

The pattern of internalization of the virtue of modesty from the viewpoint of Islam

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ABSTRACT

This research was carried out with the aim of investigating and introducing the model of internalizing the culture of modesty from the viewpoint of religion. For this purpose, through descriptive-analytical method, verses, narrations and viewpoints of some scholars were examined and based on this, the Islamic model for internalizing the modesty was presented. The findings indicated that the religion of Islam follows the following pattern for the internalization of modesty: 1- Focusing on the central role of families and parents before and after the birth of child (adherence to traditions and implementation of the educational principles of Islam in relationships and conditions). 2- Paying attention to the role of the environment through modeling, providing information and inducing particular attitudes to students; 3- Practicing the Islamic teachings in the prevention of sexual deviations and delinquency in the family and society (observance of the important principle of modesty and chastity in the home, eye virtue, limiting the sexual relationships to the privacy of marital relations and marriage, respecting chastity in covering, looking and behaving, the presence of pure and intellectual force and feeling of zealotry in men, exercise and physical activity, attention to divine rewards and human dignity, avoidance of excitant environments, and 4- using the principles of gradualness, encouragement and punishment, affection, using the models, storytelling, enjoying the appropriate friends and peers, preaching and counseling, forgiveness and amnesty in education.

Keywords: Modesty, internalization, Islam.

Introduction

Targeted educability is a feature of human that distinguishes him from other beings. Man moves toward the desired perfections

through education, which focuses on predetermined goals^[1]. From the viewpoint of Islam, human is the best creature and the caliph of God on earth¹ (Baqara, 30). Undoubtedly, achieving this position requires both proper training plan and effort. Because every person with inherent authority and power of choice is always at a crossroads, sometimes one leads to hell² (at-Tin, 8) and (al-Adiyat, 6-8), and the other leads to heaven³ and approaching the God (al-Mutaffifin, 18)^[2]. For this reason,

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¹ إِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً قَالُوْا اَتَجْعَلُ فِيْهَا مَنْ يُفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ اِنِّىْ اَعْلَمُ مَا لَا تَعْلَمُوْنَ
² ثُمَّ رَدَدْنَاهُ اَسْفَلَ سَافِلِيْنَ
³ اِنَّ الْاِنْسَانَ لَفِىْ خُسْرٍ، اِلَّا الَّذِيْنَ ءَامَنُوْا وَعَمِلُوا الصَّٰلِحٰتِ وَ تَوَاصَوْا بِالْحَقِّ وَ تَوَاصَوْا بِالصَّبْرِ (عصر، 3-2).

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all religions, social systems, and educational schools use a set of systematic rules to educate and transfer value to society. Islam, as the highest educational school, also nurtures and transfers human values. The holy Quran says about the characteristic of the Prophet Muhammad (peace be upon him): "And He is the one who arose a messenger among the uneducated people who reads His verses and purifies them and teaches them the Books (Qur'an) and wisdom, although they were in obvious aberration." (Friday, 2)⁴

Internalization is that the person attracts the attitudes, criteria and opinions of others including the parents. As psychoanalysis considers internalization as a fundamental process in the formation of "the transcendental me" and conscience^[3]. The internalization, as Reber points out in the specialized psychology lexicon, means accepting or adapting the beliefs, values, attitudes and criteria, as belonging to the individual himself^[4]. In defining this term, Shaffer also identifies the origin of these matters and describes them as the process of acquiring the characteristics or criteria of others, and accepts these criteria as belonging to one's own person^[5]. To be clearer, internalization is a process in which the values given to the individual through external factors are aligned with his thoughts and actions^[6].

All educational systems are trying to create resistance against temptations internally in people and to create feeling of regret in cases of violations of moral norms without external controllers, that is, the state, whose main characteristic is transition from external factors to internal feelings and Ethical beliefs as the basis of ethical behavior. Something that is considered as the main process of moral evolution by many scholars in the field of education and is called the internalization of moral norms^[7]. The internalization of moral values means that the cognitive, attitudinal, and voluntary bases are provided for value behaviors within an individual. During the process of internalization, the person is aware of the characteristics of the intended behavior, and a behavior consistent with that awareness is emerged in him^[8]. In Islam this process has been called as an inner preacher for self-control and the prevention of sin and obscenity and the supervision and examination of the soul when committing a sin^[9]. In some narratives it has been said: "Son of Adam! You will always be in good condition; if you have an inner preacher for yourself and audit your soul and God-fearing would be your cover and piety would be your carpet."^[10] Islam has introduced an educational model to internalize all moral virtues, including the attribute of modesty, which we are introducing in this study.

Examining the ways to internalize the ethical concepts and values among people in a community is one of the essential issues in the field of education, because the internalization of one's value and virtue is the deepest and most sustained response to social influence⁵. The importance of internal

motivation becomes apparent when we consider the loss and damage of external motivation and the constructive role of the inner motivations. Therefore, considering the fundamental role of internalization in the flourishing and institutionalizing the moral values, and the attention of Islam to the virtue of modesty as one of the most important factors of self-regulation and adjustment of thoughts and emotions, and the introduction of the position of modesty virtue at the head of the ethical dignities, and the dedication of this religion to provide models for the institutionalization and consolidation of moral values, it is necessary to discuss the ways presented by Islam to internalize this virtue.

The internalization of virtues is important because in general social psychologists divide the response of individuals to social influence into three categories: 1. Compliance, 2. Replication, 3. Internalization^[11]. Compliance describes the behavior of an individual who is provoked in order to receive rewards or to avoid punishment. In replication; one puts the other person as a model for himself, and what he does is not for receiving the reward or avoiding the punishment, but it is for resembling that person. It's as if a young man coordinates himself with the values of his favorite teacher or actor or athlete, but the purpose of internalizing an affair (based on the degree of internalization) is that it provokes the feeling of error and shame in the person (introjected regulation). The person has a conscientious commitment that respects that issue (identified regulation); that issue becomes a part of personal conscience, so that the violation of that value is considered abnormal by the person (integrated regulation)^[12].

Internalization is more consistent than compliance and replication because it is based on the motivation of the individual to be correct and, like compliance, does not depend on continuous monitoring of the agents of reward or punishment, or like replication is not subject to continued respect for the person or the group with whom replicates. An important component of compliance is power, while in replication the important element is attraction and stretch; and in internalization, the important component is the ability to accept.

Modesty is one of the human and divine traits that has a special status in religious teachings and is effective in human life. Modesty is a controlling and inhibiting force and is one of the most important preventive factors that protect the community from pollution and deviations. Modesty is very important in Islam and religious teachings because of the tremendous impact on human faith and commitment. Because with the expansion of human relationships and the influence of cultures on each other, the vulnerability of individuals has been increased; the modesty, which is at the top of all virtues, is the best executive guarantor for religious regulations, injuries' prevention, community guidance, monitoring and optimizing relationships. Hence, it is very important to internalize this moral value for the religion of Islam and its founders^[13].

The main question of research:

⁴ كَلَّا إِنَّ كِتَابَ الْأَنْزَارِ لَفِي عَيْنَيْنِ.

⁵ Influenced by the behavior of the individual or group by others.

What is the internalization model of modesty in society, based on Islamic sources?

Research Method

The present research is a qualitative research method and has been done with descriptive-analytical method. The qualitative research method is in contrast to the quantitative method and has features such as particularism, analytic, legalism, and explanatory characteristic, the hypothesis of testing, objective and non-flexibility. This research method is used mostly in the field of social and applied sciences such as education, management, and planning, and for collecting data in it, the participatory, unorganized or semi-organized observation, deep interviewing and the history of life (biography) are used^[14]. The information in this research, by studying the first hand sources and references in the field of modesty and internalization, studying the Quranic verses in the field of modesty and narratives related to the modesty from the first-hand narratives, translation of some English and Arabic texts, compilation, ranking and classification of material were collected and data were analyzed by descriptive-analytical method.

Research history:

Among the conducted researches in the field of modesty, we can refer to the research of Pasandideh (2009), in which concepts such as (definition, nature, territory, types, modes of modesty) and some of the components of undesirable modesty have been examined^[15]. Also, in the field of psychology; the research of Golzari (2000) is worth noting that by psychological analysis that has been devoted to specialized texts and texts related to modesty, he has been able to distinguish the finer themes of modesty, such as negative modesty, diffidence and timidity, selfishness and affectation, modesty toward God, self-modesty (moral conscience), the modesty of nudity and sexual mistakes, the modesty of misconduct and inappropriate work (non-sexual errors) and using the objective and experimental methods, design a scale and test that can empirically and objectively examine the theoretical views of modesty and measure the types of positive and negative modesty in individuals. In the context of the internalization of values, the research of Jila Moradi (2008) can be mentioned in which it describes the factors and obstacles for the internalization of values^[16], as well as the research of Karimzadeh (2010) in which the Internalization, the internalization approaches of moral values have been addressed^[17]. This research examines the mechanisms of internalization process of moral values in psychological approaches. Alavi and Yazdani (2013) have conducted a research aimed at explaining the internalization of fundamental values in Islamic education. In this research, we focus mostly on the role of education in institutionalization of moral values. The research of Nasiri et al. (2011), which aimed to study the internalization of Islamic values among high school students, showed that there is a meaningful relationship between teachers' educational methods, the content of

educational courses and the school environment and internalization^[18]. The research of Komeijani and Faryadras (2015), aimed at how to acquaint people with the structure of religious education and ways to adopt it at an early age^[19].

Concept of Modesty:

literally, modesty has been derived from estaban means (disclosure), and the modesty with extension means repentance, shame and timidity^[20]. Modesty, from the perspective of theologians, is the transformation of the mood and the refraction that comes from the fear of what is considered a defect and denounced^[21]. Modesty in the science of ethics is the confinement of the soul and its passivity (helplessness) from the commission of religious, rational, and customary harams, due to the fear of blaming and condemning by people^[22].

In Persian the word "embarrassment", "shyness" and "coyness" can be placed instead of modesty. The literal meaning of the word shame is; embarrassment, passivity, and coyness. The word embarrassment in the word means shame, embarrassment, humility and modesty^[23].

Conceptually, words such as shyness and chastity are almost close to the concept of modesty, although the distinction between them is also important^[15]. In Persian, chastity is another synonym of modesty, and in the term of ethics, it is one of the twelve kinds of chastity. The literal meaning of chastity is: virtue and latency, piety and righteousness, and avoiding the forbidden and haram things, especially avoiding the forbidden lust^[23]. In Islamic teachings, the concept of the word chastity refers to the control of lusts and their avoidance when leaving the boundary of moderation. Meanwhile, Ibn Manzur believes that modesty and pomp are synonyms and defines it as contraction^[24].

The position of modesty in Islam:

In the Qur'an, there are many verses referring to modesty. Allah says in Surah al-Najm:

"فَلَمَّا ذَاكَ الشَّجَرَةَ بَدَّتْ لَهِمَا سُوءَاتُهُمَا وَ طَفِقَا يَخْصِفَانِ"

"Because they ate from that tree, their ugliness was revealed to them and they were forced to cover themselves with the leaves of the paradise trees" (Najm, 9).

From the behavior of Adam and Eve, one can understand that the reason for their distress, after being naked and not waiting until they reach the right dress, is the innate modesty in human, since nudity is contrary to the nature and stressful^[25]. The verse 25 of Surah al-Qasas refers to the modesty of Shuaib's daughters that is the desirable modesty. The word "modesty" has been also mentioned in this verse that is more relevant to the discussion of chastity in women's behavior. In this verse it has been stated: "Suddenly one of the two (women) came to him, while she walked with modesty and said: My father calls you to pay you for watering the sheep that you performed for us."

When Moses came to Shuaib and described his story, he said: "Do not be afraid, you have been saved from a ruthless nation!" In surah Yusuf, God says: "And in truth, the reason for the refusal of Yusuf (PBUH) was that the woman asked him an

illegal relationship, and Joseph would accept her request if he had not seen the proof of his Lord (Joseph, 24). Imam Zain al-Abedin (AS) in the interpretation of the proof of his Lord says: "The wife of Potiphar went to the idol and threw a cloth on it. Joseph asked her: "Why did you do this?" She replied: "I'm ashamed that our idol will see us." Joseph said: "Do you feel ashamed of what he does not hear, does not see, does not understand, does not eat, and does not drink, but you expect me not to be ashamed of the one who has created mankind and has taught him knowledge?! The thing that caused the modesty of Zuleikha⁶ was the idol who observed her, although this observance is imaginary, and the thing that caused the shame of Joseph; was that God is aware of the actions of mankind and observing them ^[26]. In some traditions, modesty has been mentioned as one of the main attributes of the Muslim human being, and this religious value is necessary for faith. But in another part of the narrations, modesty has been mentioned as one of the moral values dependent on the sex. Some traditions have attributed this feature to mankind and have reminded the companionship of wisdom and modesty in man. The holy prophet of Islam (peace be upon him and his companions), introduces the mood of Islam as modesty and says:

"إن لكل دين خلقا وإن خلق الإسلام الحياء"

That is, every religion has a temperament, and the temperament of Islam is modesty." And also He has said: "Modesty is all religion," and "الحياء مفتاح كل خير" Modesty is the key to all boons" ^[27].

The elements of modesty

Modesty has four elements: 1) restraining, 2) the obscene action, 3) attending and supervising, 4) the modest person ^[28]

1) The power of soul and controlling:

Modesty speaks of self-control and suppressing power and the soul is powerful that is capable of restraining and controlling. The modest human (modesty in its positive sense) is one who has the ability of self-control and the restraining power, and he can resist against the impulses, ignore the temptations, and abandon the sensual desires.

Imam Ali (peace be upon him) says: "أقوى الناس من قوى على نفسه؛ that is, the strongest people is one, who has power over his own soul" ^[29].

2) The background of inappropriate action:

The second element of modesty is the existence of the background for performing "an inappropriate action" When the situation to perform an inappropriate action is provided for a person, that is the situation of modesty. It is in such a situation that either the individual shames and stops it; or does not shame and commit it ^[30].

3) Attention and supervision of others:

The attention and supervision of others is another element of modesty. Without this element, although it is possible that restraint and self-management be occurred for some other

reason, but the modesty may not be motivated. The modesty is motivated just when there is a supervision element. The element of supervision empowers the modesty and is its distinction, and is one of the other regulating traits of behavior. It seems that the evaluation of human beings is not the same regarding all their obscene and embarrassment actions. In evaluating the abnormalities, humans are divided into two groups of "act-oriented" (attention to the action itself to measure its obscenity), or "observer-oriented" (given the dignity of the observer) (ibid., Pp. 43-46) Therefore, the best criterion for evaluating the ugliness of an action is to see what kind of reverence has been violated by this act. ^[31].

4) The modest person:

The other element of modesty is the modest person. For the modesty be formed, the person himself must have some features. One is that the modest person understands the presence of the supervisor and his supervision, and the other is to respect and value the observer. Another condition is that the person knows the ugliness of the action and respects his own honor and dignity. One who does not know what is wrong, or does not value his honor, may not be ashamed of doing it (ibid).

Imam Ali (PBUH) says: "مَنْ كَرَمَتْ عَلَيْهِ نَفْسُهُ، لَمْ يُهِنَّا بِالْمَعْصِيَةِ" that is, everyone who values himself, does not make himself unvalued with sin" ^[29]. In the narratives, these people have been mentioned with this phrase:

"لا يبالي ما قال و لا ما قيل فيه" (neglecting what he says and what they say about him)" and it has been stated that: "اللَّئِيمُ لَا يَسْتَحْيِي" that is, the ignoble man does not shame." ^[15].

The model of internalizing the modesty in Islam

Islam, in order to internalize the virtue of modesty, initially divides modesty into two positive and negative aspects. The positive modesty includes the modesty toward God, the modesty toward oneself and the modesty toward people.

The modesty toward God is the first instance from the positive aspects of modesty; it is the shame and modesty toward the almighty God and to mention God's blessings ^[32]. The shame from the Lord is that man performs his commands and avoid the things that are forbidden. It is noteworthy that the formation of this degree of modesty depends on the image of the person from God. The nonexistent God or existent God? The absent God or the present God? Yes, the Almighty Allah, has the highest and most comprehensive supervision, at any place and at any time. ^[33]. In the Holy Qur'an it has been said: "هُوَ مَعَكُمْ أَيْنَمَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ" that is, he is with you, wherever you are. God is seeing what you are doing (Hadid, 4).

The Modesty toward people is the second kind of a reasonable (positive) modesty that is when humans leave some of the ugly and unpleasant deeds because they don't want to be badly called in their own society and among their people (ibid). Allah, the Almighty says in the Holy Quran: "يَسْتَخْفُونَ مِنَ النَّاسِ" it means they are hiding their ugly acts from people" (Nisa, 8). The

⁶ the wife of Potiphar

shame and modesty toward public opinion and fear of blaming by people is one of the main factors of good law enforcement and public health in the world today (ibid). It can be said that the most important aspect of monitoring is the supervision of human beings^[15].

The modesty toward oneself;

the third kind of positive shame and modesty is self-modesty, that is; man has modesty and conscience and shame toward himself, and refrain from committing acts contrary to shame and law in privacy. Therefore, the soul of man is another observer. This observer is not apart from human existence and his nature. Now if the presence of this observer is well understood and is valuable and dignified for the person himself; this presence will provoke the modesty^[15]. If the modesty is used in a place that is not its position, it is called "negative modesty". The positive modesty is called shame and timidity, and the negative modesty is embarrassment^[34].

The steps of unpleasant modesty:

1) Embarrassment:

Embarrassment is one of the psychological topics that is mentioned in the language of Islamic narratives with the words of embarrassment, modesty and chastity. "Embarrassment" is one of the characteristics and traits of man, which is sometimes positive and sometimes negative, and it is one of the obstacles to the growth of human talents and one of the factors that hinder human prosperity and success. The negative aspect of Embarrassment, also referred to as shyness, is an "unusual and uneasy" attention toward oneself, in a social situation; as a result, the person experiences a kind of "psycho-muscular" tension, affected by his emotional and cognitive conditions; and the field of inconvenient behavior and inappropriate reactions arises in him^[32].

2) Isolationism:

This kind of shyness means an extraordinary self-attention and fear of encountering the others, because shyness is accompanied by a form of intense fear (isolationism) that, if not treated, may lead the person to other problems, such as lack of confidence, depression and anxiety. Also, lack of empowerment feeling and a little self-esteem, as well as the inability to show feelings and express thoughts and ideas, make the person separate from group activities^[35].

The factors to internalize the virtue of modesty

1. Insight;

One of the factors of internalizing the values and, in particular, the virtue of modesty is the insight that leads to the stability and balance of human soul and invulnerability against incidents and threatening factors, and over time, it leads to self-esteem and the stability of will and leads to the growth and excellence of the individual^[36]. The Holy Quran attributes the source of insight to the Lord and says: "قد جئكم بصائر من ربكم فمن أبصر فلنفسه" (al-An'am, 104); that is, there are indeed some suggestions from your Lord. So whoever sees in the light of it,

he has done this for his own sake, and whosoever pretends he is blind, he has performed in his own harm. "

2. Faith:

In Islam, the modesty has been introduced as the principle of faith and its companion. In another narration from Imam Baqir or Imam Sadiq (AS), it has been quoted that: "الْحَيَاءُ وَالْإِيمَانُ" *الْحَيَاءُ وَالْإِيمَانُ*, the modesty and the faith are in a coherent sequence, and when one of them went, the other one would go on"^[37]. Modesty is considered as a hallmark of the believers.

3. Will:

The relationship among modesty, will and power of the soul is one of the issues that is mentioned in the discussion of internalizing the modesty. Modesty expresses the power of soul and will; and the soul is powerful that is capable of controlling and restraining. In order to ornament the human existence to this virtue, you should be more diligent in strengthening the will^[15]. Imam Sadiq (peace be upon him) says: "ما ضَعَفَ بَدَنَ عَمَّا" *ما ضَعَفَ بَدَنَ عَمَّا*; قويت عليه النية; that is, nobody is incapable and weakened of doing what the man's intentions have been strong on doing it"^[38].

4. Training:

One of the effective factors in internalizing the modesty is training. Modesty is one of the luminous attributes, whose principle is incipient and it is one of the sensual powers and like other human sensual powers, it can be strengthened by training, austerity, education and endeavor^[39].

5. Advertisement:

Advertisement has a special place in the world today. The soul of advertisement is the source of motivation, which mobilizes the lethargic and attracts the lovers^[40].

6. Patterning:

One of the best and most effective methods of training, is providing examples and practical training. In this method, there is an objective and imitative example, which, if accepted, the person attempts to make himself like the favorable pattern^[41]. The holy Qur'an has also presented a comprehensive models, and has introduced some people including men and women as a model and example for believers. In this book, the prophet (PBUH) has been introduced as a model for the people (Ahzab, 21). And again, in verse 11 of surah Tahrim, the Lord says about the wife of Pharaoh:

وَصَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَ الْقَوْمِ الظَّالِمِينَ" *تَجِي مِنْ فِرْعَوْنَ وَ عَمَلِهِ وَ تَجِي مِنْ*

The Qur'an has not introduced the wife of Pharaoh as a good woman, but has considered her a good example of the Islamic society, which the society should consider her a good model for life style.

7. Customizing:

In Islam, the method of customizing has been used primarily as a trick of grounding and realizing education^[25]. Scholars of ethics and education, not only consider it one of the most important methods of education and give it a great role, but

also consider education as a trick of customizing ^[42]. Imam Ali (AS) also says: "Get used to modesty and keep this habit. Avoid the world and do not trust it" ^[43].

8. Repentance, Meditation and Calculation:

Because all darkness and oppression come from the human himself, no educational method is not effective including self-care and self-calculation in human education ^[44]. The Holy Quran says: "يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ" that is, "O you who believe, meditate yourself" (Maida, 105). Calculation of the soul is done after the repentance (trying not to commit sin) and meditation (protecting the divine values and protecting the acts that is after knowing the almighty God and ensuring about His observance on all being) ^[37]. In the step of calculating the soul, the modesty toward God is due to believing His constant presence, self-preservation, self-examination, and compensation of guilts ^[45].

9. The Remembrance of the Hereafter:

The remembrance of the hereafter and the belief in a world beyond this material world is one of the most important factors of internalizing the values, especially the modesty and adhering to it. In fact, modesty is considered to be the first and most prominent feature of the Hereafter's people as narrated: " يَا أَحْمَدُ!

"إِنَّ أَهْلَ الْآخِرَةِ رَاقِبَةٌ وُجُوهُهُمْ كَثِيرٌ مِمَّا وَهُمْ

That is the people of the Hereafter are modest and they take care of the purity of their soul from the sins and preserve their innate modesty unlike the people of this world who may engage in any abominable act. ^[47]

The obstacles of internalizing the virtue of modesty

1. Inappropriate training and environment:

In psychology, usually, inheritance and environment are two factors that affect the growth and development of human beings. Some psychologists consider an intrinsic factor named the will or motivation as one of the factors influencing the growth and development. The heredity factor makes it possible for humans to inherit certain attributes through parents. The meaning of the environment is the set of external factors that surround the human being from the time of coagulation of the sperm until the moment of death, and affect it ^[48].

2. Friends and companions:

belonging to friends and companions is one of the psychological needs of man. Man shames to commit sin and guilt in a relationship with good friends, and this shame and modesty brings him away from evil and approaches him to good and goodness. Imam Ali (AS) also says: "The result of friendship with the evil is attracting the evil. Like the wind, passing through the funky passage, brings the funky smell with itself. The result of friendship with the good is to attract goodness. Like the wind, it smells good when it comes from a scented and fragrant place ^[49].

3. The conflict of values:

Environmental attractions and social gravitations are so powerful that they are, wittingly or unwittingly, affecting the

general public ^[38]. Society as a broad and extensive model of leaders and religious, national, artistic and historical personalities and mass media can play a major role in spreading and expanding values, especially the culture of modesty and the welfare of community members, or the development of anti-values and shamelessness of individuals (especially teenagers and young people). The conflict between the values of parents in the family environment and the debauchery of parents or the conflict of values of the family with the social values that propagate the debauchery can play an effective role in the bad training of individuals ^[50].

4. Ignorance:

One of the most fundamental obstacles in discussing religious education and internalization of values is ignorance. Ignorance is associated with shamelessness, and wherever there is ignorance, there is also a shamelessness. The Messenger of Allah (pbuh) says about ignorant signs: "He neither shames God, nor remembers him ^[46].

5. Fear:

If fear provokes the modesty toward God and abandoning the sins in mankind, and if fear causes leaving the guilt that God and his messengers have considered it to be abominable; such fear is a positive and constructive fear, and the modesty of it is wise. Imam Ali (peace be upon him) said: fear of God will increase and empower the modesty ^[46].

6. Conceit:

Sometimes, human's attention to his values creates a trait of conceit in him, traits such as moral perfections, transcendental virtues and with a purpose other than the elimination of imperfections and thanksgiving of divine blessings. Conceit creates selfishness and self-interest in man and keeps him away from reality and truth and deprives him from the divine grace ^[38]. Imam Sadiq (PBUH) says: "Anyone who has conceit will be perish" ^[37].

7. The weakness of the will and the inferiority of the soul.

Modesty is a psychological characteristic and it is an inhibitor factor and a regulator of behavior. Being positive or negative of this factor depends on who owns it. If this feature is given to a powerful person who has a strong and resistant personality, it is considered a value and becomes a factor in preventing the perpetration of ugliness. But if it is possible for a person who has a weak personality, he will have a negative effect and he becomes a factor in committing the ugliness and preventing the goodness ^[15]. The Messenger of Allah (PBUH) stated: "Modesty is on two sides. One is the weakness of the soul, and the other is the power and Islam and faith ^[51].

8. Passion, temptation:

new psychologists consider temptation as a way of thinking, or a set of thoughts, which impose themselves with a stubbornness on the unconscious of person, despite his wish and will. According to the religious leaders, temptation works through passion and satanic thoughts that lead one toward immediate pleasure and sin ^[52]. Understanding the high status of the human being and taking care of the inclining of temptations and

overcoming the passions, makes a person use modesty to reconcile his efforts rather than to satisfy his instincts and desires, on the way to achieve human values and infinite perfection ^[16].

Discussion and Conclusion

Islam has considered a special educational model from childhood to the end of life in order to internalize all human virtues, including modesty, with the attention to the barriers to the internalization of modesty culture, in which modesty can be internalized and enhanced. In this fundamental course, Islam emphasizes the necessity of proper education, as well as attention to the barriers to internalizing moral virtues, such as modesty.

1. Childhood

The religion of Islam always emphasizes the authenticity and integrity of the family. The family in Islam has a high position. This small and holy institution is the base for the ascension and perfection of humans and the environment for nurturing and planting the seedling of nature and talents of the next generation and the most important element of the advancement and development of any society ^[53]. The family as the primary institution of education is the most influential institution in which a set of beliefs, customs, and ethical, emotional and social values of an individual are formed ^[54], and the training role of parents is presented in the prenatal period, in the form of titles such as inheritance, spouse selection and pregnancy; and in the postnatal period, with the customs such as aqiqah⁷, proclaiming adhan and iqama in the baby's ear, the circumcision and selecting a good name for child ^[55]. The family can help internalize the modesty in the child by following principles: 1. Continuity and care; 2. Regarding the framework of nature ^[56]; 3. Appropriate encouragement and punishment ^[57]; 4. Amnesty and forgiveness, 5- love, 6- modeling, 7- coordination between promise and act of parents and coaches and lack of conflict between models, 8. Utilizing storytelling ^[58], 9. Choosing suitable friends and peers ^[59], 10-Mentioning the advantages and disadvantages, and 11- Counsel and advice. ^[60]

2. Adolescence

Adolescence is a critical period in life. Puberty and sexual growth are one of the most important changes in the adolescence period that occurs with the involvement of some factors such as biological foundations, parents, family, peers, school parents, society and culture ^[61]. In this period, special factors are involved in shaping the characteristics of teenage:

1. Family:

The teenage period is one of the most critical periods of every person's life. In this period, teenagers often conflict with their parents, teachers, and other members of the community because of their vague grounds.

Due to the feeling of insecurity for the teenager, various types of delinquency and emotional problems are emerged ^[62]. The family may provide the ground for juvenile delinquency with the following elements: 1- Discrimination ^[63], 2- Violence, 3- Cultural weakness, 4- Illiteracy, 5- Parental deviance, 6- Divorce ^[63] and conflict, 7- Unfamiliarity and not using correct methods of training in accordance with scientific principles and standards ^[64].

2. Environment:

Environments and communities such as school, peer groups and cultural communities play a key role in shaping and continuing juvenile delinquency.^[48]

3. School:

Today, the school as an educational institution for many reasons plays an important role in shaping behaviors and attitudes, and in general in shaping personality, including the religious and behavioral identity of students. ^[48]

4. Friends group:

The influencing methods of friends group on the person through patterning, the method of reward or punishment, the evaluation of the person's activity and that friends are the source of information. ^[48]

5. Religious and cultural institutions:

religious and cultural institutions mean mosques, religious missions, mourning rituals, as well as cultural centers, which play educational and training role.

6. Mass Media:

Mass media including audio, visual, written or mixed, such as radio, television, satellite, Internet, computer games, etc., can be positive or negative. The type of impact of these media depends on the type of program being played and the audience that is exposed to them ^[47].

Sexual Education

A major part of the adolescent turbulence is related to this period with the flowering of sexual instinct and puberty. This period is faced with dangers including sexual deviations such as masturbation, adultery, homosexuality, animal intercourse. Islam has adopted tricks for the proper sexual education, development, and preservation of the attribute of modesty, the most important of which are: 1. Maintaining the essential principle of modesty and chastity in the home; 2. Maintaining the eyes; 3. not mixing men and women; 4. Limiting sexual relations to marital relations and marriage, 5- Observing chastity in dressing, looking and behaving, 6. Using an intrusive sentiment in protecting honor, 7. The trick of Islam in satisfying the sexual desire, 8. Attention to human dignity, 9-exercise and physical activities, 10-attention to divine reward, 11- avoidance of provocative environments ^[65].

Research suggestions

1. It is suggested to researchers of religious and cultural institutions to study the first-hand narrative, interpretive, historical, sociological and psychological sources in the field of modesty, to recognize the causes and factors of the spread of immodesty in all Islamic societies and by

⁷ Sacrificing an animal on the occasion of a child's birth.

- presenting comprehensive and empirical strategies in this field, take effective steps to internalize the modesty.
2. Considering that this research has been carried out with the study of Islamic, sociology and psychology texts, it can be presented at the level of educational and cultural institutions of the country, and especially the Islamic psychology community, in order to enrich the culture of modesty.
 3. Due to the results obtained in this study, it can be said that in order to preserve and protect the culture of modesty and expand it in the level of society and its internalization, educational, cultural, religious and family institutions should pay more attention in the field of learning and teaching these strategies.

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