Deanship of Scientific Research

The Phenomenon of Wearing Traditional Fashion Among Saudi Women

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Abstract

Objectives: This study aimed to identify the extent to which Saudi women wear traditional clothes, to determine the occasions in which women wear those outfits, and to identify the factors affecting their adoption in Saudi society.

Methods: The study follows a descriptive analytical approach using the survey-based analysis, for a simple random sample of (300) women from the different regions of Saudi Arabia, and (9) Saudi fashion designers, which is an intentional sample.

Results: The study reached several results, the most prominent of which Show the existence of a correlation between the desire of women to wear traditional costumes and the age, educational level, financial income, and occupation. There is a relationship between women's wearing traditional costumes and some of the factors affecting their wearing. There is a relationship between women's willingness to wear traditional costumes and the types of occasions in Saudi society. The majority of Saudi designers do not have a background in the names and shapes of the original Saudi traditional costume and motifs.

Conclusions:The paper concludes with recommendations to monitor and record the changes to traditional costumes in Saudi Arabia, to establish a specialized conventional fashion museum for each region in the Kingdom, and to link classic fashion to global fashion.

Keywords: The Phenomenon; Fashion , Traditional , Changes in fashion, Women, Saudi Arabia.

ظاهرة ارتداء الأزياء التقليدية لدى المرأة السعودية

*تهاني ناصر العجاجي**

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ملخّص

الأهداف: تهدف هذا الدراسة إلى التعرُّف على مدى إقبال المرأة السعودية على ارتداء الأزياء التقليدية المطوَّرة في المجتمع، وتحديد المناسبات التي ترتدي فيها المرأة تلك الأزياء، وحصر العوامل المؤثرة على ارتدائها في المجتمع السعودي.

المنهجية: اتُّبع المنهج الوصفي التحليلي، ومن أهم الأدوات المستخدمة في جمع البيانات الاستبانة الموجهة إلى النساء السعوديات في المملكة العربية السعودية، وبلغ أفراد العينة 300 شخص، والمقابلة الشخصية مع عدد تسع مُصمِّمات أزياء سعوديات.

النتائج: من أهم النتائج التي توصلت إليها الدراسة وجود علاقة بين إقبال المرأة على ارتداء الأزياء التقليدية وبين العمر والمستوى التعليمي والدخل والمهنة. ووجود علاقة بين ارتداء المرأة الأزياء التقليدية وبين بعض العوامل المؤثرة على ارتدائها. ووجود علاقة بين إقبال المرأة على ارتداء الأزياء التقليدية وبين أنواع المناسبات في المجتمع السعودي.

الخلاصة: تختتم الدراسة بتوصيات لرصد وتسجيل التغيُّرات الحاصلة للزي التقليدي السعودي في مناطق المملكة العربية السعودية، وإنشاء متحف متخصص للأزياء التقليدية لكل منطقة من مناطق المملكة ومراحل تطورها، وتشجيع المصممين على ربط الأزياء التقليدية بالموضة العالمية.

الكلمات الدالة: ظاهرة ، الأزياء، التقليدية، التغيُّرات، المرأة ، السعودية.

Introduction:

Traditional costumes express the aspects of cultural, social, and economic life, and are a means of learning about civilizations. They are a documented source, which reflects an aspect of the traditional life of any people. The conditions of a community are reflected in the lives of its members, especially the styles of their fashion (Ali, 1993). Most of the people in the world have been interested in writing down and preserving their historical heritage to build a better future for them, by linking their authenticity to contemporary life (Ahmed and others, 2010, 1). Historical, climate, economic, cultural, social and artistic conditions significantly affect fashion, its motifs and its meanings, as it is an integral part of the national heritage, which distinguishes certain groups of people from others (Sheikh and others, 2016). The nature of the Arab costume is unchanged, and it retains its essential lines and features, such as breadth and simplicity (Al-Ghajri, 2010, 141). Traditional fashion in the Kingdom of Saudi Arabia has been subject to fundamental changes due to several factors that affect it (Farghali and Muhammad, 2017, 1).

Saudi society lived in the past in near isolation from global influences, but change began in 1951 when the structure of society was represented in a pyramid shape with a broad and large base of the Bedouins, followed by the rural class, and then the top of the pyramid urban residents (Zahrani, 2017, 80).

The discovery of oil shook the pillars of culture, and the change was noticeable in the whole society (Al Mazrouei 2009, 505-501). This change promotes the scientific study of the rapid changes of traditional costumes, trying to preserve them, and raising awareness of their importance in society and their origin (Alajaji and Al-Akl, 2013,21).

Traditional costumes are an essential component of material culture. In this sense, the importance of the study stems from monitoring and studying the features of the change taking place in the traditional dress in Saudi society. Consequently, raising awareness and the desire for society to wear traditional costumes, because of the values, originality, and beauty it represents, along with its suitability for modern life.

There is a relationship between women's desire to wear traditional clothes and between age, educational level, income, and occupation. There is a relationship between women's desire to wear traditional costumes and the types of occasions in Saudi society. And there is a relationship between wearing traditional women's clothing and the changes in women's traditional dress. Here are the study's main questions:

  - Is there a demand to wear traditional costumes in Saudi society?
  - What are the occasions in which women wear traditional dresses?
  - What are the changes that traditional women fashion has gone through in Saudi society?

The literature Review

Traditional Costumes For Women In The Regions Of The Kingdom Of Saudi Arabia.

The Kingdom of Saudi Arabia encompasses a large area. The diversity of its terrain and the multiplicity of its regions is reflected in the population diversity. With the diversification of the lifestyles in Saudi society, the patterns of clothing and their decoration vary among the inhabitants of cities, villages, and the desert. Najd, or central region, is characterized by the length of clothes. The *"Mukta"* or *"Dar'rah* " is the main traditional dress of Najdi women, and it is a loose costume that reaches the heels. The upper garment was known as"Althoob". It is worn over the *Dar'rah* and is distinguished by its large size and long tail (Al-Bassam, 1985, 71-81).

In the western region, fashion varies significantly from north to south, as well as the methods of decorating clothes. "Shamber" represents the first layer of headwear and has many forms. *"Muhrama"* is the second and middle layers of headwear and is made of white gauze in a rectangular shape. While "*Modawarah*" represents the outermost layer of headwear, and *"Zaboon"* is the main piece of outer clothing made of pink satin fabric, and it consists of four styles. Both the front and the back are open. It is decorated with clusters of roses. "Althoob"is wide, square-shaped, and worn over the *"Zaboon"* (Al-Bassam and Fida, 1994, 164-170). The method of customizing clothes is similar to most of the tribes in Hijaz, and each of the Hijaz tribes has its own fashions, and they are distinguished by embroidery, and the embroidered clothes contained on the shells, shiny buttons, beads of all kinds, coins, cilia and zippers for decoration (Fida, 2003, 422).

Traditional costumes in the eastern region consist of "AlDaraa", and the fabric, embellishment and embroidery differ according to the occasion. Women wear it in the eastern region of the kingdom. "Althoob" above the "Dar'rah"or the *"Nafnouf"*, except that it is generally smaller in size than the "dress" in the "Najd" area, and it was known by several names. Its names and types vary according to the kind of embroidery or the material from which it is made except for its lines (Al-Bassam, 2005, 203-206).

Their diversity distinguishes the traditional costumes in the northern part, and they were influenced by the clothes of the central region, in addition to being influenced by the countries neighboring Saudi Arabia, because they are located on the northern borders of the Kingdom. Actor "Al-Muthouth" The basic outer garment, which was used in the northern desert of the Kingdom, is a very long dress, the length of a woman is two or more times, and it represents "Alsharsh" or "Amudragah" The necessary piece of clothing for women in the desert of the North after *"Al-Muthouth"*. In the past, it was worn on top of the "Al-Muthouth" during the performance of work. The *Zaboon* of the occasion and outwear for women in the North Badia, as urban women wore the *Zaboon* a limited manner. The woman is also dressed in the northern desert. "*Jubba"* is similar to *"Zaboon",* but it is shorter than him, as it reaches hips or slightly longer. *"Muffraj"* It is a costume that is worn ove"*Mukta"*, and it consists of the same parts, but it is very wide, and in Hadra, the woman knew "Morden" (Alajaji, 2005).

The distinctive costume of the Asiri woman is considered, and it has been named so because there are several side pieces, which widen as they extend downward, and the dress increases in number by increasing (ranging in each side from six parts or more) (Al-Bassam, 1999, 98-102). "Tihama" clothes is a simple light suitable for a hot climate. A woman's shirt is taller than a man's shirt, and the sleeves are wider, and mostly comes in dark colors (Al-Bassam, 1999, 106-107).

Figure No. (1) Sufra Saud section, Figure No. (2) thoob Al-Tawr, Figure No. (3) Al-Kartah in the central region (Najd). Figure No. (4) *"Mukta"* or *"Dar'rah*.

Figure No. (5) *Althoob* **From front and back . Figure No.(6)***Nafnuf***(Al-Bassam,2005).**

Figure No. (7) The Hijazi *Zaboon* **on top of the garment, Figure No. (8) The costume of Al Ghamra in the Western Region.**

Figure No. (9) The *Zaboon* **and a head wrap in the northern region, Figure No. (10) Al-Muthouth, and a gang of couples in the northern region. Figure No. (11) Almubtah or Almufraj (Rishidah Qiblah) in Najd suburbs**

Figure No. (12, 13) Traditional costumes of some tribes in the Western Region, Figure No. (14), the traditional dress in the Asir region.

Factors affecting the wearing 0f traditional women's fashion in Saudi society.

The Kingdom of Saudi Arabia has taken rapid steps towards development and construction in various areas of life, and these rapid leaps have left their imprints by creating a clear-cut gap with what life was in the past and life at present (Al-Suwayda, 1983,7). Traditional costumes are considered an element of folklore arts, as they are a record that preserves the manifestations of each era, transmitting symbolic meanings important to human life, environment and culture, and a proof of their civilization and a key to his personality, but they acquire over time some new features resulting from cultural friction processes like the rest of the arts The other, which carries the element of stability and change at the same time (Ahmad, 2010, 4-5). Al-Bassam (1985, 192) mentioned that the traditional costumes had a complete change, and the woman did not maintain any of the costumes except for the "*Abaya*," and the change was in the type of material, and the method of implementation only. Al-Bassam (1988, 175) emphasized that the most important reasons that led to the changes after the unification of the kingdom and the discovery of oil and the mixing of the people of the region with other peoples, industrial and technological progress in all areas of industrial life, especially the textile industry, as well as the development of the clothing industry. Al-Salami (33, 2016) mentioned that the most important changes that occurred in Saudi society occurred Changes in a Layout Family From side Structural and functional, And from most notable this is the changes look traditional associated with to put woman in the society Regarding Regards Continue Educated and exited for work Government And keep it away About Participate in the work Agricultural, occurrence Changes in layout the culture Physical And immaterial, Represented in a change Form Home And his holdings, And attention Teach Children, And attention With news the society And the world From Through Follow means media. Alajaji (2011, 240-243) mentioned that there are a group of factors that affected the traditional costumes in the Badia of Najd, including geographical factors, where the use of light fabrics distinguished them, and the forms of fashion were characterized by breadth and length, and the result of movement and friction with different cultures shows the effect of these cultures on some Decorations on it (Farghali and Muhammad, 2017, 17,19) stated that among the factors affecting the extinction of the clothing heritage of women in Makkah region are economical and social workers, and Saudi women in the Makkah region are more conservative of their traditional clothing heritage compared to the younger ones. Alajaji (2018) confirmed changes between traditional *Abaya* and the modern one, in terms of design, material, suitability, decoration, and methods of wearing. Ghazi (2011, 22) stated that the changes that occur in clothing in the urban society are faster and more effective than in the rural society, under the strength and firmness

of traditions in the closed cultural community, in exchange for relaxing the grip of these traditions in urban culture.

This study is related to previous studies that dealt with the traditional fashion of women more than 50 years ago and the factors that affected them. This study differs in that it deals with the traditional costumes currently present in the local market and prevalent in society, and monitors changes, and the factors that affected them.

Methodology:

This study follows a quantitative approach using a survey-based analysis. It consists of the study community of Women in the Kingdom of Saudi Arabia. The random study sample consists of women from the different regions of the Kingdom of Saudi Arabia; they numbered 300 women aged 17 and over. Among the Saudi fashion designers, they numbered 9, which is an intentional sample. Physical sample, which is traditional costumes for women in the regions of the Kingdom of Saudi Arabia were obtained through previous studies, and they developed classic fashion currently prevalent in the markets of the Kingdom of Saudi Arabia.

Procedure;

The questionnaire (an electronic survey consisting of nine axes was designed and the five-likert scale used the degree of approval).

The personal interview. Interview questions included: What types of traditional costumes do you draw your designs from? Is her traditional name different from the new name? What is? What are the age groups that own your designs? What do you think are the most critical developments in the traditional costume? What is the most crucial thing in your opinion as a designer in your current dress development of material, design, or decoration? Is it fashionable to buy traditional, developed costumes? Why do you think you keep wearing the improved traditional uniform? Is the existing one we can consider as an authentic traditional costume or developed? Did the development in the traditional dress affect positively or negatively, or why? Finally, the simple observation was used for the developed traditional fashion forms prevalent in the local market .The researcher interviewed nine Saudi women designers: Leila Al-Bassam ,Sana Al-Rasheed,Hessa Assaf, Jawhara Al-Melhem,Hanan Al-Dabbasi, Lamia Al-Zamil, and Arwa Al-Ammari.Finally, an observation was used for the developed traditional fashion forms prevalent in the local market

Measures:

The date of the study was tested analyzed using the following statistical methods: The use of Alpha Cronbach coefficient to calculate the stability of the study tool. Pearson correlation coefficient to determine the internal consistency of the study tool. , Iterations, and percentage of the study population. The mean and the standard deviation to know the directions of responses of the sample members. Pearson correlation coefficient to determine the relationship between the variables**.**

The stability of the study tool:

The stability of the instrument was calculated using the Alpha Cronbach equation.

Figure (15) values of stability coefficients for each axis of the questionnaire
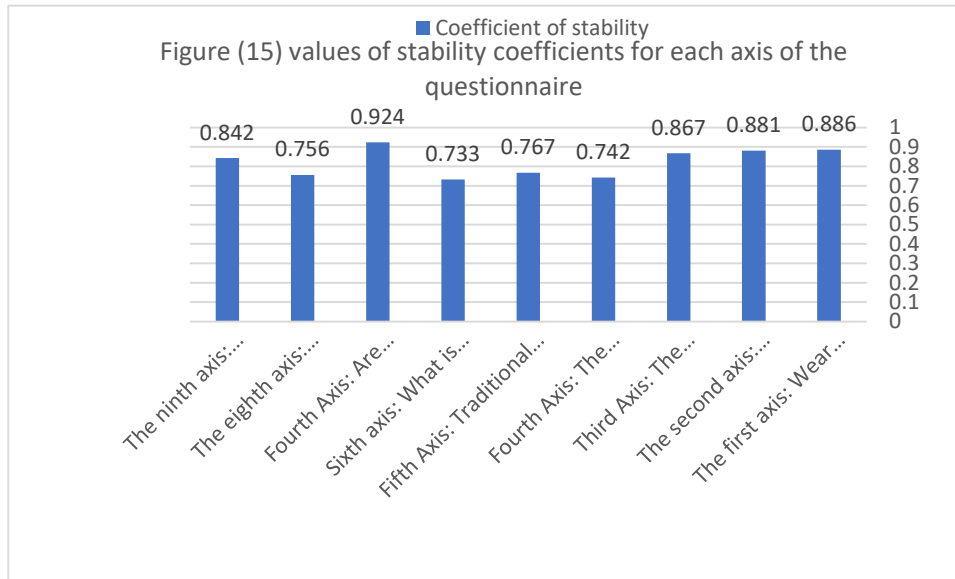
It is clear from It is clear from Figure No. (15) that the values of stability coefficients are high, indicating that the questionnaire has a high degree of stability. Internal consistency validity:

To ensure consistency of the statements with the overall degree of the axis to which you belong, we measure the efficacy of the internal consistency of the tool through the data of the responses of the study members, by calculating the correlation coefficients between each phrase of the axis and the overall degree of the axis to which it belongs.

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The first axis: Wear the traditional outfit

The second axis: Occasions wearing uniforms

Item	Correlation coefficient
Does the bride wear traditional costumes?	0.604
Events held in halls or parties	0.735
Occasions held in the breaks	0.749
Parties and weddings	0.72
National occasions	0.62
Occasions on holidays	0.719
Occasions in Ramadan	0.564
Visits	0.758
Occasions in Ramadan	0.642
Reception at home	0.719
Home	0.638

■ Correlation coefficient

Third Axis: The reasons and factors that contributed to the spread of traditional dress wear

Item	Correlation coefficient
Represents the heritage of grandparents	0.639
The Janadriyah Festival	0.553
Electronic social media	0.677
The presence of specialized designers	0.609
Environment and climatic conditions	0.682
Social life	0.703
Bazaars and festivals	0.73
Fashion	0.572
customs and traditions	0.664
Affiliation, patriotism, and identification	0.681
Simplicity	0.599
Comforts	0.567

■ Correlation coefficient

Figure No. (16) correlation coefficients for each of the axis terms in the total degree of the axis to which you belong.

Fourth Axis: The reasons that affected the limited wearing of traditional dress

Correlation coefficient	Item
0.554	Width of traditional costume (loose)
0.502	The spread of international brands and fashions
0.724	Sizes are not appropriate
0.727	Its material is not suitable
0.683	Their designs are inappropriate
0.61	Prices are high
0.611	Not available on the market

Fifth Axis: Traditional costume and its development

Correlation coefficient	Item
0.822	Is he still using the traditional costume in the same area?
0.868	Is the same name traditional costume still used in your area?
0.79	Do you know the name of the traditional costume in your area?

Sixth axis: Favorite traditional outfit shape

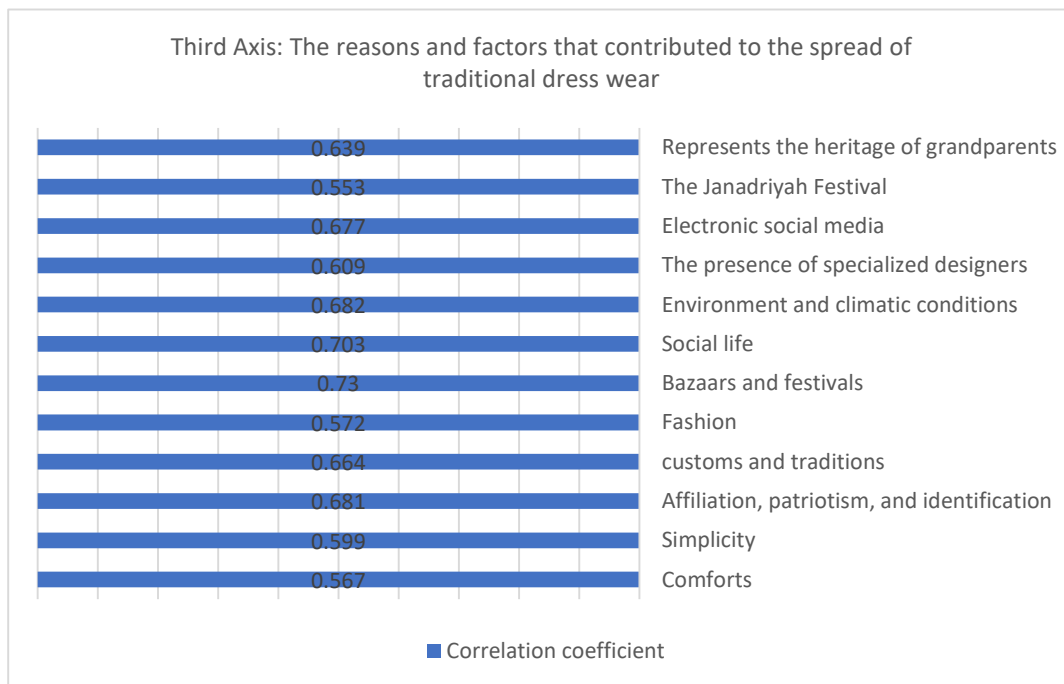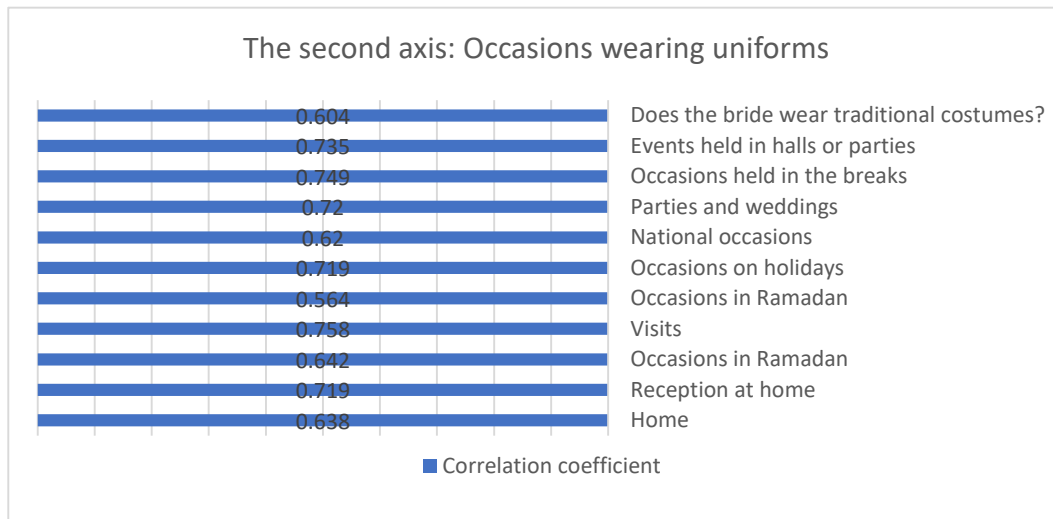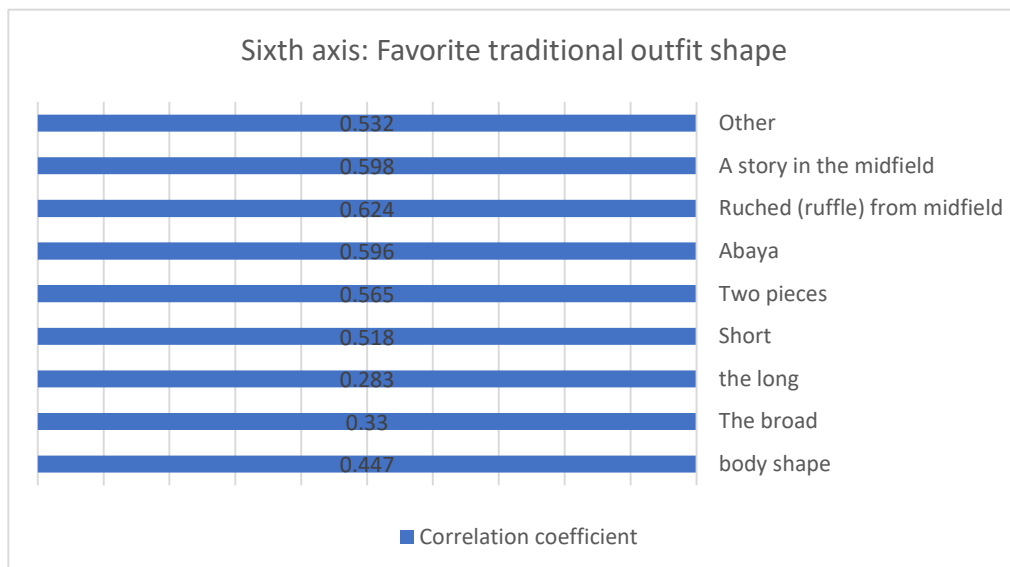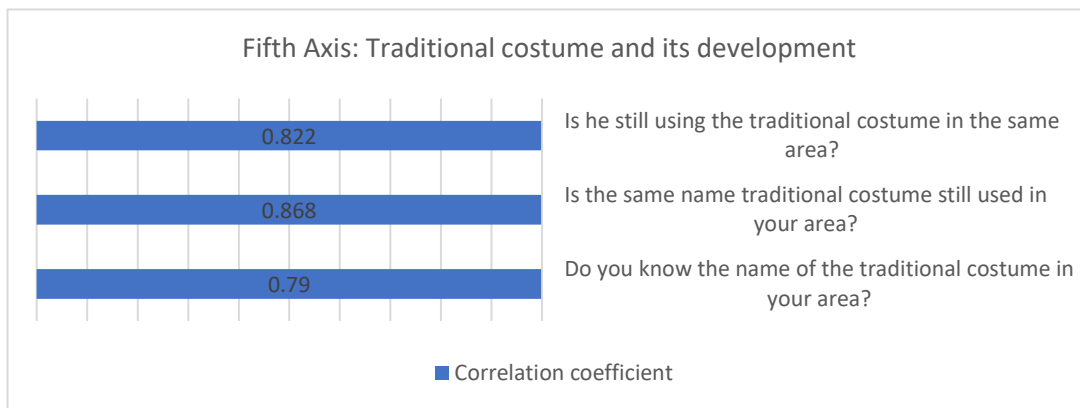| Correlation coefficient	Item
0.532	Other
0.598	A story in the midfield
0.624	Ruched (ruffle) from midfield
0.596	Abaya
0.565	Two pieces
0.518	Short
0.283	the long
0.33	The broad
0.447	body shape

Figure No. (17)correlation coefficients for each of the axis terms in the total degree of the axis to which you belong.

It is clear from Figure No. (17) that all correlation coefficients are statistically significant at (0.01) level, which indicates the internal consistency between the paragraphs of the axis and the overall degree of the axis.

The seventh Axis: Changes are made to a traditional attire

Correlation coefficient	Item
0.78	Sides (outfit sides)
0.692	Widening (becoming less…
0.752	Colors
0.806	Crafted Ribbons
0.784	Sewing (finish and final touch)
0.791	Decoration:
0.723	Length
0.746	Neck opening
0.752	Sleeves
0.777	General shape
0.714	The material

The eighth axis: Sources of traditional costume

Correlation coefficient	Item
0.67	Electronic shopping
0.62	Foreign markets (outside the…
0.396	Domestic markets
0.648	Exhibitions and bazaars
0.691	The designer
0.511	The detail
0.443	Specialized stores

The ninth axis: Factors that affected changes in traditional dress

Correlation coefficient	Item
0.692	The spread of international…
0.797	Means of modern…
0.793	Modern changes and…
0.786	Media and electronic social…
0.725	Education and work for…
0.721	Social life
0.593	Economic conditions

Figure No (18) correlation coefficients for each of the axis terms in the total degree of the axis to which you belong.

It is clear from Figure No. (18) that all correlation coefficients are statistically significant at (0.01) level, which indicates the internal consistency between the paragraphs of the axis and the overall degree of the axis.
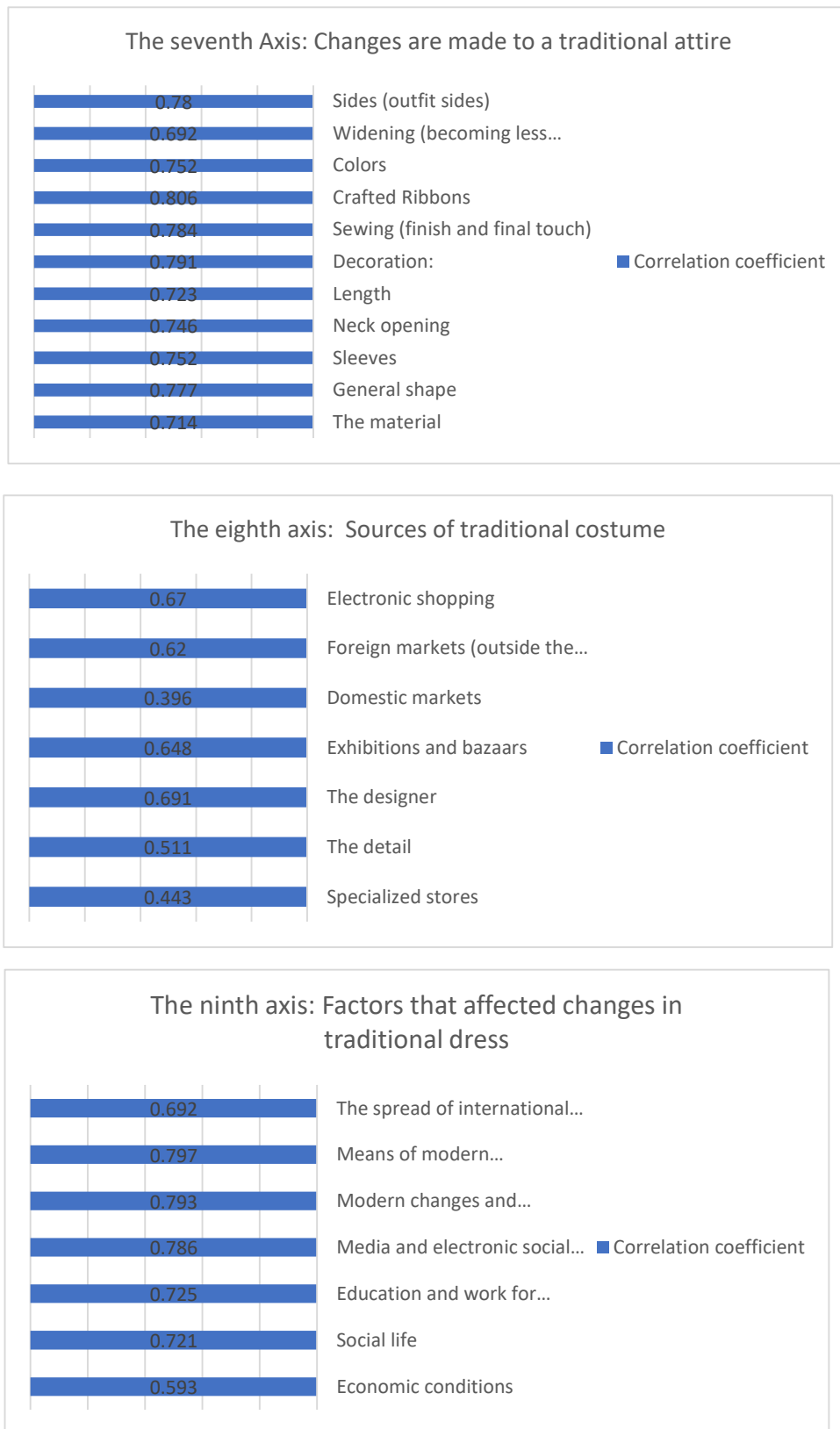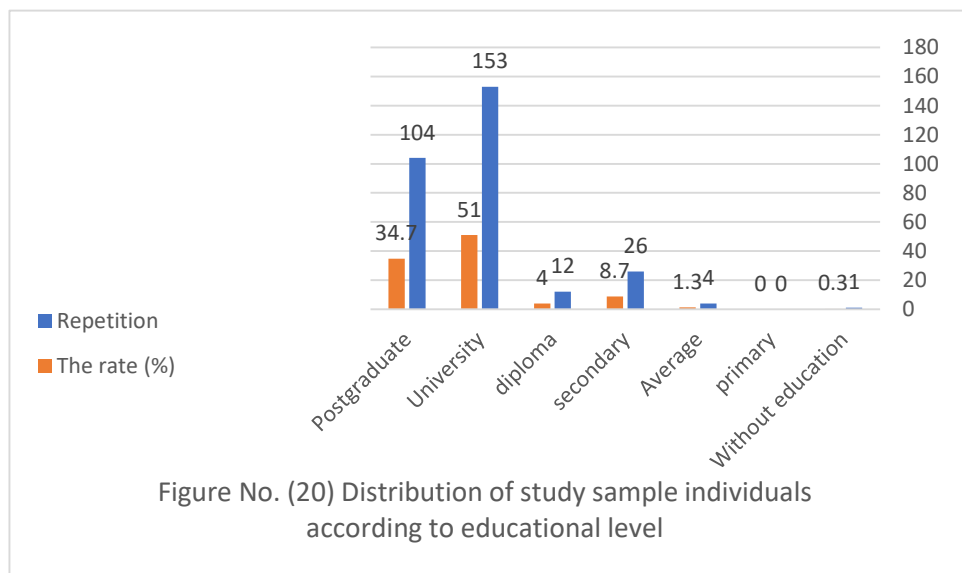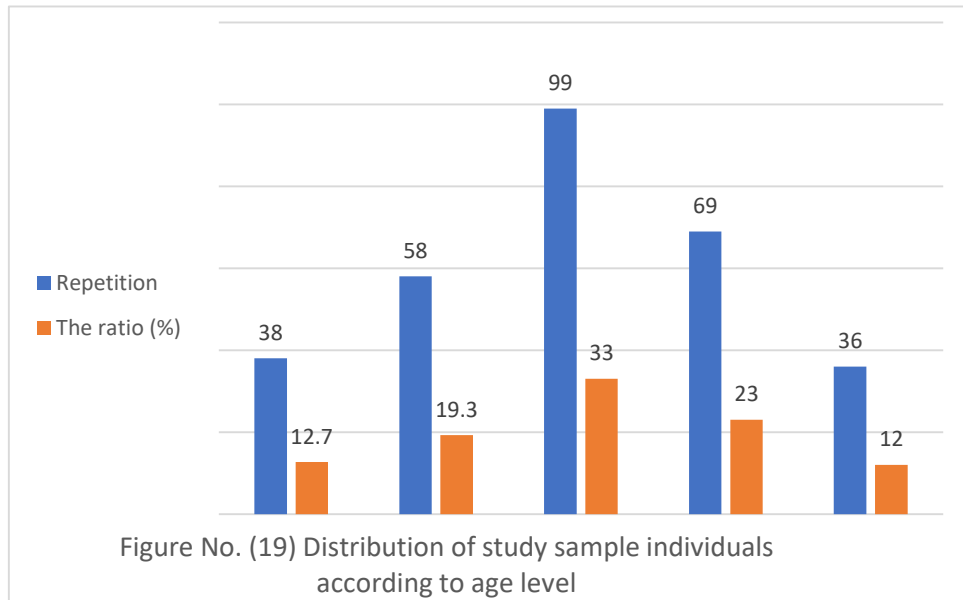
Results and discussion:

Participants information:

-    Age and educational level:

Figure No. (19) Distribution of study sample individuals according to age level

Figure No. (20) Distribution of study sample individuals according to educational level

It is clear from Figure No. (19, 20) that 33% of respondents are aged 35 - less than 45 years old, 23% of them are aged 45 - less than 55 years old, 19.3% of them are aged 25 - less than 35 years old, and 12.7% Of them, they are 17 - less than 25 years old, and 12% of them are 55 years or older.

And that 51% of the respondents have a university education level, 34.7% of them have a postgraduate education level, 8.7% of them have a secondary education level, 4% of them have an intermediate education level, 1.3% of them have an intermediate education level, and 0.3% of them have no education level.

- **Profession and income level:**

Figure No. (21) Distribution of study sample individuals according to trade level

Figure No. (22) Distribution of study sample individuals according to income level
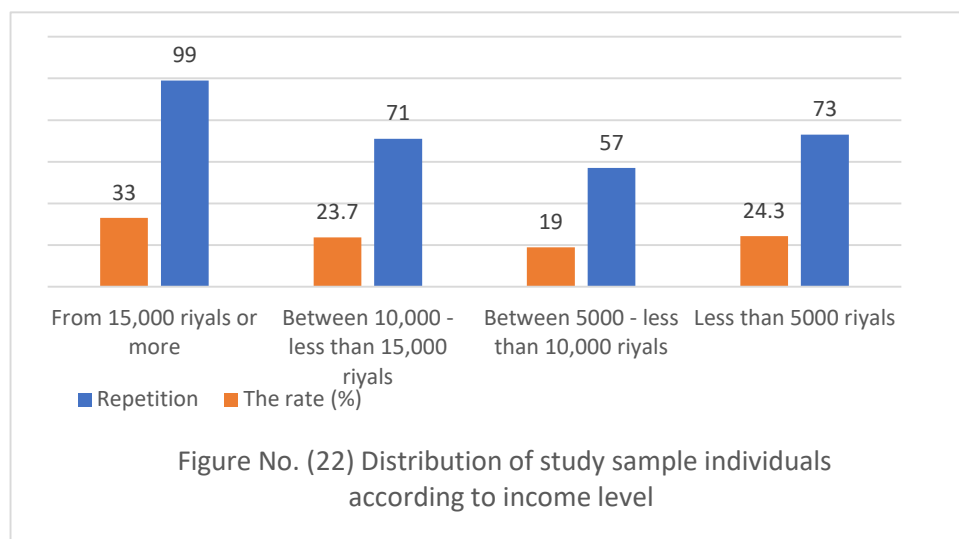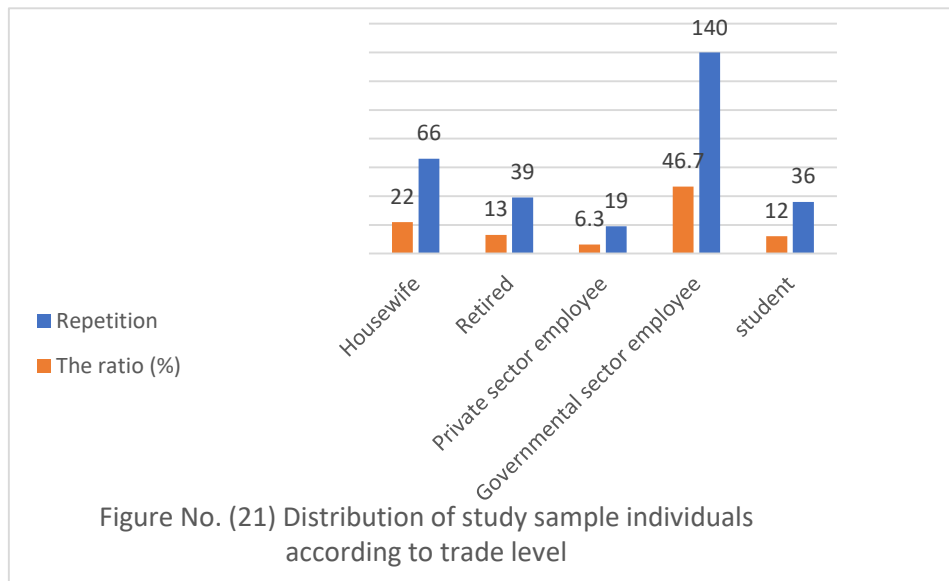
Figure No. (21, 22) shows that 46.7% of the respondents are government employees, 22% of them are housewives, 13% of them are retired professionals, 12% of them are students, and 6.3% of them are private sector employees.

And that 33% of the sample individuals have an income level of 15,000 riyals or more, 24.3% of them have an income level of fewer than 5,000 riyals, that 23.7% of them have their income level between 10,000 - less than 15,000 riyals, and that 19% of them have an income level between 5,000 - less than 10,000 Rial.

Second: The desire of women to wear traditional costumes developed in Saudi society.

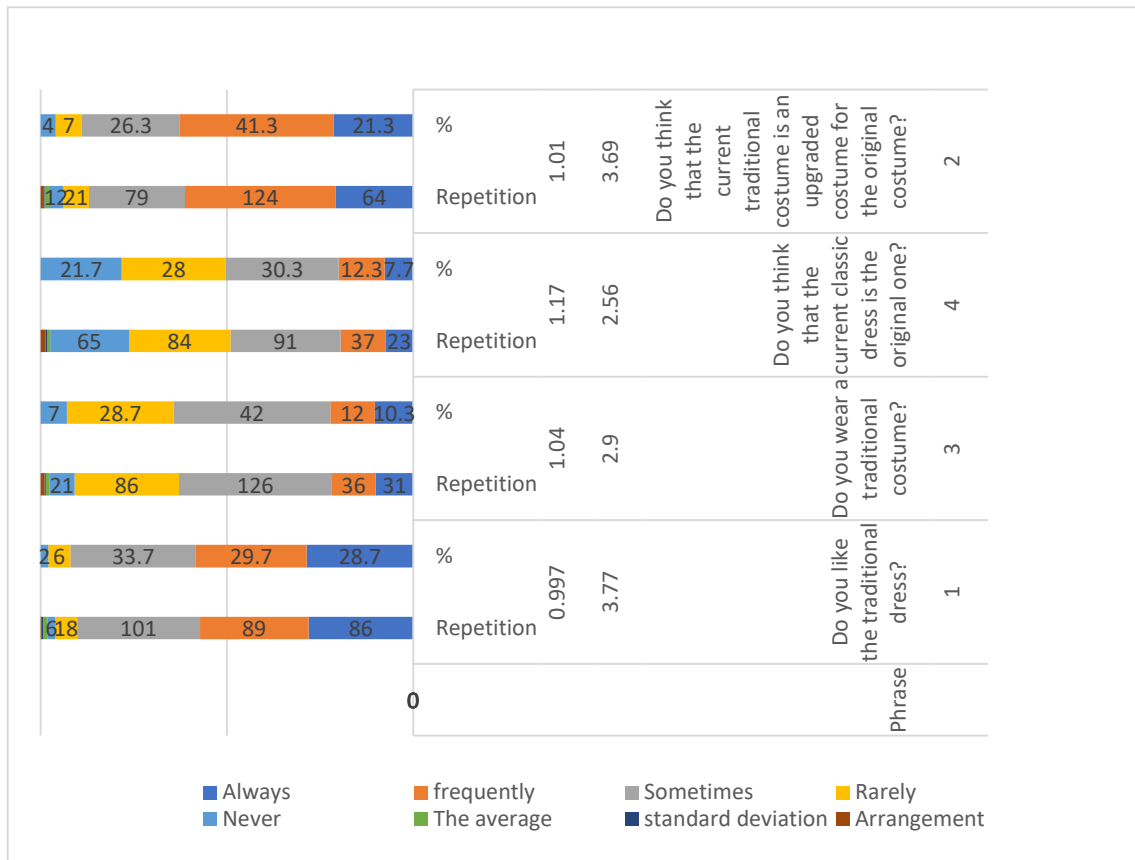The first axis: Wear the traditional outfit

Figure No. (23) shows the opinion of the sample members regarding wearing the traditional costume

It is clear that the phrases of wearing the traditional costume of the sample members are arranged according to the following order:

1- Do you like a traditional dress? As the mean (3.77), meaning that the members of the sample liked it often.

2- Next, do you think the current traditional costume is a developed one for the original? As the mean (3.69), that is to say, the respondents often think this.

3- Then do you wear a traditional costume? As the arithmetic average reached (2.90), meaning that members of the sample sometimes wear this.

4- Finally, do you think the current conventional dress is the original one? As the mean (2.56), that is to say, the members of the sample believe this rarely.

The second axis: Occasions where women wear traditional, developed costumes:

Occasion	Type	Always	frequently	Sometimes	Rarely	(5th)	Mean	Std. Dev.	Rank
DOES THE BRIDE WEAR TRADITIONAL COSTUMES?	%	36.3	29.3	20.3	9.3	4.7	2.17	1.15	9
	REPETITION	109	88	61	28	14			
EVENTS HELD IN HALLS OR PLACES FOR PARTIES	%	37.3	28.3	21.3	8.3	4.7	2.15	1.15	10
	REPETITION	112	85	64	25	14			
OCCASIONS HELD IN THE BREAKS	%	15	22	33.3	19.3	10.3	2.88	1.19	5
	REPETITION	45	66	100	58	31			
PARTIES AND WEDDINGS	%	44	28.3	17	5.7	5	1.99	1.13	11
	REPETITION	132	85	51	17	15			
NATIONAL OCCASIONS	%	7.7	13.3	20	22.7	36.3	3.67	1.29	2
	REPETITION	23	40	60	68	109			
OCCASIONS ON HOLIDAYS	%	15	17.7	31.7	19.3	16.3	3.04	1.27	4
	REPETITION	45	53	95	58	49			
OCCASIONS IN RAMADAN HOLIDAYS	%	3.3	7.7	24	31	34	3.85	1.08	1
	REPETITION	10	23	72	93	102			
VISITS	%	13.3	29.7	39.7	10.7	6.7	2.68	1.05	7
	REPETITION	40	89	119	32	20			
RECEPTION AFTER BIRTH	%	23.7	23	25	18	10.3	2.68	1.29	8
	REPETITION	71	69	75	54	31			
RECEPTION AT HOME	%	9.7	15.7	42.7	18.3	13.7	3.11	1.12	3
	REPETITION	29	47	128	55	41			
HOME	%	22.7	23	27.3	12	15	2.74	1.33	6
	REPETITION	68	69	82	36	45			

GENERAL MEAN = 2.81, GENERAL STANDARD DEVIATION = 0.806

- Degree of preference Always
- Degree of preference frequently
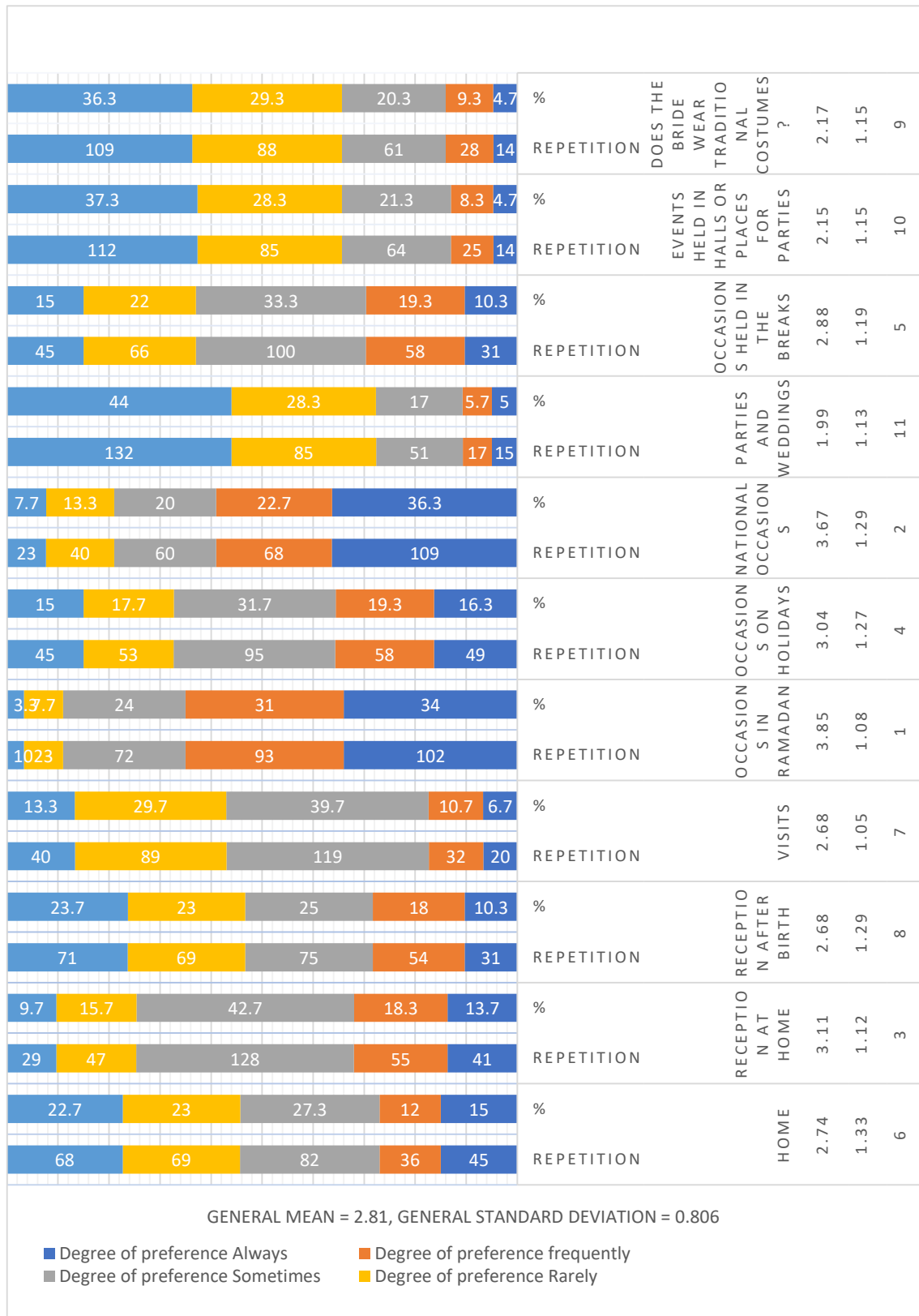- Degree of preference Sometimes
- Degree of preference Rarely

Figure No. (24) shows the occasions wearing traditional clothes

It is clear to us that the occasions of wearing the uniform among the sample members are arranged according to the following order:

1-   Occasions in Ramadan, where the mean was (3.85), that is, the sample members often prefer this.

2-   It is followed by social occasions, where the arithmetic average is (3.67), meaning that members of the sample usually prefer this.

3-   It was followed by a reception at home, where the arithmetic average was (3.11), saying that the sample members sometimes preferred this.

4-   Occasions on holidays, where the arithmetic average (3.04), meaning that members of the sample sometimes prefer this.

5-   And then the circumstances that are held in the breaks, where the arithmetic average is (2.98), meaning that members of the sample sometimes prefer this.

6-   The house, where the arithmetic average was (2.74), saying that members of the sample sometimes prefer this. And visits, where the arithmetic average reached (2.68), meaning that the sample members sometimes prefer this.

7-   Occasions in Ramadan, where the arithmetic average reached (2.68), saying that the sample members sometimes prefer this.

8-   Does the bride wear a traditional costume? The mean was (2.17), meaning that the sample members rarely prefer this.

9-   Events that are held in halls or places designated for parties, where the arithmetic average (2.15), meaning that the sample members rarely prefer this.

10- Finally, parties and weddings, where the arithmetic average reached (1.99), saying that members of the sample rarely prefer this.

It is clear from the general arithmetic average of (2.81) that sample members sometimes prefer the phrases of this axis.

The relationship between women's desire to wear traditional costumes and between age, educational level, income, and occupation
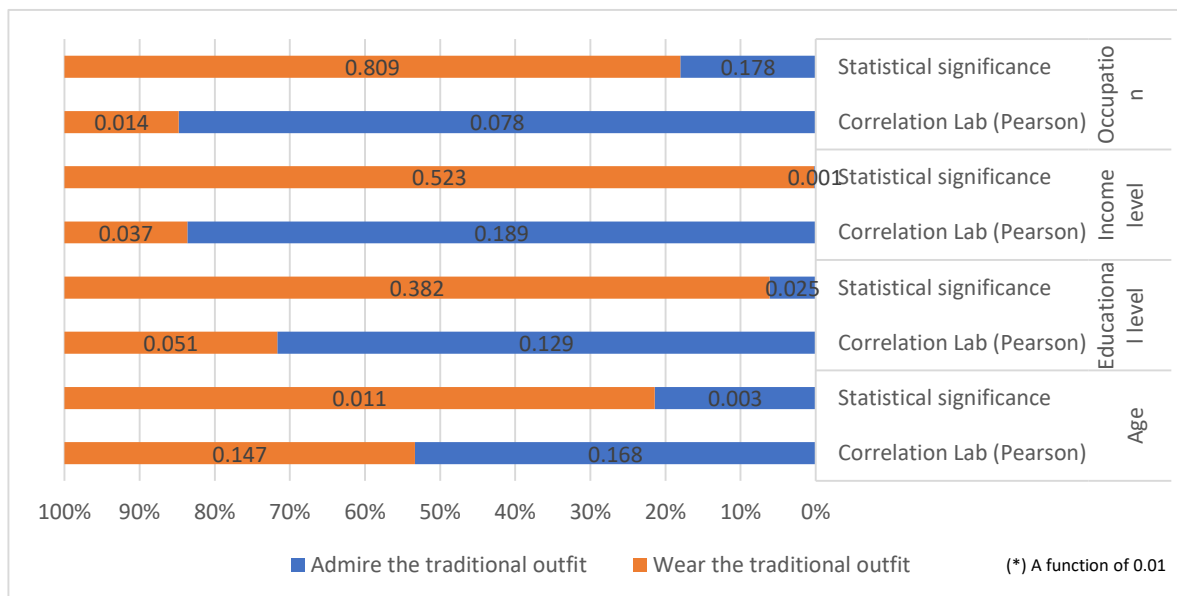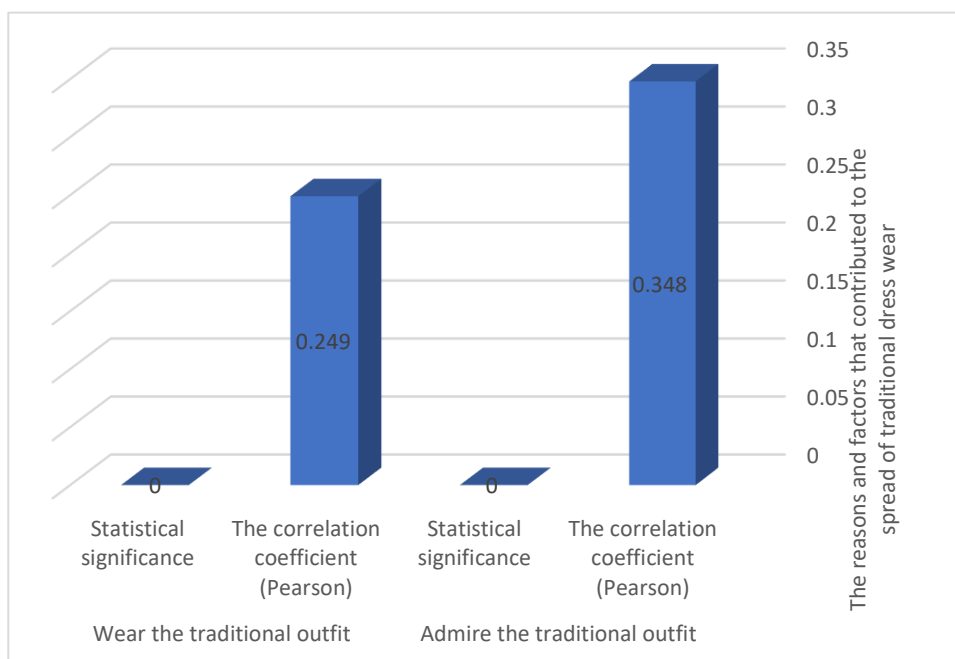

Figure No. (25) shows the relationship between women's desire to wear traditional clothes and between age, educational level, revenue, and profession.

There may be a simple direct correlation with statistical significance between admiration for traditional attire and age, as the Pearson correlation coefficient reached (0.168) at the significance level (0.003), which is smaller than (0.01). Based on that, one can assume that the older the person, the more she admires traditional attire, and vice versa. It seems that there is a simple direct correlation with statistically significant between appreciation for the traditional attire and the educational level, where the Pearson correlation coefficient reached (0.129) at the significance level (0.025), which is smaller than (0.01), and we conclude from this that the higher the educational level, the greater the Admire the traditional attire and vice versa, and it turned out that there is a simple direct relationship with statistical significance between the admire the traditional attire and the income level, as Pearson correlation coefficient reached (0.189) at the significance level (0.001), which is smaller than (0.01), and we conclude from this that the higher the income level, the more admiration of the traditional attire, and vice versa, and it turned out that there is no Statistical relationship significance between approval for traditional attire and profession. Pearson correlation coefficient was (0.078) at the significance level (0.178), which is higher than (0.01).

There is a simple direct correlation with statistical significance between wearing the traditional costume and age, as the Pearson correlation coefficient reached (0.147) at the significance level (0.011), which is smaller than (0.01), and we conclude from this that the more age, the more the wearing of the traditional costume, and vice versa It turned out that there was no statistically significant relationship between wearing the traditional uniform and the educational level, as the Pearson correlation coefficient reached (0.051) at the significance level (0.382), which is higher than (0.01), and it turned out that there is no statistically significant relationship between wearing the traditional costume and the level of Income, as Pearson correlation coefficient was (0.037) at the significance level (0.523), which is higher than (0.01), and it turned out that there is no differences between wearing traditional dress and profession, where he reached Pearson (correlation coefficient -0.014) at the level of significance (0.809), which is higher than (0.01).

The relationship between the desire of women to wear traditional costumes and the factors and reasons that contributed to the spread of their wearing.
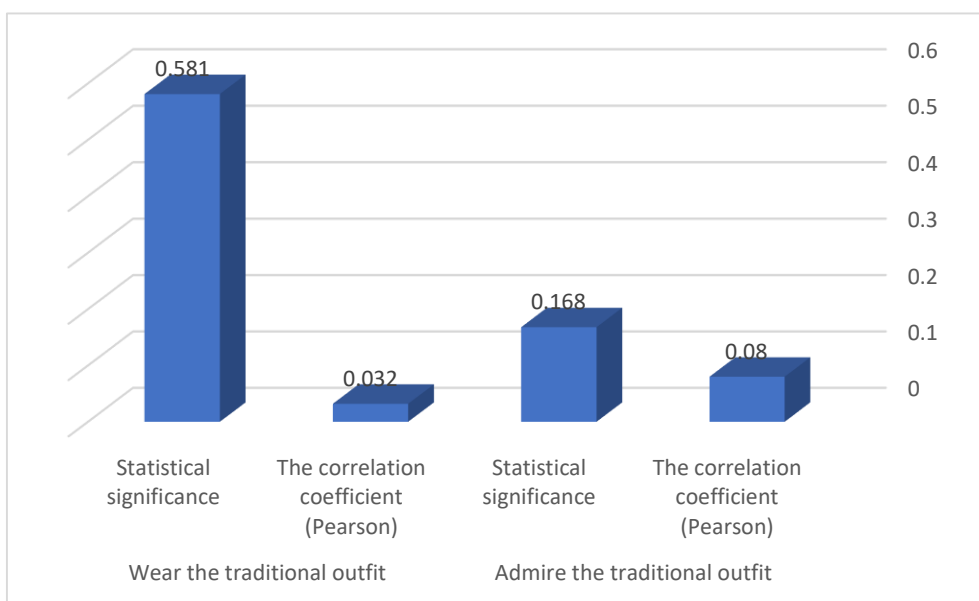

(*) A function of 0.01

Figure No. (26) shows the relationship between women's desire to wear traditional costumes and the factors and reasons that contributed to the spread of their wearing.

It is clear that: There is a simple direct relationship with statistical significance between admiration for the traditional costume and the reasons and factors that contributed to the prevalence of wearing the traditional uniform, where the Pearson correlation coefficient reached (0.248) at the significance level (0.00), which is smaller than (0.01), and we conclude from this that the more reasons increase And the factors that contributed to the spread of wearing the traditional costume the more admiration of the traditional dress, and vice versa, and it turned out that there is a simple direct relationship with statistical significance between wearing the traditional costume and the reasons and factors that contributed to the spread of wearing the traditional uniform, where the Pearson correlation coefficient reached (0.249) at the level of Significance (0.00), which is smaller than (0.01), and NSTIN The reason for this is that the more reasons and factors that contributed to the spread of wearing the traditional costume, the more wearing the traditional dress, and vice versa.
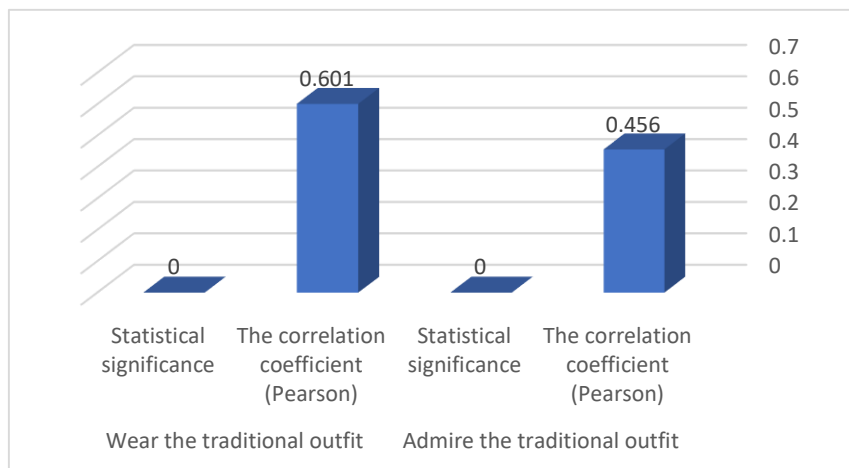
The relationship between wearing a traditional costume and the reasons that affected the lack or limit of wearing a traditional dress:

(*) A function of 0.01

Figure No. (27) shows the relationship between wearing the traditional uniform and the ideas that influenced the lack or limit of wearing the traditional costume

It is evident from Figure No. (27) that there is no statistically significant relationship between admiration for the traditional costume and the reasons that affected the lack or limitations of wearing the traditional dress, where the Pearson correlation coefficient reached (0.080) at the significance level (0.168), which is higher than (0.01), And it became clear that there are no statistically significant differences between wearing the traditional costume and the reasons that affected the lack or limitations of wearing the traditional dress, as the Pearson correlation coefficient (- 0.032) at the significance level (0.581), which is greater than (0.01).

The relationship between women's desire to wear traditional costumes and the types of occasions in Saudi society:

(*) A function of 0.01

Figure No. (28) shows the relationship between women's desire to wear traditional clothes and the types of events in Saudi society

It is evident from Figure No. (28) that there is an average direct relationship with statistical significance between admiration for the traditional dress and the times and occasions of wearing the traditional costume, where the Pearson correlation coefficient reached (0.456) at the significance level (0.00), which is smaller than (0.01), and we conclude from that That the more occasions wear the traditional costume, the more the admiration for the traditional costume increases, and vice versa, and it became clear that there is an average direct relationship with statistical significance between wearing the traditional costume. Occasions were wearing the classic suit, where the Pearson correlation coefficient reached (0.601) at the significance level (0.00), which is Less than (0.01), and we conclude from this that the more times and occasions of wearing the J the more traditional wear traditional dress, and vice versa.

Third: Factors affecting the wearing of traditional women's fashion in Saudi society.
-        The reasons and factors that contributed to the spread of traditional dress wear.
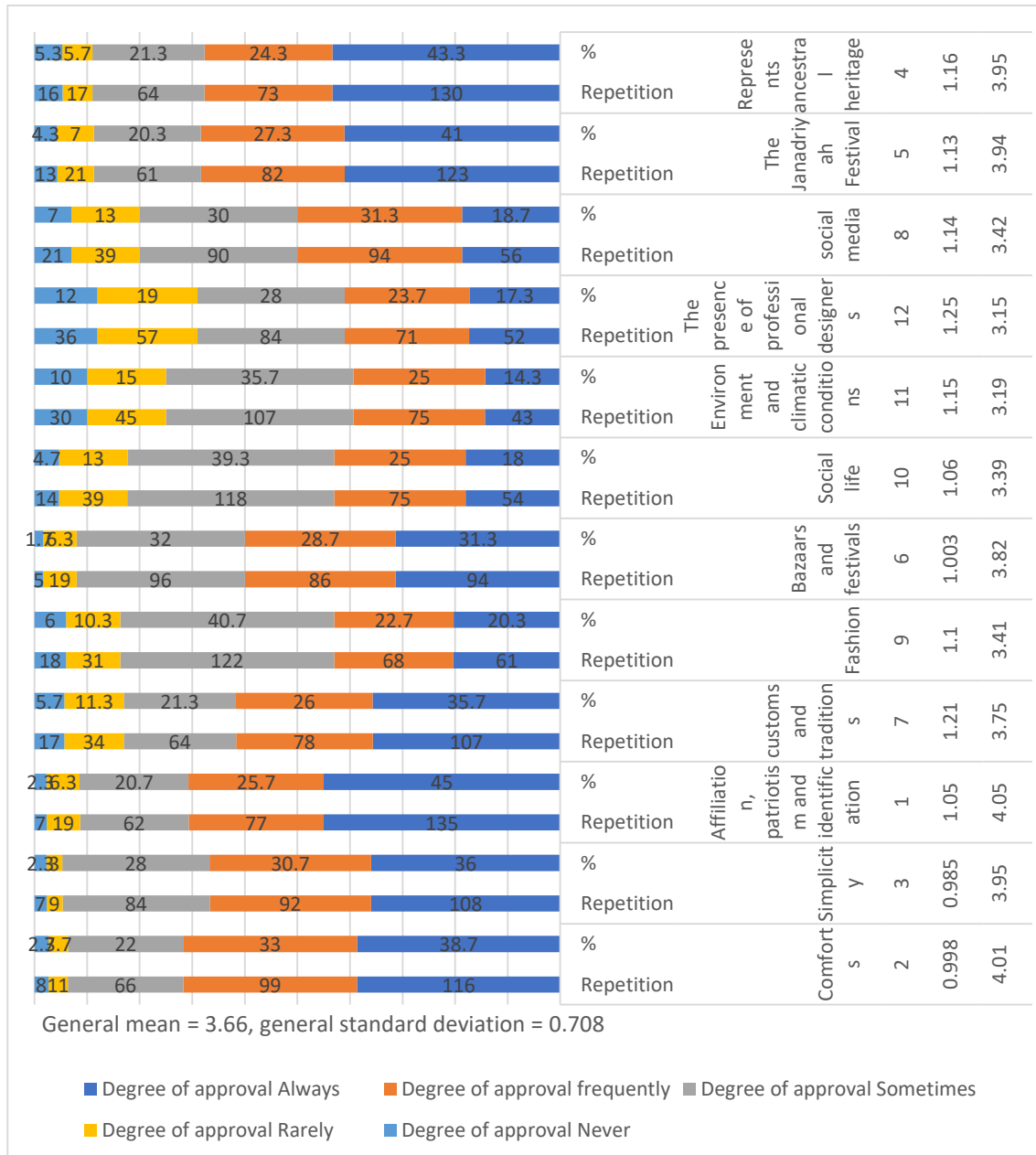
Figure No. (29) shows the opinion of the sample members on the reasons and factors that contributed to the widespread wearing of traditional clothing

It is clear that the reasons and factors that contributed to the spread of traditional dress wear among the sample members are arranged according to the following order:

1- First, affiliation, patriotism, and identification, where the mean is (4.05), meaning that respondents often prefer this — followed by comfort.

2- where the arithmetic average was (4.01), meaning that members of the sample usually prefer this — followed by simplicity.

3- where the arithmetic average was(3.95), saying that members of the sample typically prefer this. Hence, it represents the heritage of grandparents.

4- where the arithmetic average reached (3.95), meaning that the sample members often prefer this.

5- This is followed by the Janadriyah Festival, where the mean was (3.94), meaning that members of the sample

usually prefer this.

6-   It is followed by bazaars and festivals, with an arithmetic average of (3.82), meaning that members of the sample typically prefer this.

7-   Traditions and customs where the mean is (3.75), this means that the respondents often prefer that.

8-   Social media where the mean is (3.42), this means that the respondents often prefer this.

9-   Fashion where the mean is (3.39), this means that the respondents often prefer this.

10-   The environment and climatic conditions, where the arithmetic average reached (3.19), meaning that the sample members sometimes prefer this.

11-   Finally, the presence of specialized designers, where the arithmetic average reached (3.15), saying that the sample members sometimes prefer this.

12-   It is clear from the general arithmetic average of (3.66) that the respondents often prefer the phrases of this axis.

The reasons that affected the limited wearing of traditional dress

Category		Always	Frequently	Sometimes	Rarely	Never	Rank	Std. dev.	Mean
Width of traditional costume (loose)	%	17	21.3	32.7	17.3	11.7	6	1.23	3.15
	Repetition	51	64	98	52	35			
The spread of international brands and fashions	%	42.3	25.7	23.7	—	35.3	1	1.07	3.99
	Repetition	127	77	71	16	9			
Size fit	%	12.3	19.3	34	22.3	12	7	1.18	2.98
	Repetition	37	58	102	67	36			
Unsuitable material	%	17.3	29.3	37.3	12.3	3.7	3	1.03	3.44
	Repetition	52	88	112	37	11			
Designs are inappropriate	%	13.7	33	39	9.7	4.7	4	0.996	3.41
	Repetition	41	99	117	29	14			
Pricey	%	33.3	32.3	25	5.7	3.7	2	1.06	3.86
	Repetition	100	97	75	17	11			
Not available on the market	%	18.7	22.7	38.7	12	8	5	1.14	3.32
	Repetition	56	68	116	36	24			

General mean = 3.45, general standard deviation = 0.692

■ Degree of approval Always   ■ Degree of approval frequently
■ Degree of approval Sometimes   ■ Degree of approval Rarely
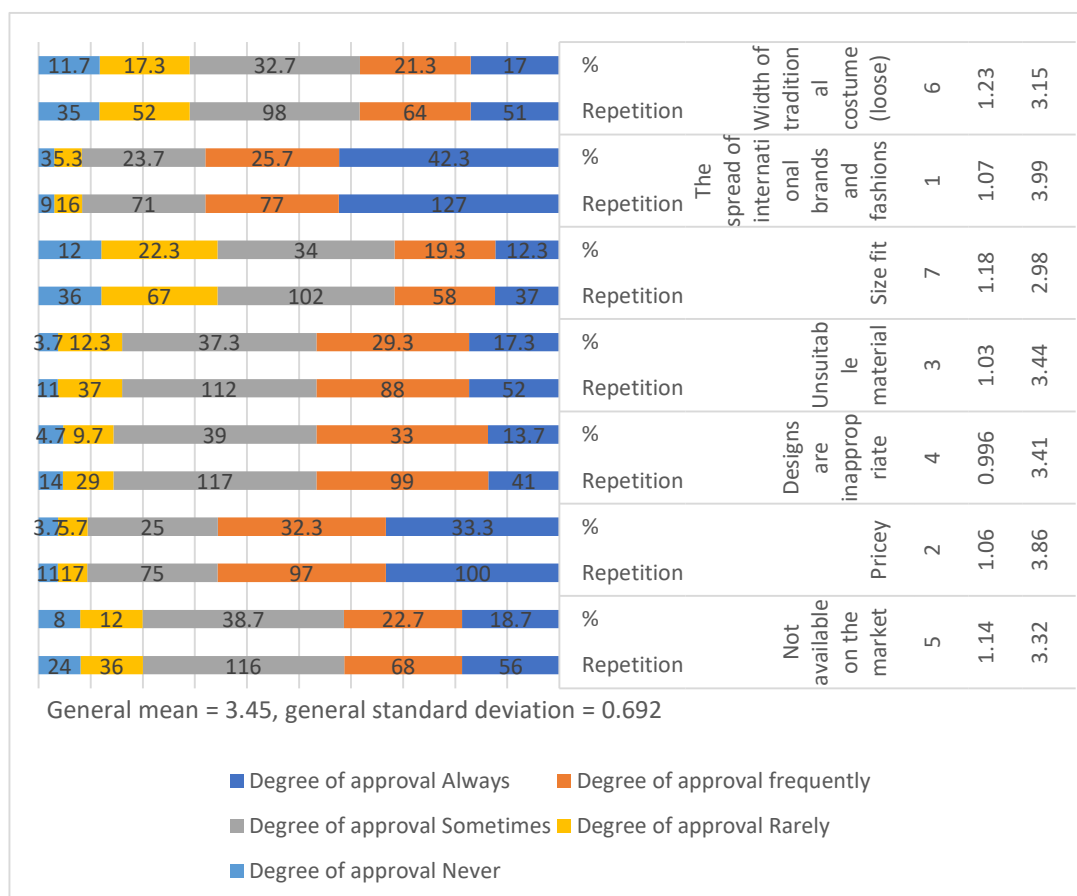■ Degree of approval Never

Figure No. (30) shows the opinion of the sample members on the reasons that changed the limited wearing of the traditional costume

It is clear to us that the reasons that affected the limited wearing of traditional dress among the sample members are arranged according to the following order. And their designs are not appropriate, as the arithmetic average reached (3.41), saying that the respondents often prefer this. It is not available in the markets, where the arithmetic average is (3.32); that is, the sample members sometimes prefer this. And the breadth of the traditional costume (loose), where the arithmetic average reached (3.15), meaning that the sample members prefer this sometimes. Finally, the measurements are not

appropriate, as the arithmetic average is (2.98), that is, the sample members sometimes prefer this. It is clear from the general arithmetic average of (3.45) that the sample members often prefer the phrases of this axis.

Fourthly: Changes in the traditional fashion of women in Saudi society.

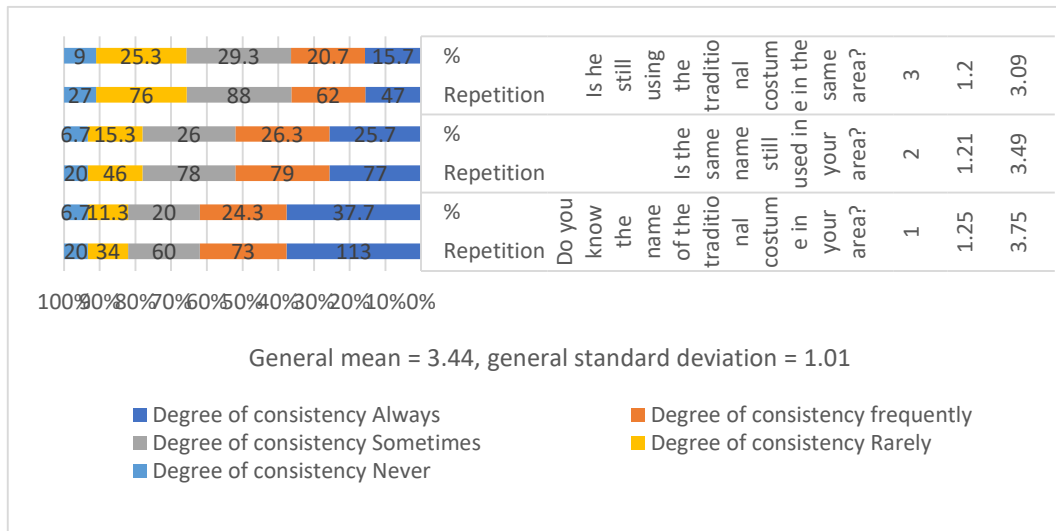- **Traditional costume and its development**

		Is he still using the traditional costume in the same area?	3	1.2	3.09
9	25.3	29.3	20.7	15.7	%
27	76	88	62	47	Repetition
6.7 15.3	26	26.3	25.7	Is the same name still used in your area?	2	1.21	3.49	%
20	46	78	79	77	Repetition
6.7 11.3	20	24.3	37.7	Do you know the name of the traditional costume in your area?	1	1.25	3.75	%
20 34	60	73	113	Repetition

100%90%80%70%60%50%40%30%20%10%0%

General mean = 3.44, general standard deviation = 1.01

■ Degree of consistency Always   ■ Degree of consistency frequently
■ Degree of consistency Sometimes   ■ Degree of consistency Rarely
■ Degree of consistency Never

Figure No. (31) shows the opinion of the sample members about the traditional dress and its development.

It is clear that the traditional costume and its development among the sample members are arranged according to the following order: Do you know the traditional name costume in your area? As the mean (3.75), that is to say, the respondents often prefer this. Next, is the same name, the traditional costume still used in your area? As the mean (3.49), that is to say, the sample is often preferred. Finally, is the traditional costume still used in the same fashion? As the mean (3.09), that is, the sample members sometimes prefer this. It is clear from the general arithmetic average of (3.44) that the sample members often prefer the phrases of this axis.
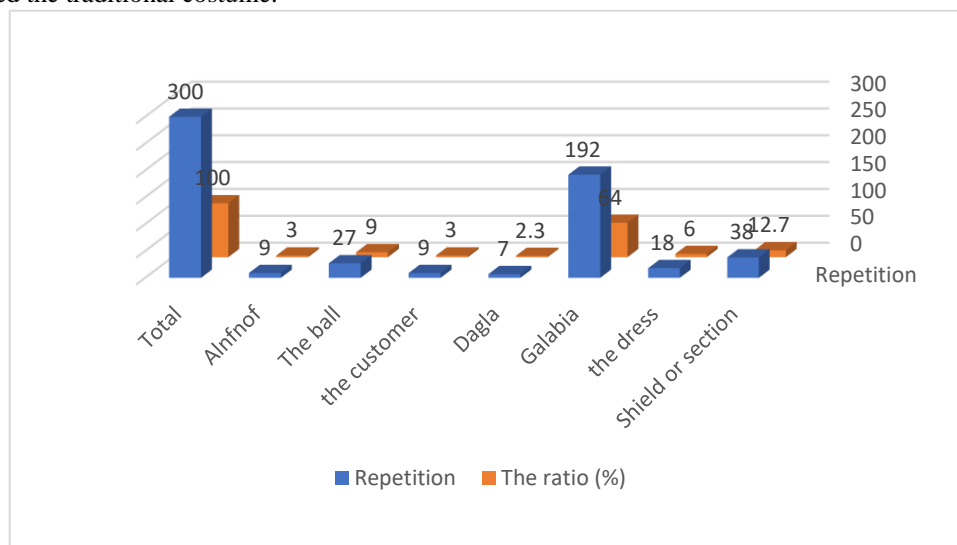
- Named the traditional costume:

Figure No. (32) Distribution of study sample individuals according to the name of the traditional dress.

It is clear) that 64% of the respondents named the traditional costume they have is Jalabiyya, and 12.7% of them called the traditional dress they have is the shield or section, and that 9% of them named the traditional clothing they have is the ball, and that 6% of them named the traditional dress They have the garment, and that 3% of them called the traditional costume they have the customer, and that 3% of them named the traditional dress they have is the *Nofun*, and 2.3% of them called the traditional clothing they have is the *Dagla*.

- Changes to the traditional costume:
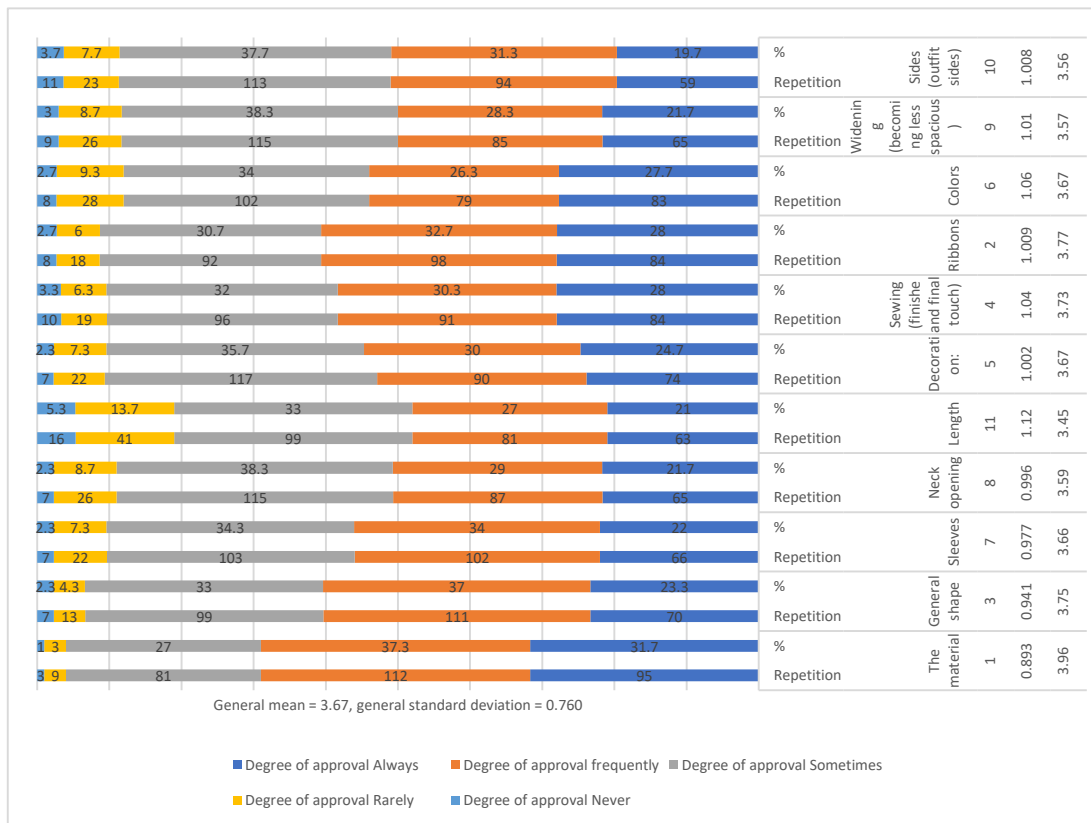
Figure No. (33) shows the opinion of the sample members on whether there are any changes to the traditional dress?

It is clear that the changes taking place in the traditional dress of the sample are arranged according to the following order: The raw material, where the mean was (3.96), that is, the sample members often prefer this. And the costs, where the arithmetic average was (3.77), meaning that the respondents often prefer this. And the general form, where the arithmetic average reached (3.75), saying that the sample members often prefer this. And sewing (finish and final touches), where the arithmetic average (3.73), saying that the sample members usually prefer this. And decoration, where the arithmetic average (3.67), that is, that the members of the sample often prefer this. And colors, where the arithmetic average was (3.67), meaning that the sample members usually prefer this. And sleeves, where the arithmetic average reached (3.67), meaning that the sample members typically prefer this. And the opening of the neck, where the arithmetic average reached (3.59), saying that members of the sample often prefer this. And the amplitude (became less extensive), where the arithmetic average reached (3.57), that is, the sample members often prefer this. The sides (the sides of the outfit), where the arithmetic mean (3.56), i.e., the sample members, usually prefer this. And length, where the arithmetic average reached (3.45), that is, the sample members typically prefer this. It is clear from the general arithmetic average of (3.67) that the sample members often prefer the phrases of this axis.

- Sources for getting the traditional costume developed

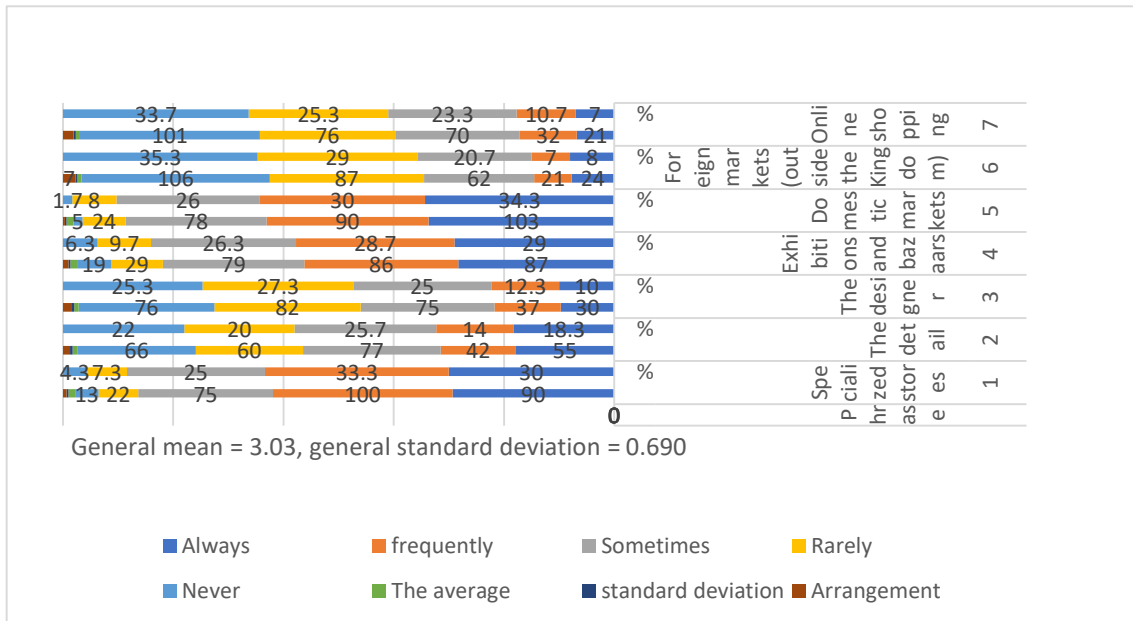General mean = 3.03, general standard deviation = 0.690

Figure No. (34) shows the opinion of the sample sources for obtaining the designed traditional dress.

It is clear that the sources of obtaining the traditional costume for the sample members are arranged according to the following order: First of all is the local market, where the arithmetic average is (3.87), meaning that members of the sample often obtain this — followed by specialized stores, where the arithmetic average was (3.77), meaning that members of the sample often get that. Followed by exhibitions and bazaars, where the arithmetic average was (3.64), meaning that members of the sample often get that. Finally, the external markets (outside the Kingdom), where the arithmetic average reached (2.23), meaning that the sample members rarely get this. It is clear from the general arithmetic average of (3.03) that the sample members sometimes prefer the phrases of this axis.
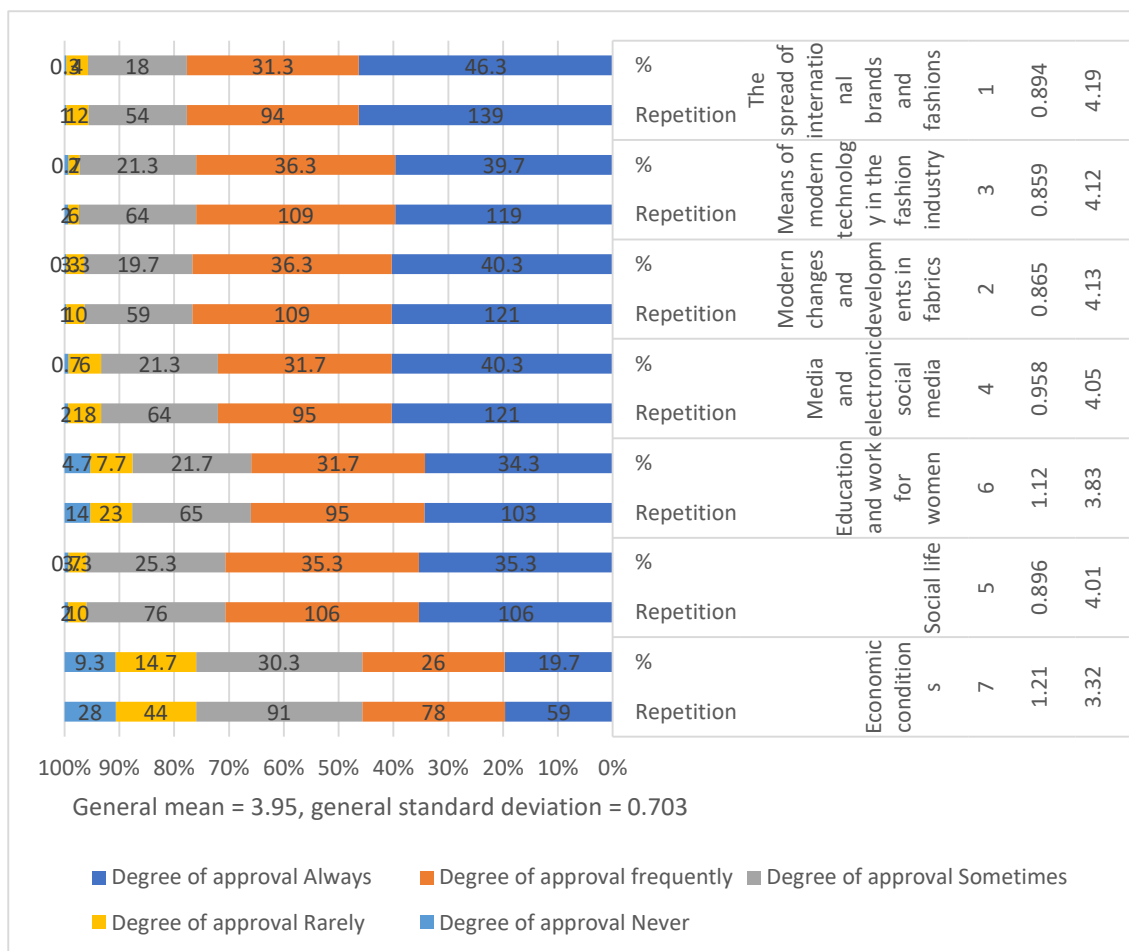
- Factors that affected changes in traditional dress

Factor	Row	Never	Rarely	Sometimes	Frequently	Always	Rank	Std. Dev.	Mean
The spread of international brands and fashions	%	0.3	4	18	31.3	46.3	1	0.894	4.19
	Repetition	1	12	54	94	139			
Means of modern technology in the fashion industry	%	0.7	2	21.3	36.3	39.7	3	0.859	4.12
	Repetition	2	6	64	109	119			
Modern changes and developments in fabrics	%	0	3.3	19.7	36.3	40.3	2	0.865	4.13
	Repetition	1	10	59	109	121			
Media and electronic social media	%	0.7	6	21.3	31.7	40.3	4	0.958	4.05
	Repetition	2	18	64	95	121			
Education and work for women	%	4.7	7.7	21.7	31.7	34.3	6	1.12	3.83
	Repetition	14	23	65	95	103			
Social life	%	0.7	3.3	25.3	35.3	35.3	5	0.896	4.01
	Repetition	2	10	76	106	106			
Economic conditions	%	9.3	14.7	30.3	26	19.7	7	1.21	3.32
	Repetition	28	44	91	78	59			

General mean = 3.95, general standard deviation = 0.703

■ Degree of approval Always   ■ Degree of approval frequently   ■ Degree of approval Sometimes
■ Degree of approval Rarely   ■ Degree of approval Never

Figure No. (35) shows the opinion of the sample members on the factors that influenced the changes in the traditional costume.

It is clear that the factors that affected the changes in the traditional costume of the sample members are arranged according to the following order: The prevalence of international brands and fashions, where the arithmetic average reached (4.19), meaning that the sample members often prefer this — followed by recent changes and developments in fabrics, where the arithmetic average was (4.13), meaning that the sample members usually prefer this. And means of modern technology in the fashion industry, where the arithmetic average (4.12), saying that the sample members often prefer this. And the media and social networking online, where the mean (4.05), saying that respondents often prefer this. And social life, where the arithmetic average (4.01), meaning that members of the sample usually prefer that. Education and work of women, where the arithmetic average was (3.83), saying that members of the sample typically prefer this. And economic conditions, where the arithmetic average reached (3.32), meaning that respondents prefer this sometimes. It is clear from the general arithmetic average of (3.95) that the sample members often prefer the phrases of this axis.

The relationship between changes in traditional attire and the factors that influenced changes in traditional attire:

Figure No. (36) shows the relationship between the changes in the traditional costume and the factors that influenced the changes in the traditional dres
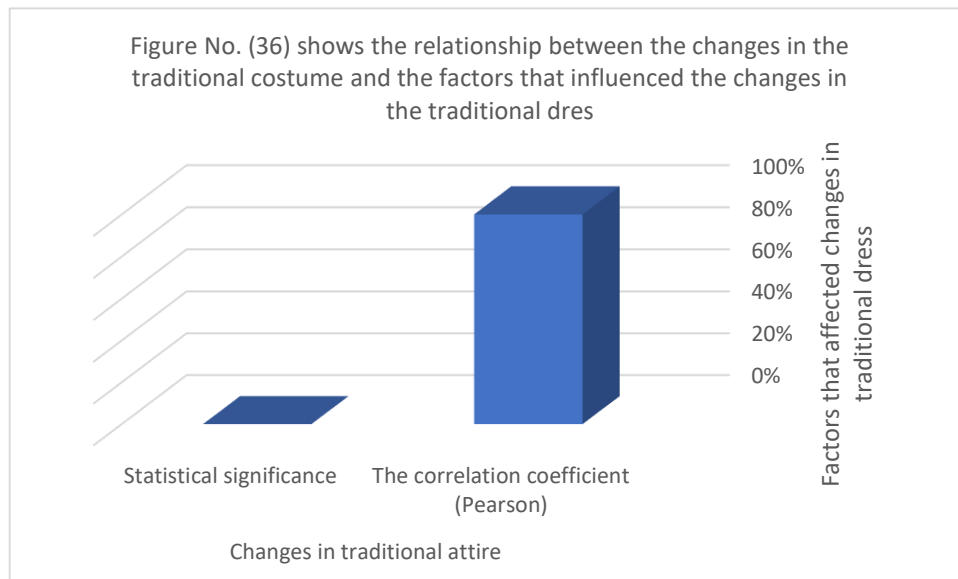
(*) A function of 0.01

Figure No. (36) shows the relationship between the changes in the traditional costume and the factors that influenced the changes in the traditional dres

It is evident) that there is an intermediate direct relationship with statistical significance between the changes in the traditional costume and the factors that influenced the changes in the traditional dress, where the Pearson correlation coefficient reached (0.462) at the significance level (0.00), which is smaller than (0.01) We conclude from this that the more changes that occur to the traditional costume, the more factors that influenced the changes in the traditional dress, and vice versa.

Fifthly: Designing the traditional costume developed in the local market:

An interview was conducted with a total of nine Saudi designers who developed traditional Saudi costumes, and the result of this interview is that most of the designs derive their designs from the traditional Najdi dress, due to its originality and luxury, so that it is worn on many occasions, and sometimes the rest of the pieces, such as the section, the ball and the fur are derived from it Her designs. The majority of the designers have a simple background on the traditional fashion of the regions of the Kingdom of Saudi Arabia. Many of them are inspired by their designs and motifs from the style and themes of other countries, in addition to the majority of the themes used are Islamic motifs. Many of the models implemented are called a dress or *Jalabiya*, and sometimes the designer creates a unique name for each piece, according to the decoration, design or fabric. The majority of the age groups that obtain the executed designs are from 25 years of age to 60. The majority of the designers believe that the most important developments of the traditional costume are in the material, stitching, design (cuts) and embroidery. Many members of society in all its groups accept traditional dress developed on religious occasions (especially during Ramadan), patriotism, and holidays. The designers stated that the most important reason for continuing to wear the traditional costume with its developed image is to link the dress with customs, traditions and national heritage, and thus increase the feeling of national belonging, in addition to simplicity and comfort in wearing it. Designers see that the traditional costume has a positive impact on society, as it helps to revive the ancient heritage and develop it to be appropriate for the current era while retaining its authenticity. The designer, Leila Al-Bassam, a professor of traditional fashion and textiles, stated that development is human nature, so progress and development must be based on an authentic and inherited civilization, which helps to develop national love. In addition to the economic return

for workers in the field of developing traditional fashion, and contributing to the spread of conventional style designed in the local and regional markets.

Figure No. (12) Designs by Layla Al-Bassam (Taraz)

Figure (13) Designs by Designer Sanaa Al-Rasheed (Dar House of Same), Figure (14) Designs by Hanan Al Dabbasi(Hdstyle9)

Figure (15) brand designs (TM SHINE ON)

Conclusions:

Increasing the appetite of women of all age groups to wear traditional clothing, especially in special occasions in all regions of the Kingdom of Saudi Arabia, and that is one of the most important reasons that contributed to the spread of traditional dress is a sense of belonging and patriotism, definition of identity, simplicity, and the establishment of Janadriyah festival, bazaars and festivals, customs and traditions, social media, fashion, social life, environment, and climatic conditions, and the presence of specialized designers.

There have been a lot of radical changes in traditional costumes, whether in the lines of design and sewing (finishes), material or decoration, in addition to a change in the colors, shape of the sleeves, neck opening, widening (becoming less wide), and sides (sides of the costume), and in length. Still, the developed traditional costume retains the simplicity and breadth that distinguishes it. All the traditional fashions available in the Saudi market today, whether especially tailored or not are developed styles, except for some current trends, which are an exact copy of the old dress of the regions of the Kingdom, and are mostly used in festivals, heritage, tourism, diplomatic and national events. It was confirmed by Fida (2003) that urbanization led to the change that occurred in the methods of decoration and implementation of traditional clothing. Attia (2015, 65) mentioned that the dress enters a process of continuous change, although this change is sometimes subjected to resistance operations. Some of the influences on fashion include social impacts, culture, education, mixing, pressures of the media, technology and modern communications on the dress and its forms. Masoudi and Raqeq (2018,11) mentioned that the dress is a manifestation of social change, so the change of clothing is due to the evolution of the woman's position and social role from a housewife only to a student and active worker in society. Among the most critical factors that affected changes in the traditional costume, the spread of international brands and fashions, the changes and modern developments in fabrics, the means of advanced technology in the fashion industry, the media and electronic social networking, social life, education and work of women, and economic conditions. Al-Bassam (1988,372, 375,376) mentioned that the natural environment and climate influenced the fashion of traditional costumes, and it was characterized by very wide, in addition to the use of cotton fabrics. Social customs influenced style, so many motifs appeared in the clothes of marriage and the garments of festivals and festivals, while they decreased in the clothes of daily life, as well as the decoration of the uniforms of older women, and they tended to use dark colors, and they were using traditional costumes for a long time, they were fixed lines, and they were distinguished as wide; therefore, it does not change according to the changing dimensions of the body. Al-Bassam (2015, 146) mentioned that traditional clothes are characterized by characteristics and shapes related to the nature of the region, its climate, and the work and methods of its inhabitants, such as traditional fashion in Jizan, so you see decorating hair with types of aromatic plants available in the region, as well as

matching the forms of clothes Natural and ambiance, where she wore long cold and rain-proof clothing in the mountains, and light dress on the plains. Among the essential sources of obtaining the developed traditional costume are the local markets, specialized stores, exhibitions and bazaars, detailing and designer, and finally, the foreign markets (outside the Kingdom). Among the most essential occasions in which Saudi women wear traditional costumes, religious events, especially in Ramadan, where the highest percentage followed by national events, and a reception at home, and parties and weddings do not prefer to wear them, as well as preferring to wear traditional costume if the event is at a break, but if it is in a dedicated hall, it is not preferable to wear it. The majority of Saudi designers do not have a background in the names and shapes of the original Saudi traditional costume and motifs. The developed traditional dress became called Jalabiyya, regardless of the name or shape of the outfit. Among the most important recommendations in this study: Educating female designers with the knowledge and study of the clothing heritage of the regions of the Kingdom of Saudi Arabia before designing developed traditional Saudi costumes. Monitor and record changes in the traditional Saudi dress in the areas of the Kingdom of Saudi Arabia. And the establishment of a museum specialized in traditional fashion for each region of the Kingdom and its stages of development and encouraging designers to connect traditional fashion with global trends, through designs inspired by them.

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