Investigating the relationship between the use of virtual networks and apostasy(Case study: 18-25 years old youth in the suburbs of Qazvin)

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Abstract

Today, one of the issues that affect the mental and physical health of the individual and to a large extent the health of society leads to the severance of the individual from his spiritual life and has destructive and irreparable consequences, apostasy, the prevalence and extent of this It is among different sections of society, especially the youth. In recent years, due to widespread social changes and widespread use of virtual networks, apostasy has been considered as one of the most important problems in society.

In the present study, influenced by the theories of Berger, Chou Waseo, Young, Habermas, Bal Rokich, Marx and Max Weber, has also examined the relationship between the use of virtual networks and apostasy among the suburban youth of Qazvin. The research method is survey and the statistical population includes all young people aged 18-25 living in the suburb. The sample size has been selected and estimated through Cochran's formula and random cluster sampling to 220 people to collect the necessary information. The software used for data analysis is Spss. The results showed that the correlation between the use of virtual networks with all components of apostasy is statistically confirmed, the type of relationship is positive and direct, meaning that the use of virtual networks leads to apostasy in young people. 18-25 years old will be the suburbs of Qazvin, also the variables in the regression model explain 38% of the changes in the dependent variable.

Keywords: use of virtual networks, apostasy, youth, marginalization.

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1. Introduction

The youth of a society as an active and mobile force are hardworking and talented who can play an effective role in the development and promotion of a society through their performance. The youth of Baha'i capitalists is that by using it correctly, all stages of human life are meaningful and the happiness of this world and the hereafter is ensured in the light of proper knowledge and planning, and in this period, one steps on the path of stability. Young people who always want to be at the peak of power, but do not know many facts and do not fully understand many things and have a high level of influence. As a result, they may deviate, break, and suffer in the course of their lives. One of these important harms is apostasy.

Since religion is a natural human need, the opposite of its practice is apostasy. Apostasy is realized in three areas of science, ethics and rules, in apostasy there are three basic issues and these three issues include distance and a kind of initial encounter and a kind of hatred and boredom, apostasy is usually consciously that the external factor Thoughts change a person and do not accept religious goals and tools as religious, or occur subconsciously in which the person may be religious but the carnal air of worldly affairs puts him in a state that does not conform to his spiritual goals. Zinivand et al., 121: 2017).

There are always a number of factors that openly and covertly threaten religiosity and provide the ground for apostasy among people in society, especially young people, among these factors that have a great impact on the rejection of one's religion is virtual networks. . Today, due to technological and information development around the world, people in society in general and young people in particular use a variety of virtual networks to obtain information and news, and shape their specific lifestyle due to daily interactions with virtual networks. (Ortize et al: 2018: 43). Virtual networks are the most powerful tool for designing the spread of ideas and the most effective means for influencing one's culture and religion (Malekian and Jokar Ghomi, 265: 2016).

In virtual networks, a person becomes widely acquainted with the teachings and teachings of other religions, which sometimes affect the person's intellectual context and mental barriers and beliefs, and by using extravagant

and deliberate information, cause people to deviate from religious teachings and concepts. Self and even creating doubt in the principles of religion and eventually lead to separation from one's religion and apostasy.

The present study, considering the issue that the use of virtual networks as an important factor in the separation of people from religion, seeks to investigate this issue among young people aged 18-25 years as the target community and the selection of marginalized areas Qazvin city as a special and marginal region seeks answers to the following questions:

1- What is the rate of using virtual networks among young people aged 18-25 in the suburbs of Qazvin?

2- What is the rate of apostasy among the youth of 18-25 in the suburbs of Qazvin?

3- What is the relationship between the use of virtual networks and apostasy among the youth of 18-25 in the suburbs of Qazvin?

2.Review of Literature
2.1. Empirical background of the research

The study of domestic and foreign researches shows that research has been done on virtual networks and religious attitudes, but very few and limited studies have been done on virtual networks and apostasy, and on the other hand, none of these researches have been done specifically in the case area. The study did not address this issue, a review of research related to research variables is provided below:

The results of Malekian and Jokar Ghomi (2016) as the relationship between the function of virtual social networks and apostasy (Case study: 15-29 year olds in Tehran) showed that the use of social, cultural and religious functions of virtual networks is moderate and Most young people are in groups with little faith. The results of Safaei and Soltani (2009), entitled "Survey of membership in virtual networks and religions of students of Payame Noor University of Hamadan in the academic year 1397-1397" showed that the level of religiosity among students of Payame Noor University of Hamadan is low to medium and between There is a negative relationship between cyberspace use and students' apostasy.

The results of Bibak and Pour Maroof (2016), entitled The effect of social networks on the religious and social identity of Mahabad youth showed that there is a positive relationship between the use of social networks and its effect on religious and social identity and the effect of use and positive effects It explains more than the negative effects of the religious identity of the youth of Mahabad. The results of the research of Rahbar Ghazi et al. (2016), entitled The relationship between virtual social networks and the transformation of collective identity (with emphasis on religious, national and modern identity) showed that virtual social networks had a relatively weak effect on different types of identity and network components Social systems had a negative and significant effect on religious and national identity.

The results of Ahangari et al. (2016), entitled "Study of the relationship between the use of mobile social networks and the degree of adherence to religious beliefs of students aged 12 to 18 in Kashmar" showed the duration of membership, the amount of use and participation and knowing the contents of the network As mobile social networks increase, so does adherence to students' religious beliefs.The results of Mirfardi et al.'s (2017) study, entitled Religion and its relationship using Internet social networks (Case study: Yasouj University students) showed the difference between students' religiosity according to their membership status and type of activity in networks There was a significant relationship between the history of membership in networks and the degree of their religiosity, but there was a significant relationship between the use of social networks and the degree of religiosity.

The results of Taghavi and Sadeghi (2017), as a study of the relationship between mass media consumption and religiosity among students of Hormozgan University of Medical Sciences showed that there is an inverse relationship between the use of satellite TV and total religiosity and the emotional and consequential dimension of the relationship is most intense. It has a significant relationship with the use of satellite TV and the doctrinal and ritual dimension lacks this.

The results of Islami and Jahangir research (2017), entitled Virtual social networks of psychological and cultural pathology in their family, cyberspace and the Internet disrupted many functions of the family and led to cultural and

psychological damage among the family and the foundation of the family. They are in danger.The results of the research of Zinivand et al. (2017), entitled Investigating the effect of youth apostasy on the spread of crime (Case study: youth of Ahvaz city) showed that culture building and cultural programs in encouraging youth to national and religious culture in contrast to other Cultures and the optimal use of mass media to better introduce religious norms and orders are done and from the perspective of the youth of Ahvaz city, the apostasy of the young generation and the lack of deepening religious beliefs in the young generation has a significant effect on the spread of crime.

The results of Ghanbarian Barzian and Darvish (2016), entitled The study of the effect of cyberspace consumption on religiosity and family values (Isfahan case study) showed that media consumption and the use of cyberspace and virtual networks and the Internet are inversely related to religiosity On the other hand, it showed that there is a direct relationship between religiosity and adherence to family values. The results of Hajizadeh Meymandi (2014), entitled The relationship between the use of mass media and religiosity among the citizens of Yazd city showed that there was a positive and direct relationship between the use of internal mass media and religiosity, while There is an inverse relationship between the use of external mass media and religiosity.

The results of Dolatabadi and Zareian Jahromi (2013), as the relationship between cyberspace and religious and national identity (case study of Yasouj University students) showed that students are more exposed to cyberspace than their counterparts who are less exposed to cyberspace than They use cyberspace, they have a weak religious and national identity, and there is an inverse relationship between cyberspace and students' religious and national identities. The results of Moafi and Ashrafi (2013), entitled Factors Affecting Religiosity and Religion of Youth from the Perspective of Youth, showed the type of family upbringing, the relationship between friends and peers, the performance of religious people, mass media and recognizing individual will on youth religiosity. It has an effect and in the student community, knowledge and awareness of religion, type of family upbringing, performance in

expression and religious people, relationship between friends and peers and mass media have the greatest impact, respectively.

The results of Abbasi's research (2007), entitled "Factors of apostasy and youth tendency to Western culture" showed that young people do not find a convincing answer to their questions and doubts, so they turn away from religion and turn to foreign and Western culture. The results of the research of Gonleifsen et al. (2019), entitled Virtual Private Networks and Security in the Performance Chain, showed that virtual networks operate in the field of virtualization applications and due to the lack of communication channels, two-way data scene Internet security exchange Not applicable to both parties.

The results of Akbari et al.'s research (2019), as an explanation of the effect of virtual social networks on the lifestyle of young people (case study: youth of Ardabil city), showed that a person reaches relative perfection in two years of age and develops socially and becomes self-sufficient and becomes independent and information and communication technologies have entered all dimensions, organizational and individual of young people's lives and have affected the daily life, work and knowledge of young people to various degrees and between virtual networks and the lifestyle of young people (health physical, exercise and health, weight and nutrition, prevention of diseases, psychological health, spiritual health, social health, avoiding drugs and narcotics and prevention of accidents) there is an inverse and significant relationship.

The results of White et al.'s (2018) study, entitled Social Media Use of Personality Traits and Social Isolation among Young Adults in the United States, showed that increasing social media use is linearly associated with increasing social isolation in real life. It is not clear that relationships vary based on personality traits on social media. The results of Abita and Routledge (2018), as the need for meaning and religiosity: An individual difference in assessing existential needs and relationship with religious commitment, beliefs and experiences showed that religiosity has a positive relationship with meaning and threat to meaning increases religiosity. The need for meaning was associated with higher religiosity and beyond related semantic criteria, as well

as the need for social belonging, and created the cognitive correlations of religion.

The results of the research of Kitzman et al. (2011), take social and virtual media seriously. Familiarity with the functional components of social media showed that social and virtual media are phenomena that can currently have a significant impact on a person's life. And in many cases ignoring it will cause harm to the individual and managers. The results of Antiner et al. (2010), entitled Dimensions of religious / spiritual comfort and their relationship with psychological comfort and personality showed that religious-spiritual comfort is related to various aspects of mental comfort and personality, religiosity and spirituality can be important aspects of Demonstrate human personality and support the idea of the healthy function of religiosity and spirituality.

2.2. Theoretical Foundations

Neither in common language, or in the special language of sociology, psychology and education science, there is a general agreement about the concept of youth. From the point of view of sociology in contemporary society, the following themes can be used to define the concept of youth: Youth is a period in the life of every person, with physical maturity of approx It starts at the age of 13. Adolescence comes after childhood. After youth comes middle age and then old age. this It is the same division that has been common since ancient times;

Youth is the age period from 13 to 25 years old. From a sociological point of view, this Course because it is associated with a certain behavior and attitude is important; Youth is a biological concept, but it is also a social and cultural period. A period where a person has the necessary conditions for independent action in all areas earns life; - Youth is a subculture or a part of social culture; Youth is an "ideal value concept" that is considered synonymous with "good" among many peoples and cultures of the world and refers to freshness.

The theoretical foundations of the research are based on the Burger approach and the theories of Young, Sayo, Habermas, Rokich, Marx, and Weber.

Berger argues that a system conceives of the common meaning of everyday realities as a matter of course for man, in which religion changes slowly, and he argues that religious community plays an important role in perpetuating credibility. Religious justification emphasizes that today cyberspace and media have played a major role in filling the religious justification of young people and in today's world with the emergence of diverse bio-worlds and multiple sub-meanings, the role of religion has decreased and in the field of religion many sub-worlds And rivals have been formed that these numerous sub-worlds, along with the influence of the media, especially cyberspace, have led to a decrease in religious rituals and ultimately apostasy (Malekian and Jokar Ghomi, 2020: 162).

Chu Waseo also believes that the Internet and virtual networks are not only considered as a spontaneous damage, but also cause several secondary damages, including damage to religious beliefs and teachings, and family, physical, communication and economic damage. (Ameli, 2010: 125).

It can be criticized by Chou and Sayo that the Internet and virtual networks are not completely harmful, although they have harms and provide grounds for apostasy of young people and harm to the family, but in turn have a wide range of functions in increasing information. And doing important and professional work.

Young believes that the improper use of virtual networks and the Internet harms the individual psychologically and beliefs, and this damage is especially harmful for young people, and the misuse of virtual networks makes people feel chronically lonely. And become socially anxious and suffer from a kind of alienation in the dimensions of their lives, including religion (Young et al., 2012: 239).

Habermas also states that there are a number of basic needs that are fully met by all people, and that these needs are discovered by the person engaging in the practical conversation, since in cyberspace, especially in the communication environment. People comfortably express their needs and cause the formation of new thought, and the beliefs that people had in the past change and break and provide the ground for separation from religious beliefs (Chitsaz and Salek, 2015: 109).

Bal Rokic also believes that dependence on communication media and cyberspace reduces the attachment to beliefs in the world and reduces the value of religious and family values in people dependent on the Internet and cyberspace (Ibid: 11).

Karl Marx also believes that with the industrialization and creation of modern society and the introduction of capitalist technologies and media, this has led to the subjugation of human beings to technology and media, and to gain an independent position and power, and private property to grow. In this case, with the classification of society and the inability of human beings to control the forces affecting life, it was reproduced, and this led to people being separated from their past and becoming alienated.

. In the age of technology, Marx sees religion as the only consolation for the deprived, which, by tolerating suffering and oppression and injustice, prevents any real solution and persuades people to accept that their conditions have been set by a higher authority. He believes that in the age of technology, the main requirement for providing real events in society is the de-religionization of society (Kamenka, 2008: 56).

It can be argued to Marx that although industrial society is exposed and empowered, religion is still an important factor alongside money and property, and religion is the only consolation for the deprived and a consolation to the poor. They do not accept their conditions, but religion still fills the gaps of the individual in advanced technology, and half of the property is rooted in the individual's beliefs and religions, and their growth is not possible without religion. Marx ignored many aspects of religion as a complex phenomenon and made very unlikely generalizations of it in the age of technology. He neglected the positive functions of religion in the meaning of life and considered religion as a secondary phenomenon in the modern age. It is a reductionist.

Weber believes that in the age of technology and capitalist advances, people no longer really need religion, and religion is only the answer to the difficulties and injustices of life, and tries to justify failures and enable human beings to These injustices created by the advancement of technology and religion in the age of technology is an attempt to cope with the unfortunate realities through

religious contact with the supernatural world and with which material aspirations can be fulfilled. Finally, religion in the age of technology has only the aspect of divine justification, and this provides the ground for apostasy (Kamenka, 2008: 67).

Weber can be criticized for believing that technology alone destroys religious beliefs, but does not offer a clear definition of religion. He never referred to the positive function of religion in the age of technology and capitalism, and did not distinguish between religious and non-religious matters from religion, and considered religion only to justify injustices in the age of progress, and never that religion could break the habit. Does not mean slow.

2.3. Research hypotheses

The main hypothesis is: There is a significant relationship between the use of virtual networks and apostasy of young people aged 18-25 in the suburbs of Qazvin.

the Sub-hypotheses are:

- There is a relationship between the use of virtual networks and the disappearance of religious beliefs among young people aged 18-25 in the suburbs of Qazvin.

- There is a significant relationship between the use of virtual networks and not performing religious duties among young people aged 18-25 in the suburbs of Qazvin.

- There is a significant relationship between the use of virtual networks and the disappearance of religious emotions among young people aged 25-18 in Qazvin.

3. Methodology

The present study is a survey based on the method of data collection, based on the purpose of the research is of the applied type and in terms of depth is part of the extensive research. Also, the present study is cross-sectional considering the time criterion. The statistical population studied in this study is all young people in the suburbs of Qazvin located in the age group of 18-25 years old who live in Bagh Neshat, Hadi Abad, Bahar alley, Salamgah, Asyab, Abgilak, Tabriz street, railway, Moghlovak and office alley. According to the

general population and housing census of 2016, there are 10,367 people, including 4,124 women and 6,153 men, of which 220 people using the Cochran statistical formula and in a sample manner. Cluster sampling was selected to collect the necessary information.

The software used to analyze the data is SPSS software. A questionnaire was used to measure the research variables and all items were arranged in a rank measurement in the form of a Likert scale. Also, the validity used in this research is content validity of a formal type. Cronbach's alpha technique was used to estimate the reliability of the research measurement tool. In this regard, the reliability coefficients obtained for all variables are higher than 0.7 and are statistically confirmed.

4. Findings
4.1. Descriptive findings

According to the findings, the average age of the respondents was 22.68 years, among which the minimum age is 18 years and the highest is 25 years, 54.2% of the respondents are men and 45.8% are women. According to the findings, 1.2 of the respondents have an elementary degree, 2.3% have a undergraduate degree, 43.5% have a diploma, 22.4% have a master's degree and above. 28.3% of the study sample are workers, 22.8% are self-employed, 13.51% are employees, 13.49% are housewives, 2.6% are unemployed, and 19.3% are students. 55.8% of the studied sample are single, 39% are married, 3.9% are divorced and 1.3% are the spouses of the deceased. Most of the studied youth had an income of 3 to 4 million Tomans, which is equivalent to 63.4% of the sample population is studied. The average survey has shown that the marginalized youth of Qazvin have the most use of Insta and the least use of Twitter among the virtual networks.

The average for the variable of using virtual networks is 14.68 with a standard deviation of 3.11, so that the lower limit is 7, the upper limit is 28 and the range of changes is 21. The results of percentage distribution showed that the use of virtual networks was 60.2% of the respondents at the upper limit, 32.3% at the average level and 7.5% at the lower level, which is above the average limit. Also, the average score of apostasy was 12.71 with a standard deviation of 2.84, so that the lower limit of the scores of 6, the upper limit was

24 and the range of changes was equal to 18. Also, the rate of change of 63.2% of the sample was high, 25.7% was moderate and 12.1% was low. The average percentage of all apostasy components with a maximum of 100 and a minimum of 0 was more than 62.7%, which is more than the average.

4.2. Inferential findings

According to the level of measurement of the independent variable (distance) and the level of measurement of the dependent variable (distance), Pearson r test was used to measure the correlation between the mentioned variables and related components. The results of the correlation test between the variables of using virtual networks and apostasy showed that the linear relationship between the use of virtual networks with all components of apostasy including (loss of religious belief, failure to perform religious duties, loss of emotions Religious) at the level of significance less than 0.001 and 0.005 is statistically significant.

Also, the correlation between the use of virtual networks and apostasy with 99% confidence has been confirmed at a significantly lower level of 0.001. The type of relationship is also positive, which means that with increasing the use of virtual networks, the rate of apostasy among young people aged 18-25 in Qazvin increases, and vice versa, with the decrease in the use of virtual networks, the rate of apostasy in it Are reduced (Table 1).

Table (1): Correlation test between the variable of using virtual networks and apostasy

	variable	
	The use of virtual networks	
Apostasy	**Significance level**	**correlation coefficient**
Destruction of religious beliefs	0.000	0.443**
Failure to perform religious duties	0.000	0.418**
Disappearance of religious emotions	0.001	0.278**

Also in this study, regression analysis has been used to estimate the use of virtual networks. The results of this test indicate that the independent variable of using virtual networks explains 38.9% of the changes in the dependent variable of apostasy. Also, based on the standardized regression coefficient obtained, the variable of using virtual networks (0.583), which is significant at the level of error less than 0.01, it can be concluded that the effect of using virtual networks on the dependent variable of apostasy. It is statistically

significant in the sense that with increasing a standard deviation in the variable of using virtual networks, the rate of apostasy of young people aged 18-25 in the suburbs of Qazvin increases to 0.662 standard deviation (Table 2).

Table (2): Results of regression analysis

| Variable | beta | t | Sig | Analysis of variance | | R | R Square | Adjusted R Square |
| | | | | Sig | | | | |
				F	Sig			
Using Virtual Networks	0.583	9.38	0.000	69.97	0.000	0.583	0.372	0.662

5. Conclusion

The phenomenon of apostasy is one of the most fundamental and important problems of human societies, which has caused widespread concerns and conflicts for religious people, religious leaders and religious families, and is a serious threat to the younger generation.

Because youth is the home of strength and strength during the days of life, which is fraught with weakness and incapacity on both sides, on the one hand, the weakness of childhood days and on the other hand, the incapacity of old age.

Man walking the path of life and going through its ups and downs is like climbing a mountain that one day. He walks the uphill slope to reach the highest peak of the mountain, and the next day he crosses the sloping slope to reach the last descending point. and sees its viewing point more.

When Barqleh steps on the mountain, he dominates everywhere and we see the highest fountain. On the contrary, when walking on a steep road, every day that passes, his vision becomes more limited and the viewing points are hidden one after the other, until all the beautiful scenery disappears from his view. And because of the sensitivity of this period, many factors weaken the beliefs of young people.

Apostasy causes a person to turn away from his own beliefs and to abandon religious beliefs and to deny it. In fact, apostasy is a social and behavioral phenomenon that is not due to its nature and essence, but its cause must be outside. He searched the realm of religion and religious teachings. In this regard, the present study aimed to investigate the relationship between the use

of social networks and apostasy in the youth of 18-25 years old in the suburbs of Qazvin.

The findings of the present study emphasize it in the new era, which is called the age of technology and communication. Virtual networks have a great impact on religious beliefs and ideas, and by promoting foreign cultures, they weaken religious beliefs, and its products penetrate religious beliefs, leading to apostasy in society, especially among young people. According to the theoretical framework, Berger believes that religion plays an important role in a person's life as a common system, and with the advent of advanced communication technology, virtual networks have a great impact on people's beliefs; Chow and Sao, who have the Internet as a destructive structure and cause many harms, including apostasy.

Yang also believes that the destructive use of virtual networks and technologies has a detrimental effect on the individual; Habermas, who sees religion as an important need and a fundamental foundation in one's life along with other needs, and believes that this need is broken in cyberspace in interaction with other thoughts and the religious beliefs of individuals are destroyed; Bal Rukic, who believes that cyberspace destroys religious values; Karl Marx's belief in the presence of technology and communication spaces that put people in an independent position and lead to the weakening of people's past beliefs; Weber, who, like Marx, sees religion as justifying one's position and acceptance in the age of technology. Among them, the contents of the above theories and some of the research findings of Malekian and Jokar Ghomi (2016), Safaei and Soltani (2009), Bibak and Poor Maroof (2016), Ahangari et al. (2016), Mirfardi et al. (2017), Taghavi and Sadeghi (2017), Islami and Jahangir (2017), Zinivand et al. (2017), Ghanbarian Barzian and Darvish (2016), Hajizadeh Meymandi (2014), Maani and Ashrafi (2013), Dolatabadi and Zareian Jahromi (2013), Abbasi (2007) is in line with the results of the present study that there is a significant relationship between the use of virtual networks and apostasy among young people aged 18-25 years in the suburbs of Qazvin, The final point is that the study was conducted on a small number of people and can not be generalized to the entire statistical population.

But in a general conclusion, it can be said that technology, especially virtual networks, affects the religious beliefs of young people and removes them from their religious space and causes isolation and alienation from religion and religious rites, leading to harm. It is based on religious values and beliefs. In this way, the youth as the future generation of any land have a great impact on the promotion of different sections of society. As long as these networks are not under control and supervision, this apostasy continues and causes rejection of religion and anonymity and confusion of generations. The future will be. Unless the government and the institutions in charge of education can advance the educational role and transfer of cultural and religious values in this situation with proper and tested planning and policies, leading to preventing or minimizing the harms of these social networks.

Offers

-Creating cultural programs, teaching the correct and effective use of virtual education

- Informing young people about the harms of apostate programs of virtual networks

- Pathology and proper planning and use of all communication capacities as an opportunity to reduce the apostasy of the youth and strengthen the opposite, that is, to promote the religious identity of the youth.

Limitations

- Relatively difficult access to the suburbs of Qazvin.
- Youth resistance in answering the questionnaire.
- Relative cooperation of women with understanding the subject of research.
- Young people's influence on each other in answering the questionnaire.

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