Systematic Review of Research on the Effect of Modesty on Family Strength

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ABSTRACT

Numerous schools have opposed the family institution both conceptually and practically over the last few centuries. The upshot of this invasion is the formation of single-parent families, homosexual marriage, and white marriage, among other things. However, in the interim, it is "modesty" that might immunize families. This study conducted a comprehensive evaluation of the research on hijab, chastity, and modesty and its favorable effect on the family, as well as the negative effects of cultural invasion. Indeed, the study's uniqueness is its examination of the effect of modesty as a family-strengthening factor, which has been largely overlooked in previous research. We discovered 7, 650, and 47 articles in the SID, Magiran, and Noormags databases, respectively, after searching Persian and English databases. Of the 705 articles obtained, 605 lacked conceptual significance. Following their deletion, 100 articles were re-examined. After examining the abstracts and full texts of all of these publications, 38 relevant articles were found and examined. The findings of this study indicate that it is critical to prioritize modesty-focused education and to promote modesty as a fundamental aspect of family strengthening. This subject should be included in family researchers' study priority.

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Introduction

As a media superpower, the capitalist system aspires to be the dictator of global thought (Surin and Tancard, 2007). The instrument of this domination is new media, particularly satellite, which, through global coverage and deliberate planning, and by penetrating the individual and social dimensions, gradually replaces the audience's true identity with Western culture and values in various forms, but without resistance. One of the primary purposes of these media is to disrupt cultural systems in all spheres of social life in targeted independent countries, including the family structure (Ghaffari and Ebrahimi, 2010).

Satellite is an inappropriate friend for children and contributes to marital problems. A guest who is envious of people's honor and disturbs the family's privacy. Allowing a woman to betray her husband, normalizing extramarital relationships and even pregnancy outside marriage, as well as parental neglect and humiliation, are all societal effects of satellite (Seyedipoor and Nazari, 2019).

Even Western thinkers recognize the need for a strong family foundation, yet the dominant system seeks to undermine it. According to American sociologist Talcott Parsons, the family is the only institution in society capable of providing the necessary love and affection for the development of the human personality (Ghaffari and Ebrahimi, 2010); an institution whose stability or instability has an effect on family members (Yahyazadeh and Hamed, 2015). Disintegration and divorce are two social pathologies that have major effects on society in addition to harming the family. Sociologists believe that family dysfunction is a significant factor in juvenile delinquency (Shokrbeigi, 2006). Numerous research demonstrates that the majority of societal harms contain evidence of children of divorce (Chalabi, 2007). As a result, it is vital to investigate the contributing factors in divorce.

One of the causes of divorce can be attributed to social corruption, a lack of modesty, and a man's lack of control over his attitude toward non-mahrams. When a man's eyes are able to witness exciting scenes of ladies and girls in a variety of settings, his wife's attractiveness is diminished in his eyes, and several connections are damaged (Akbari, 1997). Unhealthy mixing of men and women is another element that contributes significantly to eroding marital interests and so eroding the family's basis.

The family is regarded as the most significant social unit in Islam (Ghaemi, 2014), an institution that serves as the interface between the individual and society (Khatibi, 2015).

In his work, Ragheb Esfahani defines modesty as follows:

Modesty is refraining from and abandoning ugliness. Therefore, it is said: Hayiya, whose agent noun is Hayy, istiḥyā, whose agent noun is mustaḥyan, and it has also been said yustaḥā that its agent noun is mustaḥyan. Al-ḥayiya (ḥayiya) means to be modest and ashamed. (Ragheb Esfahani, 1404 AH, vol. 1).

In the definition of modesty, it is stated: modesty is refraining from ugly acts that are condemned by others" (Tarihi, 1996). In verses 25 and 26 of Surah Al-Qasas, God Almighty beautifully depicts the modesty-based behavior and interaction of Prophet Moses (PBUH) and the daughter of Prophet Shoaib (PBUH):

Then one of the two women approached him, walking bashfully. She said, 'Indeed my father invites you to pay you the wages for watering [our flock] for us.' So, when he came to him and recounted the story to him, he said, 'Do not be afraid. You have been delivered from the wrongdoing lot.' One of the two women said, 'Father, hire him. Indeed the best you can hire is a powerful and trustworthy man.'

Afterward one of the [damsels] came [back] to him, walking bashfully. She said: "My father invites thee that he may reward thee for having watered [ourflocks] for us." Said one of the [damsels]: "O my [dear] father! engage him on wages: truly" the best of men for thee to employ is the [man] who is strong and trusty" (Al-Qasas/25 & 27)

God Almighty credits "Istihaya" to Hazrat Shoaib's (peace be upon him) daughter in this verse, which refers to the appearance of chastity and the depth of modesty in his behavior.

Furthermore, Shoaib's daughter described Moses (PBUH) as strong and trustworthy, implying that the girl observed Moses (PBUH) watering the sheep and concluded that he was a powerful man. Moses' modesty and reliability were also revealed by the girl's observation of Moses' modesty in conversing with the two girls, and because his zeal was stirred, and he watered

their sheep, as well as the manner he walked his father's home Shoaib (Tabatabai, 1995, vol. 16).

Istihaya is so powerful that even if a speck of it is lost in a human being, the human being is still capable of committing any sin. In a hadith, Imam Reza (as) quotes the Holy Prophet (peace and blessings of Allaah be upon him) stating, "When you don't display modesty, do whatever you like." (Sheikh Saduq, 1984). The perception of being in the company of an informed, respected, and valued observer is the source of modesty. Modesty is the pinnacle of goodness, the foundation of purity and chivalry, and it is strongly tied to religion. This word is derived from the Arabic word "ḥayāh " (life), which signifies "to be alive" (Mohammadi Reyshahri, 1988).

Following God's and the Infallibles' (peace be upon them) commandments, particularly modesty, is undoubtedly one of the factors in strengthening the family in terms of direction. Following these directions strengthens the family on the one hand, and the society and its health on the other, because the society is made up of many families, each of whose health contributes significantly to the society's health (Yadollahpour and Shad, 2017). The inclination of women to observe the hijab, which strengthens the family in the sphere of the method, is one of the fruits of modesty-based education. Hijab is worn because of an intrinsic sense of modesty. Dedicating a couple's sexual feelings to each other within the context of a legal marriage helps to strengthen the wife's family as well as other families. The husband's confidence and faith in his wife and her family improves when she wears the hijab. In addition, when a woman wears the hijab, she deprives men of pleasures outside the family, causing them to spend greater attention to their husbands, resulting in more stable families (Azimian and Beheshti, 2009).

Aside from modesty and the hijab, Islam places a strong emphasis on keeping (sexual) chastity as a means of strengthening the family. Young people will marry and established families will be more stable if chastity is respected in society and sexual pleasures are limited to the family setting. If, on the other hand, promiscuity becomes common and sexual exploitation occurs outside the home, young people will refuse to accept the obligations of marriage, and established families would be shattered (Eshaqi, 2008).

In general, public observance of sexual ethics like modesty and honor has a substantial impact on lowering deviant sexual practices and, as a result, on family stability (Bostan, 2013).

The authors of this study systematically reviewed studies that looked at the impact of modesty on family strength. In fact, the primary goal of this article is to evaluate and review works in this topic. One of the major objectives of this study is to examine the findings of 38 articles.

Method

No literature was found in international studies on the impacts of modesty, hijab, and chastity on family strength and the damage caused by cultural soft warfare on the family, and articles were gathered from national studies. The following are a few of these studies:

As the first researcher to take a Quranic approach, Sajjadi (2004) studies many perspectives on the growth of the family throughout history and then discusses the causes of family collapse (Sajjadi, 2004). Azimian and Beheshti (2009) discussed the educational implications of the hijab and strategies for internalizing it. After researching the hijab concept from the Qur'an, tradition, reason, and nature, the writers introduce two hijab philosophies: preventing males from sexual arousal and protecting women from invaders. Bunyani (2016) views the establishment of satellite and Internet networks, the distribution of pornographic films, and, more broadly, the abolition of the family's tasks and roles as enemy plans and attacks. Hashemianfar and Khodaei (2015) conducted a qualitative content analysis of the GEM TV series. The content includes criticizing housekeeping, applauding women's employment, substituting friendship relationships for marital relationships, depicting stressful family circumstances, disparaging housewives, and demonstrating the family's insignificance. Sharafuddin and Salehizadeh (2016) used theme analysis to investigate the perspectives of men and women who have experienced betrayal, as well as the underlying factors.

A systematic review is a technique for interpreting, categorizing, organizing, and integrating a diverse collection of documents on the issue of modesty's effect on family cohesion. The primary goal of this strategy is to

bring new insight into a study field, investigate its research literature, and inform future researchers about previous research (Latififard et al., 2020).

This method demonstrates the strengths and weaknesses of publications in this field and serves as a guide for scholars interested in researching this topic.

The study questions are as follows:

First, what effect do modesty and hijab have on family strength, according to studies in this field?

Second, what methods of study have been applied in this field?

Third, what are the background literature and theoretical basis of these studies?

Fourth: In general, what are the limitations of existing research that should be taken into account in future studies?

The statistical population for this study is comprised of publications from domestic and international scientific databases and electronic sources up to the time of the research's initiation (September 2021). To extract articles, we conducted searches in the Persian databases SID, I ranmedex, Magiran, and Noormags, as well as in the external databases ACM, IEEE, Springer, ScienceDirect, and Google Scholar. Due to Western culture's estrangement from the concept of modesty, and despite an exhaustive search, over a hundred publications were discovered, none of which matched the keywords modesty and family. Internal databases were searched using simple and extensive compound terms. The use of broad terms such as "family" and "modesty" significantly lowered the likelihood of overlooking pertinent articles. According to the search method (Figure 1), a total of 705 articles were retrieved between 6 September 2021 and 6 September 2022, including seven articles discovered in SID, 650 articles discovered in Magiran, and 48 articles discovered in Noormags. This review included only those papers that have conceptual relevance for this study. Indeed, the screening of the papers discovered in the first place was based on their content's relevance to the research's primary aims. During the screening process, duplicate titles and publications that were not related to the study were deleted. For the reasons stated previously, 605 publications were omitted from the study. The remaining 100 items were subjected to the second round of content screening. At this point, all articles have been read in their entirety and within a month. 62 papers were omitted from the study due to their content not meeting the inclusion criteria. Finally, a systematic review of 38 articles was conducted.

Figure one illustrates the entire process of searching for, excluding, and including articles.
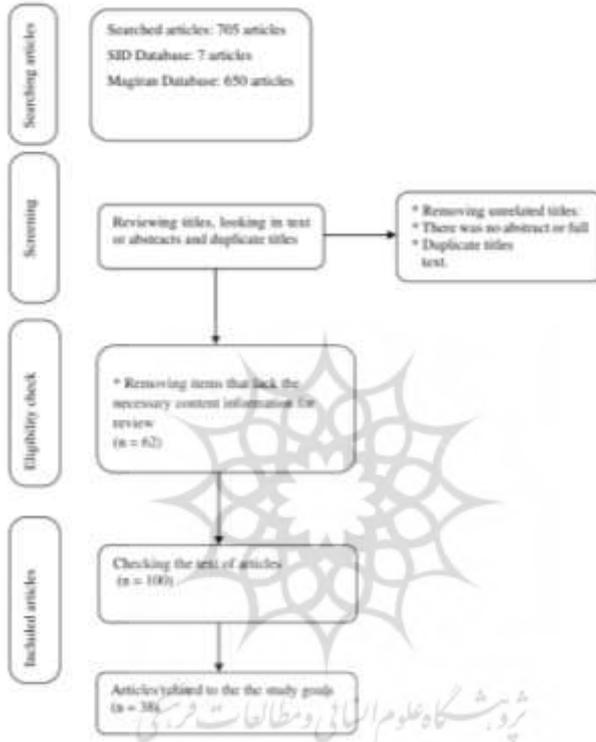
Results

Figure 1
The process of searching, including and excluding articles

Below are the results of 38 studies. The titles of the publications, the study methods utilized, the primary findings, the research year, the authors' names, and the background and theoretical foundations (in Table 1) are included below.

Table 1

Overview of 38 selected articles

	Title	Methodology	Main findings	Year	Authors' name	Theoretical foundations
1	The importance of "sexual chastity" in Islamic law and its effect on the family's foundation	Qualitative	The practice of sexual chastity is critical to the family's foundation.	2014	Ezzat Sadat Mirkhani Saeedeh Safaei	____
2	Relationship between Western Cultural Invasion and Iranian Family Functioning	Quantitative (correlation)	There is a strong correlation between factors associated with cultural invasion and family functions.	2014	Sayyed Ali Sayyed Nejad Hamid Reza Hatami Mehrshad Shababi Abbas Khalaji	Three literatures related to macro-level theories
3	Investigating the Effects of Satellite Channel Capital on Women's Marital Relationship Satisfaction (Case Study: GEM Satellite Channel)	Quantitative (Survey)	Women who watch the GEM Satellite Channel are less satisfied in their marriages and have poorer mental health than women who do not watch the channel	2015	Anaraki Davoud Nemati Khatibzadeh, Samira	Two literatures are related to micro-level theories, while the other two are related to macro-level theories.
4	A qualitative study of the experiences of divorced men and women regarding the cultural factors that contribute to divorce.	Qualitative (phenomenology)	Divorce is influenced by four subcategories of cultural factors: 1. Inability to adhere to religious and moral values and...	2015	Azar Gholizadeh Amir Hossein Pourfard Banki Zahra Masoudinia	Seven literatures: four literatures related to micro-level theories and three literatures related to macro-theories
5	Contexts of extramarital affairs in Iran: A case study of Tehran Q	Qualitative (thematic analysis) E	The existence of some motivations and capabilities facilitates sexual adultery and infidelity.	2015	Abdul Hadi Salehizadeh, Sayyed Hossein Sharifoddin	Three litetrtures related to macro-level theories

	Title	Methodology	Main findings	Year	Authors' name	Theoretical foundations
6	Content analysis of satellite series in establishing a role model for women and reducing family security (Qualitative content analysis of Kuzey Güney TV show)	Qualitative (Content analysis)	The Kuzey Güney series' content themes include criticizing housekeeping, supporting women's employment, replacing marital relationships with friendship relationships, and...	2015	Seyed Ali Hashemian far Hajar Khodaei	A literature related to macro theories
7	Sexual dysfunctions: the underlying cause of divorce. The importance of having a professional physician among the experts in family counseling centers	Qualitative (library and documentary research)	Medical reasons for sexual disorders necessitate the presence of a trained physician in family counseling centers.	2008	Mahro Ghadiri Sayyed Kazem Foroutan	_____
8	A study of the hijab's philosophy and scope in Islam, as well as its educational implications	Qualitative (library and documentary research)	The most significant effects of hijab on an individual level are women's immunity, peace, and security; on a family level, the family's strength and stability; and on a communal level, the moral health of society.	2009	Maryam Azimian Saeed Beheshti	_____

	Title	Methodology	Main findings	Year	Authors' name	Theoretical foundations
9	Family rights against broadcasting satellite programs	Qualitative (library and documentary research)	The rights of the family institution and its protection from satellite programs are one of the gaps between the legal and communication realms.	2013	Mohammad Roshan Sayyed Mohammad Mehdi Khalilzadeh	_____
10	"Social prevention of sexual crimes" in the Qur'an	Qualitative (library and documentary research)	By general and specific measures, the Holy Quran raises the threshold of resistance to sexual instincts.	2015	Ali Mohammadi Jurkuyeh	_____
11	The effect of satellite advertisement on changing couples' interpersonal relationships	Qualitative (library and documentary research)	False instruction in satellite channel advertising has a number of negative consequences for the family and the couple's relationship.	2016	Shamsullah Mariji Hakimeh Ehsani	_____
12	Reciprocal rights and duties of husband and wife	Qualitative (library and documentary research)	The shared and specialized tasks of men and women are discussed, as well as the reasons for the differences, from both an intra- and extra-religious perspective.	2011	Mahboubeh Jokar	_____

	Title	Methodology	Main findings	Year	Authors' name	Theoretical foundations
13	Convergence and collapse of the family institution in the Qur'an	Qualitative (library and documentary research)	The factors that contribute to family dissolution are classified as extra-familial and intra-familial. The first is due to non-Muslims designing and developing sexual freedom; the second is related to personality heterogeneity, a lack of mutual understanding and common sense, and a disregard towards chastity's private.	2004	Sayyad Ebrahim Sajjadi	The family health is evaluated outside the Islamic world, and the views of feminists, feminist communists, radical feminists, and liberal feminists, Bertrand Russell, and a differentialism attitude discussed, followed by the health of the family in the Qur'an.
14	Strategies for dealing with the white marriage from the perspective of the Qur'an and hadiths	Qualitative (library and documentary research)	Reliance on the Qur'an and spirituality, acquaintance with religious teachings culture, observance of modesty and chastity, diligence and loyalty to the Islamic way of life, and modeling the lives of infallible leaders (AS) all contribute to the prevention of white marriage.	2019	Azim Azim Pourmuqdam Fatemeh Papi Nejad	_____

	Title	Methodology	Main findings	Year	Authors' name	Theoretical foundations
15	The process of forming an extramarital affair from the men's perspective	Qualitative (grounded theory)	Numerous factors led to the participants' marital dissatisfaction, and women indirectly expressed their protest by initiating an extramarital affair.	2016	Sayyed Yousef Panjeh Band Halimeh Enayat	_____
16	Zeal and its functions in religious teachings	Qualitative (library and documentary research)	Zeal has various moral, social, and political functions	2018	Faizullah Akbari Dastak, Del Ara Nemati Pir Ali, Ramazan Ali Rud Moghaddas	_____
17	Reliance on the Qur'an and spirituality, acquaintance with religious teachings culture, observance of modesty and chastity, diligence and loyalty to the Islamic way of life, and modeling the lives of infallible leaders (AS) all contribute to the prevention of white marriage.	Qualitative (thematic analysis)	By educating families, we can immunize them against the dangers of soft cultural warfare.	2015	Mohammad Reza Hatami Mohammad Hatami Mohammad Baqer Hobbi Hadi Parhun Kamal Parhun	_____

	Title	Methodology	Main findings	Year	Authors' name	Theoretical foundations
18	A meta-synthesis of the strengthening and risk factors of marriage in the last decade of Iran	Qualitative (meta-synthesis)	The most important effective variables in a successful marriage are provided as a model with four categories, sixteen main factors, and 146 strengthening and risk components.	2021	Ardeshir Kiani Shokooh Navabi Nejad Khodabakhsh Ahmadi Davood Taghvaei	19 literatures: 5 literatures related to micro-level theories and 14 literatures related to macro-level theories
19	The semantic construct of the family institution and its composition in the media space: cultural-social analysis of Persian-language satellite programs	Qualitative (content analysis)	The satellite series aims to create a new family composition that is contradictory to Iranian Islamic society's norms by highlighting certain features.	2019	Fardin Mohammadi Mehdi Kermani	_____
20	Investigating the relationship between religious orientation and family mental health: A case study of families living in Shiraz	Quantitative (survey)	There is a link between family mental health and age, gender, income, education, internal religious inclination, and external religious orientation.	2010	Islam Aghapour Ali Hatami	_____

	Title	Methodology	Main findings	Year	Authors' name	Theoretical foundations
21	Practical conflicts between cyberspace and the Islamic way of life (with emphasis on the place of time, family, and social relations)	Qualitative (Documentary-library)	There have been suggestions for resolving the issue and reducing the dangers of cyberspace.	2019	Sayyed Abdul Karim Hassanpour	_____
22	An investigation of the role of sexual health in the Iranian family	Qualitative (Documentary-library)	Proposed solutions for achieving sexual health in all families are offered, based on Iranian-Islamic culture.	2011	Sayyed Kazem Froutan	_____
23	A model for strengthening modesty in Islamic lifestyle	Qualitative (Documentary-library)	In order to strengthen modesty, two pillars must be in place: good sexual education for children in the family and societal respect for privacy.	2013	Mohammad Hussein Akhavan Taqwi	_____
24	Investigating the role of the family in reducing social deviations	Qualitative (Documentary-library)	The only component that plays a significant and undeniable impact in decreasing social deviations is the family.	2011	Mahboubeh Jokar	_____
25	Role of modesty in reviving the institution of family and society from the perspective of Quran and Hadith	Qualitative (Documentary-library)	Modesty should be instilled in families first, and later in the community.	2009	Shamsaullah Mariji	_____

	Title	Methodology	Main findings	Year	Authors' name	Theoretical foundations
26	A study of the components of family consolidation in the Qur'an and hadiths	Qualitative (Documentary-library)	Observing modesty and adhering to Islamic clothing codes, as well as engaging in constructive interaction with one's spouse, can contribute to the perfection and stability of marriage.	2017	Hussein Hor	_____
27	The Wisdom of Hijab in Islam	Qualitative (Documentary-library)	Innate desire, peace of mind, social health, women's value, prohibition of false identity, etc... are some of the wisdoms of hijab.	2020	Mohammad Hadi Yadollahpour Mohammad Hassan Shad	_____
28	Western media strategies and tactics for family breakdown	Qualitative (Documentary-library)	The colonialists hope to destroy Islamic society's cultural values and beliefs by seizing control of the media behemoths.	2016	Alireza Dehghanpour Leila Oshali	_____
29	The role of Islamic religious teachings in preventing the harmful impacts of cyberspace on the family	Qualitative (Documentary-library)	Education has significant responsibility in dealing with the process of influencing the family in order to retain the family's religious teachings.	2017	Mohammad Reza Bonyani Najmeh Mallahi	_____

	Title	Methodology	Main findings	Year	Authors' name	Theoretical foundations
30	A Comparative Study of the Role of Loyalty in Family Strength in Greek and Islamic Civilizations	Qualitative (Documentary-library)	Despite the convergence of Greek and Islamic civilizations in terms of the influence of loyalty on the family's strength, Islam's moral system had a unique effect.	2020	Azam Moazni Sayyed Hussein Roknoddin	_____
31	The hijab in the Quran and its significance in the family	Qualitative (Documentary-library)	Hijab has a significant role in the development and evolution of the family institution, as well as its dissolution.	2009	Marzieh Ghasemi Sayyed Mohammad Reza Alaauddin	_____
32	The role of modesty in marital satisfaction	Qualitative (Documentary-library)	Chastity and modesty are important factors in establishing and maintaining peace in one's life.	2010	Ali Hosseinzadeh	_____
33	The Role of Modesty and Makeup in Women's Mental Health	Qualitative (Documentary-library)	All of Islam's regulations and laws, including the necessity of hijab and maintaining private and public chastity, have taken into account their effect on the human spirit and mind.	2004	Abbas Rajabi	_____

	Title	Methodology	Main findings	Year	Authors' name	Theoretical foundations
34	The Qur'an, The Best System (Nidham-al-Ahsan) and lifestyle in the age of technology	Qualitative (Documentary-library)	By offering the best system in the formation and legislation, as well as the compatibility of the two, the Qur'an and religious teachings have seen the violation of Sharia's boundaries as a disruption in worldly and otherworldly happiness.	2018	Ghulam Ali Moghaddam	_____
35	The satellite's effects and its ruling from a jurisprudential perspective	Qualitative (Documentary-library)	Because the satellite is a two-dimensional medium, many jurists have made it conditional on personal intention to offer and maintain common devices.	2019	Khalilullah Ahmadvand Farideh Sayyedipour Parisa Nazari	_____
36	The Holy Quran's perspective on "self-restraint" in family behaviors	Qualitative (Documentary-library)	Good socialization and family strengthening can be attained by exercising self-restraint.	2015	Marzieh Mohasses	_____
37	The representation of chastity in male-female relationships: a critical analysis of the film Saadatabad	Qualitative (Documentary-library)	The movie Saadatabad is fundamentally opposed to Islamic culture and the ideal paradigm of chastity in Islam.	2014	Hafizeh Mahdian Nasrullah Aghajani	_____

	Title	Methodology	Main findings	Year	Authors' name	Theoretical foundations
38	Two Outstanding Moral Principles in Spouse's Relations (sociability and marital chastity)	Qualitative (code analysis)	Sociability and chastity are two of the most crucial and important moral obligations.	2012	Ali Ahmad Panahi	_____

The studies given can be examined from five different perspectives:

A) Analyzing the approach used in studies (negative/positive)

Some of these studies have used a positive approach to describe the impact of numerous elements such as modesty, chastity, hijab, and zeal on family strength. These papers, which have employed documentary methods to portray the status of these qualities and their impact on the family, account for approximately 52.6 percent of all studies on this topic. Approximately 44.7 percent of the studies take a negative approach and focus on the ramifications and damages of soft warfare on families. One of these studies used the meta-synthesis method to look into the research in this field.

B) Examining the background and theoretical foundations

The majority of the studies ignored the background and theoretical foundations, instead presenting a succession of subjects without drawing on the experiences of others in the field, which is a major flaw that frequently leads to the redundant study. In fact, when researchers are presented with a research topic, they do new research without first checking to see if anyone else has addressed it. This mistake has been made in 76 percent of studies, with only 24 percent of them dealing with the subject's background and literature.

C) Article distribution depending on research methodology

Despite the wide range of research methods used in this subject, documentary research makes up a large portion of the total, accounting for 71% of all research. Content analysis, thematic analysis, and descriptive survey each account for 5% of the study, while other methods account for 2.6 percent of the research with only one publication.

Table 2

Distribution of articles by the method

Row	Research method	N	Percentage
1	Library (Documentary)	27	71.05
2	Thematic Analysis	2	5.26
3	Content Analysis	2	5.26
4	Descriptive-survey	1	2.63
5	Semiotic Analysis	1	2.63
6	Grounded Theory	1	2.63
7	Meta-synthesis	1	2.63
8	Correlation	1	2.63
9	Phenomenology	1	2.63

D) Article distribution based on publication year

Examining the frequency distribution chart of the year of publication yields interesting results. Figure 2 shows that 2015 has the highest frequency with six publications, while 2016 and 2019 are the most productive years in this subject with four papers published. Another important item to notice is that these issues were not addressed until the mid-2000s. Articles on this topic have been published since 2004, and this issue was not previously considered by scholars.
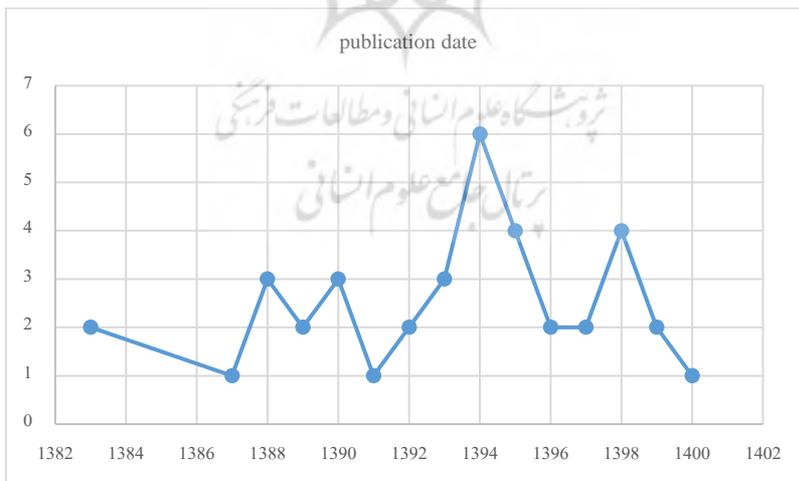

Figure 2

Frequency of published articles in different years

E) Distribution of articles by topic

The publications evaluated can be classified into five broad categories based on their content: family issues, sexual issues, moral virtues (modesty, chastity, hijab, and piety), religious rulings, and social harms. The frequency of each of these issues (Figure 3) is shown below.
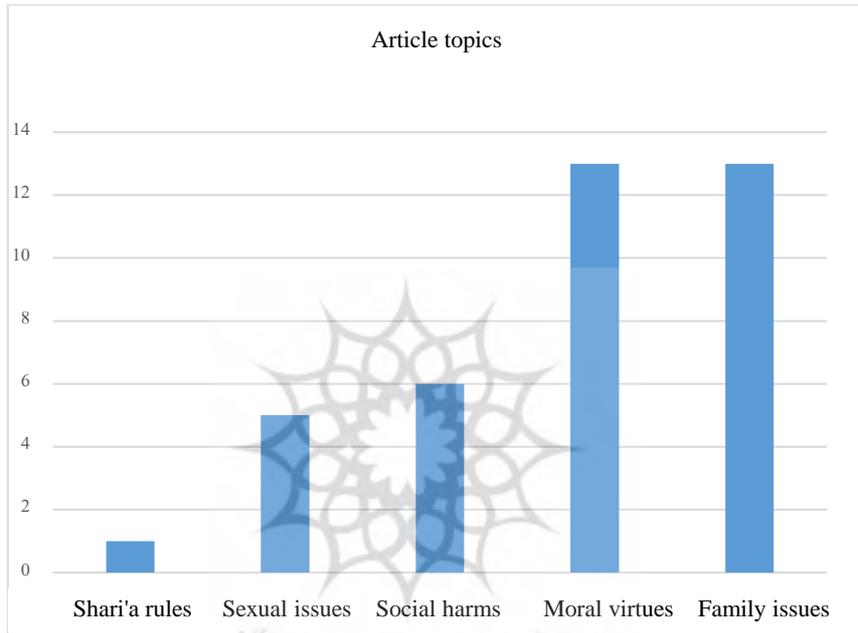

Figure 3
Frequency of articles by topics

An analysis of the papers' topics reveals that more than 28% of the research is on the impact of media, with 63 percent on satellites, 27 percent on cyberspace, and only one article on the film.

Another significant feature is the focus on the problem from the perspective of Islamic teachings, which has the most research among existing papers, with more than 14 studies. Sociology and psychology research are ranked second and third, respectively. Law and medicine have the smallest share, with only one article title each.

Discussion and Conclusion

The purpose of this study was to examine the effect of modesty on family consolidation and the elements that undermine the family institution. Indeed, this research's primary objective is to study and analyze literature on this topic. Another significant objective of this research is to evaluate the findings of other researchers in this sector.

The findings of this study reveal that the enemy's soft cultural warfare, particularly in the previous few decades, has been well-planned and targeted at the Iranian family. The launch of Persian-language satellite channels in the 2000s, the growth and promotion of social networks in the 2010s, and society's media and cultural consumption and taste have all altered dramatically.

The studies highlighted that unhealthy and dysfunctional relationships result in the creation of illicit connections before marriage and subsequent infidelity. By contrast, modesty within the family fosters trust, closeness, and the strengthening of couples' relationships. The current study is consistent with previous research that has addressed the problem negatively and described the harms associated with the growth of obscenity in media programs. In all of these works, one of the primary causes of family dysfunction is a lack of modesty. Mehdian and Aghajani (2014) examined the film Saadatabad's representation of relationships between non-mahram men and women critically. Gholizadeh, Banki, Pourfard, and Masoudinia's (2015) research also included a phenomenological investigation of the experiences of sixteen divorced men and women, as well as an evaluation of the cultural variables that contributed to the divorce. Ignorance of the family's chastity culture, free relationships with the opposite sex prior to marriage, the influence of satellites and pornographic films, and men's and women's immorality and promiscuity are all contributing factors to family breakdown, the majority of which are the result of a lack of modesty.

Nemati Anaraki and Khatibzadeh (2015) examined the direct and indirect effects of watching GEM TV channels on women's marital discontent. Women have suffered harm as a result of the broadcast of indecent tv series, which has contributed to their dissatisfaction with their married lives. Mariji and Ehsani (2016) also addressed the detrimental effect of satellite advertising messages on couples' relationships. This study demonstrates how satellite

commercial advertising encourages immorality and the ugliness of taboos by deliberately targeting chastity, zeal, and healthy family bonds. Sharafuddin and Salehizadeh (2016) also emphasize the importance of extramarital affairs as a result of a lack of modesty and open space for expressing emotional feelings, normal contact with the opposite sex, and a lack of internal control over religious and moral issues.

Numerous studies in this field are consistent with the present study in terms of having a positive approach. The impact of modesty, hijab, and chastity on family strength has been explained in this research. Ghasemi and Aladdin (2009) examine the impacts of the hijab, focusing on its growth and maintenance of chastity and modesty, as well as its function in the family's stability. Chastity, according to Hosseinzadeh (2010), has several positive benefits on marital health, including loyalty and a sense of belonging to one's spouse, love and respect, avoidance of ugliness and filth, and the emergence of genuine life. Mohasses (2015) refers to the Qur'anic view of human dignity and high position, and considers the fruit of this view to be a commitment to chaste self-restraint; a view that, on the one hand, prevents spouses from engaging in acts that are contrary to human dignity and plays an important role in family strengthening, and on the other hand, increases spouses' desire for their emotional needs in the family unit.

The strengthening of the family and the positive development of each of its members are among the benefits of this restraint. The adherence of modesty and chastity, as well as the preservation of Islamic clothing and constructive engagement with the spouse, are cited by Yadollahpour and Shad (2017) as the cause of a stable marriage. The social function of zeal, according to Akbari Dastak, Nemati, Pir Ali, and Rudmoghadas (2018) is to sustain the family, promote chastity, and prevent promiscuity. One of the wisdom of the hijab in Islam, according to Dehghanpour and Oshli (2020), is the consolidation of the family.

Research questions were addressed in this paper. The implications of modesty and hijab on family consolidation were addressed in response to the first question. The approach, background, and theoretical foundations of each article were provided in Table 1 to address the second and third questions. The neglect of paying attention to modesty-based education and its practical methods for strengthening the family, which is the fourth question of the

article, is the research gap in this field; a topic that should be among the research priority of family researchers.

After analyzing the findings of 38 papers, it was found that research in this area has focused on the individual and social dimensions of modesty, hijab, chastity, and zeal, as well as their consequences on the family and society. However, the educational consequences of these moral virtues in individuals have been overlooked; instead, these studies have focused on the family dimensions of modesty and related characteristics (such as hijab, chastity, and zeal) in couples' and parent-child relationships. In addition, the social dimensions of modesty and related variables have been explored in these works.

In addition to modesty, the impacts of the presence or absence of factors associated with modesty have received special emphasis in these studies. Hijab, modesty, and zeal (as well as self-control) are interconnected factors that, like modesty, help to strengthen the family. Weakening these variables undermines the family's ability to withstand the cultural invasion. In fact, research on the impact of modesty-related factors on the family and society has been conducted in both negative and positive ways. The following recommendations are based on the research findings:

- Psychologists, educators, and scholars of Islamic education (particularly Islamic ethics) should pay close attention to family educational issues.
- Using a variety of qualitative approaches, such as grounded theory, case studies, and action research, in order to introduce successful and exemplary living families, in accordance with the research gap.
- Using holistic methodologies to identify increasingly precise threats to the family (against the entire family and even against individual members), identifying moderating variables and...
- Examining family consolidation programs in other nations, particularly Eastern and Islamic countries, assessing their compatibility with the country's cultural and social conditions, and attempting to localize them.
- A comparison of the position of strong families to that of disintegrating families.

- Illustrating the strength of each family type in the country, including traditional, modern, and...

Compliance with ethical guidelines

This article adhered to all ethical research guidelines, the confidentiality of participants' personal information, the avoidance of plagiarism, and the use of primary sources.

Authors' contribution: Mahya Hakakan was responsible for gathering sources and analyzing the articles' findings; Nafiseh Fayyazbakhsh (responsible author) was responsible for analyzing the research findings and supervising the research process, and Esmat Savadi and Mohammad Reza Shahroudi served as consultants on the research method.

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