Coping with Loneliness: Loneliness, Religious Coping, Religiosity, Life Satisfaction and Social Media Usage *

Yalnızlıkla Başa Çıkma: Yalnızlık, Dini Başa Çıkma, Dindarlık, Hayat Memnuniyeti ve Sosyal Medya Kullanımı

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Abstract: Loneliness that has spread rapidly today and has adversely affected the quality of life and happiness of people, has become one of the most important social problems especially in America and Europe. This fact led to the establishment of a ministry responsible for loneliness in England, and this research comprises loneliness as one of the main research topics, to comprehend the level of loneliness among university students who are representatives of a young generation in Turkey. This study was conducted on a 416 students sample from different faculties of the University of Ordu. In the questionnaire form; UCLA loneliness scale, religious coping and life satisfaction scales were used. In addition, questions were asked to determine the participants' perceptions of individual religiousness and social media use. As a result of analyzes made with SPSS statistical program; there is a negative relationship between perception of religiousness and loneliness, negative religious achievement, level of visibility in social media, and the number of social media in use; a positive relationship was found between religiousness and positive religious achievement. It has also been understood that the subjective perception of religiousness does not lead to a difference in gender but leads to a difference in life satisfaction. While a negative relationship between loneliness and positive religious coping, life satisfaction and messaging is detected, a positive satisfaction between life satisfaction and positive religious achievement, the negative relationship between negative religious coping and the presence of interaction was detected. This study is important in that many variables deal with each other and their interactions.

Keywords: Psychology and Religion, Loneliness, Religious Coping, Religiosity, Life Satisfaction, Social Media, Internet.

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Öz: Günümüzde hızla yayılan, insanların hayat kalitesini ve mutluluğunu olumsuz olarak etkileyen yalnızlık, özellikle Amerika ve Avrupa'da en önemli toplumsal sorunlardan birine dönüşmüştür. İngiltere'de yalnızlıktan sorumlu bakanlık kurulmasına kadar varan bu olgunun, Türkiye'de özellikle genç nesli temsil eden üniversite öğrencilerinde ne düzeyde olduğu, bu araştırmanın temel araştırma konularından birini oluşturmaktadır. Bu araştırma, Ordu üniversitesinin değişik fakültelerinde öğrenim gören 416 öğrenci örneklemi üzerinde yürütülmüştür. Anket formunda; UCLA yalnızlık ölçeği, dini başa çıkma ve hayat memnuniyeti ölçekleri kullanılmıştır. Ayrıca katılımcıların bireysel dindarlık algıları ve sosyal medya kullanım düzeylerini belirlemeye yönelik sorular oluşturulmuştur. SPSS istatistik programıyla yapılan analizler sonucunda; dindarlık algısı ile yalnızlık, olumsuz dini başa çıkma, sosyal medyada görünürlük düzeyi ve kullanılan sosyal medya sayısı arasında negatif yönde; dindarlıkla olumlu dini başa çıkma arasında ise pozitif yönde bir ilişki tespit edilmiştir. Ayrıca öznel dindarlık algısı cinsiyet üzerinde farklılığa açmazken, hayat memnuniyeti üzerinde farklılığa yol açtığı anlaşılmıştır. Yalnızlık ile olumlu dini başa çıkma, hayat memnuniyeti ve mesajlaşma arasında negatif yönde ilişki ve etkileşim tespit edilirken, hayat memnuniyeti ile olumlu dini başa çıkma arasında pozitif,

olumsuz dini başa çıkma arasında negatif yönde ilişki ve etkileşimin varlığı bulgulanmıştır. Bu çalışma birçok değişkenin birbiri ile ilişki ve etkileşimini ele alması bakımından önemlidir.

Anahtar Kelimeler: Din Psikolojisi, Yalnızlık, Dini Başa Çıkma, Dindarlık, Hayat Memnuniyeti, Sosyal Medya, İnternet.

INTRODUCTION

Peplau and Perlman try to explain the phenomenon of being lonely, which is defined in the dictionaries as "the state of being alone, solitude",[1] by dividing it into parts. Concerning those parts, loneliness is known in our present society, above all, as the sentiment derived from the difference between the level of social relation people expect to achieve and the one they actually achieve, which is lower than their expectations. This feeling, which could be described as the perception of subjective loneliness that evolves out of being isolated from everyone despite being surrounded by a crowd, shows up when a person's need of emotional proximity cannot be fulfilled. Loneliness, in other words, is an extremely unpleasant,[2] undesirable and agonizing experience.[3] It is a state representing emotional uneasiness/discomfort,[4] and an unsettling pathological occurrence that makes people feel useless and aimless and that renders life unbearable for the sufferers.[5]

Rapid increase of loneliness in today's Western societies, even the establishment of a ministerial department in charge with the problem of loneliness in the UK, displays the crucial levels the perception of loneliness would get in the coming years. Loneliness, mounting in parallel with the spread of the social media and communicational devices, also gives rise to thought that these communicational instruments, rather than reducing the loneliness, in fact, promote it.[6] Continuous and adequate analyze of the phenomenon of loneliness which is likely to have such significance and influence in the life of future societies, along with determining the elements that could constitute positive effects on loneliness, are of vital importance for the health and happiness of the future world. In this sense, "coping" tendencies for evading the state of disturbance and negative feelings caused by the loneliness that people experience can be said to have an important place in recovery of the lost peace and happiness, hence life satisfaction.

People may face many events in life that worsen their living, shatter their dreams and goals. They may fall into some negative emotions in the face of these problems, such as anger, sadness and anxiety. They may also feel relieved or content regarding various related advantages and gains, or even experience eagerness, excitement or optimism if some expected achievements

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[1] Şükrü Haluk Akalın, *Türkçe Sözlük,* (Ankara: Türk Dil Kurumu, 2010), "Yalnızlık", 2515.

[2] Letitita Anne Peplau - Daniel Perlman, "Perspectives on Loneliness", *Loneliness: A book Of Current Theory, Research and Therapy,* ed. Daniel Perlman et al (New York: A Wiley Interscience Publication, 1982), 3-4.

[3] Nuri Bilgin, *Sosyal Psikoloji Sözlüğü* (Istanbul: Bağlam, 2003), 422.

[4] Benedict T. McWhirter, "Loneliness: A Review of Current Literature, With Implications for Counseling and Research", *Journal of Counseling & Development* 68/4 (March 1990): 418.

[5] Murat Ruhat Yaşar, "Yalnızlık"*, Fırat Üniversitesi Sosyal Bilimler Dergisi* 17/1 (January 2007): 243.

[6] "BBC", accessed: 04 February 2018, http://www.bbc.com/turkce/haberler-dunya-4271326; Erol Göka, "'Uyandım ben ıpıssız bir tokatla': Yalnızlık", accessed: 04 February 2018, https://www.yenisafak.com/yazarlar/erol-goka/uyandim-ben-ipissiz-bir-tokatla-yalnizlik-2040678.

come true. Namely, people may go through a set of feelings from negative to positive.[7] The negative events that affect people physically, socially and psychologically may lead them to exhaustion, weariness and lassitude. Thus occurs the coping process, when a person feels himself under intense stress, when he/she loses due power to solve the problems and when his/her negative emotions begin to dominate.[8]

The word "cope" is a verb that is defined as "to change" in Webster Dictionary and derived from the Latin word "colpus", which is utilized in *psychological paradigm* to mean "to deal with the problems and difficulties, try to overcome them".[9] Coping is an emotional process that begins to control the stressful and negative emotions, and to regenerate the damaged, lost or threatened goals when a person's ability to withstand and overcome is constrained.[10]

Human's orientation system has the potential to advance, shape and limit this type of coping process in many ways. Coping methods are the instruments that gain importance when the stressful events are encountered, which arise from concrete thoughts, emotions, behaviors and interactions that take place during certain difficult situations. During coping process, orientation system should be transformed into certain coping methods.[11] These orientation systems are understood as the phenomena that shape and manage human thoughts, actions and emotions such as religion, ideology and personality orientations. Within the scope of mentioned values, the individual determines a coping approach guided by his/her orientation system against various stressful events he/she faces.

To deal with the stressful situations, a person may step into religion-based activities such as worshipping, praying or secular occupations such as doing sports, chatting with friends and travelling, or even may turn to both of these depending on his/her general tendencies in life. Within the frame of these orientations, the coping process including religion or divine motives can be called "religious coping".[12]

How much are religious-based coping methods are used in dealing with loneliness, which spoils the individual's spiritual integrity? While many researchs on secular and religious methods to cope with loneliness are conducted abroad, the studies covering these subjects are still very new in our country.

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[7] Susan Folkman - Judith Tedlie Moskowitz, "Positive Psychology From A Coping Perspective", *Psychological Inquiry* 14/ 2 (2003): 122.

[8] Ali Ayten, *Tanrı'ya Sığınmak Dini Başa Çıkma Üzerine Psiko-sosyal Bir Araştırma* (Istanbul: İz, 2012), 37.

[9] "Type of Psychology: Stress", *Salem Press Encyclopedia of Health* (2013), 4, accessed: 23 October 2017, http://eds.b.ebscohost.com/eds/detail/detail?vid=5&sid=1f62442d-7e00-4eff-aca5-7d84a4740130%40session-mgr102&bdata=Jmxhbmc9dHImc2l0ZT1lZHMtbGl2ZQ%3d%3d#AN=93871865&db=ers.

[10] Susan Folkman - Judith Tedlie Moskowitz, "Coping: Pitfallsand Promise", *Annual Review of Psychology* 55 (2004): 747

[11] Kenneth I. Pargament, *The Psychology of Religion and Coping Theory, Research, Practice* (New York: The Guilford Press, 1997), 104 Google.books, accessed: 21 September 2017, *https://books.google.com.tr/books?id=Vn5XOb-cpnd4C&printsec=frontcover&hl=tr&source=gbs_ViewAPI&redir_esc=y#v=onepage&q&f=false.*

[12] Ali Ayten - Zeynep Sağır, "Dindarlık, Dini Başa Çıkma ve Depresyon İlişkisinde Suriyeli Sığınmacılar Üzerine Bir Araştırma", *Marmara Üniversitesi İlahiyat Fakültesi Dergisi* 47 (2014): 6.

Research on loneliness was first systematically carried out by Zilboorg in 1938 in England.[13] Written by Peplau and Perlman -during their own editorship period- , who have made significant contributions to the literature with many empirical and theoretical studies in the field, the work named "Loneliness" is an extremely important study in the field. Peplau conducted or contributed to 23 studies between 1978 and 1998. While in many of these studies, the concept of loneliness were covered within the theoretical framework, in one of them, the relationship between the loneliness and depression were examined, yet in another study, college students' level of loneliness was investigated.[14]

In studies conducted abroad, the relationship of loneliness with many different phenomena has been examined. Its relationship with depressive tendencies, which is an indicator of life dissatisfaction particularly in adolescence and old age periods, has been extensively analyzed.[15] In the studies on loneliness and social media use, although it has not yet been precisely clarified whether loneliness leads to social media use or this latter drags people into loneliness, the existence of a linear correlation between these two concepts has been clearly ascertained.[16]

The relationship between loneliness and piety has also been discussed in plenty of studies, in particular, the connection between loneliness and different dimensions and orientations of religiosity has been analyzed.[17] In some studies, secular approaches in coping with loneliness have been covered,[18] whereas in others, negative and positive religious coping abilities have been examined. These efforts are of great value for the literature in terms of comprehending the

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[13] Muhammed Kızılgeçit, *Yalnızlık Umutsuzluk ve Dindarlık Üzerine Psiko-Sosyal Bir Araştırma* (Ankara: Gece Kitaplığı, 2015), 5.

[14] "UCLA Loneliness Studies", accessed: 03 May 2018, https://www.academia.edu/20638948/UCLA_Loneliness_Studies.

[15] Frances K. Barg and et al., "A Mixed-Methods Approach to Understanding Loneliness and Depression in Older Adults", *Journal of Gerontology: Social Science* 61B/ 6 (Nov 2006): S329–S339; Jennifer Lau, *Social Intelligence and The Next Generation* (2016), accessed: 23 October 2017, http://www.ncsyes.co.uk/sites/default/files/Social%20Intelligence%20Report%20FINAL.PDF; David G. Weeks and et al., "Relation between loneliness and depression: A structural equation analysis", *Journal of Personality and Social Psychology* 39/6 (Dec 1980):1238-1244.

[16] Laura R. Green and et al., "Network correlates of social and emotional loneliness in young and older adults", *Personality and Social Psychology Bulletin* 27 (March 2001): 281-288; Mehmet Harma, "Yalnızlık Paylaşılmaz, Paylaşılsa Yalnızlık Olmaz" (2013), accessed: 4 January 2015, http://ucbucukinchdisket.blogspot.com.tr/2013/03/yalnzlk-paylaslmaz-paylaslsa-yalnzlk.html; Mu Hu, "Social Use of The Internet and Loneliness" (Doctoral Dissertation, Ohio State University, 2007); Brian A. Primack and et al., "Social Media Use and Perceived Social Isolation Among Young Adults in the U.S", *American Journal of Preventive Medicine* 53/ 1 (Jul 2017): 1-8; Tracii Ryan - Sophia Xenos, "Who uses Facebook? An investigation into the relationship between the Big Five, shyness, narcissism, loneliness, and Facebook usage", *Computers in Human Behavior* 27 (September 2011):1658–1664.

[17] Raymond F. Paloutzian - Aris S. Janigian, "Interrlationships Between Religiousness and Loneliness", *Psychotherapy and the Lonely Patient*, ed. S. M. Natale (London: Routledge, 2013), 3-15, accessed: 28 August 2017, https://www.kobo.com/us/en/ebook/psychotherapy-and-the-lonely-patient; Sunshine Rote and et al. "Religious Attendance and Loneliness in Later Life", *The Gerontologist* 53/ 1 (Feb 2013): 39-50.

[18] Daniel Perlman - Letitia Anne Peplau, "Loneliness Research: A Survey of Empirical Findings", *Preventing the Harmful Consequences of Severe and Persistent Lonliness,* ed. Letitia Anne Peplau et al. (U.S. Government Printing Office, 1984), 13-46, accessed: 23 October 2017, https://www.researchgate.net/publication/242557070; Ami Rokach – Heather Brock, "Coping With Loneliness", *The Journal of Psychology* 132/ 1 (1998): 107-127.

nature of loneliness concept.[19] Besides, there is a number of findings revealing that the people who are able to utilize the religious coping methods are mostly satisfied with life.[20] Social media may also be considered among the factors that have significant impact on a quality and satisfaction in life.

Communication and the new communicational instrument, social media use, have been covered in many aspects. Especially, there are plenty of studies concerning the relations between social media use and mental health, which is an indicator of the life satisfaction.[21]

Loneliness, religious coping, life satisfaction and social media use have been included in many researchs in our country as well. Kılavuz states in his study, where he delves into the emotion of loneliness in the period of old age in Western culture, that the support and trust provided from friends is an effective factor in reducing the loneliness.[22] Yapıcı, who investigated the relations between loneliness and different aspects of religiosity, found neutral relations in 87,97% of 133 findings, positive relations in 3,1% and negative relations in 9,2%.[23] In another study, where the issue of loneliness is addressed in the framework of sociological tafseer (exegesis), loneliness is treated as a problem stemming from the system of values.[24] The study covering how loneliness, which is defined in psychology as an undesirable and negative feeling, is described in tasawwuf (Islamic mysticism) and the difference between loneliness definition of two disciplines is among the several studies conducted in our country on the concepts of religiosity and loneliness.[25] Another study that deals with alienation, loneliness and religiosity has significantly contributed to the literature by analyzing, apart from the correlation and interaction between abovementioned phenomena, their relation with the means of communication such as television, internet, cellphone etc. and people's daily occupational status.[26] Yet another study, again, addressing the relationship between the loneliness and religiosity, includes, above all, the semantic analysis of

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[19] Lisa Boss and et al., "Biobehavioral Examination of Religious Coping, Psychosocial Factors, and Executive Function in Homebound Older Adults", *Religions* 7/ 42 (April 2016): 1-13.

[20] Ahmed M. Abdel-Khalek, "Religiosity, subjective well-being, self-esteem, and anxiety among Kuwaiti Muslim adolescents", *Mental Health, Religion & Culture* 14/ 2 (2011): 129–140; Angeliki Leondari - Vasilios Gialamas, "Religiosity and psychological well-being", *International Journal of Psychologie* 44/ 4: 241-8.

[21] Chiungjung Huang, "Time Spent on Social Network Sites and Psychological Well-Being: A Meta-Analysis", *Cyberpsychol Behav Soc Netw.* 20/ 6 (Jun 2017): 346-354; Harris Hyun-soo Kim, "The impact of online social networking on adolescent psychological well-being (WB): a population-level analysis of Korean schoolaged children", *International Journal of Adolescence and Youth* 22/3 (2017): 364-376; Robert Kraut - Moira Burke, "Internet Use and Psychological Well-Being: Effects of Activity and Audience", *Communications of the ACM* 58/ 12 (2015): 94-100; Jaime E. Sidani and et al., "Social media use linked to depression" (2016): accessed: 05 November 2017, https://www.utimes.pitt.edu/?p=38616.

[22] M. Akif Kılavuz, "Batı Kültüründe Yaşlanma Dönemi Yalnızlık Duygusunu Azaltma ve Arkadaş İlişkilerini Geliştirme Açısından Dinî Etkinliklerin Önemi", *Uludağ Üniversitesi İlahiyat Fakültesi Dergisi* 14/2: 25-39.

[23] Asım Yapıcı, "Gençlerde Dindarlığın Farklı Görüntüleri ile Yalnızlık Arasındaki İlişkiler: Çukurova Üniversitesi Örneği", *Değerler Eğitimi Dergisi* 9/22 (December 2011): 181-205.

[24] İshak Özgel, "Sosyolojik Tefsir Bağlamında "Yalnızlık Sorunu" Karşısında Kur'ân", *Ekev Akademi Dergisi* 18/ 59 (Spring 2014): 339.

[25] Muhammed Kızılgeçit, "Modern Psikolojide ve Tasavvufta Yalnızlık", *Recep Tayyip Erdoğan Üniversitesi İlahiyat Fakültesi Dergisi* 1 (2012): 131-150.

[26] Selahattin Yakut, *Öğretmenlerde Yabancılaşma, Yalnızlık ve Dindarlık İlişkisi: Polatlı Örneği* (Doctoral Dissertation, Süleyman Demirel University, 2016).

loneliness concept and discusses the reasons of loneliness and process of coping with it.[27] In this context, coping with loneliness, an undesirable feeling, in the period of recovery is of great importance.

It is also noticeable that many studies have been conducted on coping with loneliness in our country. Ayten, in one of her study, addresses the relationship between negative/positive religious coping, life satisfaction and the variables of depression.[28] The literature includes studies of correlation between religiosity and religious coping, mental and physical health,[29] activities of religious coping and depressive tendencies,[30] religious coping and shukur (gratitude),[31] religious coping and LGBT people,[32] relationship between religious coping and psychopathology[33].

Although social media, which forms another aspect of this study, has been covered in our country with its effects on advertisement, commerce and politics, and mostly within the frame of addiction; it has not been analyzed adequately in respect of the elements affecting the social media addiction. Cevherli and Şentepe portrays theology students' habits of social media use.[34] A further research on social media, carried out in our country, reveals how our people perceive certain incidences shared on Twitter as cases that could be interpreted as "Islamophobia".[35] Another study touching on religiosity and social media, seeks an answer for the kind of elements people use to specify the religiosity and how religious users' religious perception and discourses are shaped on social media.[36]

The studies on life satisfaction, particularly within theology, are rather new in our country. Relational research by Ayten et al, conducted on patients, patient relatives and hospital staff, addressing individuals' thankfulness, religious coping activities and the levels of life satisfaction can be considered among the first studies in the field.[37] Yet another study examining the relationship and interaction between religiosity, health-related behavior and life satisfaction can

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[27] Muhammed Kızılgeçit, "Yalnızlık Dindarlık İlişkisi", *Din, Değerler ve Sağlık,* Ed. Hayati Hökelekli (Istanbul: Dem, 2017), 517-555

[28] Ayten, *Tanrı'ya Sığınmak.*

[29] Ali Ayten, "Dindarlık Ruhsal ve Fiziksel Sağlığı Etkiler mi?", *Din, Erdem ve Sağlık,* Ed. Ali Ayten (Istanbul: Çamlıca, 2015), 21-90.

[30] Ayten - Sağır, "Dindarlık, Dini Başa Çıkma ve Depresyon".

[31] Ali Ayten at al., "Dini Başa Çıkma, Şükür ve Hayat Memnuniyeti İlişkisi: Hastalar, Hasta Yakınları ve Hastane Çalışanları Üzerine Bir Araştırma", *Din Bilimleri Akademik Araştırmalar Dergisi* 12/ 2 (2012): 45-79.

[32] Ali Ayten - Evrim Anık, "Dini İnanç/İnançsızlık, Din ve Tanrı Tasavvuru ve Dini/Manevi Başa Çıkma: LGBT Bireyler Üzerine Bir Araştırma", *Din, Erdem ve Sağlık,* Ed. Ali Ayten (Istanbul: Çamlıca, 2015), 313-344.

[33] Ayşe Murat - Muhammed Kızılgeçit, "Dini Başa Çıkma ve Psikopatoloji İlişkisi (Rize Örneği)", *Recep Tayyip Erdoğan Üniversitesi İlahiyat Fakültesi Dergisi* 6/11 (June 2017): 111-151.

[34] Kübra Cevherli - Ayşe Şentepe, "İlahiyat Fakültesi Öğrencilerinin Sosyal Medya Kullanım Alışkanlıkları", *Gençliğin Gelişimi ve Problemleri Karşısında Din Görevlileri 7. Uluslararası Din Görevlileri Sempozyumu Bildirileri*, Ed. Abdullah İnce (Istanbul: Ensar, 2016): 123-143.

[35] Ece Ünür - Didem Doğanyılmaz Duman, "Sosyal Kimlik Olarak İslam'ın Sosyal Medyaya Yansıması: #Gerçekislam", *Din Bilimleri Akademik Araştırmalar Dergisi* 16/ 3 (2016): 37-61.

[36] Nihat Oyman, "Sosyal Medya Dindarlığı", *Kahramanmaraş Sütçü İmam Ü. İlahiyat Dergisi* 28 (2016): 125-167.

[37] Ayten, "Dini Başa Çıkma, Şükür ve Hayat Memnuniyeti İlişkisi".

be given as an example to the studies addressing life satisfaction.[38] The study on retired individuals and dealing with relationships and interactions between religiosity, religious coping and life satisfaction is another substantial source for comprehension of the variables associated with life satisfaction.[39] In another study, the relations and interactions between individual religiosity, praying and life satisfaction are examined on a sample of university students.[40] And a different study based on adults, discussing the relations of religious coping with hope, life satisfaction and psychological resilience is among the research that has made serious contributions to the literature.[41]

As easily understood from the literature review, despite the fact that the variables of loneliness, religious coping, life satisfaction and social media usage have been intensely studied in abroad, this field of study is rather recent in our country.[42]

Overcoming the hardships that life brings will enable people to lead a happy life. As explained above, it can be said that people's success in overcoming loneliness-related negative feelings they face will increase their life satisfaction. Dealing with the problems in daily life properly will lead to a decrease in depressive tendencies and elevate life satisfaction, hence, levels of happiness.[43] The ones who utilize the coping abilities correctly, whether they are secular or religious, will be able to live a happier life. In a study conducted abroad, individuals who suffer loneliness are determined to lean towards one of three methods to deal with loneliness, which are specified as watching TV or listening to music, finding something to do, and chatting with each other.[44] Along with these, religious-oriented coping activities can be seen as one of the important methods to deal with loneliness as well.

Individual's feeling himself/herself close to and under the auspices of Allah may lead his/her sentiments of happiness and confidence to intensify.[45] Tawbah (penitence), another religious tendency, is a religious action that could help individual to be purified from the feelings of guilt, achieve inner peace and happiness.[46] Therefore, regarding dealing with loneliness, individuals that manage to employ religious coping techniques can be thought to find happiness and be content with their lives.

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[38]   Ali Ayten, "Din Ve Sağlık: Bireysel Dindarlık, Sağlık Davranışları Ve Hayat Memnuniyeti İlişkisi Üzerine Bir Araştırma", *Din Bilimleri Akademik Araştırmalar Dergisi* 13/ 3 (2013): 7-31.

[39]   Ali Ayten - Refik Yıldız "Dindarlık, hayat memnuniyeti ilişkisinde dinî başa çıkmanın rolü nedir? Emekliler Üzerine Bir Araştırma", *Din Bilimleri Akademik Araştırmalar Dergisi* 16/ 1 (2016): 281-308.

[40]   Feim Gashi, "Dua ve Hayat Memnuniyeti Üzerine Karşılaştırmalı Bir Araştırma (Kırklareli Ü. İlahiyat ve Fen-Edebiyat Fakültesi Öğrencileri Örneği)", *Uludağ Üniversitesi İlahiyat Fakültesi Dergisi* 25/ 2 (2016): 1-29.

[41]   Veysel Uysal at al., "Dinî Başa Çıkma ile Umut, Hayat Memnuniyeti ve Psikolojik Sağlamlık Arasındaki Etkileşim Üzerine Bir Araştırma", *Marmara Üniversitesi İlâhiyat Fakültesi Dergisi* 52 (June 2017): 139-160.

[42]   Yapıcı, "Gençlerde Dindarlığın Farklı Görüntüleri ile Yalnızlık Arasındaki İlişkiler", 188

[43]   Ayten, *Tanrı'ya Sığınmak,* 119.

[44]   De Wayne Moore - Morman R. Schultz, "Loneliness at Adolescence Correlates Attributions, and Coping", *Journal of Youth and Adolescence* 12/ 2 (Apr 1983): 95-100.

[45]   M. Osman Necati, *Kur'an ve Psikoloji*, translated by Hayati Aydın (Ankara: Fecr, 1998), 262.

[46]   Mustafa Koç, "Dinsel Pratiklerin Sıklık Düzeyleri ile Dini Başa Çıkma Arasındaki İlişki, Ergenler Üzerine Ampirik Bir Araştırma", *Bilimname* 16/1 (1983): 174.

1. SUBJECT, AIM AND HYPOTHESES

This study mainly focuses on the relations and interactions between the phenomena such as loneliness and subjective perception of religiosity, religious coping, life satisfaction and orientation towards Internet and social media use. Within this framework, the principal goal of the study is to seek answers for the following questions: *How the students from Ordu University perceive religiousness?, how lonely are they?, how often do they resort to religious coping activities?, how satisfied are they with life and to what extent do they tend to use social media?* Other questions that the study tries to find answers for in its limits are as follows: *What are the relations and interactions between the loneliness and religious coping tendencies, or life satisfaction? How related are the employment of religious coping methods and life satisfaction? How much influence does the perception of religiousness have on life satisfaction? To what degree the internet and social media is utilized to deal with loneliness? What are the effects of the perception of religiousness on internet and social media use?* There are several studies that cover the relations and interactions between religiousness and loneliness.[47] Unfortunately few studies on the loneliness and religious coping are available.[48] Moreover, there are also studies concerning the relations and interactions between religiousness, religious coping and life satisfaction.[49] However, no study that discusses the connection and interaction between all five phenomena, which are loneliness, religiousness, life satisfaction, religious coping and social media, has been yet carried out in our country. Research model is given below in Figure 1.

Figure 1. Research Model

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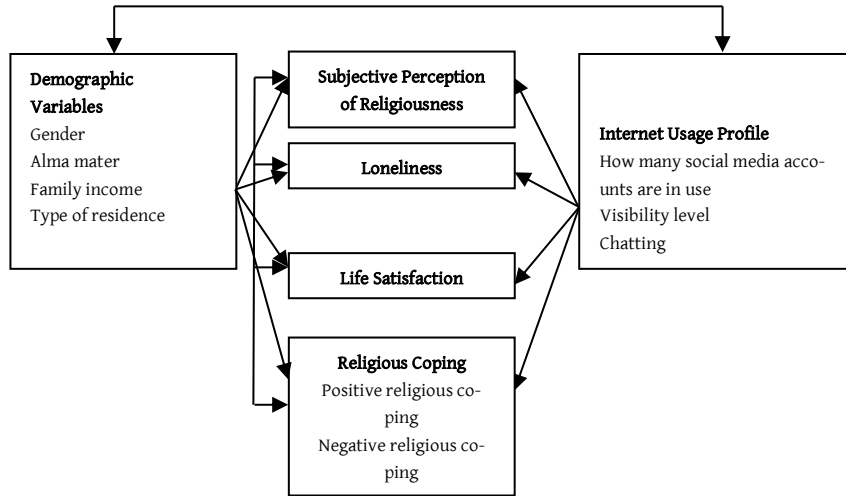
[47]   Kızılgeçit, *Yalnızlık Umutsuzluk ve Dindarlık*; Yakut, "Öğretmenlerde Yabancılaşma ve Dindarlık İlişkisi".

[48]   Semra Sarı Çam, *Yaşlılık Döneminde Yalnızlıkla Başa Çıkmada Dinin Rolü* (Master Dissertation, Dokuz Eylül University, 2016).

[49]   Ayten, *Tanrı'ya Sığınmak*; Yasemin Yılmaz Çıtır, *Ergenlik Döneminde Dindarlık, Şükür ve Hayat Memnuniyeti (Istanbul Pendik Örneği)* (Master Dissertation, Marmara University, 2016).

Hypotheses

H_1- Subjective religiosity varies by gender.

H_2- There is a linear relationship between subjective perception of religiosity and loneliness. The loneliness level of individuals having high perception of religiosity is low.

H_3- Subjective perception of religiosity is an effective factor on religious coping. Individuals having high perception of religiosity utilize positive religious coping methods more.

H_4- Social media use varies in accordance with subjective perception of religiosity. People with high perception of religiosity;

Use less social media accounts.

Have accounts with lower visibility level (hidden).

H_5- People with high perception of religiosity are more satisfied with life.

H_6- There is a negative relationship between positive religious coping and loneliness, whereas the relationship between negative religious coping and loneliness is positive.

H_7- There is a positive relationship between positive religious coping and life satisfaction and negative relationship between negative religious coping and life satisfaction.

H_8-There is a negative correlation between loneliness and life satisfaction. Life satisfaction rises when the feelings of loneliness reduce.

H_9- There is a negative relationship and interaction between texting over internet and loneliness. Individuals with high levels of loneliness tend to text more.

2. METHOD

Survey model is employed in the research. Data about variables were obtained through a questionnaire.

2.1. Sampling

416 students from Ordu University participated in the study. 238 (57,2%) of the subjects were female and 178 (42,8%) were male. 80 (19,2%) of the students were enrolled in the Faculty of Theology, 75 (18%) in the Faculty of Agriculture, 84 (20,2%) students in the Faculty of Medicine, 89 (21,4%) in the Faculty of Education Department of Elementary Mathematics Teaching, 88 (21,2%) in the Faculty of Music and Performing Arts Music Department. 97 (23,4%) of the participants were in 1st grade, 112 (27%) in 2nd year, 104 (25,1%) in 3rd year and 102 (24,6%) in 4th grade. 20 (4,8%) of the participants were married while 395 (95,2%) were single. 208 (50%) of the students were living at dormitory, 113 (27,2%) in an apartment alone or with friends and 95 (22,8%) were residing with family. As for the family income status, 64 (15,6%) of the students stated their family income to be less than 1300 TRY, 154 (37,5%), between 1300 and 2500 TRY, 106 (25,8%), between 2500 and 3500 TRY, 54 (13,1%), between 3500 and 5000 TRY and 33 (8%) of them declared their family income to be more than 5000 TRY.

2.2. Data Collection Tools

Questionnaire form, which was composed in compliance with the research model, was designed as data collection and survey tool. The first part of the form includes demographic variables, as well as the question, "how would you assess yourself in the point of religious commitment?", which seeks to determine participants' subjective perception of religiosity. A scale from

1 to 7 is given to the participants to evaluate themselves. Points close to 7 indicate high subjective perception of religiosity, while points close to 1 signify a low perception of religiosity.

Loneliness Scale: In this study, UCLA (University of California Los Angeles) Loneliness Scale developed by Russell, Peplau and Ferguson in 1978 was administrated to determine the loneliness level of the participants. The scale is comprised of 10 negative and 10 positive questions. Regarded to be one-dimensional, the scale was first adapted to Turkish by Yaparel in 1984 and later by Demir in 1989. This study employed the version that was adapted by Demir.[50] The scale was prepared in 4-Points Likert type and scored according to the lifestyle of participant as 1-Never, 2-Rarely, 3-Sometimes and 4-Often. In the evaluation of the scale, positive questions were scored again with SPSS program as 4-1, 3-2, 2-3, 4-1 and the mean score of the subjects were calculated. According to this, the increase of the mean from 1 to 4 will be considered as an increase in loneliness level. Cronbach alpha internal consistency coefficient indicating the scale reliability was found to be .881, meaning, the scale is a reliable means to measure loneliness.

Religious Coping Scale: "Dini Başa Çıkma Ölçeği", which was created by Ali Ayten based on "Religious Coping Scale" developed by Pargament, Koenig and Pereaz and which was used in Ayten's book named "Tanrı'ya Sığınmak (Seeking Refuge in God)", is administrated in this study to specify the participants' coping activities and their frequency in applying these activities in difficult and distressed situations.[51] The dimension of the scale in the mentioned study was preserved. The scale consists of nine sub-dimensions. These factors were subjected to a comprehensive analysis once more and it was determined that nine dimensions were collected in two upper factors, which were named 1- Positive religious coping and 2- Negative religious coping. Positive religious coping was ascertained to be comprised of the qualities that are expressed as inclination towards Allah, favorable interpretation, religious closeness, religious imploration, religious transformation or search for a religious path, whereas negative religious coping includes the phenomena such as inner dissatisfaction, negative interpretation and interpersonal religious displeasure.

In the scale which was prepared in 5-Points Likert type, following choices were given to find out the frequency of the participants' resorting to religious coping: 5- Always, 4- Frequently, 3- Sometimes, 2- Rarely and 1- Never. Separate arithmetic means were calculated for each upper dimension. According to this, high rates for each upper dimension indicated the frequency of the activities included in the mentioned dimension is high, lower values, on the other hand, expressed a decrease. Cronbach alpha internal consistency coefficient of the test was fixed as .883. In the factor analysis, carried out in an attempt to specify the construct validity of the scale, Kaiser-Meyer-Olkin (KMO) value was found as 777, while Bartlett's Test of Sphericity was determined as x2= 1976,212, p=000.[52] According to this result, religious coping scale is a convenient measurement tool for the study.

Life Satisfaction Scale: In order to survey the participants" levels of life satisfaction, the study used a scale consisting of five expressions, which was developed by Diener, Emmons, Larsen

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[50] Kızılgeçit, *Yalnızlık Umutsuzluk ve Dindarlık,* 122.

[51] Ayten, *Tanrı'ya Sığınmak,* 29-33.

[52] Ayten, *Tanrı'ya Sığınmak,* 30.

and Griffin (1985) and translated into Turkish by Ali Ayten who also carried out validity and credibility tests for the mentioned scale. In Likert type, a parameter ranging from 1 to 7 was scored. The mean score close to 7 indicated a high life satisfaction, while it signified dissatisfaction when it is close to 1.[53] Regarding the results of the tests, which were conducted to find out if the life satisfaction scale is a credible measurement instrument, the scale was understood to be a reliable tool with the ability of measuring the life satisfaction (α =.818; KMO=081; Bartlett's Test of Sphericity=x^2=323,367; p=000).

Questionnaire for Social Media Use: The questionnaire was developed by Nilüfer Ercan in in her doctoral thesis named "Facebook'ta Benlik: Kullanım ve Doyum Kuramı Çerçevesinde Sosyal Psikolojik Bir Yaklaşım (Selfness on Facebook: A Psychological Approach in the Frame of Usage and Satisfaction Theory)" with the purpose of data collection. It was developed on a 17 question survey form, in 5-Points Likert type containing 8 questions that investigate the subject activities on social media.[54]The survey form, questioning users' social media usage frequency along with their actions on social media, was used in this study as a data collection form, while two original questions were left out.

2.1. Data Collection and Analysis

After data collection form was composed, the form was approved to be ethically appropriate by Ordu University Social and Human Sciences and Research Ethics Committee with decision number 05, dated 17/05/2017. Data were collected using questionnaires that were filled indiscreetly, face to face, at the beginning and end of the lectures between 25th September and 15th November, 2017. Acquired data were evaluated through IBM SPSS Statistics program. The categories with frequency rate lower than 5 were included in other categories. If any of the participants left 3 or more questions blank in any of the scales, his/her responses related to that scale were ignored so that the means would not be affected.

T-test and ANOVA analysis were applied for the intergroup comparisons, Scheffe test to determine the differences between the groups, Pearson correlation analyses to reveal the relations between variables and regression analysis was used to examine the interactions between the groups. Analyses were carried out on the mean scores obtained from the scales.

3. FINDINGS

Table 1. Means Based on Variables

Variables	N	Min.	Max.	Mean	SD
Religiosity (subjective)	406	1	7	4,36	1,355
Loneliness	404	1,00	3,60	1,8299	,49990
Life Satisfaction	393	1,00	7,00	4,2230	1,27949
Religious Coping	400	1,30	4,45	3,2935	,50680
Positive Religious Coping	400	1,24	4,96	3,6872	,64741
Negative Religious Coping	400	1,00	4,25	2,0623	,59906

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[53] Ayten, *Tanrı'ya Sığınmak,* 32-33.

[54] Nilüfer Ercan, *Facebook'ta Benlik: Kullanım ve Doyum Kuramı Çerçevesinde Sosyal Psikolojik Bir İnceleme* (Doctoral Dissertation, Orta Doğu Teknik University, 2016), 69-73.

According to Table 1, 406 students stated their perception of subjective religiosity. The maximum score to be received from this scale is 1 and the maximum score is 7. The mean score for the subjects' religiosity is 4,36 (SD=1,36). Considering that the maximum mean score is 7, it can be said that Ordu University students perceive themselves to be more religious than average.

In another similar study on the perception of subjective religiosity, Syrian refugees were asked to assess themselves by scoring a scale between 1-7 in response to the question, "How is your relationship with religion?". Mean score for the subjects' perception of religiosity was fixed as 5,87.[55] Compared to 4,36 mean score attained from this study, Syrian refugees can be said to describe themselves more religious, which may be linked with the fact that the war taking place in their country has led them to attach to their beliefs which they could rely on and fall back upon. The earthquake disaster that occurred in our country on August 17,1999, causing a social trauma like wars do, showed that people turn to religious beliefs and acts more when coping with difficult situations they face.[56]

In another study on the perception of subjective religiosity, whether people consider themselves religious was questioned using the expression "I see myself as a religious person". Scoring "neither agree nor disagree", 37% of the participants described themselves as mildly religious people. 27,6% of them, on the other hand, described themselves as religious, 16,7% designate themselves as very religious, whereas 11,4% considered themselves hardly religious by scoring "disagree" and 7,3% declared that they have no concern with religion at all.[57] In this study, which was conducted within a university sampling, 56,9% of the students regarded themselves religious, 14,2% of them saw themselves not religious and 28,2% remained irresolute in terms of the perception of subjective religion.[58] In another study performed by Kartopu, 1,8% of the participants describe themselves very religious, 51,6%, religious and 36,9%, hardly religious and 9,7% perceive themselves to be not religious.[59] Kızılgeçit, who carried out a meta-analytic study on religiosity in an Eastern Karadeniz sampling, figured out through several surveys that there are various results in the perception of religiosity context.[60]

A study conducted on adolescents in Kuwait, another Muslim sampling area, asked the participants to score a value between 0 and 10 in response to question "How religious are you in general?" In this study, males' perception of individual religiousness was determined as

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[55] Ayten - Sağır "Dindarlık, Dini Başa Çıkma ve Depresyon", 11.

[56] Naci Kula, "Deprem ve Dini Başa Çıkma", *Gazi Üniversitesi Çorum İlahiyat Fakültesi Dergisi* 1 (2002): 245; Talip Küçükcan - Ali Köse, *Doğal Afetler ve Din: Marmara Depremi Üzerine Psiko-Sosyal Bir İnceleme* (Istanbul: Türkiye Diyanet Vakfı, 2000), 142-143.

[57] Mehmet Emre Çubukçuoğlu - Selçuk Burak Haşıloğlu, "Dindarlık Olgusunun Satınalma Davranışı Faktörleri Üzerinde Etkisi", *Tüketici ve Tüketim Araştırmaları Dergisi* 4/ 1 (June 2012): 10.

[58] Saffet Kartopu - Hızır Hacıkeleşoğlu, "Dindarlık Eğiliminin Kimlik Duygusu Kazanımındaki Rolü", *Akademik Sosyal Araştırmalar Dergisi* 4/29 (August 2016):256.

[59] Saffet Kartopu, "Narsizmin Dindarlık Eğilimleriyle İlişkisi: Gümüşhane Üniversitesi Örneği", *The Journal of Academic Social Science Studies* 6/6 (June 2013):641

[60] Muhammed Kızılgeçit, "Dindarlık Üzerine Meta-Analitik Bir Çalışma Doğu Karadeniz Örneği", *İnsan ve Toplum Bilimleri Araştırmaları Dergisi* 5/4 (April 2016):1163

mean=6,61, while females' perception of individual religiousness found to be mean=6,33.[61] How would be the loneliness levels of the sample whose religious conditions are described?

When the participants' loneliness levels are examined, the lowest mean score is seen to be 1,00, while the highest is 3,60. Mean score for loneliness, on the other hand, is 1,83. Low mean score indicates a decrease in the feeling of loneliness while high score implies an intense feeling of loneliness. Mean score that subjects get (Mean=1,83, SD=50) can be interpreted to mean that the loneliness feelings of the students from Ordu University are rather low.

In a study conducted with university students, the loneliness level was ascertained to be mean=11,97.[62] Another study on loneliness resulted with 37,39 average over the total score. Considering the fact that the maximum mean score that can be possibly obtained from the scale is 80, survey participants can be said to possess the feeling of loneliness on an average level.[63]When compared to the findings of this study, however, Ordu University students can be regarded to have a lesser degree of loneliness. In another study carried out on 6-8 grade subjects from Imam hatip secondary school, the mean score participants obtained from the loneliness scales was seen to be 47,90.[64]The results of other research that examine the loneliness levels of university students, statistically revealed that males (Mean=38,36) are more lonely than females (Mean=35,59).[65]In a similar study conducted on university students, average loneliness level of males are fixed as 40,28 while the average of females was 36,72.[66] Findings, however, showed the loneliness level average in a sample consisting of university students to be 35,73.[67]

Many research studies on loneliness using similar or different scales have been conducted abroad. In an online survey carried out in the UK with 5000 participants, 45% of the respondents stated that they had felt more or less lonely in the last two weeks prior to survey.[68] Another study conducted over a 90 secondary school student sample in India reports 46,19 mean score obtained from the loneliness scale.[69] In a survey with 495 participants in the United Arab Emirates University of Science and Technology, the loneliness mean score was determined as 43,38.[70] In the study conducted on 1635 Australian internet users, "Social and Emotional Loneliness Scale for Adults" was administrated. The subjects were asked to make a self-assessment by scoring a scale between

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[61]   Abdel-Khalek, "Religiosity, subjective well-being", 135.

[62]   Mehmet Ali Yıldız, Cemal Karadaş, "Multiple Mediation of Self-Esteem and Perceived Social Support in the Relationship Between Loneliness and Life Satisfaction", *Journal of Education and Practice* 8/ 3: 133.

[63]   Kızılgeçit, *Yalnızlık Umutsuzluk ve Dindarlık*,136.

[64]   Hüseyin Certel et al., "Öğrencilerde Yalnızlık Problemi", *İnsan ve Toplum Bilimleri* 5/ 8 (2016): 3074.

[65]   Abdullah Atli at al., "Üniversite Öğrencilerinin Yabancılaşma İle Yalnızlık Düzeyleri Arasındaki İlişki", *Mustafa Kemal Üniversitesi Sosyal Bilimler Enstitüsü Dergisi* 12 (2015): 154.

[66]   Emel Yılmaz, at al., "Üniversite Öğrencilerinin Sosyal Destek ve Yalnızlık Düzeylerinin İncelenmesi", *Celal Bayar Üniversitesi Manisa Sağlık Yüksekokulu Genel Tıp Dergisi* 18/ 2 (2008): 74.

[67]   Mustafa Buluş, "Üniversite Öğrencilerinde Yalnızlık", *Pamukkale Ü. Eğitim Fakültesi Dergisi* 3 (1997): 85.

[68]   David Marjoribanks - Anna Darnell Bradley, "You're Not Alone The Quality of the UK's Social Relationships", *Relationships Scotland* (2017):14 accessed: 16 November 2017, https://www.relate.org.uk/sites/default/files/the_way_we_are_now_-_youre_not_alone.pdf.

[69]   Hameeda Shaheen and et al., "A Study of Loneliness in Relation to Well-Being Among Adolescents", *International Journal of Education and Rsychological Resarch (IJEPR)* 3/ 4 (2014): 47

[70]   Saleh A. Al Khatib, "Exploring the Relationship Among Loneliness, Self-esteem, Self-efficacy and Gender in United Arab Emirates College Students", *Europe's Journal of Psychology* 8/ 1 (2012): 165-168.

1-7 points for each item. According to the findings, respondents' mean score for loneliness was found to be 3,12.[71] Consequently, the students from Ordu University can be said to have relatively lower loneliness feelings in comparison with the other samples mentioned. The reflections of this inference on life satisfaction have also been evaluated within the frame of this research.

It is understood from the analysis results that the participants' minimum mean score that can be obtained from the life satisfaction scale is 1 and maximum mean score is 7. The average score of the all participants seem to be 4,22 (SD=1,28), which demonstrates that along with the presence of discontent students (Mean= 1), there are overjoyed students (Mean= 7) in the university as well. Obtained mean score points to the fact that the students are satisfied with their life on a moderate level.

In a study conducted on 314 adult subjects residing in various districts of Istanbul, it was found that the subjects had life satisfaction at an average level of 3,20.[72] The high average for life satisfaction (Mean=4,22) reached in this study that was carried out on Ordu University students, who represent the young generation, can be attributed to the fact that they do not yet take the responsibilities brought by life and they live in Ordu province which is not a metropolitan city. In a survey conducted by Ayten and Yıldız on aged people, life satisfaction level of the participants was determined as mean=4,8.[73] Yet another study over university students and measuring life satisfaction levels reported a mean score of 4,46.[74] The results from this study bear similarities with previous research results.

Ayten, in an assessment he did over total score that could be obtained from the life satisfaction scale, established men's mean score as 21,4 and women's score as 23,8.[75] In view of the fact that the highest possible score on this scale is 35, respondents' life satisfaction levels can be evaluated to be above average. In an assessment made through a 5-points scoring for a comparative research intended for academics working in the UK and Turkey, female participants' life satisfaction level was measured mean=3,36, while males' was mean=3,34.[76] In another survey using 7-point scale, Ayten determined that the mean score for life satisfaction was 4,5.[77] In another study carried out on a sample comprised of hospital employees, patient relatives and patients, hospital employees were identified to be the most satisfied with life with mean score 5,03, whereas the scores for the patient relatives and patients were respectively 4,82 and 4,77.[78] These findings are worthy of attention seeing that the mean score obtained by Ordu University students, who constitute the sample for this study, is even lower than the life satisfaction levels of people that are sick, which can be attributed to the fact that patients might feel self-satisfied seeing other ill people in worse condition. Moreover, the living conditions of students, who leave behind

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[71]   Ryan, "Who uses Facebook?", 1660-1661.

[72]   Uysal, "Dinî Başa Çıkma ile Umut", 149.

[73]   Ayten, "Dindarlık, hayat memnuniyeti ilişkisinde dinî başa çıkmanın rolü nedir?", 293.

[74]   Gashi, "Dua ve Hayat Memnuniyeti Üzerine Karşılaştırmalı Bir Araştırma", 11

[75]   Ayten, "Din ve Sağlık", 18.

[76]   Lale Mustafayeva, *İş-Aile Çatışmalarının Hayat Memnuniyeti Üzerindeki Etkisi: Türkiye ve İngiltere'deki Akademisyenlerin Karşılaştırılması* (Doctoral Dissertation, Sakarya University, 2013), 180.

[77]   Ayten, *Tanrı'ya Sığınmak,* 115.

[78]   Ayten, "Dini Başa Çıkma, Şükür ve Hayat Memnuniyeti İlişkisi", 66.

their families and the environment they grew up, to receive university education in another city, where they live a life in relatively unfavorable conditions, can be seen among the factors reducing their life satisfaction levels. Yıldız and Karadaş, in a study conducted on university students, found the mean score 22,31 using a5-Points Likert Scale.[79]

In a study carried out abroad, participants were asked to score the scale ranging from 0 to 10 in response to the question, "How satisfied are you with life in general?" According to findings, although not at a level of statistical significance, women (Mean=7,24) were ascertained to be more satisfied with life compared to men (6,83).[80] According to OECD's 2015 life satisfaction survey, OECD life satisfaction average is 6,5 out of 10. Turkey, however, remains below aforementioned OECD average with 5,5 average , while Norway (Mean=7,5) takes the lead and South Africa (Mean=4,8) seems to be the last in the ranking.[81] Taking these data into consideration, Ordu University students' life satisfaction levels are seemingly higher than Turkey's OECD average.

When religious coping abilities, which is another variable in the study, is examined, students' average level of having recourse to religious coping methods in dealing with their problems is understood to be considerably high. Mean score for 400 students who replied the scale seem to be 3,29 (SD=,51).As seen in Table 1, the lowest score obtained from the scale was mean=1,30 whereas the highest score was mean=4,45. Accordingly, Ordu University students seemingly turn to religious coping orientations to get through the problems they face in their lives and to recover their mental/spiritual integrity.

When Ordu University students are evaluated in terms of appealing to positive or negative religious coping activities, the mean score for positive religious coping orientation (Mean=3,69, SD=,65) can be inferred from the Table 1 to be higher than the negative religious coping orientation (Mean=2,06, SD=,60). These results comply with the expectations. Seeing these findings, the students from Ordu University mostly seem to avail themselves of religious orientations rather than negative ones when encountering problems in life.

In a study carried by Ayten with a sample of 558 adults residing in different districts of Istanbul, the mean scores for the positive and negative religious coping were found to be 3,7 and 2,1, respectively.[82] It is rather noteworthy that the results of this study, which included university students, obtained almost the same scores. Besides, these findings also demonstrate that this scale is a reliable measure that could be used both with grown-up and young groups.

According to the results from a research study carried out with 553 Syrian migrants, the mean for positive religious coping activities was found as Mean=23,98 and negative religious coping activities were determined to have a mean of 23,98.[83] Therefore, similar to the results of this study, it can be said that the participants tend to positive religious activities about twice as much. In another similar study, it was determined that the participants got mean scores of mean=3,35

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[79]   Yıldız, "Multiple Mediation", 133.
[80]   Abdel-Khalek, "Religiosity, subjective well-being", 135.
[81]   OECD, accessed: 11 January 2018, http://www.oecdbetterlifeindex.org/topics/life-satisfaction/.
[82]   Ayten, *Tanrı'ya Sığınmak",* 90.
[83]   Ayten, "Dindarlık, Dini Başa Çıkma ve Depresyon", 11.

for positive religious coping activities, mean=1,73 for negative religious coping activities and mean=2.54 for religious coping activities in general.[84]

In a survey of 340 Muslim participants, the mean scores for the usage of positive and negative religious coping methods were found respectively as mean=23,12 and mean=9,54.[85] Another research study abroad asked participants to respond 34 items in a scale between 0-3. They consequently found mean=1,55 for positive religious coping and mean=,08 for negative religious coping.[86]

To sum up, it can be inferred from the data given in the Table 1 that Ordu University students identify themselves as religious, they do not feel lonely, they are mostly satisfied with their lives, they adopt religious coping methods to overcome their problems in parallel with their perception of religiousness, and when it comes to the positive and negative religious coping orientations, they predominantly turn to positive religious coping methods rather than negative religious coping activities.

Apart from general perception of religiousness, does gender affect the perception of religiousness? In order to find an answer for this question, t-test was applied and the data are displayed in Table 2.

Table 2. Difference in Religiousness with regard to Gender (t-test)

Gender	N	Mean	SD	t	p
Female	233	4,31	1,174	-,830	,407
Male	173	4,42	1,567		

As revealed by the study, males consider themselves more religious than women do. Males' score for perception of religiosity is 4,42 (SD=1,57), while females' score is 4,31 (SD=1,18). In t-test analysis, which applied to establish whether there is difference between two groups, it was understood that this difference between mean scores is not great enough to be statistically significant (p>0,05). According to these results, the predictions suggesting that gender would lead to differences in the perception of religiousness are not supported by the findings of the study.

In some research on religiosity carried out in Turkey, regardless of the level of statistical significance, the mean score for females' religiousness was found higher compared to males'

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[84] Uysal, "Dinî Başa Çıkma ile Umut", 149.

[85] Hisham Abu Raiya et al., "A Psychological Measure of Islamic Religiousness: Development and Evidence for Reliability and Validity", *The International Journal for the Psychology of Religion* 18 (2008): 304.

[86] Kenneth I. Pargament et al., "Patterns of Positive and Negative Religious Coping with Major Life Stressors". *Journal For The Scientific Study of Religion* 37/ 4 (1998): 714.

score,[87] while in others males' religiousness was higher.[88] In his meta-analytic study on religiousness, Yapıcı discovered that women are partially more religious than men and the difference between genders is not so significant; yet in other studies, he found the difference between genders can reach up to 20%.[89] Abdel-Khalek, in a study on Muslim adolescents in Kuwait, revealed that males are more religious than females.[90] Some studies in Europe, on the other hand, present findings that female religiosity is higher than male religiosity.[91]

Since religiosity and loneliness have similar characteristics in human life, it is necessary to question the potential relations between these two. Religion is individual in many aspects and deals with fundamental issues in human life. Likewise, loneliness is an intense personal experience. It is, therefore, crucial to investigate whether these two phenomena are in interaction, and if so, how they interact.[92] Accordingly, in an attempt to set forth the relations and interactions between the two phenomena, Pearson Correlation Analysis was carried out, the results of which are given below in Table 3.

Table 3. Pearson Correlation between Religiosity and Loneliness

		Loneliness
	Pearson Correlation	-,199[**]
Religiosity	Sig. (2-tailed)	,000
	N	394

*** The correlation between 0.01-level (2-tailed) variables is significant.*

According to Pearson Correlation analysis, it is understood from the Table 3 data that there is a relationship at p <0.001 significance level between two variables. The Pearson Correlation Coefficient was found as r = -, 199. Negative value of the coefficient shows that there is an inverse relationship between religiosity and loneliness. Although the coefficient does not show a strong relationship (r = 20%), we can say that the level of loneliness decreases as religiosity increases. Similar studies have produced findings suggesting that religiosity reduces the loneliness. Kızılgeçit considered religiosity as a multidimensional phenomenon and analyzed the total scores of loneliness with each dimension. In the results of the analysis, it was determined that

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[87] Ali Ayten, *Empati ve Din* (Istanbul: İz, 2013), 139; Ayten, "Din ve Sağlık", 18; Ayten, "Dindarlık, Dini Başa Çıkma ve Depresyon", 12; Nurten Kimter, *Benlik Saygısı ve Dindarlık İlişkisi* (Doctoral Dissertation, Uludağ University, 2008), 191; Merve Halıcı Kurtulan - Özlem Karaırmak, "Ölüm Kaygısı, Tinsellik, Dindarlık Eğilimi ve Varoluş Kaygısı Arasındaki İlişkilerin İncelenmesi", *Spiritual Psychology And Counseling* 1/ 2 (August 2016): 171; Ayşe Şentepe - Metin Güven, "Kişilik Özellikleri ve Dindarlık İlişkisi Üzerine Ampirik Bir Araştırma", *Sakarya Üniversitesi İlahiyat Fakültesi Dergisi* 17/31 (June 2015): 35; Veysel Uysal, "Genç Yetişkinlerde Affetme Eğilimleri ve Dinî Yönelim/Dindarlık", *Marmara Üniversitesi İlâhiyat Fakültesi Dergisi* 48 (June 2015): 45; Asım Yapıcı, *Ruh Sağlığı ve Din: Psiko-Sosyal Uyum ve Dindarlık* (Adana: Karahan, 2007), 179.

[88] Ali Ulvi Mehmedoğlu, *Kişilik ve Din* (Istanbul: Dem, 2004), 161-162; Ahmet Onay, *Dindarlık Etkileşim ve Değişim* (Istanbul: Dem, 2004), 103; Yahya Turan, *Kişilik ve Dindarlık* (Istanbul: Ensar, 2017), 142; Veysel Uysal, *Türkiye'de Dindarlık ve Kadın* (Istanbul: Dem, 2006), 199.

[89] Asım Yapıcı, "Türk Toplumunda Cinsiyete Göre Dindarlık Farklılaşması: Bir Meta-Analiz Denemesi", *Fırat Üniversitesi İlahiyat Fakültesi Dergisi* 17/2 (2012): 22.

[90] Abdel-Khalek, "Religiosity, subjective well-being", 135.

[91] Leondari - Gialamas, "Religiosity and psychological well-being", 245.

[92] Raymond F. Paloutzian - Aris S. Janigian, "Interrlationships Between Religiousness and Loneliness", *Psychotherapy and the Lonely Patient,* Ed. Samuel M. Natale (London and New York: Routledge, 2013), 3-4, accessed: 28 August 2017, https://www.kobo.com/us/en/ebook/psychotherapy-and-the-lonely-patient.

loneliness levels of people with high religiousness were lower in all dimensions of religiosity.[93]In another study conducted on the sample of teachers, Spearman Correlation analysis was applied between the scores of religiousness and loneliness, which revealed that while loneliness increases, the levels of religiosity decrease (r = -207; p =, 000).[94]

Religious people are not expected to feel lonely 0because the God they believe in, is always with them. Accordingly, the Qurʾanic verse, "We (Allah) are closer to him than (his) jugular vein"[95] expresses that a believer is not alone in universe. A believer in grievance who feels lonely has chance to open his/her hands and seek shelter from his/her creator. In another verse, Allah ordains: "And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided".[96]In this verse, Allah reveals that, besides being close to His servants, He is also in touch with His servants and He will respond to their prayers if they pray to Allah. This state of communication will eliminate the feelings of loneliness for the believer, because praying means speaking to Allah.[97]The devotion for and trust in Allah will subconsciously stick to the mind of those who wholeheartedly believe and connect to Him. This will also have an impact on all of their feelings and living. In fact, according to Fromm, when humans abandon the illusion of paternal god, they will comprehend the universal loneliness and futility.[98]In addition, as previously stated, religion promoting community and togetherness, along with religious activities performed jointly will increase communication among people, thus reducing loneliness.[99]

Paloutzian and Janigian benefited from case analyses in their studies in order to demonstrate the interaction between religiosity and loneliness. For example, in a case, a person who experiences lack of love and loneliness becomes a member of the church in his neighborhood, where he attends some activities. As a result, loneliness drops as the sense of belonging to the church rises.[100] The effect of the community factor, which is essential for all religions, on loneliness is further elucidated by this case study.

In another case study, a man in his twenties lives through a religious experience, in which he believes that "he united with the god". Then he tries to abstract from society, to live alone and to relive this experience,[101] which can be said to express the same meaning and belief with the verses in direction of the expression "Allah is always beside His servant".

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[93] Kızılgeçit, *Yalnızlık Umutsuzluk ve Dindarlık,* 203.

[94] Yakut, "Öğretmenlerde Yabancılaşma", 181.

[95] Qur'an, Kaf, 50/16.

[96] Qur'an, Bakara, 2/186.

[97] Hasan Tanrıverdi, *İnancın Rasyonelliği Sorunu* (Gümüşhane: Gümüşhane Üniversitesi, 2012), 105.

[98] Erich Fromm, *Psikanaliz ve Din* (Istanbul: Arıtan, 1993), 33.

[99] Şevket Pekdemir, "Namazın Karakter İnşasındaki Yeri", *Uluslararası Kişilik ve Karakter İnşasında Dinin Yeri Sempozyumu,* ed. Yavuz Ünal, v.dğr. (Ankara: Ordu İlahiyat Vakfı, 2017), 388

[100] Paloutzian - Janigian, "Interrlationships Between Religiousness and Loneliness", 5.

[101] Paloutzian - Janigian, "Interrlationships Between Religiousness and Loneliness", 6

Paloutzian and Janigian tried to explain the relationship and interaction between religiousness and loneliness in six cases. Each case shows that loneliness is likely to reduce or disappear when religious feelings and/or behaviors increase.[102]

Religious people are expected to tend to religious coping more than secular coping methods. Within the framework of this remark, Pearson Correlation Analysis was conducted to investigate whether there is a linear relationship between religiosity and positive, negative and general religious coping. The findings are given in Table 4.

Table 4. Pearson Correlation between Religiousness and Positive, Negative or General Religious Coping

Variables		Positive Religious Coping	Negative Religious Coping	Religious Coping
Religiosity	Pearson Correlation	,524[**]	-,167[**]	,457[**]
	Sig. (2-tailed)	,000	,001	,000
	N	391	391	391

** Correlation between 0.01-level (2-tailed) variables is significant.

When data in Table 4 are examined, it can be said that there is a significant relationship between subjective perception of religiousness and positive religious coping at $p < 0.01$ level. The Pearson Correlation coefficient seems to have a strong relationship in a positive way (r=,52). Considering these findings, it can be stated that as individuals' perceptions of religiosity increase, they tend to get involved more in positive religious coping activities, namely, there is a linear relationship in-between.

Significant relationship between the perception of subjective religiosity and negative religious coping at $p < ,001$ level can be deduced from the data in Table 4. The direction of the relationship between two variables is negative. In view of the Pearson Correlation coefficient (r= -,17), we can say that there is a weak yet statistically significant relationship. It is understood from this data that as the perceptions of subjective religiosity rise, negative religious coping tendencies fall.

When religious coping scale is evaluated as a whole, without being divided into sub-dimensions, again, we can mention a statistically significant relationship ($p < ,001$). The correlation coefficient is seen to be weaker than positive religious coping but much stronger than negative religious coping (r=,46). The relationship being on a positive direction may allow us to note that the religious coping tendencies rise linearly in accordance with the perception of religiosity.

Every person faces a lot of distressing situations in daily life. This is the nature of life. The moments where human beings are unhappy, when they confront with the problems that need to be overcome and when their psychological resistance and endurance power fall and times when they are happy, continue to exist in the natural flow of life. The situations producing negative emotions disrupt human's mental balance. In these instances, self-preserving spiritual structure turns to some coping methods in an attempt to redress this balance and to get rid of resulting emotional strain.[103] The preference of these activities is related, on the one hand, to the characteristics of the problem that disrupts the balance, and on the other hand, to the way human is

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[102]   Paloutzian - Janigian, "Interrlationships Between Religiousness and Loneliness", 5-6
[103]   Koç, "Dinsel Pratiklerin Sıklık Düzeyleri", 143.

raised, their values and orientations. An individual raised by religious values is expected to resort to coping activities which include religious references in the process of reestablishing his/her deteriorated inner peace[104] because the sole existence that a faithful person could rely upon and ask for help for the solution of his/her problems is Allah. As the entity who knows human best, Allah, the creator of human, has informed mankind over the provisions of religion, of every method that can meet their all physiological and psychological requirements and help them overcome the agonizing situations only in return of faithfulness, wholehearted devotion and reliance. Many verses in Quran contain information that can guide human to deal with his/her troubles.[105] Total belief in this knowledge, alongside reliance and devotion to the creator will turn the individual's mood positive. The findings shown in Table 4 also support this function of religion. Individuals with stronger religious beliefs and devotion are understood to put the religious coping activities to use more and resort to these methods, especially positive religious coping methods to the extent that they perceive themselves to be.

Similar studies have examined the relationship between religiosity and religious coping with different statistical techniques. In a study conducted by Ayten and Yıldız, positive and negative religious coping, taken as separate dependent variables, and religiosity, as independent variable, were subjected to regression analysis. As a result of the analyses, religiosity was discovered to be a significant predictor for positive religious coping but not for negative religious coping.[106]

Does religiosity also have influence on the internet and social media use, which has recently grown into the most important problem of our age? Rapidly spreading social media is drawing people from all walks of life under its influence. While the use of the internet and social media in some way reaches the level of disturbance, in other respects, it causes people to procrastinate their essential duties responsibilities. Religion and religiosity can be considered as an important orientation in preventing the damages on human personality and mental development caused by the social media, which we can regard as one of the significant elements generating negative experiences and livings, it even has some positive effects. In this context, I try to describe the impacts of the perception of subjective religiosity on the use of internet and social media within the limitations of the research. The analyses made with this design are given in Table 5.

Table 5. Pearson Correlation between Religiosity, Visibility and the number of Social Media Accounts

Variables		Visibility	The Number of Social Media Accounts
Religiosity	Pearson Correlation	-,135[**]	-,121[*]
	Sig. (2-tailed)	,007	,015
	N	396	404

** Correlation between the 0.01-level (2-tailed) variables is significant.. * Correlation between 0.05-level (2-tailed) variables is significant.

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[104] Ayten, *Tanrı'ya Sığınmak,* 111.

[105] C.f. Qur'an; Bakara, 2/45, 155, 216, 286; Maide, 5/101; Hacc, 22/60; Şura, 42/25, 30 verses can be given as examples.

[106] Ayten - Yıldız "Dindarlık, hayat memnuniyeti ilişkisinde dinî başa çıkmanın rolü nedir?", 297.

As can be seen from the Table 5, there is a negative-oriented (p <.001) significant relationship between religiosity and visibility on social media. Even though Pearson Correlation coefficient indicates a weak relationship at -14%, it is statistically significant. And the value's being negative amounts to the fact that as the social media users' levels of religiousness rise, the limitations in his/her visibility and accessibility on social media mount as well. In other words, individuals who consider themselves more religious open their accounts to more specific people who are special for them, rather than everyone. They put privacy limitations on their accounts.

In today's society where everyone is following or, so to say, spying on each other, opening social media accounts to a limited amount of followers could reduce some negative impacts of the internet that individual may face. Such limitation can be said to be of great importance in the world of the internet and social media where everything is explicitly spoken and shared. As inferred from a number of studies, on the internet and social media where aggression and sexuality are shared without hesitation, users' sharing their accounts only with the people they know in real life will lower the likelihood of encountering such negativities.[107]

According to Pearson Correlation Analysis, individuals with high perception of religiosity use less numbers of social media. It can be said that there is a negative relationship   between religiosity and the number of social media used. Pearson Correlation coefficient -,12 indicates a weak but significant correlation. Therefore, the number of social media that is registered reduces as people's perception of being religious increases.

This result complies with the predictions of the study because religiosity is a phenomenon that brings order into human life. Religiosity has a great influence on the life of a Muslim individual since it recommends what to eat, drink, whom to speak or be friend. In fact, religiousness, among other factors, is considered to be the most important criterion of equilibrium in marriage.[108] Such consideration clearly displays the value of religiousness in people's life. Therefore, a person with high perception of religiousness is expected to bring his/her life in compliance with the principles and laws of religion.

As a set of principles that give human life its meaning and aim to make people happy in this world and in hereafter, religion is a variable that is expected to have positive impacts on life satisfaction. Do the findings obtained from the sample of this study respond to the expectations in this respect? The results of the ANOVA analysis carried out to seek an answer for this question are given in Table 6.

Table 6. Religiosity – Life Satisfaction (ANOVA)

	Sum of Squares	SD.	Mean	F	p
Intergroup	50,853	6	8,476		
Within group	566,537	377	1,503	5,640	,000
Total	617,390	383			

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[107] Çiğdem Kağıtçıbaşı - Zeynep Çemalcılar, *Dünden Bugüne İnsan ve İnsanlar Sosyal Psikolojiye Giriş* (Istanbul: Evrim, 2017), 268-269.

[108] Şevket Pekdemir, "Evlilikte Denklik Konuları Üzerine Bir Değerlendirme", *Din Bilimleri Akademik Araştırmalar Dergisi* 15/1 (2015): 146-147

ANOVA analysis made to find out whether the perceptions of subjective religiosity affect life satisfaction levels, revealed a significant difference between the groups at p=,000 (F=5,640) level. Scheffe test, on the other hand, trying to disclose the direction of the difference showed that the religiousness levels constitute two groups regarding the mean scores for life satisfaction.

Table 7. Religiosity – Life Satisfaction (Scheffe Test)

| Religiosity | N | Subsets (alpha) = 0.05 | |
		1	2
2	24	3,7333[b]	
3	49	3,9265[b]	
4	118	4,0267[ab]	4,0267[ab]
1	12	4,0500[ab]	4,0500[ab]
5	113	4,2664[ab]	4,2664[ab]
7	22	4,4364[ab]	4,4364[ab]
6	46		5,0913[a]
p		,544	,078

According to Table 7, the mean scores of those who consider themselves religious at level 6.(a) significantly (p<,005) differ from the scores of the ones who see themselves religious at level 2 and 3 (b). The group that is most satisfied with life is the one consisting of those who consider themselves religious at the level 6 (Mean=5,09). The group that is the least satisfied with life are those who perceive themselves as religious at the level 2 with a mean score of 3,73. Life satisfactions of the groups 3,4 and 5 are seen to be linearly increased. However, the average life satisfaction level of the group that evaluates itself indifferent to religion, at the bottom of the list of religiousness (1. level), is above the general average. This result may indicate virtual satisfaction perceived by the individuals who live their lives free from religious principles and restrictions and experience all kinds of opportunities of life without limitations, or that they try to suppress the agony they live in due to the lack of religious belief by glorifying their perceptions of life satisfaction. Nevertheless, the perceptions of high (7) and low religiosity (1) may also result from the intention to see themselves on the edges. We can consequently say that the perception of high religiosity explains the life satisfaction.

In his regression analysis on the relationship between religiosity and life satisfaction, Ayten found that religiosity is a significant predictor of life satisfaction and revealed a positive relationship between two variables.[109] In another study conducted by Ayten and Yıldız on retired participants, again, it was determined that the religiosity is a significant predictor of life satisfaction and there is a positive relationship between these two.[110] Yet another study carried out by Gashi, concluded with that there is a significant difference between the life satisfaction levels of those who has a decent level of religiousness (Mean= 4,98) and those with medium level of religiousness (Mean= 4,29).[111] In another study, both participants' religious devotion and religious

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[109]   Ayten, "Din ve Sağlık", 25.

[110]   Ayten - Yıldız, "Dindarlık, hayat memnuniyeti ilişkisinde dinî başa çıkmanın rolü nedir?", 298.

[111]   Gashi, "Dua ve Hayat Memnuniyeti Üzerine Karşılaştırmalı Bir Araştırma", 15.

identity, as well as their life satisfaction, were subjected to regression analysis. According to findings, both religious devotion and identity were understood to be the predicting variables for life satisfaction. A positive relationship was discovered between both variables and life satisfaction.[112] Yet another study addressed the life satisfaction levels of academics living in Turkey and the UK. There was no difference between religious and nonreligious academics living in Turkey, as for the participants from the UK, however, being religious was reported to constitute a statistically significant difference (p<,05) in terms of satisfaction with life and thus it was determined that the academics who are religious are more satisfied with their lives.[113]

A study carried out on a Christian sample found a significant relationship between belief (p<,05), regular attendance to church (p<,01) and life satisfaction.[114]In another study on religiosity and life satisfaction, a sample of Anglican priests and church members was given a scale of religiosity, as well as a scale of life satisfaction. No correlation was found after the implementation of Pearson Correlation Analysis.[115] In another study based on university students, however, a positive-oriented correlation was reported between religiosity and life satisfaction.[116]

When positive religious coping is regarded as a process of dealing with problems, it can be qualified as an efficient factor in getting rid of loneliness, which is a negative and unpleasant state. A negative correlation was concordantly anticipated between positive religious coping and loneliness. The results of Pearson Correlation Analysis are shown in Table 8.

Table 8. Pearson Correlation between Positive Religious Coping and Loneliness

		Loneliness
	Pearson Correlation	-,200**
Positive Religious Coping	Sig. (2-tailed)	,000
	N	394

** Correlation between the 0.01-level (2-tailed) variables is significant..

Table 8 data reveals a statistically significant correlation between positive religious coping and loneliness at p=0,00 level. The correlation coefficient being in a negative (-) direction indicates a reverse linear relationship, as anticipated. It can be therefore said that as subjects' positive religious coping tendency increases, namely, as they utilize positive religious coping strategies in a better way, their feelings of loneliness would be reduced. Consequently, the results obtained are consistent with the predictions.

What are the average life satisfaction levels of the participants who have positive and negative religious coping orientations? To seek an answer for this question, correlation analysis was made between three variables. The results are given Table 9.

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[112] Ali Ayten, "Dini Bağlılık ve Dini Kimliğin Ruh Sağlığına Katkısı Nedir? Din Eğitimi Alan Öğrenciler Üzerinde Bir Araştırma", *Din, Erdem ve Sağlık*, ed. Ali Ayten (Istanbul: Çamlıca, 2015), 108-109.

[113] Mustafayeva, "İş-Aile Çatışmalarının Hayat Memnuniyeti Üzerindeki Etkisi", 200-202.

[114] Leondari - Gialamas, "Religiosity and psychological well-being", 244.

[115] Christopher Alan Lewis and et al., "Religion and Happiness: still no association", 235.

[116] Sarah French - Stephen Joseph, "Religiosity and its association with happiness, purpose in life, and self-actualisation", *Mental Health, Religion & Culture* 2/ 2 (1999): 119.

Table 9. Pearson Correlation between Positive/Negative Religious Coping and Life Satisfaction

	Positive Religious Coping	Negative Religious Coping
Life Satisfaction	,176[**]	-,256[**]

*** Correlation between the 0.01-level (2-tailed) variables is significant.*

According to the findings, there is a statistically significant correlation between positive religious coping and life satisfaction at the level of (p<,01). Correlation coefficient is seen to be r=,176. A positive-oriented, weak yet statistically significant relationship appears between two variables. Within the framework of these findings, it can be expressed that the average life satisfaction levels increase when positive religious coping tendencies scale up.

On the other hand, a stronger (r= -,256) negative relationship between variables of negative religious coping and life satisfaction can be inferred from Table 9. The relationship between two different variables is understood to be significant at p<,01 level. This suggests that as negative religious coping orientations go up, life satisfaction levels will reduce. The results are consistent with the predictions.

In a similar study on a Polish sample, the correlation between positive religious coping and negative religious coping was examined. Findings showed that there is a positive but not significant relationship between positive religious coping and life satisfaction (Psychological Well-Being) (r=0,9), while there is a negative significant correlation between negative religious coping and total life satisfaction at p<,001 level (r=-,42), which indicates that as negative religious coping rises, the life satisfaction is getting low.[117] A study on Turkish subjects, on the other hand, showed that healthy people resort to positive religious coping more, whereas negative religious coping is employed more by the people with psychopathology.[118]

People are satisfied with life when they can fulfill their expectations. However, it would be erroneous to say that those who are satisfied with their lives never face problems or difficulties. Rather than expecting not to encounter any problems and difficulties that burden our psychological state, dealing with these adversities we face in a proper manner is important. Therefore, as also verified by research, people who can employ the religious coping methods effectively are more satisfied with their lives, while those who are pessimistic and lean towards a negative orientation in religious coping are understood to be less satisfied with their livings.

As a number of problems encountered in daily life do, the feeling of loneliness that people live inside would prevent them from enjoying the life, hence, would affect their life satisfaction negatively. Pearson Correlation Analysis was performed between loneliness and life satisfaction to find out whether this prediction was confirmed. Findings are given in Table 10.

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[117]   Dariusz Krok, "The Role of Meaning in Life Within the Relations of Religious Coping and Psychological Well-Being", *J. Relig Health* 54 (2015): 2297-2300.

[118]   Murat - Kızılgeçit, "Dini Başa Çıkma ve Psikopatoloji İlişkisi (Rize Örneği)", 111-151.

Table 10: Pearson Correlation between Loneliness and Life Satisfaction

	Life Satisfaction (N=384) (p=000)
Loneliness	-,444**

When the data in Table 10 are analyzed, we can mention a strong correlation between loneliness and life satisfaction (p=,000; r=-,44). Negative value of the correlation coefficient indicates that there is a negatively-oriented relationship between two variables, which means as the feeling of loneliness increases, the satisfaction with life drops. The results obtained tallies with predictions. Do people who feel lonely and are not satisfied with life make an effort to establish new relationships to get rid of their loneliness? Does a lonely individual who forms a relationship worse than he/she expects and who cannot reach a decent level of satisfaction in this relationship, opt for different communicational mediums instead of face-to-face communication? In order to seek answers for these questions, regression analysis was carried out between texting and loneliness. Results are given in Table 11.

Table 11. Relationship between Texting and Loneliness (Regression analysis and Enter method)

R^2	ΔR^2	β	T	F	p
,020	,017	-,140	-2,799	7,837	,005

Dependent Variable: Texting

Independent Variable: Loneliness

When Table 11 is examined carefully, loneliness seems to be a significant predictor of texting (p<,05). Loneliness explains only 1.7% of the change in texting. Considering that the beta coefficient is negative, there is a negative relationship between the two phenomena. In other words, loneliness will decrease as the act of texting increases.

Concerning loneliness and use of social networks, various results have been found. Primack et al., found that participants who use social media more, experience more social isolation than those who use it less.[119] A study on the feelings of loneliness of those who use Facebook and those who do not, revealed that, although not on a significant level, non-users feel more total loneliness than those who use Facebook.[120] Another study, again, conducted abroad discovered a negatively-oriented significant relationship between the social media overuse (size of network) and social loneliness.[121] In a study where the correlation of loneliness with face-to-face communication and computer-based communication was examined, people with high trait loneliness were reported to be more active on computer-based communication, while individuals with low trait loneliness were seen to tend to face-to-face communication more.[122]

Whereas in some studies, a positive relationship and interaction was observed between the social media usage and loneliness, in some others, this relationship and interaction was determined to be positive. This kind of fluctuation in the results can be caused by the measurement

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[119] Primack and et al., "Social Media Use and Perceived Social Isolation", 3.

[120] Ryan - Xenos "Who uses Facebook?", 1661.

[121] Green and et al., "Network correlates of social and emotional loneliness in young and older adults", 286.

[122] Hu, "Social Use of The Internet and Loneliness", 72.

tools or the sample, yet it can also be explained as follows. With regard to the strategies towards dealing with loneliness, individual may seek to establish satisfactory relationships either by changing his/her real-life social relations and desires, or by disparaging the perceived importance of social deprivation. Perhaps, the outright and satisfying way to cope with loneliness is the modification of social relationships by the individuals, which can be achieved by setting off new relationship forms. People can actualize these relationship forms either by governing their current social relations correctly or by establishing additional relationships alongside their normal connections. What is to be understood here is the means over which a lonely individual attempts to improve his/her social relations.[123] Social media can be considered as one of the new relationship forms where people share their loneliness. It can be thought that people build a new social relation network through their virtual communicational environment in the social media to compensate for the lack of warm and satisfying social relationships, which they are not able to attain in real life. And we can, therefore, deduce from the Table 11 that their loneliness will also be decreased. However, spending more time in social media, on the one hand, harms the real, namely, warm relationships, on the other hand, the numerousness of the virtual friends on social environments does not reduce the feeling of loneliness in a real sense. Besides, people in such situation are in a delusion that they are social and do not realize their loneliness.[124] Just as religiosity, the loneliness is a highly subjective experience as well. Each individual lives their loneliness inside. A person might not feel lonely when he/she is alone, or in contrast, might go through the deepest experience of the loneliness when surrounded by the crowd.[125]The feeling of loneliness, explaining only a very small portion of texting (%1,7), can be explained with these motives.

DISCUSSION AND CONCLUSION

The findings of the study suggest that there are relationships and interactions between religiosity and loneliness, which is one of the principal problems of the study, between positive and negative religious coping, life satisfaction and social media tendencies. Figure 2 is given below to explain these relations and interactions better.
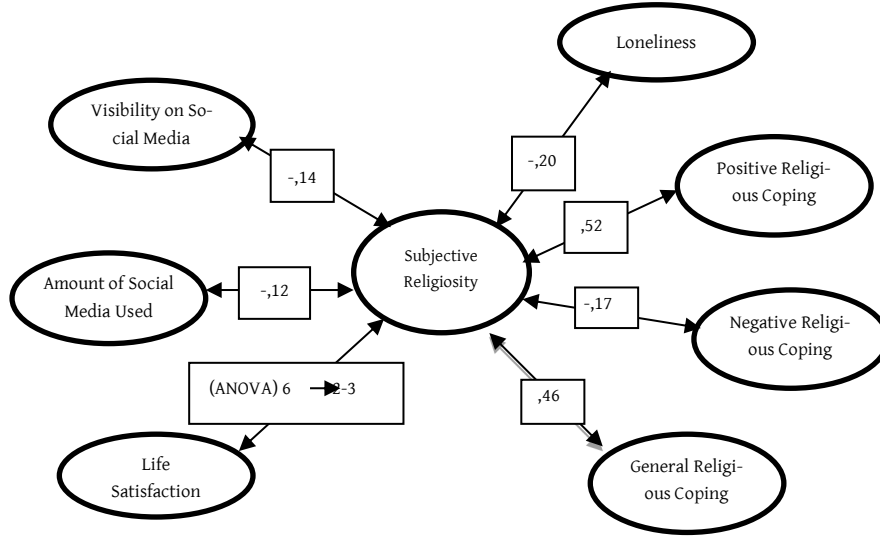
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[123]   Peplau - Perlman, "Perspectives on Loneliness", 13.

[124]   Kemal Sayar, "Sosyal Medya Bağımlılığı", *YEĞİTEK* 16 (2016): 18.

[125]   Kızılgeçit, "Modern Psikolojide ve Tasavvufta Yalnızlık", 134.

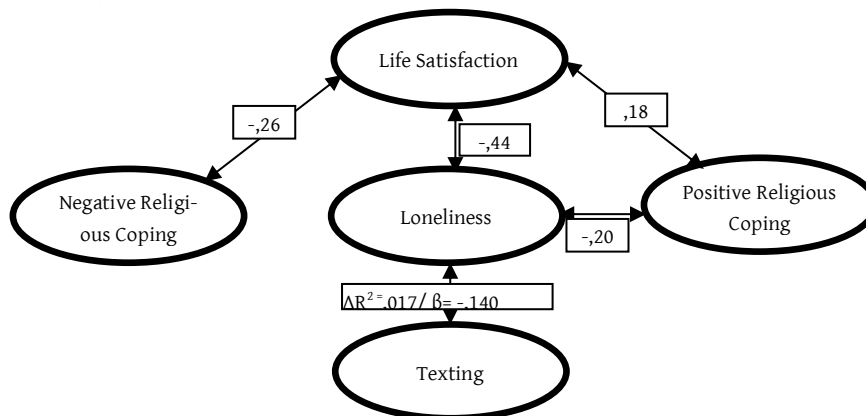*Figure 2. Relationship and Interaction between Variables*

When the data given in Figure 2 are closely examined, we can infer that the perception of subjective religiosity is in a relationship and interaction with all the scales used in the study. According to Pearson Correlation Analysis results, the perception of subjective religiosity is in a negative relationship with loneliness, negative religious coping, visibility on social media and the amount of social media in use. However, it has a positive relationship and interaction with general religious coping and especially with positive religious coping. When the ANOVA analysis results of the perception of religiosity and life satisfaction are examined, religious people are understood to be more satisfied with their lives. In this case, it can be argued that the influence of religiousness on individual's life is considerably high, and that it affects every aspect in his/her life from coping with the problems encountered and the feeling of loneliness to life satisfaction and the instruments to which people attach importance etc. Reducing the loneliness, which is a negative phenomenon, supporting the religious emotions and thoughts in order to increase life satisfaction, which stands at the opposite pole of depressive tendencies, along with improving the quality of religious education to make it more active and productive are of crucial importance for a potent and healthy society.

Religiousness also has significant influence on the use of social media, which has become a major threat to the mental health of the society. This study also aimed to determine the relationship between religiosity and visibility on social media,[126] which has grown into an instrument for spying people.. According to the research results, as individual becomes more religious, he/she tends to share his/her privacy only with a closer social circle by increasing the privacy levels on social media accounts. In addition, perception of religiosity, which reduces the amount

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[126] Yusuf Bahri Gündoğdu, "Mahremiyet Eğitiminin Temeli İnsanlık Şerefi: Ailenin Mesuliyetleri", *Ordu Üniversitesi Sosyal Bilimler Araştırmaları Dergisi* 7/ 2 (July 2017): 387-394.

of social media use, would also decrease the influence of these instruments that occupy a serious place in social life and take people's valuable time. The findings reached in this research are therefore of great significance.

Figure 3. Relationship and Interaction between Variables.

When Figure 3 is examined life satisfaction can be observed to be in a negative relationship and interaction with negative religious coping tendency and loneliness, and positive relationship with positive religious coping activities. A negative relationship can also be mentioned between loneliness and positive religious coping. In the light of these conclusions, it can be said that contrary to negative religious coping, the individuals who manage to utilize positive religious coping methods sufficiently will become more satisfied with their lives. Furthermore, as the sense of loneliness decreases, life satisfaction will increase. Analysis on the presumption that people may seek to compensate their loneliness by turning to texting, showed loneliness to be a positive predictor of messaging, albeit having a low explanation percentage.

In conclusion, individuals with increased religiousness are likely to feel less lonely, perform positive religious coping activities better, resort to social media less and share their accounts with people in their immediate circle.

The results of t-test revealed that there is no difference between gender groups in terms of perceptions of religiosity. H_1 therefore was not supported by research findings.

H_2 that was designed for the possible correlation between the perception of subjective religiosity and loneliness, which is a negative feeling, was accepted according to the Pearson Correlation Analysis results. It is accordingly understood that there is a reverse relationship between loneliness and religiousness and that increasing religiousness leads to a decrease in loneliness.

Built on the presumption that people who consider themselves more religious would have better religious coping abilities, H_3 was supported by the Pearson Correlation Analysis results. While a positively-oriented and relatively strong correlation was obtained between religiosity and positive religious coping, the relationship between religiosity and negative religious coping was found to be weaker and in a negative direction.

The sub-hypotheses of the hypothesis 5 which argues that perception of religiosity also have a control over social media usage preferences, suggest that people with high perception of

religiosity would spend less time in social media, would share fewer amounts of posts containing picture, news, videos etc. These sub-hypotheses were not backed up by the research findings. While other sub-hypotheses arguing that those people would have lesser social media accounts and their visibility levels would be low were supported by the results. This also indicates that H_4 was partially confirmed.

Hypothesis 5, built on the argument that the existence of religion is aimed to make human happy in this world and in afterlife, was supported by the findings. According to ANOVA analysis results, the group with high perception of religiosity is more satisfied with their lives compared to the groups that claim to be less religious.

Positive religious coping is grounded on a positive effect and emotion basis, while loneliness is among negative and unwanted feelings. Accordingly, H_6 was formulated in the study. Pearson Correlation Analysis verified this hypothesis. We can therefore infer that performing positive religious coping activities would lessen a negative feeling like loneliness, or that individuals who are not going through a negative emotional and mental state such as loneliness incline more towards positive religious coping activities.

The results also supported the hypothesis H_7, which was based on the approaches that individuals who are capable of utilizing positive religious coping activities sufficiently, who have a positive vision and who can overcome their problems through positive orientations would be satisfied with life, yet, on the contrary, those who are not able to solve their problems over positive activities would be less satisfied. Correlation analysis revealed that people who are satisfied with life tend to positive religious coping activities rather than negative religious coping methods.

Correlation analysis results also verified H_8, which was designed over the argument that loneliness is a negative and unpleasant feeling, while life satisfaction is a positive expectation. According to the findings, loneliness is reduced as life satisfaction increases.

The feeling of loneliness occurs when social relationships cannot be established in an expected level and quality. Individual who wants to get rid of the feeling of loneliness, which is considered as an undesirable emotion, would turn to various coping methods. In this context, messaging, which aims to build a new communication channel, can be regarded as a secular coping process. And accordingly structured H_9 was endorsed by the regression analysis. Negative beta coefficient expresses a reverse relationship between messaging and loneliness.

In conclusion, the results have been presented, obtained in line with the subject and purpose of this research, which was carried out on the perception of subjective religiosity, loneliness, religious coping, life satisfaction and internet and social media usage tendencies. It was concluded that the perception of religiousness is of vital importance as it embraces human beings' entire life and that a rise that will occur in people's perception of religiousness will eventually enhance their life quality. In line with these results, the application of an instructional program where quality is brought to the forefront and where religion is promoted with its impact and emotionality aspects especially within educational institutions associated with Ministry of National Education and non-formal instructions run by Directorate of Religious Affairs appears to be a strategically significant issue for a healthy society and future.

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