

THE INTENSITY OF PLAYING ONLINE GAMES AND THEIR IMPLICATIONS FOR THE IMPLEMENTATION OF ISLAMIC VALUES AMONG PAI STUDENTS OF THE UNIVERSITY OF MUHAMMADIYAH BANDUNG

Ratu Fitria Nova¹, Iim Ibrohim², Mukhlisah³, Hernawati⁴, Muhtadin⁵, Supala⁶

¹⁻⁶Universitas Muhammadiyah Bandung

E-mail: rfintrianvaa@gmail.com, iimibrohim@umbandung.ac.id,
mukhlisah@umbandung.ac.id, hernawati@umbandung.ac.id, muhtadin@umbandung.ac.id,
supala@umbandung.ac.id

Abstract

The advancement of digital technology has significantly influenced students' lifestyles, particularly the increasing intensity of online gaming. For students in the Islamic Education (PAI) Program at University Muhammadiyah Bandung, who are expected to exemplify Islamic value, the habit of playing online games may affect religious discipline, time management, and spiritual awareness. This study aims to determine: (1) the level of online gaming intensity; (2) the level of Islamic values implementation; and (3) the influence of online gaming intensity on the implementation of Islamic values among students in the Islamic Education. This research employed a quantitative descriptive approach with a sample 80 students selected through simple random sampling. Data collection techniques included observation, questionnaires, and documentation, while data were analyzed using descriptive statistics, simple linear regression, and the coefficient of determination. The result showed that both online gaming intensity (82%) and the implementation of Islamic values (84%) were categorized as high. Regression analysis indicated a significant influence of gaming intensity on the implementation of Islamic values (Sig. 0,017 < 0,05), with an effect size 7%. These findings emphasize the importance of self-regulation, time management, and continuous Islamic character development to ensure that digital engagement does not undermine students' religious commitment.

Keywords: online gaming, Islamic values, student behavior, Islamic education, Islamic character.

1. INTRODUCTION

The development of technology today is taking place very rapidly and affects almost all aspects of human life. Technology has become an integral part of daily activities, including in the fields of information, communication, education, and entertainment (Dosi & Nelson, 2013). One of the most influential forms of technological advancement is the internet, which allows the dissemination of information globally and can be accessed at any time through various devices, especially smartphones (Ayornoo et al., 2020).

One aspect of entertainment that is growing rapidly as the internet advances is online gaming, which is a network-based game that allows interaction between players from different parts of the world. Online games are not only a medium of entertainment, but also form new social communities and influence the behavior patterns and habits of their users (Doughty & O’Coill, 2024). In Indonesia, the increase in the number of internet users has been directly proportional to the increase in the number of online game players. according to APJII data (2017), internet users in Indonesia reached 143.26 million people or around 54.7% of the total population. Meanwhile, the number of online game players increased from 23.7 million people in 2019 to 28.1 million in 2020 (Sukirno, in Fembi et al., 2022).

Online games are now easily accessible via mobile phones and are no longer limited to a specific age. The implication of this convenience is an increased potential for addiction, especially among teenagers and college students. Students as a young generation who are adaptive to technology are in a vulnerable position to the negative influence of online games, especially related to discipline, responsibility, and the implementation of Islamic values (Efendi, 2020). Several studies show that a high intensity of playing online games can have an impact on the implementation of worship, such as prayer, as well as reduce the spirit of learning and spiritual closeness (Haris et al., 2021). This is a serious concern, especially for students with a background in Islamic religious studies, because they should be role models in the experience of Islamic values.

Based on initial observations of PAI students of the University of Muhammadiyah Bandung, it was found that online games are quite popular, even among female students. Although it provides several benefits such as expanding relationships or improving foreign language skills, some students admit that the habit of playing games also has an impact on their worship and lecture activities. With this background, it is important to conduct research on the intensity of playing online games and how it affects the implementation of Islamic values in PAI students of the University of Muhammadiyah Bandung.

2. METHOD IMPLEMENTATION

This study uses a descriptive quantitative approach that aims to determine the effect of the intensity of playing online games on the implementation of Islamic values in students of the Islamic Religious Education Study Program, University of Muhammadiyah Bandung. The population consists of 302 students. A sample of 80 students was selected using a simple random sampling technique so that all individuals have the same opportunity to become respondents. Data collection was carried out through observation, questionnaires, and documentation. Observations are made to observe student activities directly. Questionnaire, in the form of a closed questionnaire based on Google Form using a likert scale (Table 1). Documentation is used to collect data, which is in the form of secondary data from academic and administrative documents. The data that has been obtained is analyzed using SPSS 26 including: (1) Validity and Reliability Test, (2) Normality, Linearity, and Correlation

Significance Test, (3) Descriptive and Associative Hypothesis Test, (4) Determination Coefficient.

Table 1 Assessment Scale

Yes	Remarks	Score	
		Positive	Negatives
1	Always	4	1
2	Frequent	3	2
3	Rare/Occasional	2	3
4	Never	1	4

3. RESULTS AND DISCUSSION

Results

This study aims to determine the intensity of playing online games, the implementation of Islamic values, and the influence between the two on students of the Islamic Religious Education Study Program (PAI) of the University of Muhammadiyah Bandung.

3.1 Intensity of Online Gaming

Data was obtained through direct observation and the distribution of Google Form-based questionnaires to PAI students who are actively playing online games. Of the 302 active students, 80 people were sampled using the simple random sampling technique. The questionnaire consisted of 9 valid items based on four indicators: (1) frequency, (2) duration, (3) mindfulness, (4) emotional. With a reliability of 0.84%. Descriptive results showed that the average score of online gaming intensity reached 82% of the ideal score (mean = 29.60; SD = 2.754), which falls into the high category. The results of the One-Sample t-Test showed that the intensity of playing online games was significantly above 75% ($t = 8.444$; Sig. = 0.000), so that H_0 was rejected.

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation	Variance
Intensitas Bermain Game Online	80	26	36	29.60	2.754	7.585
Valid N (listwise)	80					

Image 1 Descriptive Statistical Analysis of Online Game Playing Intensity

One-Sample Test						
Test Value = 27						
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Intensitas Bermain Game Online	8.444	79	.000	2.600	1.99	3.21

Image 2 Descriptive Hypothesis of the Intensity of Online Game Playing

3.2 Implementation of Islamic Values

Data collection was carried out through a questionnaire that measured three aspects of Islamic values; (1) faith, (2) worship, (3) morality. Of the 12 instrument items tested on 50 respondents, all were valid and reliable (Cronbach's Alpha = 0.75). The main questionnaire was distributed to 80 respondents using a simple random sampling technique. The results of the descriptive analysis showed that the implementation of Islamic values reached 84% of the ideal score (mean = 40.64; SD = 3,695), categorized as high. The One Sample t-Test results in a value of $t = 11.226$ and Sig. = 0.000 so that H_0 is rejected, meaning that the implementation of Islamic values is higher than 75%.

Descriptive Statistics						
	N	Minimum	Maximum	Mean	Std. Deviation	Variance
Implementasi Nilai-nilai Islami	80	30	48	40.64	3.695	13.652
Valid N (listwise)	80					

Image 3 Descriptive Statistical Analysis of the Implementation of Islamic Values

One-Sample Test						
Test Value = 36						
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Implementasi Nilai-nilai Islami	11.226	79	.000	4.638	3.82	5.46

Image 4 Descriptive Hypothesis Test of the Implementation of Islamic Values

3.3 The Effect of Online Game Playing Intensity on the Implementation of Islamic Values

The normality and linearity test showed that the data was normally distributed and had a linear relationship (Sig. normality = 0.200; linearity = 0.953). The Pearson correlation test showed a positive and significant relationship between the intensity of online gaming and the implementation of Islamic values ($r = 0.265$; Sig. = 0.017), although the correlation was relatively low. Simple linear regression analysis yielded the equation $Y = 30.096 +$

0.356X, which indicates that an increase in the intensity of online gaming was followed by a small increase in the implementation of Islamic values. Value of the determination coefficient (R^2) of 0.07 showed that the intensity of playing online games affected only 7% of the variation in the implementation of Islamic values, while 93% was influenced by other factors outside of the study.

Correlations

		Intensitas Bermain Game Online	Implementasi nilai-nilai Islami
Intensitas Bermain Game Online	Pearson Correlation	1	.265 [*]
	Sig. (2-tailed)		.017
	N	80	80
Implementasi nilai-nilai Islami	Pearson Correlation	.265 [*]	1
	Sig. (2-tailed)	.017	
	N	80	80

Image 5 Correlation Coefficient Significance Test

Coefficients^a

		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
Model		B	Std. Error	Beta		
1	(Constant)	30.096	4.354		6.913	.000
	Intensitas Bermain Game Online	.356	.146	.265	2.432	.017

Image 6 Simple Linear Regression Test

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.265 ^a	.070	.059	3.58502

Image 7 Coefficient of Determination

Discussion

This study found that of the 302 students of the Islamic Religious Education Study Program (PAI) of the University of Muhammadiyah Bandung, 80 people (26.5%) actively play online games, with the dominance of students of the 2023 and 2024 batches. These findings show that students in the first semester have a higher tendency to play games, allegedly due to a relatively lighter academic load (Kim & Kim, 2017). The intensity of playing online games is relatively high, with an average score of 29.60 (82% category). The intensity dimension includes frequency, duration, and emotional engagement. The majority

of players are male, in line with the findings Grace (2023) which states that men play online games more often than women. In addition, 55 students admitted to being emotionally involved in the game, such as feeling frustrated when losing, and 51 people feeling bored if they didn't play the game in a day, reinforcing Heske's view (in Muflih & Santosa, 2023) regarding emotional involvement as a triggering factor for addiction.

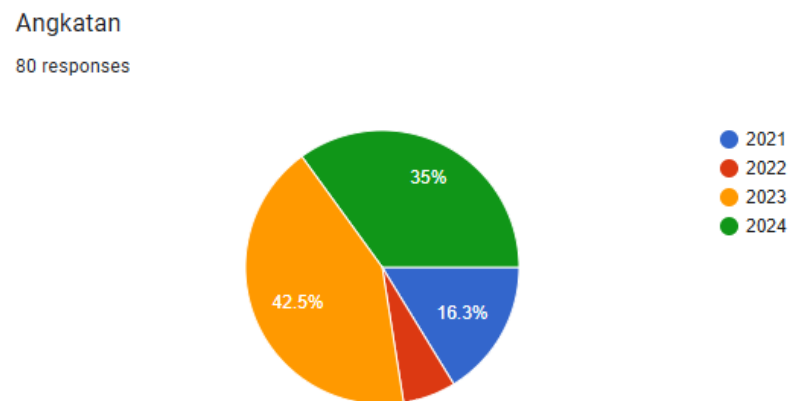


Image 8 Questionnaire Results by Batch

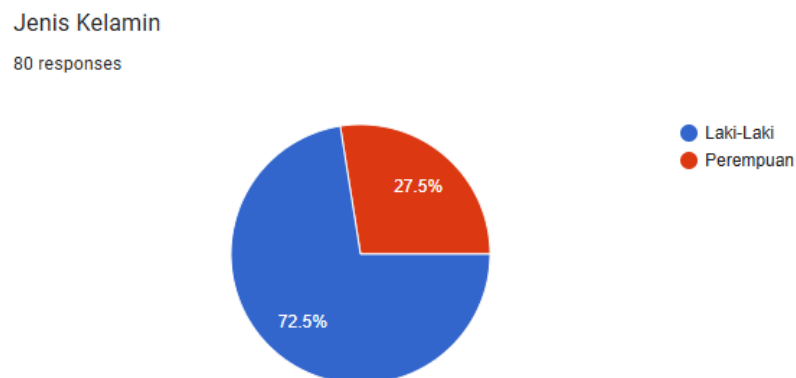


Image 9 Questionnaire Results by Gender

Even though they come from a religious academic environment, PAI students still show a high interest in online games. This shows that religiosity is not always a barrier to engagement in digital activities (Putri & Prasetyaningrum, 2018). Islam views entertainment as part of life, as long as it is not excessive and neglects obligations (Qs. Al-A'raf verse 31). Regarding the implementation of Islamic values, the majority of students showed a high category with an average score of 40.64 (84%). These values include the dimensions of faith, worship, and morals that can still be implemented even though students are actively playing games (Usman in (Rosyad, 2019). However, the results of observations and questionnaires revealed that some students tended to postpone prayers and lectures because of playing games, in line with the findings Saputra et al., (2024) which states that online gaming can influence religious behavior.

Correlation analysis showed that there was a positive and significant relationship between the intensity of online gaming and the implementation of Islamic values ($r = 0.265$, $p < 0.05$). However, the determination coefficient is only 7% which means that the effect is relatively small. The rest (93%) were influenced by other factors such as family upbringing, Islamic campus environment, and self-control (Haris et al., 2021; Gabriella et al., 2022). The simple regression equations obtained are:

$$Y = 30.096 + 0.356X$$

The equation indicates that any one-unit increase in the intensity of gaming can increase the implementation of Islamic values by 0.356 points. These results support the theory of self-control, where students with high self-control can still maintain Islamic values even though they are active in the digital world. In the context of the Quran, Surah Al-'Asr emphasizes the importance of using time wisely so as not to be at a loss. Students are expected to be able to manage entertainment activities such as online games proportionally, so as not to interfere with worship and academic responsibilities.

4. CONCLUSION

Based on the results of the above research, it can be concluded that the intensity of playing online games among students of the Islamic Religious Education Study Program (PAI) of the University of Muhammadiyah Bandung is relatively high, with a percentage of 82%. This shows that students are quite active in gaming activities, both in terms of frequency and duration. On the other hand, the implementation of Islamic values is also in the high category with a percentage of 84%. This means that even though students are heavily involved in digital activities, they are generally still able to maintain religious practices and moral values such as worship discipline and social responsibility. However, there are indications that some students experience disciplinary disorders, especially in worship, due to the high intensity of playing games. Analysis of the relationship between the two variables showed a significant influence, with a significance value of 0.017 ($p < 0.05$). The regression equations obtained show the direction of a positive relationship, although the power of influence is relatively small, which is only 7%. Thus, the intensity of playing online games does affect the implementation of Islamic values, but its contribution is limited and is mostly influenced by other factors beyond the variables studied.

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