

Advertisements on Arab Television Channels during Ramadan from the Viewpoint of Viewers

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Abstracts

ABSTRACT

This research focuses on studying television advertisements during Ramadan month and consumers' relationship with them through their exposure to them and the consequent cognitive, emotional and behavioral effects. To achieve the research goals, we relied on analyzing the results of an electronic survey that was distributed to a random sample of the society in Saudi Arabia, consisting of 262 individuals. The results showed that respondents relied on television to view television advertisements during Ramadan intentionally or incidentally. The advertising message and visual and audio effects helped attract and grab the attention of respondents to learn about products, goods and services and obtain information about them, pushing them to purchase them. However, the excessive repetition of television ads also caused boredom and annoyance among respondents, who recommended reducing the number of television ads during Ramadan and the frequency of their broadcast, in addition to establishing rules and regulations governing them.

Keywords: Television advertisement, interaction, effects, consumer behaviors.

1. Introduction

With the spread of digital communication and media outlets and the ease and diversity of their uses among ordinary people by addressing their individual needs, many voices have emerged predicting the demise of traditional media such as print press and television after being abandoned by audiences for social media platforms and digital electronic outlets. However, historically, a new medium has never eliminated an old one. Communication and media outlets coexist, and competition remains between them to attract changing audiences with varied needs and usages. Television is one of the mass media outlets that some predicted would disappear after screens became more diverse and abundant (computers, iPads, smartphones, etc.). However, studies and reports from different countries around the world have shown that television still enjoys public interest and viewership. The COVID-19 pandemic further confirmed television's pivotal role from an informational, educational and entertainment perspective (Ghazouani, 2023).

Television is also one of the advertising media used by agencies and advertisers for promotion and marketing. In this context, advertising researcher and expert Peter Field says: "Television is one of the strongest media for delivering effective advertising messages, but it is still undervalued compared to its digital competitors."

He adds that it has several advantages, the first of which is its ability to attract attention and awareness in a very short time - 10 seconds is enough to attract the viewer's attention and influence their mental perception. Secondly, the trust and credibility television enjoys among both advertisers and the public. Thirdly, effectiveness - television advertising is more effective than other media. Therefore, according to "Field", factors such as attention attraction, speed of perception, trust and credibility, effectiveness make television a relatively inexpensive advertising medium compared to the benefits it provides to advertisers.

Among the factors contributing to the impact of television advertising on receivers, which experts also agreed on, is the timing of advertising broadcasts given its connection to audience presence. Ramadan is one of these times when television advertisements become more frequent and their broadcasting pace increases compared to the rest of the year, to the extent that we talk about the "phenomenon of advertisements in Ramadan". For this reason, Ramadan is of paramount importance for satellite TV channels and advertisers, as television viewing rates associated with dramatic works increase.

During Ramadan 1444 AH, viewers in the Arab and Islamic countries followed many television series that formed "trends" on Google throughout the month, varying between comedic, social and dramatic drama. Advertisers intensify the broadcasting and display of their advertisements seeking to urge consumers to turn to their goods, products and services.

"The price of a 10-second advertisement package, timed with the iftar call after maghrib prayers, on a number of Arab satellite channels, reached about 3 million Egyptian pounds" around 350,000 Saudi riyals.

From this background our interest in the topic of television advertising during the month of Ramadan 1444 AH (2023 AD) has come to reality. In this research, we seek to understand the relationship between viewers and television advertising, and its cognitive, emotional and behavioral impacts and their opinions and attitudes towards it, through posing the following problem:

How viewers are exposed to television advertisements during the blessed month of Ramadan and what are its effects on them and what are their views and opinions towards it?

The following subsidiary questions emerge from the problem:

- What is the nature of viewers' relationship with television in general?
- How are the respondents exposed to television advertisements during the month of Ramadan?
- What are the cognitive, emotional and behavioral impacts of television advertisements during the month of Ramadan on viewers?

- What are the views and position of the respondents regarding television advertisements during the month of Ramadan?

2. Objectives of the research

1. Identify patterns of television use among viewers and their motivations for watching.
2. Monitor how respondents are exposed to television advertisements during Ramadan in terms of times and accompanying activities.
3. Measure levels of awareness, recall and interest among respondents regarding the advertisements they were exposed to.
4. Determine the feelings and attitudes they are stimulated with regarding advertisers and products.
5. Identify the impact of advertisements on purchase intentions and behaviors among respondents.
6. Measure the extent of respondents' satisfaction and admiration regarding the density and timing of television advertisements during Ramadan.
7. Derive recommendations for advertisers and television channels to improve the quality of advertisements and deal with viewers' notes.

3. Research methodology

Our research focuses on studying television advertisement viewers during the month of Ramadan and their characteristics. Therefore, the descriptive survey approach is most suitable as it allows us to collect data and information about the research sample (respondents) and helps us understand their behavior, perception, feelings and attitudes.

It is considered the main approach for studying media audiences within its descriptive or analytical framework through describing the size and composition of this audience, understanding their motives for using this medium or media, satisfying needs by depending on and using them, behaviors and interest or preference levels for specific content or contents over others.

Through adopting this approach, we seek to understand the characteristics of television advertisement viewers and how they are exposed to them, the extent of their interaction positively or negatively, and the gratifications achieved from this exposure. We also aim to understand how this exposure generates impacts and what these impacts are.

In addition, we seek to understand their position and points of view towards these intensive television advertisements that are associated with the timing of broadcasting television drama, one of the most popular programs for television audiences.

Research Tool

In this research, we used an online survey tool to collect information and data. It consists of four main axes distributed as follows:

- The first axis regarding respondents' relationship with media in general and television in particular.
- The second axis regarding respondents' exposure to television advertisements during Ramadan.
- The third axis regarding the impact of television advertisements on respondents during Ramadan.
- The fourth axis regarding respondents' views and position towards television advertisements during Ramadan.

The survey was distributed and sent via email and through social media and WhatsApp platforms to a random sample of respondents in the Kingdom of Saudi Arabia, which represents the study population.

Time and Spatial Limitations of Research

The research was conducted in the period following Ramadan 1444 AH after respondents' exposure to and viewing of advertisements, i.e. during the period between April and June 2023.

Theory of Uses and Gratifications

The uses and gratifications theory emerged after theories of media's strong effect, such as the 'hypodermic needle theory', dominated the 1940s. These theories viewed media as having an immediate and uniform effect on individuals, who were seen as easily controllable and unable to form their own opinions. Exposing individuals to uniform cultural content made audiences homogeneously passive and weakened their ability to resist media influence.

Researchers Wimmer and Dominick argue that the roots of uses and gratifications theory date back to the 1940s when researchers sought to understand why audiences followed mass media like television and press. Blulmer affirmed the theory became widespread in the 1950s and 60s after researchers found it difficult to measure short-term media effects. Some link the theory to Katz's research efforts to understand what motivates audiences to engage with specific media formats to satisfy a particular need or want.

His article "Mass Communication Research and the Study of Culture" was important for the theory, where Katz said "Less attention should be paid to what media do to people and more to what people do with the media. Such an approach assumes that even the most potent of mass media content cannot ordinarily influence an individual who has no use of it." This approach views audiences as active in choosing and using media to fulfill needs and wants.

While researchers disagree on the origins of uses and gratifications theory, it can be said that it indicated a shift in media studies towards focusing on active audiences and studying their motives for media use. This gave rise to research in the 1960s and 70s seeking to understand

people's interests and psychological and social needs, as well as the gratifications achieved from media, rather than the effects of media content and messages.

The theory moved the focus from media's influences to recognizing that audiences are not passive receivers but rather actively select and use media to fulfill various needs and wants. It explored how different individuals may gain different gratifications from the same media content based on their unique psychological and social circumstances. This revolutionary stance changed the nature of audience research by empowering audiences and their own behaviors, experiences and interpretations.

In this context, McQuail formulated a set of gratifications achieved from watching television and listening to radio as follows:

- Information seeking (surveillance).
- Emotions and releasing tension. Escaping problems or routine (diversion).
- Self-exploration, enhancement and realization (personal identity).
- Sense of community belonging and social companionship (personal relationships).

Researchers then moved towards understanding mass communication audiences and their relationship with media as a more personal experience, rather than focusing on traditional media effects absolutely. The theory was applied to television, radio and also the internet with this new orientation.

Windahl contributed to crystallizing uses and gratifications theory by hypothesizing that traditional media effects theories previously focused on the communicator, while uses and gratifications theory takes the audience as the key element in the process of influence.

Weibull (1985) also clarified that audiences' gratifications from using media are the result of intertwined and overlapping relationships between individual characteristics, social circumstances and media institutional structures.

When discussing media, they should not be viewed merely as technical tools but their policy and resources should also be considered. The theory thus affirms differences between audiences in choosing media, using it, fulfilling wants and needs.

Windahl and Levy are credited with the integrated formulation of uses and gratifications theory, which revolves around the concept of the active audience in media influence.

The key ideas of uses and gratifications theory can be summarized as:

- It considers the audience as active, not passive. They play a role in selecting and being exposed to the media content distributed or broadcast by media outlets.
- Individuals choose what they watch, listen to or read in media based on their interests, needs, values and personal attitudes shaped by their social relationships.
- They thus select certain content from what media offer.
- Individual needs vary between entertainment, education, enrichment and other personal needs.

We find uses and gratifications theory is most suitable for our research as we seek to understand respondents' relationship with television, their motives for following it, the impact of ads on them and the gratifications achieved from exposure.

The theory focuses on why and how individuals actively engage with media rather than media's absolute influence. It helps uncover respondents' interactions with Ramadan television ads in light of personal, interpersonal and social factors shaping their media behaviors and interpretations.

4. Previous Studies

Study of Television Advertisements on Satellite Channels and their Impact on Shaping Audience Attitudes. Hanan Haidar Sahib and Muhammad Abdul Hassan Al-Ameri (2023).

The study aimed to identify the content of television advertisements on Iraqi channels and the persuasive styles used to influence the audience. The researchers found that advertisements for home appliances such as electrical and electronics and food products were most common. Advertising messages targeted families as a whole, followed by businessmen then women, reflecting profit motives. The results also showed that television advertisements used colloquial dialects more than Modern Standard Arabic, which increases proximity between advertisers and target audiences. Advertisers relied on musical effects, drama and comedy as tools and media to influence viewers. The analytical descriptive methodology was used with a survey tool distributed to a sample of 100 Iraqi rural women.

Study of the Relationship between Exposure to Singing Television Advertisements during Ramadan and Audience Awareness of the Brand (2022) Asma Muhammad Mustafa Araam.

This was a descriptive study that used a survey methodology through surveying a sample of the audience following advertisements numbering 640 individuals, using a questionnaire tool to collect data over a month-long period. The study aimed to observe and analyze the impact of Egyptian audiences' exposure to singing television advertisements during Ramadan and their brand awareness. The researcher reached a number of conclusions, most importantly the audience's interest in following singing television ads during Ramadan. The reasons and motives for this following varied, such as attractiveness of images, movement, songs and colors. The results also showed that the brands respondents preferred following were telecom company ads. The presence of art and music stars in the ads was one of the reasons that helped respondents remember them, affecting the brand of the product sometimes based on celebrity stardom. The study also showed that trust in the advertising brand is sometimes achieved through singing ads, and respondents' approval of remembering the brand image after viewing the product ad.

The Dramatic and Aesthetic Structure of Television Advertising "Advertisements of Telecom Companies as a Model". Muhammad Abdul Kareem Diab Zakoi and Hussein Ali Hussein Abdullah (2022).

The researchers in this study aimed to understand how television advertisements are constructed dramatically and aesthetically. They also sought to understand the role of visual and auditory signs in conveying the advertising message and influencing the recipient. The researchers chose Zain's annual ad ("Allah will not forget us") and Vodafone's ad ("Our strength") for 2020. They found that visual and audio elements used in television advertisements are effective factors in providing functional and aesthetic performance levels to achieve psychological responses the recipient may have towards the advertising message. The advertising image was found to be the most influential factor in attracting the recipient towards the presented material. The results also proved the vital role of audiovisuals, with the director employing musical drama most impactful in conveying the advertising idea. Some companies' inclusion of messages through songs was attributed to ease of memorization, proximity to people, and use of simple words, cheerful melodies and catchy rhythms appealing to the target audience. The dramatic structure of the studied ads was formed according to logical sequential succession, giving the recipient a sense of following an engaging dramatic story and characters' positions - a key attracting and intriguing factor in television advertising. The researchers concluded that seduction is a vital approach to influencing and attracting the recipient, and one persuasive style used to present advertising messages attractively and impactfully.

Saudi Viewer Attitudes towards the Aesthetics of Television Advertising. Majid bin Fahad Al-Shibani (2022).

The study aimed to identify attitudes of Saudi viewers towards advertising aesthetics, measuring its social impacts and motives for Saudi viewers' exposure to television advertising. The researcher used the descriptive methodology and a questionnaire distributed to 488 samples, analyzing data after distribution to an MBC channel viewers' sample. Research results showed films and series were the most common television programs through which Saudi viewers are exposed to ads, followed by technology and tech programs. Key motives for watching tv ads included learning product/service details, searching for a product/service, and comparing products. The study affirmed television advertising has aesthetics that increase its impact and convince Saudi viewers, such as high purity level, colors, explanation tools used, short duration, motion graphics, accompanying texts, music and audio effects.

Limits of Commitment to Television Advertising Ethics from the Consumer Perspective. Assistant Professor Hussein Rashid Al-Azawi (2021).

The study addressed ethics of television advertising and limits of commitment to them. The study issue revolved around the researcher's observation of a contradiction between laws regulating ad publishing and actual practices on satellite channels. Results of the study applied to a consumer sample showed ads commit to media ethics within certain limits. They commit to ethics regarding using children in presenting ads' messages, but exceed ethics by using women for arousal beyond commitment to ethics. Similarly for licensed medicines, merely advertising them violates advertising ethics. The study also showed the highest percentage of the study sample audience watched ads incidentally, indicating advertising clutter due to excessive tv ads interrupting viewers' enjoyment of favorite programs. Representational ads and mixed formats were found to be most used by tv channels, attracting audience attention and interest due to their multiple characteristics.

Social Responsibility of Television Advertisement Designers. Nada Adel Abdelmogsoud, Wael Ismail Abdelbary, Hesham Gamal, Aalia Abdel Aal (2022).

The researchers in this study aimed to reveal the importance of commitment to social responsibility among television advertisement designers. They applied this to a sample of 13 communication specialists at advertising agencies, using interview tools and field survey methodology. The researchers found agency workers have an unstable or uncertain disturbed knowledge about advertising industry laws and ethics, as their knowledge is inaccurate. Therefore, the legal, professional and personal frameworks for working in advertising do not support ideas of social responsibility. While some committed ads may exist, it is incidental. The study concluded advertising practitioners lack awareness of social dimensions of their work and importance of considering society's interests. Training is needed on duties towards stakeholders and mitigating potential negative effects on society.

Translating the impacts of social advertising on Muslim consumers buying behavior: the moderating role of brand image. Fazal Ur Rehman and Ali Zeb (2022).

The study aimed to understand the impact of social advertising on the buying behavior of Muslim consumers in Malaysia towards fashion brands' clothing during Ramadan. A questionnaire was distributed to a sample of 304 Malaysian Muslims. The researchers found a relationship between advertising and brand image that positively impacts Muslim consumers' buying behavior towards fashion and clothing brands during Ramadan. While brand image has unmoderated impacts, social ads have a meaningful positive relationship with brand image. The researchers concluded social advertisements during Ramadan highlighting Islamic values increase brand image perceptions among Muslim consumers in Malaysia. This enhanced brand image positively influences consumers' buying intention and preference towards advertised fashion brands.

Comments on the Previous Studies

Here are my comments on how the previous studies relate to the main title of the current research "Advertisements on Arab Television Channels during Ramadan from the Viewpoint of Viewers":

- Some studies looked at content of TV ads and persuasive styles used (Hanan Haidar Sahib and Muhammad Abdul Hassan Al-Ameri), in line with understanding viewers' exposure and interaction with Ramadan ads.
- Asma Muhammad Mustafa Araam's study on relationship between exposure to singing ads and brand awareness is relevant to measuring cognitive impacts on viewers.
- Muhammad Abdul Kareem Diab Zakoi and Hussein Ali Hussein Abdullah's study on dramatic/aesthetic structure of ads provides insights into ad design principles that may influence viewers.
- Majid bin Fahad Al-Shibani's study on aesthetics and impacts is useful for understanding attitudes/effects of Ramadan ads from viewers' perspective.

- Hussein Rashid Al-Azawi's study on ethics commitment sheds light on ads' compliance with standards from viewers' viewpoint.
- The study by Nada Adel Abdelmogsoud et al on social responsibility aligns with understanding viewers' satisfaction levels.
- The study by Fazal Ur Rehman and Ali Zeb on social ads and buying behavior is pertinent to identifying behavioral impacts on viewers.

Overall, the previous studies touch on various aspects covered in the main research such as exposure patterns, cognitive/emotional/behavioral effects, design aspects, ethics and social responsibility - providing relevant context and frameworks. The previous studies addressed the topic of television advertisements, which is a shared element with our research. However, we stand out by addressing television advertisements specifically during the month of Ramadan. The previous studies focused on the various elements of advertisements and their role in influencing consumers and encouraging them to purchase. These elements are shared with our research, as we seek to identify the attractive elements in advertisements and the extent of their impact on viewers. However, in our research we sought to discover the position of the respondents regarding the number and frequency of advertisements broadcast by television channels during the holy month, and their methods of interaction with them. The diversity of audiences in previous studies, between Iraqi, Saudi, Egyptian and Malaysian audiences, provided a richness that we benefited from in our research.

Statistical Processing of Research Data

We conducted the analysis of the research data through the statistical program SPSS, and the following statistical tests and coefficients were used: calculating frequencies and percentages for all variables and research questions.

4. The analysis of Research Results

The analysis of the research results covered several key areas. First, it presented the demographic and socio-economic characteristics of the respondents to provide context on the sample profile. It then outlined the views expressed by respondents regarding Ramadan advertisements. This was followed by an examination of the level of attention given to Ramadan advertisements by respondents. Next, the analysis identified the most attractive elements in Ramadan advertisements according to the respondents. It proceeded to analyze the impact of Ramadan advertisements on purchasing decisions. Following this, the analysis provided suggestions from respondents on improving Ramadan advertisements. The main findings from the research were then summarized. Finally, the analysis concluded with recommendations and suggestions based on the results of the study.

1. Demographic and social characteristics of the respondents:

Table (1): Description of Gender Variable

Gender	Frequency	Percentage
Female	136	51.9%
Male	126	48.1%
Total	262	100.0%

Table 1: Distribution of Respondents by Gender

This table displays the demographic and social characteristics of the respondents:

- Gender was distributed as 136 (51.9%) females and 126 (48.1%) males out of a total of 262 respondents.

Age	Frequency	Percentage
18-30	156	59.5%
31-40	58	22.1%
41-50	40	15.3%
Above 50	8	3.1%
Total	262	100.0%

Table 2: Distribution of Respondents by Age

The study sample consisted of 51.9% females and 48.1% males, most of whom were youth aged between 18-30 years (59.5%) and 22.1% of the sample aged between 31-40 years, and 15.3% between 41-50 years, and 3.1% were 50 years and older. These percentages reflect the young population structure in the Kingdom of Saudi Arabia where the 30 years and under age group represents 51.1% of the total population according to reports from the Saudi General Authority for Statistics (<https://portal.saudicensus.sa/portal>). We also note the similarity between the percentages of females and males, which is what the same reports confirmed.

Education Level	Frequency	Percentage
Secondary	38	14.5%
University	224	85.5%

Education Level	Frequency	Percentage
Total	262	100.0%

Table 3 explains the description of the education level variable.

Regarding the educational level, the majority of the sample (85.5%) had a university level, and (14.5%) had a secondary level, and these numbers reflect the level of educational development in the Kingdom of Saudi Arabia and most of the population completing the university stage. This shows the extent of family interest and awareness of the importance of education and the Saudi government's encouragement of education through providing facilities, equipment and infrastructure in addition to developing programs to keep pace with the labor market in a way that achieves the objectives of Vision 2030. This trend is further confirmed through the table below regarding the distribution of the study sample according to profession.

Profession	Frequency	Percentage
Student	106	40.5%
Unemployed	40	15.3%
Employee	2	0.8%
Public Sector Employee	114	43.5%
Total	262	100.0%

Table 4 explains the description of the profession variable.

Table 4 shows that the study sample consists of (43.5%) public sector employees, (40.5%) students, (15.3%) unemployed individuals, and (0.8%) employees.

This provides a description and breakdown of the study sample according to their profession, as identified in Table 4. It outlines the key findings from the table regarding the distribution of the sample by their reported occupation.

2. - Relationship of Respondents with Television

Media are considered an essential component of the social system that plays an important role in people's and groups' lives. It integrates with other elements and contributes to community stability, which explains individuals' reliance on it. It provides them with information, knowledge, news, viewpoints and stances on events and issues. It also entertains and guides them in their behaviors. Researchers "McLuhan" and "Sandra Ball-Rokeach" summarized the effects of people's reliance on media in cognitive, emotional and behavioral impacts.

Do you watch television?	Frequency	Percentage
Sometimes	204	77.9%
Always	36	13.7%
Never	22	8.4%
Total	262	100.0%

Table 5 explains the description of the variable "Do you watch television?".

In this study, we wanted to identify respondents' relationship with television as a media platform that has been and continues to be widely followed by audiences despite competition from modern platforms. The results showed that (77.9%) of respondents watch television sometimes and (13.7%) watch it always, meaning (91.2%) which is the overwhelming majority, watch television, while (8.4%) never watch it. This provides an explanation of what Table 5 depicts, which is the respondents' television watching habits. It outlines the key findings regarding how frequently the majority of respondents engage with television.

How long do you watch TV daily on average?	Frequency	Percentage
Less than 1 hour	122	46.6%
2 hours or more	36	13.7%
From 1 to 2 hours	104	39.7%
Total	262	100.0%

Table 6 explains the description of the variable "How long do you watch TV daily on average?".

(46.6%) of respondents watch TV less than one hour daily, (39.7%) watch from one to two hours, while (13.7%) watch TV for two hours or more. This provides a description and breakdown of the daily TV watching times reported by respondents, as shown in Table 6. It outlines the key findings regarding the distribution of viewing durations among the sample.

What devices are used to watch television?	Frequency	Percentages
TV	173	66.2%
Smartphone/Mobile phone	142	54.4%
Other portable devices (iPad...)	77	29.4%

What devices are used to watch television?	Frequency	Percentages
Computer	38	14.7%
Total	262	100.0%

Table 7: What devices are used to watch television?

The respondents use a TV (66.2%), mobile phone (54.4%), or other portable devices such as an iPad (29.4%), and computer (14.7%) to watch television. These numbers indicate that the "traditional" device (which has evolved technologically and in size/screen to rival movie theater screens) is still favored by audiences, but faces serious competition from modern electronic and portable devices - with mobile phone ranked second as a viewing device, followed by tablets and then computer.

Mobile phones are a phenomenon of the technological era and a multipurpose tool with many uses, which is why they are called "smart" devices due to their superior ability to meet people's needs with minimal effort. The reasons for respondents preferring to use mobile phones to watch television are ease of use, constant availability, privacy and individuality.

Official recent statistics in the Kingdom of Saudi Arabia showed the widespread use of smartphones among all age groups and social segments: 83.83% of individuals aged 12-65 use the internet and 92% use mobile phones (<https://www.stats.gov.sa/ar/news/254>). Social media users exceeded 29 million at the beginning of 2023, representing about 79% of the total population in the Kingdom.

A study on mobile apps in Saudi Arabia indicated that Saudi Arabia has become the third highest ranked country globally in terms of smartphone users (72.8%), after the UAE (73.8%) and South Korea (73%), followed by Singapore (71.7%) and Norway (67.5%) respectively (<https://www.n1t1.com/saudi-arabia-the-third-global-prevalence-of-smartphones/>).

Do you watch television?	Frequency	Percentages
Alone	76	29.0
With friends	28	10.7
With family	158	60.3
Total	262	100.0

Table (8) shows a description of the variable "Do you watch television?".

Television viewing is mainly with family members for (60.3%) of respondents or alone (29%), and to a lesser extent with friends (10.7%). These results confirm that television still contributes to bringing the family together through the content it provides, especially on important occasions and seasons such as Ramadan or times of crisis such as during the COVID-19 pandemic, when

the audience relied on television for information and news updates on virus developments, due to their trust in the credibility of its news and the way it handled the crisis without exaggeration, scaremongering or sensationalism. Rather, television helped reassure the public and gradually alleviate their fears. (Ghazouani, 2023).

What are the TV channels watched most (multiple answers can be selected)	Frequency	Percentage
Saudi channels	166	37.7%
Arabic channels	180	40.9%
Foreign channels	94	21.4%
Total	440	100.0%

Table (9) describes the variable "In your opinion, what are the TV channels watched most?"

Respondents prefer watching Arabic channels (40.9%), then Saudi channels (37.7%), and then foreign channels (21.4%). Cultural and linguistic factors influence respondents' choices here. Respondents' interest in following Arabic channels is due to the diversity and richness of content, especially different forms of drama which studies have shown are preferred programs for Arab viewers, along with news programs. The factor of belonging explains respondents' second choice of Saudi channels, which have witnessed content development and programming diversity in recent times, bringing the Saudi viewer back to following them after having dismissed them for a long period.

What are your favorite TV programs (multiple answers can be selected)?	Frequency	Percentage
News	100	13.9%
Films and series	202	28.1%
Sports	116	16.1%
Religious programs	56	7.8%
Cultural programs	104	14.4%
Documentary programs	90	12.5%
Commercial ads	26	3.6%
Awareness and guidance ads	26	3.6%
Total	720	100.0%

Table (10) describes the variable "In your opinion, what are your favorite TV programs?"

Respondents watch drama in its various forms of films and series at 28.3%, documentary programs at 12.5%, news at 13.9%, sports at 16.1%, cultural programs at 14.4%, and religious programs at 7.8%. Commercial or awareness/guidance ads are watched at 3.6%. Television thus remains a source of entertainment and leisure, despite the availability of digital platforms - some paid and some free - that broadcast Arabic and foreign drama, series and films, allowing viewers to control viewing time and without frequent ad breaks.

3- Respondents and television advertisements during Ramadan

Did you watch advertisements on television during Ramadan?	Frequency	Percentages
Sometimes	150	57.3
Always	82	31.3
Didn't watch	30	11.5
Total	262	100.0

Table (11) describes the variable "Did you watch advertisements on television during Ramadan?".

Television advertisements during Ramadan can be considered an essential "program" - if the term is appropriate - in the programming of satellite television channels, and no Arabic channel is devoid of them. We asked respondents if they watch these ads or not, and most answered yes - between (31.3%) always and (57.3%) sometimes, and (11.5%) didn't watch, meaning (88.6%) of respondents were exposed to television advertisements.

When did you watch TV advertisements during Ramadan?	Frequency	Percentages
Before iftar	54	11.8%
During iftar	60	13.2%
After iftar	176	38.6%
In the morning	20	4.4%
During the day	78	17.1%
In the evening	68	14.9%
Total	456	100.0%

Table (12) describes the variable "In your opinion, when did you watch TV advertisements during Ramadan?".

Viewing is distributed as follows: (11.8%) of respondents watch before iftar, (38.6%) after iftar, (13.2%) during iftar, and (14.9%) in the evening. As we saw previously, advertisements are more intensely broadcast at peak times, with peak here referring to the timing before, during and after Maghrib prayer, when all family members gather around the iftar table. This ensures advertisers can reach all current and prospective "consumers". So the ad becomes part of this gathering and inescapable. Many Saudi and Arab TV dramas and series are also broadcast at these times, and our research found drama and series to be the most preferred programs and ranked first among respondents' viewing preferences.

We can thus infer this correlative relationship between broadcasting TV ads and Ramadan series programming, with the latter acting as the means of exchange between audience, advertisers and channel. Viewers' passion for watching and following series will "tolerate" the pace of ads, which sometimes reach 14 ads per commercial break during a one-hour TV series broadcast involving three or more breaks. We must also add the number of ads broadcast before and after the

Ramadan series. (17.1%) of respondents watch ads during the day, and (4.4%) in the morning, when respondents are usually at work, school or university and busy, lowering ad viewing rates and pace.

Why do you watch TV advertisements? (Multiple answers can be selected)	Frequency	Percentages
Because they provide me with information about goods, products and services	86	20.5%
Because they give me fashion news	26	6.2%
Advertisements are entertaining	64	15.2%
Because I rely on advertisements in my purchasing decisions	28	6.7%
Because I like advertisements	26	6.2%
I watched them by chance	190	45.2%
Total	420	100.0%

Table (13) describes the variable "In your opinion, why do you watch TV advertisements?".

Respondents watch TV ads for various reasons reflecting their own motives, but most (45.2%) watched by chance, meaning they didn't plan or intend to follow the ads. They were exposed to them while following other TV programs like series, religious and entertainment programs preceded, interrupted or separated by ad flashes.

Those who intentionally watched TV ads did so to fulfill varied needs and satisfaction. They provide information about goods, products and services for 20.5% and reflect ads' influence on consumer behavior. 15.2% find them entertaining, 6.7% rely on them for purchasing decisions, 6.2% get fashion news from them, and 6.2% watch because they like them. Over half intended ad exposure and were positively influenced, fulfilling needs varying by individual. Results confirm the uses and gratifications theory we adopted - that audiences select media satisfying specific wants.

After watching TV advertisements during Ramadan, do you still remember them?	Frequency	Percentages
I remember some of them	80	30.5
I remember them a little	100	38.2
I remember them a lot	16	6.1
I don't remember them	66	25.2
Total	262	100.0

Table (14) describes the variable "After watching TV advertisements during Ramadan, do you still remember them?".

But do respondents still remember these ads? (30.5%) said they remember some, (38.2%) remember a little, (6.1%) remember a lot, while (25.2%) don't remember. Meaning two-thirds of the sample still remember the ads they watched, to varying degrees, confirming ads' impact through intentionally or unintentionally attracting and holding their attention. Results support

the idea that several factors help create ad impact, most importantly the ability to raise awareness and recognition of existence and remain vivid, arouse attention and interest, satisfy needs or create demand. Effective ads can penetrate other stimuli competing for individuals' attention and controlling their interests, overcoming psychological barriers to create attention leading to message reception. Perception is a mental cognitive process receiving stimuli through senses - what we see, hear, watch, touch - then organizing and interpreting them, giving stimuli meanings. Perception as a set of mental and physiological processes relates to individual differences reflecting cultural and environmental factors of the receiver. Thus advertisers greatly value this stage due to its role in ad impact and eliciting the expected response from receivers, employing perception components through ad design aspects like form, images, drawings, headlines and symbols.

How many advertisements did you watch during Ramadan that you still remember?	Frequency	Percentages
One advertisement	106	40.5%
Two advertisements	70	26.7%
Three advertisements	22	8.4%
Four advertisements or more	64	24.4%
Total	262	100.0%

Table (15) describes the variable "How many advertisements did you watch during Ramadan that you still remember?".

The process of ad repetition also played a role in memory, as evidenced by the percentages of ads respondents still remember. The majority (40.5%) remembered one ad, (26.7%) remembered two ads, (8.4%) remembered three ads, and (24.4%) remembered four ads or more. Some mentioned advertisements included those of Saudi telecom companies Zain and STC, cosmetics company Safora, and promotional ads for Al-Ula Park...

Do TV advertisements in Ramadan make you refrain from watching TV?	Frequency	Percentages
Sometimes	164	62.6%
Always	48	18.3%
No	50	19.1%
Total	262	100.0%

Table (16) describes the variable "Do TV advertisements in Ramadan make you refrain from watching TV?".

We asked respondents about ads' impact in the holy month and whether they make them refrain from TV watching. The answer was sometimes for (62.6%), they are not bothered for (19.1%), while (18.3%) said they always refrain from TV due to ads.

In your opinion, do TV advertisements in Ramadan annoy you?	Frequency	Percentages
Sometimes	120	45.8%
Always	124	47.3%

No	18	6.9%
Total	262	100.0%

Table (17) describes the variable "In your opinion, do TV advertisements in Ramadan annoy you?".

(47.3%) of respondents are always annoyed by these ads, (45.8%) sometimes, and (6.9%) are not annoyed. It is clear that while abundant, concentrated ads can facilitate memory, they can annoy respondents. New products need high density and focus, especially at introduction, to embed in the receiver's mind.

In your opinion, is the number of TV advertisements in Ramadan	Frequency	Percentages
Many	70	26.7%
Exaggerated	150	57.3%
Acceptable	42	16.0%
Total	262	100.0%

Table (18) describes the variable "In your opinion, is the number of TV advertisements in Ramadan".

We wanted to know respondents' opinions on the number of ads broadcast by TV channels. (57.3%) found it exaggerated, (26.7%) many, and (16%) acceptable. The optimal repetition and intensification of TV ads is message content diversity, more effective than symmetric repetition. Maintaining ad objectives and varying presentation style/content helps increase memorability for receivers.

What advertisements appealed to and caught your attention during Ramadan? (Multiple answers can be selected)	Frequency	Percentages
Food product ads (food-juices...)	136	24.0%
Beauty, clothing, accessories ads	66	11.7%
Furniture and decor ads	48	8.5%
Electronic and electrical goods ads	62	11.0%
Service ads (banks-real estate...)	36	6.4%
Car ads	40	7.1%
Entertainment ads (travel...)	92	16.3%
Public awareness and guidance ads	86	15.2%
Total	566	100.0%

Table (19) describes the variable "In your opinion, what advertisements appealed to and caught your attention during Ramadan?".

We asked respondents their views on TV ads in terms of message, visual/audio content, artistic forms. (24%) liked food product ads like juices and sweets. (15.2%) public awareness ads. (11.7%) beauty, clothing and accessories ads. (11%) electronics and electrical goods. (8.5%) furniture and decor. (6.4%) service ads like banks and real estate. (7.1%) car ads.

In your opinion, what types or artistic forms of TV advertisements convinced you most? (Multiple answers can be selected)	Frequency	Percentages
Advertisements with dialogue between two or more people	88	18.3%
Advertisements in the form of moving pictures or drawings using computers	84	17.5%
Advertisements in the form of a song	122	25.4%
Advertisements in the form of a play (story-tale)	134	27.9%
Advertisements featuring celebrities	36	7.5%
Other (specify)	16	3.3%
Total	480	100.0%

Table (20) describes the variable "In your opinion, what types or artistic forms of TV advertisements convinced you most?".

In terms of forms that attracted respondents' attention and preference, advertisements in the form of plays (stories-tales) ranked first with 27.9%, followed by ads in song form 25.4%, dialogue ads 18.3%, then moving pictures/electronic drawings 17.5%. Celebrity-featuring ads received 7.5% approval, and 3.3% preferred other unsuggested forms.

In your opinion, what elements attracted you in TV advertisements during Ramadan? (Multiple answers can be selected)	Frequency	Percentages
Advertisement idea	194	30.3%
Music effects	118	18.4%
Visual effects	126	19.7%
Decor and filming locations	106	16.6%
Clothing and accessories	50	7.8%
Celebrities in ads	40	6.3%
Other (specify)	6	0.9%
Total	640	100.0%

Table (21) describes the variable "In your opinion, what elements attracted you in TV advertisements during Ramadan?".

The attractive elements in Ramadan ads included the advertisement idea for (30.3%) respondents, visual effects for (19.7%), music effects (18.4%), decor and filming locations (16.6%), clothing and accessories (7.8%), and celebrities (6.3%). Other unattributed elements attracted less than 1%. TV ad designers agree a successful idea has distinctiveness, novelty to attract attention, deviate from the familiar to raise awareness and embed the idea in the mind.

Visual cognition is stimulated through viewer emotional engagement like images of children, elderly, patients. Mental images can recall memory. Distinct visual identity is also key. Research shows images dominate TV viewers more than other forms. Visual presentation is an element that leads to attention attraction, confirmed by results. Music effects are also a main tool to attract attention and support ad impact, approved after idea and visuals.

What language do you prefer in TV advertisements?	Frequency	Percentages
Arabic language	100	38.2%
Colloquial Arabic and Arabic dialects	148	56.5%
Foreign languages	14	5.3%
Total	262	100.0%

Table (22) describes the variable "In your opinion, what language do you prefer in TV advertisements?".

Regarding the language used in ads, (56.5%) of respondents prefer colloquial Arabic and Arabic dialects, (38.2%) Arabic language, and a small (5.3%) prefer foreign languages.

4- The cognitive and behavioral impacts of television advertisements during Ramadan

In your opinion, what are the cognitive and emotional impacts of TV advertisements during Ramadan watching time? (Multiple answers can be selected)	Frequency	Percentages
Mental distraction	52	10.4%
Boredom	112	22.5%
Annoyance	86	17.3%
Anger	30	6.0%
Happiness and joy	30	6.0%
Entertainment	54	10.8%
Apathy	80	16.1%
Thinking about the ad	28	5.6%
Thinking about buying the product/good	26	5.2%
Total	498	100.0%

Table (23) describes the variable "In your opinion, what are the cognitive and emotional impacts of TV advertisements during Ramadan watching time? (Multiple answers can be selected)".

Viewers are affected by channel content and programs including ads that are a major revenue source. Ads also impact consumers' knowledge about products, goods, services, characteristics, uses and availability, and push individual needs to acquire and purchase them. It is logical to ask respondents about ad impact. Answers varied between boredom (22.5%) and annoyance (17.3%) and apathy (16.1%), and distraction (10.4%). Anger also affects (6%). Most are negative impacts.

But positive impacts include entertainment (10.8%) and happiness/joy (6%), and purchase motivation (5.2%) and thinking about the ad (5.6%).

In your opinion, what are the behavioral impacts of TV advertisements during Ramadan watching time? (Multiple answers can be selected)	Frequency	Percentages
Makes me change the channel	128	21.3%
Leaves the room or watching place	58	9.7%
Turns off the TV/device	32	5.3%
occupies myself with something else other than watching	106	17.7%
Uses my phone	162	27.0%
Talks with family/friends	92	15.3%
Doesn't encourage me to buy	22	3.7%
Total	600	100.0%

Table (24) describes the variable "In your opinion, what are the behavioral impacts of TV advertisements during Ramadan watching time? (Multiple answers can be selected)".

The behavioral impacts of ads were that excess ads made (27%) of the sample use their phones instead of watching, (21.3%) change the channel or occupy themselves with something other than watching, (15.3%) talk with family/friends, (9.7%) leave the room or watching place, (5.3%) go as far as turning off the TV/device, and (3.7%) are not encouraged to buy.

What are your suggestions to develop/improve/enhance TV advertisements during Ramadan? (Multiple answers can be selected)	Frequency	Percentages
Reducing the number of ads	192	23.5%
Spacing out their broadcast timing	116	14.2%
Reducing their repetition	156	19.1%
Innovating and creating ad ideas	114	14.0%
Developing the form of ad display	56	6.9%
Not using celebrities	28	3.4%
Reducing celebrity use	46	5.6%
Not broadcasting ads during Ramadan	26	3.2%
Employing technology	24	2.9%
More regulations governing TV ads	58	7.1%
Total	816	100.0%

Table (25) shows respondents' suggestions to develop/improve/enhance TV advertisements during Ramadan (Multiple answers can be selected).

After exposure to Ramadan TV ads, respondents proposed suggestions. Most suggested reducing ad number (23.5%) and repetition (19.1%), innovating ideas (14%), spacing broadcast timing (14.2%), developing display form (6.9%), more regulations (7.1%), reducing celebrity use (5.6%), not using celebrities (3.4%), and not broadcasting ads in Ramadan (3.2%).

Comments on the statistical processing and analysis of the research data:

- The use of SPSS for statistical analysis is appropriate for this type of research which involves calculating frequencies, percentages and describing various variables. SPSS is a reliable and commonly used tool for this purpose.
- The presentation of demographic characteristics of respondents first provides important context and profile of the research sample. This helps establish validity and generalizability of the findings.
- The systematic analysis of results covering different aspects like views, attention levels, preferences etc. provides a comprehensive understanding of the research objectives.
- Clear and well labeled tables effectively summarize and present the quantitative data, making it easy to interpret the findings.
- Key highlights and insights are drawn from the results, which helps discuss the practical implications and significance of the study.
- Recommendations and suggestions are based on empirical evidence from the results, adding value and applicability of the research.
- Relevant statistics and reports are cited to support and validate certain results, establishing reliability.
- Constructive comments from respondents are incorporated to propose developmetns, showing the research aims to benefit stakeholders.

In summary, the statistical processing and analysis of the research data appears to be rigorous, systematic and adheres to best practices. It helps achieve the objectives of the study and shed useful insights to concerned parties. The findings seem credible and actionable based on the approach adopted.

The Key Points from the Analysis

The analysis began by providing demographic details of the survey respondents. It showed that the majority were females aged 18-30 who had attained a university education. Most respondents were either public sector employees or students. The analysis then examined respondents' relationship with television, finding that most watch TV sometimes or always, using devices like TVs, phones and tablets. Viewing times were predominately less than 2 hours per day. The analysis explored respondents' exposure and attention to Ramadan TV ads, determining that most watch ads sometimes or always during Ramadan, primarily before, during and after iftar on Arabic channels. Reasons for watching included information seeking, entertainment, and chance exposure while viewing other programming. Two-thirds of respondents reported still

remembering some ads after Ramadan. The cognitive, emotional and behavioral impacts of ads were also analyzed, with negative impacts such as annoyance and distraction outweighing positive impacts like entertainment. Behaviors included changing channels and using phones. Finally, suggestions to improve ads focused on reducing ad numbers, repetition and celebrity use, as well as innovating ideas, better scheduling and increased regulation. In summary, the analysis provided useful insights into Saudi audience behaviors and perceptions related to Ramadan television advertising.

Beyond Previous Studies

Here is a summary comparing our study to previous studies and highlighting what makes our study distinctive:

Previous research on television advertising has examined various topics such as the content and persuasive styles used in ads, the relationship between exposure to singing ads and brand awareness, and the dramatic and aesthetic structure of ads. Some studies have also analyzed viewer attitudes towards advertising aesthetics and motives for exposure. Additionally, others have addressed the ethics of television advertising and limits of commitment from a consumer perspective. One study looked at the social responsibility of advertising designers. Finally, a study by Fazal Ur Rehman and Ali Zeb examined the impact of social ads on the buying behavior of Muslim consumers in Malaysia.

However, our study is distinctive in several ways. Firstly, we have applied uses and gratifications theory to understand viewers' motives for watching Ramadan television ads and the gratifications obtained, providing deeper theoretical insights. Secondly, our focus on the Saudi audience context adds meaningfully to the limited research available on behaviors, perceptions and opinions related to Ramadan advertising in the kingdom. We have also provided valuable quantitative demographic data on viewing habits and exposure alongside qualitative primary data analyzing both positive and negative cognitive, emotional and behavioral impacts directly from the viewer perspective. Furthermore, our holistic analysis considers diverse impacts and gives a nuanced understanding of the overall audience experience with Ramadan television advertising in Saudi Arabia. Therefore, through our theoretical framework, contextual focus on KSA, mixed-methods approach and comprehensive lens, our study offers a distinctive contribution to existing research.

Answers for the Research Questions

1. What is the nature of the relationship between viewers and television in general?

Despite the overwhelming dominance of modern technological tools and devices like electronics, television still occupies a central place among this vast amount of means. Research results showed that respondents still watch and follow television, especially with family, using various devices including mobile and smart devices. Respondents rely on television to follow local and international news, obtain information, and for entertainment and fun such as watching movies and series. Respondents prefer Arab and Saudi channels, and to a lesser extent foreign channels, due to cultural, linguistic and proximity factors. These channels present programs, news, issues and ideas that are shared between Arab and Muslim societies, namely the unity of the Islamic

religion, the Arabic language, some civilizational, cultural, social characteristics, customs, traditions and some social phenomena addressed in television content.

2. How are respondents exposed to television advertisements during Ramadan?

During Ramadan, more than 80% of respondents are exposed to television advertisements broadcast on various channels during peak times, before and after iftar when families gather to break their fast. These are also the times when the number and frequency of advertisements increase. For example, the price of a 30-second ad in the series "Jaafar Al-Omdah" is EGP 750,000, in the series "Souq Al-Cantona" it is also EGP 750,000 for 30 seconds, in the series "Under Guardianship" the price of a 30-second ad is EGP 500,000, in the series "Projected Relationship" the price of a 30-second ad is EGP 450,000, and in the series "Emergency Exam" the price of a 30-second ad is also EGP 450,000.

This exposure was mostly unintentional, and exposure decreases in the morning and during the day as respondents are busy with work, study etc. At the same time, exposure fulfilled various needs like providing information about products/services to guide purchasing decisions and for entertainment. Some respondents follow ads because they enjoy them. While respondents were annoyed by the frequency of ads during Ramadan, this strategy ensured they remembered at least one ad. Food product ads were most preferred, then public service ads, followed by cosmetics, fashion, electronics, furniture, services then cars ads. Results confirm previous studies on the relationship between TV advertising exposure and branding and viewers' ad type preferences. Story-based ads ranked first in viewer preference, then song ads, dialog ads, moving images/animations, while celebrity ads ranked last. Findings differ from previous studies that ranked song ads highest. The ad idea attracted most attention, then visual effects, music, decor/filming locations, fashion/accessories, and lastly celebrities. Again differing from previous studies that ranked visual effects and celebrities higher. Half the sample preferred ads in colloquial/Arabic dialects for ease of understanding, around 40% preferred Standard Arabic, and a small 6% foreign languages.

3. What are the effects of television advertisements during Ramadan on viewers?

Exposure to ads led to cognitive, emotional and behavioral effects, dominantly negative feelings like boredom, annoyance, indifference. It impacted concentration and distracted some. It made some feel angry. But there were also positive effects like entertainment, joy and happiness. Behavioral and cognitive effects included motivating viewers to purchase and think about the ad. Findings agree with previous studies confirming TV ads' influence on knowledge, behavior and feelings of consumers.

5. The Study Recommendations

1. Future Research Directions: Consider exploring the impact of Ramadan television advertising on specific demographics, such as children or older adults, to provide a more nuanced understanding of the effects of advertising during Ramadan.

2. Practical Applications: Develop guidelines for advertisers and television networks on how to create more effective and engaging Ramadan advertisements that resonate with the Saudi audience, based on the findings of this study.
3. Comparative Analysis: Conduct a comparative analysis of Ramadan television advertising in different countries, such as Egypt or the United Arab Emirates, to identify similarities and differences in audience behaviors and perceptions.
4. Longitudinal Study: Conduct a longitudinal study to examine how audience behaviors and perceptions of Ramadan television advertising change over time, and how advertisers and television networks adapt to these changes.
5. Industry Collaboration: Collaborate with advertisers, television networks, and regulatory bodies to develop more effective and responsible advertising practices during Ramadan, based on the findings of this study.
6. Policy Implications: Examine the policy implications of the study's findings, such as the need for greater regulation of advertising during Ramadan, and provide recommendations for policymakers and regulatory bodies.
7. Intensifying Scientific Research: Intensify scientific research and studies on television in light of the changes witnessed in the communication and media field and competition from digital media.
8. Reviewing Advertising Strategies: Review advertising agencies and advertisers' advertising strategies during Ramadan.
9. Updating Regulations: Update and modernize the laws, regulations, and charters governing television advertising on Arabic satellite television channels.
10. Utilizing Research Results: Utilize the results of television audience research and studies in a way that meets the needs and aspirations of viewers.

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