

The Moderating Role of Islamic Lifestyle in the Relationship Between Cognitive Emotion Regulation and Mobile Dependency in Kermanshah's Adolescent Girls in 2017

Zeynab RostamiNasab DolatAbad¹ , Fatemeh Ehsanpour² , Mohyedin Mohammadkhani^{3,4*} , Ali Shariatmadar Tehrani⁵ , Neda Bagheri Mahyari⁶ 

1- Department of Human Science, Faculty of Literature and Human Science, University of Jiroft, Jiroft, Iran.

2- Department of General Psychology, Islamic Azad University, Branch of IAU, Tehran, Iran.

3- Department of Psychology, University of Payam-e Noor, Tehran, Iran.

4- University of Human Development, Sulaimaniyah, Kurdistan, Iraq.

5- Department of Cultural Management, Islamic Azad University, Khorasgan Branch, Isfahan, Iran.

6- Department of Consulting, Islamic Azad University, Khomeini Shahr Branch, Isfahan, Iran.

*Correspondence should be addressed to Mr Mohyedin Mohammadkhani; Email: Mohyedin2a@yahoo.com

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Abstract

Background and Objective: The use of mobile phones has recently become an indispensable part of life. Although mobile phones have several advantages, their excessive use can make individuals prone to dependence. The aim of this study was to investigate the moderating role of Islamic lifestyle in the relationship between cognitive emotion regulation and mobile dependency in adolescent girls.

Method: The present study is a descriptive cross-sectional study of correlation type. The statistical population of the study consisted of all secondary school girl students in Kermanshah. Four hundred individuals were selected through multistage cluster random sampling. To collect data, subjects responded to Islamic lifestyle standards (LLST), cognitive/emotional regulation questionnaire (CERQ) and mobile phone harm survey (COS). In order to analyze the data, structural equation modeling was used. All ethical issues were observed in this study and the researchers declared no conflict of interests.

Results: The results showed that cognitive/emotional adjustment and Islamic lifestyle are considered good predictors of mobile dependency. Also, based on the findings of structural equation modeling, there are significant and positive causal relationships between cognitive/emotional adjustment, Islamic lifestyle and mobile dependency. Moreover, the mediating role of Islamic lifestyle in the relationship between cognitive/emotional adjustment and mobile dependency was confirmed.

Conclusion: The findings suggest that the use of Islamic lifestyle as a coping strategy in people with negative cognitive/emotional adjustment will prevent cell phone addiction.

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Summary

Background and Objective: The teenage period is a critical step in human life, which is characterized by numerous changes (1). Research indicates a high prevalence of psychological problems during

adolescence (2). The use of mobile phones in adolescents is an essential part of everyday life (3). The rapid growth of telephone use among teenagers has raised concerns (4). For example, the results of some studies (5) showed that 12.5% of Spanish teens and 19.5% of adolescents were dependent on mobile phones. Research shows that high cell phone use leads

to a kind of addiction that is like drug addiction (5). Distraction, impulsiveness, social isolation, sleep problems and appetite loss are some signs of dependence on mobile (6).

Over the past few decades, many studies have been conducted to identify the factors associated with behavioral problems. These studies have specifically focused on the role of emotional regulation (7), a concept referring to the ability to understand emotions, modify experience and express emotions (8). New evidence of mobile phone addiction suggests that emotional self-regulation is a major contributor to this disorder (9). However, few studies have looked at emotional adjustment in mobile phone addiction. Managing emotions reduces the risk of internet addiction when a person becomes pressured to reduce stress (10). However, the results of studies show that there is a relationship between emotional adjustment and lifestyle/psychological problems (11, 12).

The commonality of divine religions is that in all of them the religious lifestyle has been encouraged and the unreligious lifestyle has been demoted (13). Some verses of the Qur'an, such as Sura al-Asr, verse 2; Al-Ahzab, verse 72; Abraham, verse 34; and Alagh, verse 6 condemn the present state of man (14). Today, the concept of Islamic lifestyle has been considered by many scholars of the humanities and refers to the style of life which has been mainly extracted from the Qur'an (15,16). The lifestyle from Islamic point of view refers to a set of accepted issues of Islam in the realm of life, according to which our behavior should be evaluated based on Islamic instructions (17).

Van-Deursen *et al.* (18) showed that there is a relationship between low emotional regulation and the likelihood of addiction to a mobile phone. Beranuy *et al.* (19) also found that there is a relationship between low scores in emotion regulation and higher prevalence of mobile phone addiction. Also, Dayapoglu *et al.* (20) illustrated a significant relationship between students' high scores in religious life style and life satisfaction with less use of mobile phones. Mental health of adolescents is one of the basic issues in psychology. Today, most teenagers use different mobile phones, and one of their leisure activities is cell phone and communication. Despite the multifaceted nature of the mobile phone and its widespread presence in the community, its human, cultural and psychological implications have not been widely explored. To fill this gap, the purpose of this study was to investigate the mediating role of Islamic lifestyle in the relationship between emotional adjustment and mobile dependence in adolescent girls.

Method: This research adopted a correlational design. In particular, structural equation modeling was used for data analysis. The statistical population included all female students studying in the secondary schools in 2017 in Kermanshah. A multi-stage cluster random sampling method was used to select 400 people. Data collection was carried out using Islamic lifestyle questionnaire (21), mobile phone harmful use survey (22) and cognitive-emotional regulation questionnaire

(23).

Results: Correlation analyses showed significant correlations between the increase in scores in the adjustment of negative excitement with mobile phone addiction and the increase in the rates of positive emotional adjustment and Islamic lifestyle with the reduction of phone addiction. Both the excitement and lifestyle adjustments have a significant effect on mobile phone addiction. The results showed that Islamic lifestyle has a direct impact on mobile phone addiction with a coefficient of $\beta=0.18$. The evaluation of indirect relationships using bootstrap method showed that the relationship between emotional adjustment and mobile phone addiction is moderated by Islamic lifestyle with a coefficient of $\beta=0.086$ and a significant level of 0.028.

Conclusion: In line with the results of previous studies (24), the structural model evaluation in this study showed that there is a meaningful relationship between emotional adjustment and mobile dependence. To justify this, it can be said that the emotions of individuals with an Islamic lifestyle are meaningful and acceptable to them, and even negative emotions such as sadness and distress are interpreted according to their meaningful lifestyle and having meaning and purpose in all life affairs can act as an internal barrier to high-risk behaviors, including the use of new technologies in the new world.

On the other hand, it can be argued that when a person is faced with an emotional situation in life, good feeling and optimism are not enough to control excitement, but s/he needs to have the best cognitive function in these situations. In fact, in adjusting the excitement, an optimal interaction of cognition and excitement is needed to deal with negative situations. Indeed, while facing a situation, human beings make an interpretation, and cognitive interpretations determine individuals' responses. People's interpretations, on the other hand, are rooted in their beliefs and beliefs, which largely depends on people's Islamic or non-Islamic lifestyle.

This research was a pioneering study of the mediating role of Islamic lifestyle in the relationship between cognitive-emotional adjustment and mobile dependence in adolescents. The consistency of the findings with the results of studies abroad (25) indicates the important role of spiritual and Islamic lifestyle in prevention of high-risk behaviors, including mobile dependence.

Ethical Considerations

Compliance with ethical guidelines

The Ethics Committee in Biomedical Research of Shahid Beheshti University of Medical Sciences has confirmed this research.

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Conflict of interest

The authors declared no conflict of interest.

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