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The Association Between Muslim Religiosity and Internet Addiction Among Young Adult College Students

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Abstract

The major focus of this research was to investigate the effects of religiosity factor on internet addiction among young adults enrolled at college level. We adopted two instruments to gather the information including OK-religious attitude scale for Muslims developed and used by Ok, Uzeyir, and Internet Addiction Test prepared by Widyanto and McMurran. In total, 800 Muslim college students enrolled in four colleges at graduate level of southern Punjab Pakistan were chosen through multi-phase sampling. The subscales revealed more than .76 Cronbach alpha coefficients. The outcomes expressed positive role in case of DE conversion in world faith toward internet indications, whereas intrinsic religious orientations remained beneficial in decreasing internet usage. Students' anti-religion subscale demonstrates higher increase in becoming of internet addict; however, intrinsic religious orientations show significant decrease in using internet. Similarly, DE conversion in world faith view and Anti-Religion Scale indicate students' significant contributions in expecting them being internet addict. The study determines that the religiosity factor considerably illuminate the variances in developing internet addiction among the Muslim college adults with the direct effect of intrinsic religious orientation and indirect effect of anti-religion aspect.

Keywords Religion · Religiosity · Internet · Young adults · College students

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Introduction

Religion is a fundamental social component to consider in light of the way that it is a titleholder among the most extensive and influential social formations and influences people's attitudes, standards and practices at the level of both the individual and society (Mokhlis 2009). Religious beliefs collaborate extensive obligation in expanding person acknowledgment albeit inverse mental issues. It is an arrangement of values, attributes, and confidential principles, is one of the foremost comprehensive logical supports, and is proficient to revive and set free insignificant presence of the humans (Motamedi et al. 2005). Alternatively, DE conversion submits loss of earlier religious experience, of embeddedness in one's previous religion, feedback and uncertainty in regard to in the past acknowledged beliefs, observances, and remedies, and, in the end, disaffiliation from a religion (Streib and Keller 2004).

Religious perspective is of productive aspects in person's perfection, and it can be imagined that religion is an element for upkeep and enlightening learned and considerable prosperity. As a social structure, religion ought to be found in the structure of advancement and internet usage plans, since we can without quite a bit of an extend disregard to notice that it enters all fragments of presence with its associated practices (Hirschman 1982). Rather than the general propensity to view advancement determination, media usage and religion freely, the interchange between the media acquired and religion ought to be viewed as together for a more broad and more significant vitality about the association between the two (Buddenbaum 2002). The association between religiosity and media advancement as a correct concern is a complex and multi-dimensional. There remains an obvious inalienable conflict among science and religion with their confining and in a general sense divided world points of view (Brossard et al. 2009).

The rise of the internet was a technological leap forward for development in the twentieth century. From that point forward, the effect of the internet has turned out to be colossal and ubiquitous in all spheres of our lives (Gosling and Mason 2015). Over the span of these years, we have been seeing the advanced world entering our regular day-to-day existence considerably more significantly. Social networking sites (SNSs), which have various capacities, are one of the types of online networks (Beenen et al. 2004). Nahon and Barzilai (2004) contend that the internet is a "refined innovation" implying that the internet, and by augmentation online networking, shape and formed by the way of life in which it is being utilized. It is an innovation that edges the social scene by methods for complex social and esteem development forms. Understanding the religious culture is huge to the individuals who mean to clarify the estimations of various internet cultures. With the ascent in religious fundamentalism comes a response to globalization and innovation (Campbell 2005).

Numerous studies proved that the internet has speeded up and encouraging effects on most parts of our lives. On the other hand, internet addiction has been considered as one of the negative outcomes of this advancement (Przepiorka et al. 2014). Web enslavement, which is connected with a man's loss of control over their Internet use, is accepted to be a medical issue/psychological disorder requiring thought (Morrison and Gore 2010; Ko et al. 2012). A study completed in Europe discovered that the prevalence of Internet Addiction is 1.5% among young people; the gathering at hazard is 13% (Tsitsika et al. 2014). Similarly, college students in Turkey, 12.2%, were found to be internet addict (Dalbudak et al. 2013).

The Current Study

Real motivation behind the present examination was to analyze the relationship between religiosity and internet addiction among 800 young students who take part in the current study. We pursued religious measurement theory (OK-religious attitude scale for Muslims) proposed by Ok (2016) and Internet Addiction Test prepared by Widyanto and McMurran (2004). Following exploration questions are replied through this accomplishment.

1. Whatever extent do the young college students demonstrate their religiosity?
2. To what extent college students have addicted with the internet usage and what are the harmful effects?
3. To trace out the relationship between religiosity and internet addiction among young adults?

The Research Methodology

The research took after correlational, quantitative, and inferential ways to deal with reach on conclusions. In total 800 Muslim young adults enrolled in 18 different departments of four public sector colleges of southern Punjab Pakistan were carefully chosen through multi-phase random sampling technique with the equal participation of 50% female students who returned completely filled research questionnaires. In first phase of the sampling, four out 22 public sector colleges having BS 4 years and masters program chartered by Government of Punjab were selected through random sampling procedure. In next phase from each college, five departments were selected randomly. In the third phase of the sampling, 40 young students enrolled in (postgraduate classes) BS and masters programs from each department were randomly selected. We adopted two instruments to gather the information including OK-religious attitude scale for Muslims developed and used by Ok (2016) and Internet Addiction Test prepared by Widyanto and McMurran (2004). Subscales revealed each item of the instruments offered Cronbach alpha and split half ranged from .76 to .97. We discovered descriptive and inferential statistics to answer the exploration questions.

Findings of the Study

Data reveal that the attributes of anti-religion activities, DE conversion in faith, absolute faith, intrinsic religiosity, Francis attitude, salience, excessive use, neglect of work, anticipation, lack of control, and neglect of social life (Table 1). The prevalence of DE conversion in faith is, however, comparatively lower ($M = 1.9867$) among the students. Exploring the religious aspects of students, the results show that the prevalence of intrinsic religiosity and Francis attitude is comparatively highest ($M = 3.1021$ and $M = 3.4238$, respectively) among the students. Absolute faith also significantly exists highest among the students ($M = 2.6908$), whereas the presence of DE conversion in faith is comparatively lower among the respondents ($M = 1.9867$). For the internet addiction scale, although the students neglect their work ($M = 2.7358$), they, however, hardly support using excess internet ($M = 1.9763$). Deceptively, data establish that traits of intrinsic religiosity and Francis attitude are dominant among the students. Correspondingly, the attributes on lack of control over inter usage and neglect of work while using internet reducing their daily life performance.

Table 1 Mean score showing prevalence of Muslim religiosity and internet addiction among Muslim college students (N = 800)

S. no.	Subscales	Mean	SD
OK Muslim religious scale			
1.1	Anti-religion scale	2.0167	.58146
1.2	DE conversion in faith	1.9867	.81894
1.3	Absolute faith	2.6908	.77452
1.4	Intrinsic religiosity	3.1021	.64182
1.5	Francis attitude	3.4238	.55777
Internet addiction scale			
2.1	Salience	2.0950	.63180
2.2	Excessive use	1.9763	.66199
2.3	Neglect of work	2.7358	.75150
2.4	Anticipation	2.1556	.77941
2.5	Lack of control	2.1812	.77026
2.6	Neglect social life	1.9431	1.12301

Outcomes of the stepwise multiple regressions reveal DE conversion in world faith view as a larger predictor of differences in the internet addiction (Table 2). In the third step of the regression model, it reveals that the value of standardized coefficient (Beta values) that one unit increase in the DE conversion in world faith view causes .270 units increase in the internet usage among the students. The anti-religion activities demonstrate boosting effects on excessive use of internet. The standardized coefficient (Beta values) indicates that one unit increase in the students' anti-religion part causes .277 unit increase in becoming of internet addict. On the other hand, one unit increase in intrinsic religious orientation causes .121 units decrease in using internet. The third step of regression coefficient determines that all three predictors explain 25.8% variance in the in becoming student internet addict among the respondents. Values of squared semi-partial correlation coefficient for DE conversion in world faith view and Anti-Religion Scale in all steps indicate their wired contributions in expecting the internet addiction among the college students.

Table 2 Results of stepwise multiple regression run on the sample as Anti-Religion Scale, DE conversion in world faith view, absolute faith, intrinsic religiosity, Francis attitude predictors and internet addiction scale as criterion variable

Step	Predictors	β (standard)	*t*-value	Sp2
1	DE conversion in world faith view	.258	11.750*	.384
	$F = 138.069$ (1, 826), $p < .001$; R^2 .237			
2	DE conversion in world faith view	.191	8.357*	.284
	Anti-Religion Scale	.265	7.702*	.263
	$F = 103.744$ (2, 916), $p < .001$; R^2 .241			
3	DE conversion in world faith view	.270	7.941*	.271
	Anti-Religion Scale	.277	8.150*	.278
	Intrinsic religiosity	− .121	− 3.827*	− .134
	$F = 75.228$ (3, 412), $p < .001$; R^2 .258			

* The values are significant at the level of .05

Discussion

The practice of investigating the connection between religiosity factor and internet is not new. Past looks into investigate these sort of relationship found various signs related to psychopathologic components are fundamentally more typical in youngsters having side effects of internet usage (Adalıer and Balkan 2012) than in those without these signs. Additionally, in studies breaking down psychiatric disorders (Nadeem et al. 2017; Buzdar et al. 2015) and in Internet Addiction, it was found that psychopathologies, for instance, OCD, schizophrenia and wretchedness run with Internet Habit (Ko et al. 2012). Web propensity was seen to be related with hopelessness and low certainty (Yang and Tung 2007), misery, and social pressure (Caplan 2007). Past researches have shown that internet reliance is associated with some character segments. Different surveys exhibit that internet impulse is determinedly connected with neuroticism (Yao et al. 2013) and oppositely with openness, extraversion, and uprightness (Stieger et al. 2013).

An investigation between young adults in the Netherlands and undergraduate college students in England confirmed the association between the internet obsession portions model and identity (Kuss and Griffiths 2011). In the two examples, the internet subjugation portions consider unfavorably associated with charm and unequivocally with neuroticism. Blachnio et al. (2016) discovered internet habit was inversely connected with different identity qualities. We, in current examination as to utilizing internet, affirms the possibility of Nie and Erbring (2000) who develop that as people utilize extra time on the Internet, they drop interface with regular habitat. At the present, as the demonstration of internet is creating well ordered, the similar trouble of behind social properties or move generous exercises is individual identified related with the internet. Another examination delineates 15% of the students among roughly twenty thousand were unfavorably affected in the course of the most recent multiyear by the use of internet (American College Health Association 2007).

The increase in the internet habit has been fast from some decades (Nielsen 2004). The internet is seen by Muslims as, all things considered, an impression of Western concerns and approaches. There is fear in the Islamic universe of the loss of its own identity in view of the amazing measure of Western substance transmitted through the internet. Some religious establishments see the internet as a Western instrument proposed for the obliteration of the standard estimations of Islam. The demonstration of free talk enabled by the Internet realizes what is considered by religious authorities as undermining the different level structure of ethics and moral features that lies at the heart of customary religion. As long as the Internet is still in its earliest stages as a prevailing medium, it is vital that media contribution analysis a wide scope of potential impacts influencing the utilization of this new type of communication. Prior researches explore the relationship among religion and other source of communication for instance: Religion has been contemplated as a potential indicator of using television (Hamilton and Rubin 1992), the use of newspapers (Stamm and Weis 2016), radio (Fathi and Heath 1974), and periodicals (Swatos 1988). Despite that, there has been no organized study performed to date on a wide sample of the Pakistani population with respect to the connection between religion and Internet addiction.

Previous study conducted in Pakistan reveals higher existence of intrinsic, extrinsic personal and extrinsic social religious orientations among the Pakistani Muslim young adults (Buzdar et al. 2015; Buzdar et al. 2018). Current study explain higher anti-religion activities of young adults demonstrate excessive use of internet and less anti-religion activities on the other hand reveals positive reduction in becoming addict of internet. Data

of the current study depict that the level of higher religiosity reduced the use on internet, whereas this addiction is enhanced while performing anti-religion activities. These findings also verifies the results of Nadeem et al. (2017) who concluded that higher religiosity reduced the psychological symptoms like depression, anxiety and stress among young adult college students whereas the low level of religiosity may increase these symptoms among students. The standardized coefficient (Beta values) indicates the students' anti-religion part causes 27% increase in becoming of internet addict. On the other hand, increase in intrinsic religious orientations will reduce internet usage approximately 12%.

The contribution of religious orientations in explaining internet using habit can be understood under the phenomenon of religious aspects of the Pakistani society. Muslim majority in Pakistan enjoys dominance in political, social and financial fabric (Buzdar et al. 2018). In view of Ryan and Xenos (2011) using social networking sites and internet has an impact on the quality and quantity of an individual's social interactions. Our results show the prevalence of DE conversion in faith is comparatively lower among the college adults, but in case of intrinsic religiosity on Francis attitude scale, it remained comparatively highest while interacting with other students. The participants of the current study reveals that while working on internet, students ignored religious obligations which explain their anti-religion aspect in line for boosting effects on too much use of internet. This case is different in rural area students due to non-availability of internet facility in most of the rural regions of the country.

Conclusions

We conclude that the prevalence of intrinsic religiosity, Francis attitude, and absolute faith is comparatively highest among the students, whereas the presence of DE conversion in faith is comparatively lower among the respondents. For the Internet Addiction Scale, the students neglecting their work, however, hardly support using excess internet. Deceptively, data establish that traits of intrinsic religiosity and Francis attitude scale are dominant (remained highest) among the students, correspondingly, the attributes on lack of control over internet usage and neglect of work while using internet reducing their daily life performance.

The stepwise multiple regressions reveal DE conversion in world faith view as major predictors of differences in the internet addiction. The DE conversion in world faith remained positive in using internet indications, whereas intrinsic religious orientations remained beneficial in decreasing using internet. Students' anti-religion subscale demonstrate higher increase in becoming of internet addict. On the other hand, intrinsic religious orientations show significant decreases in using internet. DE conversion in world faith view and Anti-Religion Scale indicate students' wired contributions in expecting the internet addiction. The respondents from the rural areas of the country have no or limited access to the internet whereas urban area students have a lot of resources regarding access to internet. Beta value explained that students' participation in religious activities may abstain them from excessive use of internet among the students.

It is encouraging that the intrinsic religiosity of the respondent may reduce the usage of internet among young adults. The general example rising up out of this examination is that individual-level religiosity is negatively connected with Internet addiction. We suggest the re-affirmation of these discoveries on different religious gatherings with the goal that a widespread conclusion might be drawn. Future research on the association among religion and the Internet may wish to explore on different gatherings, paying little mind to whether

by sex, age, or religious bunch. Real assurance of the present examination is investigating new measurements of the commitment of religiousness in understanding the usage of internet in a Muslim society.

Compliance with Ethical Standards

Conflict of interest The authors certify that they have no financial or non-financial conflict of interest with any organization related with the contents and subject of this paper.

Ethical Approval All procedures performed in the current study including data collection from the human participants were in accordance with the 1964 Declaration of Helsinki and its later amendments or comparable ethical standards.

Informed Consent All the research participants were informed about the objectives and procedure of the study. The data were collected after acquiring their informed consent.

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