Relation of Islamic Religiosity to Resistance to Intellectual Temptation. A Study on a Sample of Youth in the Kingdom of Saudi Arabia

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Abstract

Objectives: This study aimed to investigate the correlations between Islamic religiosity and resistance to intellectual temptation, as well as identifying the differences between high and low level of Islamic religiosity in resisting intellectual temptation, and to examine whether Islamic religiosity can predict resistance to intellectual temptation among a youth sample in the Kingdom of Saudi Arabia.

Methods: The sample consisted of (134) youths. The Researcher applied Islamic Religiosity Scale, and resistance to intellectual temptation Scale.

Results: The results showed a statistically significant positive correlation between Islamic religiosity and resistance to intellectual temptation, as well as differences between high and low level of Islamic religiosity in resisting intellectual temptation in favor of high level of Islamic religiosity. The results also revealed the possibility of predicting resistance to intellectual temptation through Islamic religiosity.

Conclusion: These results emphasized the importance of increasing Islamic religiosity among youth in order to protect them from intellectual temptations.

Key words: Islamic religiosity, resistance to temptation, intellectual temptation, youth

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Introduction and theoretical background

Today, the world faces many challenges related to intellectual issues among adolescents and young people, which are reflected negatively or positively on the rest of the challenges and issues. It comprises an existential and civilized threat according to the vision of the society or prevailing culture, and the individual wherever he/she is required to formulate his behaviors, actions and ideas within a personal and social framework consistent with the standards, values and principles accepted by the society. The relationship between human thought and behavior is close, as behavior is a translation of ethics and internal thoughts. Since Islam is a way of life and a societal system, Islam has paid great attention to thoughts and ideas and their development as they are closely related to human interaction and to the society. Accordingly, the slogan of the message of Muhammad, may peace and blessings of Allah be upon him, was “I was sent to perfect good character.” (Reported in Bukhari collection of Hadith).

The resistance to temptation is one of the basic concepts that has received clear interest in studies of moral growth and value stability, as it is an acceptable criterion for determining the level of moral growth in the individual. That is, the level of moral growth is measured by the individual’s ability to resist the temptation of the situation. Noting that the temptations that young people are exposed to at present are not, but rather have their roots in the history of humanity (Al-Ghouli & Al-Okaili, 2014). As confirmed in the Holy Qur’an, Almighty Allah referred to some of these temptations as follows:

“Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver,”

Cole et al (2011) mentioned that the ability of young people to resist temptation has been extensively studied by many researchers. This is because the ability to suppress and prevent immediate desire and wait for long-term goals is not an easy task. For this reason, social workers, preachers, and reformers give great importance to helping individuals successfully cope with their temptations.

The current study aimed to diagnose the subject of intellectual temptation and try to understand and judge it and clarify the position of Islam, as presented in the Glorious Qur’an and the noble Sunnah, about it. Young people are subjected daily to many intellectual temptations. These intellectual temptations are represented in many ideas that cause individuals to surrender to ideas that may conflict with the teachings of the Islamic religion, or the society, custom and traditions. This entails doing many tempting things that cause the individual a kind of instant or temporal happiness, often followed by the individual’s guilt. In reality, there are many individuals who have the ability to develop self-control strategies for themselves when exposed to the risk of temptation. Naturally, these strategies impose restrictions on the freedom of these individuals not to choose these temptations. These individuals may incur impose penalties for their behavior if it is in line with a specific temptation, or they earn rewards for refraining from behaviors that represent a form of temptation (Brycz, 2017).

Intellectual and mental temptation is one of the most important and dangerous types of temptations. These are where the intellectual temptation is represented in the weakness of the individual’s ability to resist some misconceptions, such that the individual cannot confront them nor distinguish between tempting situations or control his motives against unexpected errors. And if the thought represents the product of the actions of the mind in solving a problem for the purpose of surrounding it, understanding it and proposing solutions to it, then this confirms the relationship of thought to human activities and behaviors.

The ‘normal thought’ (the product of a sound mind) is the most supreme mental and human activity worthy of striving for and preserving. The intellectual temptation may indicate the weak ability of the individual to resist ideas that disagree with morals and religious norms. On the other hand, intellectual deviation is a result of that thought that does not adhere to religious norms, standards, traditions, customs and social systems. This intellectual deviation is the primary cause of all the corruption that occurs at the level of groups and societies, as it erodes values and principles that lead to the spread of corruption and the transgression of rights, taking rights away and overtaking in human dealings. (Al-Ghouli & Al-Aqili, 2014).

Intellectual temptation is a comparative concept that differs from one culture to another. However, as a principle, the concept remains valid in all (countries) cultures. This is because the human conscience and common sense can distinguish right from wrong. Intellectual temptation also means the deviation of ideas, concepts, or perceptions from the agreed standards of values and beliefs prevailing in any society (Al-Suhaibani, 2018).

Acceptance of intellectual temptation is an important cause of the disintegration and dissolution of society and it is a threat to the social, political, and economic system. Therefore, the acceptance of intellectual temptation is contrary to Islam as it does not adhere to what Islam calls for. Islam calls for adherence to the method of moderation, and not excess, also to perform legal duties, and to stay away from prohibited action (Saleh & Hamid, 2016).

Young people surrender to intellectual temptation for many diverse and interrelated reasons. These reasons include what is religious, political, social, economic, or psychological. Among these reasons are a direct cause, and some of them are auxiliary and secondary factors, for example poverty, unemployment, and economic and social problems. These are reasons used by the owners of deviant thought to sow hatred and to gain youth to their sides and their thoughts. The most important factors directly and especially affecting Saudi youth and the ease with which they surrender to intellectual temptations, can be classified into a number of classifications, for example:
individual personal factors, which relate to the individual himself, and societal, which relate to the environment and society in which he is living in. It can be classified into internal and external causes. As for internal causes, they are from inside society, and external are from outside it. It can also be classified thematically such as: scientific, religious, psychological, social, educational, and media reasons (Qadduri, 2017).

We must search for ways to enhance the steadfastness of the human being, and his resistance to the temptations and desires that bring about intellectual deviation. Park (2016) indicates that the various temptations faced by young people can be resisted by assigning a negative value to these temptations and reducing their attractiveness, which is why individuals who succeed in linking temptations to negative things are more able to effectively face these temptations; they are more self-organized, more self-confident, and more willing.

The individual’s thinking about the negative consequences and damage that will accrue to him from surrendering and falling into the trap of tempting situations will result in the individual’s attempt to restore the psychological, social and moral balance and resist the various temptations, whatever their strength. (Park, 2016).

Self-control is one of the basic methods that helps to resist intellectual temptations, as self-control helps to control behavior and resist life pressures and external influences that lead to an imbalance in the personality, lack of self-confidence, and surrender to strange or prejudiced ideas, or opposing the religious teachings and the traditions of society. Thus, we see the relationship between a lack of moral values and an ease to surrender to temptations and intellectual and mental deviations, which is what several studies have confirmed (Alrehaili, 2014; EL-Shenawi&Wang, 2018; Carvellati&Vanin, 2013). This suggests that the weakness of religious faith is one of the reasons responsible for the weak growth of the moral conscience and the inability to control instinctive tendencies and the inability to tolerate social pressures. There are many studies that confirm the direct relationship between Islamic religiosity and ethics (Othman & Fisol, 2017; Nisar & Rashid, 2019; Vitell et al, 2009; Baumsteiger, Chenneville & Mcguire, 2013) This strengthens the confirmation that the individual’s ability to control himself, his actions and realize weaknesses in himself require an intellectual awareness of social and moral standards. And the importance of morals emerged in Islam because of their impact on the soul of their owner by inculcating qualities such as: mercy, helpfulness, justice, honesty, chastity, cooperation, interdependence, loyalty to leadership and citizenship, sincerity, humility and integrity. And the individual’s ethics and values are the basis for success in facing the temptations and challenges that will build a fortified society that is not affected by the factors of decline and degradation.

The affliction of a nation like ours is not in the weakness of its material capabilities or lack of its scientific achievements, but in its moral values. It is thus, an essential goal for building a balanced personality that has intellectual immunity and can resist the mental temptations. This is achieved by working to build the individual and collective personality and develop it according to the principles and teachings of Islam.

Many studies stress on the important role of Islamic religiosity in influencing people’s morals as well as their lives (Khraim, 2010; Tilouine, Cummins&Davern, 2009). Other studies also confirm the relationship between religiosity and life satisfaction. (Okulicz-Kozaryn, 2010; ten Kate, de Küster & van der Waal, 2017). It was also found that religiosity is able to prevent young people from engaging in many dangerous behaviors, as shown in the two studies of Turan (2018) and Plouffe & Tremblay (2017).

Moreover the two studies of Muhammad (2019), and Nisar & Rashid (2019) emphasize the relationship between Islamic religiosity and ethics, and the challenge facing all of us is how we can provide different models that help young people to resist different challenges, and help them to distinguish between right and wrong. But on what basis are such models built? and how do they reflect the reality of young people’s social life? These questions are very relevant in the present era of openness that society is experiencing now as we live in a society that is not subjected to information control. For these reasons, it is difficult to stop all the negative effects that young people are exposed to every day, and we cannot control all the negative activities and practices that young people are exposed to in order to avoid them. However, we can inspire young people in the right direction by promoting the religious values that Islam advocates, and that Islamic religiosity is able to protect young people from negative activities that affect behavior all the time. It also provides guidance to them, and helps them gain positive energy to fight negative external issues and their effects. Thus, it can be said that providing a religiously motivated environment and training young people on Islamic values helps to produce individuals with a moral and socially civilized character, such that morals become part of their daily life and dealings. (Nissar & Rashid, 2019; Muhamad, 2019).

From the foregoing, it is clear that the Islamic religion is an integrated approach to life, and moral religiosity and the fortification of ideas represent the aspect of work, practice and application of the vocabulary of this approach, and therefore the present study seeks to identify the relationship between Islamic religiosity and intellectual temptation with the aim of helping young people gain virtuous intellectual values that help to advance and develop societies.

Study objectives

Few researchers have focused on resistance to Intellectual temptation in linking with Islamic religiosity of youth. To the best of the authors’ knowledge, this subject has not been presented in any Arab literature before although it has been recommended in previous studies.
Consequently, the current study sought to provide:

1) a comprehensive summary of the relation between Islamic religiosity and resistance to Intellectual temptation among youth in Saudi Arabia. We hypothesized that Islamic religiosity would be associated with resistance to Intellectual temptation among youth.

2) Additional analyses to see whether dimensions of Islamic religiosity were predicting resistance to Intellectual temptation.

Methodology

1 Research Design. A descriptive design was used in this study to examine the relationship between Islamic religiosity and resistance to intellectual temptation, and to detect the difference between high and low level of Islamic religiosity in resisting intellectual temptation, as well as test the possibility of predicting resistance to intellectual temptation through the level of Islamic religiosity among youth.

2 Population and sample.
The statistical population of this study includes youth from Saudi Arabia. We chose a random sample consisting of (134) youth; their ages ranged between 18 years and 25 years.

3 Data analysis and tools
The obtained data were analysed by SPSS 25.0 (Statistics Package for Social Sciences) to test validity and reliability of the scales used in this study and in response to the study questions about correlation, differences, and predictability. Two scales were used: the Islamic Religiosity Scale (SIRA-40) and the Resistance to Intellectual Temptation Scale (RITS-22). As the RIT-22 is a new instrument, it was validated in depth using Cronbach’s alpha and confirmatory factor analysis.

Islamic Religiosity Scale (SIRA-40): This scale was prepared by Marwa (2009). It consists of 40 items distributed into four dimensions, worship, virtues, forbidden and beliefs. The individual response was measured using a 4-point Likert scale. The validity and stability of the scale were re-verified by the researcher (2020). Cronbach’s Alpha coefficients for dimensions and for the scale as a whole were (0.604, 0.478, 0.876, 0.743, 0.700), respectively; these results indicated that the SIRA scale is reliable.

Resistance to Intellectual Temptation Scale (RITS-22): The researcher prepared this scale to determine the behavior of resisting intellectual temptation among Saudi youth, (there is no standardized Arab tool - within the limits of the researcher’s knowledge - to measure the resistance to intellectual temptation among young people). The scale in its initial form consists of 25 expressions. It was formulated in the simplified Arabic language that the sample members can perceive, and the instructions directed to the sample members were formulated in a simple way and in a way that allows us to avoid some members of the sample who might try to show themselves better. The response form on the expressions has been determined on a five-point Likert scale ranging from totally agree - agree - neutral - totally disagree - disagree. The scale consists of 4 dimensions: resistance to religious temptation, resistance to peer temptation, resistance to financial temptation, and resistance to cultural temptation. The researcher calculated the reliability and validity of the scale on a sample of (107) Saudi youth.
Results

The internal consistency of the scale:
The researchers calculated the stability of the RITS-22 scale by the internal consistency and the alpha-stability factor. The correlation coefficient was calculated between the degree of singularity and the degree of the dimension to which it belongs after the singularity degree was omitted, on a sample of 107 young adults, as shown in Table 1.

Table 1: The internal consistency of the scale of intellectual temptation

<table>
<thead>
<tr>
<th>Resisting religious temptation</th>
<th>Resisting peer temptation</th>
<th>Resisting financial temptation</th>
<th>Resisting cultural temptation</th>
</tr>
</thead>
<tbody>
<tr>
<td>NO Correlation coefficient</td>
<td>NO Correlation coefficient</td>
<td>NO Correlation coefficient</td>
<td>NO Correlation coefficient</td>
</tr>
<tr>
<td>1 0.348**</td>
<td>2 0.547**</td>
<td>3 0.517**</td>
<td>4 0.585**</td>
</tr>
<tr>
<td>5 0.405**</td>
<td>6 0.727**</td>
<td>7 0.642**</td>
<td>8 0.486**</td>
</tr>
<tr>
<td>9 0.318**</td>
<td>10 0.726**</td>
<td>11 0.633**</td>
<td>12 0.660**</td>
</tr>
<tr>
<td>13 0.401**</td>
<td>14 0.689**</td>
<td>15 0.733**</td>
<td>16 0.433**</td>
</tr>
<tr>
<td>17 0.333**</td>
<td>18 0.633**</td>
<td>19 0.468**</td>
<td>20 0.190</td>
</tr>
<tr>
<td>21 0.443**</td>
<td>22 0.735**</td>
<td>23 0.533**</td>
<td>24 0.198*</td>
</tr>
</tbody>
</table>

*correlation coefficient statistically significant at (0.05)  **Correlation coefficient statistically significant at (0.01)

It is clear from the previous table that all the vocabulary of the scale is related to the dimensions that belong to it except for item No. 20 in the fourth dimension (resisting cultural temptation) as its correlation coefficient with dimension is not statistically significant, and so it will be deleted.

To verify the stability of the scale of resistance to intellectual temptation, its stability indicators were calculated using Cronbach alpha, with the item removed, and this is shown in Table 2:

Table 2: Indicators of the stability of the scale of resistance to intellectual temptation by the Alpha Cronbach method

<table>
<thead>
<tr>
<th>Resisting religious temptation Alpha Cronbach =0.634</th>
<th>Resisting peer temptation Alpha Cronbach=0.814</th>
<th>Resisting financial temptation Alpha Cronbach = 0.819</th>
<th>Resisting cultural temptation Alpha Cronbach= 0.691</th>
</tr>
</thead>
<tbody>
<tr>
<td>No  Alpha Cronbach coefficient</td>
<td>No  Alpha Cronbach coefficient</td>
<td>No  Alpha Cronbach coefficient</td>
<td>No  Alpha Cronbach coefficient</td>
</tr>
<tr>
<td>1 0.598</td>
<td>2 0.872</td>
<td>3 0.804</td>
<td>4 0.593</td>
</tr>
<tr>
<td>5 0.577</td>
<td>6 0.843</td>
<td>7 0.778</td>
<td>8 0.629</td>
</tr>
<tr>
<td>9 0.617</td>
<td>10 0.843</td>
<td>11 0.779</td>
<td>12 0.565</td>
</tr>
<tr>
<td>13 0.590</td>
<td>14 0.850</td>
<td>15 0.759</td>
<td>16 0.647</td>
</tr>
<tr>
<td>17 0.606</td>
<td>18 0.859</td>
<td>19 0.817</td>
<td>20 0.716*</td>
</tr>
<tr>
<td>21 0.558</td>
<td>22 0.842</td>
<td>23 0.802</td>
<td>24 0.719*</td>
</tr>
</tbody>
</table>

* items are deleted

It appears from the previous table that the Cronbach alpha coefficient for the dimensions of the scale is less than that for the dimension as a whole with the exception of items 20 and 24 in the fourth dimension (resisting cultural temptation), where the Cronbach alpha coefficient for them was greater than the value of the alpha Cronbach coefficient for the dimensions they belong to (resisting cultural temptation), so they were deleted. Thus, the number of items in this dimension becomes 4 items only, and the total number of items in the scale is 22 items.
Confirmatory factor analysis:
To verify the global validity of the scale, a confirmatory factor analysis was performed using the Least squares method. The quality matching indicators for the model resulted in the following:

Although the value of Ca2 is high and statistically significant (Ca2 = 454.56) due to the fact that the value of Ca2 is affected by the size of the sample, therefore it was not the only indicator of the quality of model matching, as there are a number of other important indicators, which are:
1) Chi-square / df (Cmindf) where its value is 2.43, and the lower the value of this indicator than 5, the better the acceptance of the model will be.
2) Relative Fit Index (RFI) where its value must be between 0 -1, and its value in the current model is 0.59, which indicates a good match.
3) Comparative Fit Index (CFI) where its value must be between 0 -1, and its value in the current model is 0.67 which indicates a good match.
4) Normative Fit Index (NFI) where its value must be between 0 - 1, and its value in the current model is 0.64 which indicates a good match.
5) Non-normative Fit Index (Tucker-Lewis Index TLI) where its value must be between 0-1, and its value in the current model is0.73, which indicates a good match.
6) Incremental Fit Index (IFI) where its value must be between 0-1, and its value in the current model is 0.77, which indicates a good match.
7) Root Mean Square Residual (RMR) where its value must be between 0-1, and its value in the current model is 0.77, which indicates a good match.

These indicators show a good degree of acceptance of the assumed model for the dimensions and items of resistance to Intellectual Temptation Scale, which indicates the factual confirmation of the scale.

Figure 1: quality matching indicators for Resistance to Intellectual Temptation Scale

Regarding the results of the relationship between the level of Islamic religiosity and resistance to intellectual temptation among youth, we used Pearson correlation coefficient to calculate correlation between Islamic religiosity (dimensions and total scores) with the dimensions of resistance to intellectual temptation and its overall score. The results are shown in Table 3.
Table 3: Correlation coefficients between the dimensions of the level of Islamic Religiosity Scale and its overall degree, and the dimensions of Intellectual Temptation Resistance Scale and its total degree.

<table>
<thead>
<tr>
<th>Resisting temptation total degree</th>
<th>Resisting cultural temptation</th>
<th>Resisting financial temptation</th>
<th>Resisting peer temptation</th>
<th>Resisting religious temptation</th>
<th>Dimensions</th>
</tr>
</thead>
<tbody>
<tr>
<td>0.08</td>
<td>0.02</td>
<td>0.18*</td>
<td>0.10</td>
<td>-0.08</td>
<td>Worship</td>
</tr>
<tr>
<td>0.25**</td>
<td>0.17*</td>
<td>0.26**</td>
<td>0.21**</td>
<td>0.17*</td>
<td>Virtues</td>
</tr>
<tr>
<td>0.14</td>
<td>0.20**</td>
<td>0.002</td>
<td>0.12</td>
<td>0.17*</td>
<td>Forbidden</td>
</tr>
<tr>
<td>0.40**</td>
<td>0.30**</td>
<td>0.44**</td>
<td>0.36**</td>
<td>0.19**</td>
<td>Beliefs</td>
</tr>
<tr>
<td>0.42**</td>
<td>0.40**</td>
<td>0.33**</td>
<td>0.36**</td>
<td>0.30**</td>
<td>Religiosity level total degree</td>
</tr>
</tbody>
</table>

*sig. at 0.05  ** sig. at 0.01

Table 3 shows the following:

A) There is a positive and statistically significant correlation relationship at 0.05 between the worshipper’s dimension of the level of Islamic religiosity and the resistance to financial temptation from the dimensions of resistance to intellectual temptation, while the relationship was not statistically significant with other dimensions and the total degree of resistance to intellectual temptation.

B) There is a positive and statistically significant correlation relationship at 0.01 between the virtues dimension of the level of Islamic religiosity and both the resistance to peer temptation and the resistance to financial temptation, and the overall degree of resistance to intellectual temptation, while the relationship was statistically significant at 0.05 with both resistance to religious temptation and resistance to cultural temptation.

C) There is a positive and statistically significant correlation relationship at 0.01 between the forbidden dimension of the level of Islamic religiosity and the resistance to cultural temptation, and at 0.05 with the resistance to religious temptation, while the relationship was not statistically significant with both the resistance to peer temptation, the resistance to financial temptation, and the overall degree of resistance to intellectual temptation.

D) There is a positive and statistically significant correlation at 0.01 between the beliefs dimension of the level of Islamic religiosity and all dimensions of resistance to intellectual temptation and its overall degree.

E) There is a positive and statistically significant correlation relationship at 0.01 between the total degree of the level of Islamic religiosity and all dimensions of the resistance to intellectual temptation and its overall degree.

The results about the differences between high and low level of Islamic religiosity in resisting intellectual temptation showed that there were statistically significant differences between high and low level of religiosity in resisting intellectual temptation.

The study sample was divided based on the median degree into two groups: the low level of Islamic religiosity (less than the median degree), and the high level of Islamic religiosity (higher than the median degree), and calculating the value of T to indicate the differences between the median values of the two groups in the dimensions of resistance to intellectual temptation and its total degree, the results are shown in Table 4:
Table 4: Results of the differences between the high and low levels of Islamic religiosity in the dimensions of the Intellectual Temptation Resistance Scale and its total degree

<table>
<thead>
<tr>
<th>Dimensions of temptation resistance</th>
<th>Low level of religiosity (N = 101)</th>
<th>High level of religiosity (N = 99)</th>
<th>T value</th>
<th>Significance level</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>The average</td>
<td>Standard deviation</td>
<td>The average</td>
<td>Standard deviation</td>
</tr>
<tr>
<td>Resisting religious temptation</td>
<td>21.22</td>
<td>3.21</td>
<td>22.74</td>
<td>3.85</td>
</tr>
<tr>
<td>Resisting peer temptation</td>
<td>13.40</td>
<td>4.37</td>
<td>14.96</td>
<td>5.28</td>
</tr>
<tr>
<td>Resisting financial temptation</td>
<td>12.90</td>
<td>4.02</td>
<td>13.77</td>
<td>5.05</td>
</tr>
<tr>
<td>Resisting cultural temptation</td>
<td>16.54</td>
<td>2.31</td>
<td>17.96</td>
<td>4.07</td>
</tr>
<tr>
<td>The overall degree of resistance to</td>
<td>64.06</td>
<td>10.88</td>
<td>69.42</td>
<td>15.79</td>
</tr>
</tbody>
</table>

Table 4 shows the following:

A) There are statistically significant differences at 0.01 between the low and high levels of Islamic religiosity in both religious temptation, cultural temptation, and the overall degree of resistance to intellectual temptation, in favor of high levels of Islamic religiosity.

B) There are statistically significant differences at 0.05 between the low and high levels of Islamic religiosity in resisting religious and cultural temptation, and the overall degree of resisting intellectual temptation, in favor of high levels of Islamic religiosity.

C) There are NO statistically significant differences between the low and high levels of Islamic religiosity in resisting financial temptation.

The results about the contribution of Islamic religiosity to predict resistance to intellectual temptation:

We use Gradual linear regression analysis, considering the dimensions of the level of Islamic religiosity as independent variables, and the overall degree of resistance to intellectual temptation is a dependent variable, and the results appear in Tables 5 and 6:

Table 5: Multiple regression variation analysis for dimensions of the level of Islamic religiosity predictive of resistance to intellectual temptation

Table 6: Analysis of multiple regression variances for the dimensions of the level of Islamic religiosity predictive of resistance to intellectual temptation
The previous tables show that only the four dimensions of Islamic religiosity (beliefs, virtues, prohibitions, and acts of worship) predict the resistance to intellectual temptation among young people with a total contribution of 26% (16% for the dimension of beliefs, 4% for the dimension of virtues, 5% for the dimension of forbidden, 1% for the dimension of worship), and the following selective equation can be drawn up to clarify the relationship between them:

\[
\text{Intellectual temptation resistance} = 0.32 \times \text{beliefs} + 0.33 \times \text{virtues} + 0.32 \times \text{contraband} + 0.15 \times \text{worship} - 0.14.
\]

Discussion

Young people today are exposed to many intellectual temptations that cause a wide range of threats and negative consequences for the society as a whole, as these temptations are one of the risk factors that affect the thoughts, behaviors and actions of youth, and require a degree of control in order to develop positive personality traits.

The current study revealed that the ability to resist intellectual temptations is linked to Islamic religiosity, as the essence of Islam is to build a personality with moral qualities and with the ability to control oneself and the actions, behaviors, and ideas that arise from it. This result is consistent with the results of the studies of (Elshenawi & Yue-fen, 2018; Al-Smadi, 2016; Alrehaili, 2014) which concluded that Islamic religiosity is one of the most important factors that help young people resist the temptations and intellectual challenges. (Leigh & Hampler, 2014) pointed out that reaching the stage of religious awareness and understanding the origins of Islamic religiosity helps young people develop a moral conscience; it also enhances the process of self-control and self-monitoring.

The Muslim individual has a responsibility that requires him to perform in harmony within the Islamic community through dealing and interacting with others according to criteria that everyone adheres to. A religious person does not consider stressful situations a threat, as religious beliefs help him to reevaluate the stressful event, which has a great impact on his way of thinking and his responses to different situations. The religious person has more commitment and balance, and he realizes himself, others and the whole world in a positive way. (Garcia, et al, 2017).

Moreover the two studies of Varma (2020) and Haeberlein, Burks & Valladares, (2014) emphasized the positive impact of Islamic religiosity on enhancing the ability of young people to resist various temptations and help them adhere to ethical and social norms and standards. In addition, the results of many studies also showed a positive relationship between Islamic religiosity, the development of virtues, and positive personality traits. (Elias, Awang & Mohamed, 2019; Sukses, Husni & Pratami, 2018; Bakhshi, Sharifi & Ghasemi, 2015; Pour, Sabbach & Elmi, 2012). The main finding is that the Islamic personality, which is characterized by intrinsic religiosity, not apparent religiosity, is able to adhere to moral controls, and appreciate and respect oneself, and reach personal and social harmony.

Ward & King (2018) study adds that religiosity and its dimensions are variables which foretell positive behavior, and that people who are more committed to religious norms and beliefs are more likely to embrace ethical behavior and values. Further, the compliance of the individual with the teachings of Islam as mentioned in the Holy Qur’an and the Noble Prophet’s Sunnah is an essential source for refining behavior and eliminating the pressures of temptations and confronting them rationally.

The concept of resisting temptation can be used as an accepted criterion for determining the level of moral development among individuals. And the level of religiosity of an individual can be measured through his ability to resist various temptations and engaging in religious practices is one of the protective factors that foretells the ability of young people to resist unwanted desires and whims. An individual becomes more able to exercise self-control and behavior control, as a religious person is a person who is more able to direct his behavior and follow the results of his actions in all the tempting situations he is exposed to (Good, Linzel & Kosits, 2020).

McCullough & Willoughby (2009) adds that religiosity is associated with the happiness and psychological well-being of individuals, as religiosity affects how individuals choose, follow, and organize positive goals through continuous self-monitoring. And when religiosity becomes the direction that the individual adopts and behaves, and through it his concepts and principles in life are formed, this helps him feel satisfied, happy and compatible with himself and others.

Religious people in general are happier than non-religious people, and being more satisfied with their lives, religion gives people a sense of value, and it helps them to understand their world, and give a broader meaning to their lives. Those who are religiously educated have a more positive view of the world, and feel more secure, and religious education helps to resist mental and intellectual deviations. A religious person often knows his rights and duties towards others, and considers that problems and pressures are a test of his religiousness, does not consider them as threats. Also, his perseverance to perform his religious duties increases his relationship with his Lord, enhances his piety, and makes him feel more comfortable and calmer, which constitutes the largest immunity against intellectual and mental deviations. (Adam & Ward, 2016).

Thus, all these results confirmed that Islamic religiosity plays a role in helping young people to resist intellectual temptations, and that religion provides young people with a set of principles, values, and moral standards that enable them to resist the pressures, challenges, and temptations that they face every day and which represent the risk factor created by the comprehensive change process in society. Therefore, if we need to protect young people from intellectual deviations and improve their ability to
resist tempting situations and help them to modify their behavior in line with ethical and social norms and rule, it is necessary to enhance the Islamic religiosity among young people through indicative interventions to eliminate all causes of intellectual deviation and limit their growth to attain the pleasure of Allah.

Conclusion

It is clear from the results of this study that intellectual temptation is one of the most dangerous types of temptations in which the Muslim community may fall, and the danger of intellectual temptation is heightened to young people. Because it is one of the most important challenges facing social security in Arab societies, especially that the basis of the problems facing young people today is a lack of real understanding and full awareness of the nature of Islamic religiosity, which highlights the importance of preserving youth's thought and maintaining it from intellectual temptations as the basis for achieving security and stability in society.

Thus, the current study confirms that to establish the correct Islamic belief is one of the most important ways to protect young people from deviations and intellectual temptations. These results have a future direction in the field of counseling young people to reduce excess and extremism in ideas that violate the conscience and the spiritual, moral and civilization values of Arab societies that may lead to its disintegration and destruction, and the belief that normal and good thought are contagious, and it is the primary engine of societies towards achieving their goals, and towards more civilization and progress.

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