequency, perceived influence, emotional impact, and the gender role perceptions and the open questions enabled the respondents to provide their own reflections and experience with regard to the Ramadan transmissions. The questionnaire was made easy and culturally relevant, as well as easy to understand, by the participants of different educational levels.

Data Collection Procedure

The data were collected through an online and in-person combination of data collection methods. Digital distribution of online questionnaires was done with the purpose of collecting in-person responses in the limited areas of access to the internet. The purpose of the study was explained to the participants, and free will was also provided. Anonymity and confidentiality were observed during the collection of the data.

Data Analysis

Descriptive statistics, such as frequencies and percentages, were used to analyse quantitative data of closed-ended questions with the aim of identifying prevailing trends and patterns. Thematic and semantic analysis were used to analyse qualitative data that were obtained through the open-ended responses. The responses were coded and classified around common themes, which were linked with spirituality, emotional effects, everyday life, and gender. Such a mixed method of analysis made it possible to fully comprehend the degree of women's involvement in Ramadan television broadcasts and the depth.

Table 2. Data Collection Methods

Method	Description	Purpose	Sample Coverage
Structured Questionnaire (Closed-ended)	Questions on demographics, viewing habits, and perceived impact	To collect quantifiable data on television engagement and influence	65 participants
Structured Questionnaire (Open-ended)	Questions allowing participants to reflect on spiritual, emotional, and social impact	To capture personal narratives and interpretations	65 participants
Administration Mode	Online & In-person	To ensure participation across urban and semi-urban areas	65 participants

Ethical Considerations

The research process chiefly considered ethical issues. Informed consent of the participants was also established before they were collected, and participants were assured that the use of the information would only be done as an academic measure. No individual attributes were obtained, anonymity and confidentiality were maintained. The participants were also made aware that they had the right to withdraw at any point in time without repercussions.

FINDINGS AND DISCUSSIONS

This research paper reveals that telecasts by Ramadan television can influence the religious knowledge and spirituality of Pakistani women during the sacred month. In accordance with the first hypothesis, the women cited that these programs serve as available channels of religious information, especially to those who have limited access to formal religious institutions. This implies that televised religion is a significant source of informal religious education in the domestic arena.
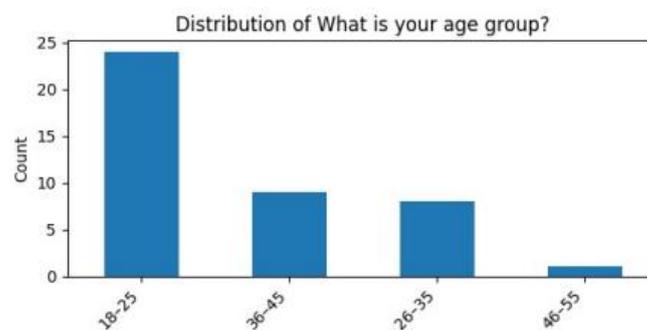

Figure 1. Age distribution Graph

The findings also show a high emotional aspect in relation to Ramadan programming.

The second hypothesis was supported by the fact that many respondents related to these transmissions and felt emotionally reassured and inspired by them, which triggered their religious well-being and cohesion. This emotional aspect emphasises the emotional strength of the religious media and how it assists women to cope with the escalated physical and emotional needs of Ramadan.

As per the third hypothesis, the research findings show that the Ramadan televisions in the transmissions affect the daily lives of women, such as praying, morality, and family conduct. Though the level of influence was not universal to all respondents, this implies that women are selective in the integration of media messages in their lives, not in the same way. This observation highlights the role of women as negotiators of religion.
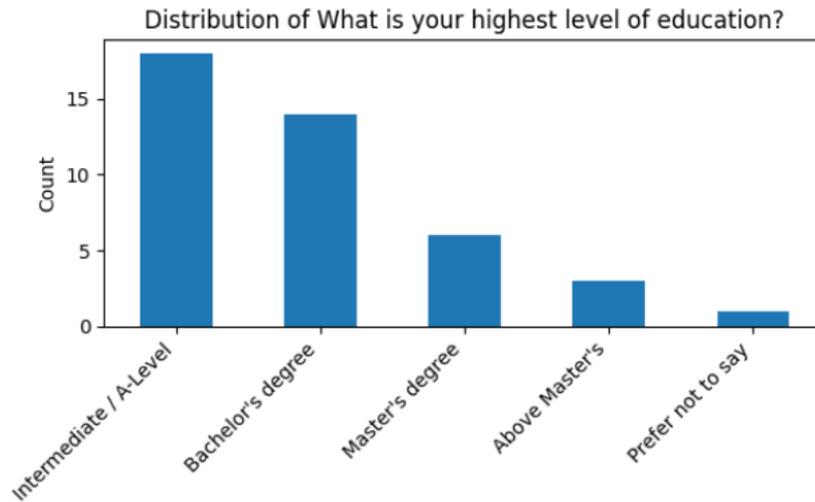

Figure 2. Education Level

The fourth hypothesis is also verified by the study, which holds that Ramadan transmissions can tend to reinforce the conventional gender role as perceived by most of the respondents. The representations which stressed domestic and moral duties of women were popular. However, the very fact that there are her ambivalent reactions means that women are more critical in their perception of these representations and do not absorb them without second thoughts.
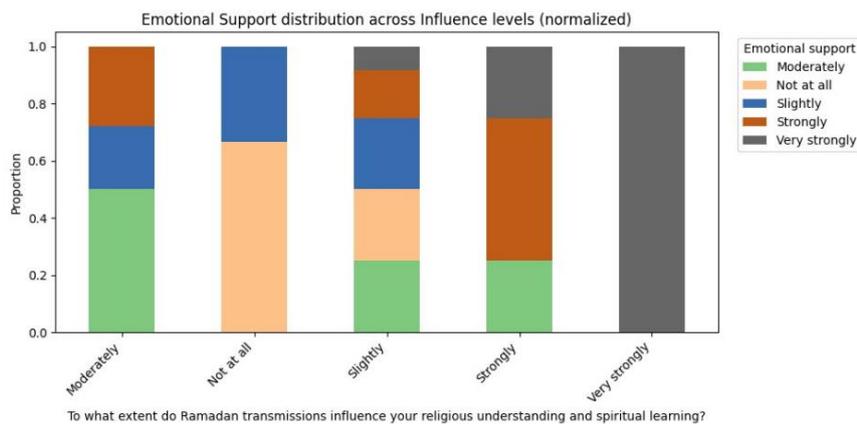

Figure 3. Emotional Influence Distribution

The fifth hypothesis is highly supported because the findings showed that the messages, which are aired by the religion, are actively interpreted and negotiated by women. Instead of detached consumption, women choose to selectively accept and redefine according to their convictions, emotional requirements, and social reality. In sum, the findings highlight the

negotiated and complex aspects of the female experience related to watching Ramadan TV, and it can be important in the context of the debates around the relationship between media, religion, and gender.

FUTURE DIRECTIONS

The findings of the current study can be reflected in future studies where a larger sample size is used, and women living in rural and other Pakistan-based provinces are involved to define a larger scope of experiences. Further research comparing various media platforms, including social media, YouTube, and other online Ramadan content, would bring more information on how women are increasingly using religious media. Longitudinal research designs can also be utilised to seek ways of how repeated exposure to Ramadan transmissions affects women as time goes by in regard to their religious practice and gender perceptions. Also, the methods of in-depth interviews or discussions in focus groups might also be used to expand knowledge of the ways women respond emotionally, engage in their interpretive and negotiating religious and gendered messages.

CONCLUSION

This paper has discussed the effects of Ramadan TV programs on Pakistani women in terms of religious knowledge, emotional status, daily routine, gender role perception, among others. The results indicate that Ramadan programming is a valuable source of spiritual support and emotional consolation because it is a domestic sphere in which the spiritual activity of women is located to a significant extent. Such transmissions are significant in ways women get to explore and employ religion in the path of the holy month.

Simultaneously, the paper also points out that Ramadan TV tendencies tend to support traditional gender stereotypes, and they overstate that women have household and moral duties to fulfil. But women do not receive these messages as passive. Rather, they proactively engage in the process of interpretation, negotiation, and selective adoption of the contents of religions in line with their lived experiences, beliefs, and social realities. This interpretive agency highlights how tricky a relationship between women and religious media is and how damaging to naive, simplistic views of media influence are.

Comprehensively, this study is relevant to the existing body of research related to media, religion and gender since it forecasts feminine views in the Pakistani context. The article has demonstrated the empowering and limiting aspects of Ramadan television broadcasts, thus drawing the necessity of more inclusive and gender sensitive religious media forms of practice. Hopefully, these findings can be used to inform future research and urge media producers to create content that is more reflective of the various experiences that women are going through and thus their spiritual needs.

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