

A Correlation Study And Affecting Factors Of Smartphone Use By Muslim Students And Religious Practices

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ABSTRACT

In Indonesia, more and more individuals are using the internet, particularly teenagers. The most popular method for pupils to reach the internet is through their smartphones. Numerous apps that offer both positive and negative knowledge can be loaded on smartphones. This paper looks into the relationship between smartphone use and religious beliefs and practices, as well as the influencing variables. Students at State Madrasah Aliyah in Bekasi City make up the study group. According to the survey, WhatsApp and Instagram are currently the most popular social media sites, and the majority of respondents also use their cellphones to read the Koran. Islamic news, education, and entertainment are among the most popular types of material. Some social media platforms have a strong negative association with religious practice, whereas Islamic apps and materials have a positive correlation. The use of smartphones is restricted by parents and schools, and this has been shown to increase devotional practice. urges the government to implement a literacy plan right away, one that uses digital literacy and material limitations to increase students' religiosity.

Keywords : public religious, religiosity, social media; smartphone policy.

INTRODUCTION

Every year, more Indonesians are using the internet. According to statistics from Indonesia's Indonesian Internet Provider Association (ISPA), out of the country's 262 million people, 171,17 million, or 64,8%, are online (Indonesia Internet Provider Association 2018). The percentage increased from 54,86% in 2017. The information also reveals that secondary school pupils in Indonesia are among the third-largest internet users (Indonesia Internet Provider Association, 2018).

By 2020, internet consumers in Indonesia will make up 73.7% of the country's populace. The large-scale digital transformation involving

online education and the policy of working from home, which started in March 2020, can be partly blamed for the appreciable rise in users (Indonesia Internet Provider Association, 2020).

The internet can be accessed through a wide variety of technological gadgets. The smartphone is preferred over a PC or notebook. According to statistics from the Indonesia Internet Provider Association (2018), 93,9 percent of daily internet consumers use smartphones, compared to 9,6 percent who use desktop PCs, 17,2 percent who use laptops, and 5.2 percent who use tablets.

According to a 2016 study conducted by Baidu in collaboration with the German GFK research agency, Indonesians are the country's top everyday smartphone consumers of Islamic apps. The Azan Alarm app is the second most popular app, with a 2,52 percent installation rate, after the Salam application, according to data from Baidu. These data show that the majority of Indonesian people have Islamic aspirations (Jamaludin, 2016).

Previous research discovered a mixed relationship between religiosity and the use of knowledge from technological devices. Violence-filled media consumption can lead to a decline in religion. Atkin (1985; Hamilton and Rubin 1992; Barry, Padilla-Walker, and Nelson 2012; Hamilton and Rubin 1992). According to the severity of their religious practices and views, Davidovitch (2018) gauges the religiosity of adolescents. The results of both studies are in agreement in that viewing violent media lessens the fervor with which religious rituals are performed but does not lessen religious conviction..

In line with the study's results, Bobkowski (2014) discovered that religious adolescents aged 16 to 18 viewed less television with sex and violence material than their less religious counterparts. According to Almenayes (2014), religion can shield a person from using social media in a bad way..

Fereday (2017) discovered both a good and a detrimental effect of smartphone use on Brigham Young University students majoring in religion. When used to learn religion or peruse holy texts using apps or programs on cellphones, using smartphones has a beneficial impact on religiosity. However, watching offensive material on cellphones, such as pornographic videos, violent or sexually explicit movies, games, or negative news, can cause people to become less religious. Fereday (2017) measures religiosity using two factors: personal religious encounters and private religious conduct.

The use of material through electronic devices, such as movies, videos, social media, and installed apps, has a big effect on religiosity, according to some of the study's findings. A number of results partially support the idea that, while having no discernible influence on religious

views, material viewed via electronic devices is highly associated with the frequency of religious practices.

Most of the subjects in earlier research were college students. Despite the fact that this research concentrates on senior high school pupils, a significant percentage of Indonesian society's internet users—70.54 percent of all internet users—come from this group (Indonesia Internet Provider Association, 2018). The results of earlier studies show that content accessed through electronic devices like televisions and smartphones is somewhat significantly correlated with religious practice but not significantly correlated with religious beliefs, so the dependent variable in this study is focused on the behavior of religious practices.

The goal of this research is to determine the relationship between smartphone use and religious behaviors among Muslim pupils. The research was carried out at the state madrasah aliyah, a senior high school in the Bekasi metropolis that adheres to the Islamic faith. There are only two state madrasah aliyah in the metropolis of Bekasi, known as MAN 1 and MAN 2 Bekasi City. The rules for using smartphones vary between the two madrasahs. Smartphone use is permitted in the digital school being developed by MAN 1 Bekasi City (Saimroh, 2018). The use of smartphones in madrasahs is not permitted in MAN 2 Bekasi City for any purpose, though, as the negative effects of these devices are far more hazardous than their positive effects.

It's interesting to observe how smartphone use relates to madrasah aliyah pupils' religious practice based on the aforementioned definition. Determining what preventative measures can be taken to lessen the effect of smartphone use on religious practice in madrasah aliyah pupils is also crucial.

This study will answer the following inquiries: 1) Which smartphone applications and material are used by Muslim students? 2) How do Muslim pupils follow their religion? 3) Is there a connection between using smartphone applications and material and engaging in religious activity? 4) What elements might have an impact on faith practice?

The advantages of this study are anticipated to be both theoretical and practical. Theoretically, this study's findings can be used as scholarly references in studies on various facets of smartphone use and religion. The practical outcomes of this study include providing madrasahs, the Ministries of Religious Affairs in the Provinces and Cities, and the Directorate General of Islamic Education of the Ministry of Religion with policy documents relating to smartphone usage and restriction strategies in schools or madrasahs.

Literature Review

Smartphone Apps And Content

A smartphone is a mobile device with capabilities like data search, instant messaging, media player, and video games that perform comparable tasks to those of a computer (Juanto 2005). A personal digital assistant (PDA), internet connectivity, email, and a Global Navigation System (GPS) are some of the Smartphone's additional intriguing features (Backer 2010).

Smartphones are a technological invention that enable their users to load different material according to their preferences, including religious requirements. There are numerous apps for religious reasons today. There are prayer time apps to assist the salat timer. The Quran is also available in digital form for reading. Some operating systems even come with these Islamic apps preloaded and built-in, eliminating the need for manual download..

According to a Google survey done in 2015 with TNS Australia, 50% of smartphone owners in Indonesia use their phone as their main form of contact to access the internet. Instant chat, social media, and search engines are the top three smartphone apps. Indonesian sitemaps for internet shopping, entertainment, and tourism are the most widely used (Annisa Auliani, 2015).

Religiosity and Religious Practice

According to Ghufroon and Suminta (2017), one's level of commitment to the five significant dimensions of religious teachings—ideology, worship or religious practice (the ritualistic dimension), feeling or appreciation (the experiential dimension), religious knowledge (the intellectual dimension), and effect or practical dimension—defines one's level of religiosity (the consequential dimension).

In Fridayanti (2015), Pargament (1997) discusses religion on the societal and personal levels. Religion's social dimension is how it engages with different facets of society and how group dynamics work within religious institutions. While religion on a human level is defined as how religion functions in one's life, provides purpose, develops a pleasurable conscious state, directs action, and causes one to feel guilty or free, or clarifies beliefs to be believed.

According to Huber (Huber and Huber 2012), religion is the way a person thinks and perceives the universe in such a way as to influence their experiences and conduct in everyday life. He asserts that one's level of piety can be gauged by how seriously they take their duties and religious principles that are most important to them. Huber and Huber (2012) reorganized Glock and Stark's religious beliefs into five categories: academic, ideological, public, private, and religious experience.

The ability to articulate one's beliefs about God, faith, and religion is a function of one's cerebral development. The ideology component is

a person's opinion about the existence and significance of life, as well as the interaction between God and people. A person's expression of devotion through involvement in rites, ceremonies, and other religious activities constitutes the dimension of public practice. By dedicating oneself to God through personal routines, activities, and devotion, one demonstrates the private aspect of practice, which is adoration done by oneself. The goal of religious experience is to bring about an individual's first-hand encounter with God, which will have an affective effect on that person (Purnomo and Farah Hanifah, 2017).

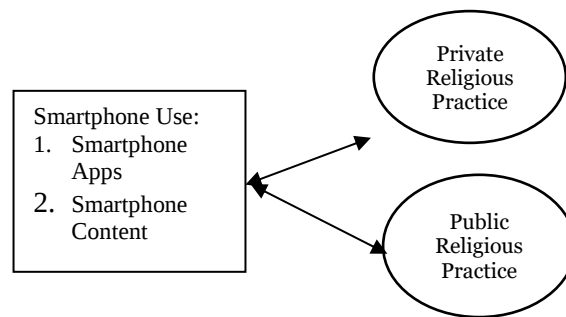
According to the meaning of (Huber and Huber 2012), which divides religious practices into two categories based on their dimensions of public and private, the term "behavioral practice of religiosity" in this research pertains to this definition. A person's expression of devotion through involvement in rites, ceremonies, and other religious activities constitutes the dimension of public practice. While the aspect of private practice is prayer performed by one who demonstrates his devotion to God through self-performed rites, worship, and activities, Indicators of the level of conducting obligatory devotion and sunnah, such as prayer, fasting, almsgiving, perusing the holy Qur'an, dhikr, and prayer, are included under the category of private practice in this research.

Conceptual Framework

The study mentioned above shows a relationship between mobile phone use and user behavior. Religiosity is correlated with how frequently people use the Netflix and Snapchat applications. On the other side, pornographic and video game consumption are negatively correlated with religion. On the other hand, religiosity is related to the frequency with which religious apps and material are used.

This research is pertinent to a study by Fereday (2017) that examined the relationship between smartphone use and religiosity in a group of college students with Christian characteristics. The data were examined using Pearson association and linear regression. Different research samples, data analysis techniques, and variable categories were used in this investigation. This research investigates the Islamic behaviors of a group of Muslim senior high school pupils. The data study used the Kruskal-Wallis test and Spearman association. A mental paradigm for considering the connection between smartphone use and religious practice is shown in Figure 1.

Figure 1.m Correlation Model of Smartphone Use with Private and Public Religious Practices



Both private and public religious practice are linked to the use of smartphone apps and content. Depending on the program and material obtained, there can be a good or negative relationship between the two variables. If smartphones are used to access harmful applications and material, religious practices may decline. However, if smartphones are used to obtain uplifting applications and material, religious practice may grow.

RESEARCH METHOD

Population

In total, 2,142 state madrasah aliyah pupils from Bekasi's MAN 1 and MAN 2 Bekasi City participated in this research, making up all of the city's students. A madrasa aliyah is an official educational establishment that arranges senior high school general education while incorporating Islamic religious principles. This sample had a total of 670 samples, which satisfied the minimal sample size criterion of the Slovin formula with a margin of error of 3.3 percent.

Data Collection

Utilizing a questionnaire, conversations, observational methods, and document review, data was collected in March 2019. The primary tool used in this research is a questionnaire. While observations, document evaluations, and conversations offer corroborating information for analysis. This study's findings come from important participants and users.

In order to learn more about the students' use of smartphones and religious routines, surveys were distributed to the class. Interviews were conducted to learn more about smartphone usage limitations in madrasas, utilization trends, and the advantages and disadvantages of using smartphones in madrasas and schools. The head, assistant head, topic instructors, job guidance teachers, student organization coaches, and Islamic spiritual extracurricular coaches were among those who participated in the interview with the madrasah community. In order to learn more about smartphone use, community student faith practices, parental rules, and monitoring of smartphone use at home, interviews

with a number of students and their parents were also performed. While the students were at the madrasa, observations of their everyday routines and academic pursuits were made. A document analysis of the madrasa syllabus and profile papers was done.

Research Instrument

The main instrument used in this study is a questionnaire that is divided into three parts: demographics, smartphone usage, and religious practice.

Demographics

Respondent demographic questionnaires included: madrasa origin, sex, study majors, and pre-madrasa background.

Smartphone Usage

The dimensions of the application and the material viewed by the Smartphone are the two dimensions in which the Smartphone usage questionnaire is detailed. Researchers discovered 19 apps and 19 pieces of material that students liked. How frequently have you used apps and material on cellphones over the last six months? is one of the queries in the questionnaire. The seven possible responses are as follows: 1 = never, 2 = monthly, 3 = weekly, 4 = less than an hour per day, 5 = between one and two hours per day, 6 = between two and three hours per day, and 7 = more than three hours per day. The poll also asks about the characteristics of smartphone users, such as the sort of operating system (OS) and smartphone use restrictions at work and at home.

Religious Practice

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Data Analysis

51 pupils from private madrasas participated in the questioning experiment. Pearson correlation is used for validity analysis, and Cronbach's Alpha is used for reliability analysis (Azwar Saifuddin, 2012). The 38-item smartphone use poll included 19 different application kinds and 19 different categories of student-used common material, with a Cronbach's Alpha coefficient of 0.894 indicating that all of the items were

valid. The religious practice questionnaire's validity test included 18 valid questions and one invalid item, with a Cronbach's Alpha score of 0.835.

The data analysis method employed descriptive statistics, bivariate correlation, and numerous evaluations. Descriptive statistical study of the demographics, smartphone utilization patterns, and degree of religious practice of students in madrasahs. A non-parametric statistical method was used for bivariate analysis because the questionnaire data was on a numerical scale (Whitley & Ball, 2002). With the help of bivariate analysis and Spearman correlation, the connection between the two factors on an ordinal measure is looked at (James Lani, 2010). In the meantime, the Kruskal-Wallis Test is used to determine what elements can differentiate religious practices by comparing religious practice in two or more independent groups based on respondents' data (Vargha & Delaney, 1998).

Three levels—low, adequate, and high—of religious practice descriptions are used. Based on mean computation (M_i) and standard deviation (SD), the class range is divided using the following formula:

Table 1. Religious Practices Categorization

Class interval	Categorization
$X > M_i + 1 \text{ SD}$	High
$M_i - \text{SD} < X < M_i + \text{SD}$	Sufficient
$X < M_i - \text{SD}$	Low

RESULT AND DISCUSSION

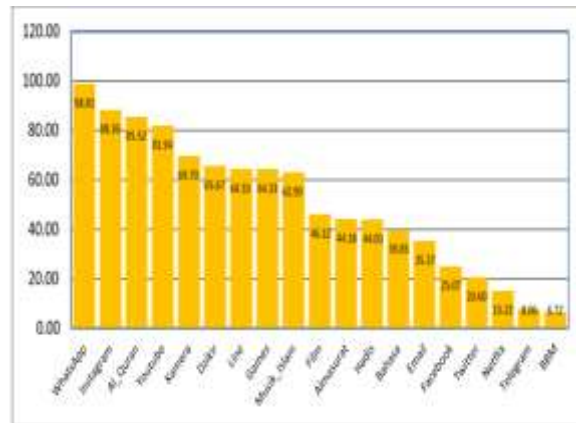
Demographics of Respondents

The 670 sample research respondents consisted of 67.01 percent of women and 32.99 percent of men. Students came from the programs of mathematics and natural sciences (54.18 percent) and social sciences (45.82 percent). The distribution of respondents by grade level was first grade students (37.31 percent), second grade (26.12 percent), and third grade (36.57 percent). According to the pre-Madrasah aliyah background, more than three-quarters (75.48 percent) of the respondents came from Islamic-based schools, and 25.52 percent of the respondents were from public schools.

The majority of respondents (35.22 percent) have been using smartphones for 5 years, 3-4 years (33.58 percent), 1-2 years (20.60 percent), and less than one year (10.60 percent). This type of Android OS is used by 91.94 percent of respondents, while the iPhone is used by 7.76 percent and Windows Phone is used by 0.30 percent. Bekasi city has two state madrasahs that have conflicting smartphone usage policies. One madrasah aliyah has a policy prohibiting the use of smartphones in schools. But other aliyah madrasahs have policies utilizing smartphones for learning. The policy has an impact on the daily penetration of smartphone users in schools, which is quite low at 63.28 percent, which

means that there are about 63,28 percent of respondents who use smartphones and 36,72 percent of respondents do not use smartphones in school.

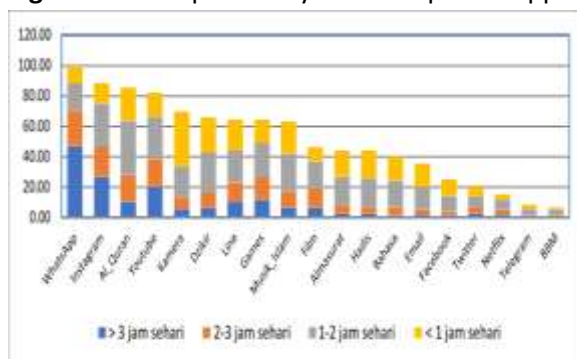
Figure 2. Daily Penetration by Application Accessed from Smartphone



Source: Data Analysis, 2022

The four applications most frequently accessed by respondents were Whatsapp, with a daily penetration of 98.81, Instagram (88.36), Al-Qur'an (85.52), and Youtube, with an average of 81.94 (see Figure 2). Although social media dominates applications that are accessed by students every day, However, 85.52 percent of respondents use digital Al Quran applications on their smartphones on a daily basis. The average duration of respondents accessing the Koran varies from less than one hour per day to more than three hours per day (see Figure 3). Other Islamic applications that were widely accessed by respondents were dhikr and prayer (65.57), and Islamic music (62.99).

Figure 3 Time Spent Daily on Smartphone Application

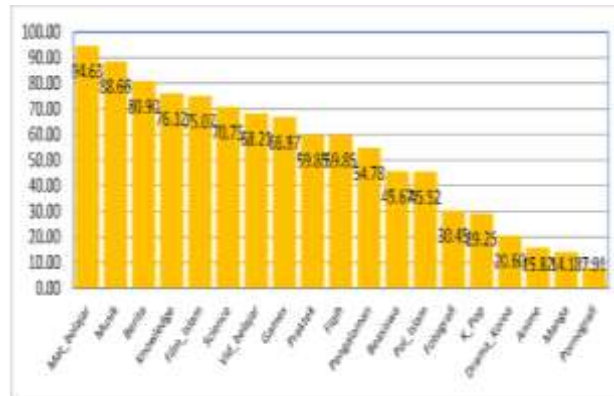


Source: Data Analysis, 2022

Learning materials have been the most accessed content by respondents in the past 6 months. 94.63 percent of respondents said they access learning materials every day. Every day, up to 88.66 percent of respondents listen to music. As a school characterized by the Islamic religion, it is very often faced with tasks with the theme of the Islamic religion, so students look for learning resources such as Islamic news,

Islamic knowledge, and Islamic films with a high enough penetration (see Figure 4).

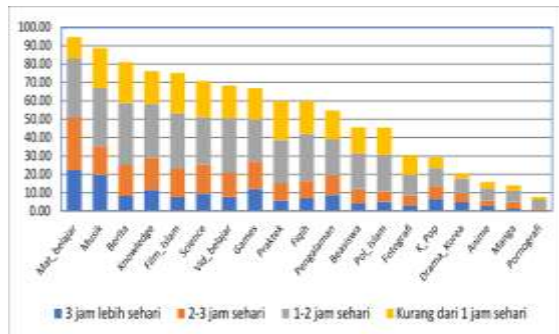
Figure 4 Daily Penetration of Accessible Contents



Source: Data Analysis, 2022

In the midst of the teenage trend of Korean artists, respondents who access Korean Pop (K-Pop) music every day are 29.25 percent, and Korean Drama (20.60 percent). While Japanese animated films can contain up to 15.82 percent anime, Japanese comic books or manga (14.18 percent), and pornography (7.91 percent) are also acceptable. The duration of accessing smartphone contents is shown in Figure 5.

Figure 5 Time Spent Daily on Smartphone Content



Source: Data Analysis, 2022

In addition to entertainment content, madrasah aliyah students consume a lot of Islamic content. 80,90 percent of those polled said they read Islamic news every day, 76.12% said they learned about Islam, and 75.07 percent said they viewed Islamic films. Over 54% have access to other Islamic content, such as worship practices, fiqh, and ulama's religious experiences. 29.25 percent of respondents listen to Korean Pop (K-Pop) music and watch Korean Drama on a regular basis, indicating an enthusiasm for Korean music among youngsters (20.60 percent). Anime

accounts for 15.82 percent of Japanese animated films, and Japanese comics or Manga accounts for 15.82 percent (14.18). Figure 4 also demonstrates that 7.91 percent of respondents view pornographic photographs or movies via their smartphones.

For madrasa students, the internet is a useful resource for learning about Islam. According to the study results, 11.94 percent of respondents said they use their smartphones to access Islamic content frequently, 38.51 percent said they do it frequently, 49.25 percent said they do so rarely, and only 0.30 percent said they never do so. The following Islamic websites are usually accessed by respondents: www.dalamislam.com, www.rumaysho.com, www.muslim.or.id, www.eramuslim.com, www.eramuslim.com, www.nu.or.id, www.liputanislam.com, www.kajian.net, www.beritaislamimasakini.com, www.arramah.com.

In addition to these sites, most students claimed to seek Islamic knowledge through Instagram, where students follow Islamic Instagram accounts such as @beraniberhijrah, @remaja.islami, @remaja.islami, @sahabatsurga. In fact, many madrasah aliyah students follow ustadz Instagram accounts like @ust.abdulsomad and @ust.abdulsomad and @ustadhananattaqi. They claim that they don't have a database of specialized websites to study Islam and instead conduct their research using the Google search engine.

Religious Practice

Student religious practice is measured in two dimensions: the dimensions of private religious practices and public religious practices. The religious practice behavior of the majority of respondents (70.15 percent) is quite good. 16.87 percent of respondents have high religious practices, and 12.99 percent of respondents have low religious practices. In terms of private practice, 71.04 percent of respondents thought it was fairly good, 15.97 percent thought it was low, and 12.99 percent thought it was high. In the category of public practice, 60.45 percent of respondents are quite strong, 20.15 percent are low, and 19.40 percent are high (see Figure 5).

Figure 6 Description of Students Religious Practice



Source: Data Analysis, 2022

Religious Practice and use Of Smartphone Applications and Content

The impact of smartphone apps and content on religious practice is analyzed by correlation analysis to test the closeness of the relationship between the two variables. The use of a smartphone can potentially improve religious practice. But on the other hand, there is a risk of decreasing the religious practice of Muslim students. The results of the correlation analysis between the use of smartphones and the religious practices of students can be seen in Table 1.

Table 4. Correlation of Applications accessed with Religious Practices

Application	Priv_pract		Pub_prac	
	r	Sig.	r	Sig.
Facebook	-.108**	.005	.135**	.000
Instagram	-.036	.356	-.074	.055
Twitter	-.082*	.035	-.107**	.006
WhatsApp	-.061	.116	-.023	.547
Line	-.062	.109	-.111**	.004
BBM	-.103**	.008	.053	.169
Telegram	-.080*	.038	.022	.578
Youtube	-.120**	.002	-.111**	.004
Netflix	-.056	.151	.016	.673
Camera	-.051	.190	-.029	.448
Games	-.163**	.000	.030	.433
Film	-.042	.280	-.042	.272
Email	.030	.439	.060	.119
Alquran	.190**	.000	.227**	.000
Islamic musi	.184**	.000	.357**	.000
Arabic	.147**	.000	.241**	.000
Dzikir	.238**	.000	.279**	.000
Hadist	.216**	.000	.302**	.000
Almasurat	.161**	.000	.229**	.000

**) significant at the 0.01 level (2-tailed)

*) significant at the 0.05 level (2-tailed)

Source: Data Analysis, 2022.

Some applications on the smartphone have a significant relationship with the practice of religiosity, both in private practice and public practice. The direction of the relationship between the two variables can be positive or negative, depending on the application and the content being accessed. All Islamic applications, such as Al-Quran, Islamic Music, Arabic, Dhikr, Hadith, and Al Masurat, have significant positive correlations with private practice and public practice. Facebook, Twitter, BlackBerry Messenger (BBM), Telegram, Youtube, and game apps all have a strong link to private religious practice, while Facebook,

Twitter, Line, and Youtube applications have a significant negative correlation with public religious practice.

Popular social media platforms among teenagers are Instagram and WhatsApp. They do not significantly correlate with religious practices, in both private and public practice. This is because, even though more and more negative content is spread through social media, sharing positive content also provides a lot of positive inspiration. In fact, Whatsapp became a da'wah community by creating a one-day-one-juz group, one-day-one-hadith, or one-day-one-sheet community. Some respondents stated that they prefer studying Islam on Instagram by following Islamic accounts like @beraniberhijrah, @teens.islami, @sahabatsurga, or their favorite ustadz accounts like @ust.abdulsomad and @ustadhananattaqi.

Table 2 shows that the use of positive content such as articles or videos of learning material, scholarship information, and experience is positively correlated with individual and public practices. This means that the longer access is allowed to the content of learning materials, scholarship information, and science, the higher the private and public practice. Whereas the content of games, music, K-Pop, Manga, Anime, Korean dramas, photography, and pornography have a significant negative correlation with private practices, which means that the longer the content of games, music, K-Pop, Manga, Anime, Korean dramas, photography, and pornography is consumed, the less individual worship is practiced. In addition to being significantly correlated with individual worship practices, music content, K-pop, and Korean dramas are also showing a significant negative correlation with public worship practices.

Table 4. The correlation between content being accessed and religious practices

Content	Priv_pract		Pub_prac	
	r	Sig.	r	Sig.
learning materials	.165**	.000	.092*	.017
Games	-.162**	.000	.038	.329
Learning video	.116**	.003	.124**	.001
Scholarship	.151**	.000	.234**	.000
Science	.206**	.000	.178**	.000
Music	-.111**	.004	-.097*	.012
K_Pop	-.112**	.004	-.185**	.000
Manga	-.087*	.025	.034	.378
Anime	-.125**	.001	.027	.482
Korean drama	-.077*	.047	-.162**	.000
photography	-.094*	.015	-.052	.182
Pornography	-.195**	.000	-.041	.286

Islamic news	.147**	.000	.295**	.000
Islamic film	.141**	.000	.280**	.000
Islamic politics	.129**	.001	.285**	.000
Islamic Practices	.198**	.000	.267**	.000
Islamic knowledge	.229**	.000	.287**	.000
Islamic jurisprudence	.198**	.000	.340**	.000
Religious experience	.089*	.022	.182**	.000

**) significant at the 0.01 level (2-tailed)

*) significant at the 0.05 level (2-tailed)

Source: Data Analysis, 2022.

As many as 11.94 percent of respondents claimed to frequently access Islamic content via smartphones, 38.51 percent claimed to do so frequently, 49.25 percent claimed to do so occasionally, and only 0.30 percent claimed never.

Islamic content on smartphones, such as Islamic news, Islamic films, Islamic politics, Islamic knowledge, Fiqh, and religious experience, shows a positive correlation with individual and public worship practices, which means that the longer access to Islamic content, the higher the practice of individual and public worship.

Religious Practice and Demographic Factors

Smartphones have a positive impact when they are used to access positive applications and content. This study's findings show that Islamic applications such as the Al-Qur'an app, the call to prayer app, and Islamic news can assist people improve their religious practices. On the other hand, when smartphone is used to access game apps, pornography, and other negative content, it can lead to a reduction in religious practice.

This section identifies the demographic factors that can differentiate madrasa students' religious practices. It also examines into the effects of smartphone policies at school and at home on religious practice. The Kruskal-Wallis Tests were used to compare two or more independent sample groups in this study. By examining the factors that influence it, such as demographic factors and smartphone policies, the negative impact of smartphone usage on students' religious practices can be prevented.

Table 5. Kruskal-Wallis Test Results of Religious Practices According to Respondent Demographics

Factors	Category	N	Mean	Sig.
Sex	Male	221	345,28	0,359
	Female	449	330,69	
		670		
Grade	X	250	310,46	0,017**
	XI	175	337,17	
	XII	245	359,86	
		670		
School policy	No	364	314,44	0,002**
	Yes	306	360,56	
		670		
Parental policy	No	217	301,80	0,002**
	Yes	453	351,64	
		670		
Previous education	SMP Islam	163	293,10	0,013**
	SMP	171	341,70	
	MTS	261	351,53	
	Pesantren	75	357,73	
		670		

**) significant at the 0.01 level (2-tailed)

*) significant at the 0.05 level (2-tailed)

Source: Data Analysis, 2022.

Based on Kruskal-Wallis Test results, the demographics that have a significant relationship are grade level, smartphone usage school policy, smartphone parental policy and previous education. Respondents in grades 1, 2, and 3 have significantly different religious practices. The higher the grade, the better the religious practice. Students' religious practices from schools that limit the use of smartphones have a higher rate of religious practices to those without a smartphone restriction policy at school. Likewise, at home policy, the behavior of children whose parents do not restrict them from using smartphones at home is lower compared to children whose parents limit the use of Smartphones at home (see Table 3).

Thus, preventing the negative impact of smartphone use can be accomplished by enacting policies and policing schools and parents regarding smartphone use. But that does not mean a complete restriction on Smartphones in schools, because many students have reason to use Smartphones to access learning materials and other information that is not obtained from teachers at school. However, there must be clear rules regarding smartphone use at school and at home in terms of time, content, application, reward, and punishment.

CONCLUSION

The conclusions of this study are that, first, the use of smartphones by Madrasa aliyah students in the city of Bekasi is dominated by the WhatsApp, Instagram, and Al-Qur'an applications, followed by the Youtube and Camera applications. The Islamic applications widely used by respondents are the Qur'an, dhikr, and prayers, with a high enough daily user penetration. Learning materials, music, Islamic news, Islamic knowledge, and Islamic movies are among the content that has a high enough daily penetration to be accessed by public Madrasa aliyah respondents in the city of Bekasi. Second, the majority of respondents' religious practices are in the "quite good" category, and only a small proportion of respondents have high and low religious practices. Third, the use of smartphones correlates significantly with the behavior of respondents' religious practices. The direction of the correlation can be positive or negative, depending on the application and the content accessed. The use of applications and positive content will increase the acceptance of religious practices. However, if used for applications and negative content, it can reduce the behavior of respondents' religious practices. Fourth, the negative impact of smartphone usage on students' religious practices can be prevented by developing literacy strategies that include handling negative content and utilizing digital technology.

The results of this study recommend several things: first, the Ministry of Religion should coordinate with other ministries, such as the Ministry of Women's Empowerment and Child Protection, the Ministry of Communication and Information Technology, and the Ministry of Education and Culture to develop literacy strategies that include content restrictions and digital utilization for the education field. Second, the Ministry of Religion should coordinate with the Ministry of Communication and Information and the Police to handle negative content as per Law No. 19/2016 on Information and Electronic Transactions (ITE). Third, the Head of Madrasa needs to make technical policies that regulate the restrictions and use of smartphones in schools to support technology-based learning activities. Fourth, parents need to supervise and assist their children in using smartphones at home wisely.

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