Journal of Islam in Everyday Life
ISSN: 3163-7973 (online)

Islam in Everyday Life in the Digital Age: The Relationship Between Nomophobia and Problematic Internet Use Among Muslim Adolescents in Kediri, Indonesia

Ega Ardiana*
Universitas Islam Negeri Syekh Wasil Kediri, Kediri, Indonesia
ardianaega9@gmail.com

Lukman Hakim
Universitas Islam Negeri Syekh Wasil Kediri, Kediri, Indonesia
lukmanhakim@uinkediri.ac.id

Rezki Suci Qamaria
Universitas Islam Negeri Syekh Wasil Kediri, Kediri, Indonesia
rezkisuciqamaria@uinkediri.ac.id

DOI: https://doi.org/10.66277/jiel.1.1.330
Received: 07-04-2026 Revised: 10-05-2026, 26-05-2026 Accepted: 30-05-2026
*Corresponding Author

Abstract

This study examines smartphone use among adolescents in Tulungrejo Village, Pare District, Kediri, East Java, as an integral part of their everyday lives, including their daily religious practices, social interactions, and digital engagement. While smartphones facilitate communication, learning, and access to Islamic content, excessive dependence may also trigger problematic internet use (PIU) and diminish users' ability to regulate online behavior. Employing a quantitative correlational design, this study aims to measure the levels of nomophobia and PIU and to examine the relationship between these variables among local adolescents. The research involved 94 respondents aged 15–19 years, selected using the Slovin formula with a 10% margin of error and predetermined inclusion criteria. Data were collected using the Nomophobia Questionnaire (NMP-Q) and the Generalized Problematic Internet Use Scale-2 (GPIUS-2), and analyzed using Spearman's rank correlation test. The findings indicate that most respondents exhibited moderate levels of PIU (73.4%) and nomophobia (59.6%). The correlation analysis revealed a statistically significant positive relationship between nomophobia and PIU ($p < 0.001$, $r = 0.595$), indicating that higher levels of nomophobia are associated with greater problematic internet use among adolescents. Framed within the perspective of Islam in Everyday Life and Islamic Psychology, these findings demonstrate how digital dependency is embedded in the everyday experiences of Muslim adolescents, shaping the negotiation between digital connectivity, self-regulation, and the enactment of religious values in daily life.

Penelitian ini mengkaji penggunaan telepon pintar di kalangan remaja di Desa Tulungrejo, Kecamatan Pare, Kabupaten Kediri, Jawa Timur, sebagai bagian yang tidak terpisahkan dari kehidupan sehari-hari mereka, termasuk praktik keagamaan, interaksi

Copyright © 2026 by Author(s)
This work is licensed under a https://creativecommons.org/licenses/by/4.0/.

sosial, dan aktivitas digital. Meskipun telepon pintar memudahkan komunikasi, pembelajaran, serta akses terhadap konten-konten Islam, ketergantungan yang berlebihan juga berpotensi memicu problematic internet use (PIU) atau penggunaan internet bermasalah yang ditandai dengan menurunnya kemampuan individu dalam mengendalikan perilaku berinternet. Penelitian kuantitatif dengan desain korelasional ini bertujuan untuk mengukur tingkat nomophobia dan PIU serta menganalisis hubungan antara kedua variabel tersebut pada remaja di wilayah penelitian. Sampel penelitian terdiri atas 94 responden berusia 15–19 tahun yang dipilih menggunakan rumus Slovin dengan tingkat kesalahan 10% dan kriteria inklusi yang telah ditetapkan. Data dikumpulkan menggunakan Nomophobia Questionnaire (NMP-Q) dan Generalized Problematic Internet Use Scale-2 (GPIUS-2), kemudian dianalisis menggunakan uji korelasi Spearman. Hasil penelitian menunjukkan bahwa sebagian besar responden memiliki tingkat PIU pada kategori sedang (73,4%) dan tingkat nomophobia juga berada pada kategori sedang (59,6%). Analisis korelasi menunjukkan adanya hubungan positif yang signifikan antara nomophobia dan PIU ($p < 0,001$; $r = 0,595$), yang mengindikasikan bahwa semakin tinggi tingkat nomophobia, semakin tinggi pula tingkat penggunaan internet bermasalah pada remaja. Ditinjau melalui perspektif Islam dalam kehidupan sehari-hari (Islam in Everyday Life) dan psikologi Islam, temuan ini menunjukkan bahwa ketergantungan digital telah menjadi bagian dari pengalaman keseharian remaja Muslim, yang memengaruhi cara mereka menegosiasikan konektivitas digital, pengendalian diri, serta pengamalan nilai-nilai keislaman dalam kehidupan sehari-hari.

Keywords: ***Nomophobia, Problematic Internet Use, Adolescence, Islamic Psychology***

Introduction

Technological advancements in the modern era have fundamentally transformed the structure of human life. Mobile devices and smartphones, integrated with internet connectivity, facilitate various global services seamlessly while shifting individual social responsibilities. Humanity now lives in an era of high connectivity, widely known as the Internet of Things (IoT), where physical devices are constantly synchronized with human activities. While this tech-driven environment offers instant comfort and accessibility, it simultaneously induces psychological dependency. From a behavioral standpoint, this pervasive connectivity alters human cognitive processes and decision-making, where the boundary between virtual convenience and behavioral attachment becomes increasingly blurred in daily life (F. Aulia et al., 2024).

The high intensity of digital engagement is heavily reflected in contemporary empirical data. Reports from We Are Social and Meltwater reveal that global internet users reached 6.04 billion individuals as of late 2025 (DataIndonesia, 2025). In Indonesia, the average daily internet usage duration stands at a staggering 7 hours and 22 minutes, with mobile devices accounting for approximately 4 hours and 38 minutes of daily access (Redaksi Jurnalzone.id, 2025). According to the 2025 survey by the Indonesian Internet Service Providers Association (APJII), this digital

expansion is predominantly driven by Generation Z, who comprise 25.54% of the nation's internet user base (Bloomberg Technoz, 2025). Locally, youth statistics in East Java indicate an extensive smartphone penetration rate of 97.80% (Badan Pusat Statistik Provinsi Jawa Timur, 2025), while internet usage in Kediri Regency reaches 76.67% for males and 68.73% for females, signaling that rural and semi-urban youth are equally integrated into this digital wave (Badan Pusat Statistik Kabupaten Kediri, 2025).

To understand how this high intensity translates into psychological maladaptation, it is crucial to analyze the cognitive-behavioral model of Problematic Internet Use (PIU) developed by Scott Caplan. Caplan posits that PIU is not a general addiction, but rather a dysfunctional cognitive-behavioral pattern consisting of specific theoretical dimensions: preference for online social interaction (POSI), mood regulation, deficient self-regulation (which includes cognitive preoccupation and compulsive internet use), and subsequent negative outcomes (Caplan, 2010). When adolescents experience emotional volatility, they frequently utilize cyberspace as a primary mechanism for mood regulation to escape loneliness or real-world stress. This habituation gradually weakens their cognitive control, leading to deficient self-regulation where the individual experiences an obsessive mental fixation with the internet (*cognitive preoccupation*) and an inability to cease online activities (*compulsive internet use*) (Ayar et al., 2018), ultimately generating severe disruption across Caplan's identified dimensions.

This emotional volatility and search for immediate gratification is intrinsically fueled by a distinct psychological catalyst known as nomophobia ("no mobile phone phobia"). To operationalize this construct, this study utilizes the foundational dimensions established by Yildirim and Correia, who define nomophobia as a severe situational anxiety and fear of being detached from one's smartphone or losing internet access. According to Yildirim and Correia, this condition manifests across four distinct behavioral dimensions: not being able to communicate, losing connectedness, not being able to access information, and giving up convenience (Yildirim & Correia, 2015). When adolescents experience this intense state of digital isolation, the resulting internal distress and panic drive them to constantly check their screens, directly reinforcing and accelerating Caplan's dimensions of PIU as the device becomes an indispensable shield against their fear of disconnection. While empirical studies by Lesmana and Loe confirmed a significant positive correlation ($r = 0.595$) between these variables among college students (Lesmana & Loe, 2022), and Riyanti et al. identified severe nomophobic tendencies among high schoolers, there remains a distinct empirical gap regarding how this dual variable interaction manifests among rural adolescents situated within unique sociodemographic environments (Riyanti et al., 2021).

This study directly addresses this gap by focusing on adolescents in Tulungrejo Village, Pare, a region widely recognized as the “Kampung Inggris” in

Kediri Regency. Previous research has extensively demonstrated the link between the fear of being separated from one's cell phone (nomophobia) and internet addiction; however, the focus has so far been limited to urban college students (Lesmana & Loe, 2022) or students in typical home environments (Riyanti et al., 2021). As a result, there is still no clear picture of how these psychological dynamics play out among adolescents who live permanently in non-formal educational centers, such as "Kampung Inggris" in Tulungrejo Village. Adolescents in this region face unique environmental challenges; having grown up with traditional rural or semi-urban community values, they must contend daily with a rapidly evolving digital landscape driven by the constant influx and outflow of student populations from outside the area. In addition to the uniqueness of the location, this study also attempts to examine this phenomenon from a different perspective. Western psychological theories generally view digital addiction merely as a behavioral disorder in daily life, but they fail to address the religious dimension present in adolescents. Therefore, in addition to employing major Western theories, this study also incorporates the perspective of Islamic psychology, specifically regarding how the condition of the soul (*nafs*) and heedlessness (*ghaflah*) influence an adolescent's (*mukallaf*) self-control when facing digital anxiety. Thus, this study aims to examine the relationship between nomophobia and internet addiction among adolescents in Tulungrejo Village. Through this approach, the study's findings are expected not only to provide new empirical data but also to offer practical guidance that integrates modern psychology and religious values to help local adolescents exercise self-control in the digital age.

Method

This study employed a quantitative correlational design to examine the relationship between nomophobia and problematic internet use (PIU) among adolescents. The study was conducted in Tulungrejo Village, Pare Subdistrict, Kediri Regency. The population consisted of 1,553 adolescents aged 15–19 years (Tulungrejo Village Staff, personal communication, 2025). This age group falls within Generation Z, which, according to 2025 APJII data, is the dominant user group of the internet (Bloomberg Technoz, 2025); and, according to Konopka, adolescents at this mid-adolescent stage should already be capable of controlling their impulsivity (Bawono, 2023). The sample was determined using the Slovin formula with a margin of error of 10%, resulting in a sample size of 94 respondents. Additionally, sampling criteria were established to align with the study's objectives: participants had to be local residents, own a smartphone, and have active internet access.

Data collection was conducted using two psychometric scales previously adopted by other researchers; the researcher directly used these adapted instruments with the prior researchers' approval, and both scales were adjusted based on the Likert scale. Nomophobia was measured using the Nomophobia

Questionnaire (NMP-Q) developed by Yildirim & Correia, adapted from the Millenia's study which had previously been translated into Indonesian by Ratindi Azhrima consisting of 20 items covering four dimensions: not being able to communicate, losing connectedness, not being able to access information, and giving up convenince (Millenia, 2025). PIU was operationalized using the Generalized Problematic Internet Use Scale-2 (GPIUS-2) designed by Caplan, adapted from Pakpahan's study which had previously been adapted by researchers Mayangsari and Ariana consisting of 15 items that measure preferences for online social interaction, mood regulation, cognitive preoccupation, compulsive internet use, and negative outcomes (Pakpahan, 2022).

Data analysis was carried out using non-parametric inferential statistical tests, specifically Spearman's Rho Correlation, because the data violated normality assumptions. This statistical analysis was performed using IBN SPSS Version 25. The initial discussion interprets both the descriptive statistics findings and the hyphothesis testing results from a general psychological perspective. Subsequently, to provide a more holistic understanding, the analysis is extended through the theoretical frameworks of Islamic Psychology, focusing on Imam Al-Ghazali's concept of *nafs* and how digital dependency affects the behavioral accountability (*mukallaf*) of adolescents during the *aqil baligh* stage.

Results and Discussion

Demographic Profile

Table 1

Characteristics of the Respondents

Age		Gender		f
		Male	**Female**	
15	f	19	20	39
	%	20.2%	21.3%	41.5%
16	f	7	3	10
	%	7.4%	3.2%	10.6%
17	f	7	8	15
	%	7.4%	8.5%	16.0%
18	f	9	7	16
	%	9.6%	7.4%	17.0%
19	f	7	7	14
	%	7.4%	7.4%	14.9%
Total	f	49	45	94
	%	52.1%	47.9%	100.0%

The respondent characteristics data in Table 1 show that the majority of respondents in the mid-adolescence phase are 15 years old. Fifteen-year-old respondents are in the early stages of mid-adolescence, a period marked by the formation of self-identity and the expansion of social interactions (Bawono, 2023); in this digital age, they make extensive use of technological devices such as smartphones.

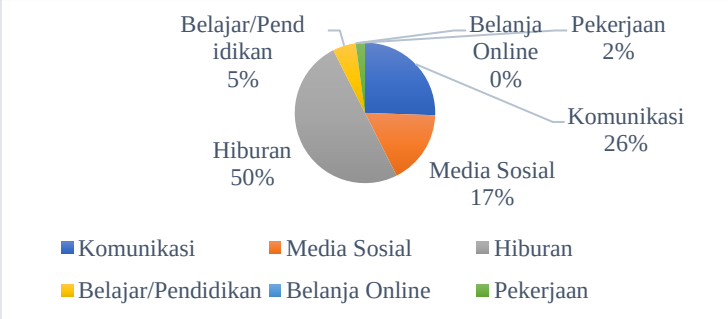
In addition to demographic characteristics, the behavioral profile of respondents regarding their use of technology was also measured based on the daily duration of smartphone use. This data is important for providing an initial picture of the extent of adolescents' digital engagement in Tulungrejo Village in their daily lives. The distribution of smartphone usage duration is presented in detail in Table 2 below.

Table 2
Duration of Smartphone Use

Range (hours)	f	%
<3	26	27,7%
3-5	26	27,7%
5-7	18	19,1%
7-9	13	13,8%
>9	11	11,7%
Total	94	100%

Most adolescents use their smartphones for less than 3 hours or 3–5 hours, with 27.7% in each category.

Figure 1
Pie Chart of Internet Usage Activities



In addition to the duration of use, the nature of respondents' digital activities is also a key factor in understanding their patterns of interaction with technology.

Based on the data in Figure 1, 50% of respondents cited entertainment as their primary purpose. This figure indicates that for the majority of adolescents in Tulungrejo Village, smartphones are no longer used primarily as communication tools or academic aids, but have instead become a means of fulfilling a desire for instant entertainment.

Validity and Reliability

Before conducting hypothesis testing on the main sample, both research instruments underwent a pilot test with 35 adolescents outside the research sample who shared similar characteristics. Although the Nomophobia Questionnaire (NMP-Q) and the Generalized Problematic Internet Use Scale-2 (GPIUS-2) have been widely used in the global literature and have been shown to possess well-established psychometric properties, this pilot test was still conducted to ensure the reliability and validity of the adapted instruments when applied to the different geographic and cultural contexts and subject characteristics at the study site.

Based on the results of the scale validity test, both the nomophobia scale (the Nomophobia Questionnaire) and the problematic internet use scale (the Generalized Problematic Internet Use Scale-2) were found to be valid, and no items were excluded. This determination was based on the decision criteria: if the correlation coefficient between an item and the standardized total scale score is equal to or greater than 0.300, the item is deemed valid; however, if this criterion is not met, the minimum threshold can be lowered to 0.250 (Azwar, 2021). Furthermore, in the reliability test, the problematic internet use scale yielded a Cronbach's alpha coefficient of 0.889. Meanwhile, the nomophobia scale yielded a Cronbach's alpha coefficient of 0.952. Since both scales scored above 0.8, they can be categorized as having very good reliability (Azwar, 2015).

Descriptive Statistics and Psychological Discussion

Table 3

Descriptives Statistics and Categorization of Nomophobia

	N	Minimum	Maximum	Mean	Std. Deviation
Nomophobia	94	28	125	89.56	19.799
Valid N (listwise)	94				

Empirical descriptive statistics for nomophobia show a mean of 89.56 and a standard deviation of 19.799. Nomophobia was categorized using intervals as defined by Yildirim & Correia, yielding the following results:

Table 4
Categorization of Nomophobia

Score Range	Category	f	%
20	Absence	0	0%
21-59	Mild	8	8,5%
60-99	Moderate	56	59,6%
100-140	Severe	30	31,9%

Based on the categorization results presented in Table 6, the level of nomophobia among adolescents in Tulungrejo Village was predominantly in the moderate category, involving 56 adolescents (59.6%). Most of the remaining adolescents fell into the severe category, totaling 30 individuals (31.9%), while only a small proportion—8 adolescents (8.5%)—were in the mild category. Meanwhile, no adolescents were found to be completely free of nomophobia symptoms (0%). This indicates that the majority of adolescents in the study area have a fairly significant psychological attachment to their cell phones in their daily lives.

The "moderate" category of the results relates to the subjects' need to stay up-to-date. A sense of unease arises when subjects are unable to keep up with the latest developments on online networks. Adolescents feel the need to check the latest notifications from their online friends. These factors make smartphones an important part of daily life. This aligns with the findings of Rinaldi & Hardika, who reviewed the research by Heng et al., indicating that adolescents are a group vulnerable to nomophobia due to their high dependence on smartphones for social, academic, and emotional needs (Rinaldi & Hardika, 2025). As shown in Figure 1, a pie chart of smartphone usage activities, 50% or 30 subjects use smartphones for entertainment. Rinaldi & Hardika's findings also explain, based on the uses and gratifications theory, that individuals use technology to fulfill specific needs, such as social connection, entertainment, or information (Rinaldi & Hardika, 2025).

In a study conducted by Viky Riyanti et al., the "moderate" level of nomophobia among adolescents was attributed to the fact that adolescents not only need smartphones for learning activities but also have a desire to be accepted by their peer group (Riyanti et al., 2021). The presence of a peer group enables adolescents to search for their identity, express who they are, and become an integral part of their group ultimately gaining recognition so they are not viewed as different by their peers (Khakim et al., 2023). In a study conducted by Viky Riyanti et al., the "moderate" level of nomophobia among adolescents was attributed to the fact that adolescents not only need smartphones for learning activities but also have a desire to be accepted by their peer group (Riyanti et al., 2021). During adolescence, the search for identity and the need for social acceptance become developmental

priorities. Losing access to a smartphone can cause anxiety because adolescents feel disconnected from their important social networks (Rinaldi & Hardika, 2025).

On the other hand, in the context of tutoring programs and among adolescents who are still students, nomophobia can arise due to academic pressure. Adolescents face demands for academic achievement, heavy workloads, and expectations from their parents; for those enrolled in tutoring programs, there are also expectations from the tutoring institution. Excessive academic pressure can trigger stress and anxiety and may lead to smartphone use as a form of escape or a coping mechanism (Khaira, 2023). Research by Shi et al. found that when individuals frequently use smartphones as a tool to manage emotions such as stress it can create a cycle of dependence (Shi et al., 2023).

Regarding adolescents who feel lonely and tend to spend their time on smartphones, Akturk et al., as cited in Safaria et al.'s study on nomophobia, explain that at the secondary education level (or equivalent), family conflicts, autism-related issues, a desire to withdraw, and loneliness among young people increase the tendency to use the internet and smartphones to the point of addiction. A study by Kim et al. explains that smartphone use is often motivated by an individual's desire to enhance positive emotions, as well as to regulate and/or alleviate their mood through text messages, email, social media, and other means. Research findings by Bian & Leung suggest a positive correlation between loneliness and the use of smartphones to connect with others, which subsequently leads to problematic behavior (Safaria et al., 2022).

Table 5

Descriptive Statistics of Problematic Internet Use

	N	Minimum	Maximum	Mean	Std. Deviation
Problematic Internet Use	94	26	75	45.68	8.521
Valid N (listwise)	94				

Based on the results of the descriptive statistics, the PIU has an empirical mean of 45.68 with a standard deviation of 8.521. Next, to classify the level of problematic internet use, the hypothetical score classification formula is used.

Table 6

Hypothetical Categorization of Problematic Internet Use (PIU)

Variabel	Max	Min	Hypothetical Mean	Hypothetical SD
Problematic Internet Use	75	15	45	10

The levels of problematic internet use are divided into three categories: low, moderate, and high, as shown in the following categorization table,

Table 7
Categorization of Problematic Internet Use

Score Range	Category	f	%
15 – 34	low	9	9,6%
35 – 55	moderate	69	73,4%
56 – 75	high	16	17%

Based on the classification results in Table 7, the level of problematic internet use among the majority of respondents fell into the moderate category, with a total of 69 adolescents (73.4%). Furthermore, 16 adolescents (17%) fell into the high category, and only 9 adolescents (9.6%) were classified as having a low level of problematic internet use. Overall, these data indicate that the majority of adolescents in the study area are already on the verge of internet dependence, although their behavior remains relatively under control at a moderate level.

It is known that the level of problematic internet use (PIU) among adolescents in Tulungrejo Village, Pare, generally falls into the "moderate" category. This indicates a pattern of moderate yet repetitive internet use, such as using the internet for entertainment, scrolling through social media, and playing online games late into the night, rather than for more important schoolwork. This is consistent with the research by Etwiory and Wibowo, which found that problematic internet use tends to increase academic procrastination. Adolescents tend to use the internet as a means of emotional regulation. However, if the internet becomes the sole mechanism for emotional regulation, the risk of dependence and psychosocial dysfunction may increase (Etwiory & Wibowo, 2024). Research by Arinda et al. reveals that excessive internet use can have a negative impact on adolescents' psychosocial health, particularly in the form of social anxiety (Arinda et al., 2024).

According to Young, when someone experiences life events that make them feel stressed or unhappy with their life, easily accessible internet tends to become an escape. Overusing the internet can lead to problematic internet use (Young, 1996). Research by Kuss et al., cited in the book on adolescent studies and problematic internet use by Aulia et al., mentions that PIU can affect various psychological and social aspects of an individual. Teens who can't manage their internet use or online activities can face pretty serious negative effects on self-esteem, psychological well-being, social and family relationships, and increased problems in family interactions (F. Aulia et al., 2024).

Normality and Reliability Test

Assumption tests were conducted prior to hypothesis testing and consisted of normality and linearity tests. The normality test was performed using the Kolmogorov-Smirnov test, which showed that the data for the nomophobia variable

had an Asymp. Sig. (2-tailed) value of 0.134 ($p > 0.05$), meaning that the nomophobia variable data met the assumption of normality. In contrast, the data for the problematic internet use variable yielded a value of 0.001 ($p > 0.05$), indicating that the data are not normally distributed. Given the presence of a variable that is not normally distributed, the relationship analysis was conducted using a nonparametric statistical method, known as Spearman's correlation.

Furthermore, the results of the linearity test yielded a Linearity value of 0.000 ($p < 0.05$), indicating a linear relationship between the nomophobia variable and problematic internet use. These results are supported by a significance value for Deviation from Linearity of 0.479 ($p > 0.05$), confirming that the relationship between the two variables is indeed linear.

Relationship Between Nomophobia and Problematic Internet Use: An Islam in Everyday Life and Islamic Psychology Perspective

Because one of the variables had a non-normal data distribution, the hypothesis test to measure the relationship between the variables was conducted using a non-parametric correlation test, specifically Spearman's Rho.

Table 8

Results of Spearman's Correlation Analysis between Nomophobia and Problematic Internet Use (PIU)

			Nomophobia	**Problematic Internet Use**
Spearman's rho	Nomophobia	Correlation Coefficient	1.000	.595**
		Sig. (2-tailed)	.	.000
		N	94	94
	Problematic Internet Use	Correlation Coefficient	.595**	1.000
		Sig. (2-tailed)	.000	.
		N	94	94

****. Correlation is significant at the 0.01 level (2-tailed).**

To address the third research objective regarding the structural relationship between nomophobia and problematic internet use among the adolescents of Tulungrejo Village, a non-parametric Spearman rank correlation analysis was executed utilizing IBM SPSS Statistics. The inferential statistical output yields a 2-tailed significance value (probability value) of 0.000 ($p < 0.05$). The direction of this relationship is strictly positive, as quantified by a correlation coefficient (r) of 0.595. This moderate-to-strong positive coefficient demonstrates a direct linear relationship: as the level of nomophobia increases, the manifestation of problematic

internet use among Tulungrejo adolescents escalates correspondingly. Conversely, a reduction in nomophobic corresponds to a significant decrease in problematic internet behaviors. This statistical reality confirms that nomophobia serves as a powerful psychological catalyst that actively drives and reinforces problematic internet use.

The results indicate a significant positive relationship between nomophobia and problematic internet use (PIU) among adolescents in Tulungrejo Village, Pare. This finding is consistently aligned with prior research conducted by Lesmana and Loe on university students in Jakarta. Despite the difference in research subjects—specifically, university students residing in a major metropolitan area—their study yielded similar findings, establishing a significant positive correlation between nomophobia and problematic internet use, with a significance value of $p < 0,05$ and a correlation coefficient of $r = 0,616$ (Lesmana & Loe, 2022). This underscores that the phenomenon of smartphone and internet dependency is not exclusive to urban youth in major cities, but is equally prevalent among adolescents living in rural areas, such as Tulungrejo Village in the Pare district

Although the present study demonstrates that nomophobia is significantly associated with problematic internet use, contemporary literature also highlights a reverse causal dynamic. Research by Muñoz-Carril et al. indicates that problematic internet use exerts a significant positive influence on nomophobia, suggesting that more maladaptive patterns of internet consumption correspond to heightened anxiety when individuals are unable to access their smartphones (Muñoz-Carril et al., 2026). Consistently, findings by Arpaci also corroborate this interconnectedness, demonstrating that maladaptive internet use serves to intensify smartphone-related anxiety experienced by adolescents (Arpaci, 2022).

Nomophobia is closely related to the appearance of problematic internet use behaviors among adolescents in Tulungrejo Village. This occurs when adolescents feel anxious because they cannot communicate instantly through their phones, which increases their tendency to look for comfort on the internet. This fear of losing digital connection serves as a reason for adolescents to keep using the internet just to feel calm (Hidayati et al., 2025). Conversely, a lower level of smartphone anxiety aligns with better control over their internet use. Therefore, a higher level of nomophobia leads to a higher level of problematic internet use among adolescents in Tulungrejo Village. In short, these two factors are interconnected in shaping how adolescents interact with technology every day.

Understanding Digital Behavior Through Islam in Everyday Life and Islamic Psychology

In this section, nomophobia, problematic internet use (PIU), and the relationship between the two will be discussed from an Islamic psychology

perspective. This follows the previous discussions in the descriptive analysis and hypothesis testing, which utilized a general psychological approach. Integrating an Islamic perspective is crucial to understanding how maladaptive digital device usage is viewed through the lens of Islamic principles.

The moderate level of nomophobia among adolescents in Tulungrejo Village, Pare, indicates that there is still an emotional attachment to worldly matters (Kemmah, 2017), specifically to smartphones. This condition reflects the need to guard the *qalb* (heart) so it does not become overly attached to the material world. A moderate level of nomophobia means that the emotional aspect is still dominant, as anxiety arises quickly when separated from smartphones. This occurs during the *aqil baligh* period, a developmental stage where adolescents experience emotional turbulence and high energy. At this age, adolescents are searching for identity and the need for peer acceptance to avoid being alienated by their social groups. Academic pressure, environmental stress, and loneliness drive adolescents to spend more time with their smartphones. In QS Surah At-Takathur emphasizes the danger of excessively pursuing worldly wealth and satisfaction, which can distract individuals from their true purpose in life (Alhabsyi et al., 2025). From a contemporary standpoint, this behavior can be described as an obsession with the quantity of information, digital interactions, and limitless consumption (Jiddan & Alif, 2026).

A study by Giogia et al., as cited in a literature review by Aulia et al., explains that excessive digital exposure has a significant impact on an individual's psychological condition, especially regarding emotion regulation and self-control. From an Islamic psychology perspective, excessive digital exposure can trigger a state of *ghaflah*, a form of spiritual negligence characterized by a weakened awareness of Allah SWT and the true purpose of life (D. Aulia et al., 2026). The root word *gh-f-l* in Arabic carries the meaning of 'leaving something unattended' and 'the deliberate absence of attention.' Thus, *ghaflah* is structural and carries moral responsibility; it is a choice rather than just a cognitive limitation (Habibi et al., 2026).

In Ar-Razi's view, humans must not be controlled by *nafs* (desires), which can become a disease and a factor that misleads them (Sari et al., 2020). An individual experiencing nomophobia displays unhealthy mental characteristics, as anxiety indicates a restless soul. This condition stands in contrast to *nafs al-mutma'innah* (Sari et al., 2020). Imam Al-Ghazali suggested that the emergence of discomfort in an individual reflects the dominance of *nafs al-ammarah* in seeking worldly pleasures. However, since the level is still moderate, it indicates that *nafs al-lawwamah* is still active as a mechanism of self-control to balance those impulses, allowing the individual to fulfill their responsibilities as a *mukallaf* (Rofi & Hasanah, 2023). Research by Usan describes *nafs al-lawwamah* as a state of the soul that possesses moral awareness and reflective capabilities, despite being in an internal conflict between negative impulses and virtuous values. Individuals dominated by

nafs al-lawwamah tend to realize the negative impacts of impulsive or addictive behaviors in the digital space, such as feeling guilty after excessive device use or recognizing distractions that disrupt productivity and peace of mind (Ripaan, 2023).

The category of problematic internet use among adolescents in Tulungrejo Village, Pare, is generally also at a 'moderate' level. From an Islamic perspective, this moderate category begins to enter the stage of *ghaflah* (Habibi et al., 2026). Although they are still categorized as capable of limiting their usage, their minds are frequently tied to online activities as a way to relieve stress or anxiety. In line with Al-Balkhi's thinking, psychological disturbances or discomfort often arise when individuals fail to control excessive impulses (Rahman, 2019). In a study by Pradnyan, adolescents become reluctant to interact in the real world because they prefer communicating with online friends and have a habit of spending hours excessively on the internet (Paramerta & Kusumawati, 2025). Furthermore, when faced with stressful life events that lead to life dissatisfaction, easily accessible internet tends to become an escape (Young, 1996).

In fact, when viewed from the perspective of Islamic teachings, individuals have a responsibility to use their time optimally for beneficial activities (Haqiah et al., 2025). This is because every second spent will be held accountable in the afterlife (F. Ismail & Nasrulloh, 2024). This situation is closely related to the *aqil baligh* phase, which is full of emotional turbulence, where the internet becomes a manifestation of *nafs al-ammarah* in seeking instant gratification. However, being in the moderate category indicates that *nafs al-lawwamah* in these adolescents still functions as a moral control to limit themselves from negligence (Rofi & Hasanah, 2023). Indeed, *nafs al-lawwamah* serves as the foundation for building self-awareness and moral responsibility in digital interactions (Alwi et al., 2026). This is crucial, as the psychological impact on adolescents who fail to regulate their internet use or online activities can lead to quite severe negative effects on self-esteem, psychological well-being, the quality of social and family relationships, as well as increased conflicts within the family.

The positive relationship between both variables nomophobia and problematic internet use among adolescents in Tulungrejo Village, Pare when examined through the lens of Islamic psychology, reflects the vital importance of balance between body and soul. As explained by Abu Zayd al-Balkhi, psychological disturbances often arise when individuals fail to control excessive impulses (Rahman, 2019). In this context, uncontrolled internet use indicates a weakness in *mujahadah an-nafs* (self-struggle or self-control) (Ariadi, 2013), where adolescents tend to follow impulsive desires to constantly stay connected to the digital world. Regarding smartphone use, a study by Helni and Hidayat explains that adolescents are the primary targets for the development of various smartphone features, which indirectly makes it easier for adolescents to become addicted to or dependent on smartphone use (Hs & Hidayat, 2021).

The anxiety arising from nomophobia can also be understood as a form of negligence or *ghaflah* that causes individuals to lose focus on their true purpose in life (Habibi et al., 2026). This is emphasized in QS. Al-Munafiqun (63): 9, which reminds believers not to let worldly attachments distract them from the remembrance of Allah (Adhayati, 2024). Excessive attachment to the digital world risks wasting their time on unproductive activities, even though every second of time spent will be held accountable (*hisab*). As highlighted in QS. Al-'Asr (103): 1-3, humans are in a state of loss if they fail to utilize their time for good deeds in both this world and the afterlife (Haqiah et al., 2025). This verse serves as a reminder that worldly preoccupations, including an obsession with digital technology, can cause individuals to neglect their true purpose in life (Jiddan & Alif, 2026).

This positive relationship indicates that during adolescence, uncontrolled emotional turbulence triggers *nafs al-ammarah*, causing anxiety over smartphone loss to be directly proportional to escaping into the internet as a mood regulator. The moderate category found in both variables suggests that the adolescents' *nafs al-lawwamah* still manages to balance and control these impulses (Rofi & Hasanah, 2023). Therefore, the ability to maintain self-control and use technology wisely becomes the key to achieving peace of mind and avoiding the adverse effects of digital technology dependence.

In the digital era, the virtual world has become a limitless entertainment space for both children and adolescents everywhere, in urban as well as rural areas, to access information and entertainment. However, without good self-control, this can lead to negative impacts on their character development. In a study by Nurulhayati and Tarsono, addressing the phenomenon of moral degradation in the digital era which is characterized by weak self-control, poor etiquette, and rising consumerist behavior driven by the dominance of *nafs al-ammarah* (the soul that incites evil) requires an approach that is not only based on rational morals, but also on spirituality. One applied solution is integrating Imam Al-Ghazali's concept of *tazkiyatun nafs* (purification of the soul) into character education through three stages: spiritual awareness, character habituation, and reflective moral development (Nurulhayati & Tarsono, 2025).

In a study by Hidayati et al., adolescents frequently turn to the digital world to seek the emotional comfort that they may lack in the real world. Consequently, preventing problematic internet use among adolescents and children can be implemented across environments, from schools to families. Within the school environment, for instance, this can be achieved through self-esteem enhancement programs, social skills training, and digital literacy education. The family, as the closest support system for adolescents, also plays a vital role as a source of authentic validation, providing genuine and unconditional love and attention. This is highly crucial because a defining characteristic of problematic online interaction is its transactional and performance-based nature: users are valued only if they are

attractive, popular, or following specific trends. In contrast, adolescents need to be loved for who they are as individuals, not for their performance. Therefore, families need to establish open and reflective communication, create mutual agreements on device screen-time limits, and revitalize emotional attachment through meaningful shared activities (Hidayati et al., 2025).

Meanwhile, from an Islamic perspective, referring to a literature study by Ismail and Rahman regarding digital addiction as a compulsive and excessive engagement with digital technology which focuses on screen time and social media addiction, using the term 'addiction' for conceptual rather than clinical purposes five strategies are outlined to mitigate this behavior. First, time discipline through prayer (*salat*) serves as a powerful Islamic method to regulate daily behavior. Scheduling the day around prayers allows for regular breaks from screen use; furthermore, *salat* fosters mindfulness, self-discovery, and living in the present moment, all of which directly counteract the nature of digital device overconsumption. Second, intentional use through intention (*niyyah*) plays a pivotal role in Islamic concepts for regulating behavior, linking actions to a deeply subjective purpose. In the digital context, an individual can utilize *niyyah* to direct their screen time toward meaningful goals, thereby reducing the habit of aimless scrolling and checking, which are the primary drivers of digital addiction. Spiritually, this reinforces awareness by making individuals think twice before engaging in futile or harmful digital activities (R. Ismail & Rehman, 2025). Such religious strategies are highly effective in supporting adolescents during their identity-seeking phase, provided they are in a religious environment that fosters the development of strong religious character traits (Saifudin, 2019).

Third, digital fasting involves refraining from screen use for a specific period, typically a few hours per day or a few days per week. Similar to fasting in Islam, which fosters self-control, patience, and the regulation of desires, digital fasting enhances psychological resilience by reducing dependence on constant stimulation and retraining the brain to resist instant gratification. Fourth, content substitution entails replacing harmful, addictive, and unhealthy content with educational, spiritually uplifting, and socially beneficial alternatives. This aligns with psychological behavior modification techniques that focus on substitution rather than suppression. Finally, establishing device-free zones such as during meals, family time, and before bedtime creates a tangible barrier against the digital world. These zones support valuable social engagement, emotional connection, and mental downtime. From a health perspective, reducing screen time before bed improves sleep quality and emotional regulation. Spiritually, device-free time provides space for meditation, reflection, and mindful presence within relationships. Ultimately, this reinforces the view that technology is created to serve and remain under human control, rather than controlling human life (R. Ismail & Rehman, 2025).

Conclusion

This study concludes that there is a positive and statistically significant relationship between nomophobia and problematic internet use (PIU) among Muslim adolescents in Tulungrejo Village, Pare District, Kediri, with a correlation coefficient of $r = 0.595$ ($p < 0.001$). These findings indicate that higher levels of nomophobia are associated with higher levels of problematic internet use. Furthermore, both nomophobia and PIU were predominantly found at moderate levels, with 59.6% of respondents experiencing moderate nomophobia and 73.4% exhibiting moderate problematic internet use. This suggests that although digital dependency has not reached a critical level, it has become an integral part of adolescents' everyday digital experiences. Viewed through the perspectives of Islam in Everyday Life and Islamic Psychology, these findings demonstrate that smartphone use among Muslim adolescents is embedded in their daily religious, social, and digital practices. While digital technology provides opportunities for communication, learning, and access to Islamic knowledge, excessive dependence may weaken self-regulation and challenge the integration of Islamic values into everyday life. Consequently, this study extends previous research by complementing psychological explanations of nomophobia and PIU with an analysis of how digital behavior is negotiated within the everyday lived experiences of Muslim adolescents.

Given that both nomophobia and PIU remain within the moderate category, preventive efforts should focus on strengthening healthy digital habits before these behaviors escalate into more severe forms of internet dependency. Adolescents should be encouraged to regulate daily smartphone use through screen-time management, prioritize technology for educational and productive purposes, and cultivate self-awareness in balancing online and offline activities. Equally important, families, schools, and religious communities can foster digital well-being by encouraging device-free moments during family interactions, religious activities, social gatherings, and before bedtime. Such efforts support not only psychological well-being but also the cultivation of balanced and meaningful Islamic everyday life in the digital age.

Generative AI Usage Statement

During the preparation of this manuscript, the authors utilized Gemini (developed by Google) for the sole purpose of language editing and grammar checking to improve the readability and clarity of the text. All outputs generated by the AI tool were thoroughly reviewed, verified, and edited under human supervision. The authors retain full responsibility for the originality, accuracy, data analysis, argumentation, citations, and ethical integrity of the content presented in this manuscript.

Bibliography

Adhayati, N. (2024). Pencegahan Workaholic di Era Transformasi Digital Perspektif Al-Munafiqun 63:9. *At-Taklim: Jurnal Pendidikan Multidisiplin*, 1(4), 39.

Alhabsyi, Mhd. H., Fathansyach, E. D., Fadhli, M. B., & Siregar, M. A. F. (2025). Surat At-Takatsur dan Hubungannya dengan Penyakit Manusia Modern. *Jurnal Pendidikan Tambusai*, 9(1), 5537. https://doi.org/10.31004/jptam.v9i1.25330

Alwi, Moch. B., Said, A. A., Munir, M., Fermadi, B., Habibah, A. N., Fauzi, Moh. H., Pangestutiani, Y., & Romadhon, M. (2026). Tazkiyat Al-Nafs Dalam Perspektif Al-Ghazali dan Ibnu Miskawayh: Studi Komparatif Pembentukan Karakter Mulia. *Journal of Innovative and Creativity*, 6(1), 11236. https://doi.org/10.31004/joecy.v6i1.8440

Ariadi, P. (2013). Kesehatan Mental dalam Perspektif Islam. *Syifa Medika: Jurnal Kedokteran Dan Kesehatan*, 3(2), 120. https://doi.org/10.32502/sm.v3i2.1433

Arinda, R. F., Fitriyana, R., & Afriyenti, L. U. (2024). Problematic Internet Use and Social Anxiety in Late Adolescents Social Media Users in Bekasi City. *Indonesian Journal of Social Work*, 8(1), 10. https://doi.org/10.31595/ijsw.v8i1.1003

Arpaci, I. (2022). Gender differences in the relationship between problematic internet use and nomophobia. *Current Psychology*, 42, 6565. https://doi.org/10.1007/s12144-020-01160-x

Aulia, D., Bestari, N., & Lestari, Y. I. (2026). Tazkiyatun Nafs dan Tantangan Digital: Integrasi Psikologi Islam dalam Menjaga Kesehatan Mental. *Arus Jurnal Psikologi Dan Pendidikan*, 5(1), 510. https://doi.org/10.57250/ajpp.v5i1.2126

Aulia, F., Setiawan, M. Y., Purna, R. S., Ade, F. S., Utami, R. H., Magistarina, E., Kurniawan, R., & Hasanah, A. N. (2024). *Remaja dan Problematic Internet Use*. Penerbit Deepublish.

Ayar, D., Özalp Gerçeker, G., Özdemir, E. Z., & Bektaş, M. (2018). The Effect of Problematic Internet Use, Social Appearance Anxiety, and Social Media Use on Nursing Students' Nomophobia Levels. CIN: *Computers, Informatics, Nursing*, 36(12), 589–595. https://doi.org/10.1097/CIN.0000000000000458

Azwar, S. (2015). *Validitas dan Reliabilitas*. Pustaka Pelajar.

Azwar, S. (2021). *Penyusunan Skala Psikologi* (3rd ed.). Pustaka Pelajar.

Badan Pusat Statistik Kabupaten Kediri. (2025). *Statistik Kesejahteraan Rakyat Kabupaten Kediri 2025* (Vol. 5).

Badan Pusat Statistik Provinsi Jawa Timur. (2025). *Statistik Pemuda Jawa Timur Tahun 2024* (Vol. 12).

Bawono, Y. (2023). *Perkembangan Anak dan Remaja*. Yayasan Cendekia Muslim.

Bloomberg Technoz. (2025, August 6). Survei APJII: Pengguna Internet Indonesia 2025 Ada 229 Juta Orang. *Boombergtechnoz.Com*.

https://bloombergtechnoz.com/detail-news/79778/survei-apjii-pengguna-internet-indonesia-2025-ada-229-juta-orang

Caplan, S. E. (2010). Theory and measurement of generalized problematic Internet use: A two-step approach. *Computers in Human Behavior*, 26, 1089–1097. https://doi.org/10.1016/j.chb.2010.03.012

DataIndonesia. (2025, October 16). Data Jumlah Pengguna Internet di Dunia 11 Tahun Terakhir Hingga Oktober 2025. *Dataindonesia.Id*. https://dataindonesia.id/internet/detail/data-jumlah-pengguna-internet-di-dunia-11-tahun-terakhir-hingga-oktober-2025

Etwiory, R. D., & Wibowo, D. H. (2024). Hubungan atara Problematic Internet Use dengan Prokrastinasi Akademik Mahasiswa. *Journal of Innovation Research and Knowledge*, 4(1), 194. https://doi.org/10.53625/jirk.v4i1.7815

Habibi, A. A., Nugroho, K., & Hidayat, S. (2026). Konsep Al-Ghaflah dalam Al-Qur'an sebagai Kerangka Etis Qur'ani untuk Mitigasi Distracted Society di Era Digital. *Al-Karima: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir*, 10(1), 80. https://doi.org/10.58438/alkarima/v10i1.567

Haqiah, N. A., Rahma, A. F., Sa'adah, R., Nurhamidah, W. I., Balkis, L. H., & Ratnasari, D. (2025). Konsep Pengelolaan Waktu Menurut Al-Qur'an dan Relevansinya dalam Kehidupan Modern. *Action Research Journal Indonesia* (ARJI), 7(4), 3490. https://doi.org/10.61227/arji.v7i4.642

Hidayati, I., Rahman, A., & Putri, R. N. (2025). *Internet, Perilaku, dan Kesehatan: Sebuah Pengantar Kajian Problematic Internet Use* (PIU). Penerbit Deepublish.

Hs, A. H., & Hidayat, B. (2021). Solusi Gangguan Smartphone Addiction Berdasarkan Pendekatan Psikologi Islam. *Al-Hikmah: Jurnal Agama Dan Ilmu Pengetahuan* (AJAIP), 18(1), 65. https://doi.org/10.25299/al-hikmah:jaip.2021.vol18(1).6652

Ismail, F., & Nasrulloh. (2024). Tafsir Ayat-ayat Permainan dan Hiburan: Relevansinya dengan Permainan Game Online Mobile Legends Perspektif Tafsir Al-Aisar. *Holistik Analisis Nexus*, 1(10), 64. https://doi.org/10.62504/nexus931

Ismail, R., & Rehman, A. (2025). Screen Time and Social Media Addiction: An Islamic Perspective on Balance. *Al-Manhal Research Journal*, 5(4), 86–88. https://almanhal.org.pk/ojs3303/index.php/journal/article/view/345

Jiddan, A. M., & Alif, M. (2026). Fenomena Barin Rot dalam Perpsektif Al-Qur'an: Studi Tematik terhadap Degradasi Kognitif di Era Digital. *JUTEQ: Jurnal Teologi & Tafsir*, 3(5), 609. https://doi.org/10.5281/zenodo.20587430

Kemmah, H. P. (2017). Four Inclinations in Human Nature: Evaluated in Light of Al-Ghazzâlî's Concept of the Heart. *Spiritual Psychology and Counseling*, 2(1). https://doi.org/10.12738/spc.2017.1.0016

Khaira, W. (2023). Faktor Penyebab Stres Akademik Siswa Remaja. *Fitrah: International Islamic Education Journal*, 5(1), 127. https://doi.org/10.22373/fitrah.v5i1.2992

Khakim, D. T. A., Meiyuntariningsih, T., & Aristawati, A. R. (2023). Kecenderungan nomophobia pada remaja: Bagaimana peranan konformitas? *INNER: Journal of Psychological Research*, 3(1), 40. https://aksiologi.org/index.php/inner/article/view/851

Lesmana, T., & Loe, S. (2022). Hubungan antara Nomophobia dengan Problematic Internet Use pada Mahasiswa di Jakarta. *Proyeksi: Jurnal Psikologi*, 17(1), 1–13.

Millenia, N. A. S. (2025). *Pengaruh Kecemasan Sosial Terhadap Problematic Internet Use (PIU) Pada Mahasiswa Di Kota Makassar* [Skripsi]. Universitas Negeri Makassar.

Muñoz-Carril, P.-C., Bargiela, I. M., Estévez, I., & Platas-Ferreiro, M.-L. (2026). An Integrative Model of Online Activity Frequency, Problematic Internet Use, Nomophobia and Phubbing Among University Students. *Education Sciences*, 16(3), 404. https://doi.org/10.3390/educsci16030404

Nurulhayati, E. L., & Tarsono. (2025). Integrasi Konsep Nafs Al-Ghazali dalam Menghadapi Degradasi Moral Peserta Didik di Era Digital. *ALMUSTOFA: Journal of Islamic Studies and Research*, 2(2), 77. https://ejournal.bamala.org/index.php/almustofa/article/view/548

Pakpahan, S. (2022). *Hubungan Antara Kontrol Diri Dengan Kecenderungan Nomophobia Pada Siswa SMAN 1 Tarutung* [Skripsi]. Universitas Medan Area.

Paramerta, I. K. P., & Kusumawati, H. (2025). Gambaran Adiksi Internet dan Tingkat Kecemasan Sosial pada Remaja. *MENU: Medical Nurse Journal*, 2(1), 48. https://doi.org/10.65344/menu.v2i1.116

Rahman, A. A. (2019). *Sejarah Psikologi dari Klasik Hingga Modern*. Rajawali Press.

Redaksi Jurnalzone.id. (2025, September 14). Laporan Digital 2025: Warga Indonesia Kecanduan Internet Banget. *Jurnalzone.Id*. https://www.jurnalzone.id/laporan-digital-2025-warga-indonesia-kecanduan-internet-banget/

Rinaldi, M. R., & Hardika, J. (2025). Gambaran Nomophobia pada Siswa SMA: Studi Deskriptif. *Psycho Idea*, 23(2), 104. https://doi.org/10.30595/psychoidea.v23i2.25563

Ripaan, U. (2023). Tinjauan Neurosains Terhadap Konsep Nafs (Amarah, Lawwamah, Dan Muthmainnah) Menurut Al-Ghazali Dan Relevansinya Terhadap Pendidikan Islam. *Islamadina : Jurnal Pemikiran Islam*, 24(2), 201–215. https://doi.org/10.30595/islamadina.v24i2.13027

Riyanti, V., Z., D., & Muttaaqin, Z. (2021). Gambaran Nomophobia pada Remaja. *Jurnal Keperawatan Indonesia Florence Nightingale*, 2(1), 249–251.

Rofi, M. Z., & Hasanah, U. (2023). Upaya Menahan Nafsu dan Amarah Menurut Imam Al-Ghazali. *Amaliyatu Tadris*, 1(2), 146–147.

Safaria, T., Saputra, N. E., & Arini, D. P. (2022). *Nomophobia: Riset, Teori, dan Pengukurannya*. UAD Press.

Saifudin, A. (2019). *Psikologi Agama: Implementasi Psikologi untuk Memahami Perilaku Beragama*. Kencana.

Sari, D. P., Mujib, A., & Rahmatulloh, Y. (2020). Nomophobia: Phenomena and Theraphy (Analysis in Psychology and Islamic Perspective. *ICIIS*, 5. https://doi.org/10.4108/eai.20-10-2-2-2305159

Shi, Y., Koval, P., Kostakos, V., Goncalves, J., & Wadley, G. (2023). "Instant Happiness": Smartphones as tools for everyday emotion regulation. *International Journal of Human-Computer Studies*, 170(3). https://doi.org/10.1016/j.ijhcs.2022.102958

Yildirim, C., & Correia, A.-P. (2015). Exploring the Dimensions of Nomophobia: Development and Validation of a Self-Reported Questionnaire. *Computers in Human Behavior*, 49, 130–137. https://doi.org/doi.1016/j.chb.2015.02.059

Young, K. (1996). Addictive use of the Internet: A case that breaks the stereotype. *Psychological Report*, 79(3), 899–902. https://doi.org/10.2466/pr0.1996.79.3.899