

## **The role of social networks and satellites on women's hijab and clothing (case study of students of technical and vocational colleges of Mazandaran province)**

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### ***Abstract***

The purpose of this research is to investigate the factors affecting the change in the style of clothing and hijab among students of technical and vocational colleges in Mazandaran province. The views of Giddens, Weber, Simmel and Veblen were chosen as the theoretical framework. The research method is a survey and the unit of analysis is the individual and the level of analysis is wisdom. The sampling method is a multi-stage cluster and the sample size is 305 according to Cochran's formula. The data collection tool is a questionnaire. Data analysis method, Pearson's correlation coefficient and multivariate regression analysis were used using SPSS software. Face validity was used to measure validity and Cronbach's alpha coefficient (trust or reliability) for the dependent variable is equal to 0.812.

The results show that the average amount of cover style change is moderate. The results show that there is a positive and direct relationship between the variables of the amount of use of mass communication tools, social networks and the amount of media literacy with the amount of hijab and style of covering. Regression analysis shows that 39.3% of the changes in the rate of change in the style of clothing and hijab are related to independent variables, and the variable of social networks and the use of mass communication tools had a greater contribution in predicting the rate of change in the style of clothing.

**Keywords:** social network, hijab and covering, the amount of use of mass communication tools, media literacy.

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## **1. Introduction**

In our culture and society, clothing has been influenced by various sources and intertwined conceptual networks have always influenced it throughout the history of civilization and culture, so that all ethnic groups and minorities covered themselves with it under these influences. According to the type of clothing, it was possible to determine where and when the person lived. Currently, the principle of covering is an integral part of our social life. Iranian society and culture and consequently Iranian people, like other societies, cultures and people, are becoming digital or electronic under the influence of the emergence of new information and communication technologies. In the last decade, Iranians have formed a large part of the virtual space of the Internet and a large amount of websites and internet networks have been dedicated to Iran, Iranians and issues related to Iranian society and culture (Niyazi and Karkonan Nasrabadi, 2011: 13 ).

In our country, the issue of covering women as half of the society's population, and maintaining their chastity and self-control is one of the social and religious issues, and after the discussions related to the westernization of the Qajar era and the cultural change of the Pahlavi era and the expansion of communication and the opening of cultural borders and entry Satellite and Internet have become important topics in the era of the Islamic Republic for various reasons (Alami, 2008). Although the tone of this importance has not been fixed, it has always existed and its association with the discussion of the value of the hijab, which is considered as an indicator of identifying Islamic societies, is considered a necessary and religious thing and has added to the sensitivities of the subject.

Technology by itself is not an independent actor that can ensure religious or social change. Therefore, there is a dialectical relationship between technology and its users. Although the potential to apply these theories has existed for some time, social scientists have only recently begun to explore possible connections between hijab culture and women's clothing and religion and technology. As Heidi Campbell (2005, 2010) has observed, until recently, few scholars have examined the relationship between hijab culture and the Internet, despite the fact that many people interact with both on a daily basis.(McClure, 2022:820). Mohammad Rezaei (2021) also explained cyber social networks

with religion and religiosity by rational method and analysis and came to the conclusion that users who use social networks a lot in the field of religious rituals and Sharia behavior in the field of users' hijab observance They are not followers of traditional religion, but in the field of religious beliefs and beliefs, the rate of acceptance and citizenship is higher than traditional religion. One of the most significant aspects that can be clearly pointed out in the examination and pathology of people's lifestyle changes in societies is the change in the behavior and appearance of people in order to adapt to the changing attitude of the society (Samiei, 2010: 5).

In this article, the main goal is to know the effect of the amount and type of use of social networks on hijab and covering among students of technical and vocational colleges in Mazandaran province. In Mazandaran province, especially among students, the tendency towards social networks has increased in recent years, and finally, the cultural identity and hijab and clothing of students have changed and transformed. Various factors such as mass communication media, satellite networks and also the expansion of social networks play a role in this field. According to the examination of the above issue, the question is raised, what is the relationship between social networks and hijab and covering of students? And what is the effect of each component of social networks on the amount of hijab and covering and its dimensions?

## **2. Review of Literature**

Hanardoost and Karimabadi (2023) showed that with the increase in people's income, their desire goes towards hijab products of higher quality, which increases the share of hijab products' expenses. By comparing the elasticities in both estimations, it can be concluded that the share of expenditure on scarves and masks is more sensitive to changes in income. Khanmohammadi and Deghani (2022) in a research on her study investigated the phenomenology of women's hijab from the perspective of foreign tourists (case study: Isfahan Nasirieh Seminary). The findings show that hijab, from the point of view of foreign tourists, includes beliefs such as: "gender discrimination", "deprivation of authority", "obstacle to self-expression", "male", "ideological", "difficult", "traditional", "different from chastity". And it

is an "obstacle to freedom". The semantic burden of hijab in their lived trial is "negative limitation"; Therefore, any policy on the expansion of hijab should be based on a change of attitude.

Ashairi et al. (2022) investigated and studied the causes of the trend of Iranians towards hijab culture, meta-analysis in the period of 2012-2019. The results showed that 1. cultural factors (religious beliefs, level of belief in the obligation of hijab, cultural capital, valorization of hijab, social education, level of education, easy marriage culture, family clothing pattern, leisure style, lifestyle), 2. psychological factors (social self-esteem, level of awareness of hijab, spiritual health, body image), 3. Economic factors (demonstration behavior, gaining a socio-economic base and social class) and 4. Social factors (socialization of hijab, social approval, example from friends), foreign media, internet use, media trust, social trust, use of satellite), have been influential. Alikhah and Mohammadzadeh (2022) studied about modern tent girls: the emergence of the "three-in-one" generation in Iran. In this generation, there is an opposition between "us" and "the other", not against women who wear hijab (according to the official discourse) but against women who wear hijab, whom this group considers to be sloppy and petrified. This study also confirms the high adoption of hijab girls from fashion and makeup pages on Instagram.

Ahmadpour and Rezaee Sharif (2022) have studied and investigated the relationship between religious beliefs and the use of social networks on the commitment to Islamic hijab (case study: students of Mohaghegh Ardabili University). The findings indicate that the direct effect of the belief dimension, emotional dimension, consequential dimension, ritual dimension on students' observance of Islamic hijab is significant, also the direct effect of dependence on the use of virtual social networks has an effect on students' observance of Islamic hijab. Of course, the effect of religiosity dimensions on dependence on the use of virtual social networks is negative and inverse. Bicharanlou et al. (2021) studied the representation of Iranian women's clothing in the Instagram social network. The effect of social media on promoting Islamic clothing and pushing consumer culture towards hijab is considered, and it has been concluded that many veiled women who are present on Instagram combine their religious beliefs with technological possibilities.

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Mohammad Rezaei (2021) during a research entitled "Analysis of the relationship between religion and religiosity with cyber social networks" has tried to investigate the relationship between the phenomenon of cyber social networks and religion and religiosity with a rational and analytical method. The system and structure of social networks originating from Western principles have a structural and form conflict with the style of religious organization; In such a way that human and getting involved with it has an inverse and negative effect on the religiosity of the society; These networks with such a structure lead to the number of recitations and the spread of unofficial recitations of religion. On the other hand, religion can have an impact on the design of social networks and how to work and live in them.

Salmanpour (2021) investigated the impact of lifestyle and media literacy on religious values and the culture of chastity and hijab. The findings showed that lifestyle and media literacy have an effect on the attitude of female students of Sari city towards religious values and the culture of chastity and hijab. So that the effect of lifestyle and media literacy on students' tendency towards religious values and the culture of chastity and hijab is more than average. Rafiei Rad (2019) has conducted a mixed method research with the aim of investigating the effect of virtual space on beliefs. Virtual social networks are effective in the communication process, and there is an inverse relationship between the duration of membership and the amount of use of virtual networks, and there is a positive relationship between considering the content of said networks as real and the religious identity of users. That is, as the duration of membership and the amount of use of Instagram and Telegram increases, the religious identity of users becomes weaker.

Nemati Fard and Safurai Parisi (2018) have investigated the effect of using social networks on hijab and veiling of users with emphasis on religiosity dimensions (case study: female users of Instagram social network). The findings of the research show that there is an inverse effect between the amount of use of social networks, the amount of satisfaction and the amount of trust in social networks with hijab and covering of users. However, the amount of dimensions of religiosity (belief dimension, ritual dimension, consequential dimension, cognitive dimension and emotional dimension) has had a direct and

positive effect on users' hijab and covering. Also, the variable of religiosity has a relatively strong effect on hijab and covering of users. In total, the results showed that the variables of the amount of use of social networks, dimensions of belief, rituals (related to the variable of religiosity), the level of trust in social networks, the level of satisfaction with social networks and the consequent dimension related to the variable of religiosity respectively They have had the greatest impact on the trend towards hijab and covering of users.

Qarabaghi et al.(2017) in an article investigated the effect of virtual social networks on hijab and chastity, religious and personal identity, interaction with family and depression and isolation among young people. The results showed that Telegram social networks have the first rank of influence among the youth of Hamedan province, and entertainment is the most important purpose of using social networks. The findings show that virtual social networks reduce the observance of hijab and chastity, disrupt personal and religious identity, and weaken the interaction of people with their families. The findings showed that virtual social networks lead to their liberation from individual isolation and increase their level of awareness and social participation.

Saleh Abadi (2012) in a research titled Sociological investigation of women's hijab in Esfrain city, investigated the issue of trust and hijab. The results showed that there is a significant relationship between the components of trust (the amount of trust in sound and cinema and government officials, the amount of public trust and the amount of trust in the family) on the one hand and the amount of hijab on the other hand. Most of the people who have little trust in government officials and radio and television, have little public trust and also have less trust in their family, are not veiled, and those who have more trust in these components are veiled.

Soleimani et al. (2012) investigated the status of hijab and the social and cultural factors affecting it among the students of Mazandaran University. The findings of the research show that the variables of desire for personal freedom, friends, independent way of raising children in the family, weakness of self-acceptance and traumatic leisure time were among the most important variables affecting the tendency to wear hijab in female students. Also, the influence of

the Internet and the person's past experience of hijab have been among the weakest factors affecting the tendency to wear hijab.

In a research, Khaje Nouri et al.(2013) have explained what factors affect the choice of women's clothing. The results of the research indicated the fact that there is a significant positive relationship between religious identity and religious lifestyle with the dependent variable. Also, the variables of body perception, body management, information and communication technologies, modern musical sports activities, new collaborative style and new leisure styles have a negative relationship with the tendency to wear hijab. Therefore, the religious identity, the style of modern musical sports activities and the traditional musical style have explained the changes in the trend towards hijab.

Rastgar Khaled et al. (2013) investigated the social actions of women and girls regarding hijab and its relationship with internet and satellite usage. The results show that the most important style of social action effective in observing hijab is religious value action and the most effective style in rejecting it is secular value action. Also, the results show that the use of satellite and internet are effective in the style of value action (religious and secular); In this way, with the increase of consumption hours for the purpose of fun and entertainment, the religious action towards hijab decreases and the secular value action towards it increases.

Hassan and Ara (2021) studied the knowledge of the fashion of the veil among young Muslim women in Malaysia. The findings of this study showed that consistency with himself and the need for uniqueness had a positive effect on the fashion and clothing of Muslim women. It points to that hijab fashion marketers should consider these two aspects when creating or designing a veil to meet consumer expectations. Paul K. McClure (2016), using panel data from the national youth and religion study, has found that young people who use virtual social networks are likely to think that the choice of their religious beliefs is acceptable and that multiple religions are independent of what they teach their religious tradition. They accept, but they are less likely to admit that all religions are honest. These findings show that exposure to broader networks through social media leads to increased acceptance of concomitant beliefs and functions. The shorts (2015) by examining the relationship between religiosity

and porn internet sites have concluded that the use of sexual sites or so -called porn has a negative impact on the rate of student religiosity and spirituality and reduces their religiosity.

Levin and Han (2012), in a study titled the role of the media in changing lifestyle in Canada, showed that the media play an important role in advertising different lifestyles. The spectrum of lifestyles with the ideal species designed in the media may be limited, but they are wider than the lifestyles that people will probably have in their daily lives. In their view, the media in the new world, while gaining facilities and species, also provide narrow interpretations of the roles or styles of life. In today's societies, all people choose their lives. However, it is possible to choose more groups, for example wealth is one of the factors that increases the possibility of choice. Wiley (2012) in relation to modernism and the change of cover shows that the fashionist is always aware of the new clothing and makeup and use them at any cost. Blinding meditation is the result of the dominance of lust and extremist diversity in the human soul. Lust has captured women, girls, and fashionable people. The backdrops, who use the extensive psychology research, design new modes, seducing the imitators of unnecessary imitators by designing the stimulating models of shoes, clothing and makeup.

Shirazi & Mishra (2010) showed in a study that in order to understand Muslim women's view of the veil in the West, one country's political, social and historical factors must be the nature of their migration, their demographic composition, and how they interpret their worldly and citizenship. Check out. A deep interview with the women studied showed that they used a scarf. They had no desire to use a mask, but on the contrary, they considered it unnecessary and inappropriate. Of course, the opinion of those who used the mask was respected. Hansen (2001) has shown in his study of the impact of mass media on the individual and social identity of women in Amsterdam, the Netherlands "that group media had a direct impact on fashion and modernity in women studied, as well as a tendency to fashion and fashion. Modernism among women studied has had a direct impact on individual and social identity changes.



Understanding the cultural and past historical roots has drawn the cultural and social horizon of nations; The roots of the method that the predecessors of that nation have built and the subsequent generations have been stepping up to progress and excellence. One way of understanding the culture of communities; Their clothing examination requires the understanding of the cultural roots and behaviors of ideological and economic social and economic. The so -called veil is a cover that normally covers the female organs of the body and is in accordance with the instructions of the Islamic religion. The word hijab means both wearing and means curtain and contrast; Most of the curtain is used. Use the word hijab in case of female cover; It is a relatively new term (Vaziri, 2013).

According to Simmel, in big cities, a person consumes to create an identity that he likes for himself (Bakak, 2008). Society knows. In his opinion, although the modern world has led to the freedom of the individual from captivity, it has created limitations for the individual; In such a way that people take refuge in phenomena such as fashion to define their identity through it. According to Simmel, a person can withstand the pressure of modern life only through the extreme development of individualism, which aims to follow the symbols of status and fashion. Consuming like this is a way to prove yourself and maintain individual authority (Fazli, 2002: 25). According to Simmel, in early societies, people took their identity from the group. Therefore, they were very homogeneous; But in modern societies, the process of identification has become individual.

Thorstein Veblen believes that the consumption of luxury goods directly brings satisfaction to its consumer and is therefore a sign of mastery. Consuming such excellent goods is a proof of wealth and an honorable behavior, and its opposite, short consumption in terms of quantity or quality, is a sign of inferiority and incompetence. Now that the expansion and means of communication and mobility of the population exposes a person to the eyes of many people, except for displaying goods and life facilities, there is no other means to judge a person's credibility, and a person can use this method when he is exposed to the direct observation of others. (Veblen, 2003:128). According to C. R. Mills, mass communication tools change the attitude and

behavior of people in society. This change in attitudes prepares the ground for a change in lifestyle, clothing and makeup. As a result, it can be said that there is a relationship between the amount of use of mass communication tools and changing the style of coverage.

Anthony Giddens argues that what appears to be strictly biologically feminine is actually gender identity and is reflexively constructed in society. Of course, personal identity politics is not only related to gender differences. Personal identity issues are often related to body issues and cannot be separated from it. Two factors play a role in each person's choice of lifestyle: chances and opportunities. These two factors are influenced by other social factors. The result of each person's choice of lifestyle, whether voluntary or forced, is that the person belongs to one of the social classes and groups, that is, the group of people who have similar lifestyles. Therefore, choosing lifestyles is an introduction to different social groupings (Giddens, 2018). Therefore, according to Giddens' opinion, gender differences and the way of gender socialization of people can affect the way and style of clothing of people in the society.

According to Pierre Bourdieu, consumption allows the representation of different lifestyles and different tastes, and finally, the lifestyles and tastes that are formed on the basis of high capitals lead to the consumption of goods that create social distinction. This logic of differentiation in consumption is in the focus of Bourdieu's attention (Suttern, 2001). Bourdieu shows different lifestyles with the concept of social space. The social space is built in such a way that social actors and groups find commonalities with some people and distance themselves from others based on the amount and amount of economic capital and cultural capital (Bourdieu, 2010). Bourdieu analyzed the methods by which different groups differentiate themselves from the consumption patterns that determine the lifestyle of a group (Fazli, 2013). In fact, taste is the basis by which people distinguish themselves and their class from others and Based on that, they classify themselves (Ward et al., 1999). Many goods can be named by which people distinguish themselves from others and define their lifestyle and special tastes by consuming them (Friedland et al., 2007). In the meantime, we are consuming clothes. Based on Bourdieu's point of view, the

type of clothing of people can express a certain lifestyle and taste that leads to differentiating people from others. In fact, one of the functions of the cover is differentiation.

People like Thorstein Veblen, George Simmel, Pierre Bourdieu, Anthony Giddens, and others whose views were examined. According to Anthony Giddens, two factors play a role in each person's lifestyle choices: chances and opportunities. These two factors are themselves influenced by other social factors, the result of choosing a lifestyle by each person is that the person belongs to one of the social classes and groups - that is, the group of people who have similar lifestyles - (Hamidi, 2007: 170). Giddens' theory of construction emphasizes that the human factor and social construction are related, and it is the repetition of people's behavior that reproduces constructions, and through this reproduction by human actions, construction for human action. According to this theory, social constructions at the macro level affect people's thoughts and behaviors in daily life (micro level). Some, like Veblen, believe that the tendency to show off and make eye contact is one of the factors that cause the phenomenon of changing the style of clothing to spread. According to Giddens's opinion, gender differences and the way of gender socialization of people can influence the way and style of clothing of people in the society. According to Cright Mills, mass communication tools change the attitude and behavior of people in society. This change in attitudes prepares the ground for a change in lifestyle, clothing and makeup. As a result, it can be said that there is a relationship between the amount of use of mass communication tools and changing the style of coverage.

Therefore, the research hypotheses are:

- 1- There is a significant relationship between media literacy and veiling among students of technical and professional colleges in Mazandaran province.
- 2- There is a significant relationship between social networks and veiling among students of technical and vocational colleges in Mazandaran province.
- 3- There is a significant relationship between the use of mass communication devices and hijab and covering among students of technical and vocational colleges in Mazandaran province.

### 3. Methodology

The research method is practical in terms of its purpose and descriptive survey in terms of its nature. The method of conducting research is also field. The data collection tool is a standard questionnaire. All students of technical and vocational colleges of Mazandaran province have been selected as the statistical population of the research, and according to the statistics of the Iranian Statistics Center, their number is equal to 32,600 people. The sample size is 384 people based on Corkran's formula. The sampling method is a multi-stage cluster. This method is suitable for when, firstly, the framework of the statistical population is not available, and secondly, it is not possible to collect information in terms of the extent of the analysis units. Pearson's correlation coefficient and regression were used to test the relationships of variables at the level of distance measurement.

**Table 1. Reliability coefficient of variables**

<b>Variables</b>	<b>Number of items</b>	<b>Cronbach's alpha coefficient</b>
Media consumption	10	0.733
Use of social network	17	0.805
Hijab and covering style	25	0.812

Formal credit was used. The value of Cronbach's alpha of independent and dependent variables is between 0.733 and 0.812 and it indicates that the correlation and internal correlation between the items related to the variables is appropriate and acceptable and has reliability and reliability. The value of Cronbach's alpha coefficient of the independent variables of media consumption and social network use is equal to 0.733 and 0.805, and the value of Cronbach's alpha coefficient of the dependent variable of hijab and style of covering is equal to 0.812, which is very high and the subjects They have been able to have the necessary internal integration.

Media literacy means the ability and power to access, analyze, evaluate and transmit media information and messages, which has been approved as one of the basic human rights, necessary for national development, welfare of citizens, economy and educational standards (Nasiri and Aghili: 2012: 121) ). In today's era, media literacy has two cognitive dimensions (understanding the content of the message, awareness of the hidden goals of the message, a critical look at the message) and a skill dimension (ability to use social media, ability to

evaluate, analyze media messages, ability to access Media messages are the ability to exchange information and messages.

Hijab includes a chain of pious behavior and speech that prevents any kind of illegitimate or ungodly desire between two non-mahrams (Shafi'i Sarostani, 2007: 346). Hijab can be considered as a type of action. According to Weber's theory, human or social action has four instrumental, value, traditional and emotional dimensions. According to Weber's definition and based on the theory of rational choice, instrumental action is based on rational calculation for the use of the best possible means to acquire and achieve the goal (Rostegarkhaled, 2011: 41). Therefore, the hijab variable has three dimensions: traditional hijab, valuable hijab, and instrumental hijab.

To measure the social network variable, two dimensions, the amount of use and the type, were used. Means of mass communication means in this research are newspapers and magazines (press) of Iran Radio, Iran TV, foreign radios, foreign TV, satellite and internet. To measure this variable, questionnaires that measure the number of hours of use were used.

#### 4. Findings

Descriptive findings show that the majority (80.3%) are single. About 18% were also married. The age distribution of the respondents shows that their ages were between 18 and 39 years old and the majority of them (19%) were 21 years old. 13.4 percent of respondents were 20 years old, 12.8 percent were 22 years old, and 10.2 percent were 18 years old. People at the age of 27 have the least abundance. The average age of the respondents is 22.9 years. The median index was equal to 21 years. In other words, 50 percent or half of the people are less than or equal to 21 years old and the other half are older than 21 years old.

**Table 2. Distribution of respondents according to the use of social networks**

Variables	Very high	high	average	low	very low	sum
Use of social network	28.2	40.7	11.1	16.4	3.6	100
Use of social media	22.6	21.3	18.7	23.6	13.8	100
Media consumption	28.9	32.1	7.9	22.6	8.5	100

Regarding the distribution of the respondents according to the amount of use of social networks, the highest percentage is related to the high spectrum with (40.7 percent) and the lowest percentage is the very low spectrum with (3.6 percent). About 28.2% of the respondents consider the amount of use of social networks to be very high, 11.1% to be moderate, and 16.4% of respondents consider the amount of use of social networks to be low. The most use of social network is related to communication use and the least use of social network is related to recreational use.

**Table 3. Distribution of respondents according to the dimensions of hijab**

Dimensions of hijab and covering	high	average	low	Mean
Hijab of value	59.9	23.1	17	3.14
instrumental hijab	24.8	43.3	31.9	3.01
traditional hijab	63	33.7	3.3	3.30

The data shows that the value of hijab is high among 59.9 percent, moderate among 23.1 percent, and low among 17 percent. Hijab is a tool among about 24.8% in the high limit, among 43.3% in the medium limit, and among 31.9% in the low limit. Traditional hijab is high in 63%, moderate in 33.7% and low in 3.3%. The results show that the average of the traditional hijab in the studied community is 3.30 and the instrumental hijab has an average of 3.01.

Pearson's correlation coefficient shows that there is a significant relationship between media literacy and veiling. The value of the correlation coefficient is 0.443 and its significance level is zero. Considering that the significance level of this relationship is less than 0.05, the assumption that there is a significant relationship between media literacy and veiling is accepted. That is, the higher the level of media literacy, the higher the amount of hijab and cover, and on the contrary, the lower the level of media literacy, the lower the amount of hijab and cover. This relationship is statistically significant and the intensity of the relationship shows a relatively moderate correlation.

**Table 4. Pearson's correlation coefficient between independent variables and hijab**

Variables	Pearson's correlation coefficient	sig	result
media literacy	0.443	0.000	There is a positive and significant relationship
use of social networks	0.405	0.000	There is a positive and significant relationship
use of social media	0.511	0.000	There is a positive and significant relationship

Pearson's correlation coefficient shows that there is a positive and direct relationship between the amount of use of social networks and veiling. That is, as the use of social networks increases, the amount of hijab and covering increases, and on the contrary, as the amount of use of social networks decreases, the amount of hijab and covering decreases. This relationship is statistically significant and the intensity of the relationship shows the average correlation. Pearson's correlation coefficient shows that there is a positive and direct relationship between the use of social media and hijab. That is, the more the use of mass communication tools increases, the amount of hijab and covering will increase, and on the contrary, the more the use of mass communication tools will decrease, the amount of hijab and covering will decrease. This relationship is statistically significant and shows the intensity of the average correlation relationship. Considering that the significance level of this relationship is less than 0.05, the assumption that there is a significant relationship between the use of mass communication tools and veiling is accepted.

The results of the multivariate regression analysis showed that the value of the multiple correlation coefficient was equal to 0.627, which indicates a moderately upward relationship between the independent variables and the amount of hijab and covering. The value of the coefficient of determination is equal to 0.393 and it indicates the fact that 39.3% of the changes in the amount of hijab and covering are related to these independent variables and the rest 60.7% are related to the factors that were not investigated in this research. The value of the standard error of estimation is equal to 5.9, which shows the predictive power of the regression.

**Table 5. Summary of the results of multivariable regression of the amount of hijab**

standard deviation	adjusted R square	R square	Multiple correlation coefficient
4.21	0.325	0.393	0.627
F=5.979		Sig = 0.000	

The regression coefficients show that the variables of social networks and the amount of use of mass communication tools are significant at the level of more than 99%. The variable of media literacy is significant at the level of more than 95%. The role of social network variables (0.699), the use of social media (0.525) is more than the role of other variables. These numbers indicate

that for each one unit change in the standard deviation, the amount of changes in social networks changes by 0.699 in the standard deviation of the dependent variable. While for one unit of change in the standard deviation of other variables, less changes are made in the standard deviation of the dependent variable.

**Table 6. Regression coefficients of independent variables with the amount of hijab**

Variables	b	S.E	Beta	t	sig
Constant	33.144	5.517	-	6.01	0.000
use of social media	0.426	0.107	0.525	4.002	0.000
use of social networks	0.657	0.138	0.699	4.75	0.000
media literacy	-0.295	0.128	-0.382	-2.309	0.024

The large beta value shows its relative importance and its role in predicting the dependent variable of the amount of hijab and covering. Therefore, the variables of social networks, the use of mass communication tools, respectively, have a greater contribution in predicting and predicting the amount of hijab and covering.

## 5. Conclusion

Covering is considered as a fundamental material need for human beings, whether it is wanted or not, it is considered as a factor to show people's belief and personality. The change of shape that clothing has seen throughout contemporary history, especially for women, under the influence of various historical, political, etc. factors, and now confronts women in the society with a choice limited to multiple choices, is itself a part of the answer to the question of why some of Are women on the street not paying attention to standard clothing? Has there been a change in attitude about women's hijab or is it falling? Where is the position of the effects that the field of politics has had on major decisions in this sector? And other important questions, the understanding of all of which depends on the accurate knowledge of history, politics and religion. Throughout the modern history, several factors have influenced the clothing of Iranians and have been able to take it out of the local, traditional and indigenous situation to a great extent and set the conditions in such a way that we are witnessing it now. For example, a part of it has been influenced by the political wishes and purposes of the governments,



and the ideologies of the governments have always had a direct and undeniable effect on it. Another part of this influence should be found in the religious beliefs of the people. Because in the religion of Islam - which is the majority religion in our society - covering the body and using a covering like a veil, especially for women, is extremely important and has always been an influential factor in people's choices.

Despite these results, the effect of virtual social networks on religiosity indicates that the effect of this social media on aspects of religiosity, including religious rituals and the religious behavior of hijab, is more than its other dimensions, i.e. belief and experiential-emotional dimensions. The results show that the relationship between the amount of use of virtual social networks is related to ritual religiosity, belief, behavior and religious behavior in the framework of hijab. But this relationship is inverse. With the increase in the use of virtual social networks, the level of religiosity of religious rituals, beliefs, and religious behavior with an emphasis on hijab decreases.

There is a significant relationship between the role of the effect of media advertising or the amount of use of mass communication tools and changing the style of coverage. Pearson's correlation coefficient shows that there is a positive and direct relationship between the amount of use of mass communication tools and changing the style of coverage. That is, the more the use of mass communication tools increases, the rate of change of coverage style increases, and on the contrary, as the rate of use of mass communication tools decreases, the rate of change of coverage style decreases. According to the theory of mass society and the power of the media (C. Wright Mills), there is a significant relationship between the amount of mass communication tools used and the change in coverage style.

The findings of Adlipour's research (2013) indicate that virtual social networks as an emerging phenomenon have both positive and negative effects. Its negative effects include: the rapid fragmentation of societies, the transformation of the concepts of place, time, space and cultural resources, the challenging of authentic and traditional identities, the spread of fluid and unstable identities, obscurity and anonymity, and identity theft. Despite the negative points that this phenomenon brings, its positive effects cannot be

ignored. The increase of identity resources and the freedom of action of people to obtain the needed resources, the release and freedom of people from the clutches of the agents and superpersonal guardians of identity formation, the provision of reality in a virtual way are the positive effects of this phenomenon.

According to the results of research hypotheses, the following recommendations are presented:

1- Paying attention to the type of programs broadcasted by television channels and promoting the cover of the tent as the best veil in the society.

2- The use of advertising teasers, educational films to prevent the spread of prostitution among girls and women.

3- The family as the smallest basic social institution has always been considered. Therefore, more attention should be paid to strengthening the foundations of the family. Therefore, attention should be paid to gender socialization in order not to change the style of covering from the tent to other coverings.

4- Due to the role of fashion and sexual tendencies in promoting modesty in the society, the necessity of managing the fashion phenomenon and organizing sexual behaviors and managing the control behaviors that affect it is felt.

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