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The Challenges of Chastity, Self-Restraint, and Abstinence in the Digital Age: A Quranic, Hadith, and Psychological Study of the Effects of Social Media

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Abstract

The significance of this topic lies in the role of religious awareness in strengthening ethical values among individuals and communities, with its profound impact on shaping social and moral concepts that contribute to the construction of a stable society. This research seeks to explore the extent to which religious awareness influences individuals' behaviors and perceptions of ethical values, as well as the role of various media in reinforcing these values. The research addresses the question: Can religious awareness bring about real, tangible changes in individuals' behaviors and their perceptions of ethical values in the modern world? The methodology used in this study is descriptive-analytical, focusing on examining Quranic verses and prophetic hadiths related to the topic in order to understand their implications in safeguarding individuals and communities psychologically, healthily, socially, economically, and politically. Data were collected through surveys and opinion polls to assess the impact of religious awareness on ethical values. The key findings highlight that religious awareness plays a pivotal role in promoting

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ethical values, confirming that individuals exposed to religious content adopt more positive behaviors and values in their daily lives. The study also reveals that various media platforms, such as religious sermons and videos, significantly contribute to shaping and altering ethical attitudes. In conclusion, the research emphasizes the importance of religious guidance as an effective tool for achieving moral change and reinforcing values within society.

Keywords: Religious Awareness; Chastity; Values; Social Media; Abstinence

INTRODUCTION

The concept of values is of paramount importance, as they are essential for the psychological, health, social, political, and economic stability of humanity. Allah sent the Messenger of Allah (PBUH) to perfect moral virtues and guide people to the true religion. A review of the history of human civilizations reveals that no nation that strayed from these moral guidelines has avoided destruction, as evidenced by the people of Lot, 'Ad, and Thamud. This is a universal principle, and anyone who deviates from it will inevitably face the same consequences that befell those who came before them.

In our contemporary era, discussions on values have become widespread due to people's deviation from them or the emergence of values that undermine human dignity. These newly introduced values, while appearing to advocate for dignity, such as individual freedoms, consensual relationships, and tolerance (Klaina, 2025, 2024a, 2023), in reality contribute to the destabilization of societies. This is especially true since there are efforts to impose these values globally. In this context, this research aims to address the value of chastity, self-restraint, and abstinence, exploring their foundation in the Quran and Sunnah, and studying the impact of social media on people's behavior and values, both positively and negatively.

First: Importance of the Study

The importance of this study lies in its examination of one of the most fundamental issues upon which human civilization relies—namely, the value of **chastity** (العفة). Islam has placed great emphasis on this value because of its clear impact on society. Without it, psychological, health, social, economic, and political issues proliferate.

From a psychological perspective, **chastity** (العفة) provides individuals with a sense of inner peace and mental comfort by controlling their emotions. It also enhances self-esteem, preventing them from engaging in reckless behavior they may later regret.

From a health perspective, **chastity** (العفة) helps protect individuals from sexually transmitted diseases and maintains their physical balance.

From a social perspective, **chastity** (العفة) helps preserve social relationships from destruction, such as addiction and unethical behavior. This contributes to maintaining strong and healthy social bonds.

From an economic perspective, **chastity** (العفة) limits behaviors that might lead people to make irresponsible financial decisions, such as excessive debt and wastefulness.

From a political perspective, **chastity** (العفة) encourages transparency and integrity among officials, promoting wise decision-making free from personal biases, thus enhancing trust in political institutions. It also helps combat corruption and promotes social justice.

Second: Objectives of the Study

This study aims to achieve several objectives to serve the Islamic community (Klaina, 2024b), which can be summarized as follows:

- Highlighting the value of **chastity**, self-restraint, and abstinence through the Quran and Sunnah.
- Demonstrating the importance of these values in society.
- Identifying the impact of social media on individuals' behavior through the preparation of an electronic survey, distributed widely, including demographic and behavioral questions, such as: how often these platforms are used, preferred platforms, time spent daily, and how the content influences ethical values. This survey is an effective tool for collecting field data, providing a mix of quantitative and qualitative information that enables the analysis of trends and opinions.
- The study also seeks to compare results across various age groups, genders, and educational levels to determine the impact of social media on behavior and values. Through this, we aim to establish a foundation for understanding the link between digital usage and behavioral changes, while offering practical recommendations for promoting digital literacy and preserving ethical values in the modern era.

Third: Problem Statement

It is assumed that humanity should be imbued with the meanings of human values, especially with the widespread discussion of universal values. These values should serve societies, elevate them, and eradicate vice. This leads us to question how committed people are to noble values in a society that encourages consensual relationships, nudity, violation of sanctities, and the destruction of nations in the name of democracy, among other claims devoid of the true values brought by Islam.

METHODS

This study adopts an analytical and objective approach to examine the value of **chastity**, self-restraint, and abstinence through the Quran, the Sunnah, and exegeses of hadith.

We will also employ a descriptive, analytical, and statistical approach, outlined as follows:

1. **Study Design:** The study uses a descriptive and analytical approach, utilizing an electronic survey to gather data on the impact of social media on ethical values.
2. **Study Population and Sample:**
    - **Study Population:** Social media users from Morocco and various countries (Morocco, Qatar, Algeria, Turkey, Syria, Indonesia, Kuwait, Iraq, Egypt, Colombia, Spain, Saudi Arabia, Mauritania, Tunisia, Senegal, Malaysia, etc.), with the survey distributed in both Arabic and English.
    - **Sample Size:** 477 individuals participated in the survey, selected randomly from various age groups.
3. **Study Tool:** The study tool consists of an electronic survey that includes a demographic section (gender, age, educational level, country) and a specialized section with questions regarding:
    - Social media use (methods of usage, preferred platforms, and daily time spent).
    - Assessing the impact of content (such as TikTok content and other platforms) on ethical values.
    - Approaches to dealing with inappropriate content.

4. **Data Collection Procedures:**
    - The survey was distributed extensively through both quantitative and qualitative means in schools to over 1,000 students, as well as on social media platforms, through email, and other websites.
    - A voluntary response method was used, with no material or moral incentives provided to participants, ensuring objective responses that honestly reflect their opinions and personal experiences.
5. **Data Analysis Methods:**
    - Descriptive methods were employed, such as:
        - Frequency and percentage calculations.
        - Conversion of percentages to numbers using the total number of participants (477 participants) for accuracy.
    - We calculated the mean, standard deviation, and sample direction to measure the behavior of the participants in the survey.
6. **Ethical Considerations:**
    - Ensuring the confidentiality of participants' personal information and data.
    - Obtaining participants' consent before starting the study (voluntary participation without any coercion).
    - Adhering to ethical research standards in using and publishing data.

THE MEANING OF CHASTITY AND SELF-RESTRAINT IN THE QURAN AND SUNNAH

A. The Meaning of Chastity

The term **chastity** (العفة) has appeared in classical lexicons, where scholars have discussed some of its components. We can summarize these interpretations as follows:

Al-Khalil al-Farahidi (d. 170 AH) defined it as: "Chastity: abstaining from what is unlawful. A chaste man abstains, chastity, and a chaste people" (al-Farahidi, n.d., 1: 92). According to Ibn Faris (d. 395 AH), chastity is “abstaining from what is vile” (Ibn Faris, 1999, 4: 3). Al-Raghib al-Asfahani (d. 425 AH) defined chastity as "a state of the soul by

which it prevents the dominance of desires. The chaste person is one who practices this through effort and self-control" (al-Raghib al-Asfahani, n.d., 440-441). Ibn Sidhah (d. 458 AH) defined chastity as "abstaining from what is unlawful and unbecoming," and further explained its components: "To abstain, to refrain, chastity, self-restraint, and seeking chastity…A chaste man, and a woman with an (h) **(عفيفة)**. The plural of cahste is 'a'ffah (a person who abstains from asking or greed)" (Ibn Sidhah, 2000, 1: 100).

Some scholars have further clarified the nature of chastity, describing it as: "Chastity is a virtue between excess, which is indulgence, and deficiency, which is neglect" (al-Barkati, 1986, 583). Others have defined it as: "The submission of base instincts to reason, guiding behavior according to what reason dictates, avoiding enslavement to desires and pleasures" (al-Taftazani, 1996, 2: 105).

These definitions suggest that **chastity** (العفة) is a middle ground between indulgence and neglect, where one neither misuses desires in unlawful ways nor abstains from what is lawful. Instead, it controls desire through reason, adhering to divine guidance (al-Ghazali, 1975, 89; al-Taftazani, 1981, 2: 46).

Through this, it becomes clear that **chastity** (العفة) means abstaining from what is unlawful, ugly, and unbecoming.

1. The View of the Exegetes (Mufassirun) on Chastity

Al-Tha'labi (d. 427 AH) defined **chastity** (العفة) as "abstinence," stating that "to abstain from something is to refrain from it" (al-Tha'labi, 2002, 2: 277). This is in line with al-Baghawi's (d. 516 AH) explanation, which is almost identical (al-Baghawi, n.d., 1: 259). Ibn al-'Arabi (d. 543 AH) defined it as: "(Chastity) is abstaining from what Allah has prohibited" (Ibn al-'Arabi, n.d., 3: 378). Al-Qurtubi (d. 671 AH) defined **chastity** (العفة) as "the refusal of what is not lawful and not obligatory" (al-Qurtubi, n.d., 5: 41).

Through this, it becomes clear that the exegetes interpreted **chastity** (العفة) as seen in al-Tha'labi's definition, and as avoiding the unlawful. Al-Qurtubi further added 'what is not obligatory,' meaning refraining from actions that are not required for property, which elevates behavior and raises society to a standared of avoiding base actions.

Several exegetes, like Ibn 'Atiyyah, highlighted the specific areas where **chastity** (العفة) applies, such as "modesty of the private parts, the hand, the tongue, and enduring great difficulties" (Ibn 'Atiyyah, 1993, 1: 429; Abu Hayyan, 2001, 2: 467). Thus, **chastity**

(العفة) is a comprehensive value that shields all faculties from actions that harm the individual's psyche, elevates them above base desires, and places them in a position to be a model of moral excellence as emphasized in Islam.

2. The View of the Hadith Scholars on Chastity

Turning to the Hadith scholars, we find Abu Nasr al-Hamydi (d. 488 AH), stated in his explanation of the (Gharib al-Sahihayn) (a work on the rare words in *Sahih al-Bukhari and Sahih Muslim*", defined **chastity** (العفة) as "abstinence from what is unlawful" (al-Hamydi, 1995, 413), a view also shared by Qadi 'Iyad (d. 544 AH) (Qadi 'Iyad, n.d., 2: 97). Al-'Ayni (d. 855 AH) explained in his commentary on the hadith of Abu Sa'id al-Khudri (RA) narrated: "Some Ansãri persons asked for (something) from Allah's Messenger; and he gave them. They again asked him for (something) and he again gave them. And then again they asked him and he gave them again till all that was with him finished. And then he said, "If I had anything, I would not keep it away from you. (Remember) whoever abstains from asking others, Allah will make him contented, and whoever tries to make himself self-sufficient, Allah will make him self-sufficient. And whoever remains patient, Allah will make him patient. Nobody can be given a blessing better and greater than patience." (Al-Bukhari, 1997, Hadith 1469, and Muslim, 2007, Hadith 2424), and explained that "**chastity** (العفة) here refers to refraining from the unlawful" (al-'Ayni, n.d., 9: 49). He then cited the definition of chastity (العفة) in another place in his commentary on the chapter titled 'When a man deserves judgment' from the Book of Judgments in Sahih al-Bukhari, where he quoted the words of 'Umar ibn Abd al-'Aziz: 'There are five qualities (which a judge should possess), and if he does not have one of them then he has one defect; and those qualities are: He must be an intelligent, patient, honest, stern and a learned religious scholar and knowledge seeking" (al-Bukhari, 1997, 6: 174). He commented on the word 'chaste' (عفيفًا) by saying: 'Chastity is abstinence from shameful actions, such as not accepting bribes in the form of gifts, nor inclining toward those in power or similar individuals' (al-'Ayni, n.d., 24: 242).

Al-Mulla al-Qari (d. 1014 AH) commented on the phrase "Allah will make him **chaste**" in his explanation of a hadith, defining **chastity** (العفة) as "preserving oneself from the forbidden and refraining from asking others for help or seeking what is unlawful" (al-Qari, 2001, 4: 305). In his explanation of the hadith of Abu Dharr, he described **chastity**

(العفة) as "righteousness, abstinence from desires, patience in the face of hunger, and avoiding the unlawful" (al-Mulla al-Qari, 2001, 10: 26).

Al-Munawi (d. 1031 AH) defined **chastity** (العفة) as "abstinence from giving in to one's desires, seeking peace for the heart, and following one's inclinations, even if it is not unlawful" (al-Munawi, 1356 AH, 6: 179). He pointed out that **chastity** (العفة) manifests in various forms depending on the context, adding that **chastity** (العفة) regarding wealth is easier than **chastity** (العفة) concerning the disclosure of secrets (al-Munawi, 1356 AH, 1: 493). The reason for this is that daring to harm people's reputations is easier than daring to harm their property. In the first case, it is done in secrecy, and the affected person may not even be aware of such behavior. Some individuals have dared to engage in this behavior due to their ignorance and moral degradation, casually taking this path to achieve their own interests and harm others. This leads to gossip, slander, and false accusations. Such behavior promotes moral degradation, wastes time on unproductive matters, and causes harm to the perpetrator, as well as to the victim and society as a whole, due to the spread and trivialization of this vice. As for daring to touch others' property, it is not attempted except by those who find it easy in their hands. However, if it requires strength, it is typically only those who are accustomed to stealing and betraying trust who would engage in it.

Based on the above, it is evident that the scholars mentioned, such as al-Hamydi, al-Qari, and al-Munawi, tended to associate chastity (العفة) with abstaining from unlawful acts. However, al-'Ayni adds to this the prohibition of asking others for help, and other scholars extended the concept of chastity (العفة) to include refraining from actions that are not directly related to the unlawful, but rather to matters of decency and honor. This is particularly clear in al-Qari's statement, where he expanded the concept of chastity (العفة) to include piety, self-restraint in the face of hunger, and abstaining from unlawful desires, as well as avoiding asking others for help, being overly dependent, and feeling humiliated before them.

B. The Meaning of Self-restraint

Al-Khattabi, in his discussion of the term "al-Gha'it," explains that "its origin is the firm ground, which they would visit out of necessity. They used this term as a euphemism to avoid mentioning the act explicitly, as they disliked stating it by its proper name. It is a common practice among Arabs to exercise **self-restraint** (التعفف) in their language, using

circumlocution, and protecting the tongue from words that should be kept from the eyes and ears" (al-'Ayni, n.d., 2: 275).

Thus, Al-Khattabi uses the term **"self-restraint"** (التعفف) to refer to refraining from using distasteful or unpleasant words, and protecting the tongue from uttering them. In pre-Islamic Arabia, the Arabs were known for purifying their tongues from offensive language, reflecting their special care in protecting their senses from the reprehensible. This required effort and upbringing, enabling a person to elevate their taste away from **immoral actions**.

Most exegetes agree that the **self-restraint** (التعفف) mentioned in this verse refers to the poor who do not ask others for help under any circumstances (al-Tabari, 1405 AH, 3: 97; al-Thalabi, 2002, 2: 277; Ibn 'Atiyyah, 1993, 1: 369; al-Qurtubi, n.d., 3: 341; Abu Hayyan, 2001, 2: 342; al-Jassas, 1405 AH, 2: 181; al-Shawkani, n.d., 1: 293; al-Shanqiti, 1995, 4: 309). Al-Jassas (d. 370 AH) clarified that if the poor were to show their need, even if it were not insistent, they would not be considered rich, because **self-restraint** (التعفف) means contentment and refraining from asking. Thus, this indicates that **self-restraint** (التعفف) refers to completely refraining from asking for help (al-Jassas, 1405 AH, 2: 181). This interpretation refutes the view that the verse refers to the poor who do not insist on asking.

Ibn al-'Arabi's interpretation appears more specific, as he argues that asking for help without insistence is not blameworthy. What is criticized is persistent asking or asking when one has sufficient means (Ibn al-'Arabi, n.d., 1: 391). Therefore, the **self-restraint** (التعفف) here refers to refraining from insistence in asking, even when in great need, but not the complete avoidance of asking. The general recommendation to avoid insistence when asking is praiseworthy, unlike repeatedly asking to the point of embarrassment, which is better avoided. Instead, one should ask only once when needed, without engaging in **immoral actions**.

Another aspect of **self-restraint** (التعفف) appears in the verse: "And do not force your girls into prostitution if they desire chastity, seeking the worldly goods" [Surah An-Nur, 33]. This refers to **self-restraint** (التعفف) from falling into immorality, which was emphasized by scholars like al-Tabari (d. 310 AH), who said, "If they desire **self-restraint** (التعفف) from fornication" (al-Tabari, 1405 AH, 18: 132). Similarly, Abu al-Su'ud highlighted that **self-restraint** (التعفف) means maintaining chastity despite strong desires leading to

sinful acts, and protecting oneself from the temptations of indecency (Abu al-Su'ud, n.d., 6: 173).

In a hadith reported by Ahmad in his Musnad, it is narrated by Muhammad bin 'Abd al-Rahman bin Mujabbar from his father, from his grandfather, "looked out at those who were besieging him. He greeted them with salam but they did not respond to him. 'Uthman (RA) said: "Is Talhah among the people? Talhah said: Yes. He said: Verily, to Allah we belong and unto Him is our return! I greet people among whom you are and they do not return the greeting! Talhah said: I returned the greeting. 'Uthman said: The is not the way to return the greeting. I mad you hear me but you did not make me hear you. O Talhah, I adjure you by Allah, did you hear the Prophete (PBUH) say: (The blood of a Muslim is not permissible except in one of three case: if he disbelievses after believing, or he commits *zina* after having been married, or he kills a soul and may be killed in return)? Talhah said: Yes, by Allah. 'Uthman said *takbeer*, then he said: By Allah, I have never denied Allah since I came to know Him. I never committed *zina* during the *jahiliyyah* or in Islam. I abstained during the *jahiliyyah* because I hated it and in Islam so as to maintain my chastity. And I have never killed anyone in return for which killing me would become permissible" (Ahmad, 2012, 2: 16-17, Hadith 1402).

This hadith illustrates the distinction that Uthman (may Allah be pleased with him) made between his avoidance of fornication in pre-Islamic times and after his conversion to Islam. In pre-Islamic times, his avoidance was due to personal aversion, as his soul disliked such an act in violation of the natural disposition. After converting to Islam, his avoidance was due to **self-restraint** (التعفف) because it is prohibited by Islamic law. Thus, **self-restraint** (التعفف) is a value promoted by Islam to steer people away from immoral acts.

Ibn al-Jawzi noted that **self-restraint** (التعفف) "entails concealing one's condition from others and appearing independent of them, thus engaging with Allah inwardly. This leads to rewards based on the sincerity of this practice. Patience is considered the best of gifts, as it involves restraining oneself from doing what it desires and forcing oneself to act in ways that may be unpleasant in the short term, but avoid harm in the long term" (Ibn Hajar, n.d., 11: 304).

Al-Munawi explained that **chastity** (العفة) means "leaving something and turning away from it while having the ability to engage in it" (al-Munawi, 1356 AH, 2: 125). He also mentioned that **self-restraint** (التعفف) involves excelling in **self-restraint** (التعفف) even when

there is a need, aiming to shift one's focus from creation to the Creator (al-Mu, nawi, 1988, 1: 271). One of its meanings is "abstaining from the humiliation of asking and the need for others" (al-Munawi, 1356 AH, 5: 426).

Therefore, Islam instilled a pedagogical approach in Muslims to rise above anything that could tarnish their dignity, even when they are in need. One should not insist on asking but avoid showing anything that could harm their reputation in others' eyes. Instead, they should elevate themselves by seeking **self-restraint** (التعفف) and by maintaining their dignity before the Creator, trusting in His ability to provide sustenance and bring positive changes in their condition—even when, outwardly, it may seem harmful. How many hardships, in fact, turn out to be blessings in disguise.

THE ABSTINENCE

A. The Meaning of Abstinence

Abstinence (الاستعفاف) refers to the pursuit of **chastity** (العفة), which involves refraining from forbidden actions and from asking others for help. Al-Zamakhshari stated that **abstinence** (الاستعفاف) is "more profound than **chastity** (عَفَّ), as though it is the pursuit of increased chastity" (al-Zamakhshari, n.d., 1: 507). In another instance, he said, "One should strive for **abstinence** (الاستعفاف) and the protection of the self, as though the one seeking **abstinence** (الاستعفاف) is asking themselves for chastity and compelling it upon themselves" (al-Zamakhshari, n.d., 3: 242).

Ibn al-Athir defined **abstinence** (الاستعفاف) as the seeking of **chastity** (العفة) and the act of refraining from forbidden things and from asking others for help. He also noted that it can refer to patience and the avoidance of undesirable actions (Ibn al-Athir, 1979, 3: 264).

Al-Sa'di explained that **abstinence** (الاستعفاف) is the seeking of **chastity** (العفة) by taking the necessary actions, such as marriage, and avoiding situations that may lead to temptation (al-Sa'di, 2000, 1: 575).

From this, it becomes clear that **abstinence** (الاستعفاف) denotes a higher level of abstention than mere **chastity** (العفة), emphasizing a strict avoidance of anything that could lead to moral reproach, and actively avoiding actions that would lower a person's dignity.

This concept goes beyond **chastity** (العفة), reflecting an effort to protect oneself from disgrace and to elevate one's character.

The term **abstinence** (استعفف) appears in several verses, some related to the property of orphans and others concerning the protection of oneself from committing immoral acts.

Returning to the reference regarding the property of orphans, the verse states: "And tray orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them release their property to them, but consume it not wastefully and hastily fearing that they should grow up, and whoever (amongst guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labour). And when you release their property to them, take witness in their presence; and Allah is All-Sufficient in taking account" [Surah An-Nisa, 4: 6]. The meaning of this verse is that if a guardian is wealthy, they should refrain from taking anything from the orphan's wealth as they do not need it, as narrated by Ibn Abbas (may Allah be pleased with him) (Ibn Abi Hatim, n.d., 3: 867, Hadith 4817). This is supported by similar statements from other scholars such as Abu al-'Aliya, Mujahid, Sa'id ibn Jubayr, al-Hasan, al-Nakha'i, al-Hakam, Muqatil ibn Hayyan, and al-Suddi (Ibn Abi Hatim, n.d., 3: 868, Hadith 4820). It is also reported that 'Amir stated it is forbidden, like eating carrion or blood (Ibn Abi Hatim, n.d., 3: 868, Hadith 4821). This means that it is prohibited for the guardian to take anything from the orphan's wealth, similar to the prohibition of consuming carrion or blood. However, if the guardian is poor, they may take from the orphan's wealth to fulfill their duties in serving the orphan, as emphasized by the Mother of the Believers, Aisha (may Allah be pleased with her), and similarly reported by Abu al-'Aliya (Ibn Abi Hatim, n.d., 3: 469, Hadith 4827). This should not be considered a loan that the guardian must repay if their situation improves (al-Qurtubi, n.d., 5: 42).

From the above, it is understood that **abstinence** (الاستعفاف) in this context means refraining from taking any of the orphan's wealth if the guardian is wealthy, as they have no need for it. However, if the guardian is poor, taking from the orphan's wealth to provide for their needs in a manner that is not excessive does not violate the principle of **abstinence** (الاستعفاف). The guardian does this only because they are unable to continue their duties without taking food from the orphan's wealth. Otherwise, the guardian should perform other tasks that may prevent them from continuing to serve the orphan.

As for the protection of oneself from falling into immoral acts, we find the verse: "And let those who find not the financial means for marriage keep themselves chaste, until Allah enriches them of His Bounty" [Surah An-Nur, 24: 33].

In explaining the concept of **abstinence** (الاستعفاف) in this verse, Ibn Juzay (d. 758 AH) stated that it refers to the striving for **chastity** (العفة) by those who cannot afford marriage (Ibn Juzay, 1983, 3: 66). Al-Shanqiti (1995, 5: 532) elaborated that the **abstinence** (الاستعفاف) commanded here is the one mentioned in the verse: "Tell the believing men to lower their gaze (ftom looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allah is All-Aware of what they do" [Surah An-Nur, 24: 30], and the verse: "And come not near to unlawful sex. Verily, it is a Fahishah (i.e. anything that transgresses its limits: a great sin), and an evil way (that leads one to Hell unless Allah forgives him)" [Surah Al-Isra, 17: 32].

Additionally, the verse: "And tell the believing women to lower their gaze (from looking at forbidden things), and guard their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over *juyubihinna* (i.e. their bodies, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islam), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful" [Surah An-Nur, 24: 31] emphasizes the necessity of lowering the gaze and guarding one's **chastity** (العفة).

Al-Shanqiti said in his commentary: "Allah, Glory and Exaltation be to Him, has commanded both believing men and women to lower their gaze and preserve their private parts. This preservation includes protecting them from adultery, sodomy, and lesbianism, as well as from exposing them to others and revealing them. Other verses indicate that preserving the private parts from direct physical contact, as implied in this verse, is obligatory except in the case of the wife and the slave woman" (al-Shanqiti, 1995, 5: 506). The verse gives priority to lowering the gaze over preserving the private parts because

looking is the precursor to fornication and the forerunner to immorality (al-Razi, 2000, 23: 178, Abu Saud, n.d., 6: 170, al-Baydawi, n.d., 4: 183). The verse also forbids revealing their adornment to anyone other than the people mentioned in the verse to prevent others from desiring them and to avoid arousing people's instincts, thus preserving chastity in the Muslim community.

In the verse: "And as for women past child-bearing who do not except wed-lock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain (i.e. not to discard their outer clothing) is better for them. And Allah is All-Hearer, All-Knower" [Surah An-Nur, 24: 60], **abstinence** (الاستعفاف) refers to the act of refraining from drawing attention to oneself, as explained by al-Sa'di, who stated that **abstinence** (الاستعفاف) means seeking **chastity** (العفة) by undertaking necessary steps, such as marriage, and avoiding what could lead to temptation (al-Sa'di, 2000, 1: 575).

Thus, **abstinence** (الاستعفاف) is a higher level of **chastity** (العفة), requiring effort to avoid forbidden acts, and an active desire to protect oneself from sinful acts, whether they are outwardly visible or hidden. It demands strong will and deliberate action to avoid approaching immoral behavior. Al-Sa'di emphasized that the means to achieve **abstinence** (الاستعفاف) include marrying or fasting to suppress sexual desire, as the Prophet Muhammad (peace be upon him) said: "O young people! Whoever among you is able to marry, should marry, and whoever is not able to marry, is recommended to observe *Saum* (fast) as fasting will diminish his sexual power" (al-Sa'di, 2000, 1: 567; agreed upon by al-Bukhari, 1997, Hadith 5065; Muslim, 2007., Hadith 3400).

Islam does not merely prohibit certain actions but also provides guidance on the means to avoid them, thus spreading virtue and preventing any action that could lead to vice, even if it would not typically result in it. Avoiding such actions is better than falling into transgression.

In the writings of the hadith scholars, we find that both al-Bukhari (d. 254 AH) and Muslim (d. 261 AH) narrated from Abu Sa'id al-Khudri (RA) that "some people from the Ansar asked the Messenger of Allah (PBUH), and he gave to everyone who asked him, until everything he had was exhausted. Then, when everything was gone, he said to them: 'What I have of good, I will not withhold from you. Indeed, whoever seeks chastity, Allah will grant him chastity, and whoever practices patience, Allah will grant him patience, and whoever seeks self-sufficiency, Allah will make him self-sufficient. You will not be given

anything better and more expansive than patience'" (Al-Bukhari, 1997, Hadith 1469, and Muslim, 2007, Hadith 2424).

Al-Bukhari also titles a chapter in his book of Zakat: "The Chapter on **Abstinence** from Asking" (al-Bukhari, 1997, 2: 320), and under this chapter, he narrates several hadiths promoting **abstinence** (الاستعفاف) and encouraging avoiding asking others for help. Ibn Hajar commented on the hadith of Abu Huraira (may Allah be pleased with him), in which the Prophet (peace be upon him) said: "By Him in Whose Hand my life is, it is better for anyone of you to take a rope and cut the wood (from the forest) and carry it over his back and sell it (as a means of earning his living), rather than to ask a person for something and that person may or may not give him" (al-Bukhari, 1997, Hadith 1470). Ibn Hajar remarked: "This shows the encouragement of **abstinence** (الاستعفاف) from asking and the avoidance of it, even if a person has to humble themselves in seeking a livelihood and endure hardship. If asking were not considered disgraceful in Islam, it would not have been preferred over the difficulty of self-sufficiency. This is because of the humiliation in asking and the potential discomfort of being refused, and the financial strain it causes the person being asked" (Ibn Hajar, n.d., 3: 336).

From the previous, it is clear that **abstinence** (الاستعفاف) is about a greater effort to seek **chastity** (العفة) and to avoid anything that causes humiliation or leads to sinful actions. It is more than just avoiding forbidden acts; it involves a proactive approach to elevate one's dignity in society, in oneself, and in relationship with the Creator.

B. The Command of Chastity, Self-restraint, and Abstinence

Allah (SWT) commanded the believers to uphold chastity and self-restraint in several verses, including [Surah Al-Baqarah, verse 273], and [Surah An-Nisa, verse 6], where the explicit command for chastity and self-restraint is given. [Surah An-Nur] also mentions several matters related to chastity and self-restraint, particularly in verses 33 and 60. However, the translation of the Quran I have before me did not adequately differentiate between chastity, self-restraint, and seeking chastity, and this was not clearly reflected. Therefore, it is preferable to refer to the Quran in its original Arabic, where the reader can fully grasp these meanings. This is why I have pointed out the surah and verse numbers without including the translation, as it does not serve my purpose for referencing here.

Al-Tha'labi (d. 427 AH), in his commentary on the Surah [An-Nur, 24:33], interpreted it as "to control oneself, just as one would through fasting, because fasting is a form of **self-restraint** (التعفف)" (Ibn Sidhah, 2000, 1: 102). Al-Baghawi (d. 516 AH) explained this as "seeking **chastity** (العفة) by avoiding unlawful desires and illicit relations for those who cannot afford marriage due to financial constraints" (al-Baghawi, n.d., 3: 342). Al-Zamakhshari (d. 538 AH) clarified that "**abstinence** (الاستعفاف) refers to striving for **chastity** (العفة) and controlling one's desires, as if the individual is actively seeking **chastity** (العفة) and pushing oneself toward it" (al-Zamakhshari, n.d., 3: 242). Ibn al-'Arabi (d. 543 AH) stated, "There is no disagreement regarding the obligation of **abstinence** (الاستعفاف), as it involves abstaining from what Allah has prohibited, and avoiding sins is an undisputed requirement" (Ibn al-'Arabi, n.d., 3: 395). Ibn Juzay (d. 741 AH) defined it as "the effort to seek **chastity** (العفة) by avoiding sin for those who cannot afford marriage" (Ibn Juzay, 1983, 3: 66). Abu Hayyan (d. 745 AH) mentioned that "**abstinence** (الاستعفاف) means striving for **chastity** (العفة) and protecting oneself from desires, meaning actively pursuing **chastity** (العفة) and compelling oneself to act accordingly" (Abu Hayyan, 2001, 6: 415). Abu Saud (d. 928 AH) described it as "striving for **chastity** (العفة) and suppressing desire" (Abu Saud, n.d., 6: 172).

This principle of **abstinence** (الاستعفاف) is also applied to the wealth of orphans. The rich must practice **self-restraint** (التعفف) by avoiding taking from the orphan's wealth, unlike the poor, as stated in [Surah An-Nisa, 4:6]. Scholars have understood from this verse that the wealthy must be exceedingly careful not to take from the orphan's wealth, maintaining **self-restraint** (التعفف) by relying on their own resources (al-Tabari, 1405 AH, 4: 261; Ibn al-'Arabi, n.d., 1: 423; al-Qurtubi, n.d., 5: 43; al-Jassas, 1405 AH, 2: 362).

From the above, it is clear that scholars interpret **abstinence** (الاستعفاف) in these verses as the effort to seek **chastity** (العفة) by avoiding unlawful desires and suppressing cravings. Therefore, **abstinence** (الاستعفاف) is more than just avoiding prohibitions. The command for **abstinence** (الاستعفاف) in the Quran entails refraining from certain permissible actions in order to avoid moral degradation.

In conclusion, the command of abstinence (الاستعفاف) in these verses is not limited to avoiding unlawful actions, but also extends to avoiding certain permissible actions. This refinement of character goes beyond merely refraining from sins; it also involves avoiding

actions that, although allowed, could lead to moral degradation or harm. The principle of abstinence (الاستعفاف) encourages Muslims to uphold high moral standards and contribute to fostering a virtuous society.

THE VIRTUES OF CHASTITY AND THE REWARD FOR IT

A. The Virtues of Chastity

The value of **chastity** (العفة) becomes evident in the positive transformations it brings about in people's behavior. The Prophet (PBUH) was sent to perfect noble character traits. Therefore, it is essential to highlight the virtues of this value, given the significant role it plays in spreading good qualities within society and elevating it in a world where values are often misrepresented. In today's world, people often boast about their values, yet the true essence of these values is missing, while counterfeit values are promoted by changing labels. For instance, vices such as promiscuity are seen as values to be respected, similar to the concept of consensual relationships and individual freedoms. These values do not align with Islamic ethics but rather reflect what the West seeks to impose on the world in order to spread corrupt morals.

In encouraging the value of **chastity** (العفة) and **self-restraint** (الاستعفاف), it is essential to discuss its virtues and highlight its importance through its effects and the sayings of scholars:

1. **Chastity opens the door to goodness and closes the door to poverty**. 'Abd al-Rahman bin 'Awf narrated from his father that the Messenger of Allah (PBUH) said: "No man opens the door of asking others for help except that Allah opens for him the door to poverty, for **chastity** (العفة) is better" (al-Tabari, 1995, 1: 18, Hadith 23, and the hadith is *Mursal*).

2. **Chastity is a means to the elevation of the person**: Ayyub al-Sakhtiyani said: "A man cannot attain nobility until he has two traits: **chastity** (العفة) in regard to what others have, and forgiveness" (Ibn al-Bukhari, 1419 AH, 2: 1299). Speaking of **chastity** (العفة) is linked to one's ability to avoid what is not lawful or to refrain from actions that compromise dignity, even when one has the ability to act. However, if this is unattainable, then speaking of **chastity** (العفة) becomes irrelevant. When a person is capable of committing a sin, they should avoid it to protect their dignity. Therefore, Ibn Hajar said:

"The merit of **chastity** (العفة) lies in abstaining from the forbidden with the ability to do so" (Ibn Hajar, n.d., 6: 510).

3. **Chastity is a means of spiritual upbringing and a connection with Allah**: Al-Suyuti mentioned that "Anyone who seeks **chastity** (العفة) by refraining from asking others for help without showing a desire for wealth, Allah will make them chaste. Those who rise to the next level, showing their independence from others, will have their hearts filled with wealth, though they may not accept anything offered to them" (al-Suyuti, 1986, 5: 95). Al-Zarqani reported al-Ṭībī saying: "Those who attain the highest level of **chastity** (العفة) and exercise patience, not asking for help, and not accepting anything when offered, this is the patience that encompasses noble qualities" (al-Zurqani, 1411 AH, 4: 543).

4. **Chastity encompasses all moral virtues**: As scholars have pointed out, **chastity** (العفة) includes many virtues, such as modesty, forgiveness, patience, generosity, good judgment, pleasantness, politeness, orderliness, contentment, calmness, piety, eloquence, assistance, and good appearance (al-Ghazali, 1975, 90). As such, it is an ethical value that helps maintain human dignity and honor. Allah (SWT) says: "And We have certainly honored the children of Adam and carried them on land and sea and provided for them of the good things, and preferred them over much of what We have created, with [definite] preference" [Surah Al-Isra, 17: 70]. This is a general honor, not limited to any specific area. "And the best of what has been honored in man is the intellect, by which one knows Allah, understands His words, and reaches His paradise" (al-Thaʿalabi, n.d., 2: 351).

B. The Reward for Chastity

Those who protect themselves through **chastity** (العفة), elevate their hearts and limbs from engaging in **immoral actions**, and draw nearer to Allah (SWT). When a person is close to Allah, Allah loves them and answers their prayers. The following are some of the benefits:

1. **Allah's love for them and the response to their prayers**. Abu Huraira (RA) narrated that the Messenger of Allah (PBUH) said: "Allah said: 'I will declare ware against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing nawafil (praying or doing extra deeds besides what is obligatory) till I love him, then I become his sense of hearing with which he hears,

and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My Protection (Refuge), I will protect him (i.e., give him My Refuge); and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him" (al-Bukhari, 1997, Hadith 6502).

2. **Allah's help for them**. Abu Huraira (RA) narrated that the Messenger of Allah (PBUH) said: "There are three for whom it is a right upon Allah to help them: The *Mujahid* in His cause, the *Mukatab* who intends to fulfill (the Kitabah), and the one getting married who intends **chastity**," (al-Tirmidhi, 2007, Hadith 1655, graded as *Hasan*). Allah (SWT) helps those who desire goodness and seek to avoid sin, preparing the means for them to succeed. Meanwhile, Satan seeks to lead people astray by making them indulge in vices, gradually luring them into greater sins.

3. **Allah keeps them safe from trials**. The greatest trial a person faces is the trial of worldly desires and women. These desires lead people to chase after fleeting pleasures and wealth. Allah, preventing them from falling into destructive paths, protects the chaste person from such trials. Undoubtedly, indulging in these desires unlawfully leads to destruction, diseases, and other harms. Abu Sa'id al-Khudri narrated that the Prophet (PBUH) said: "This world is sweet and green, and Allah has given you authority over it, so look of it at what you do. Beware of this word and beware of women, for the first *Fitnah* (trial) among the Children of Israel had to do with women" (Muslim, 2007, Hadith 6948). Osama bin Zaid narrated that the Prophet (PBUH) said: "After me I have not left any *Fitnah* (trial and affliction) more harmful to men than women" (al-Bukhari, 1997, Hadith 5096; Muslim, 2007, Hadith 6945). Thus, **chastity** (العفة) becomes a means to protect a person from the bad outcomes of their actions.

4. **Allah relieves their distress**: Through the grace of Allah, those who walk the path of **chastity** (العفة) and **self-restraint** (الاستعفاف) are relieved of their burdens. Abdullah bin Umar narrated that he heard the Prophet (PBUH) say: "Three men from among those who were before you, set out together till they reached a cave at night and entered it. A big rock rolled down the mountain and closed the mouth of the cave. They said (to each other), 'Nothing could save you from this rock but to invoke Allah by giving reference to the righteous deed which you have done (for Allah's sake only).' So, one of them said, '0 Allah! I had old parents (whom I used to provide milk first) and I never provided my

family (wife, children etc.) with milk before them. One day, by chance I was delayed, and I came late (at night) while they had slept. I milked the sheep for them and took the milk to them, but I found them sleeping. I disliked to provide my family with the milk before them. I waited for them and the bowl of milk was in my hand and I kept on waiting for them to get up till the day dawned. Then they got up and drank the milk. 0 Allah! If I did that for Your sake only, please relieve us from our critical situation caused by this rock.' So, the rock shifted a little, but they could not get out." The Prophet further said ,"The second man said, '0 Allah! I had a cousin who was the dearest of all people to me and I wanted to have sexual intercourse with her but she refused. Later, she had a hard time in a year from amongst the famine years and she came to me and I gave her one hundred and twenty Dinãrs on the condition that she would not resist my desire, and she agreed. When I was about to fulfil my desire, she said: It is illegal for you to outrage my chastity except by legitimate marriage. So, I thought it a sin to have sexual intercourse with her and left her, though she was the dearest of all the people tome, and also I left the gold I had given her. 0 Allah! If I did that for Your sake only, please relieve us from the present calamity.' So, the rock shifted a little more, but still they could not get out from there The Prophet (PBUH) added, "Then the third man said, 0 Allah! I employed few labourers and I paid them their wages with the exception of one man who did not take his wages and went away. I invested his wages and I got much property thereby. (Then after some time) he came and said to me: 0 Allah's slave! Pay me my wages. I said to him: All the camels, cows, sheep and slaves you see, are yours. He said: 0 Allah's slave! Don't mock at me. I said: I am not mocking at you. So, he took all the herd and drove them away and left nothing. 0 Allah! If I did that for Your sake only, please relieve us from the present suffering.' So, that rock shifted completely and they got out walking." (Al-Bukhari, 1997, Hadith 2272, and Muslim, 2007, Hadith 6949).

5. **Allah will shade them on the Day when there will be no shade but His**. Abu Huraira (RA) narrated that the Prophet (PBUH) said: "There are seven whom Allah will shade '9th His shade on the Day when there will be no shade but His: A just ruler; a young man who grows up worshipping Allah; a man whose heart is attached to the Masjid; two men who love one another for the sake of Allah, they meet and part on that basis; a man who is called (to sin) by a woman of status and beauty, but he says: 'I fear Allah'; a man who gives charity so secretly that his right hand does not know what his left hand is

giving; and a man who remembers Allah when he is alone and his eyes fill with tears." (Al-Bukhari, 1997, Hadith 660, and Muslim, 2007, Hadith 2380).

6. **Allah will admit him to Paradise**, which is the hope of every believer. The Prophet (PBUH) said: "Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e., his mouth, his tongue and his private parts), I guarantee Paradise for him." (Al-Bukhari, 1997, Hadith 6474).

7. **The reform of the Nation (Ummah) comes through the reform of the individuals.** Allah reforms the nation through the reform of its people. However, it is not enough for individuals to be righteous in themselves; they must also be reformers. This means they should be righteous internally, avoiding anything that could corrupt social relationships, such as backbiting, gossip, and falsely accusing others. These are all major sins, and forgiveness for them is granted to those wronged. Unfortunately, many people who are considered to be in high educational positions are actually the worst when it comes to unethical behaviors. These behaviors have even infiltrated academic institutions, where some individuals pursue cheap personal goals, and they do not deserve to be part of the research community, especially if they contribute nothing to science and turn institutions into places that harm others.

Thus, Allah says: "Verily! Allah will not change the (good) condition of people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allah)." [Surah Ar-Ra'd, 13:11]. The spread of chastity (عفة) among people helps them distance themselves from vice and immorality, encouraging them to avoid all forms of corruption, such as theft, cheating, and exploiting the weak. Those who adhere to chastity are committed to fulfilling their promises, which enhances trust among people and fosters the presence of virtuous role models. In our time, we are lacking in role models, and many individuals with poor character are setting a bad example for children. The problem worsens when some officials work to spread vice and suppress those of knowledge and virtue. Social media has become a breeding ground for anyone to speak and publish whatever they want, with the ultimate victim being the person who lacks proper reasoning, who is deceived and sold an illusion.

THE IMPACT OF SOCIAL MEDIA ON CHASTITY, ABSTINENCE, AND SELF-RESTRAINT

In light of the rapid technological advancements witnessed in our present age, social media has become an integral part of daily life, significantly affecting the behaviors and ethical values of individuals. The extensive use of these platforms has led to changes in ethical concepts, creating nearly standardized social behavior patterns among users.

For this purpose, a survey was distributed in both Arabic and English to ensure wide reach, with participants from both Arab and non-Arab countries, all united by the Islamic faith. It is important to note that participation was not restricted by religious affiliation, as every individual had the right to participate freely, regardless of his or her beliefs. The goal of the study was to maintain objectivity. The total number of participants was 477 individuals, selected randomly from various age groups.

A. Results

After processing the data from the widely distributed survey, the final results were obtained as follows:

FIRST: Distribution of the Sample by Gender

Table 1: Distribution of the Sample by Gender

Sample by Gender	Number of Participants	Percentage
Male	228	٪47.8
Female	249	٪52.2
Total	477	%100

Second: Distribution of the Sample by Age Group

Table 2: Distribution of the Sample by Age Group

Age Group	Number of Participants	Percentage
Under 18 years	42	٪8.8
18-25 years	79	٪16.6
26-35 years	96	٪20.1
36-44 years	106	٪22.2
Over 45 years	154	٪32.3
Total	477	%100

Third: Distribution of the Sample by Educational Level

Table 3: Distribution of the Sample by Educational Level

Educational Level	Number of Participants	Percentage
High School or Below	81	٪17.0
Undergraduate	164	٪34.4
Postgraduate	232	٪48.6
Total	477	%100

Fourth: Distribution of the Sample by Country

Table 4: Distribution of the Sample by Country

Number	Country	Number of participants	Number	Country	Number of participants
1	Morocco	376	**13**	Senegal	2
2	Algeria	17	**14**	Germany	1
3	Indonesia	15	**15**	Jordan	1
4	Turkey	12	**16**	United Kingdom	1
5	Qatar	11	**17**	Tunisia	1
6	Syria	9	**18**	Sudan	1
7	Kuwait	6	**19**	France	1
8	Spain	5	**20**	Canada	1
9	Colombia	4	**21**	Lebanon	1
10	Iraq	3	**22**	Libya	1
11	Saudi Arabia	3	**23**	Malaysia	1
12	Egypt	3	**24**	Mauritania	1

Fifth: Use of Social Media

1. Regular Use of Social Media

Table 5: Use of Social Media

Question	Yes = 3	Maybe = 2	No = 1	M	SDev	SDir
5	373	60	41	2.701	2.7	-1.89

M= Mean. SDev. = Standat deviation. SDir. = Sample Direction

2. **Social Media Platforms Used**

Table 6: Social Media Platforms Used

Platforms	TikTok	Instagram	YouTube	Facebook	Other
Users	66	179	208	292	58

3. **Number of Hours Spent on Social Media**

Table 7: Number of Hours Spent on Social Media

Hours	Less than an hour	1-3	4-6	More than 6	Total
Number of users	72	277	94	34	477
Percentage	%15.1	%58.1	%19.7	%7.1	%100

Sixth: The Impact of Social Media Content on Ethical Values

Table 8: Its Impact on Ethical Values and Promotion of Content Contradicting Chastity

Question	Strongly agree= 4	Agree = 3	Disagree = 2	Don't know= 1	Mean	SDev	SDir
8	315	133	11	18	3.562	0.720	-1.92
	%66	%27.9	%2.3	%3.8			
8 duplicate	360	90	11	16	3.665	0.686	-2.38
	%75.5	%18.9	%2.3	%3.4			

Table 9: Social Media Content Influences Your View on Chastity

Question	Yes, positively = 4	Yes, negatively = 3	No = 2	Don't know = 1	M	SDev	SDir
9	101	100	250	26	2.579	0.881	0.450
	%21.2	%21	%52.4	%5.5			

Seventh: Behaviors and Interaction with Content:

1. How do you deal with inappropriate content that may contradict your values?

Table 10: How to Deal with Inappropriate Content that May Contradict Your Values

Question	Report it = 4	Follow it with curiosity = 3	Ignore it = 2	Don't care = 1	M	SDev	SDir
10	114	31	291	41	2.457	0.948	0.663
	%23.9	%6.5	%61	%8.6			

2. **Do you believe that following celebrities and influencers on social media affects your commitment to the values of chastity and abstinence?**

Table 11: Following Celebrities and Influencers Affects My Commitment to Chastity and Abstinence

Question	Strongly agree = 4	Agree = 3	Disagree = 2	Don't know = 1	M	SDev	SDir
11	101	115	230	31	2.600	0.891	0.321
	%21.2	%24.1	%48.2	%6.5			

3. **Do you find it difficult to maintain your ethical values when using social media?**

Table 12: Difficulty in Maintaining My Ethical Values When Using Social Media

Question	Sometimes = 3	No = 2	Don't know = 1	M	SDev	SDir
12	129	333	15	2.239	0.495	0.412
	%27	%69.8	%3.1			

Eighth: Solutions and Suggestions:

1. In your opinion, what are the best ways to protect ethical values while using social media?

Table 13: Best Ways to Protect Ethical Values While Using Social Media

Question	Following meaningful content = 4	Reducing usage time = 3	Restricting some apps = 2	Avoiding useless content = 1	M	SDev	SDir
13	322	122	134	197	2.734	1.239	-0.289
	%25.6	%25.6	%28.1	%41.3			

2. Do you believe there is a need to increase awareness about chastity and self-restraint on social media?

Table 14: The Need to Increase Awareness about Chastity and Self-restraint on Social Media

Question	Strongly Agree = 4	Agree = 3	Disagree = 2	Don't Know = 1	M	SDev	SDir
14	404	62	3	8	3.807	0.519	-3.374
	%84.7	%13	%0.6	%1.7			

Ninth: Religious Awareness:

1. Do you believe that religious awareness on social media positively affects the promotion of the values of chastity and abstinence?

Table 15: Promoting Religious Awareness on Social Media for Chastity and Abstinence

Question	Strongly Agree = 4	Agree = 3	Disagree = 2	Don't Know = 1	M	SDev	SDir
15	307	136	17	16	3.542	0.722	-1.771
	%64.4	%28.5	%3.6	%3.4			

2. What methods do you believe are most effective in religious awareness?

Table 16: Most Effective Methods for Religious Awareness

Question	Short Videos = 4	Live Lectures = 3	Posts = 2	Specialized Programs = 1	M	SDev	SDir
16	355	92	121	139	2.938	1.207	-0.552
	%74.4	%19.3	%25.4	%29.1			

3. Do you think that religious content should be more widely spread on social media?

Table 17: Religious Content that Should Be More Widely Spread on Social Media

Question	Strongly Agree = 4	Agree = 3	Disagree = 2	Don't Know = 1	M	SDev	SDir
17	344	100	26	7	3.637	0.645	-1.885
	%72.1	%21	%5.5	%1.5			

B. Discussion

The results of the study revealed significant data that reflect social media usage patterns and their impact on individuals' ethical values. These results can be discussed according to the following points:

1. **Patterns of Social Media Usage**

The average regular use of social media was **2.701**, indicating a high level of usage. The sample's attitude was negative (**-1.89**), suggesting that the majority lean toward consistent, daily use of these platforms.

In terms of the most commonly used platforms, Facebook ranked first with 292 participants, followed by YouTube with 208 participants, and Instagram with 179 participants. Platforms like TikTok had 66 participants, and "other platforms" accounted for 58 participants, reflecting relatively lower figures. This distribution shows a clear preference for visual-based platforms and short videos, which may indicate a connection between easy access to content and its quick influence on individuals.

Regarding the number of hours spent daily on these platforms, the results showed that **58.1%** of participants spend between **1 and 3 hours** daily, while **7.1%** spend more than **6 hours** daily. This raises concerns about the potential development of addictive behaviors associated with the use of these platforms.

2. **Impact of Social Media Content on Ethical Values**

The results showed a significant consensus among participants about the impact of social media content on ethical values:

The question regarding whether social media promotes unethical content had a high average score of **3.665**, with a moderate standard deviation of **0.686**. The sample's attitude was clearly negative (**-1.92**), indicating a strong negative perception of the ethical content on these platforms.

Regarding the influence of influencers, the average score increased to **2.600**, with a standard deviation of **0.891**, and a stronger sample attitude (**0.321**), reflecting greater agreement that influencers play a central role in promoting unethical behaviors, whether intentionally or unintentionally.

However, the willingness to imitate this content was lower, with an average of **2.239**, compared to previous questions. The standard deviation was higher (**0.495**), indicating considerable variation in individuals' susceptibility. The sample attitude was positive (**0.412**), suggesting that some participants have a level of resistance to this influence.

3. **Behavioral Patterns and Interaction with Unethical Content**

When participants were asked how they deal with inappropriate and unethical content, the results yielded an average of **2.457**, with a standard deviation of **0.948**, indicating a clear variation in responses. The sample's attitude was **0.663**, showing a relatively positive tendency toward conscious engagement. More than half of the

participants reported that they either ignore the content or report it, reflecting a certain level of ethical awareness and digital responsibility among the sample.

4. **Religious Awareness**

The results of the survey regarding questions on religious awareness through social media demonstrate a clear positive trend among the participants toward the impact of awareness in promoting the values of chastity and abstinence. The average score was **3.542**, indicating relatively high agreement among the participants, with a low standard deviation of **0.722**. The sample's attitude was **-1.771**, suggesting that the majority provided high ratings. The low standard deviation reflects a strong consensus on the positive role of religious awareness, indicating solid support for its influence.

Regarding the most effective methods for religious awareness, the average score was **2.938**, showing moderate agreement on the most influential tools, with a standard deviation of **1.20**, indicating noticeable diversity in preferences. The sample's attitude was **-0.55**, demonstrating that most participants provided relatively high ratings.

On the necessity of increasing the spread of religious content on social media, the sample showed a strong positive attitude, with an average score of **3.637**, a low standard deviation of **0.445**, and a sample attitude of **-1.885**. This confirms near-unanimous agreement on the importance of boosting the presence of such content. This trend is supported by **72.1%** of participants selecting "Strongly Agree," compared to a small **7.5%** choosing weak agreement.

C. Analysis of Results

The survey results revealed a clear difference in interaction levels across different age groups. It was noted that participants under the age of 18 interacted less than older age groups. This disparity indicates that teenagers and young adults tend to prefer entertainment content over educational or informational content. This can be attributed to the way they typically use social media—primarily as a tool for entertainment or seeking immediate pleasure, rather than for knowledge acquisition or self-improvement.

This aligns with the study by Al-Ayb and Ramadan (2023), which found that entertainment content on social media is a major draw for youth and adolescents. Since this type of content often leads to the erosion of ethical values due to its frequent consumption, coupled with low engagement with educational content, it perfectly matches the findings of

this survey. This highlights the need to reconsider how educational content is presented to adolescents in a way that aligns with their digital interests.

The survey also revealed that **74.4%** of participants, a significant proportion, prefer short videos for religious awareness on social media. In contrast, **19.3%** preferred live lectures, while the remaining participants favored awareness posts and specialized programs. This inclination toward short content is strongly connected to patterns of digital addiction, as the brain becomes accustomed to immediate rewards and quick interactions with content, making the consumption of short videos more gratifying.

Excessive consumption of this type of content significantly contributes to reduced attention spans and difficulty engaging with longer, more in-depth content that requires patience and focus (Hou et al. 2019), such as live lectures. This poses a major challenge for religious awareness, which typically depends on long and detailed explanations. Additionally, addiction to continuous scrolling and rapid transitions between diverse videos may diminish the ability to contemplate and reflect—two essential components for effectively receiving religious messages and evaluating their impact on the individual. Therefore, the survey results not only highlight preferences for specific content types but also reflect the profound psychological and behavioral effects of social media. This underscores the need for a reevaluation of how religious discourse is designed and presented in a digital environment that promotes the addiction to fast, fragmented content.

The results of the study revealed crucial data that reflect patterns of social media usage and the significant influence its content has on individuals' moral values. These findings can be interpreted through various psychological and social theories, which explain how digital media shapes an individual's perception, behavior, and moral identity, as follows:

First: Social Learning Theory and Role Models' Influence

According to Albert Bandura's Social Learning Theory (Bandura, 1977), individuals learn behaviors and moral standards through observation and continuous imitation, particularly when these behaviors are associated with social rewards, such as likes or positive interactions. This highlights the positive reinforcement of both good and bad behaviors. In the context of social media, this influence is clearly evident through the following of celebrities and influencers, who model lifestyles and behaviors that can either enhance or diminish the value of chastity.

The study results indicate that young people are the most vulnerable to these influences, spending extended hours on digital platforms. This increases their susceptibility to various behavioral and ethical models. Valkenburg et al. (2011) observed that continuous exposure to digital content leads to a reshaping of moral values, especially when coupled with social reinforcement factors (Valkenburg et al., 2011).

Second: Cognitive Dissonance and Reinterpretation of Values

Changes in participants' attitudes toward chastity can also be understood through Cognitive Dissonance Theory, formulated by Leon Festinger (Festinger, 1957). This theory suggests that people strive to reduce the contradiction between their beliefs and actions. If an individual holds conservative values but is repeatedly exposed to content opposing these values, they may adopt psychological strategies, such as reinterpretation or adaptation to the situation (Gawronski, 2019). The study shows that some participants became more accepting of certain behaviors after frequent exposure to them on digital platforms, suggesting an internal reevaluation of ethical values. Studies like Haidt & Joseph (2007) support this, indicating that moral values are influenced by experience and public discourse, which may explain how repeated exposure to certain content can shift attitudes over time (Haidt & Joseph, 2007).

Third: Social Identity and the Influence of Digital Groups

The results also reveal that the impact of social media varies based on the type of content users engage with and how they interact with it. According to Social Identity Theory (Tajfel & Turner, 1979), people define themselves based on the groups they belong to. In digital environments, users form social identities by interacting with specific groups, such as religious or cultural communities, or celebrity fan groups. This interaction affects how they interpret and adopt moral values. The study found that some participants employ strategies to avoid inappropriate content, indicating an awareness of the importance of preserving personal values. Trepte & Loy (2017) support this, noting that interactions within digital groups strengthen a sense of collective identity and influence moral standards (Trepte & Loy, 2017).

Fourth: Digital Addiction and Its Impact on Moral Decision-Making

A significant number of participants reported spending between 4 and 6 hours daily on social media, suggesting the development of digital addiction-related behavior patterns. The Distributed Cognition Theory highlights that continuous exposure to digital

information can reshape moral decision-making processes, making moral values more flexible depending on the content consumed daily (Hollan et al., 2000).

The study results show that some participants engage with inappropriate content, either out of curiosity or by ignoring it, reflecting a range of self-regulation mechanisms for ethical behavior. Andreassen et al. (2017) found a connection between excessive social media use, lower self-control, and an increased tendency toward immediate gratification. This might explain why some participants adopted new behaviors that conflict with their original values (Andreassen et al., 2017).

CONCLUSION

In conclusion, the concepts of chastity (العفة), self-restraint (التعفف), and abstinence (الاستعفاف) emerge as fundamental principles established by the Qur'an and the Sunnah. These principles are not merely transient behaviors but are a way of life that elevates the spirit and purifies the soul. Numerous Qur'anic and prophetic texts emphasize the value of chastity and encourage it, framing it as a virtuous behavior that brings one closer to their Creator and fosters a profound sense of religious conscience.

It has become clear that the command for chastity and abstinence is not presented as a mere option in the religious texts, but as a religious and moral obligation. This elevates individuals to a level of inner purity, bringing them peace and inner satisfaction while protecting them from weakness and pitfalls.

Chastity is not merely the avoidance of prohibitions and sins but is a powerful means of spiritual education. It nurtures a sense of reverence, self-discipline, and a deep connection with the Creator, which positively influences an individual's behavior and the purity of their heart.

The texts highlight the merit of chastity and the reward associated with it, granting the chaste a lofty status and promising them great recompense. The Qur'an often associates chastity with piety, underscoring the deep connection between the two.

Thus, we conclude that chastity is not only a social value but also an act of worship that reflects the sincerity of faith, builds a well-rounded character, and contributes to the establishment of a cohesive society based on purity, dignity, and mutual respect.

It has been shown that social media platforms have a significant impact on the values of chastity among individuals. The results indicate that prolonged and repeated use of these platforms directly contributes to the decline in adherence to certain moral values. This is attributed to the diverse digital content, which predominantly carries a negative tone, and the ease of access to information, images, and ideas that may conflict with widely accepted religious and social values. This presents a real challenge for families, educational institutions, and religious bodies.

The scientific importance of this study lies in shedding light on this growing phenomenon and calling for effective mechanisms to address this decline in values. The study advocates for strengthening ethical and religious awareness through these very platforms, targeting younger age groups who are most affected by these media, directly within the digital space. This study also serves as a first step toward a deeper understanding of the relationship between modern technology and individual behaviors, especially in light of rapid cultural transformations.

On the other hand, the reliance on the questionnaire as the sole data collection tool represents a limitation of this study. Future research could expand the methodology to include other qualitative tools, such as interviews and direct observations. The findings confirm that the issues raised in this research have been clearly addressed, reinforcing the strength and credibility of the results. The study recommends activating the role of awareness and religious education via social media to preserve core values in this ever-changing digital reality.

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