

The Relationship of Online Game Addiction Level Towards Prayer Behavior in Adolescents

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Abstract

Excessively playing online games will create a strong addiction in a person. Indonesia first rank in the largest number of game players in Southeast Asia, both those who play games on smartphones, personal computers, and laptops. A person's inability to control the use of social media and online gaming via gadgets will cause them to lose their track of time, including the time to pray. This research aims to discover the relationship of online game addiction level towards the prayer behavior on adolescents. This research was conducted through observational quantitative with correlation research design and used cross sectional approach. The respondents were 128 students gathered through simple random sampling technique. The instruments were questionnaire and Kendall Tau data analysis. There is no relationship between online game addiction level with prayer behavior level on adolescents (p -value $0.915 > 0.05$). Adolescents' discipline in carrying out prayers, both in terms of the timeliness of prayer and the completeness of the five daily prayers, is still lacking.

Keywords: addiction level; online game; behavior level; prayers

INTRODUCTION

Adolescence is something that means growing into adulthood or in development into adulthood, it refers to a stage of development between childhood and adulthood characterized by general physical changes as well as cognitive and social development. According to Ministry of Health Republic of Indonesia (Kemenkes, 2018) the number of adolescents in Indonesia aged 10-14 years as many as 22,878 people and adolescents aged 15-19 years as many as 22,242 people. The number of adolescents in DIY is 22,447. Adolescents with a large enough number are expected to be able to become the next generation of the nation, to make this happen, adolescents need to be prepared to become healthy human beings physically, spiritually, mentally and spiritually. In fact, various things show that adolescents have very complex problems along with the transition period that is being experienced by adolescents (Sebayang dkk., 2018).

In 2015, the DIY Health Education Office recorded that there were 1,078 school-age teenagers in Yogyakarta giving birth, of which 976 were pregnant outside of marriage (Kresna, 2016). According to the Indonesian Child Protection Commission (KPAI), about 202 children faced the law due to fighting in the last two years, 2017-2018 (Antara, 2018). The head of the National Narcotics Agency (BNN) said there was an increase of 24-28%



in adolescents using narcotics. The number of drug abuse among students in 2018 from thirteen Province in Indonesia reached number 2. 29 million people (BNN, 2019).

Early adolescence and late adolescence is a period full of emotions, at this time characterized by a unstable, erratic mental state and usually difficult to control themselves so that negative influences such as deviant behavior due to shifting values easily affect the adolescent psyche and cause new symptoms in the form of moral crises. The moral crisis that hit some teenagers is one of the consequences of global development and advances in science and technology that are not balanced with moral progress. Adolescent behavior that tends to be irritability, lack of respect for parents, be rude, lack discipline in worship, become a drug user, fall into casual sex behavior and other deviant behavior has hit most teenagers (Darmadi, 2018).

Teenagers are easily influenced by friends' invitations to overcome their curiosity, to overcome this, teenagers need to improve their spirituality, teenagers must practice Islamic teachings as a whole, a teenager must pray five times a day properly, because prayer can prevent evil deeds (EL-Sulthani, 2016). The rapid development of the times makes negligence against the commandments of Allah SWT. The progress of the times makes some people forget their obligations as a servant, one of which is because busy playing games one can forget the prayer time (Saputra, 2017).

Adolescents with emotional and psychological turmoil need religious education, this is something that is very important in overcoming the psychological problems that are being faced by teenagers (Nasution, 2019). Worship is prescribed to educate the soul and build a spirit of equality and togetherness without disturbing others. Worship that is fard and sunnah has a real effect on the social life of a teenager. Worship can also regulate one's behavior, thoughts and feelings. Worship will encourage to do good and something that should be done, and prevent someone from doing inappropriate actions in relation to social life.

Research conducted Hamid, (2017) about religiosity at SMP Negeri 2 Tempel showed that the religiosity of adolescents with good category was 87.1%, 12.3% enough, 0.6% less. Students who have risky sexual behavior are 10.3% and not at risk as much as 89.7%. Some students who have good religiosity tend to have non-risky sexual behavior. The higher the level of religiosity, the control of sexual urges is also higher.

Research conducted Rahayu, (2015) regarding the Relationship between Worship Rituals and Juvenile Delinquency, the results showed that the level of religious rituals for students at SMK Muhammadiyah 2 Malang was in the low category, namely 45 students (69%), 19 students (29%) in the medium category, and 1 student (2%) in the high category. The juvenile delinquency rate was in the high category as many as 14 students (21%), 46 students (71%) in the medium category, 5 students (8%) in the low category. The correlation between religious rituals and juvenile delinquency at SMK Muhammadiyah 2 Malang is with a correlation coefficient (-0.652) and with a significant value of 0.000, the data means that there is a significant negative correlation between religious rituals and juvenile delinquency. The lower the worship ritual, the higher the juvenile delinquency.

Based on the results of a preliminary study conducted on March 2, 2020, by interviewing 10 teenagers in class X at SMK Muhammadiyah 2 Sleman, it was found that 7 teenagers played online games, from 7 teenagers, 4 teenagers played online games with a duration of 5-6 hours per day, 4 these teenagers often leave prayer, daily activities such as eating and resting are disrupted, 3 other teenagers who play online games are found to often pray but not on time because they prefer to play online games when the call to prayer has reached iqamah, the 3 teenagers play online games with a duration of 2-4 hours per day. There are 3 teenagers who don't play online games, teenagers who don't play online games always pray on time, always make dhikr and pray after prayer. The purpose of this study was to analyze the relationship between the level of online game addiction and the level of prayer behavior in adolescents.

RESEARCH METHODS

This research is an observational quantitative study with a correlation study design and a cross sectional approach. The sample in this study was class XI youth at SMK Muhammadiyah 2 Sleman. The sampling technique used in this study was simple random sampling, with a sample of 128 which was calculated based on the Slovin formula. Inclusion criteria: teenagers who are willing to be respondents; teenagers who play online games through gadgets, computers or internet cafes; teenagers who have gadgets; and adolescents who live with their parents in the same house. The exclusion criteria for this study were teenagers who were not willing to be respondents. Collecting data by using a questionnaire using a google form which is distributed through each class group by the teacher at the school. Respondents who fill out the questionnaire and have reached the time limit for collecting research data that have been determined, will be used as research samples. Data collection on the level of online game addiction and the level of prayer behavior was carried out on August 14, 2020 to August 18. Many respondents did not directly fill out the questionnaire that had been distributed, from 128 research samples only 88 respondents were obtained, then 60 were included.

The validity test used by the researcher is construct validity which is included in internal validity. Construct validity is validity that uses expert judgment, namely the instrument will be measured based on theory and consulted with experts (Widoyoko, 2018). Data analysis used the Kendall Tau test. This research has obtained an ethical permit from the ethics commission of the University of 'Aisyiyah Yogyakarta with the number 1653/KEP-UNISA/VII/2020.

RESULTS AND DISCUSSIONS

Characteristics of Respondents

Table 1. Characteristics of Respondents

Characteristics of Respondents	Frequency (f)	Percentage (%)
age		
15-18	58	96,7
19-21	2	3,3
Total	60	100
Gender		
Male	54	90

Female	6	10
Total	60	100
Residence		
With parents	60	100
Total	60	100
Online games that contain violence	37	61,7
Online games that do not contain violence	23	38,3
Total	60	100
Respondents who have gadgets	60	100
Total	60	100
Respondents who play online games	60	100
Total	60	100

Based on Table 1, it was found that the majority of respondents were aged 15-18 years (96.7%), male (90%). All respondents lived with their parents, owned gadgets, and played online games. Accessing game online containing violence (61.7%).

The level of addiction to online games

The level of online game addiction in adolescents in SMK Muhammadiyah 2 Sleman majority is low as many as 57 respondents (95.0%), as seen in table 2.

Table 2. Online Gaming Addiction Rate

No	Online gaming addiction rate	Frequency	Percentage (%)
1	High	0	0
2	Moderate	3	5
3	Low	57	95,0
	Total	60	100

Table 3. Answers to Online Gaming Addiction Level Questions

No	Question	Answer			
		never	sometimes	often	always
		f	f	f	f
1.	Is it when you play online games that you play it with friends?	13	38	6	3
2.	Does from playing online games you get prizes in the form of points or money?	48	10	2	0
3.	Is it when you play online games, then be disturbed by your friends angry by issuing harsh words?	30	29	0	1
4.	Do you ignore mandatory prayers because of playing online games?	32	24	4	0
5.	Do you neglect schoolwork for playing online games?	47	10	3	0
6.	Is it when in a day you do not play online games then you feel restless?	52	6	2	0
7.	Does when playing online games do you keep yourself clean by still bathing twice a day?	5	6	5	44
8.	Do you spend your free time playing online games instead of hanging out with family?	38	20	1	1
9.	Is it after school that you play online games?	32	26	1	1

10.	Did you miss meals because of playing online games?	47	12	0	1
11.	Is your online gaming time increasing?	47	12	0	1
12.	Do you play online games at school?	26	31	2	1
13.	Have you ever fought with a friend because of online gaming?	58	2	0	0
14.	Do you choose to play online games rather than social activities in the community?	55	5	0	0

Based on Table 3, the most answers to the online game addiction level questionnaire found in question nomor 13 which shows teenagers never fight with friends because of online games, which is as many as 58 respondents (96.7%).

Level of Worship Behavior Prayer

Table 4. Level of Prayer Behavior

No	Level of Prayer Behavior	Frequency (f)	Percentage (%)
1	High	3	5,0
2	Moderate	55	91,7
3	Low	2	3,3
	Total	60	100

Based on Table 4, it was found that the level of prayer behavior in adolescents in SMK Muhammadiyah 2 Sleman was the medium majority of 55 respondents (91.7%).

Table 5. Answer to The Question Item of Prayer Behavior Level

No	Question	Answer			
		never f	sometimes f	often f	always f
1.	Do you pray isya' every day?	3	28	13	16
2.	Do you pray shubuh every day?	3	33	5	19
3.	Do you perform dzuhur prayers every day?	2	30	9	19
4.	Do you perform ashur prayers every day?	3	31	11	15
5.	Do you perform magrib prayers every day?	3	20	10	27
6.	Is it if you leave prayer then you replace it?	16	34	4	6
7.	Is it when you are at home praying in congregation?	17	30	8	5
8.	Is it when at school you perform dzuhur prayers in congregation?	1	10	13	36
9.	Do you pray at the end of time?	20	35	2	3
10.	Do you still play online games? Even though you have heard the sound of the adhan?	38	21	1	0
11.	Do you still play online games even though you are already iqamah?	45	13	2	0
12.	Do you often leave prayers on purpose?	28	26	6	0
13.	Is it in the morning that you pray shubuh on time?	9	42	3	6
14.	Do parents reprimand if you don't pray?	1	6	23	30
15.	Do parents remind you to pray when the time comes?	0	7	15	38
16.	Do you pray after prayer?	0	11	10	39

17.	Do you take ablution before praying?	0	2	4	54
18.	Do you often pray to play online games?	56	4	0	0

Based on Table 5 of the most answers from the question of the level of adolescent prayer behavior contained in question no. 18 which shows teenagers never pray to play online games, namely as many as 56 respondents (93.3%).

Association of Online Game Addiction Levels with The Level of Prayer Behavior In Adolescents

Table 6. Level of Addiction to Online Games with The Level of Prayer Behavior In Adolescents

Addiction level Game Online	Prayer behavior						P-value	Coef Corelasi		
	Low		Moderate		High				Total	
	f	%	f	%	f	%	f	%		
High	0	0,0	0	0,0	0	0,0	0	0,0		
Moderate	0	0,0	3	5,0	0	0,0	3	5,0	0,915	0,014
Low	2	3,3	52	86,7	3	5,0	57	9,5		
Total	2	3,3	55	91,7	3	5,0	60	100		

Based on Table 6 shows that adolescents with low levels of online gaming addiction whose level of worship behavior is as much as 52 respondents (86.7%), while adolescents with low levels of online gaming addiction whose level of worship behavior is low as many as 2 respondents (3.3%). The results of statistics calculations using **the Kendall's Tau** correlation test as presented in Table 6 obtained a p-value of $0.915 > 0.05$ so that it can be concluded that there is no significant relationship between the level of online game addiction and the level of worship behavior in adolescents in SMK Muhammadiyah 2 Sleman.

Online Gaming Addiction Rate

The level of online game addiction in adolescents in SMK Muhammadiyah 2 Sleman is the most in the low category of 57 respondents (95%), this is in accordance with research Shabati, (2019) which shows the highest level of online gaming addiction in the low category, which is 22 respondents (44%). According to WHO (2018) someone who is addicted to online games will experience an increase in time in playing online games and neglecting daily activities and losing control in playing online games. The low levels of online gaming addiction in the study were associated with adolescent self-control and time management applied to keep them from playing online games continuously. This is evident in 78.3% of respondents who answered there was never an increase in time in playing online games every day.

Research results Singh dan Agarwal (2018) India also found that online gaming addiction was more prevalent in men than women, with comparisons in each category, namely sufficient categories (49.2%): (42%); weight categories (45.1%): (27.5%); and the category is not addicted (5.9%): (30.43%). According to Kustiawan dan Utomo (2018) there are several factors that can cause a person to experience online gaming addiction, including internal factors and external factors. External factors that can cause

a person to experience addiction to online games are a less controlled environment because they see many peers who play online games, but in the results of this study respondents with answers always play online games with friends only 3 respondents (5%) and respondents who answered always played. online games in school only 1 respondent (1. 7%). Friends who are not supportive in the respondent's environment are one of the causes of the low level of online game addiction at this school. The next factor is the factor of social relations that is not good in the surrounding environment. These factors can be the cause of teenagers choosing alternatives to playing online games as an activity that can please themselves. This factor is contrary to the condition of respondents in the study conducted at SMK Muhammadiyah 2 Sleman, respondents in this school participated more in social activities in the community than playing online games, this was evidenced by the answers of 55 respondents (91. 7%) who choose to participate in social activities in the community.

Level of Prayer Behavior

The results of this study showed that the level of prayer behavior in adolescents in SMK Muhammadiyah 2 Sleman was the medium majority of 55 respondents (91. 7%), this is in line with the research conducted by Giri (2019) with the results of mandatory prayer discipline at SMA Negeri 4 Surakarta with a medium category of 109 respondents (65%), mandatory prayer discipline in the study included maximum preparation when you want to perform prayers, punctuality in performing prayers, fulfillment of requirements and mandatory prayer. The similarity of research results is found in the timeliness of prayer, in research Giri (2019) the timeliness of the respondent's obligatory prayer has not been said to be good, because the respondent has not done it on time, the results are the same as the results of this study, namely they have not performed the obligatory prayer on time. This statement is evidenced by one of the answers to the questionnaire, there are only 6 respondents (10%) who answer that they are always on time in performing the dawn prayer, the remaining 42 respondents (70%) answered that sometimes they are on time for the dawn prayer. Another answer which stated that respondents never prayed at the end of time as many as 20 respondents (33.3%) and the remaining 35 respondents (58.3%) answered sometimes praying at the end of time.

The results of the questionnaire answers in the research conducted, as many as 38 respondents (63.3%) answered that their parents always reminded them to pray when the time came, 15 respondents (25%) answered that their parents often reminded them to pray when it was time to pray. Another answer that supports this theory is as many as 30 respondents (50%) answered that their parents always reprimanded them if the respondents did not pray, 23 respondents (38.3%) answered that their parents often reprimanded them if the respondents did not pray. Parent has a role in shaping the morals of adolescents, including in worship activities. Parents act as guardians, protectors, mentors, role models, and motivators (Azhar et al., 2020).

The example of parents becomes the dominant thing in educating teenagers, basically teenagers will imitate whatever is done by the people around them (Supardi dan Smart, 2019). The role of parents in educating adolescents is important, to guide and foster youth diversity, so that later they are able to carry out life as adult humans both as individuals and as family members and community members and obedient to the religion

they embrace (Warsah, 2020). This opinion is in line with research conducted by Kurniawan (2020) The results obtained are as many as 24 respondents with sufficient parental guidance and are said to have practiced the obligation of prayer. There is a positive influence between parental guidance on the practice of prayer obligations in adolescents, the better parental guidance, the better the practice of prayer obligations in adolescents. Other research conducted by Naja (2017) shows that there is a significant influence between religious education in the family on the discipline of prayer in adolescents.

Relationship of Online Game Addiction Level dengan Level of Prayer Behavior

Based on Kendall Tau's analysis, it was found that the p-value of $0.915 > 0.05$ means that there is no significant relationship between online game addiction and the level of prayer behavior among adolescents at SMK Muhammadiyah 2 Sleman. This shows that online game addiction is not a factor that affects the level of prayer in adolescents. The results of this study with research conducted by Sumartini (2017) which shows that there is no significant effect between the intensity of internet use on the religious behavior of female students at the Raudlatul Ulum Putri Islamic Boarding School Kajen Margoyoso Pati (p 0.05). The religious behavior studied in this study includes the dimensions of belief, the dimensions of religious practice, the dimensions of religious feeling or experience, the dimensions of religious knowledge, and the dimensions of practice. The results of the five dimensions show that the dimensions of religious belief in santri are very good, the dimensions of religious feelings or experiences are good, the dimensions of religious knowledge are very good, the dimensions of religious practice are good, and the dimensions of religious practice are good. The contribution of the variable intensity of internet use to the variable of the religious behavior of students shows the magnitude of the influence of the intensity of internet use on the religious behavior of students by 0.1%, while the remaining 99.9% is explained by other factors from within the students, for example laziness and bad influence from friends. The routine implementation of religious activities can suppress the religious behavior of students to be better, disciplined and timely in carrying out religious orders.

Research conducted Malihah (2019) explained that habituation of religious activities in schools such as habituation of dhuha prayer, listening to religious lectures, dhikr and prayer, reading the Qur'an, shalawat can make students disciplined in worship, 80% of students are disciplined enough in carrying out worship, 20% of students still need to be reminded to hurry up and gather for prayer.

The level of prayer behavior among adolescents at SMK Muhammadiyah 2 Sleman is in the medium category. This school implements regular congregational prayer activities every day, including the midday prayer which is always held in congregation at school, both male and female students must pray when the time comes. This is in line with the answers given by respondents in carrying out the midday prayer in congregation at school with the results of the answers that 36 respondents (60%) always performed the midday prayer in congregation, 13 respondents (21.7%) often performed the midday prayer in congregation, 10 respondents (16.7%) sometimes perform the midday prayer in congregation, 1 respondent (1.7%) never perform the midday prayer in congregation. In addition to habituation of religious activities in schools, teachers and parents can also

influence youth worship activities, this is evidenced by research conducted by Hasanah (2017) which shows that there is a significant influence of parental guidance on students' prayer discipline. The better the parental guidance, the more disciplined students will be in carrying out prayers, on the contrary the less good parental guidance, the less disciplined students will be in carrying out prayers. The results of this study are reinforced by research conducted by Farih, (2017) which states that to form a disciplined attitude of prayer in students, parents do habituation, coaching, exemplary, awareness, and supervision.

Factors supporting the discipline of prayer in students include family, environment, education and association. The family factor is the dominant factor that influences the formation of a disciplined attitude to prayer in students. The success of parents in instilling the discipline of prayer can be seen through the behavior of children towards their prayers, including being punctual in praying, being responsible, and having the will to pray without having to be ordered. The role of parents in educating and guiding their children is also carried out by parents of teenagers at SMK Muhammadiyah 2 Sleman. This is evidenced by the respondents in answering the questionnaire regarding parents reprimanding if the respondent does not pray with the results of the answers that 30 respondents (50%) are always reprimanded by their parents if they do not pray, 23 respondents (38.3%) are often reprimanded, 6 respondents (10,0%) were sometimes reprimanded and 1 respondent (1,7%) was never reprimanded by their parents if they did not pray. In addition to reprimanding the parents of the respondents, they also reminded their children when they were at home when it was time for prayer with the results of the answers that 38 respondents (63.3%) answered always, 23 respondents (38.3%) answered often, and 7 respondents (11.7%) answer sometimes.

The results of other research that support the research that has been done are research Istighfaroh (2019) that there is no significant effect between the intensity of using Instagram on the level of religiosity of adolescent participants at MTs N 2 Demak ($p\ 0.332 > 0.05$). The level of religiosity in adolescents in this study was included in the high category, namely in the 93-103 interval category. According to Ali dan Purwandani (2017) religiosity is how far the knowledge, how strong the belief, how diligent the implementation of worship and how deep is the appreciation of one's religion.

CONCLUSION

The level of online game addiction in adolescents at SMK Muhammadiyah 2 Sleman found that (95%) of respondents had a low level of online game addiction, (5%) of respondents had a moderate level of online game addiction. The level of prayer behavior among adolescents at SMK Muhammadiyah 2 Sleman found that (91.7%) of respondents had a moderate level of prayer behavior, (5%) of respondents had a high level of prayer behavior, (3.3%) of respondents had a low level of prayer behavior. There is no relationship between the level of online game addiction and the level of prayer behavior among adolescents at SMK Muhammadiyah 2 Sleman ($p\ 0.915 > 0.005$).

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