ELEMENTS OF AL- GHAFLAH IN RELATIONS TO ONLINE GAME ADDICTION IN RELATIONS TO AL-GHAFLAH (HEEDLESSNESS); A CASE STUDY ON UNIVERSITY STUDENTS

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Abstract: *The world has witnessed significant detrimental effects of online gaming addiction to many individuals after the Era of Convergence. From playing game on console to playing online, the game industry evolved to be billion-dollar industry that lured many players to commit themselves that has resulted in addiction that increase over the years especially after the offline game gone online after the Era of Convergence. As much as the western world acknowledges the negative ramification of gaming addiction, the Muslim world recognizes it even more as having damaging effects on any individuals if it is related to the therotical concept of Al-Ghaflah (Heedlesness) in Islam. 82 university students were interviewed to determine the possible causes of heedlessness that can be found in prolong game play, the mechanics of game, and satisfaction found through escapism in this activity. The analysis indicated that gamers who played found satisfaction through dependency on game and needed to find greater achievement in play, causing them to focus on this gaming activity. The prolong addiction is to a certain extend is conflicting and controversial to the life of Muslims who wasted time on heedless activity that is delusional and swayed them from the remembrance of Allah.*

Keywords: *MMORPG, Online Game Addiction, Al-Ghaflah (Heedlessness), Media Dependency*

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Introduction

Online game play is dominating the world as it is considered as one of the most popular media activities which started on the onset of the year 2000 just after the internet penetration across the globe reached most countries in the world. The gaming activities are further enhanced by the handheld devices which is another technological breakthrough that refers to handheld object that has been designed so that it can be held and used easily with one or two hands (Cambridge Dictionary Online, 2014). They are small and light in weight to be used while holding it such as smartphones, tablets and Ipad and are able to be the ultimate platform

for any forms of media to be assessed. The popularity of high tech devices such as these, internet access and New Media development used in recent years, have made online and offline games a popular activity amongst the young people (Chong-Wen Hang et al, 2014). Universally, video games has grown in its popularity and its diversity where today's games constituted studios, developers and genre (Hillgard et al, 2013).

The new handheld devices mentioned facilitate gaming as players can constantly access their games irrespective of their location and time. With easy access to wireless connection or cheap broadband access whether outside or at home, the internet penetration allows gamers to be immersed in the game and be in a state of "euphoria", a term used by Griffiths as they escape from the reality of life (cited in Kuss, 2013). While studies of gaming addiction rapidly increase, the negative consequences of excessive gaming, is something that cannot be ignored. The proliferation of this activity has serious negative consequences as gamers immerse themselves in this online experience, jeopardizing the quality of personal and marital life, basic body needs, societal connection and also academic and work performance. Several studies have documented that the internet gaming is luring many individuals pre teens, teens, adolescents as well as adults who share almost the same personality and traits.

Literature Review

Several studies have documented that the internet gaming is luring many individuals pre teens, teens, adolescents as well as adults who share almost the same personality and traits. The playing of Massively Online Role-Playing Games (MMORPG) appears once the playing time significantly increases, coupled with lost of self control and a narrow behaviour focus (Beranuy, 2012). MMORPG rewards the players with psychosocial pleasure, intensive social connection, and interconnectedness with multiple global players, exploration and competition in a fun and encouraging environment. According to Sweetser & Wyeth, MMORPG such as Prius Online, World of Warcraft and many other popular online game seek to give pleasure and entertainment (Freeman, 2012). This preoccupation gives them the platform to be who they want to be, perhaps, something that could have been impossible in the real world, due to gender, sexuality, appearance or age (cited from Chih Hung Ko, 2014). When gamers can formulate their own character that represents them throughout the game, it becomes a second life. It was reported that 48 million players are believed to admit that "second life isn't merely a game but a real second life" (cited in Karapetsas 2014).

The existence and evolution of video games may portray positivity towards people as they act as a platform to give freedom, pleasure, and entertainment for the players. However, with the given freedom, comes the devastating effects of gaming especially among adolescents (Lujiaozi & Siyu, 2011; Lewis, 2016). Lewis (2016) conducted a research on the effects of MMORPG's and discussed on some notable findings. His findings show that adolescents who are engrossed in MMORPG's usually have an obsessive passion towards the games. Players who are obsessively passionate ascribes gaming to their identity and self-esteem (Lewis, 2016) which is quite a worrying matter as MMORPG's may influence the way adolescents behave and communicate with others in the real world. In fact, Lujiaozi and Siyu's (2011) study further proves that gamers' social network have changed as a result of being addicted, and their networks of friends become smaller. From this obsessive passion, it could lead to other pertinent effects of online gaming which are clinical implications such as preoccupation for playing, feeling a lack or loss of control relative to playing MMORPG's, and obsession (Lewis, 2016).

Islamic Perspective of Gaming Addiction.

The prevalent online gaming activities are definitely affecting a significant segment of Muslim community in the real world. Generally online gaming is a kind of leisure activity that most people participate on as a way to distress, unwind or offers a form of entertainment. Entertainment in Islam is permissible as long as a person does not get too carried away with his responsibility and obligations in daily life. Being an online game addict can be conflicting and controversial for a Muslim, as the moment a person get addicted to game, he or she would spent significant amount of time committing hours and hours to achieve certain level or game target.

> *Time is witness that, surely, mankind suffers loss, except for those of faith, Who do good, and become a model of truthful living, and together practice patience and constancy.*
>
> (Al-Quran: 103:1-3)

The element of time of what has been reminded in the Quran so that human being will be more cautious as to how their spend their time so that they led their life in "truthful living" and achive the highest level of quality as a muslim. The true teaching of Islam focuses on the role of humans as vicegerent, thus the primary role is to do *'ibadah* such as prayer, *zikr, du'a* or reciting the *Quran*, are some of the activities that most gamers are unable to commit to, if they have the tendency have prolong gaming hours all the time.

Theoretical Framework.
Gaming Addiction In Relation To The Concept Of Al-Ghaflah.

Gaming Addiction can be related to the Islamic concept of *Al-Gha*flah or heedlessness in English Language. According to Ali Al Boriqee (2008), *Al Ghaflah* is a horrific disease of the heart which regards to the accountability of action of an individual. *Al Ghaflah* means staying away or being heedless or neglecting the remembrance of Allah and taking lightly the order of Allah and His messenger (Islamic.dictionary.tumblr.com, 2017). Kopanski in 1994 suggested that *Al Ghaflah* means inner weakness and loss of consciousness. Furthermore, Muhammad Al Ghazali reported in his article reported that Prophet Muhammad s.a.w said that the heart is the repository of *taqwa*, leaving behind various shades of meaning and nuances which is the criteria of a religious devotion (cited in Glasse, 2002). This consciousness of *taqwa*, ensuring His watchfulness and accountability before him are the aspect that ensure that men will not be lulled into slumber that led to negligence, making his religiosity turn to oblivion.

As gamers are experiencing the state of Europhia described by Gentile in (2016) , Kuss (2013) and Griffth (2012) as they play excessively, there exist element of neglect on their religious obligations as more time spent in a day preoccupied with the gaming activity. This conflict and dilemma that exist within the lifestyle of a Muslim gamers are in parallel to *Al-Ghaflah*, which is the disease of the heart that has been stated in the Quran,

> *Closer and closer to mankind comes their Reckoning: yet they heed not and they turn away.*
>
> (Al-Quran, 21:1)

Accountability is what has been stressed in this ayah to explain to human beings that every single action that they do on earth is definitely an act that should be accountable for. As gaming does not have significant benefit to the players except it led to headless behaviour, such as

delaying or forgetting or choose to totally abandon their prayer time due to the hours spent on gaming. This is because, some gaming strategy does not allow the players to stop playing such as DOTA for certain hours. Thus, this led to people taking lightly the orders of Allah, or His Messenger, or both. There are also other obligations that Muslim has between him and His Creator such as reciting the Quran, making *Zikr* and other *Ibadah* as what has been taught by the Prophet. There are also obligation towards one's spouse, children, family members and friends. Committing to games for a number of hours a day can relatively jeopardize other human obligations towards their loved ones.

According to Ali Al Boriqee in 2008,

> *…….. Ghaflah is embodied in much of today's modern day thinking which has unfortunately become today's conventional wisdom. When people highlight remarks like "allow the people to do what they want". A mind that is convinced that it can do as it is pleased without repercussions is not only a mind bereft of any intellect, it resides in the crux of ghaflah. This statement is only said by a people who are unmindful about the essence and reality of both deeds (actions) and faith, much less the hereafter.*

This common phenomenon that can be seen in this 21st century is that fact that wasting time, energy, and resources on gaming on the internet is something normalized and acceptable. Even if the gamers sit for hour unmoving for few hours, they are still at home and their gaming addiction is harmless and does not bring any negativity to the quality of life. Echoing the Quranic revelation below, human beings are oblivion of the life that they lead, having eyes but unable to see the truth and having ears that does not listen and the heart that cannot undertand the warning and thus continues to live heedlessly.

> *Many are the Jinns and men We have made for Hell: they have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle nay more misguided: for they are heedless (of warning).*

<div align="right">(Al-Quran, 7: 179)</div>

Many indivividuals accept the notion that time, energy, resources and life in fact can be wasted heedlessly, as if human beings are not accountable, drifting away from their real obligation as vicegerent on earth. The normalization of this heedless form of addicting behaviour can be seen as seriously affecting quality of life, neglecting responsibility to Allah and loved ones and making people care less about the life's accountability.

The dangers of *Al-Ghaflah* is if it is inflicted upon someone, they can be delusional in their mind as only the world affairs and matters that conquered their heart. This can be related to online gamers who are addicted to games. When the addiction of playing starts to conquer their heart to dominate them. Nothing else matters but to be preoccupied with this activity without realising that Allah is testing. As what Allah has reminded human beings in the Al-Quran that the world is but a mere place for play and amuse oneself but all of these are at the end a deceiving enjoyment.

> "*Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children, as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter*

(there is) a severe torment (for the disbelievers, evil-doers), and (there is) Forgiveness from Allah and (His) Good Pleasure (for the believers, good-doers), whereas the life of this world is only a deceiving enjoyment ". (Al-Quran, 57:20)

Likewise the nature of online game addiction; when a gamer plays and enjoys himself in the virtual world, that is the kind of deceiving enjoyment he is experiencing as any form of achievement gained in the virtual world cannot be transformed to reality. When in actuality, Allah is testing. He is testing the heart and the mind to focus on *ibadah* (act of worship), not gaming activity that is exceptionally normalisaed in all societies. Thus they morph into addicted gamers rather than becoming *mukminin* because the basic essence of the *mukminin* (believers) is that Allah describes is the *amal* (good deeds) which is worship and spent when is given by Him, wealth, time, health on deeds that benefit us or others. He explains in some powerful words, (Al-Quran, 2:1-3)

> *Alif Laam Mim. This is the Scripture whereof there is no doubt, a guidance unto those who ward off (evil). Who believe in the Unseen, and establish worship, and spend of that We have bestowed upon them;"*

So, *Al-Ghaflah* in relation to gaming activity is viewed as an act that made human beings stay delusional, not living the reality, being heedless in life, has no accountability for deeds done thus stray from worship such as performing prayer, reciting the Quran and other religious obligation towards people. As the Muslim's life is not just about the matter of world but Allah how they prepared themselves in getting ready for the Hereafter. Thus in relation to gaming activity, it can be seen that the activity is significantly conflicting to a good *Mukmin* who call themselves Muslim

Problem Statement.
Prolong game play can be out of control for teenagers since they may have less control over a sense of time. Before, teenagers only play games on the computer and it is easy to monitor their movements but nowadays games are found on their mobile phones. With the advancement of technology, the games are played online with multiple players hence making it more difficult to control the gaming activity. Besides, prolong game play perhaps lead to the conflict in a life of a Muslim as it can affect religious obligations and eventually lead to Al-Ghaflah (heedlesneess).

Research Objective
The purpose of this study is to explore the elements of gaming that could have been influencing addictions amongst teenagers who filled their leisure time with gaming activities. This preoccupation is also explored through in the perspective of *Al Ghaflah* (the state of heedlessness) which can affect the way the Muslim led their life in observing their religion.

Methodology
This study will focus in exploring the phenomenon of online gaming addiction amongst teenage gamers to gather the perception of a segment of adolescent on their gaming activity. The research was based on the qualitative part whereby 82 individuals age 18 years old who have been playing games have been selected based random sampling based on the years of experience in playing games and gaming achievement. A survey questions were distributed to them. These individuals are Muslim teenagers who are studying in the university and showed potential dependency on this media which provides them with the source of gratification,

attraction towards the game mechanics and a form of escape from the reality of life. These factors were compared to the element of *Al-Ghaflah* (Heedlessness) and are discovered to have significant contributing factor to this disease.

Research Questions
1. What are the factors that indicate addictions amongst teenage gamers?
2. What are the aspects of online game that can be viewed in the perspective of *Al-Ghaflah* (Heedlessness) in Islam.

Findings
Gaming has always been regarded as a normal pastime activity amongst teenagers. Facilitated by wifi connection and various gaming platform such as smartphone and tab, the revolution impacted if not majority, a significant segment of individuals in higher learning education.
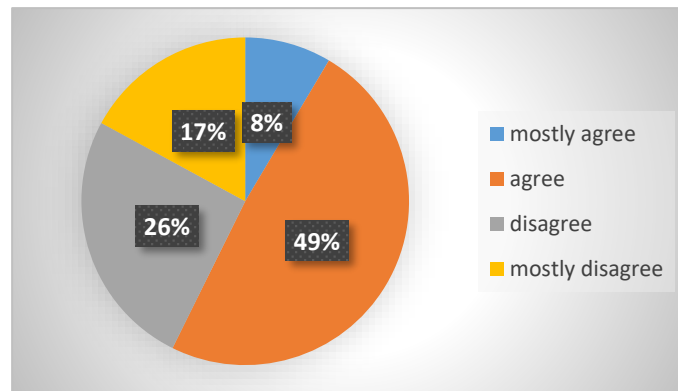
Prolong Game Play

Figure 1: Gamers Tendency to Play Longer than Intended.

Figure 1 portrays the gamer's tendency to play longer than intended. Almost half of the population interviewed agree that they have the tendency to play longer than intended while 8% mostly agree to this phenomenon. However, 26% student disagree that they play games longer than intended and 17% mostly disagree on this intention.
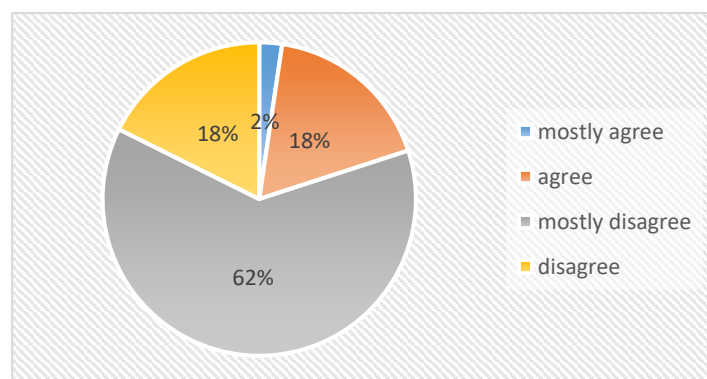

Figure 2: Gaming Causes Problems in my Life

Figure 2 reports whether gaming causes problems in life. More than half (62%) of Tamhidi students feel that gaming does not cause any real problem in life. The number of students who

agree and disagree are parallel which was 18% respectively. The small minority believe that gaming causes problems in life.
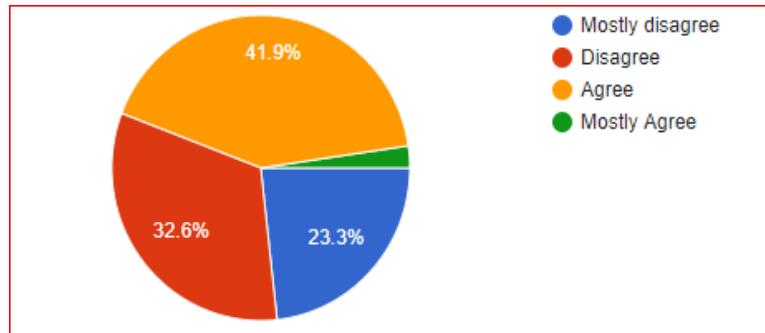

Figure 3: Having Tough Time Controlling the Urge to Play Online Game

Figure 3 portrays the problem of students facing a tough time in controlling the urge to play online games. Nearly half of the students (41.9%) agree that they face a hard time in controlling themselves from playing online games. 32.6% of the students disagree on the problem and 23.3% of them mostly disagree. Only a small amount of student fall under the category of really having a tough time to control their urge in playing online games.

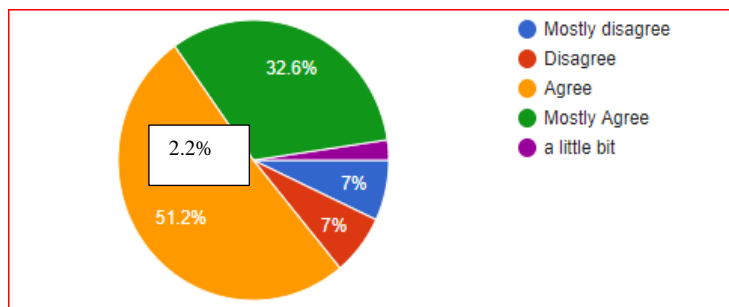*Attraction towards the Game Mechanics*

Figure 4: Gamers' Fascination with the Games Mechanics (Avatar, Graphics, Tools)

Figure 4 depicts the fascination of the gamers on the game mechanics such as avatar, graphics and tools. Half of the students (51.2%) agree and 32.6% mostly agree on being fascinated with the game mechanics while only a few (14%) disagree and mostly disagree on the fascination of the game mechanics.
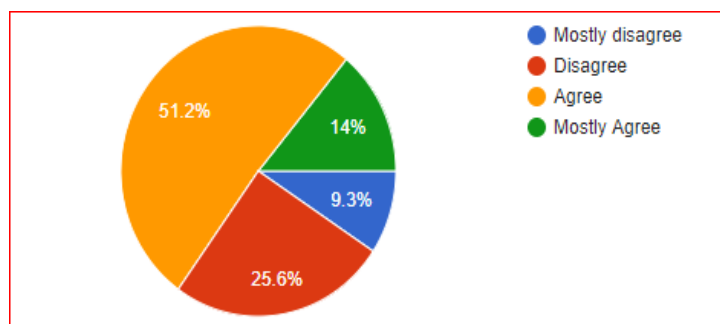

Figure 5: The Importance To Level Up Whilst Playing Game

Figure 5 reports on the importance to level up whilst playing the game. Half of the students (51.2%) agree with the statement that it is important to level up their characters when playing a game. Only a minimum number of students (9.3%) mostly disagree on the need to level up their characters whilst playing a game.
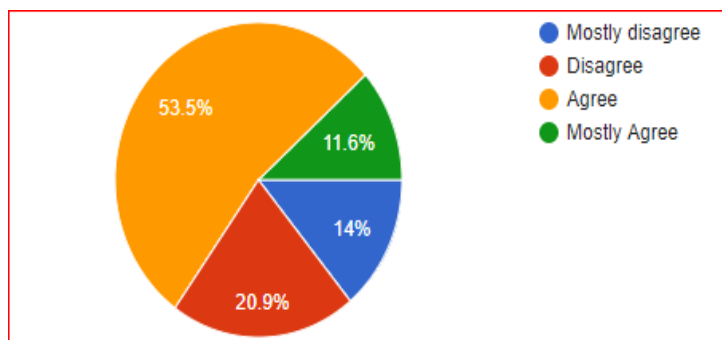

Figure 6: The Importance To Be Powerful In The Game

Figure 6 depicts the importance to be powerful in the game. 53.5% of the students agree that it is important to be powerful in the game which further explains the reason why they need to level up their characters according to the previous item. Only half from those who agree with the statement, disagree (20.9%) on the importance to be powerful in the game.
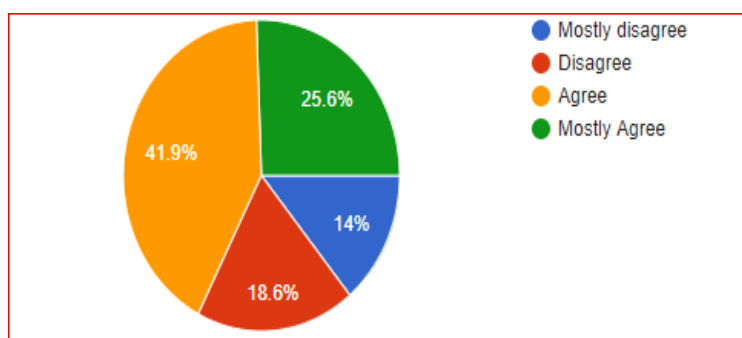
Gaming and Escapism

Figure 7: Playing Games to Forget about Real-Life's Problem.

Figure 7 shows the division of percentage on the statement of playing games to forget about real-life's problem. Nearly half of the students (41.9%) agree on the reason they play games is to forget about their real-life problems while only 14% of them disagree with the statement.

Discussions
Dealing with Prolong Game Play
One of the obvious repercussion of online game is its ability to prolong the gaming hours by luring the gamers though attractive ways. The nature of MMORPG requires the gamers to spend hours on the game. Therefore, between the gamers interviewed, all of them displayed significant dependency to this media whereby it was indicated in figure 1, 57% of the subjects admitted that they have the tendency to play longer than intended. However most gamers do not think that their gaming time is causing a problem in their life as what can be reported from the figure 2, 62% of the students think that gaming does not cause real problems in life.

Most gamers deny their game play as an addiction and that when they play, they feel that they are in control of time and duration when in actual fact most studies indicate that prolong play is common amongst gamers and that gratification gained from longer hours spent on playing compared to playing for few minutes. The playing of Massively Multiple Online Role-Playing Games (MMORPG), according to Beranuy (2012) appears to significantly increase the playing time amongst gamer and make them lost control. Kuss and Griffiths (2011) suggested that the long playing time occurs because MMORPG has its own boundary of time and space according to fixed rule.

The perspective of time need to be committed by the gamers can have worrying effect of the potentiality of harm and neglect it can pose to the quality of life. Especially if the player is a muslim. The concept of *Al-Ghaflah* or heedlessness identify the fact that human beings are accountable to any deeds committed no matter how small or big. The heedlessness in gaming especially at the amount of time spent, straying human beings away from his good deed, from remembering Allah, offering prayer or reciting the Quran. This is because the gaming mechanism that operates on its own time, according to its fixed rules that makes the player fixed to the screen and glued to the chair. Such dependency is conflicting to Muslim, if it related to the surah Al-Asr where Allah swear in the name of time that human beings are always at lost as they do not use their time for anything that benefits them.

> *Time is witness that, surely, mankind suffers loss, except for those of faith, Who do good, and become a model of truthful living, and together practice patience and constancy.*
>
> (Al-Quran: 103:1-3)

Based on the surah the humankind has been warn to utilize their time only for the beneficial activities as those are accountable in the Hereafter. Those who are lost are those who stray and lost in the worldly matter, even more for gaming activity that can robbed away precious time to be explored for life's potentiality, spending time with love one who should equally have the right , and the time for worship and remembrance of Allah as that is surely is any Muslim's ultimate responsibly. Therefore, in parallel to the time spent on gaming, clearly it does not give positivity in the life of the gamers except for the amount of time that has been wasted committing on the game.

Dealing with the Game Attraction and Mechanics that cause Gratification.
A sense of gratification that can be found amongst the avid gamers are those of fantasy, euphoria and addiction (On-line Gamers Anonymous, 2016; Kuss and Griffths 2013). If the source of the gratification can be internalised, it represents few similar aspects that are gratifying to the gamers. As cited in Freeman in 2012 MMORPG such as Prius Online, World of Warcraft and many other popular online game is entertaining in nature. This game which has been played by billion of people around the globe has created serious motivation amongst gamers as it level, status and power, mechanics, competition and domination (Kuss and Griffths, 2011).

According to the survey, hefty majority 83.8% of the teenagers were mostly attracted by the gaming mechanics that consists of Avatar, graphics and tool that formed the source of gratification that can be gained from MMORPG play. On top of that, based on figure 3, 65.2% of the subjects interviewed agree that it is important to level up whilst playing online game. The gratification also comes from staying longer than necessary on the game. The dependency

on this media; prolong or excessive play create personal satisfaction that can give gamers experiencing their fantasy to be in the state of euphoria that eventually led to addiction (Choliz and Marco 2010). All these and the other challenging mechanics of the games gives thrills and excitement that create adrenalin rush that makes gaming such a rewarding and self-gratifying play.

Based on figure 4, 61% of the students agree and mostly agree that it is important to be powerful in the game. This element is enhanced through the MMORPG ability to collaborate with other gamers to win a challenge, recruiting army, collecting ammo and weapon, communicating with the global players. This platform allows them to be who they want to be, perhaps, something that could have been impossible in the real world, due to gender, sexuality, appearance or age (cited from Chih Hung Ko). This scenario could be led to the fact that some gamers admitted that they have a better life virtually. As echoed in Karapetsas, 48 million players of game admitted that their "second life" is better than the reality (2014).

This "second life" was what can be found in the game mechanics, tools and avatar that allows the gamers to achieve the state of euphoria (cited in Kuss, 2013). The mechanics of the game trills and lures the gamers as the game was designed in such a way that challenged and give excitement. Game such as DOTA, Mobile Legend made the players get hooked due to the game mechanics. However, if we can relate this experience to *Al-Ghaflah* which is the disease of the heart, this second life is delusional to the quality of life of any individuals making them feel that the real life is fake and the fake life is real. Such gratifying experience can be gained from this gaming mechanics that provides second life.

This self-gratifying experience however is not the reality of life as what many excessive player experience. The gratification is impermanent and a mere deceiving enjoyment, as what has been mentioned in Surah Al Hadid. This surah is a reminder to humans that life can be a mere game that consist of amusement, pomp and boasting and deceiving to many people. Making them stray from the real life which is the Hereafter. Life in this world, parallel to game play, signifies temporary enjoyment that can be gained from thrills, excitement, achievement that diverts any individuals from the reality which is the life in the Hereafter (Muslimmatter.org, 2018)

> "*Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children, as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers, evil-doers), and (there is) Forgiveness from Allah and (His) Good Pleasure (for the believers, good-doers), whereas the life of this world is only a deceiving enjoyment*". (Al-Quran, 57:20)

As the Quran echoes the nature of the deceiving enjoyment the world has to offer, human beings continued to be swayed by the play and pleasure that the world has to offer in a deceiving way. Most people will just close their eyes and continue to be deceived by the world pleasure.

Sense of Escape in Gaming
One of the most important elements of online game is how it enables the player to find sense of escape through playing. As what has been surveyed from the students, figure 7 indicates that 41.9% agree and 25.6 mostly agree that playing games can make them forget their real life

problem. That amount indicates more than half of the respondents interviewed admitted on the problem that face. As what is commonly associated with gaming, it allows the gamer to distress, unwind and offers a form of entertainment to its player. As much as gaming is permissible in Islam, it is however conflicting to the quality of life of a Muslim who needs to have taqwa (cited in Glasses, 2002). As what has been mentioned by Kopanski though the concept of *Al-Ghaflah*, it can lead to weakness and loss of consciousness (1994). As what has been portrays in the Quran about how human beings can be in a state of unconsciousness where they have eyes but they cannot see and they have ears and they cannot here as they lead their life like misguided cattle in a state of heedless.

> *Many are the Jinns and men We have made for Hell: they have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle nay more misguided: for they are heedless (of warning).*
> (Al-Quran, 7: 179)

Finding escape though online game addiction is one of the significant reasons why gaming is a popular activity amongst teenagers. The habit itself is becoming exceptionally normal and acceptable to the society as long as the teenagers are at home. They are fine. Parents do find it comforting to see their children in front of their eyes though hooked on the gadget. The preoccupation with an activity that can potentially bring addiction is becoming an acceptable norms in the society. As the Quran has mentioned, Allah has given the reminder on the preoccupation of human beings on evil things, they listen but they continue to be preoccupied by it (Minhaah As sunna, 2008).

> *Draws near for mankind their reckoning, while they turn away in heedlessness. Comes not unto them an admonition (a chapter of the Qur'aan) from their Lord as a recent revelation but they listen to it while they play, With their hearts occupied (with evil things (Al-Quran, 21: 1:3)*

Therefore, finding sense of escape though gaming or any other world guilty pleasure is questionable by the Allah even though human continue to live heedlessly.

Conclusions

Gaming has had significant effect to the life of billions of people in the world whether children, teenagers, adolescents as well as adults. Amongst other aspects that influence the gaming addiction amongst teenagers is their previous gaming experiences that started earlier in their life back when they were children. Clearly the dependency was episodes that started from offline game to online game that continuously influence the reliance on the media. All of the gamers did not start their gaming activity now but rather has been developed from the past.

As to whether gaming addiction has conflicting effect to the life of a Muslim, the answer is a probable yes. The excessive play and prolong gaming time allocated to feed the gratification potentially defy the role of human beings in its primary duty to remember Allah through the act of worship such as salah, making zikir or reciting the Quran. Gaming took away the precious time that can be used potentially for any good deeds that can be rewarded by Allah s.w.t. As the most phenomenal leisure activity, gaming had lured its player to forget about their accountability as humans and that every single deed that they do will be questioned by the creator.

Gaming is a delusional platform that allows the gamers to be who and what they want to be according to what the heart desired. Hence the players spent time creating and designing their own avatar that serves their fantasy and need for gratification. The most gratifying moments for the gamers are when they are well respected in the virtual or the real world. Gaming allows socialization with billions of people around the world. Establishing bigger network but ironically neglecting the ones who are near such as their family.

The gaming industry is soaring its life ahead, however the human beings life is deteriorating in its meaningful contribution to the significance of life. In Islam wasting resources such as money and time for the sake of entertainment is conflicting to the life of the *Muslimin*. It is all contributing to the heedlessness (*Al-Ghaflah*) or of the disease of the heart, that makes human beings stray from the remembrance of Allah due to the dependency on gaming addiction. Making them forget the accountability of their action in this world. It can be said that the online gaming addiction and the dependency on this particular media posed great controversy and is very conflicting if a Muslim desired to lead a life as a *Muslim or Muttaqin* (the ones that have *taqwa*).

In the western world, although gaming activity is normalized and is an acceptable leisure activity, most of the studies proved to be in parallel to the teaching of Islam in a sense that the gaming derived from the need of the heart to experience of entertainment and gratification, hence the dependency to this particular media. However, more often than not, the results of the studies are mostly directed to the negative ramification that require serious consideration for the solution to this addiction. Serious impact of gaming are in parallel to substance abuse like drugs and it has euphoric if not salient effects to the gamers. Staying away or attempt to quit means experiencing withdrawal syndrome.

There is nowhere that this addiction can have positive repercussion except for a sheer form of entertainment. It is disturbing that this form of entertainment, although is allowed in Islam but with great restrain, has life changing effects to the gamers and the people around them, though not to be seen in the eyes of the gamers themselves who believe that they are in control. In actuality there is a thin line between the ability to control and the inability to control. Otherwise their gaming activity would not continue in episode, since they were children to teenage life.

In essence, this paper has discussed the factors that influence the rise of controversy amongst online gaming addicts primarily in the perspective of dependency that involved time, escapism, gratification and Islamic perspective of heedlessness (*Al-Ghaflah*). The impact of instructiveness and socializing in MMORPG massiveness that has taken online gaming to a new level of addiction resulting to gaming industry to design content that are more realistic that includes element of violence and aggression, lurid, offensive and inappropriate. Thus, online gaming industry will continue to be scrutinised as its impact on the quality of time, ethical reasons, escapism and dependency in its content continue to grow as wide as the industry itself grows.

Recommendations
The gaming experience can be said as chronological and episodic. Hence it is relatively difficult to predict whether the gamers are able to consistently be in control of their gaming addiction. Because gaming dependency is at times significantly parallel to that of the dependency on substance abuse where addiction is salient, euphoric, tolerance and significantly portray withdrawal syndrome, it is best to just stay away from the game play right from the start. This

is due to the fact that the mechanic of the games lures the gamers to play even more due to the its socialisation effects that is similar of social media's collaboration in advancing the game. There is a thin line as to whether the gamers can control their addiction as much as they admit they could.

Therefore, it is suggested that the normalisation should not be tolerated simply because the negative ramification is greater than the fact that gaming is a mere entertainment activity. So much that can be done including educating the gamers towards their addiction; the need to control if not to break away from the habit in totality to explore the other potentiality of life that could have been halted or affected due to gaming addiction.

The western world as well as the world of Islam have clearly documented how damaging the habit is to the quality of life, hence the addiction should not be in any form tolerated. If there is anything that can be done by the government, perhaps it's the education and the awareness towards managing this media amongst the children to the teenagers and definitely to the adults.

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