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Religiosity and Time Displacement: An Examination of the Effect of Social Media and Education Background on Islamic University Students' Religiosity

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ABSTRACT

Keywords:
social media usage, educational background, religiosity, Islamic university

This study explores the influence of increased social media activity on changes in conventional communication and time allocation. The excessive use of social media and its susceptibility to changes in religiosity are examined. At International Islamic University Malaysia (IIUM), students actively utilize social media as a means of communication and information gathering. This research aims to examine how social media usage duration and educational background among students contribute to the enhancement of religiosity. The research hypothesis is supported through statistical analysis in a quantitative approach, employing a cross-sectional online survey involving 321 IIUM students. The findings indicate a positive correlation between social media usage and Islamic religiosity among IIUM students. Consequently, these students are more inclined to access positive rather than negative content on social media. Significantly, the study found that IIUM students have a higher Islamic religiosity. The impact of social media usage among IIUM students is predominantly positive rather than negative. Furthermore, the research paper addresses the discussions and limitations and provides suggestions for further research.

Introduction

College Students' use of social media platforms for communication has resulted in a decline in face-to-face social interactions (Twenge, 2018). The prevalent use of WhatsApp, Instagram, Facebook, and Telegram as communication tools among Malaysian college students (Mohd Badrol & Wok, 2020) has shifted how they interact. According to Ahmed et al. (2018), social media usage has influenced the transition of social activities to online platforms, resulting in a decreased focus on real-life social connections. The convenience and speed of communication offered by social media (Twenge, 2018) are insufficient for building the same level of social bonds as traditional in-person interactions. Furthermore, media dissemination's unregulated and unrestricted nature contributes to student social crises (Pennington & Kahn, 2018), potentially causing fragmentation and disharmony in communication through widely used social media platforms.

Scholars have engaged in extensive debates regarding the influence of social media on society, with varying perspectives on its positive and negative effects on users. Research conducted by Ayyad (2011) revealed that university students preferred social media over traditional media. Additionally, Ahmed et al. (2018) discovered that more than three social media accounts were possessed by 76.3% of the Malaysian population. Nevertheless, Kirschner and Karpinski (2010) contended that the increased accessibility to social media through smartphones could potentially lead to addiction among students. Furthermore, certain studies have suggested that extensive exposure to social media may adversely affect students' engagement in other activities, including their religiosity. For instance, Owusu-Acheaw and Larson (2015) found that students who dedicate substantial time to social media may neglect other vital pursuits. This current study seeks to examine the association between excessive social media use and religiosity among Muslim university students in Malaysia. Additionally, it aims to analyse the impact of social media and traditional media usage, as well as differences in time allocation between the two forms of media, among these students. The study also aims to explore whether there are significant variations in Islamic religiosity among these students based on their educational background. Ultimately, this research addresses the issue of excessive social media usage among Muslim teenagers in Malaysia and its detrimental impact on religiosity from an Islamic perspective.

Hence, the primary focus of this study is to examine how social media usage and time allocation impact Muslim university students, leading to a displacement of time from other activities such as traditional media use and religiosity. Recognizing the significant influence of social media on our religious lives is a vital guiding principle to protect oneself from negative influences (Mahudin et al., 2016). Consequently, the study aims to investigate the impact of social media on religiosity. It argues that an individual's religious background may shape their time spent on social media, with varying levels of interest in religion influencing their engagement with social media. Previous research has shown that individuals with a formal religious background tend to dedicate more time to religious activities on social media (Shariffadeen & Rasyida, 2021). Therefore, students from boarding schools (Sekolah Pesantren) who actively participate in religious activities, such as mosque attendance and Quranic readings, are likely to adopt a more conservative approach to time spent on social media activities. Conversely, increased time spent on social media negatively affects religiosity, leading to declining engagement with other activities. In other words, students who extensively utilize social media tend to forsake traditional media usage and experience a decrease in their religiosity level due to social media's impact on their religious practices.

The research objectives for the study are as follows to analyse the level of religiosity among IIUM students; (1) to examine if religiosity varies significantly across students' formal educational background; (2) to examine the significant difference in time exposure between traditional media and social media among IIUM students; (3) to determine the relationship between time exposure on media (social media and traditional media) and religiosity among IIUM students; (4) To analyse the relationship between social media usage and religiosity among IIUM students. The research question and hypotheses of the study are as summarised as below:

1. RQ1: What is the level of religiosity among IIUM students?

2. H1: IIUM students with more formal religious educational background engage in religious practices more than those with less formal religious educational background.

3. H2a: The more time students spend on social media, less time spent on television

4. H2b: The more time students spend on social media, less time spend on radio

5. H2c: The more time students spend on social media, less time spend on print newspaper

6. H3a: Increased time exposure to social media will negatively impact Muslim students' religiosity.

7. H3b: Time exposure in traditional media will not influence Muslim students' religiosity.

8. H4: Social media use will negatively impact IIUM students' religiosity.

Method

Procedure and sampling

The current study was used quantitative research design in order to answer and achieve the research objective of the current study, where a cross-sectional survey was the primary instrument to collect data. The data was gathered using Google forma and distributed among IIUM students, which the main target of the respondent was students from Abdulhamid Abusulayman Kulliyah of Islamic Revealed Knowledge and Human Sciences (AHAS KIRKHS). The data was collected within five weeks from march until April 2022. A stratified random sampling was used to select respondents based on their year of study and Kulliyah they belonged to in the IIUM Gombak faculty (11 faculty from the IIUM Gombak). In order to participate in the survey, the respondent must register on semester 2 2020/2021, active on social media and currently studying at IIUM Gombak. To increase participation, the snowball sampling technique was also employed. The main target respondents from KIRKHS were also requested to forward the research instrument to friends from other Kulliyyah in IIUM. The current study was successfully received 321 respondents.

Demographic background of the respondents

From gender, male students are more participative (53.9%) than female students (46.1%). Most of the respondents are from Kulliyah of Abdul Hamid Abu Sulayman Kulliyyah of Islamic Revealed Knowledge and Human Sciences

(AHAS IRKHS) (56.1%), and others are from other kulliyah on the IIUM Gombak campus (43.9%). Regarding IIUM students' background school, most responded from Islamic backgrounds (such as Islamic International School, Islamic Boarding School, and Islamic Schools) (67.9%). On the other hand, non-Islamic schools constitute minimally (32.1%) (such as National public schools, Private National schools, and international schools). Most of the respondents who participated were youth adults aged 22-25 (65.7%), followed by those aged 18-21 (32.2%) who contributed to the study.

Measure

The research survey was devided into four section. At the beginning, the researchers explain the cretaria of the respondents as well as the aims of the current study. The respondents was required to answers all the item given related to demograpic respondets, time exposure on media, social media use and religion and religiosity. The independent variable in the current studyconsisted of religious background of students, social media usage, time exposure on traditional media (television, radio, and print newspaper) and time exposure to social media. Religiosity served as dependent variable of the study.

Formal religious background is the measurement to recognize the background religious educational among the respondents before entering university level. In other words, in which type of school that the respondents obtain and learn about religious before entering IIUM. The type of formal religious background such as Islamic International School, Private National School, Islamic Boarding School, Islamic School, and Public National School). However, type of formal educational background the data was recoded to reflect two level of religious background education, High for Islamic School, and Low for Non-Islamic school.

Time exposure is the measurement to identify the amount of time the respondent spends in various media between traditional and social media. A previous study by Lee and Leung (2008) has created an item to measure the time exposure between traditional media and social media, which will be adopted in this study. Several previous studies have adopted the measurement from Lee & Leung (2008) to measure time exposure to media (e.g., Cui, 2014; Kitamura, 2013; Ling & Yue, 2015; Twenge et al., 2018; Zhang & Ha, 2015). To measure

these media between traditional media and social media, the frequency has been adopted from Dunu et al. (2015), which measures displacement media between traditional media and new media. It consists of five frequencies (Never, Once a week, twice a week, 3 times a week, 4 times a week, 5 times a week, 6 times a week, and every day). The item sample will be "How often in a week do you spend time on social media? and how often you spend time on television?".

Social Media use and religiosity are the measurements to identify IIUM students' perception of social media use and religion. Several articles have used this variable in their study, but it was measured differently (e.g., Al-Menayes, 2015; Jamalludin, 2018; Adawiah, 2018; Istighafroh, 2019; Wahidin et al., 2015). l the item has been modified to match the current study's objective. The items in this part consist of 10 items. The reliability of the item in the prior study has been tested, which is between 0.70 and 0.90, respectively. The item will be measured using the 5 Likert scales (1=strongly disagree to 5=strongly agree).

Islamic religiosity measurement examines the level of Islamic religiosity among university students at IIUM. Many scholars in different dimensions have used various previous studies. Scholars generally used multi-dimensions to measure the Islamic religiosity index. In the present study, however, the item adopted the single dimension religiosity scale from Mahudin et al. (2016), namely IIUM Religiosity Scale (IIUMRelS). This scale consists of 10 items regarding Islam, Iman, and Ihsan. 5 Likert scale was used to measure the ten items, which are (1-strongly disagree, 2-disagree, 3-slightly agree, 4-agree, 5-strongly agree). An example of the item of Islam item "I teach my family members the greatness of Allah." Iman item "I strive for both worldly affairs and the hereafter as advised by Prophet Muhammad (SAW)" and Ihsan item "For fear of Allah I will always tell the truth."

Data analysis

Descriptive analysis inclusing frequencies, percentage was use to describe the respondents demograpic and other section of the survey. To test the research hypothesis and answer research questiones, inferential statistic was used including, one sample t-test, independent sample t-test, zero order corelation and perasons bivarite corelations.

The Expansion of Social Media and Its Impact on Exposure to Religiosity

Media displacement: traditional media to new media among students

With the growth of online media, traditional media usage has declined in recent years. Twenge's (2018) data shows that 75% of people now use online media. Traditional media such as television, radio, and print newspapers have seen a decline in usage over the past decade. Previous research has shown that most people have reduced their time spent on traditional media and now spend more time on the internet (Nie & Ebring, 2000). Lee and Leung (2006) found that internet use has displaced the most time spent on television viewing, followed by radio listening, and newspaper reading was the least displaced activity. A study by Kayany and Yelsma (2000) also found that spending time on computer bulletin boards reduced time spent on other activities such as watching television, reading books, talking on the phone, and writing letters.

This trend towards using social media and other online platforms is especially prevalent among young people. A study by Chan & Fang (2007) found that most people aged 15 to 24 spent one to three hours on the internet, preferring to use online media over traditional media (Ayyad, 2011). Online platforms are popular among young people because they are fast, easy to access, and can be used from anywhere. In Malaysia, Facebook is the most popular social media platform, with 95.8% of students engaged on the network. Other popular platforms include YouTube (77%), Instagram (71.3%), Twitter, and LinkedIn (69%). As supported by data from Statista (2021), which shows that Malaysia has one of the highest internet usage rates, with 86% of the population being social media users in January 2021, an increase of 24% from 2016. Malaysians spend an average of 9.17 hours daily on the internet and 3.01 hours on social media, according to data from Datareportal (2020). This trend towards using social media and online platforms may also contribute to declining traditional media usage among university students.

Social media usage and exposure toward religiosity

Several previous studies have investigated the impact of media exposure on various factors among university students, such as quality time with family, academic performance, and religious obligations (e.g., Fletcher, 2020; Hussain

& Ahmed, 2016; Jamalludin, 2018; M. Talaue et al., 2018; Mohd Badrol & Wok, 2020). Research has shown that Muslim university students have high exposure to social media, with over 80% using it regularly (Mohd Badrol & Wok, 2020). This high exposure to social media has been found to negatively impact time spent with family and other activities. Other studies have also examined the impact of social media usage on academic performance (e.g., Fletcher, 2020; Hussain & Ahmed, 2016; Jamalludin, 2018; M. Talaue et al., 2018). These studies have found that high exposure to social media can negatively affect students' religiosity.

A study by Subrahmanyam et al. (2004) found that over 80% of students and young people worldwide are exposed to and spend significant time on the internet and social media. This high level of exposure may lead to issues associated with excessive social media use. Henderson (2020) found that social media activities are significantly time-consuming for teenagers and young adults. This leads to less time for other activities due to higher exposure to social media. For young adults (i.e., Muslim university students), it is argued that high exposure to social media will negatively impact time spent on other activities, such as religious practices or time with family and friends. For example, high levels of exposure to social media may lead to a neglect of the obligation to perform the five daily prayers. Overall, it is expected that exposure to social media will negatively affect religiosity. High exposure to social media also exposes individuals to harmful online content and distracts them from their duties as Muslims. Additionally, traditional media is being phased out in favor of social media, leading to a decrease in traditional media usage in society (Ha & Fang, 2012). As a result, it is predicted that time exposure to traditional media, such as newspapers, radio, and television, will not

Many studies have been done on the relationship between social media use and religiosity, particularly among Muslim university students. These studies have found that social media use can negatively impact religiosity and that excessive use of social media can lead to adverse outcomes such as decreased time spent on religious practices and negative impacts on academic performance. It is also commonly understood that social media can positively and negatively impact users and depends on the user's actions on the platform. Research has also indicated that social media usage may negatively affect religiosity and that Muslim university students may be particularly at risk for harmful impacts due to their heavy use of social media. Finally, it has been found that social media usage can impact young

people's religious commitments, with those who use it less likely to commit to a single religious practice. Overall, it can be concluded that students' religiosity may suffer due to their use of social media.

Islam is one of the largest religions accepted by Muslims worldwide. One of its teachings is to ensure the happiness of its adherents in this world and in the hereafter, which is enshrined in the Qur'an and Hadith (Ahmad, 2021). According to the Department of Statistics Malaysia Website (2011), a Muslim country in Malaysia 61.3 percent of the population, Islam was the most widely practiced religion in Malaysia. In contrast, other religions such as Buddhism (19.8%), Christianity (9.2 percent), and Hinduism were among the other religions accepted by the multi-racial society (6.3 percent). Islamic law is perfect, comprehensive, complete, and comprehensive. Islam's primary mission is to make that life perfect in the framework of devotion to God, which is the primary purpose of human life (Ebrahimi & Yusoff, 2017).

The current focus of this study is to examine the influence of religious background on an individual's religious practices. This study attempted to establish that religious background influences the likelihood of engaging in religious practices. Muslim university students with formal religious backgrounds in their school, such as Islamic boarding school, will be more active in religious practices such as performing prayer five times, fasting, and reading the Qur'an. As we understand that Islamic boarding schools are schools where students learn about Islam, it can be argued that for those who alums or have obtained education from Islamic schools, the Islamic religiosity level will be higher compared to non-religious schools. A prior study has mentioned that those with formal educational and religious backgrounds will be more engaged in their religiosity (Hungerman, 2014). Previous research has also shown that those with Islamic religious backgrounds are more involved in online Islamic-related activities, such as da'wah, on social media (Tengku Mohd Azzman Shariffadeen & Rasyida, 2021). Moreover, another study also indicates that religious individuals are more likely to follow Islamic content on their social media accounts (Tengku Mohd Azzman Shariffadeen & A. Manaf, 2018).

The Time Displacement Theory (TDT) suggests that people have limited time and attention, and engaging in one communication activity can lead to a decrease in engagement in others. TDT has been supported by previous research,

which has shown that adopting new communication technologies can lead to less time spent on other forms of communication and that spending much time on social media can lead to a decrease in the quality of time spent with family. TDT suggests that people have limited time for media consumption, and displacement theorists propose that there is a zero-sum game in which multiple media compete for audience and resources. Previous research has found that people spend more time on social media than traditional media due to the availability of the internet, leading to significant differences in time exposure between traditional and social media. This study argues that high exposure to social media will negatively impact the religiosity of Muslim university students, while traditional media will not have a negative impact. The study also proposes that students with a formal religious and educational background will have a higher religiosity level than those without such a background.

Findings and Discussion

The Influence of Social Media Usage on the Rise of Religiosity Among IIUM Students

In this section, the study identified an increase in religiosity values among IIUM students by examining their media usage patterns, specifically focusing on the duration and type of media platforms used. The study measured the duration of social media usage to determine the specific media platform that had a significant impact on the development of religiosity values.

Time exposure on media

The findings of the time exposure between social media and traditional media (television, radio and print newspaper) was found out that social media was the higher exposure among the majority of the media, the results shows that 94.9% of the IIUM students participated in this study stated that spent almost every day on social media, while only 0.6% stated that they were never exposed to social media. In constrast, 43,4% of IIUM students reported never watching television in a week, while 26.6% watched it once a week. 58.6% of the respondents never listened to the radio, but 20.2% listened once a week and 17.7% listened between 2-4 times a week. In terms of traditional media (print newspaper), the

majority of respondents 80.4% resporetd never being exposed to them in their daily activities, while 14.6% were exposed once or twice a week and primarily use social media in their daily activities, with less frequent exposure to traditonal media (television, radio and print newspaper).

Islamic Religiosity

In order to identify the level of Islamic religiosity among IIUM students (RQ1), the one-sample t-test was used, with a test value of 3. Overall, the data indicate that the level of Islamic religiosity among IIUM students was positive, t (320) = 34.257, p = .000. Specifically, IIUM students had positive responses to Islamic religiosity with 87.9% of the respondent in agreement with the overall item. All items were statistically higher than the test score. The items that received the most positive response were an item: "The more knowledge I have, the humbler I should become" and item: "At any point in life, I can strengthen my relationship with Allah" both items received over 90% from the respondents of the study. The item that received the lowest response was "I teach my family member always to remember Allah" and item: "I avoid behaviour that will be punished in the hereafter" with 84.8%.

Moreover, H1 was to examine the religiosity across students' levels of educational background among IIUM students (N=321). The independent sample t-test was used to test the hypothesis. The data was divided into category "High" for Islamic School backgrounds and category "Low" for Non-Islamic School backgrounds. Consistent with expectation, those with a formal religious educational background engage in religious practices more (M=4.052, SD=.448) than those with a less formal religious educational background (M=3.774, SD=.561), t (319) = 4.768, p = .000. The magnitude of the differences in the means (mean difference =.278, 95% CI: .163 to .392) was significant. Hence, H1 was supported.

Significance differents between media

Secondly, zero-order bivariate correlations were used for this study to test the hypotheses H2a, H2b, and H2c. It was surprisingly found in this study that there is no significant difference between time exposure on social media and traditional media (television) (r=.042, r=.459) and time exposure on (radio)

(r=.009, p=.873). Spesifically, the relationshipbetween variable is positive and weak in traditional media (television and radio). Therefore, it can be said that H2a and H2b in this study was rejected.

On the other hand, H2c analyzed the significant difference in time exposure between social media and traditional media (print newspaper). However, the findings indicated a negative relationship, a significant difference between time exposure on social media and time exposure on traditional media (print newspaper) (r= -.157, p=.005). Therefore, H2c in the study was supported.

Media and Religiosity

H3a and H3b was computed by using zero-order bivariate correlation. These hypotheses it was to examine the relationship between time exposure to media (social media and traditional media) and religiosity among IIUM students. Based on the SPSS output below, it shows that there is a significant relationship between time exposure on social media and religiosity among IIUM students (r= .016, p= .769). Spesifically, there is a very weak relationship between time exposure on social media and religiosity. On the ther hand, the anlysis on relationship between time exposure on traditinal media (television) (r=.042, p=.495) and time exposure to traditional media (radio) (r=-.009, p=.873). However, there is a significant relationship between social media and time exposure on time exposure to traditional media (print newspaper) (r= -.157, p= .005) on religiosity among IIUM students. Although the analysis shows that there a negative very weak relatinship and signficantly between variables. Therefore, it can be concluded that H3a was not supported, and H3b was supported in this study, as discussed in the previous study.

Finally, H4 was examining the relationship between social media usage and religiosity using Pearson's bivariate correlations analysis. Specifically, H4 predicted that those who use social media would receive a negative impact of social media on their religiosity. The SPSS output shows that there is a positive, very weak signifcant relationship between social media use and religiosity among IIUM students (r = .345, p = .000). In other words, the usage of social media has positively impact students' religiosity. Therefore, it can be concluded that H4 was not supported in the current study.

Engage with social media: Exploring the Impact of Social Media on the Enhancement of Religiosity

Firstly, this discussion will discuss the finding of H1 and RQ1 from the current study findings. A previous study indicates that students with a formal educational background will be more engaged in religiosity than non-formal religious and educational backgrounds. Consistent with the literature, this research found that those with formal Islamic educational backgrounds will be more engaged in their religiosity than non-formal Islamic educational backgrounds. The finding supports evidence from previous research from Hungerman (2014), which has been proven in this study that formal educational and religious backgrounds will be more engaged in their religiosity. Another study also mentioned that those with Islamic religious backgrounds are more involved in online Islamic-related activities, such as da'wah, on social media (Tengku Mohd Azzman Shariffadeen & Rasyida, 2021). It can be said that IIUM students with a higher level of Islamic religiosity will be more positively influenced by using social media in daily activities. As mentioned in a previous study that religious individuals are more likely to follow Islamic content on their social media accounts (Tengku Mohd Azzman Shariffadeen & A. Manaf, 2018). It can be taken note that students with formal Islamic religious backgrounds come from different types of schools, such as Islamic schools, Islamic boarding schools, and international Islamic boarding schools. Surprisingly, the data shows that level of Islamic religiosity among IIUM students were positive and high; about 88% of the respondent contributed to this study.

Overall, this study has found that IIUM students have practiced suitable activities such as performing five times prayer, fasting Ramadan, and doing good things for other Muslims and Muslimah. Aside from that, Muslims with the highest religiosity can be characterized by belief in the existence of Allah, which is manifested in the process of individuals learning knowledge about the teachings they believe in and behaviour following the teachings of their religion (Mohd Dali et al., 2019). The behaviour of carrying out what is ordered and staying away from religions prohibited will give a sense of closeness to Allah Subhanahu Wa Ta'ala. As a result, the researchers argued that religiosity is the inherent need to believe in and implement the religion in which he believes, manifested in the form of obedience to the religion. In addition, IIUM students have adheres to beliefs in

Allah Subhanahu Wa Ta'ala, worship, and norms regulating human relations with Allah Subhanahu Wa Ta'ala due to IIUM students have higher level of Islamic religiosity (Willander, 2020). Publicly acknowledged, Malaysia is one of the second countries with a more significant number of Muslims in Asia. Additionally, since this study was conducted in a Muslim university, the Islamic religiosity level will also be higher than expected.

The item of this study also asked in 3 dimensions of Iman, Islam, and Ihsan. As a result, there is a relationship between Iman, Islam, and Ihsan, a unity that cannot be separated among IIUM students. Iman (Faith) is a solid belief that is the basis of aqidah. At the same time, the implementation of the pillars of Islam is carried out utilizing Ihsan as an effort to approach Allah Subhanahu Wa Ta'ala (Masroom et al., 2013). Faith can be said to be the initial foundation as foundation in the existence of a house. In contrast, Islam is an entity that stands on it. So, if a person's faith is weak, Islam will be inclined. Moreover, it will collapse. The implementation of the prayer may falter so that it is not carried out on time or may not even consist of anything. Among the word groupings in Islam are faith, Islam, and Ihsan. Based on a well-known hadith, these three terms give people an idea about the pillars of faith, the pillars of Islam, and the appreciation of Allah Subhanahu Wa Ta'ala, who is present in life. Every Muslim understands that Islam is meaningless without faith, and faith is empty without Ihsan. The meaning of each phrase has been tied to one another because of this knowledge. It even overlaps to the point that one of the three phrases encompasses the importance of the other two (Kuliyatun, 2020). Therefore, this study finds out that the religiosity among IIUM students is the inherent need to believe in and implement the religion, which he considers, manifested in obedience to the faith. Hence, since IIUM is one of the Islamic universities in Malaysia, it can represent that Islamic University has a good attitude and influence on their Islamic religiosity level.

Secondly, this discussion will discuss the finding of H3a, H3b, and H4 from the current study findings. In contrast to earlier findings, users' social media usage will negatively impact religiosity. The current study's findings do not support the hypothesis. Recent research has found that social media usage positively impacts users' religiosity. It contradicted the hypothesis of the current research study. Although, as discussed in the literature, many previous studies have proven that social media usage will affect and impact the student's religiosity, not only that

will also impact another aspect. However, some study has still been in line with the finding of this study, where social media usage positively impacts students' religiosity. A study by Tengku Mohd Azman Shariffadeen & A. Manaf (2018) and Tengku Mohd Azman Shariffadeen & Rasyida (2021) find that IIUM students tend to access social media to access religious content. Each of the studies was conducted on Muslim university students. It shows that the current study has the same line that Muslim university students are more likely to use social media to access positive than harmful content.

According to the findings, social media does not influence students' religiosity as well as the traditional media among IIUM students. The study also found that IIUM students use social media to access positive rather than negative content. In other words, the more social media use, the higher Islamic religiosity among IIUM students. The researchers believe that since this study was conducted at Muslim University, most Muslim University students are using social media to benefit themselves, such as reading material for assignments proposed and finding positive content on social media. This argument was in line with the previous study from Smith and Snell (2009) that stated that those who frequently read religious books (e.g., Qur'an for Muslims and Bible for Christian) were less likely to use social media. It was also in line with the current study's finding, where most IIUM students use social media almost every day (94.3%), whereby the level of Islamic religiosity is higher at 88%.

Therefore, researchers in this study believe that even though most IIUM students use social media almost every day (94.4%), they still read Al-Qur'an after prayer and have complimentary access to positive content on social media. It shows that social media usage and reading religious book have balance between them. As mentioned in the literature review chapter, it was shown that the previous study has found that those who receive positive and negative impacts from using social media depend on the user itself (Adawiah, 2018). For example, IIUM students use social media to access Islamic content and gain knowledge by using social media. These were the same findings from Tengku Mohd Azman Shariffadeen & Rasyida (2021) that stated IIUM students had used social media for positive content. They have the same determination in the same area where IIUM students have more positive about using social media in their daily activities. Hence, it shows that Muslim university students are more likely to use social media to access positive

than harmful content. In other words, researchers can say that IIUM students have received a positive impact by using social media and experiencing increasing Islamic religiosity levels among IIUM students.

Since the higher exposure media is social media, traditional media among IIUM students has no influence nor impacted IIUM students' religiosity. It can believe that social media has more and higher usage among IIUM students. According to the time displacement theory, a decrease in time spent on traditional media has been caused by the widespread use of social media (Hussain & Ahmed, 2016). As a result, it demonstrates that social media, a type of digital media, has been supplanted by traditional media. Most studies on media displacement describe displacement as a decrease in time spent on one medium due to utilizing another (Ha & Fang, 2012; Hussain & Ahmed, 2016). As a result, the researchers believe that IIUM students do not have significant exposure to these traditional media. Therefore, traditional media has not influenced IIUM students' religiosity. As predicted in the literature review, the time exposure to traditional media, such as newspapers, radio, and television, will not significantly influence their views on religiosity as they are not active users of traditional media. In short, since many students use social media, the current study argues that traditional media will not negatively impact Muslim students' religiosity.

Finally, this discussion will cover H2a, H2b, and H2c from the current study findings. As expected, this study has successfully attempted the time displacement theory argument, where the theory believes that new communication appears between two communication activities and can be replaced by one. It has been proven with the current study finding that print newspaper among IIUM students has no longer available, and the students prefer to use social media to find the sources, news, and information related to their interests. Therefore, this study was in line with the previous study by Lee and Leung (2006) observed that Internet use had displaced the most significant time for television viewing, radio listening, and newspaper reading as the most minor displaced activity. In addition, the previous study is in line with the current research, whereby most IIUM students have not used the print newspaper in their life, and social media has displaced their position in using social media. Even though television and radio are still used, several respondents stated that social media daily is more extensive than two traditional media (television and radio).

It was unexpected outcome that some traditional media such as television and radio are still used by IIUM students in this era. Although the study from Ayyad (2011) has stated that teenagers are more preferring to use online media than traditonal media has been denied in this study's findings. Additionally, social media also being the most popular media among IIUM students compared to both traditional media (television and radio). Television and radio are still popular among IIUM students because researchers believe most of them still have a television in their homes. Most television nowadays is more toward digital media that can access the internet and play entertainment such as YouTube, Netflix, and Spotify. The same goes for radio, whereby most of the IIUM students who participated in this study are teenagers who can enjoy a piece of free music by deriving the radio in their car. This means that most of their vehicles have a radio that can play music, and it could be their connected radio to their phone to lay music to listen to music in the car.

Therefore, as mentioned above, these findings align with the previous study by Ayyad (2011) and Chan & Fang (2007), which has similarities in finding that most teenagers prefer to use online media than traditional media. Online media is popular among teenagers because it is fast, easy to obtain, and accessible, especially among university students who help them finish their tasks. A previous study conducted in Muslim society mentioned that standard social media networks such as Twitter, Facebook, Instagram, Google, LinkedIn, YouTube, Messenger, and others are more familiar among university students (Jamalludin, 2018; Mohd Badrol & Wok, 2020; Tengku Mohd Azzman Shariffadeen & Rasyida, 2021). In other words, IIUM students have higher social media usage than traditional media. As mentioned previously, it was clearly shown that the number of IIUM students' exposure to social media is higher than traditional media (television, radio, and print newspaper). Nevertheless, some traditional media (television and radio) are still visible among IIUM students.

On the other hand, the print newspaper has a deeper face among IIUM students. The current study believes that print newspaper has become popular among IIUM students because of their visibility and usage among the reader. In other words, it can be said that with the invention of the internet in this era, IIUM students can easily access the internet compared to print media, and most prefer social media. The researchers believes that social media has more easy access and

more accurate information. On the other hand, compared to the print newspaper, the reader must wait for the media to be printed and shared in front of the home or the store. Additionally, the reader must pay and read many sentences. On the other hand, social media is more straightforward, accurate, and accessible. As a results, the print newspaper has become disappeared among IIUM students because of its usage and access.

It can be concluded that this study has been able to prove the time displacement theory whereby more people spend time on new activity, old activity will displace recent activity appears. According to Kayany and Yelsma (2000), television viewing caused the most displacement when people went online, followed by telephone and newspaper reading. Even though not all traditional media has been displaced due to social media appearing among IIUM students, with more exposure to social media, the print newspaper will have less exposure to it. On the other hand, although this study's literature has found out that higher exposure on social media will negatively impact on IIUM students, it was found out that the opposite direction. In other word, using social media among IIUM students will negatively impact. It was denied the several previous study arguments (such as from e.g., Aziz, 2015; Istighafroh, 2019; Jamalludin, 2018). This study has some limitations, including social desirability bias and the use of a cross-sectional design. The study was also conducted during the COVID-19 pandemic and some respondents were not able to fully participate or fully understand the survey items. Future research should consider using specific social media platforms and different theories such as the Uses and Gratification Theory and the social learning theory to understand the impact of social media more fully on the religiosity of Muslim university students. Additionally, further research should use a longitudinal design to allow for the examination of long-term effects. Finally, the use of multiple research methods, including both quantitative and qualitative approaches, could provide a more comprehensive understanding of the topic.

Digital media use, such as social media, has increased while traditional media use has decreased. Social media use has advantages and disadvantages. Globally, more people are using social media. As a result, social media users become immersed in their use of them every day. The adverse effects of social media must be addressed even though they are a crucial part of our everyday lives. In this study, the time displacement theory (TDT) was used to explain and make

predictions about the observed occurrences. It was concluded that because social media is more widely used than traditional media, it will eventually supplant it. Additionally, a student's formal religious background and social media usage will impact their religiosity. However, exposure to conventional media will not affect religiosity as excessive social media usage is more influential in determining a university student's views and practice on religion. According to the current study, most respondents are from the younger generation and had an Islamic education before enrolling in higher school. According to the results, students at IIUM differ significantly in their time spent on social media and conventional media. The results indicated that IIUM students had higher levels of Islamic religiosity than those with Islamic educational backgrounds. Interestingly, aside from television and radio, not all traditional media has been replaced due to social media exposure. Social media use among students at IIUM has more benefits than adverse effects. In other words, IIUM students are more likely to access positive than negative content on social media.

Conclusion

Contrary to the belief that the rapid growth of social media impedes enhancing students' religious values, this study disproves such assumptions. Instead, the research highlights the positive contribution of social media towards the development of various aspects of student religiosity, particularly concerning the duration and type of media utilized. During the testing phase, it was observed that the duration of media usage significantly impacted religious value enhancement, particularly among users with a background in formal religious institutions. This educational background influences the inclination to access information and constructively employ social media, contradicting the hypotheses proposed in this study. As a result, there has been a notable shift in media consumption from traditional forms to internet-based social media platforms. This significant transition towards social media platforms holds implications for the augmentation of religious values among students at IIUM in Malaysia.

The study utilized inferential statistics during the testing phase to examine the effectiveness of social media in promoting religious values. This analytical approach aimed to provide reliable information by utilizing a sample representing the larger population, thus validating the compiled hypotheses and refuting negative

assumptions about social media. However, it is essential to note that this study focused solely on the impact of media duration and background on the increase in religiosity, overlooking other variables such as media choices and the information consumed, which could influence the religiosity of IIUM students differently. These limitations present opportunities for future research to investigate further and either support or challenge the findings of this study.

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