

# The Role of Smartphone Addiction on Bed Procrastination and Mindful Eating Behavior in Adolescents from an Islamic Psychology Perspective

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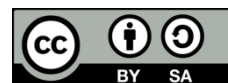
## **ABSTRACT**

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The large number of Muslims who excessively use smartphones, even at night when sleeping and while eating, needs to be reviewed from an Islamic psychology perspective. This research aims to look at the role of smartphone addiction on bed procrastination and mindful eating behavior from an Islamic psychology perspective. This research method is library research using the Al-Qur'an, Al-Hadith, relevant books, and journal articles to analyze inductive data and draw comprehensive conclusions. The research results show that Islam teaches its followers not to overdo any behavior, including using smartphones. Smartphone addiction behavior, which results in delayed sleep and also eating without being mindful, includes behavior of being ungrateful for the blessings of Allah SWT. Islam encourages teenagers to imitate the behavior of the Prophet Muhammad, including sleeping and eating, namely by sleeping after performing the Isha prayer and practicing mindful eating while eating.

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## 1. INTRODUCTION

Islam is a perfect religion because Islam not only regulates human relationships with its creator but also has rules and guidance that are comprehensive, harmonious, clear, and logical [1]. Allah SWT says in Surah Al-Ma'idah verse 3:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

Meaning: On this day, I have perfected your religion, completed my blessings for you, and approved Islam as your religion.

According to the Ministry of Religion of the Republic of Indonesia, this verse explains that Allah SWT has perfected the religion of Islam and has approved Islam to become the religion of mankind. This means that Islamic teachings are perfect; even though all the issues have not been detailed, they are pretty perfect with various principles of worldly and spiritual affairs [2].

The Prophet Muhammad SAW also said that he SAW had left behind two things that his people would not lose as long as they adhered to them, namely the Book of Allah (Al-Qur'an) and the Sunnah of Rasulullah SAW (Al-Hadith) [3]. However, Muslims are humans who have two potentials, namely fujur (doing evil) and piety (doing good) as explained in Surah Asy-Syams verses 7-10:

وَنَفْسٍ وَمَا سَوَّاهَا ۖ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ۗ قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۖ وَقَدْ خَابَ مَنْ دَسَّاهَا ۖ

Meaning: For the sake of the soul and its perfection (creation), He inspired it (the way) of evil and righteousness. It is indeed fortunate for the person who purifies it (the soul) and a loss for the person who pollutes it.

This verse explains that human desires are always in the tug-of-war between fujur and piety. That is why not every human being is devout, and not all humans are honest. Every human being tends to do evil, dishonor, wrongdoing, or conversely has the potential to do good, honest, fair, and so on [4].

Indonesia, with its Muslim majority, is ranked third in Asia Pacific regarding the number of people who use smartphones as a daily communication tool, with 65.2 million users. Teenagers dominate smartphone use in Indonesia. Kominfo stated that around 80% of the Indonesian population aged 10 – 19 years have accessed and used the internet on their smartphones [5]. Another research conducted by Noviana in Andriani et al. proves that 51.1% of teenagers in Indonesia use their smartphones for 3 - 5 hours, and another 22.2% use cell phones for more than 6 hours a day [6]. Meanwhile, the duration of smartphone use plays a role in the risk of smartphone addiction [7].

Smartphone addiction is the occurrence of compulsive or problematic behavior characterized by an inability to regulate and control smartphone use and an increase in its use [8]. The risk of smartphone addiction will have an impact on the emergence of health problems in teenagers, such as nervous disorders, ear, eye, and sleep disorders [9]. Apart from that, the risk of excessive smartphone use also has an impact on the emergence of bed procrastination behavior and the adoption of mindless eating [10][11]. In addition, the results of other research prove that teenagers who are distracted by cellphone exposure while eating tend to experience unhealthy eating behavior and are characterized by an increase in energy consumption of 15% and an increase in the amount of fat consumed [12].

Islam itself has reminded its followers to always maintain physical health. Prophet Muhammad SAW said:

نِعْمَتَانِ مَغْبُورٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ، الصِّحَّةُ وَالْفَرَاغُ.

Meaning: Two blessings many people are deceived by are the pleasure of health and the joy of free time.

The hadith narrated by Al-Bukhori teaches humans to take advantage of these two blessings [13]. Unfortunately, amid technological developments, many Muslims choose to use smartphones excessively, even at night (when sleeping) and while eating. Hence, this behavior needs to be reviewed more deeply from an Islamic psychology perspective.

## 2. METHOD

The research method used in this research is library research. The literature sources used as a guide in explaining research variables include smartphone addiction, bed procrastination (delayed sleep time), and mindful eating using the Al-Qur'an, Al-Hadith, books, and articles from relevant journals. In addition, inductive data analysis techniques are used to draw conclusions based on understanding the various texts that will be explained [14].

## 3. RESULTS AND DISCUSSION

### 3.1. Smartphone Addiction Islamic Psychological Perspective

According to Kwon et al. Smartphone addiction is defined as a form of compulsive behavior in using smartphones, which is characterized by the presence of withdrawal symptoms tolerance and is associated with disruption of daily activities. [15]. Smartphones in Islam do not have binding laws. But when Muslims use smartphones for things that are not

useful or even excessive, then the law becomes makruh. Makruh is defined as anything prohibited in Islam, but there are no consequences, so it is better not to do this activity [16].

Islam, as a religion blessed by Allah SWT, has recommended that all His servants respect time. Not only that, Rasulullah SAW also reminded and encouraged his people to use and utilize their time as best as possible and avoid wasting time in vain [17]. Allah SWT has said in surah Al-Ashr verses 1 to 3:

وَالْعَصْرُ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالْحَقِّ وَتَوَّصُوا  
بِالصَّبْرِ

Meaning: For the sake of time. Indeed, mankind is at a loss, except for those who believe, do good deeds, and advise each other to truth and patience.

Based on Surah Al-Ashr verses 1 to 3, Allah SWT has sworn 'by time' so that all humans can make good use of the time they have and not waste time on things that are not useful [18]. Research conducted by Nurasih et al. explains that humans will be at a loss both in this world and in the afterlife if they continuously follow their desires or desires, in this case, playing on smartphones all the time, which has the impact of disrupting other essential and valuable activities [19].

The second and third verses of Surah Al-Ashr remind Muslims that everyone will be at a loss, except for those who believe and do good deeds according to the teachings and provisions of Islam. Apart from that, people who will not feel lost can advise each other on good things, such as carrying out obligations in the Islamic religion and staying away from His prohibitions [19]. One form of His prohibition is wasting time in vain just using smartphones excessively. Meanwhile, Allah SWT hates everything that is done excessively. Rasulullah SAW once said which was narrated by Abu Hurairah RA:

مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَغْنِيهِ

Meaning: Among the goodness of a person's Islam is to abandon things that are not useful [20].

Based on this hadith, Rasulullah SAW reminded his people that among the virtues in Islam, one of them is abandoning something useless, whether in the form of behavior or words. Muslims should abandon everything excessive for something that is not needed and does not provide benefits [20].

Apart from being related to disruption of daily activities and wasting time on things that are not useful. Previous research conducted

by Kwon et al. found that individuals who were addicted to smartphones considered that smartphones could relieve feelings of stress and would feel very lost without smartphones [15]. This, of course, contradicts Islamic teachings because Islam teaches all its followers how to gain peace of mind and soul and minimize feelings of stress, namely by dhikr and reading the Koran [21]. As Allah SWT has said in surah Al-Isra verse 82:

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

Meaning: We send down from the Qur'an something that is a remedy and mercy for the believers, while for the wrongdoers (the Qur'an), it will only increase losses.

Through this verse, Muslims can conclude that Allah SWT has revealed the Koran to the Prophet Muhammad SAW to be a cure for all heart diseases, such as shirk, disbelief, hypocrisy, even anxiety, and stress, because the Qur'an is a blessing for all Muslims which will guide them. Ibn Asyur, a commentator from Tunisia, also explained that the Koran as a whole was revealed as a cure for all forms of illness, both physical and mental illnesses. Hanafi also explains something similar because the word Syifa' in this verse is in the form of mustard, where its scope includes two types of healing, namely healing for physical illnesses and psychological illnesses [21].

Based on the explanation above, it can be concluded that Allah does not like his servants who waste time doing useless things or do not provide benefits, one of which is using smartphones excessively to interfere with other, more valuable activities. Muslims who waste their time on something excessive, such as excessive use of smartphones, are among the losers. Smartphones cannot relieve stress or even calm the heart because remembering Allah SWT is the best way to calm the heart.

### 3.2. Bed Procrastination Islamic Psychological Perspective

Kroese et al. define bed procrastination as a behavior carried out by individuals who deliberately delay their bedtime and experience difficulty sleeping, and critical external factors do not cause it. Another definition of bed procrastination behavior is a behavior carried out by an individual intentionally to delay sleep even though the individual already knows the impact it will have [22]. Procrastination behavior during sleep carried out by individuals is closely related to a decrease in sleep quality because the duration of their sleep time will decrease by the needs of their age. Meanwhile, Allah SWT created nighttime to optimize rest by sleeping on time and according to needs. During the day, individuals will do more activities and automatically need sufficient energy intake to carry out

daily activities, one of which is optimizing sleep time at night [23]. This is by the word of Allah SWT in surah Al-Qasas verse 73:

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ

Meaning: Thanks to His mercy, He has made for you night and day so that you rest at night, so that you seek some of His bounty (during the day), and so that you give thanks to Him.

Based on this verse, it can be interpreted that changing time from day to night has its function. Daytime should be used to seek sustenance; at night, it should be used for rest, such as sleeping, so that the energy used during the day can be restored for activities. However, this verse does not mean that the night can only be used for resting and the day only for work because it does not rule out the possibility that there are Muslims who will only be active in seeking sustenance at night. Not only that, Islamic law also allows Muslims to work at night, So the meaning of Surah Al-Qasas verse 73 refers more to the command for Muslims to be grateful for the gift that Allah SWT has given in the form of time and use it as best as possible [24].

The existence of day and night is also a great blessing given by Allah SWT to Muslims, which is priceless and must be grateful for; one way to be thankful is to make the best use of it by Allah SWT's commands [25]. Allah SWT has said regarding being grateful for blessings in Surah Ibrahim verse 7:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

Meaning: (Remember) when your Lord announced, "Indeed, if you are grateful, I will surely increase (favors) to you, but if you deny (My favors), verily My punishment will be very harsh."

This verse reminds us that Muslims should use the time given by Allah SWT, namely day and night, as well as possible. One way for Muslims to be grateful for the blessings that Allah SWT has given them is to use their time as best as possible according to its function [26].

The behavior of delaying bedtime (bed procrastination) is not by the recommendations exemplified by Rasulullah SAW because Rasulullah SAW has given an example of a sound sleep pattern. A good sleep pattern is to fall asleep quickly and wake up quickly. In contrast, Rasulullah SAW usually sleeps after performing the Isha prayer and is accustomed to waking up in the third part of the night to worship and gather at the mosque for the Fajr prayer [27]. In this study, it was also explained that waking up in the third part of the night and walking for morning prayers in congregation at the mosque turned out to have a positive impact on health, namely maintaining heart and lung health, so that as Muslims we

have should imitate the behavior of the Prophet Muhammad in maintaining his sleep patterns by not delaying bedtime, especially if essential factors do not cause it [27][28].

Another sleeping etiquette applied by Rasulullah SAW was sleeping early in the night after completing the Isha prayer. This is in accordance with the hadith narrated by Al-Bukhari and Muslim:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكْرَهُ النَّوْمَ قَبْلَ (صَلَاةِ) الْعِشَاءِ وَالْحَدِيثَ بَعْدَهَا

Meaning: Rasulullah SAW hated sleeping the night before (Isha's prayer) and having (useless) conversations afterward.

The narrated hadith also makes it more transparent about the sleep patterns taught by Rasulullah SAW, and Muslims need to emulate this behavior, namely by going to bed on time and avoiding things that are not beneficial when it is time to sleep (after Isha prayer) [28]. The benefits that will be felt when individuals do not delay their sleep time at night include not quickly feeling tired when doing activities during the day and having a sleep time that is what has been recommended, so Muslims need to emulate the behavior of the Prophet SAW which will provide a positive impact on themselves [22].

### 3.3. Mindful Eating from an Islamic Psychological Perspective

Mindful eating comes from a composition of two words: mindful, which means full attention, and eating, which means eating. Mindful eating is a behavior that does not judge or give bad judgment either physically or emotionally towards food or when in a food environment. Implementing mindful eating also raises awareness about the individual's reasons for consuming food [29].

From an Islamic perspective, the application of mindful eating has a concept such as being grateful for all the blessings that Allah SWT has given, one of which is enjoying food that comes from good fortune [30]. Being grateful for the blessings (food) given by Allah SWT is stated in Surah Al-Baqarah verse 172:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

Meaning: O you who believe, eat the good things that We have given you and give thanks to Allah if you genuinely only worship Him.

When referring to the definition of mindful eating, it is the behavior of not judging or giving a bad assessment of food. This is exemplified by the recommendations for eating by the Prophet Muhammad SAW. Friend Abu Hurairah R.A said in the hadith of the Muslim History:

مَا عَابَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَعَامًا قَطُّ، إِنْ اشْتَهَاهُ أَكَلَهُ، وَإِلَّا تَرَكَهُ.

Meaning: Rasulallah SAW never criticized food at all. If he likes it, he eats it. And if he didn't like it, he left it [31].

This hadith shows that Rasulallah SAW has given an example of being mindful of the food in front of him, namely by not criticizing the food at all, even if Rasulallah SAW doesn't like the food. Apart from not judging or giving a lousy assessment of food, implementing mindful eating when eating is also demonstrated by consuming food in moderation or not excessively [31]. In Islam, this behavior is in line with Allah SWT's command in Surah Al-A'raf verse 31:

يَبْنَیْ آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

Meaning: O children and grandchildren of Adam, wear your beautiful clothes every time (enter) the mosque and eat and drink, but do not overdo it. Indeed, He does not like excessive people.

This verse contains several meanings regarding the prohibition against excessive consumption, one of which is not excessive consumption of food and drink. The reason is that when Muslims eat or drink excessive amounts or portions or exceed the limits, it is feared that it will cause disease, so Muslims should eat when they feel hungry and stop before they are full [32]. The prohibition on consuming excessive food is narrated in the hadith narrated by Ahmad:

كُلُوا وَاشْرَبُوا وَتَصَدَّقُوا وَالْبَسُوا فِي غَيْرِ مَخِيلَةٍ وَلَا سَرْفٍ فَإِنَّ اللَّهَ يُحِبُّ أَنْ يُرَى أَنْتَرُ نَعْمِهِ عَلَى عَبْدِهِ

Meaning: Eat, drink, give alms, and dress in a way that is not arrogant or excessive. Indeed, Allah SWT likes to see the use of His blessings on His servants [33].

Rasulallah SAW has also set an example of good eating behavior and reflects mindful eating behavior. The eating behavior exemplified by Rasulallah SAW is eating calmly, concentrating, not being too hasty, that is, not rushing to eat, and chewing the food consumed 32 times [34]. The recommendations for eating behavior exemplified by Rasulallah SAW have also been proven by modern medical research, which found that when humans chew food for a sufficient amount of time, this will have an impact on the way the amylase enzyme works to break down food before it enters the stomach so that the food digestion process is smooth. Occurring in the stomach will be completed more quickly and will not burden the working process of the stomach or other digestive organs [35].



Based on the explanation of mindful eating from an Islamic psychology perspective, it can be concluded that mindful eating behavior has been implemented since the time of the Prophet Muhammad. Even the Prophet SAW has set an example of good eating behavior in Islam. Rasulullah SAW also taught Muslims always to be grateful for the food that Allah has given them and to respect food by not judging or giving bad judgment (revile). Another example of eating behavior that reflects mindful eating in Islam is not consuming food excessively and in a hurry.

### 3.4. The Role of Smartphone Addiction on Bed Procrastination and Mindful Eating Behavior in Adolescents from an Islamic Psychology Perspective

Allah SWT has always reminded His servants not to overdo anything. However, along with the development of technology, Islamic teenagers have experienced many changes in their lifestyle, namely excessive use of smartphones and making Islamic teenagers vulnerable to the risk of smartphone addiction. Even though Allah SWT has said in surah Al-An'am verse 141:

﴿ وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ  
 وَالزَّيْتُونَ وَالرَّمَانَ مَتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ  
 حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ۝۱۴۱﴾

Meaning: And He is the One who made the plants that vine and those that do not vine, date palms, plants of various tastes, olives and pomegranates which are similar (in shape and color) and not identical (in taste). Eat the fruit when it bears fruit and give your due (zakat) when you reap the harvest, but don't overdo it. Indeed, Allah does not like excessive people.

This verse emphasizes that Allah SWT forbids excessive eating because it is hazardous for health and can cause various diseases that may be life-threatening. Allah, the Most Merciful to His servants, does not like His servants who are excessive [2]. This can be analogous to the fact that Allah SWT also prohibits other things, such as smartphone addiction, which can lead to negative behavior.

Teenagers who use smartphones excessively are even at risk of smartphone addiction, which will result in health problems. One form of behavior that will emerge is delaying bedtime (bed procrastination) [36]. Islam has taught its people to always use their time as best as possible, especially using the time given by Allah SWT to get enough rest. This is in line with research that suggests that it is essential to sleep optimally at

night so that the body can rest after carrying out various activities during the day [23]. As Allah SWT says in Surah Ar-Rum verse 23:

وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِّنْ فَضْلِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ

Meaning: And among the signs (of His greatness) are your sleep at night and during the day and your efforts to seek some of His bounties. Indeed, there are actual signs for people who listen.

Surah Ar-Rum verse 23 discusses the signs of Allah's power and greatness, their relationship to human conditions, the change of day and night, and humans sleeping at night and waking up to seek sustenance during the day. Humans sleep at night so that their bodies can get peace and rest and restore the energy they use when they are awake. In this verse, sleeping takes precedence over waking up, even though it seems that waking up is more important than sleeping because when people wake up, they work and try to carry out their life duties and obligations. Still, very few people pay attention to the pleasures of sleeping. Most of them view sleep as unimportant. That is a wrong understanding of God's great blessings on humans [37].

If sleep is considered a real blessing, Allah has prepared the night for the right time. Therefore, Allah swears a lot in the Qur'an by night, such as Surah al-Lail (Night), as a tribute to nighttime. However, in Surah Ar-Rum verse 23, day is equated with night, namely with His words, "...you sleep at night and during the day". This confirms that night, although the right time to sleep, does not prohibit people from using daytime to sleep. Humans generally sleep at night, but quite a few sleep during the day, or part of their sleep occurs during the day. Therefore, the night is mentioned first [37]. Thus, it is necessary to know that Muslim teenagers must use their time as best as possible for valuable things and avoid activities that are not useful, such as using smartphones excessively, even when it is time to rest. Not only that, teenagers who are at risk of smartphone addiction will also experience changes in their eating behavior. The change that occurs is continuing to use a smartphone when eating, and this behavior certainly does not display a mindful eating attitude.

From an Islamic perspective, mindful eating is similar to being grateful for the blessings Allah SWT has given us. Where gratitude is displayed in providing full awareness of eating behavior and situations (mindful eating), praising and acknowledging the food available, not giving lousy judgment, and enjoying the food served. The concept of gratitude, similar to the meaning of mindful eating, is also based on the words of Allah SWT in Surah Al-Baqarah verse 172. However, many

things support changes in the lifestyle of Islamic teenagers, one of which is technological developments that make excessive use of smartphones among teenagers continue to increase, causing teenagers to be classified as a group of people who are at a loss. This is because teenagers choose to waste their time on something that is not useful or even liked by Allah SWT, namely excessive use of smartphones.

Based on the explanation above, it can be concluded that Allah SWT does not like and prohibits anything excessive because Allah SWT and His Messenger have advised Muslims to behave moderately and use what Allah SWT has given according to its benefits. Thus, Islam recommends that teenagers imitate the behavior of the Prophet Muhammad regarding sleeping and eating, namely sleeping after performing the Isha prayer and avoiding things that are not useful, as well as implementing mindful eating behavior when eating.

#### 4. CONCLUSION

Islam emphasizes that excessive use of smartphones is makruh because this behavior is a waste of time that has been given by Allah SWT to be utilized as well as possible. Moreover, when excessive behavior in using smartphones leads to smartphone addiction behavior, Muslims choose to delay their bedtime at night and display unhealthy eating behavior due to continuing to use smartphones while eating. Delaying bedtime at night and not being mindful when eating just for something that is not useful, such as using a smartphone, is a sign that Muslims are not grateful for the blessings that Allah SWT has given, namely time and food. Thus, Muslims should always be thankful for Allah's blessings by sleeping after the Isha prayer and not doing other activities while eating, as exemplified by Rasulullah SAW.

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