

ISLAMIC RELIGIOUS COPING AND PROBLEMATIC-INTERNET USE WITH SELF-CONTROL IN COVID-19 PANDEMIC

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ABSTRACT

This study aimed to observe the correlation between the Islamic Religious Coping and the Problematic Internet Use (PIU) with the self-control as the mediator variable towards the university students in the COVID-19 pandemic. This study used purposive sampling technique, involved 304 active university students, male and female, 17 to 26 years old, muslim, and currently undergoing online learning. It used Iranian Religious Coping (IRCOPE) scale, Self-Control Scale (SCS), and Generalized Problematic Internet Use-2 (GPIUS-2) that have been adapted into Indonesia language. The data analysis method used is SEM analysis using the path analysis model with AMOS 26.0. It showed that Islamic religious coping had a direct effect on self-control ($p=***$; 0.300) and self-control could impact the problematic internet use indirectly ($p=***$; -0.226). However, the Islamic religious coping was not able to impact the problematic internet use ($p=0.229$; -0.70). This showed that the hypothesis was accepted as self-control could be the full mediator variable towards the problematic internet use.

Keywords: Islamic Religious Coping, Self-control, Problematic Internet Use

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INTRODUCTION

The prevalence of Coronavirus Disease (COVID-19) has continued to increase since its appearance at the end of 2019. Diseases due to coronavirus can move faster and have a severe impact if a person has a weak immune system, such as pregnant women, the elderly, and several other conditions (Association of Indonesian Pulmonary Doctors, 2020). Coronavirus can spread through close contact, objects contaminated with the virus, airway droplets, to airborne particles (Association of Indonesian Pulmonary Doctors, 2020). This has an impact on implementing lockdowns to anticipate and reduce the number of disease sufferers (Yunus & Rezki, 2020). During COVID-19, there was an increase in internet consumption as a result of no activities outside the home. Alvara Research Center's (2020) survey of 1,225 respondents showed that the highest average internet usage time was

between 4 and 6 hours (29.9%), and the lowest was one hour (3.4%). Generation Z and millennials can access the internet longer than generation X and baby boomers (Alvara Research Center, 2020). One of the ages representing generation Z to Millennial is university student.

The results of interviews with three university students showed an increase in the duration of time using the internet other than as a learning medium. Students use the internet as a medium of entertainment to reduce boredom, and mood swings while at home. Király et al. (2020) explained that online activity by individuals during COVID-19 can also reduce stress, anxiety, and relieve depression. The duration of time used by the three university students ranged from 5 to 12 hours a day. Excessive duration of internet use can lead to serious problems and increase the risk of distraction or addictive use (Király et

al., 2020). One of the risks that is of concern occurs to university students during the COVID-19 pandemic is problematic internet use.

Problematic internet use is different from internet addiction, namely as a maladaptive preoccupation with long-term internet use, behaviour that has an impact on distress or barriers, and is not part of the Axis I pathology (Shapira et al. In Aboujaoude, 2010). A result of longitudinal study showed an increase in problematic internet use (9-11%) among 319 respondents in the last four years (Moreno et al., 2019). Research by Ilesanmi et al. (2021) also showed an increase in the level of problematic internet use between before (13.4%) and during the lockdown (86.6%) in adolescents 16-18 years. When the use of the internet is able to meet unmet needs or problems in the real world, individuals use the internet for a long time (Kardefelt-Winther, 2014). There are four constructs of problematic internet use, namely online social interaction preferences (POSI), mood regulation, lack of self-regulation, and negative impacts (Caplan, 2010). One of the negative impacts that university students are prone to is mental health problems. Individuals with mental health problems due to problematic internet use can experience depression, anxiety, social phobia, and so on (Anderson et al., 2017). Therefore, efforts are needed to minimize the long-term impact on students, one of which is by exercising self-control.

Individuals with good self-control will have awareness of the long-term consequences and effects of deviant behaviour, while low self-control tends to be impulsive to deviant (Syaefudin & Bhakti, 2020). In addition, individuals with high self-control are able to change and regulate behaviour that leads to positive consequences (Imadduddin & Hairina, 2021). Self-control refers to the individual's capacity to engage in behaviours needed to achieve long-term goals and delay gratification

(O'Mara, 2018). Self-control consists of five dimensions, namely achievement and performance, impulse control, healthy lifestyles, interpersonal relationships, and moral emotions (Tangney et al., 2004). In connection with the COVID-19 situation, university students who are facing stress can experience a rationalized mindset. Individuals will perceive the internet as coping, so that internet use becomes uncontrollable and leads to new, unhealthy habits (Király et al., 2020). During its development, self-control can be influenced by other factors, such as religiosity.

Various studies have shown a link between religiosity and self-control (McCullough & Carter, 2012; Pirutinsky, 2014; DeWall et al., 2014). Individuals can practice various religious activities which are then associated with coping behaviour, or it is referred to as religious coping (Achour et al., 2016). Religious coping is one of the major dimensions of religiosity related to behavioural and cognitive forms to cope with or adapt to difficult situations (Koenig et al., 2001). Religious coping is a way of understanding and dealing with life situations with something related to religion (Raiya et al., 2008). Religious coping in an Islamic perspective emphasizes religious practices such as, believing in Allah, praying, being patient, praying and asking Allah, and reading the Al-Qur'an (Achour et al., 2016). Islamic religious coping consists of five aspects, namely religious practice, reassessment of religious virtues, active religious coping strategies, negative feelings towards God, and passive religious coping strategies (Aflakseir & Coleman, 2011). Mujahid (Achour et al., 2016) explained that feelings of pressure can be limited when Muslims believe that Allah is the one who supervises and controls life. Individuals who experience problems will feel weak and helpless, so they will do Islamic religious coping in order to be calm and get guidance from Allah.

Based on the description above, it is known that activity restrictions have an impact on an individual's life. It is feared that individuals with problematic internet use can experience other effects, such as anxiety to depression. Therefore, it is necessary to increase self-control to minimize long-term impacts. In practice, self-control can be influenced by the practice of religiosity which leads to Islamic religious coping. Islamic religious coping can overcome various difficulties, emotions, life stress, depression, to individual anxiety (Achour et al., 2016; Aflakseir & Coleman, 2011). The research results of Syafitri and Rahmah (2021) have shown that Islamic religious coping is a predictor of seeking psychological help. Therefore, the researcher assumes that Islamic religious coping can also affect problematic internet use. If students have good Islamic religious coping, it will reduce the level of tension or emotion, so that the impact of problematic internet use is also reduced.

Several studies have shown a link between problematic internet use and religiosity (Charlton et al., 2013; Ekşi & Çiftçi, 2017; Knabb & Pelletier, 2014). However, there has not been any research that specifically addresses Islamic religious coping and problematic internet use. Therefore, this study wants to examine whether there is an influence between Islamic religious coping and problematic internet use with self-control as a mediating variable.

Therefore, the hypothesis in this study: there is an influence between Islamic religious coping and problematic internet use with self-control as a mediating variable. The purpose of this study was to determine the effect of Islamic religious coping and problematic internet use with self-control as a mediating variable for university students during the COVID-19 pandemic.

RESEARCH METHODS

Research Subject

The data collection technique was conducted by using purposive sampling, which is based on predetermined characteristics (Siyoto & Sodik, 2015). The criteria for the subjects in this study were undergraduate students, male and female, 17 to 26 years old, Muslim, and undergoing online learning. All subjects involved were 304 people, namely 100 (32.9%) male and 204 (67.1%) female.

Research Design

This research used correlational quantitative research to see the relationship between several variables. The variables used were Islamic religious coping as the independent variable, self-control as a mediator variable, and problematic internet use as the dependent variable. The mediator variable lies between the dependent and independent variables, so that the independent variable does not directly affect the changes in the dependent variable (Sugiyono, 2007).

Method of Collecting Data

This study used an online questionnaire consisting of demographic data and a measuring instrument scale. Demographic data will be used as an additional analysis. The measuring instrument scale consists of Islamic religious coping scale, self-control, and problematic internet usage. The Islamic religious coping scale was compiled by Aflakseir and Coleman (2011) in the form of IRCOPE (Iranian Religious Coping) and has been adapted to Indonesian Language by Sure (2019). IRCOPE consists of 20 items, and has been tested again to produce 14 items. All items are favourable with five answer choices, from 5 (always) to 1 (never). The IRCOPE measuring instrument has a validity value of 0.427-0.86 and a reliability of 0.881.

The self-control scale was compiled by Tangney et al. (2004) in the form of the BSCS

(Brief Self Control Scale) and has been adapted to Indonesian Language by Adani (2018). The BSCS consists of 13 items and has been tested again to produce 9 items. The BSCS scale consists of favourable and unfavourable items with five answer choices. BSCS has a validity value of 0.364-0.751 and a reliability of 0.765. The scale of problematic internet use was compiled by Caplan (2010) in the form of GPIUS2 (Generalized Problematic Internet Use-2) and has been adapted to Indonesian Language by Ardiansyah (2018). The GPIUS2 scale consists of 14 items, then it has been retried so that it produces 11 items. All items are favourable with five answer choices, from 5 (always) to 1 (never). The GPIUS2 scale has a validity value of 0.349-0.872 and a reliability of 0.850.

Data Analysis Method

Researchers used Path Analysis to see the relationship between complex variables and direct and indirect effects on endogenous and exogenous variables with mediator variables (Haryono, 2016; Haryono & Wardoyo, 2013). Data analysis was carried out with the AMOS (Analysis of Moment Structures) version 26.00 program to obtain a structural Goodness of fit value (the suitability of the observation input with the proposed model (Haryono & Wardoyo, 2013).

RESULTS AND DISCUSSION

Result

Table 1.
Demographic data

Demographic	Description	N	%
Gender	Female	204	67.1%
Age	17-20 y.o.	215	70.7%
Covid Zone	Red	192	63.2%
Health Status	Negative	281	92.4%

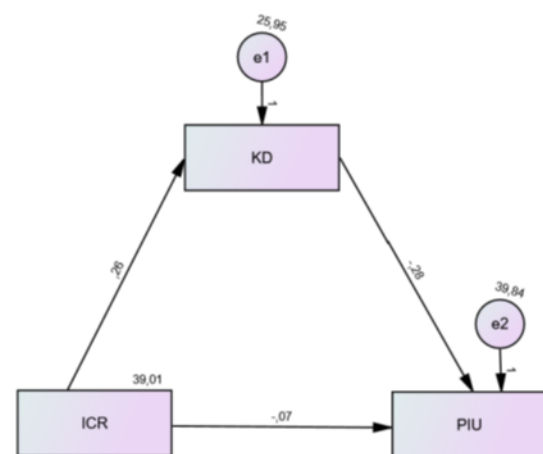
The results of the analysis in table 1 showed the most data in each category. Furthermore, the highest internet usage duration was between 10 and 15 hours by 115

respondents (37.8%). Most internet quota usage before the pandemic was in the range of 1 to 24 GB (84.6%), but decreased during the pandemic (55.3%) and increased in the range of 25 GB to unlimited (44.8%).

Table 2
Empirical Score

	Direct		Indirect	
	ICR	KD	ICR	KD
KD	,300	,000	,000	,000
PIU	-,070	-,226	-,068	,000

The results of the analysis in table 2 showed the empirical scores on the three variables. Furthermore, the highest categorization of respondents was at a moderate level, namely 204 respondents (67.1%) for Islamic religious coping; 222 respondents (73%) for self-control, and 213 respondents (70.1%) for problematic internet use.



PENGARUH KOPING RELIGIUS ISLAM TERHADAP
PENGUNAAN INTERNET BERMASALAH DENGAN
KONTROL DIRI SEBAGAI VARIABEL MEDIATOR
CMIN=,000 ;p=lp
GFI=1,000
CFI=1,000

Table 3
Regression Analyse

Variable	Regression weights	Stand. Regression weights	Note
KD <--- ICR	***	,300	Accept

PIU <--- KD	***	-,226	Accept
PIU <--- ICR	,229	-,070	Reject

Table 4
The Interaction between Variables

Variabel	N	Empirical Score			
		Min	Max	Mean	SD
Islamic religious coping	304	39	70	58.88	6.256
Self-control		11	45	29.33	5.349
PIU		11	53	34.05	6.540

The results of the analysis showed that the CFI and GFI goodness of fit values are 1,000 (> 0.9). This showed that the empirical model on the three variables was in accordance with the theoretical model. Table 3 showed that Islamic religious coping (ICR) had an effect on self-control (KD) with $p < 0.001$ ($p < 0.05$) and (β) 0.300. Self-control (KD) had an effect on problematic internet use (PIU) with $p < 0.001$ ($p < 0.05$) and (β) -0.226. Islamic religious coping (ICR) had no effect on problematic internet use with $p = 0.229$ ($p < 0.05$) and (β) -0.070.

Discussion

This study aimed to determine the effect of Islamic religious coping and problematic internet use with self-control as a mediator variable. The results of the analysis showed that the hypothesis was acceptable because self-control can be a mediator of Islamic religious coping and problematic internet use. The effect of Islamic religious coping on problematic internet use had a negative direction of -0.070. This showed that the higher level of Islamic religious coping, the less problematic internet usage would be, and vice versa. However, Islamic religious coping in this study cannot affect problematic internet use with a significance value of 0.229. The use of the internet is one way for respondents to reduce boredom, anxiety, boredom, fear, and stress while undergoing activity restrictions.

Religious practice in religious coping has a positive impact on the physical and mental health of individuals, one of which is reducing university student stress levels (Supradewi, 2019). On the other hand, internet usage during a pandemic is also associated with the distraction of negative emotions. Astaty et al. (2020) explained that individuals will not use the internet as a distraction if they have high self-control. In other words, individuals should focus on establishing self-control before reducing problematic internet usage levels.

Islamic religious coping is one way to increase self-control. The results of the analysis showed that Islamic religious coping with self-control had an effect of *** (< 0.001). This is reinforced by one of the goals of religious coping to increase control in individuals (Singh & Madan, 2017). Singh & Madan (2017) explained that religion offers various ways to achieve mastery and control when faced with various events. The effect of Islamic religious coping on self-control had a positive direction of 0.300. This showed that the higher the Islamic religious coping, the higher the self-control, and vice versa. Self-control is related to heart function (qalb) as a form of obedience to protect oneself from damage (Alaydrus, 2017). Knowledge obtained from reason will encourage the heart to carry out the guidance of Allah Almighty (Alaydrus, 2017). Individuals will refer to evil behaviour and to a lower degree than animals if the heart (qalb) fails to carry out its duties (Cholik, 2015).

Self-control also requires spiritual maturity and self-discipline (tazkiyatun-nafs and riyadhah) which make individuals believe in God's reward (Alaydrus, 2017). Utami (2021) explained that students who face difficult situations will do positive religious coping by carrying out worship, avoiding immoral acts, obeying God's teachings, and other practices so that they are able to withstand anger and overcome sadness (Utami,

2021). Prajningtyas quoted in (Puspitasari & Sakti, 2018) also explained that individuals who uphold religious norms and values will have self-control to avoid deviant behaviour. In other words, individuals with spiritual maturity will be able to refrain from temporary forbidden pleasures (Abdullah, 2014). The ability to manage, regulate and refer to positive actions and behaviours is known as self-control (Syaefudin & Bhakti, 2020).

In connection with the internet, individuals with high self-control will be able to guide, direct, and regulate in its use (Ningtyas, 2012). Self-control in this study has an effect on problematic internet use of *** (< 0.001). This is in line with previous research which showed that self-control can affect problematic internet use, and can even improve social relationships (Li et al., 2013; Park et al., 2014). Astaty et al. (2020) explained that internet users with high self-control are able to adjust the duration of internet use, use it as needed, and integrate it with daily activities. The effect of self-control on problematic internet use had a negative direction of -0.226. The higher level of self-control, the more problematic internet usage will decrease, and vice versa. Most of the respondents in this study showed a moderate level of self-control (73%). Students with low self-control will fail to do or ignore priorities because they are less able to refrain from the things they want, and vice versa (Nafisah & Halimah, 2019). Low self-control leads to a tendency to run away from daily activities because of avoiding negative emotions (Özdemir et al., 2014). Individuals will use the internet as an exclusive medium for the negative emotions regulation which also has a reward effect that spurs continuous internet use (Caplan, 2010; Nafisah & Halimah, 2019). Therefore, high self-control can affect the level of problematic internet usage. Furthermore, the demographic data analysis showed that there are differences in problematic internet use in male (67.1%) and

female (32.1%) (p -value = 0.008). This is consistent with research that shows that females use, give or receive more positive comments from social media users (Thelwall et al., 2010). Females also have a more sensitive nature, so they will use social media to exchange ideas or express their hearts' content (Eka et al., 2019). However, there is no difference in Islamic religious coping and self-control in male and female. These results can be influenced by the same needs of male and female respondents in religious practice. Research by Syahrir and Prayoga (2020) showed that university students have not experienced a decline and have instead experienced an increase in the intensity of religious practice during the pandemic. Pandemic conditions have also allowed university students to perform congregational prayers with their families.

Most of the respondents (70.7%) were in the age range of 17 to 20 years ($M = 59.26$), but there was no difference between the age level and the level of problematic internet use (p -value = 0.216). This can be due to the age range of 17 to 26 years including active internet users during the pandemic. Alvara Research Center (2020) also showed that the Z gene dominates the use of the internet. Next, this study found no differences in the three zoning with problematic internet use levels (p -value = 0.374), Islamic religious coping (p -value = 0.442) and self-control (p -value = 0.500). Analysis based on health status also showed that there was no difference between positive (92.4%) and negative (7.6%) respondents with problematic internet use levels (p -value = 0.218), Islamic religious coping (p -value = 0.724) and self-control (p -value = 0.920).

The overall results of the analysis showed that Islamic religious coping (independent) cannot directly affect problematic internet use (dependent). Individuals must establish self-control through

Islamic religious coping practices before reducing the level of internet use. In other words, self-control acts as an intermediary in reducing the level of problematic internet usage or is called a full mediator. This research has limitations, such as limited literature and technical data collection. Researchers had difficulty in finding literature related to Islamic religious coping so they have to go through the similarity of other Islamic variables. Researchers also find it difficult to find literature examining the relationship between Islamic religious coping and problematic internet use. Therefore, the researcher hopes that the next researcher can develop the research related to Islamic religious coping variables so there are more literature studies about Islamic variables. Furthermore, a pandemic situation requires that the entire research process be carried out online. The researcher cannot meet the respondent so that he cannot confirm the suitability of the respondent with the criteria. Therefore, further researchers can develop the three variables when the pandemic situation has ended so that it can be done offline.

CONCLUSION

The results of the research conducted on 304 respondents concluded that the hypothesis was accepted. Islamic religious coping can affect self-control directly and self-control can indirectly affect problematic internet use, but Islamic religious coping cannot directly affect problematic internet use. This showed that self-control in this study can act as a full mediator.

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