Belonging to material things is an effective religious and Islamic concept in explaining various psychological challenges of contemporary man

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الإنتماء إلى الأشياء المادية مفهوم ديني وإسلامي فعال في تفسيره التحديات النفسية المختلفة للإنسان المعاصر

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Abstract:-

New Islamic civilization psychology has differences with contemporary psychology. One of the concepts that can explain many challenges and variables is the religious and central concept of secular attachment. On the other hand, considering that nowadays people spend a lot of time in cyberspace, some of the common phenomena of this space are extreme attention to celebrities and fals presentation of self in internet space, which can have many consequences in the field of mental health. It seems that a person's low self-esteem and her attachment to material things are effective factors in this field that were investigated in this research. The purpose of the research is to examine the concept of belonging to material things in explaining the psychological challenges of contemporary man.The research method is a review and library study. The findings showed that belonging to material things can significantly justify contemporary psychological challenges.

key words: belonging to material things, extreme attention to celebrities, false self-presentation in virtual space, psychology of modern Islamic civilization, self-esteem.

الملخص:

يختلف علم نفس الحضارة الإسلامية الجديدة عن علم النفس المعاصر. ومن المفاهيم التي يمكن أن تفسر العديد من التحديات والمتغيرات هو الديني والمركزي مفهوم الارتباط العلماني، مع الأخذ في الاعتبار أن الناس في الوقت الحاضر ينفقون الكثير من الوقت في الفضاء السيبراني، بعض الظواهر الشائعة في هذا الفضاء تحظى باهتمام شديد المشاهير والعروض الكاذبة لأنفسهم في فضاء الإنترنت، الأمر الذي يمكن أن يكون له عواقب كثيرة مجال الصحة النفسية. ويبدو أن تدني احترام الشخص لذاته وتعلقه بالمواد

والأشياء من العوامل الفعالة في هذا المجال والتي تم بحثها في هذا البحث. الغرض من يهدف البحث إلى دراسة مفهوم الانتماء إلى الأشياء المادية في تفسير التحديات النفسية للإنسان المعاصر. منهج البحث مراجعة ومكتبة يذاكر. وأظهرت النتائج أن الانتماء إلى الأشياء المادية يمكن أن يبرر بشكل كبير التحديات النفسية المعاصرة.

الكلمات المفتاحية: الإنتماء إلى الأشياء المادية، الإهتمام الشديد بالمشاهير، تقديم الذات الكاذب في الفضاء الافتراضي، سيكولوجية الحضارة الإسلامية الحديثة، تقدير الذات.

Introduction:-

Contemporary psychology, while having strengths in justifying and explaining many psychological and human phenomena, has a conceptual weakness. One of the concepts that can explain many challenges and variables and psychological components is the central concept of belonging. If the axis of a person's belonging is material manifestations, this is the beginning of many diseases and mental disorders and cultural and social harms such as delinquency and divorce. As Elliott (1992) also suggests, what causes a person's vulnerability in the field of mental health is excessive reliance on possessions, money, external emotional resources, successes and achievements, outstanding physical or personal characteristics such as IQ or good memory to feel good comes with the belief that using these things is the only way to feel good.

Belonging in the word means dependence, attachment and interest in someone or something (Farhang Bozorg Sokhon Farsi, 2011). In other words, strong and extreme belonging, dependence and interest in someone or something in such a way that prevents a person from paying attention to many other things and is the motivation and driver of a person's behavior and the goal of his activities.

In the religious view, man is a two-dimensional being; The natural dimension and the innate dimension. These two are with humans after birth. Human natural aspects such as hunger, thirst, sleep, the need for popularity, etc. must be met with an appropriate response, and if a person neglects them, he will lose his life.

The action of the natural (material) dimension, which has the aspect of self-protection, is appropriate as long as it wants to protect the body from pests, but as soon as it becomes a means, it is troublesome (Haeri Shirazi, 2018). The problematic issue here is that "the nature of human nature is addicting. If nature is attached to man regardless of nature, man will get used to nature and its moods. As a drug addict is used to. (Hairi Shirazi, 2000). Like people who spend all their efforts, time, energy and health to get wealth and wealth. Or people who are looking for status and position and do not hesitate to do anything to get or maintain their position. Addiction rules a person,

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and an addicted person does not think about anything else except what he is addicted to, and this dependence on drugs is his leader, and whatever he decides, he executes (Hairi Shirazi, 2008). According to Elliott (1992), the term addiction is used because the effort to obtain or maintain these items is pursued very strongly; It is very hard to give up and one wants more of it every day. This issue itself is the source of a lot of tension. And it never brings peace to a person because both in the case of achieving any amount of material things, there is a higher amount and there is always the possibility of deterioration of the obtained material things. This is the reason why belonging has been considered the source of all fears and anxieties (Haeri Shirazi, 2015). The Holy Qur'an says that the saints of God have neither fear nor sadness, "except for the saints, there is no fear against them and no sorrow." Because what is loved by them cannot be destroyed and what is perishable is not loved by them. Hazrat Ali (AS) says in Hikmat 228: "The one whose heart is connected with worldliness, his life is always troubled by three problems: constant sadness, continuous greed, unfulfilled desire and hope".

Human cognitive abilities are limited. Extreme extreme interest in something can take up all these resources and prevent a person from dealing with other things (Adler, 2010). According to Maslow (1993), staying in the needs of lack can deprive a person from reaching self-actualization, peak experience and life in a different way.

A wise person who daily witnesses death and disease and displacement and circulation of positions, positions and places of different people cannot be deceived by the world and become attached to it. With all these transformations and ups and downs, how can you be attached to these manifestations, as Hazrat Ali (AS) says: "Trust, happiness, and attachment to the world and its manifestations with its transformations and bitter events that every person can see. It is ignorance" (Rahimian Mohaghegh, 2015).

In the book Civilization and its Discontents, Freud writes, "People mainly use false indicators to value happiness. They encourage power and seek victory and wealth. Whenever they see this quality in others, they immediately admire it. and this is the fact that what is the real factors of happiness and what is valuable in the heart of life is either ignored or underestimated in the depth of thinking". Although

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he does not emphasize the real factors of happiness in his writings, he has admitted that wealth, power and victory are not the real way to feel happiness.

Rene Gunon writes in the crisis of the modern world: "The more a person is immersed in matter, the factors of division and conflict in his personality become more intense and extensive, and on the contrary, the more he ascends towards spirituality, the closer he gets to unity, and unity Realism is achieved when thought and action conform to the principles of existence and the real law. The material side is like a bored child. He wakes up late and soon falls in love with something small.

The importance of material manifestations or what is called attachment to materiality (materialism) in religious literature can explain many distortions in the field of mental health, including these specific cases (Hargrave, 2003, and Grohvel, 2008). Because the basis of our definition of human is based on a religious perspective different from the Western humanistic perspective, explaining the issues only from the perspective of the current psychology components today is an incomplete explanation (Mahdiar et al., 2015). Different researches have shown the role of different religious components in explaining psychological phenomena (Grohol, 2008 and Sabzeh-Hara et al., 2018).

Research shows that nowadays the attention of young people to material values is increasing. In a study in America, 95% of parents reported that their young children's concerns are material issues, including consumerism and shopping (Abolghasmi, 2015). Park, Ward, and Narragan-Guinney (2002) suggest that people who attach great importance to material things have lower self-esteem and life satisfaction, and report more anxiety, depression, and physical problems. The hypothesis of the present research was that low self-esteem and attachment to material things can explain the harmful components of cyberspace, including excessive attention to celebrities and false self-presentation in cyberspace. According to the theoretical foundations, people who have low self-esteem, or in other words, cannot value themselves from the inside, use material manifestations as an excuse to feel valuable through it. Hornay believes that the extreme effort to gain power and wealth is a mechanism that a person turns to when he is disappointed in getting

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love (Calofrance, 2016). Brikask, Neal, and Murray (2003) also suggest that people may seek their sense of self-worth in success in some areas of life, such as physical appearance and academic merit, and excessively seek to cultivate an attractive image or success in college. Perhaps Islam's emphasis on preserving the dignity of children in the first seven years is also the reason why a person can feel self-respect in adulthood and does not need to feel valuable with material manifestations - an issue that makes him prone to extreme dependence or attachment. Mohammadi, 2005). When these material things become extremely important for a person, the person becomes prone to feeling dissatisfied with himself and paying extreme attention to celebrities, which can have many consequences for the individual and the society. The necessity of this research is to answer the unanswered question in the field of belonging to material things. According to the theoretical foundations, it seems that self-esteem is an important influencing factor. In fact, the question of this research is whether belonging to material things can explain the relationship between extreme attention to celebrities, false self-presentation in virtual space and self-esteem?

1. Self-esteem and belonging

People who receive enough love from their family report higher self-esteem, and in contrast to people who report low self-esteem as a result of not experiencing a rich emotional environment, they resort to material means for this value, Park and Crocker. (2004) suggest that people who had a secure attachment defined their value more based on internal things, and people with an insecure attachment defined their value more based on physical attractiveness. Van Petgem, Zimmergembeck, Bedt, Berning and Beer (2018) suggest that closeness in the family can predict the feeling of self-worth. Park, Ward, and Narragan-Guinney (2017) suggest that people who attach great importance to material issues, including financial issues, have many negative consequences, including low self-esteem and life satisfaction, more anxiety, depressive symptoms, and physical health problems. More maladaptive behaviors are tolerated even though they may see money as a means of self-expression. They believe that people who doubt themselves more have a more materialistic attitude. These researchers say that in response to this psychological threat, people can emphasize material desires. Park et al. (2017)

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consider the feeling of insecurity with important people to be important in the pursuit of materialism. For example, they present research that shows that young adults with separated or divorced parents are more likely to have a materialistic attitude and show compulsive buying tendencies than people from healthy families (Randfleisch, Burrows, & Denton, 1997). . Other studies suggest that adolescents who place an overemphasis on financial success are likely to have mothers who display more controlling and less nurturing behaviors (Kasser, Ryan, Sachs, & Samroff, 1995). Conversely, stimulating a sense of security (eg, through peer acceptance) reduces materialism among children and adolescents (Chaplin & John, 2007). Together, these findings suggest that self-esteem and self-threat may play an important role in the adoption of materialistic goals. In another study, Crocker and Knight (2003) suggest that the basis on which people define their value can predict their behavior: for example, people who emphasize physical attractiveness spend more time partying and shopping. and make up and spend less time on religious and family activities. People who see their value in success spend more time studying and less time partying. And finally, people who seek to confirm their value through love for God and piety spend more time in spiritual and religious activities. Kanat-Mimon, Almog, Cohen and Hamburger (2018) found in their research that people who need the approval of others in their sense of self-worth are more likely to become addicted to Facebook. Liu and Bamster in their research (unpublished) also state that in their meta-analysis they concluded that people with low self-esteem spend more time in cyberspace.

2. Excessive attention to celebrities and self-esteem

Research shows that people who pay extreme attention to celebrities spend a lot of time in the media and social networks (Martin et al., 2003). Rio, Maimon, Clement and Qantas also suggest that there is a clear relationship between the use of virtual networks and extreme attention to celebrities. The results of the research by Jila et al. (2018) showed that the harmful use of virtual space and the desire for fame can predict extreme attention to celebrities. Vali, Musa, Khalil, Fahel, Azari and Jafar (2020) say that people who pay extreme attention to celebrities are prone to harmful use of the Internet. Paying attention to celebrities can have many

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consequences for mental health. Vali et al. (2020) believe that paying too much attention to celebrities hinders a person's psychological well-being. It increases stress and hinders the pursuit of personal goals in life. According to the background of the research, one of the mental health factors that attention to celebrities can affect is body image. Mallet Bay (2005) suggests that paying attention to celebrities is associated with low mental performance, negative body image, and neuroticism. Sanson and Sanson (2014) suggest that more work with celebrities is associated with more psychological and emotional problems. Martin et al. (2003) this extreme attention has a positive relationship with love-play style and a negative relationship with aspects of religiosity. Also, people who pay more extreme attention to celebrities report more psychological problems, especially problems related to low social functioning, anxiety and depression. Lewis, Klaninger, and Markinkinova (2016) found that celebrity stories about their eating problems in the media caused a large volume of Internet searches on topics such as weight loss. Shabahang, Basharat, Khanzadeh and Bagheri (2019) suggest that various researches relate extreme attention to celebrities with a wide range of problems in the field of mental health, mental well-being, personality, interpersonal relationships, identity search, mood, self-esteem. They showed ego, cognitive weakness, self-image, acceptance of cosmetic surgeries, motivation to watch TV, materialism, religious orientation, obsessive shopping, addiction, illegal downloads, and even criminality and terrorism. Kassama and Yulivati (2013) and North, Sheridan, Malletbay and Zillet (2007) examined the relationship between extreme attention to celebrities and self-esteem and considered low self-esteem to be a risk factor for excessive attention to celebrities.

3. False self-presentation in cyberspace and self-esteem

Gaylor et al. (2015) concluded in their research that people with lower self-esteem and less autonomy are more likely to present a different self in cyberspace. They found that high levels of false self-presentation on Facebook were associated with low self-esteem and avoidant attachment style and anxiety. False self-presentation on Facebook has been shown to be associated with feelings of self-dissociation and low self-esteem (Mikikian, Dennis, & Subrahmanyam, 2015). False self-presentation on Facebook is a

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new area of study, and there is debate as to whether this pattern of self-presentation is the same as false self-presentation in cyberspace. Rink and Terpet (2014) found that those who presented their true selves on Facebook had higher levels of positive affect and lower levels of negative affect. In a study, Grieve and Watkinson (2016) found that those who were more autonomous on Facebook had better social connections and less stress. This result is similar to previous research on self-presentation in the real world, which is related to self-esteem and well-being. In addition, research on online privacy issues and its impact on self-presentation strategies has shown that users may mask or hide their identity due to privacy concerns. Interestingly, specific research on Facebook user behavior found that skilled users were more likely to manage their Facebook privacy settings rather than moderate the actual information they shared (Boyd & Hargitay, 2010). Research on self-presentation in real life has shown that people use self-enhancement strategies to influence others. It is possible that those who present fake selves on Facebook do so for self-enhancement, and those who present themselves as real are motivated by self-validation. Previous research has shown that participants use self-enhancement strategies in status updates more often than their confirmation strategies (Barket-Bejaml, Moran, & Shahr, 2016). Mikikian et al. (2015) concluded in their research that psychological well-being is negatively related to false self-presentation and positively related to true self-presentation. Harter, Waters and Whistle (1997) also suggest that false self-presentation can be associated with anxiety and depression. In connection with the presentation of the false self with the belonging variable, according to the theoretical foundations and background mentioned, it can be said that as it is assumed, belonging is a way by which people try to find a sense of self-worth and self-esteem. reach, false self-presentation can also have a lot to do with this variable because this variable is also more in people who have lower self-esteem.

Conclusion

1. People with psychological deficits often turn to external sources of gratification, such as celebrity worship and materialism, to compensate for the deficits (Reeves et al., 2012). People who pay excessive attention to celebrities lack internal resources such as self-

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esteem. Such individuals seem likely to need external stimulation as an escape from the negative consequences of introspection, and in an attempt to compensate for deficits, they turn to external sources of gratification, but the ineffectiveness of excessive attention to celebrities (Weli et al. 2020). Since celebrities are ideal in material manifestations such as fame and attractiveness, people who place extreme value on material things pay more attention to celebrities. This finding is consistent with previous researches. Zilla, McCutchen and Dmitrovics (2018) proposed that extreme desire for fame can predict extreme attention to celebrities. Gantas, Gantas, Reeves and Moran (2012) state that one of the things that make people prone to extreme attention to celebrities is the need for fame, which often hinders personal growth and negatively affects mental health. put In their research, Seo and Hyun (2018) concluded that following celebrities reduces life satisfaction by creating a feeling of deprivation compared to celebrities. This applies to people who value material things more. It may be asked what evidence links extreme attention to famous people with the variable of attention to material things; Pick up a popular magazine or turn on the TV: you'll see an endless parade of famous and beautiful people trying to sell you something, Gale (2003) suggests. It's easy to assume that celebrities who endorse expensive products are likely to use them. In addition, sometimes the media interviews famous people in their luxury homes. The underlying message of these ads seems to be, "Wouldn't you like to have the assets that this celebrity has?" (Arget, Edman, & McCutchen, 2014). If the media has promoted materialism, we expect to find a positive relationship between this issue; Schrum, Burroughs and Rindfleish (2005) found a correlation of 0.37 after controlling demographic variables. Arget, Hine, Callison, McCutchen, and Piotrowski (2019) suggested that there is a significant positive relationship between valuing material things and excessive attention to famous people. This result supports previous research showing that individuals who score high on celebrity admiration are more materialistic (Green et al., 2014; Reeves et al., 2012, 2013). The fact that self-esteem indirectly and through affiliation can predict extreme attention to celebrities is consistent with theoretical foundations. Vali et al. (2020) suggest that some people with a compromised sense of self may want to achieve a strengthened identity structure by trying to achieve fame. Here, extreme attention to celebrities acts as a

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compensatory mechanism because these people have the same characteristics that a person would like to have. Green et al. (2014) suggest that excessive celebrity admiration is partly due to the desire to own expensive clothes, houses, and vehicles, which many celebrities own. This finding is supported by the recent finding that many of these individuals would like to be celebrities themselves (Greenwood, McCutchen, Callison, & Wang, 2018). 2. The role of self-esteem in explaining belonging to material things: in confirmation of the arguments raised that people who receive enough love from their family report higher self-esteem and in contrast to people who, as a result of not experiencing a rich emotional environment, have lower self-esteem report low resort to material means for this value, Park and Crocker (2004) suggest that people who had a secure attachment value their value more based on more internal things and people with an insecure attachment value their value more They defined the basis of physical attractiveness. Van Petgem, Zimmergembeck, Bedt, Berning and Beer (2018) suggest that closeness in the family can predict the feeling of self-worth. Park, Ward and Narragan-Guinney (2017) believe that people who are more insecure about their own worth have a more materialistic attitude. These researchers say that in response to this psychological threat, people can emphasize material desires. This finding is in line with the theoretical foundations. Ellis writes in the book "The Myth of Self-Confidence" that some people believe that a feeling of worth is necessary for the existence of maximum merit, beauty and wealth, etc., this idea is not practical and the effort and obsession to acquire it makes a person suffer from anxiety and mental diseases and leads to It makes him feel inferior and helpless. Nagpal and Peng (2017) suggest that what people define personal value based on may also be related to the degree of pursuit of materialism. The more people define their worth based on potential externalities, the more materialistic they are. Sabzeh Ara et al. (2014) believe that people's desire to maintain their sense of worth can make a person wish to achieve something special. In other words, having a special desire can be caused by the concerns that a person has about his worth. For example, a person may base their sense of self-worth on ideals such as physical appearance and academic merit, and may obsessively seek to cultivate an attractive image or succeed in college.

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2. Briscock, Neal and Murray (2018) believe that if people have reached a sense of self-worth as a result of the unconditional positive attention they received from the family as a child, behaviors will be guided by internal values - not conditioned by external validation - as a result External threats such as the fear of evaluation by others cannot have a negative effect on a person. People whose psychological needs are met define their worth more based on stable internal factors rather than physical appearance. This is the reason why many orders have been given in Islam to cultivate a sense of dignity or self-esteem. And it is mentioned in several narrations of the Prophet that one should treat a child in the first seven years of life like Sayyid and Amir (Hairi Shirazi, 2015). In contrast, in situations where people for some reason receive conditional attention rather than unconditional positive attention, they learn that their worth is dependent on something external. In this situation, they may desperately look for demonstrations to show their worth. People who make their value dependent on external factors report lower well-being indicators such as depression and neuroticism symptoms. These individuals are likely to be non-autonomously motivated because they are seeking an extrinsic outcome (grades as a way to bolster their self-worth rather than studying for the enjoyment of learning itself). In general, individuals who perform their behaviors and tasks based on controlled motivation (i.e. extrinsic) report lower well-being than individuals who are autonomous (Ryan & Deci, 2000). Kracker, Lotanen, Cooper, and Bovert (2003) note that areas such as approval from others, appearance, competition, and academic merit are known as "external conditions" because the outcomes of success or failure depend on external factors. On the other hand, one's success in areas such as love, virtue, and family, which are categorized as "internal factors," are evaluated as more internal and less contingent than external conditions. One of the strengths of this research is that for the first time, it investigated the possible source of attachment, which has remained unanswered in the research literature. Examining the role of the religious component of attachment - which has an important place in Islamic anthropology - and seems to have a great capacity in explaining psychological phenomena, was one of the other strengths of the present research in the current and very practical issue of virtual space. It is suggested that researchers and therapists should not neglect the role of cultural

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and religious variables. According to religious and psychological teachings, parents and activists in the field of education should pay special attention to the development of high self-esteem in children so that a person does not become prone to excessive dependence on material things and its consequences.

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