

# **SOCIAL MEDIA INTRUSION AND PSYCHOLOGICAL ADJUSTMENT AMONG UNIVERSITY STUDENTS: THE MEDIATING ROLE OF RELIGIOUS COMMITMENT AND SPIRITUALITY**

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## **ABSTRACT**

*People rely on social media to fulfill their needs for their social development like affiliation, wisdom, and self-worth. But this leads to problematic attachment and dependency on social media resulting in risks on an individual's private, social, and economic welfare. The present study investigated whether there is any mediating role of religiosity and spirituality on social media intrusion and its relationship between psychological adjustment (anxiety, stress, and depression) in university students. A total of 402 participants completed questionnaires from different universities of Lahore. The Results show that social media intrusion is significantly and positively associated with depression, anxiety, stress, and religiosity. But its relationship with spirituality is insignificant. In the relationship between social media addiction and psychological wellbeing, the only religious commitment was a significant mediator while spiritual wellbeing could not mediate both variables. From these results, it may be inferred that social media intrusion is increasing religious commitment but there is no effect on spiritual wellbeing.*

**Keywords:** Social Media Use, Social Media Intrusion, Psychological Adjustment, Religiosity, Spirituality, Stress, Depression, Anxiety

## **INTRODUCTION**

For over a period, researchers have been studying the position of social media and its impact on psychological health (Kim, Wang, & Oh, 2016; Labrague, 2014; Sumner et al., 2019). The mediating role of religious commitment in the relationship between social media use and psychological wellbeing is still not explored in detail (Hunt, Marx, Lipson, & Young, 2018; Kim, 2017; Van Cappellen, Toth-Gauthier, Saroglou, & Fredrickson, 2016). More studies need to scrutinize variables that can clarify this relationship. For researchers to better understand and further research on the connection between the vast use of social media and how it can lead to mental change, new research needs to be done (Arrington, 2005). This study is an attempt to understand the mediating role of religiosity and spirituality between the association of social media and psychological adjustment (depression, anxiety, and stress).

There have been studies to see the probable properties of social media on psychological health and its stability since the creation of Facebook in 2004 Elphinston & Noller, (2011), Hunt et al., 2018, McLouglin, Spears, & Taddeo, 2018). An emergent frame of research has identified a correlation between the use of Facebook and its negative outcomes on mental health.

For example, Labrague (2014) found that the frequent use of Facebook directly associates depression and anxiety.

Major previous studies show that depressive character was quite visible in university students who were addicted to Facebook (Hong, Huang, Lin, & Chiu, 2014; Younes et al., (2016), Moqbel & Kock, (2018). Similarly, the same patterns of depression were also found in Turkish students who were also addicted to Facebook use (Koc & Gulyagci, 2013). The present study is expected to explain the relationship between the social media intrusion leading to a higher level of depression. The question regarding the connection between social media and religiosity needs to be discussed too. In a study, Foley (2015) collected the data from 11 million respondents and found that millennials are becoming less religious. Recent findings have shown that compared to the old generation new generation is not expected to embrace certain faith (Pew Research Center, 2015). This research is mainly going to evaluate the mediation of religiosity and spiritual well-being on mental changes and its relationship with Facebook and other social media.

Maybe there is a negative relationship exist between how social media is used and how much one is religiously committed. Different studies have found that highly religious individuals or those who read Bible regularly are less likely to create social networking sites account (Miller, Munday, & Hill, 2013; Smith & Snell, 2009). Moreover, these individuals do not visit their social networking sites accounts frequently. The purpose of the study is to highlight the problem of social media intrusion (Elphinston & Noller, 2011) and analyzing it. Studies have found that use of Facebook has a direct relationship with depression (Blachnio, Przepiórka, & Pantic, 2015; Sherlock & Wagstaff, 2019).

But in all the previous studies the relationship of religiosity and spirituality was discussed separately as an independent or dependent variable. Both show their relationship with Facebook intrusion separately. But in our study, we are taking them as mediators. There is no collective model as scholars looked at it in terms of finding a relationship with Facebook intrusion separately. The theories that will be used to explain this will be cultivation theory and cognitive dissonance theory.

## **Social Media Intrusion**

In the literature, the term "*Facebook intrusion*" coexists with the term addiction to Facebook. As Facebook is part of social media so any other social media addiction could be considered as Social Media Intrusion. For example, Facebook intrusion happens when the use of Facebook starts affecting one's daily lifestyle or pattern. Facebook's importance, disturbing daily activities, and interpersonal relationships making it a syndrome. Three aspects of this syndrome are described by the researchers which are i) namely removal, ii) recurrence & reinstatement, and iii) euphoria. Those who remain deeply tangled on Facebook have problems because they cannot take a break or rest from using it. The Facebook intrusion was also linked to loneliness even when people are in a relationship (Blachnio et al., 2015).

## **Psychological Adjustment**

Psychological adjustment is an overall psychological dimension specifically of depression, anxiety, and stress. Today, one of the most prominent health conditions is depression (World Health Organization, 2010). These results further illustrate the views about social media that are often inconsistent with the public. Researchers are worried about the possible undesirable impacts of Facebook misuse or abuse and the related mental, social, and physical issues (Andreassen, et al. 2012).

For instance, in a recent poll of social media users who claims that it would be difficult to give up social media sites has risen by 12 percentage points relative to an early 2014 poll. Moreover, 29% who think it would not be tough to leave social media at all (Smith & Anderson, 2018).

Following this, Forest & Wood (2012) found that individuals with low self-esteem considered Facebook an appealing venue where they can post and disclose themselves.

On the other hand, Malik & Khan (2015) examined a hindering connection between confidence and extreme utilization of social media sites.

Rosen, et al. (2013) examined media use and technology related attitude effect on six personality disorders. They found that media use and attitude towards technology significantly predict the clinical symptoms. Moreover, they concluded that social media use and multitasking have positive and negative effect on users. Another study found that expanded utilization of Facebook anticipated expanded isolation Lou et al. (2012). Selfhout, et al. (2009) examined the effect of internet activities (communication or non-communication activity) on depression and anxiety. They found that those individuals who were using internet for surfing (non-communication activity) exhibited more depression than those individuals who are using the internet for communication purposes.

Rice et al. (2012) also found that increasingly negative connections on the person to person communication sites were related with more noteworthy burdensome signs and side effects. Baker & Algorta (2016) argued that individuals utilize online social networking sites (SNSs) like Facebook, Twitter, and MySpace to impart and cooperate with others. There has been expanding enthusiasm for the potential effect on the prosperity of online informal communication, with an extension of the new investigation into factors related to both positive and negative results of emotional well-being, for example, sadness.

### **Social Media Intrusion, Religiosity, and Spirituality**

Religion and spirituality are not separate yet linked concepts traditionally, yet contemporary conceptual frameworks make substantial variations in religion and spirituality (Hill & Pargament, 2008). Spirituality can be deciphered as an interest for the magical or a procedure by which individuals are trying to investigate, grasp, and reshape whatever they hold to be valid in their lives (Pargament, 1999). While religion can be characterized as obedience to a set of beliefs and practices identified with a culture where there is consensus regarding beliefs and practices.

Everything one finds holy is often a conception of either (a) a supernatural being or object or (b) a concept of ultimate reality or meaning that is culturally conditioned. Not all people experience spirituality in the context of their religion. In comparison, spirituality can be described as a sense of intimacy and attachment to the religious more specifically (Hill & Pargament, 2008). For instance, Kissman & Maurer (2002) explained that modern science is now becoming increasingly aware of the powerful power of faith in encouraging wellbeing and even treating various ailments. People with strong faith, irrespective of religious ideology, live longer, have fewer panic attacks, cope better with traumatic times, have lower blood pressure and a strong resistance come back.

Faith has strong moral connections in that sects promote morality (Geyer & Baumeister, 2005). Depending on the type of scared entity, four types of spirituality were described (Davis, Hook, & Worthington, 2008; Worthington & Aten, 2009). First, religious faith requires a feeling of nearness and relation with the divine as defined by a religion (e. g. Catholicism, Islam, and Buddhism). This form of religion promotes a feeling of being connected to a specific God or Divine creator. Secondly, a feeling of proximity and relation with nature requires humane spirituality.

This style of religion creates a sense of belonging with a larger group of individuals, sometimes including feelings of love, altruism, and meditation. Third, spirituality in existence requires a feeling of nearness or interaction with the creation of the world. For example, by witnessing a sunset or experiencing a beautiful landscape like the Grand Canyon, one could witness the wonder. Fourth, faith in the cosmos requires a feeling of closeness and interaction to nature. It is possible to enjoy this form of spirituality by meditating on the beauty of nature or by gazing into the setting sun or observing the vastness of the cosmos.

Religiosity is defined as the extent that an individual, other than his / her specific religious beliefs, is a religious man and how those views are expressed. Allport & Ross (1967) suggest that the two separate aspects of religiosity, a quantifiable aspect as well as an inherent element. The quantifiable component relates to pragmatic motives while the intrinsic element refers to reasons that are focused on the underlying interests of the belief system. The quantifiable aspect of religious background would lead one to faith for the intent of pursuing trivial interpersonal or financial goals such as making friends or advancing one's business interests (e. g. how someone's religion can benefit oneself), while the intrinsic component could lead one to faith for its more fundamental, metaphysical purposes (e. g. how one could fulfill one's faith). The description of spiritual preference variables is reinforced by the fact that in contrast with the intrinsic component, the quantifiable dimension is a stronger indicator for meaningful life experiences (Salsman, Brown, Brechting, & Carlson, 2005). However, most religious people believe that faith is the arbiter of morality (Hill & Hood, 1999).

The extrinsic aspect could even be associated with negative results in life (Ardelt, 2003). Therefore, exploring whether various aspects of religious background have unequal associations with spiritual identification is of specific interest in the present study. Although some scholars have suggested that religiosity and moral reasoning were synonymous, several other researchers have recognized that these two concepts were strongly related (Glover, 1997; Sapp & Gladding, 1989).

It is important to understand the difference among faith (the religious group of a person) and religiosity (the frequency of a person's religious practice of the rituals of their faith, and the degree at which their daily lives are driven by their religion's key beliefs). Religion can be a sole superpower that controls ritual purity and discourages religious people from joining in certain activities that are culturally unacceptable (Canda, Furman, & Canda, 2019). Proof has more than once characterized religiosity as a variable in maintaining a strategic distance from cigarettes, maltreatment of medications and other addictive substances, and improper sexual conduct.

With the above traits' contrary to the conventions of religious groups that a person is a part of shows the socially constructed mechanism of religion. Also, religion has a holistic mechanism in the type of social encouragement from the religion that belongs to the person. Such aid serves as an option as a depression-reducing tool to the behaviors described above. The more profoundly dedicated people are in this manner to the conventions of their faith and the more included they are in their religious network (for example the more grounded their religiously), the less helpless they are sure mental and passionate connections (Hood et al., 2009).

## **Religiosity, Spirituality and Psychological Adjustment**

Religiosity and spirituality are associated with psychological wellbeing (Koenig, King, & Carson, 2012) while some studies linked these with life satisfaction (Ellison & Fan, 2008) Social networks provide solid confirmation of societal and involved tools that outline the impact of religion on the pleasure of life.

The growth of social media seems to offer an innovative trial to religious individuals and foundations (Lim & Putnam, 2010). Kgatle (2012) suggested that it is immoral to undertake that contact between faith and technology is always oppositional. Generally, through growing or developing religious communities, innovation may improve religious practices Verschoor-Kirss (2012) adds to that, therefore, no doubt the one-sided foundation of religion and innovation as contradictory does not consider the intricate methods for supporting and disintegrating the other. Social media may support religion by improving the social aspects of religion, and by undermining these relational aspects it can be harmful to religion. While there are undoubtedly many facets of spirituality that could be affected by social media, the most significant one would seem to be culture. Given that online interpersonal organizations for the most part appear to improve thoughts of the network, strict associations and people may unavoidably go to them in ever-expanding numbers.

It is indistinct if this goes to computerized networks that could incidentally dissolve physical networks.

This essential degree of utilization of online life in blend with outrageous strict qualities propels us to explore the interrelationship for both internet-based life and religion. Maybe it will urge us to consider how well the web-based life condition is impacted by the public where it is utilized all through the 'refined advancement' system (Barzilai & Barzilai-Nahon, 2005). Keeping in view the above literature following objectives and hypotheses have been constructed.

## Research Objectives

1. To measure the relationship between social media intrusion, religiosity, spirituality, depression, anxiety, and stress.
2. To measure the mediating role of religiosity between the relationship of social media intrusion and psychological adjustment
3. To measure the mediating role of spirituality between the relationship of social media intrusion and psychological adjustment.

## Hypotheses

H1: There is a positive relationship between social media intrusion, (a) depression, (b) anxiety, (c) stress (d) religiosity, and (e) spirituality.

H2: To measure the mediating role of religiosity between the association of social media intrusion and psychological adjustment.

H3: To measure the mediating role of spirituality between the association of social media intrusion and psychological adjustment.

## MATERIAL AND METHODS

### Participants

A sample of 402 students was selected from public and private universities of Lahore. The study used the survey research method for data collection. We included gender, age, and level of education as demographic variables in the study. Data were collected from both male and female. The sample of this study was taken from the University of Management and Technology, Lahore University of Management Sciences, University of Central Punjab, and The University of Lahore. We used a purposive sampling technique because only those students are considered for the study who is regular users of different social media apps. The sample size was decided by using  $G^*$  Power.

The average age of the participants was 22.43, in which 225 were male and 177 were female. The data were collected between October and November of 2019. Most of the students were belong to mass communication and social science departments.

### Measures

In our study, the independent variable is social media intrusion and psychological adjustment is the dependent variable. Religiosity and Spiritual well-being are mediating variables.

**Social Media Intrusion Scale:** This scale was originally developed by Elphinston and Noller (2011). We adapted this scale and it contains eight questions. The scale is used to measure how much social media interferes in the daily lives of respondents. The items are averaged on a five-point Likert Scale (e.g. 1= Strongly Disagree to 5= Strongly Agree). In our study the reliability of this scale is  $\alpha=0.77$ .

**Depression Anxiety Stress Scales-21:** This is a 21-item self-report questionnaire was originally developed by Lovibond and Lovibond (1995). The present study adopted this scale to measure the psychological adjustment. It is a short-form of the total-length 42-item DASS scale. In our study the reliability of the short form DASS subscales are as follows: depression ( $\alpha=.70$ ), anxiety ( $\alpha=0.70$ ), stress ( $\alpha=0.70$ ).

**Religious Commitment Inventory-10:** This questionnaire is used to determine the extent to which the respondent is religious, and it was adopted from the study of Worthington et al. (2003). This measure is a 10-item scale on a 5-point Likert scale (e. g. Not at all=1 to Totally=5). In our study the reliability of this scale is  $\alpha=0.85$ .

**Intrinsic Spirituality Scale:** Allport & Ross' (1967) evaluate the inner religion, to dig spirituality. The modified six-item inner spirituality scale examines the degree to which spirituality works as a master-motive individual for both theistic and non-theistic populations, both within and outside the religious frameworks. This scale was adapted from the study of Hedge (2015). In our study the reliability of this scale is  $\alpha=0.72$ .

## Data collection

A total of 450 questionnaires were collected from different private and private universities but 48 questionnaires were eliminated due to incomplete information. First, the researcher took permission by the Media and Communication department to do a pilot study in one of the undergraduate classes of 50 students in the University of Management and Technology (UMT). The researcher gave the students a detailed briefing about the current research and informed them about the importance of the research problem. This pilot testing was done to check the reliability and validity of the questionnaire and check whether the students can easily understand the questions asked in it. Once, the pilot study was done, the researcher chooses four different universities and surveyed them with purposive sampling. Each university was visited after getting dates and time from the interested professors. The researcher briefed the participants with self-introduction, explained the whole aim of the research, and guided them about the questionnaire one by one. They were assured of their confidentiality and assurance was given that it would only be used for research purposes only.

## RESULTS

### Demographic Characteristics

There were 225 male and 177 females who answered the questionnaire. The percentage of Male is 56.0% and female is 44.0%. The respondents who fill the questionnaire their average age of those responding to the age question was 22.53 with ages ranging from 18 to 28 years. All respondents were Pakistani. The SD value was 3.96. Moreover, education was measured in numbers like 14 mean BA, 16 mean master's and 18 mean MPhil or MS. The results show that most respondents have the education of Masters.

### Assessment of the Measurement Model

The two most important criteria when using the measurement model of partial least square structural equation modeling (PLS-SEM) is its reliability and validity of the model. In this regard, smart PLS 3.2.9 ((Ringle, Wende, & Becker, 2015) is used in scrutinizing the measurement model validity (i.e. convergent validity and discriminant validity) and the reliability (Hair, Hult, Ringle, & Sarstedt, 2014; Henseler, Ringle, & Sinkovics, 2009).

Before the evaluation of the structural model (Henseler, Ringle, & Sarstedt, 2012), the researcher assessed all the six reflective constructs (social media addiction, religiosity, spirituality, depression, anxiety, and stress) to determine the reliability and validity. Table 1 provides the result of the construct's reliability.

The researcher measured all six reflective constructs (social media addiction, religiosity, spirituality, depression, anxiety, and stress) by using composite reliability assessment. A researcher like Hair, et al. (2011); Henseler et al. (2012) suggested that construct reliability is attained when the value is above 0.70 of internal consistency reliability. In such a manner, the results of composite reliability in Table 1 proposed that the six reflective constructs had reliability values higher than the base required limit of 0.70.

**Table 1**  
**RELIABILITY AND CONVERGENT VALIDITY**

Variables	Factor Loadings	Cronbach's Alpha	Composite Reliability	(AVE)
Anxiety	0.781-0.801	0.708	0.798	0.565
Depression	0.716-0.759	0.702	0.797	0.561
Religiosity	0.720-0.764	0.85	0.878	0.522
Social Media Intrusion	0.737-0.753	0.773	0.826	0.581
Spirituality	0.713-0.780	0.724	0.709	0.515
Stress	0.716-0.764	0.701	0.794	0.557

**Note:** Average Variance Extracted (AVE)

**Table 2**  
**FORNELL-LARCKER CRITERIA FOR DISCRIMINANT VALIDITY**

	Anxiety	Depression	Religiosity	SMI	Spirituality	Stress
Anxiety	0.604					
Depression	0.668	0.601				
Religiosity	0.318	0.275	0.649			
SMI	0.366	0.389	0.21	0.618		
Spirituality	0.155	0.087	0.326	0.1	0.561	
Stress	0.722	0.693	0.29	0.393	0.027	0.598

**Note:** SMI: Social Media Intrusion

Average variance extracted (AVE) value is used to determine to ascertain convergent validity. Bagozzi & Yi (1988); Hair et al. (2011) recommended that the minimum acceptable AVE value should be at most 0.50 and or more. The AVE results in Table 2 revealed that all six reflective constructs ensure the minimum limit. To determine discriminant validity Fornell and Larcker (1981) criterion was employed. They suggested that discriminant validity is accomplished just when the AVE of study construct(s) is measurably noteworthy and recorded a worth higher than its squared connections with other inactive variables.

The researcher used Fornell & Larcker (1981) standard in finding out the discriminant validity of the model (see, Table 2).

	Anxiety	Depression	Religiosity	SMI	Spirituality	Stress
Anxiety						
Depression	0.741					
Religiosity	0.387	0.338				
SMI	0.437	0.476	0.237			
Spirituality	0.229	0.178	0.522	0.124		
Stress	0.781	0.787	0.346	0.478	0.148	

Note: SMI: Social Media Intrusion

The above results in Table 3 proposed that the squared root values of six reflective constructs (bolded) are higher than the correlations among the variables, thus indicating discriminant validity is achieved.

#### Assessment of Structural Model (Direct and Indirect Relationships)

The researcher tested the direct effect of all independent variables on dependent variables and the indirect effect of religiosity and spirituality between the relationship of social media intrusion and psychological adjustment with the help of Partial least Square version 3.2.9. Direct effects show the relationship between social media, psychological adjustment (depression, stress, and anxiety), religiosity, and spiritual wellbeing. Results of direct effect show that social media intrusion is significantly positively related with depression ( $\beta=0.35, p<0.001$ ), anxiety ( $\beta=0.31, p<0.001$ ), stress ( $\beta=0.35, p=0.001$ ), and religiosity ( $\beta=0.21, p<0.001$ ) whereas insignificantly with spirituality ( $\beta=0.10, p=0.24$ ). Similarly, religiosity is significantly and positively related to anxiety ( $\beta=0.24, p<0.001$ ), depression ( $\beta=0.21, p<0.001$ ), and stress ( $\beta=0.25, p<0.001$ ). In contrast, the results of spirituality direct effect on dependent variables showed that spirituality is insignificantly related to anxiety ( $\beta=0.05, p=0.59$ ), depression ( $\beta=-0.02, p=0.87$ ) and stress ( $\beta=-0.09, p=0.28$ ). Thus, H1a, H1b, H1c, H1d, H2a, H2b, and H2c were accepted whereas H1e, H3a, H3b, and H3c were not supported by data (See Tables 4 and 5).

Direct effects	B	Standard Deviation	T-Statistics	P-Values
H1a: Social Media Intrusion -> Depression	0.35	0.052	6.65	0
H1b: Social Media Intrusion -> Anxiety	0.31	0.051	6.147	0
H1c: Social Media Intrusion -> Stress	0.35	0.052	6.772	0
H1d: Social Media Intrusion -> Religiosity	0.21	0.047	4.511	0
H1e: Social Media Intrusion -> Spirituality	0.10	0.084	1.193	0.233
H2a: Religiosity -> Depression	0.21	0.053	3.87	0
H2b: Religiosity -> Anxiety	0.24	0.052	4.594	0
H2c: Religiosity -> Stress	0.25	0.054	4.563	0
H3a: Spirituality -> Depression	-0.02	0.089	0.172	0.864
H3b: Spirituality -> Anxiety	0.05	0.084	0.551	0.582
H3c: Spirituality -> Stress	-0.09	0.069	1.272	0.204

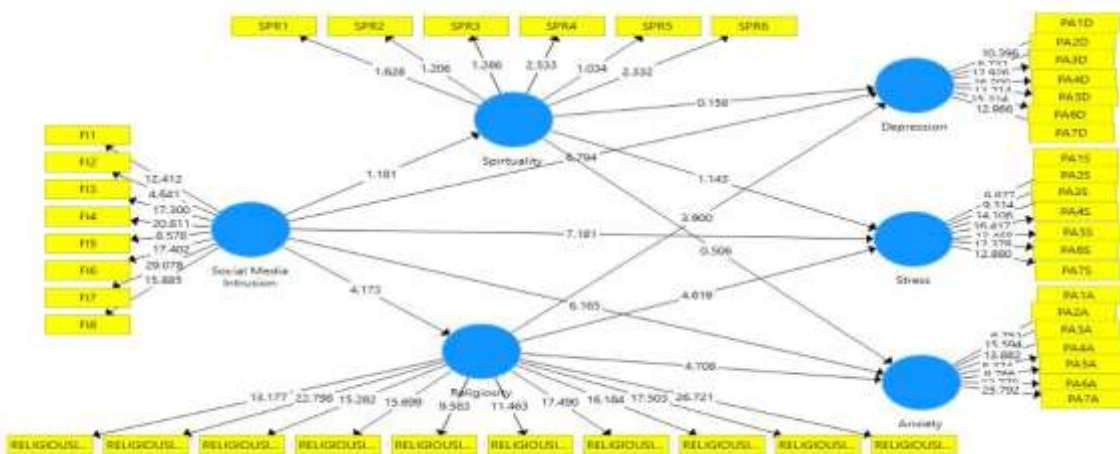


The specific indirect effect of social media intrusion on anxiety was mediated by religiosity ( $b=.05, SE=.05, 95\% CI [.02, .09]$ ) but this relationship was not mediated by spirituality ( $b=.05, SE=.007, 95\% CI [-.01, .02]$ ). The specific indirect effect of social media intrusion on depression was mediated by religiosity ( $b=.04, SE=.04, 95\% CI [.02, .08]$ ) but this relationship was not mediated by spirituality ( $b=-.002, SE=.001, 95\% CI [-.02, .02]$ ). The specific indirect effect of social media intrusion on stress was mediated by religiosity ( $b=.05, SE=.05, 95\% CI [.02, .09]$ ) but this relationship was not mediated by spirituality ( $b=-.009, SE=-.006, 95\% CI [-.03, .01]$ ) (Table 5). Thus, H4a, H5a, and H6c were supported whereas H5a, H5b, and H5c were not accepted in Figure 1.

**Table 5**  
**INDIRECT EFFECTS OF SOCIAL MEDIA INTRUSION ON DEPRESSION, ANXIETY, AND STRESS MEDIATED BY RELIGIOSITY AND SPIRITUALITY**

Mediators	Depression		Stress		Anxiety	
	Coeff.	SE	Coeff.	SE	Coeff.	SE
Religiosity	.04***	.05	.05***	.05	.05***	.05
Spirituality	-.002	.001	-.009	.006	.007	.007

Note. Coeff. = standardized regression coefficient



**FIGURE 1**  
**STRUCTURAL MODEL**

**DISCUSSION**

The principle goal of this study is to decide the interceding job of religious duty and spiritual prosperity between social media intrusion and psychological adjustment in university students. The results suggest some conclusions for further research. Religiosity and spirituality did serve as a moderator between social media intrusion and psychological adjustment (depression, anxiety, stress).

It was found that social media intrusion is significantly positively related to anxiety, depression, and stress. But its connection with spirituality is insignificant. While religion is also significantly completely related to depression, anxiety, and stress and spirituality are insignificantly related to anxiety and negatively insignificantly related to depression and stress. The mediating role of religiosity was very positive as it mediated the association between social media intrusion and psychological adjustments (stress, depression, anxiety).

But the role of spirituality is not seen as it did not play any role to mediate the association between social media intrusion and psychological adjustments (stress, depression, anxiety).

The social media intrusion increases depression, anxiety, and stress in students. There is a couple of reasons for this outcome. These results may be explained through Cognitive Dissonance Theory which explains the perceived changeability between attitudes and actions (Festinger, 1957). Before this research, a significant number of social media platforms were predicted to correlate with high depression results. This assumption has been formed because of previous studies that are inconsistent with social media, causing severe adverse psychological disorders. This validity could be acknowledged by research published by Blease (2015) which argues that Facebook gives an overly positive impression of one's Facebook friends, prompting comparisons that increase the possibility of negative self-assessment, which over long periods increases the individual's chances of developing depression. Although this study reflects on Facebook, it is also obvious from the analysis that Facebook's adverse effects are applicable across all social networking sites discussed in this report. This study is consistent with previous studies by Blease (2015) which concluded that repeated exposure to Facebook increases the chances of depression. For example, Aalbers et al. (2019) found that passive social media use may cause depression in students. Similarly, social media intrusion is directly associated with anxiety. This important result is consistent with previous research because it confirms the belief that the use of multiple social media sites increases anxiety. Such findings can be attributed to the heavy overuse of various platforms, which could lead to increased rates of Fear of Missing Out that may lead to an increased degree of social anxiety. Past studies have shown reports that continuous social media use has resulted in increased sensitivity to stress. The previous research is important as the tension element included in the analysis as social media devices continue to be the first and the very last device users use every hour or before and after sleep. These could lead to an increase in levels of stress in accordance with Minkel et al. (2012) stress and sleep deprivation study. A possible explanation for these results could be that a greater number of social media apps on smartphones are likely to increase the number of notifications created by phones, which, in effect, can contribute to a sense of stress to respond constantly to these updates.

Social media use with stress is also the same as depression and anxiety. The current study backs up the evidence presented in several other findings, for example, Hawk et al. (2019) researched on the problematic use of smartphones and its connection with stress in adolescents. Their research results showed that obsessive teenagers looking for attention on social media, who find it as an easy and only way to repair from social isolation, could end in disaster and eventually lead to an ongoing problem of conscience defeating activities. van der Schuur, Baumgartner, and Sumter (2019) conducted research to understand social media use and Social media causing adolescents to stress by its use leading to the sleeping disorder. They noticed that those who display strong physical engagement during Facebook users have increased levels of physiological stimulation which is making it more difficult for teenagers to fall asleep.

In the relationship between social media addiction and psychological wellbeing, only religious commitment was a significant mediator while spiritual wellbeing could not mediate both. The mediating role observed in this study demonstrates that religious commitment is not affected by social media intrusion whereas spiritual wellbeing is replaced. This results that social media intrusion is playing a role in creating a psychological disturbance which religious commitment is not disturbed. Previous research has shown that people of faith have higher self-esteem (Aydin, Fischer, & Frey, 2010)) and are more mentally balanced (Smith, McCullough, and Poll, 2003) than people without any faith. Almenayes (2014) studied the association between religiosity and psychological concerns of social media practices in a Muslim country and found that in college undergraduate's religiosity is adversely linked to seeing social media as an option to direct communication, self-assurance, fear.

With the social media intrusion, religious commitment is increasing but there is no effect on spiritual wellbeing and their effect. This relationship may be explained through both cultivation theory and cognitive dissonance theory (CDT). Moreover, other studies show that over-dependence on social media sometimes leads to a harmful addition that risks private, public, and economic welfare. Social networking can be strengthened with resources to tackle this troublesome addiction and support people to change their style of engagement, public perceptions, and online identities to regain healthier reliance. Designing a new such behavioral change can be challenging due to the character traits of people with problematic attitudes like rejection, reversion, and rational difference. The effect of social media in this connection shows the consequential mental conditions (Altuwairiqi, Jiang, & Ali, 2019). Before this, Tsai and Lin (2001) also studied the relationship between Taiwanese high school student's attitudes toward computer networks and Internet addiction and found that the perception of using the internet is leading to its addiction.

## Limitations

Regardless of the notoriety use of social media sites as a communication space, the effect of presentation to heterogeneous, and generally differentiating assessments on the mental prosperity of social media clients and their responses to this circumstance remain understudied

This study, while having a little sample size, has a few constraints.

1. The as a matter of first importance impediment is that, since this study was led in four different universities of Lahore. Therefore, it gave an extremely restricted depiction of regions of whole Pakistan.
2. Secondly, most of the members were Muslim which confines the sample range.
3. Finally, the last prominent limitation of the study is the way that there might be different components that may have affected members' emotional wellness that could not have been controlled for inside the study.

## Future Research

Since the millennial age is the original to grow up with online networking and substantial utilization of the web. A study spreading over 10 or 20 years looking at how innovation and social media changes the way these brought up clients collaborate as a general public could be a huge wellspring of data that could profit an incredible number of invested individuals, for example, clinicians, researchers, innovation organizations, educators, and even guardians. Regardless, the web, everywhere, and online life explicitly, are presently elements that psychologists should investigate for both customers and society.

1. For future studies, it is suggested to take a larger sample size.
2. Since social media uses are far-reaching, it is fascinating to see the connection between these factors on a global scale as well as changing ethnicities and societies.
3. Moreover, the connection between social media intrusion and spirituality that has been built up through the discoveries in the present study which is just co-relational and should be explored further with an end goal to build up causality.
4. Likewise, a longitudinal report looking at the impacts of social media intrusion on mental change would be exceptional and possibly noteworthy.

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