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Impact of Private TV Channels and its Commodification of Religious Programs

^a Faisal Jahan, ^b Ghulam Shabir

^a PhD Scholar Department of Media Studies Islamia University Bahawalpir, Pakistan

^b Professor FMCS University of Central Punjab Lahore, Pakistan

Email: ghulam.shabir@ucp.edu.pk

ARTICLE DETAILS	ABSTRACT
History: Accepted 26 August 2021 Available Online September 2021	<i>In some societies, religion itself is a complex subject and then creating its content in the media is no less of a challenge. Especially in a society like Pakistan where people are more sensitive in the name of religion and what is being said on TV soon spreads like wildfire on social media. The study looked at the extent to which Pakistani TV channels believe in commercialism and how far they can go for this purpose. To what extent has the aspect of commodification been embedded in Pakistani TV channels? One of the purposes of this research is to obtain and rate advertisements for the content produced and presented for TV. The questions are very serious and two different approaches have been adopted in the research method to find the answers. On the one hand, the survey sought the opinion of male and female students who were equally divided into undergraduate and graduate categories. On the other hand, in the Islamic and Hijri month of Ramadan 2019, the content of AREY Digital and Geo TV's Sehri and Iftar transmissions were compared. Numerical method was adopted for. In the majority opinion, the religious qualifications of the anchors of religious programs or their grasp on religious subjects is not much appreciated? In addition, the analysis of the material revealed that commercial advertisements run during religious shows on Pakistani TV channels, but at the same time segments are also produced on a commercial basis. The main purpose of these segments, which are based on the title of religion, is to promote products.</i>
Keywords: Commodification, Religious Programs, TV Channels, Moxed Method, Survey, Content Analysis	
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Corresponding author's email address: ghulam.shabir@ucp.edu.pk

1. Introduction

First of all, the term "Commodification" is necessary to define before assess the other elements of this study. Karl Marx (1967) defined it as "the transformation of goods and services, as well as ideas or other entities that normally may not be considered good, into a commodity". The Marxist approach regarding commodity is absolutely changed from terminology uses in economics. Under the economics orders, the business dictionary defined Commodity as "A Reasonably interchangeable good or material, bought and sold freely as an article of commerce. Commodities include agricultural products, fuels and

metals and are traded in bulk on a commodity exchange or spot market". But the Marxist approach deals it with different idea. In other words, the commoditization is about proprietary things becoming generic, whereas commodification is about un-salable things becoming salable.

The social values replace each other with the passage of time according to trends and practices of society in different sections. It also depends of different factors. As Rushkoff (2005) explained the process according to Marxist political approach and argued that commodification is the process in which the things do not have value attain the value. It also deals with the values replacement in society. He explained that the commerce was not interested in the relations of people in past but now a days the relationships in routine life are most important for commerce.

In modern era, the commodities are heavily influenced on values and the media is playing a vital role to makeup the minds of public. As Mosco (1996) argued that political economy is the major reason of commodification of media contents. Commodification is transformation of values and norms as according to commodities and its value. In the shape of commodification, the persons and societies search their values in products. There is a system of economics in which people purchase the products according to their needs but commodification changes the values. After its implication of commodification, people just purchase the things even they need or not. Same on this pattern, mass media plays with the ideology and thoughts of users and even there is great depiction of commodification of audience and electronic info in regard of use practices. Religions are very well aware of the importance of mass media and its use in the promotion of their ideologies and spirituality. As well as, the mass media is involved in the commodification process using religion and spirituality following economic aims.

Religion is a passionate and warm topic of the world and there is a great tens hype is continued at international level due to religious issues. Religion is more influential in conversion of social values all over the world. The people mostly follow the religion and can easily divert themselves under the religious values. That is why the religious commodification is a top level highly rising issue globally. Davie (2007) concluded that there are some worldwide facts and ground realities in the domain of religion but these global phenomenon's are also facing the challenge of perceptions of societies under their own norms and cultures. The economy of international market is growing and has been developed at higher level. There are some factors are very important in convergence of people on religious points. The work process and practices of market, the use of advanced and modern technology and the movement of citizens from one to another region of world are the key factors in this process. Another most important and helpful factor is the use of capitals and information by the religious institutions. In modern era, the different big religions are competing each other and very much interested in research and reinvention to attract the consumers of religious market.

No need to visit so far places, every religious and sacred commodity is available online now. You can do query and then order online. You will get everything at your door step. If you are a Christian, you just have to visit holysart.com, now you can purchase not only the cross, books, medals, lockets, altar bells, incense charcoals, holy statues, frames and logos etc. If you are a Pakistani Muslim, you have to visit daraz.com and order sacred lockets, counters, cap for pray, tasbeeh, Ehrams and Islamic books. If you are a Hindu and belonging to India then amazon.in is the best option for you to purchase sacred items online. There is Om, Shiva linga, bindi and tilak and everything related to your religion is available. In short, there is no need to travel anywhere to purchase the pious articles now. This is an online commercialization and continues in every religion and region.

Hackett & McClendon (2017) found that the Christianity is the largest religion of the world as per population. The 31.2 percent world's population is consisted of Christians. Second largest religion of the world is Islam those are 24.1 percent of the total population of world. Hindus are on third place with 15.1% and Buddhists are forth larger religious strength of world with 6.9%. There is also a huge population of folk religions those are 5.7% of total of world. There is also a huge amount of non-believers in the world and these unaffiliated people are the 16% of the world's total population.

The religious people are mostly, more social or prosocial rather than irreligious citizen. But both variables are not necessary or conditioned for each other. Saroglou (2012) conducted a study to found that relation between religiosity and sociality and concluded that the religious people consider the deep relation between religion and sociality and even they perceive the pro-sociality as the reason of religion. He found that the religious individuals are more prosocial than the less or non-religious people. But the pro-sociality cannot be link with religion. It is absolutely a different and separate case. He stated the link of both as fallacy.

Religion is very much important part of a common man. It is also a sensitive topic and sometime it can be cause of a great conflict in society. As Salawu (2010) found that Nigeria is a country where the people are divided in more than 400 ethno-religious groups. This conflict is basically between Christians and Muslims. He concluded that there are different angles and reasons of these conflicts. Ethno-religious and political leaders are the major cause of these conflicts. The society is consisted on followers of these leaders. These conflicts had been led to severe crises in whole country. Juergensmeyer (2006) argued that religion is always Anti-America, Anti-modernism and Anti-globalization. Religion causes for such type of conflicts in world and also in specific societies. Religion creates an image of cosmic war in its followers that can be cause to formulate the religious militant groups and forces.

Hassan (2014) highlighted that the media trends and religious presentations were affected and changed after 9/11 incident. Western media highly exposed the Islam and Muslims as terrorists. On other side, the Muslim media also presented the West or USA as enemy of Muslims. Eastern media was accusing United States as a major cause of destroying the peace of world for her dominance all over the earth. A media revolution was happened in Pakistan in 2002 when Chief Martial law administrator and President of Pakistan General Pervez Musharraf introduced the private media channels in Pakistan very first time. That was the peak time of conflict between Western world and Muslim nations. There was a great responsibility on the shoulder of newly introduced TV news media in Pakistan. But the results were absolutely diverse as compare to expectations of General Pervez Musharraf. Electronic news media of Pakistan promoted and encouraged to the different causes of terrorists. They also introduced and developed the Anti-America and Anti-West narrative. Private news TV channels depicted the contents with radical approach. On other angle, the moderate school of thought was not highlighted by this media.

Objectives of the study are:

1. To explore the use of dramatization and over-emotionalism in religious television programs to throw emotional appeal to viewers in Pakistan.
2. To assess the agenda of Pakistani TV channels when they design and produce the religious content.
3. To assess the commercialization factor in Pakistani religious TV programs.
4. To explore the role of mainstream TV channels when they offer the precious gifts and prizes to viewers in religious TV programs to increase the audience.

Hypotheses this study is:

H1. Media is an industry aimed at making money. The majority of people surveyed would be convinced that the TV media distorts religious material for commercial purposes and depicts the commodified religious contents at larger scale.

H2. Pakistan is a society where the majority of men are out of the house for work all day while the majority of women are at home. A closer look at society can make men more critical. Therefore, there is a strong possibility that women viewers would be more gratified than men with religious content or programs on TV.

2. Literature Review

Indonesian media industry is one of the best industry in Muslim world. They follow the Islamic culture and teachings in their media contents but are also aware with the market demand. Muzakki (2010) found that Indonesian media is mainly concentrated and focused on teen-agers regarding religious contents. Their spiritual contents including historical presentations are especially produced for young generation. Christophorou & Spyridou (2017) exposed that there are two religions are racing against each other in Cyprus. Greek Junta and Latin are introduced as a religious group or called as Greek community. Turkish Cypriots are the Muslims and recognized as a separate religious and ethnic group within the country. The nation is also strongly divided in left and right cleavage. In this greatly polarized nation the people are divided politically and religiously and media debates on political issues are also full of biasness. Kiriya (2011) hold his research to analyze the agenda setting and programing of State TV of Russia and public sector's pure commercial television channels. The private and commercial media with their own editorial policy is also working in state. State use two different processes to produce a media content for their channels. State invests on production directly or they invite the advertisers to finance the content. In both conditions, the commodification is found as per market demand in their media contents.

Sudcharoen (2013) exposed that issue of abortion is a confused and contradictive topic in Thai's society. As per teachings of Buddhism, the abortion is bad act and can be the reason to destroy the fate of doer. 1980s was the period when social activists raised their voice to legalize it. Their demand was not accepted by the government. In next decade, this was a warm topic and commodified at many platforms including mass media. This was introduced in Thailand as "Kaekam". While the dominant discourse has long depicted abortion as a life-destroying act from a Buddhist perspective, the emphasis on embodied karma in the form of vengeful child ghosts, the ability to change one's karma through certain rituals and confessions by those involved in abortions is all recent. This narrative was popular and discussed at larger scale for long time. Some groups were allowed to earn money through cure the effected people via commercialization of karma.

Moberg & Granholm (2017) concluded that in post-secular era, the practices are different in different societies. A society is heavily influenced by the religiosity will deal in hard manners with the minorities and secular minds. But a multicultural society can be calm and soft in religious manners. May be their media contents are also influenced with secular approach. The approach of media in such type of regions may anti-religiosity and religious forces can be depicted with negative image. As Lovheim (2013) explored the relation between religion, media and culture. She put the example of Middle East conflicts and highlighted that gender is a discriminatory factor even in social media. New media played a vital role during the revolutions in 21st century when people used it at larger scale to collect the gathering and make the campaigns successful. But in same time, this media played a discriminated role for the projection of female. Casey (2006) concluded that majority of American

internet users use it for the religious purposes. But it is not a matter of America only but people of every part of the world take interest in their religion very deep. Sometime religion is not easy to adapt for a general person. There are varied norms and values in different societies. These difference can create hurdle for its follower to adapt and fulfil all teachings of religion. Sometime a small society carries with more than one culture. Richerson and Newson (2008) in their study "Is religion adaptive? Yes, no, neutral, but mostly we don't know" they found that religions are absolutely diverse in nature.

Television is a major tool of religion for promotion and spread the messages. Religious depiction and characters are need of script to make a TV drama successful. The drama designers include the spiritual characters and sacred places to touch the feelings of religious people. Bicer (2013) hold a study in Turkey to examine the religious impact of television soap operas having spiritual script. Findings of the research, the majority of soap operas users re-shaped the values and spiritual ideologies. On other side, the religious touch was also a major reason to make these dramas as successful and super hit in marketplace. Rakhmani (2014) in her another article titled "Mainstream Islam: Television industry practice and trends in Indonesian senetron" concluded that Soap operas (Sinetron) are popular in the middle class youth of Indonesia. There is a scroll thread between Islamic ideology and secularism. The new investors also found Islamic values as most fruitful and profitable in the Indonesian marketplace and they followed it for economic purposes. Drama industry of Indonesia is highly profitable because of following the public demand.

KARLIDAĞ & Bulut (2014) found that the market of Turkish soap operas is spreading toward Middle Eastern states and many other countries. These are enjoying the popularity in central and South Asian regions. The modernity depiction in Turkish dramas was more closer and acceptable for the Japan, Middle East and some other regions, that is why Turkish soap operas replace USA in Middle East. Abu-Lughod (2006) concluded that TV was working under the government since in starting days in Egypt. Recently, it has been got freedom from state and start working for culture and ideological independence. There is a popular debate that how the private media will be handle the religious terrorism and its factors with their own independent policy. Researcher found that the television contents are forming as per religious and ideological culture.

Rakhmani (2014) found deep relation between economy of Islam and mass media in the era when the thoughts are in reshaping process. Religions, norms, systems and ideologies are re-designing themselves as per requirements of market. It is all about the commercialization of religious preach through TV drama productions that is why the Indonesian TV has been introduced as preaching tool in country. Traditional, liberal and conservative Muslims are living in the country those all are engaged to enjoy the same media content designed by specific mind set.

Hendriyani, et al (2016) hold the quantitative analysis of children television programs of Indonesian television. The analyses were done between the programs of 1980s and 2000s. This age groups were found as misfit for the adult characters as love stories and also mismatch with child roles. Spiritual and sometime magical touch is helpful factor to hit a film on box office. Some Film producers very much rely on spiritual scenes in their commercial films. Ernest (2017) hold a study to assess the role of African magical television channel in formulation and promotion of Nigerian film industry. He found that the producers of Nollywood attained a motivation from the producers of magical television programs that helped them to come out from pressure and tension. Production values and practices are changed as movement of earning the money in mass media industry. But the designing of media content is not an easy job for producers of Nollywood due to multi-choice society. They are facing the complexity and conflicts due to ambiguity in contents.

3. Theoretical Framework

This study is covering different aspects and angles of commodification, commercial roles of media in religious sector and economy. That is why the study is related to different theories of media, economics and social studies. Below given different theories are interrelated with this study and set the theoretical framework.

3.1 Media Economics Theory

Media is a great industry of world and it is expanded due to the concept of globalization. Small media organizations are willing to expand their market at larger scale and large organizations are looking to be conglomerates. As Alexander, Owers, Carveth, Hollifield & Greco (2003) argued that media economics is more important in current age rather than any period of past. Media and economics both are supporting factors for each other. Media economics is a separate field of study for last three decades. This domain deals with production of communication contents and economic principles for media industry. This domain of study deals with social influences of media contents and usage and effects of new media technologies. Researchers introduced a formula of what produced, how produced for whom. Media economics is related to how a content is produced for which audience. A target buying market is mainly concentrated by content producer when it is designed. A media firm design and produce a content according to their target users and also use suitable technology to produce the content. In short, media economy is consisted upon the production for marketplace with the aim of maximum earning. Mass media organizations are involved to produce the contents as per public demand but their aim is not to gratify them but they are just looking to expand their marketplace and business. Com-Revere & carveth (2003) concluded that public interest is absolutely secondary element for the media firms. They are doing just business and if they are earning good profit then they serve in positive manners. Rapidly changed and over dependency on technology is also a matter of a media investor. To compete and survive in a market the media firms are bond to carry with advanced and modern technology. Handling the marketplace and audience is as important as carry the cable operators with media organization.

4. Methodology

This research study is to explore the role of Pakistani mainstream television channels in the domain of religion and its public perception. Religion is a sensitive topic in all regions of world but Pakistan is more complicated society in this perspective. Haneef, et al (2005) found higher intrinsic religious motivation than extrinsic aptitude among university students of Pakistan. The researcher used mixed method approach including content analyses and survey method as research design to collect and analyze the data. As Morgan (2007) defined mixed method approach as it has broad interpretations and allowing to include different topics and data collection plans including surveys, observations, experiments or ethnographies. It also can relate the assumed data, traits and values as type of research method. Johnson, Onwuegbuzie & Turner (2007) explained that the mixed method can be used in both qualitative and quantitative researches. They divided the mixed method further in three categories as, Qualitative dominant, Quantitative dominant and equal status mixed method.

4.1 Sampling Technique

This study is dealing with the religious media contents and its public. This method is most commonly used in the clinical researches, schools, social organizations or the researches in which the domain is fixed. Minimum consumption of money and less efforts to work on the elements of population are the major characteristics of this sampling technique.

On other end, the systematic random sampling technique is applied in the selection of contents.

This study reveals the religious commercialization and commodification done by Pakistani television channels. Due to specification of nature of TV contents the relevance is the clearest factor. The religious television programs and shows are required to examine the media depictions. Researcher chose the Ramazan transmissions of ARY digital and Geo TV both the sehri and iftar transmissions.

5. Findings

Two different methods are adapted to collect the data in this study as survey method and contents analysis method. In first session of this chapter, the analyses of Sehri and Iftar transmission of ARY digital and Geo TV are presented. Geo TV presented its Ramzan transmission entitled “Ehsaas Ramzan”. This was telecasted during holy month of 2019 in Sehri and Iftar timings. These programs were presented on Geo TV network’s channel “Geo Entertainment” (Har Pal Geo) as well as on Geo News. Ramzan transmission of Geo TV network was host by Rabia Anam, the newscaster of Geo News. On other side, ARY digital telecasted the special Ramzan transmission entitled “Shan e Ramzan” on ARY digital and ARY News. Ramzan transmission of ARY digital was host by Wasim Badami, a famous political talk show on ARY News and co-hosted by “Iqrar ul Hasan”, the most popular host of crime story’s program “Sar e Aam” on ARY News. The date wise findings of these programs are as under;

Table 1: Do the Religious TV contents influence the culture and values of society

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	At large Scale	111	22.2	22.2	22.2
	Yes, but limited	353	70.6	70.6	92.8
	No	36	7.2	7.2	100.0
	Total	500	100.0	100.0	

Source: Commodification of Religious programs in Pakistani mainstream TV channels: Exploring perception of Pakistani Viewers

Table 1 exposes the public response on influence of religious TV programs on culture and values. Results show that 36(7.2%) respondents do not feel or accept any influence of religious TV contents on culture and social values. On other side, 111(22.2%) respondents accepted this influence heavier and at larger scale. Majority of respondents 353 (70.6%) accepted the influence of this factor but at limited scale but not too much.

So, majority of respondents accepted the influence of religious television programs on culture and its values but at limited scale.

Table 2: Education * Do the Religious TV contents influence the culture and values of society Cross-tabulation

			Do the Religious TV contents influence the culture and values of society			Total
			At large Scale	Yes, but limited	No	
Education	Undergraduates	Count	44	190	16	250
		% within Education	17.6%	76.0%	6.4%	100.0%
	Graduates	Count	67	163	20	250
		% within Education	26.8%	65.2%	8.0%	100.0%
Total		Count	111	353	36	500
		% within Education	22.2%	70.6%	7.2%	100.0%

Source: Commodification of Religious programs in Pakistani mainstream TV channels: Exploring perception of Pakistani Viewers

Table 2 exposes the cross-tabulation of graduate and undergraduate student on the influential factor of religion on culture and values. As per findings of survey, 44 (17.6%) undergraduate students found as strongly agreed on the influence of religious TV programs on socio-cultural values at larger scale but the majority 190 (76%) respondents accepted this influence at limited level and scale. At same time, 16 (6.4%) respondents absolutely refused to accept the any influence of these programs on society. On other side, 67 (26.8%) graduate students were considering the religious TV programs as powerfully influential factor for society and culture but 163 (65.2%) graduate respondents accepted this influence at minimal scale. In this situation, 36 (7.2%) survey respondents refused to accept the any influence of this factor on society or culture.

So, no major difference is found in the opinion of graduate and undergraduate students.

Table 3: Gender * Do the Religious TV contents influence the culture and values of society Cross-tabulation

			Do the Religious TV contents influence the culture and values of society			
			At large Scale	Yes, but limited	No	
Gender	Female	Count	56	184	10	250
		% within Gender	22.4%	73.6%	4.0%	100.0%
	Male	Count	55	169	26	250
		% within Gender	22.0%	67.6%	10.4%	100.0%
Total		Count	111	353	36	500
		% within Gender	22.2%	70.6%	7.2%	100.0%

Source: Commodification of Religious programs in Pakistani mainstream TV channels: Exploring perception of Pakistani Viewers

Table 3 highlights the difference of opinion of male and female respondents on influential level of religious TV programs on socio-culture and values. As per results of survey, 56 (22.4%) female respondents accepted the influence at larger scale but 184 (73.6%) respondents accepted this influence at limited scale. At same time, 10 (4%) females absolutely refused to accept the any influence of this factor on society. On male side, 55 (22%) respondents accepted the religious TV programs as heavily influential factor on social values and culture but 169 (67.6%) respondents accepted it at smaller level. Number of refusers was 26 (10.4%).

So, there is no major difference found in the opinion of male and female respondents on the influential level of religious TV programs on culture and values.

Table 4: Are Pakistani TV Religious programs helpful to provide religious education to Youth and children?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	At large Scale	157	31.4	31.4	31.4
	Yes, but limited	296	59.2	59.2	90.6
	No	47	9.4	9.4	100.0
	Total	500	100.0	100.0	

Source: Commodification of Religious programs in Pakistani mainstream TV channels: Exploring perception of Pakistani Viewers

Table 4 deals with the role of Pakistani TV religious programs in provision of religious education to the youth. As 157 (31.4%) respondents of survey religious TV programs are playing vital and good role to promote religious education at large scale. Majority 296 (59.25) respondents stated this role of Pakistani TV at limited scale. There 47 (9.4%) respondents neglected the educational and teaching role of Pakistani religious TV programs.

So, majority of respondents accepted the role of Pakistani religious TV programs in promotion of religious education but at limited scale.

Table 4.1: Education * Are Pakistani TV Religious programs helpful to provide religious education to Youth and children? Cross-tabulation

			Are Pakistani TV Religious programs helpful to provide religious education to Youth and children?			Total
			At large Scale	Yes, but limited	No	
Education	Undergraduates	Count	89	144	17	250
		% within Education	35.6%	57.6%	6.8%	100.0%
	Graduates	Count	68	152	30	250
		% within Education	27.2%	60.8%	12.0%	100.0%
Total		Count	157	296	47	500
		% within Education	31.4%	59.2%	9.4%	100.0%

Source: Commodification of Religious programs in Pakistani mainstream TV channels: Exploring perception of Pakistani Viewers

Table 4.1 explores the variation of opinion between graduate and undergraduate students on role of TV media in provision of religious education to the youth and next generation. As per findings, 89 (35.6%) undergraduate respondents found agreed on the larger scaled role of TV media in Pakistan in provision of religious education but 144 (57.6%) respondents took a stand on limited role of TV media in this regard. In same category, 17 (6.8%) respondents refused to accept the any role of Pakistani TV media in this regard. On other side, 68 (27.2%) graduate respondents found inspired of TV media in Pakistan in promotion of religious education in youth and children but 152 (60.8%) graduates were not found as very much inspired but they accepted the performance at smaller scale. Whereas, 30 (12%) respondents absolutely rejected and neglected the role of Paki TV media in this regard. So, there is no major difference found in the opinion of graduate and undergraduate students on the role of TV media in promotion of religious education among youth and children.

Table 4.2: Gender * Are Pakistani TV Religious programs helpful to provide religious education to Youth and children? Cross-tabulation

			Are Pakistani TV Religious programs helpful to provide religious education to Youth and children?			Total
			At large Scale	Yes, but limited	No	
Gender	Female	Count	79	154	17	250
		% within Gender	31.6%	61.6%	6.8%	100.0%
	Male	Count	78	142	30	250
		% within Gender	31.2%	56.8%	12.0%	100.0%
Total		Count	157	296	47	500
		% within Gender	31.4%	59.2%	9.4%	100.0%

Source: Commodification of Religious programs in Pakistani mainstream TV channels: Exploring perception of Pakistani Viewers

Table 4.2 describes the difference of opinion among male and female respondents of study regarding the role of Pakistani TV media in provision of religious education to youth and children viewers. In this regard, 79 (31.6%) female respondents were found as strongly agreed for the larger level of role of TV media in this regard but 154 (61.6%) females accepted this role of media at minimal level or limited scale. Whereas, 17 (6.8%) females were found as absolutely not agreed of role of Pakistani TV media in this regard. On other end, 78 (31.2%) male respondents accepted the solid and strong role of Pakistani TV media in promotion of religious education even, 142 (56.8%) males accepted this role of media at minimal level in Pakistan but 30 (12%) respondents absolutely refused to accept the role of Pakistani television channels in this regards. So, no major difference was found in the opinion of male and female respondents regarding the role of Pakistani TV channels in the promotion of religious education.

6. Discussion

Religion is a sensitive topic that requires a lot of consideration in order to discuss it. Even societies that call themselves secular seem to be embroiled in the sensitivities and debates of religions. Opinions and debates about religion in the world took a new turn, especially after 9/11. Abbas (2004)

argued that if a person is identified with religion, it becomes difficult for you to live in a society where another culture or religion rules. Especially after 9/11, racism has affected different parts of the world and the life of the common person has become dilemma in some societies just because he belongs to another religion.

In the early 21st century, Islam was the most debated religion during and after the war on terror and the tug-of-war. Mandaville (2009) highlighted that the transnational identity of Muslims across the UK and Europe was discussed at length. In the UK, Muslim youth were viewed as well as discussed in a specific way, especially in the context of security. The religious values, political and social ideologies and teachings of the Muslims were not only viewed from a particular point of view but also well discussed. Vaparys & Torrekens (2013) researched various dramatic events that took place in the world in the aftermath of the terrorist attacks and examined the changes in the perception of Islam as a result. He noted in his study that the editorial policy of the British Press had seen a marked increase in the debate over Islam and the Muslim community. In the wake of major terrorist attacks by Islamist extremist groups, the British media has raised questions about the identities of Muslims, as well as the rights of those living in the UK and Europe.

In Pakistan, entertainment and mainstream TV channels are also in the forefront of showing religion and only by adding the element of religion in the programs; the sentiments of people are aroused. Continuing the same line, if we talk about the combination of Pakistani media and religion, the contents of news and entertainment channels are equally religious as religious TV channels are. After researching Pakistani TV dramas, Montpellier (2019) concluded that these contents play a vital role in spreading religion and promoting its values. Similarly, Pakistani dramas do not only publicize the Islamic traditions and values but also playing a key role in promotion of them. There are also some opinions against, which are radically different regarding the role of Pakistani media in religious depiction. (Malik & Lalani (2012) clarified that the flow of information is from west to east and the secular system imposed and promoted by the western media. The media of the Islamic country of Pakistan is also under pressure to adopt a secular approach. As a result, there are outrageous programs in the Pakistani media in the name of fashion that appear to violate Islamic teachings. Safdar, Shabir & Khan (2018) indicated toward the editorial policy of Pakistani media in this regard. They described the role of Pakistani media in raising political awareness and promoting education as satisfactory and as an encouraging step towards nation building in these regards. At same time, The role of the media in Pakistan in promoting religious values and social welfare has been disappointing. Along with religion, the media has also been found to be careless in exposing its own culture and playing its role in its development, while highlighting and promotion of culture is one of the main duties of the media. This study covers the role of Pakistani media in religion. While reviewing the editorial policy on religion of Pakistani TV channels, the researcher also exposed the modifications in religious contents following the impact of their editorial policy on commercialism. In order to uncover these facts, where the analysis of the TV contents had to be resorted to, a public survey was also made a part of this research. Let's take a step-by-step look at what the study's hypotheses were and what the results are.

7. Conclusion

The results of this study also revealed that Pakistani viewers believe that the younger generation is not only attracted to religion but also participates in religious TV programs. Sigalow, Shain & Bergey (2012) revealed that for the younger generation, religion not only provides guidance at every step of life but also strengthens their decision-making power. The younger generation seeks guidance from religion for important decisions. Young people who are guided by religion. They make decisions easily in the light of religious guidelines, such as marriage matters, how many children they should have,

employment choices and business matters, where to stay and how to live etc. Diez, Mico & Sabate (2017) confirmed that the younger generation is more passionate about religion and religious observances. But at the same time, they exposed some of the elements behind it. According to the results of their extensive survey, the environment and background accelerate religious practices. Young people who are exposed to religiosity by their parents or in the environment are more passionate about performing religious rites and events. Young people with this background are usually found on social media warmly defending their religious views.

The results show that in the majority opinion, religious programs bring some economic benefits to the media industry, but not to a large extent. Moore (1994) described religion as a best-seller. He called it a fashion in American society to sell all things in the name of religion, and according to him, labeling religion makes your business easier and more profitable.

According to the first hypothesis of this study, the researcher was of the opinion that since Geo TV is the most watched channel in Pakistan and its rating is higher than other channels, there is a strong possibility that Geo TV also has advertisements. Will meet more Therefore, the number of advertisements in Geo TV's Ramadan transmission will be higher than that of ARY Digital. But the results did not prove that. There was no significant difference in the duration of advertisements and promos on both the channels. That is, the first hypothesis could not prove itself in the light of the survey results. No significant difference was recorded in the duration of advertisements for Geo TV and ARY Digital. Geo TV and ARY Channel are not only the top rated TV channels in Pakistan but also their policies are in conflict with each other. Even these two channels do not refrain from running news against each other and against the owners of opposing media organizations. Comparing the two channels, Sultan, Iqbal, Khalid & Ali (2016) proved in the case study that the two channels not only ran completely different news from each other during the coverage of a case, but also repeatedly violated the rules of PEMRA, the government body that regulates the media in Pakistan. Blow up Therefore, it is not appropriate to expect these two channels to adhere to government laws and media ethics.

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