



Examining the Influence of Gadget Dependence, Emotional Intelligence, and Social Control on Students' Religiosity Characteristics

Syalsa Nur Saputri*, Sadam Fajar Shodiq

Faculty of Islamic Studies and Civilization,
Universitas Muhammadiyah Yogyakarta, Indonesia.

*Corresponding Author. Email: syalsa.nur.fai23@mail.umy.ac.id

Abstract: This study aims to examine the impact of gadget dependence, emotional intelligence, and social control on students' religious character. The study employed a quantitative approach using a Structural Equation Modeling design based on Partial Least Squares (PLS-SEM). Data were collected through a five-point Likert-scale questionnaire administered to a randomly selected sample of 350 senior high school students in Yogyakarta. The results indicate that gadget dependence has a significant negative effect on students' religious character ($\beta = -0.41, p < 0.001$), while emotional intelligence ($\beta = 0.37, p < 0.001$) and social control ($\beta = 0.29, p < 0.01$) have significant positive effects. The structural model demonstrates strong explanatory power, with an R^2 value of 0.879, indicating that these variables collectively explain 87.9% of the variance in students' religious character. These findings suggest that the development of students' religious character in the digital era is influenced not only by cognitive factors but also by emotional regulation and social supervision. Therefore, strengthening digital literacy, providing emotional regulation training, and fostering collaboration among schools, families, and religious communities are essential strategies for cultivating adaptive religiosity grounded in moral and religious values.

Article History

Received: 17-11-2025

Revised: 24-01-2026

Accepted: 09-03-2026

Published: 20-04-2026

Key Words:

Gadget Dependence;
Emotional
Intelligence;
Social Control;
Religiosity
Characteristics.

How to Cite: Saputri, S. N., & Shodiq, S. F. (2026). Examining the Influence of Gadget Dependence, Emotional Intelligence, and Social Control on Students' Religiosity Characteristics. *Jurnal Paedagogy*, 13(2), 430-442. <https://doi.org/10.33394/jp.v13i2.18440>



<https://doi.org/10.33394/jp.v13i2.18440>

This is an open-access article under the [CC-BY-SA License](https://creativecommons.org/licenses/by-sa/4.0/).



Introduction

The rapid development of digital technology has significantly changed many aspects of adolescents' lives, including how they communicate, learn, and interact socially. However, this rapid digital transformation has also raised concerns about its impact on adolescents' moral development and value formation. Excessive exposure to digital media can impact empathy and prosocial behavior if not accompanied by strong character education. A study Canalejas et al (2025) highlighted the urgency of strengthening prosocial values among young people to ensure that technological advancements undermine moral awareness and social responsibility. One of the most prominent consequences of digital transformation is the growing dependence on gadgets among adolescents. Smartphones and other digital devices have become essential tools in students' daily activities, ranging from communication and entertainment to academic learning. Nevertheless, excessive gadget use may reduce face-to-face interaction and limit adolescents' engagement with meaningful social and spiritual activities. Study Gladson et al (2022) suggest that prolonged digital exposure may influence behavioral patterns and contribute to the weakening of moral and religious values among students.

Conversely, Robinson (2024) articulated that emotional intelligence plays a crucial role in overseeing the student experience. Individuals with elevated emotional intelligence



often demonstrate a capacity for managing their emotions effectively. Despite these challenges, several psychological and social mechanisms can help adolescents maintain positive character development in the digital era. Emotional intelligence plays a crucial role in enabling individuals to regulate emotions, control impulses, and make responsible decisions in complex social environments. Students with higher emotional intelligence tend to demonstrate stronger empathy, self-awareness, and moral sensitivity, which contribute to the internalization of religious values. Studies conducted by Zhou et al (2024) show that emotional competence strengthens adolescents' capacity to regulate behavior and respond constructively to digital influences. In addition to internal psychological factors, external social regulation also plays an important role. Social control mechanisms such as parental supervision, school discipline, and peer influence function as guiding structures that encourage adolescents to adhere to socially accepted norms and moral values (Onaga et al., 2024).

Although numerous studies have examined the impact of digital technology on adolescent behavior, most previous research has focused primarily on digital addiction or psychological well-being independently. Only a limited number of studies have explored the interaction between emotional intelligence and social control in shaping students' religious character. Furthermore, empirical research that integrates gadget dependence, emotional intelligence, and social control within a comprehensive structural model remains relatively scarce. Therefore, examining the combined influence of these variables using the Partial Least Squares Structural Equation Modeling (PLS-SEM) approach provides a more comprehensive understanding of how internal psychological capacities and external social regulation mechanisms influence students' religiosity in the digital era.

In the Indonesian educational context, the development of religious character constitutes one of the primary goals of national education. The National Education System Law emphasizes the importance of nurturing students' spiritual strength, moral integrity, and responsible citizenship through formal education. However, the increasing integration of digital technology into students' daily lives presents new challenges for maintaining these values among adolescents. Considering these conditions, this study examines the influence of gadget dependence, emotional intelligence, and social control on students' religious character using a structural modeling approach among high school students in Yogyakarta.

Engagement in communal worship and the influence of family dynamics have demonstrated a positive impact on moral development, a decrease in deviant behaviors, and the strengthening of prosocial value. The research conducted by Gamache et al (2022) indicates that adolescents raised in a religious family environment characterized by social control are likely to develop positive emotional attitudes and exhibit reduced deviant behaviors. It has the potential to enhance the internalization of religious teachings among students. According Mely & Alhakim (2022) Social Control Theory, individual behavior is regulated by social bonds such as family supervision, school discipline, and peer influence. Strong social bonds can prevent deviant behavior and encourage adherence to moral and religious values among adolescents.

The primary issue at the core of this inquiry is the influence of gadget dependence, emotional intelligence, and social control on the traits associated with students' religiosity. As referenced by Adorjan & Ricciardelli (2021) the reliance on gadgets has been demonstrated to influence students' social and moral conduct, leading to the development of ethical discrepancies in the utilization of digital media and beyond. Meanwhile, a study by Gayatri & Kusumajati (2024) confirms that emotional intelligence is considered a significant factor that



can influence behavior in students' character. Furthermore, insufficient social control frequently leads to a lack of adherence to life norms among students. El-Sherbiny et al (2024) highlight the importance of social control that pertains to the character development of students in the digital age. This study aims to analyze how the interplay of these three factors shapes the characteristics of students' religiosity.

This study aims to empirically examine how gadget dependence, emotional intelligence, and social control affect the religious character of students. This aligns with the perspectives of Limone & Toto (2022) who highlight the significance of character and moral education in shaping the younger generation. Students' religiosity has a strong relationship between moral attitudes and prosocial behavior. It was proven in a recent study by Kelly et al (2024) that 811,663 participants found a consistent positive relationship between religiosity and prosociality meaning that, when religiosity is strong, the tendency to conform to norms also tends to be better. This finding is even stronger when the school context supports, for example, the school environment in the learning process with religious values, thereby encouraging students' moral identity and future hopes.

Dependence on gadgets has become a global phenomenon that impacts students' social and moral behavior. Adolescents often experience excessive attachment to social media and smartphones, which affects their interaction patterns in the real world. Joseph et al (2022) also noted that the high intensity of gadget use has an impact on the decline of cognitive, social, and emotional abilities in early childhood. Thus, the higher the dependence on gadgets, the greater the potential for social deviations among students. In also the study by Zhang et al (2024) also explained the risk factors for smartphone addiction such as mental health, emotions, social rejection, and family dysfunction. Therefore, these findings hypothesize that:

H1: Gadget dependence has a significant effect on the characteristics of students' religiosity.

Emotional intelligence is a person's ability to recognize, understand, and control the emotions of themselves and others. Piccerillo & Digennaro (2025) explain that emotional intelligence plays an important role in directing adaptive social behavior. Recent research by Zhou et al (2024) concludes that emotional intelligence and spiritual intelligence both contribute separately to academic achievement. And research by Vakili & Zare (2019) found that spiritual intelligence can encourage the emotional intelligence component to foster emotions and spirituality to have a positive impact, not only on values, but also on religious appreciation. So this explanation leads to:

H2: Emotional Intelligence has a significant effect on the characteristics of students' religiosity.

Social control is the act of society to direct and supervise individual behavior to conform to norms. Pinto & Marques (2024) stated that social control functions as a controller in suppressing deviant behavior. Ranney & Troop-Gordon (2020) assert that weak social control in cyberspace makes adolescents vulnerable to risky behaviors such as cyberbullying and abuse of digital media. Rachel et al (2022) also show that lack of parental supervision contributes to an increase in adolescent deviant behavior. This emphasizes that social control has a strategic role in strengthening the religious character of students. In the level of prosocial behavior, Zailani & Khairi (2021) found that the participation of the religious environment is filled with more positive moral attitudes. So the findings from the above exposure can be sure that:

H3: Social Control has a significant influence on the characteristics of a student's religiosity.

Pictured in Figure 1. This study hypothesizes that there is an influence of Gadget Dependence, Emotional Intelligence, and Social Control on Religiosity Characteristics.

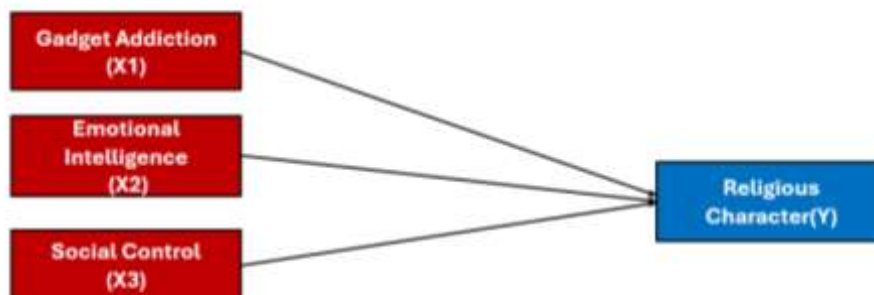


Figure 1. Conceptual Models

Figure 1 illustrates the conceptual framework underlying this research. The hypothesis states that Gadget Dependence (X1), Emotional Intelligence (X2), and Social Control (X3) have an influence on Religiosity Characteristics (Y). From the series of findings above, the big pattern can be summarized simply, gadget dependence tends to increase students' emotional and social aspects, good emotional intelligence helps students practice religion better, and social control from family, school, and environmental communities can strengthen moral habituation as well as prosocial behavior. Thus, gadget dependence, 'emotional intelligence and social control can strengthen the relationship with the character of the student's religiosity values.

Research Method

This study engaged 350 high school students in Yogyakarta, selected through random sampling techniques. A total of 168 participants identified as male students, representing 48% of the group, while 182 identified as female students, making up 52%. The respondents were chosen with a diverse range of characteristics to accurately reflect the actual conditions of the student population regarding gadget usage, emotional intelligence, and social control related to their religious identity. The investigation employed a questionnaire to gather data, with participants providing their responses through Google Forms.

The study employed the Likert Scale to assess the degree of agreement or disagreement among respondents regarding each statement provided. Kriksciuniene et al (2019) elucidated that the Likert Scale serves as a measurement instrument to evaluate the degree of agreement among respondents regarding each statement pertinent to the phenomenon under investigation. The theoretical indicators of each research variable are meticulously outlined, serving as the foundation for the development of valid and systematic questionnaire items, as explained by Mumu et al (2022). Every element in a tool presents a spectrum of responses, from strong agreement to strong disagreement.

The research tool comprises 40 items, each crafted with distinct statements that depict these variables for the students. The questionnaire used in this study was adapted from previously validated instruments measuring gadget dependence, emotional intelligence, social control, and students' religiosity, which were developed based on the theoretical frameworks of Young (2004) for digital addiction, Mayer & Salovey (1997) for emotional intelligence,



Arifin et al (2024) for social control theory, and Mullachelasari & Efendi (2025) for religiosity dimensions, and all items were further tested for validity and reliability using the PLS-SEM measurement model. This instrument comprises 10 items that address two dimensions related to gadget dependence: (1) Gadgets as facilitators of learning tools (e.g., "Gadgets help me access the subject matter quickly"), and (2) Psychological issues in children associated with gadget use (e.g., "I feel anxious if I don't hold a gadget"). Each item is evaluated on a 5-point Likert scale, ranging from "strongly disagree" to "strongly agree".

In the realm of Emotional Intelligence, a set of 10 items evaluates various emotional dimensions and characteristics of learners. These include: (1) Self-Awareness in students (e.g., "I understand my own feelings while learning"), (2) Elements of self-control (e.g., "I can control my emotions when facing problems"), and (3) The resilience capacity in students (e.g., "I give up quickly when faced with difficulties"). This framework allows students to reflect on how their choices relate to different facets of emotional intelligence (Armesto Arias et al., 2025).

In the context of social control, a total of 10 items are utilized to evaluate character and mental control among students. These include: (1) discipline in learning (e.g., "I obey school rules"), (2) participation in activities (e.g., "I engage in positive activities at school"), and (3) manners and etiquette at school (e.g., "I show respect to teachers and peers"). Every component of this inquiry serves as a metric for evaluating students in control, as adapted in theoretical frameworks (Chan et al., 2023).

The character of students' religiosity is evaluated through 10 question items designed to assess the digital ethics benchmark at school. These include: (1) aspects of worship discipline (e.g., "I carry out compulsory worship regularly"), (2) digital ethics (e.g., "When using gadgets or social media, I try to maintain manners according to religious teachings"), and (3) aspects of religious understanding (e.g., "I study religion because I feel that it is my inner need, not just the needs of others"). The evaluation of students' conduct in navigating life reflects a characteristic rooted in their religious values (Zvereva, 2023). This study involved analyzing the data using the SmartPLS 4.0 application, a software tool designed for Structural Equation Modeling (SEM) analysis employing the Partial Least Squares (PLS) method. Nie et al (2023) highlight that Smart PLS offers the benefit of being non-parametric, which means it does not necessitate numerous statistical assumptions.

Result and Discussion

Study Natasya et al (2024) indicate that gadget dependence negatively affects students' religiosity characteristics. This result suggests that excessive engagement with digital devices may reduce students' attention to religious practices and moral reflection. For many adolescents, gadgets function not only as communication tools but also as primary sources of entertainment and social interaction. Continuous exposure to digital media may therefore shift students' daily priorities from spiritual activities toward online engagement. This phenomenon is particularly relevant to Generation Z, who have grown up in a highly digital environment and tend to integrate online activities into almost every aspect of their daily lives.

The positive effect of emotional intelligence on students' religiosity can be explained through the perspective of selfregulation theory. Individuals with higher emotional intelligence possess stronger abilities to regulate emotions, control impulses, and make reflective decisions when facing various social influences. According Mulyanti et al (2024) selfregulation enables individuals to manage behavioral impulses and align their actions with

long-term values and goals. In the context of adolescents' digital behavior, students with stronger emotional regulation are more capable of controlling excessive gadget use and maintaining commitment to moral and religious values.

The significant influence of social control on students' religiosity can be understood through Social Control Theory. According Rahma et al (2023) that individuals are less likely to engage in deviant behavior when they have strong social bonds with family, school, and community. In educational settings, supervision from parents and teachers, as well as positive peer influence, functions as an external regulatory mechanism that guides students toward socially accepted norms. In the digital era, such social supervision becomes increasingly important because adolescents are exposed to diverse online content that may challenge traditional moral values.

The findings of this study can also be interpreted within the social context of Yogyakarta, a city widely known as an educational center in Indonesia. Study Hamidiyah & Aripin (2025) said schools in Yogyakarta often emphasize character education and religious values as part of their educational programs. However, the rapid expansion of digital technology among Generation Z students has created new challenges for maintaining these values. Many students spend a significant portion of their time interacting with digital devices, which may reduce their participation in social and religious activities. Therefore, strengthening emotional intelligence and reinforcing social supervision in schools and families become essential strategies for ensuring that digital engagement does not weaken students' moral and religious development.

These theoretical perspectives suggest that emotional intelligence and social control may function as important protective factors that help students regulate digital behavior and maintain their religiosity in the digital era. To empirically examine these relationships and evaluate the measurement quality of the research constructs, statistical analysis was conducted using the Partial Least Squares Structural Equation Modeling (PLS-SEM) approach. The Smart-PLS program serves as a tool for evaluating the validity and reliability of data. Out of the 350 data points examined, a standard criterion of 0.7 was employed to evaluate validity and reliability.

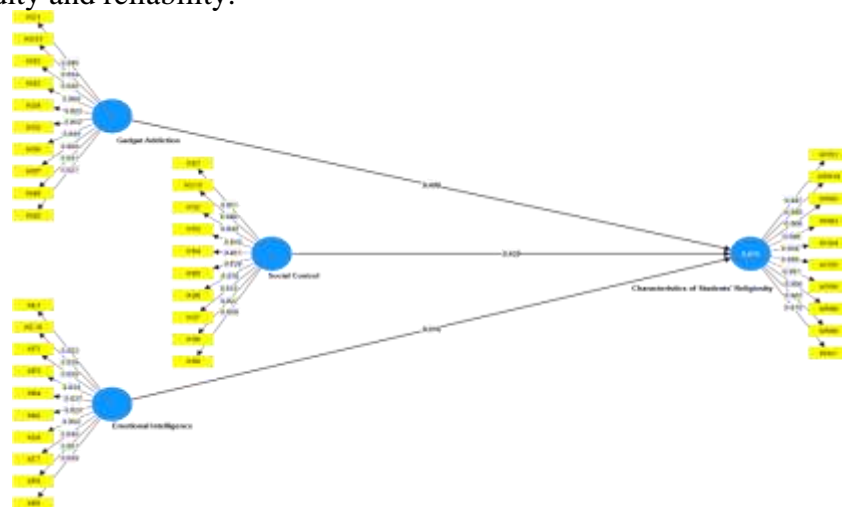


Figure 2. External Model Output View

Figure 2 illustrates the convergent validity, indicated by the requirement that each indicator's loading factor value must surpass 0.7. The gadget dependency variable exhibited the lowest loading factor at 0.822, followed closely by emotional intelligence with a loading



of 0.820. Social control recorded a loading of 0.816, while the variable of student religiosity character had the lowest loading at 0.887. The results affirm the reliability of the indicators employed in this investigation and validate that the study meets the criteria for convergent validity. The validity test for discrimination was conducted utilizing the Fornell-Larcker Criterion. When the root of the AVE (Average Variation Extracted) for a construct surpasses its correlation with other latent variables, it indicates that the discriminant validity is deemed satisfactory.

Table 1. Discriminant Validity

	characteristics of Student Religiosity	Emotional Intelligence	Gadget Dependency	Social control
Characteristics of Student Religiosity				
Emotional Intelligence	0.763			
Gadget Dependency	0.625	0.311		
Social control	0.611	0.239	0.105	

The results of the validity evaluation are presented in Table 1. The square root values of AVE (0.763, 0.625, and 0.611) for each structure are greater than 0.5, indicating that the calculation results in the Mean Effect Value (AVE) for each variable exceeding 0.5.

Table 2. Cronbach's Alpha and Composite Reliability

Items	Cronbach's alpha	Composite reliability (rho_a)	Composite reliability (rho_c)
Characteristics of Student Religiosity	0.973	0.974	0.977
Emotional Intelligence	0.954	0.954	0.960
Gadget Dependency	0.955	0.957	0.961
Social Control	0.953	0.954	0.960

The analysis of Cronbach's Alpha and Composite Reliability indicated that the four study variables exhibited values between 0.973 and 0.953, thereby affirming the reliability of the structural or measurement variables employed in this research. Table 2 demonstrates a significant level of reliability, as evidenced by the Cronbach's alpha value and composite reliability both surpassing 0.7. After confirming the validity and reliability of the test model, the evaluation of the structural model can commence. This assessment was meticulously designed to assess hypotheses and ascertain the connections among variables. The assessment of the structural model (inner model) in PLS can be analyzed by reviewing the R-square value, as illustrated in the table below:

Table 3. R-Square Value

Buildings	R-Square	R-Square is adjusted
Characteristics of Student Religiosity	0.879	0.878

Table 3 shows that The R-square value of 0.879 indicates that 87.9% of the variance in students' religiosity characteristics is explained by gadget dependence, emotional intelligence, and social control, while the remaining 12.1% is influenced by other variables outside this model.



Table 4. Hypothesis Testing Results

	Original sample	T statistics	P values
Emotional Intelligence -> Characteristics of Student Religiosity	0.516	21.007	0.000
Gadget Dependency -> Characteristics of Student Religiosity	0.406	16.566	0.000
Social Control -> Characteristics of Student Religiosity	0.430	17.244	0.000

Table 4 outlines the process of hypothesis testing, which incorporates the path coefficient for evaluating the structural model. This involves following specific steps, employing bootstrapping techniques, and analyzing the results through the original sample (y), T statistics, and P values.

This study highlights the impact of gadget dependence, emotional intelligence, and social control on the traits of students' religiosity. The findings align with existing studies indicating that religious experiences play a significant role in shaping emotional responses and daily habits. Brandão (2025) study found a connection between religiosity and the regulation of more mature and adaptive emotions. This elucidates the correlation between students who possess higher emotional intelligence and their positive religious attitudes and practices. In the study conducted by Chen et al (2025) the findings regarding emotional intelligence and positive religiosity were not only correlated but also consistent with the psychological mechanisms identified in recent research on religion, spirituality, and emotional regulation.

This study's findings align with the work of Murad (2021) highlighting the significance of emotional intelligence in fostering religious appreciation among students. The significance of emotional intelligence as a protective element. It can be inferred that spirituality often aligns with a more developed approach to emotional regulation. Conversely, the examination of reliance on students' devices that demonstrate emotional intelligence consistently mitigates the adverse effects associated with various forms of gadget dependence.

Shodiq (2023) indicates that the involvement of parents in establishing effective social control fosters the affectionate aspects of students, enhancing their confidence and subsequently influencing the internalization of religious values into their character. The study conducted by Shodiq et al (2024) highlighted that mature emotions contribute to characteristics like efficacy, which serves as a psychological foundation motivating individuals to sustain positive behaviors. In daily experiences. Shodiq et al (2025) demonstrate that social control is exercised through the family's role in supporting students' mental health, which contributes to enhancing students' religious character, with religious education serving as a means of fostering a conducive family environment. The influence of social control on character formation has been demonstrated. The involvement of teachers, parents, and peers establishes definitive boundaries for student character behavior.

Therefore, the concept proposed by Laniuk (2021) regarding social control theory asserts that a strong attachment to social norms and values has the potential to inhibit deviant behavior. The findings regarding the influence of positive social control on religiosity align with earlier studies. A recent study conducted by Kelly et al (2024) involving over eight hundred thousand participants demonstrated that positive religious values are associated with beneficial outcomes and a reduction in antisocial behavior. This suggests that oversight of



religious norms and practices generally encourages student behavior to improve. To achieve greater control in the use of gadgets, it is essential to incorporate emotional intelligence training in PAI lessons, focusing on managing emotions, empathy, and social skills.

Additionally, enhancing parental cooperation and fostering a supportive school environment are crucial for effective social control. This method aligns with PLS-SEM, which considers not just significance values, but also the model's capacity to predict and provide tangible advantages. For instance, enhancing emotional intelligence to mitigate the effects of gadget usage can lead to distinct and quantifiable behavioral modifications within the educational setting. (Hair & Alamer, 2022)

Overall, this study confirms that the formation of students' religiosity character values is not only influenced by technological factors (gadgets), but also very closely related to psychological factors (emotional intelligence), social (social control). Thus, the results of this study provide an idea that a multidimensional approach is needed to shape the character of students' religiosity in the current era.

Conclusion

The results of this study demonstrate that the proposed structural model has very strong predictive power, as indicated by an R^2 value of 0.879, meaning that gadget dependence, emotional intelligence, and social control collectively explain 87.9% of the variance in students' religious character. This finding confirms that these variables play a substantial role in shaping adolescents' religiosity within the context of the digital era. The empirical results show that gadget dependence negatively influences students' religious character, while emotional intelligence and social control function as significant positive predictors. These findings highlight the importance of psychological and social mechanisms in maintaining adolescents' moral and spiritual values in an environment increasingly dominated by digital technology.

From a theoretical perspective, this study contributes to the understanding of adolescent character development by demonstrating how emotional intelligence and social control operate as protective factors against the potential negative effects of excessive digital engagement. These findings support perspectives from self-regulation and social control frameworks, which emphasize the role of internal emotional competence and external social supervision in guiding adolescents' behavior toward positive moral outcomes. Practically, the findings underline the crucial role of families, schools, and communities in fostering students' emotional intelligence and supervising gadget use. Educational institutions should integrate emotional intelligence development into character education programs, while parents and educators should collaborate to create supportive environments that encourage responsible digital behavior and strengthen students' internalization of religious values. Future research may further explore additional factors influencing students' religiosity, such as digital literacy, peer influence, or school culture, in order to provide a more comprehensive understanding of character development among adolescents in the rapidly evolving digital landscape.

Recommendation

Based on the results of this research, several important recommendations can be formulated for the development of education and character formation in the digital era. Teachers are advised to integrate emotional intelligence training and digital ethics education



within the framework of Islamic Religious Education so that students are not only able to manage their emotions but also apply religious and moral values when interacting through digital media. This integration can be realized through reflective learning, empathy-based activities, and discussions related to digital manners and religious norms. Parents also play a crucial role in establishing strong social control within the family environment by maintaining open communication, providing consistent supervision, and setting examples of responsible gadget use.

The collaboration between schools and families should be strengthened to create a synergistic environment that supports the development of students' religiosity and self-regulation. Schools and educational institutions are encouraged to design policies that balance the use of digital devices for learning purposes with programs that emphasize moral and spiritual cultivation. The implementation of digital literacy programs combined with faith-based and character education will help students to become more adaptive, disciplined, and religiously grounded individuals. Furthermore, religious institutions and community organizations are expected to collaborate actively with schools in organizing mentoring programs and social-religious activities that reinforce moral supervision and prosocial behavior among students.

This collective effort between educational institutions, families, and communities will significantly enhance students' ability to internalize religious values and apply them in both real and digital interactions. Future research is recommended to expand the scope of study by involving variables such as parental religiosity, peer influence, and social media content exposure, as well as to employ qualitative or mixed-method approaches that explore students' subjective experiences more deeply.

References

- Barić, Z. (2024). Exploring the Teaching of Solfeggio, Harmony and Counterpoint in Croatian Music Schools. *Croatian Journal of Education*, 26(1), 233–280. <https://doi.org/10.15516/cje.v26i1.4975>
- Adorjan, M., & Ricciardelli, R. (2021). Smartphone and social media addiction: Exploring the perceptions and experiences of Canadian teenagers. *Canadian Review of Sociology*, 58(1), 45–64. <https://doi.org/10.1111/cars.12319>
- Arifin, B., Windari, R., & Effendi, T. (2024). Travis Hirschi ' s Social Control Theory Perspective on the Travis Hirschi ' s Social Control Theory Perspective on the Relevance of Early Marriage and Sexual Violence. *Unnes Law Journal*, 123–152. <https://doi.org/https://doi.org/10.15294/ulj.v10i2.846>.
- Armesto Arias, M., Neira-Piñeiro, M. D. R., Pasarín-Lavín, T., & Rodríguez, C. (2025). A drama-based intervention to improve emotional intelligence in early childhood education. *European Journal of Psychology of Education*, 40(1). <https://doi.org/10.1007/s10212-024-00906-6>
- Brandão, T. (2025). Religion and Emotion Regulation: A Systematic Review of Quantitative Studies. *Journal of Religion and Health*, 64(3), 2083–2100. <https://doi.org/10.1007/s10943-024-02216-z>
- Canalejas, M. G., Chamizo-nieto, M. T., & Rey, L. (2025). *Problematic Smartphone Use in Adolescents : Are Their Emotional Abilities and Fear of Missing out Influenced ?* 33(1). <https://doi.org/https://doi.org/10.31083/BP42770>
- Chan, J., Kishore, S., & Yang, X. (2023). Breaking the Cyberbullying Cycle With Machine Learning. *Proceedings of the 2023 IEEE Asia-Pacific Conference on Computer*



- Science and Data Engineering, CSDE 2023.*
<https://doi.org/10.1109/CSDE59766.2023.10487695>
- Chen, X., Wu, H., Yao, X., Chen, Z., & Yang, X. (2025). *Effect of emotional intelligence on problematic mobile social media use : mediating role of peer relationships and experiential avoidance.* June, 1–10. <https://doi.org/10.3389/fpsyg.2025.1558733>
- El-Sherbiny, Y. S., Hammad, H., & El-Bassiouny, N. (2024). Ethics Education, Moral Attentiveness and Consumer Wisdom: Exploring the Relationships. *Journal of Macromarketing*, 44(4), 798–812. <https://doi.org/10.1177/02761467241286255>
- Gamache, J., Herd, T., Allen, J., King-casas, B., & Kim-spoon, J. (2022). Longitudinal Associations between Social Relationships and Alcohol Use from Adolescence into Young Adulthood: The Role of Religiousness. *National Library of Medicine*, 51(9), 1798–1814. <https://doi.org/10.1007/s10964-022-01632-2.Longitudinal>
- Gayatri, G., & Kusumajati, A. (2024). Emotional Intelligence and Responsible Social Media Behavior. *2024 3rd International Conference on Creative Communication and Innovative Technology, ICCIT 2024.* <https://doi.org/10.1109/ICCIT62134.2024.10701214>
- Genimon Vadakkemulanjanal, J., Agnes, T., Sneha, E., Stephiya, V., & Jebin Thomas. (2022). The impact of screen time and mobile dependency on cognition, socialization and behaviour among early childhood students during the Covid pandemic- Perception of the parents. *Digital Education Review*, 41, 114–123.
- Gladson, S. R. A., Srinivasan, S., Ravi, G., Chellaswamy, S., Nachiammai, N. N., & Harini, P. A. (2022). Assessment of Gadget Addiction among the South Indian Student Community during the Pandemic: A Survey. *World Journal of Dentistry*, 13(S1), S96–S99. <https://doi.org/10.5005/jp-journals-10015-2122>
- Hair, J., & Alamer, A. (2022). *Research Methods in Applied Linguistics Partial Least Squares Structural Equation Modeling (PLS-SEM) in second language and education research : Guidelines using an applied example.* 1(July), 1–16. <https://doi.org/https://doi.org/10.1016/j.rmal.2022.100027>
- Hamidiyah, S. A., & Aripin, S. (2025). Degradasi Moral Remaja Muslim di Era Media Sosial dalam Perspektif Pendidikan Islam. *Socius: Jurnal Penelitian Ilmu-Ilmu Sosial*, 3(5), 382–389. <https://doi.org/https://doi.org/10.5281/zenodo.17998328> Degradasi
- Kelly, J. M., Kramer, S. R., & Shariff, A. F. (2024). Religiosity Predicts Prosociality , Especially When Measured by Self-Report : A Meta-Analysis of Almost 60 Years of Research. *Psychological Bulletin*, 150(3), 284–318. <https://doi.org/https://doi.org/10.1037/bul10000413>
- Kriksciuniene, D., Sakalauskas, V., & Lewandowski, R. (2019). Evaluating the Interdependent Effect for Likert Scale Items. *Lecture Notes in Business Information Processing*, 373 LNBIP, 26–38. https://doi.org/10.1007/978-3-030-36691-9_3
- Laniuk, Y. (2021). Freedom in the Society of Control: Ethical challenges. *Ethics and Bioethics (in Central Europe)*, 10(34), 203–220. <https://doi.org/10.2478/ebce-2020-0019>
- Limone, P., & Toto, G. A. (2022). Origin and Development of Moral Sense : A Systematic Review. *Frontiers in Psychology*, 13(May), 1–13. <https://doi.org/10.3389/fpsyg.2022.887537>
- Mayer, J. D., & Salovey, P. (1997). What is emotional intelligence? In *Emotional development and emotional intelligence: Educational implications.* (pp. 3–34). Basic Books.



- Mely, M. S., & Alhakim, A. (2022). Analisis Terhadap Perilaku Kenakalan Remaja ditinjau dari Teori Kontrol Sosial Travis Hirschi. *Jurnal Panorama Hukum*, 7(1 SE-Articles), 77–91. <http://ejournal.unikama.ac.id/index.php/jph/article/view/6721>
- Mullachelasari, S. A., & Efendi, A. (2025). Five Forms of Religiosity Dimensions of Glock and Stark ' s Theory in the Novel *Kembara Rindu* by Habiburrahman El Shirazy. *International Journal Of Multidisciplinary Research And Analysis*, 08(05), 3029–3033. <https://doi.org/10.47191/ijmra/v8-i05-88>
- Mulyanti, A., Dolifah, D., & Rahmat, D. Y. (2024). The Relationship Between Gadget Addiction and Emotional Intelligence in Adolescents . *Jurnal Keperawatan Florence Nightingale*, 7(1 SE-Articles), 149–156. <https://doi.org/10.52774/jkfn.v7i1.160>
- Mumu, J., Tanujaya, B., Charitas, R., & Prahmana, I. (2022). Likert Scale in Social Sciences Research: Problems and Difficulties. *FWU Journal of Social Sciences*, 16(4), 89–101. <https://doi.org/10.51709/19951272/Winter2022/7>
- Murad, O. (2021). Relationship between emotional intelligence, self-esteem and achievement motivation. *Dirasat: Human and Social Sciences*, 48(3), 472–483.
- Natasya, S., Nurhajjah, S., & Masnadi, N. R. (2024). Hubungan Kecanduan Gadget dengan Gangguan Emosi dan Perilaku pada Remaja di Masa Pandemi. *Seroja Husada: Jurnal Kesehatan Masyarakat*, 1(7 SE-Articles), 65–71. <https://jurnal.kolibi.org/index.php/husada/article/view/4449>
- Nie, B., Du, Y., Du, J., Rao, Y., Zhang, Y., Zheng, X., Ye, N., & Jin, H. (2023). A novel regression method: Partial least distance square regression methodology. *Chemometrics and Intelligent Laboratory Systems*, 237. <https://doi.org/10.1016/j.chemolab.2023.104827>
- Onaga, F. M., Bularca, M. C., Otovescu, D., Otovescu, M. C., & Talpă, N. (2024). How religion shapes the behavior of students : a comparative analysis between Romanian confessional and non-confessional schools. *Frointers In Education*, November. <https://doi.org/10.3389/feduc.2024.1358429>
- Piccerillo, L., & Digennaro, S. (2025). Adolescent Social Media Use and Emotional Intelligence : A Systematic Review. *Adolescent Research Review*, 10(2), 201–218. <https://doi.org/10.1007/s40894-024-00245-z>
- Pinto, Isabel R., & Marques, José. (2024). The role of group (in)efficacy in controlling deviance on group cohesion and on social identity management strategies: Social control identity motivated model. *Group Processes & Intergroup Relations*, 27(5), 1088–1106. <https://doi.org/10.1177/13684302241251749>
- Rachel, C., Roman, N. V., & Donga, G. T. (2022). The Contribution of Parental Factors to Adolescents' Deviant Behaviour in South Africa: Evidence from Three Rural Communities in South Africa. *Social Sciences*, 11(4). <https://doi.org/10.3390/socsci11040152>
- Rahma, L. S., Baedhowi, B., Khanafi, K., & Muzaky, F. (2023). Contribution of Islamic Religious Activities to the Social Intelligence of Adolescents with Gadget Addiction in Temanggung. *Amorti: Jurnal Studi Islam Interdisipliner*, 2(3 SE-Articles), 140–147. <https://doi.org/10.59944/amorti.v2i3.118>
- Ranney, J. D., & Troop-gordon, W. (2020). Computers in Human Behavior The role of popularity and digital self-monitoring in adolescents ' cyberbehaviors and cybervictimization. *Computers in Human Behavior*, 102(January 2019), 293–302. <https://doi.org/10.1016/j.chb.2019.08.023>



- Robinson, M. D. (2024). Ability-Related Emotional Intelligence: An Introduction. *Journal of Intelligence*, 12(5). <https://doi.org/10.3390/jintelligence12050051>
- Shodiq, S. F. (2023). How Do Parenting Patterns And Level Of Religiosity Affect Adolescent Confidence ? *Multidisciplinary Reviews*. <https://doi.org/https://doi.org/10.31893/multiscience.2023035>
- Shodiq, S. F., Makrufi, A. D., & Dahliyana, A. (2025). The impact of religious education in mitigating the effects of family environment on students ' mental health. *Frotiers In Education*. <https://doi.org/10.3389/feduc.2025.1523461>
- Shodiq, S. F., Syamsudin, S., Dahliyana, A., Kurniawati, I., & Faiz, A. (2024). Social Media Use and Online Prosocial Behaviour among High School Students: The Role of Moral Identity, Empathy, and Social Self-Efficacy. *Russian For Science Information*, 9468. <https://doi.org/10.15507/1991-9468.116.028.202403.454-468>
- Vakili, K., & Zare, F. (2019). Effect of spiritual intelligence on emotional intelligence of female undergraduate students. *Opcion*, 35(Special Issue 20), 359–371.
- Young, Kimberly S. (2004). Internet Addiction: A New Clinical Phenomenon and Its Consequences. *American Behavioral Scientist*, 48(4), 402–415. <https://doi.org/10.1177/0002764204270278>
- Zailani, M., & Khairi, M. (2021). Religiosity and Prosocial Behavior on Student of Islamic and Public Schools at Banda Aceh , Indonesia. *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah*, 6(1), 1–8. <https://doi.org/10.24042/tadris.v6i1.6295>
- Zhang, R., Jiang, Q., Cheng, M., & Rhim, Y. T. (2024). The effect of smartphone addiction on adolescent health: the moderating effect of leisure physical activities. *Psicologia: Reflexão e Crítica*. <https://doi.org/10.1186/s41155-024-00308-z>
- Zhou, Z., Tavan, H., Kavariadeh, F., Sarokhani, M., & Sayehmiri, K. (2024). The relationship between emotional intelligence, spiritual intelligence, and student achievement: a systematic review and meta-analysis. *BMC Medical Education*, 24(1). <https://doi.org/10.1186/s12909-024-05208-5>
- Zvereva, E. (2023). Digital ethics in higher education: Modernizing moral values for effective communication in cyberspace. *Online Journal of Communication and Media Technologies*, 13(2). <https://doi.org/10.30935/ojcm/13033>