

A Systematic Review on the Relationship Between Religiosity and Gambling Addiction

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Abstract

The focus of this study is the relationship between gambling addiction and religiosity. Previous research has suggested that religiosity may be associated with gambling addiction, either as a protective or a risk factor. However, both in Turkey and internationally, no systematic review has been conducted to examine the relationship between these two variables in a structured and comprehensive manner. In this context, the present study is significant as it constitutes the first systematic review addressing the link between gambling addiction and religiosity. The aim of this study is to analyze previous research that has investigated the association between gambling addiction and religiosity, and to determine the nature of this relationship—whether it is negative, positive, or neutral. The study was carried out using the method of systematic literature review and was conducted in accordance with the PRISMA model (Preferred Reporting Items for Systematic Reviews and Meta-Analyses). During the research process, studies related to religiosity and gambling addiction were scanned in the PubMed, DOAJ, Journal of Gambling Studies, and ScienceDirect databases. A total of 3,705 studies were initially identified. After reviewing the titles and abstracts, 28 studies that directly addressed the topic or provided analyses of the relationship between religiosity and gambling addiction were selected. These 28 studies were examined in detail in terms of their sample characteristics, research methods, definitions of gambling addiction and religiosity, measurement tools, and analysis techniques. The review revealed that 13 studies used various instruments to measure gambling addiction, 9 studies employed the South Oaks Gambling Screen (SOGS), and 6 studies measured gambling behavior using researcher-developed, non-standardized questions without employing a validated assessment tool. In order to ensure a more consistent and reliable analysis, the 9 studies using the most widely adopted and validated tool—the South Oaks Gambling Screen—were placed at the center of the systematic review. In addition, comparisons were made between these and the studies that did not utilize a standardized instrument, to assess whether there were any notable differences between the two groups. Accordingly, a total of 15 articles were included in the final analysis, with two main objectives: 1) To identify the relationship between gambling addiction and religiosity, and 2) To compare the findings of studies using validated measurement tools with those that did not. Among the 9 studies using the South Oaks Gambling Screen, 7 found a negative relationship between religiosity and gambling addiction, while 2 reported a neutral relationship. Of the 6 studies that did not employ a standardized instrument, 4 found a negative association, and 2 found a neutral one. Based on these findings, it may be inferred that there is likely a negative relationship between religiosity and gambling addiction. Another notable conclusion is that the majority of studies—regardless of whether they used the South Oaks Gambling Screen or researcher-developed questions—produced similar results concerning this relationship. This consistency suggests that religiosity may have a stable and potentially protective effect against gambling addiction.

Keywords

Psychology of Religion, Gambling Addiction, Religiosity, Protective and Risk Factors.

Citation

Allahverdi, Zehra - İnceköse, Sema. "A Systematic Review on the Relationship Between Religiosity and Gambling Addiction". *Rize Theology Journal* 29 (October 2025), 379-402.

<https://doi.org/10.32950/rid.1604294>

Publication Information

Type	Review Article	Peer-Review: Double anonymized - Two External
Process Information	Date of Submission: 19.12.2024	Date of Acceptance: 09.05.2025 Date of Publication: 20.10.2025
Ethical Statement	It is declared that scientific and ethical principles have been followed while carrying out and writing this study and that all the sources used have been properly cited.	
Ethics Committee Approval	Ethics committee approval is not required for this study.	
Plagiarism Checks	Yes - iThenticate	Complaints: ilahiyyatdergi@erdogan.edu.tr
Auth. Contribution Rates	Corresponding author (ZA) %64 , author (Si) %36.	
Conflicts of Interest	The author(s) has no conflict of interest to declare.	
Grant Support	The author(s) acknowledge that they received no external funding in support of this research.	
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Dindarlık ve Kumar Bağımlılığı İlişkisi Üzerine Sistematik Bir İnceleme

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Öz

Bu araştırmanın konusunu kumar bağımlılığı ile dindarlık arasındaki ilişki oluşturmaktadır. Daha önce yapılan çalışmalarda dindarlığın kumar bağımlılığı ile ilişkili olduğu ve kumar bağımlılığına karşı koruyucu ya da risk faktörü olabileceğine dair çeşitli bulgular elde edilmiştir. Ancak hem Türkiye’de hem de yurt dışında bu iki değişken arasındaki ilişkiyi sistematik bir biçimde inceleyen herhangi bir literatür taramasının yapılmadığı görülmektedir. Bu bağlamda yürütülen bu araştırma, kumar bağımlılığı ile dindarlık ilişkisini sistematik olarak ele alan ilk çalışma olması açısından önem arz etmektedir. Çalışmada kumar bağımlılığı ile dindarlık arasındaki ilişkiyi inceleyen araştırmaların analiz edilmesi ve bu ilişkinin doğasının (negatif, pozitif veya nötr) belirlenmesi amaçlanmaktadır. Çalışma, sistematik literatür taraması yöntemiyle yürütülmüş ve PRISMA modeli (Sistematik Derleme ve Meta-Analizler için Tercih Edilen Raporlama Öğeleri) temel alınarak gerçekleştirilmiştir. Araştırma sürecinde PubMed, DOAJ, Journal of Gambling Studies ve ScienceDirect veri tabanlarında dindarlık ve kumar bağımlılığı konularıyla ilgili çalışmalar taranmıştır. Bu kapsamda toplam 3.705 çalışmaya ulaşılmıştır. Başlık ve özetler incelendikten sonra, konuyu doğrudan ele alan ya da dindarlık ile kumar bağımlılığı arasındaki ilişkiye dair analizler içeren 28 çalışma belirlenmiştir. Bu 28 çalışma; örneklem özellikleri, araştırma yöntemleri, kumar bağımlılığı ve dindarlık tanımları, kullanılan ölçme araçları ve analiz teknikleri açısından detaylı bir şekilde incelenmiştir. İnceleme sonucunda, 13 çalışmanın kumar bağımlılığını ölçmek için farklı araçlar kullandığı, 9’unun South Oaks Kumar Tarama Envanteri’ni (SOKT) kullandığı ve 6 çalışmanın ise standart bir ölçüm aracı kullanmaksızın, araştırmacılar tarafından geliştirilen sorularla ölçüm yaptığı görülmüştür. Daha tutarlı ve güvenilir bir analiz yapılabilmesi adına, kumar bağımlılığını ölçmede en yaygın ve geçerli araç olan South Oaks Kumar Tarama Envanteri’ni kullanan 9 çalışma incelemenin merkezine alınmıştır. Ayrıca, standart bir ölçüm aracı kullanmayan çalışmalarla karşılaştırmalar yapılarak, iki grup arasında farklılık olup olmadığı analiz edilmiştir. Bu doğrultuda toplam 15 makale analize dahil edilmiş ve iki amaç belirlenmiştir: 1) Kumar bağımlılığı ile dindarlık arasındaki ilişkiyi belirlemek, 2) Kumar bağımlılığını ölçmek için geçerli ölçüm aracı kullanan çalışmalar ile kullanmayan çalışmaların bulgularını karşılaştırmak. South Oaks Kumar Tarama Envanteri kullanan 9 makalenin 7’sinde kumar bağımlılığı ile dindarlık arasında negatif bir ilişki bulunmuş, 2’sinde ise nötr bir ilişki tespit edilmiştir. Standart bir ölçüm aracı kullanmayan 6 çalışmanın 4’ünde negatif, 2’sinde nötr ilişki saptanmıştır. Araştırmada elde edilen bulgular incelendiğinde, dindarlık ile kumar bağımlılığı arasındaki ilişkinin negatif yönde olabileceği çıkarımı yapılabilir. Yapılabilecek bir diğer çıkarım ise gerek South Oaks Kumar Tarama Envanteri kullanan ve araştırmacılar tarafından geliştirilen sorularla ölçümleme yapılan çalışmaların kumar bağımlılığı ile dindarlık ilişkisi açısından benzer sonuçlar elde ettiği, Bu durum, dindarlığın kumar bağımlılığı üzerinde tutarlı bir şekilde azaltıcı etkisi olabileceğini düşündürmektedir.

Anahtar Kelimeler

Din Psikolojisi, Kumar Bağımlılığı, Dindarlık, Koruyucu ve Risk Faktörler.

Atıf

Allahverdi, Zehra - İnceköse, Sema. “Dindarlık ve Kumar Bağımlılığı İlişkisi Üzerine Sistematik Bir İnceleme”. *Rize İlahiyat Dergisi* 29 (Ekim 2025), 379-402.

<https://doi.org/10.32950/rid.1604294>

Yayın Bilgileri

Türü

Derleme Makale

Değerlendirme: İki Dış Hakem / Çift Taraflı Körleme

Süreç Bilgileri

Geliş Tarihi: 19.12.2024

Kabul Tarihi: 09.05.2025

Yayın Tarihi: 20.10.2025

Etik Beyan

Bu çalışmanın hazırlanma sürecinde bilimsel ve etik ilkelere uyulduğu ve yararlanılan tüm çalışmaların kaynakçada belirtildiği beyan olunur.

Etik Kurul İzni

Bu çalışma etik kurul izni gerektirmemektedir.

Benzerlik Taraması

Yapıldı – iThenticate

Etik Bildirim: ilahiyatdergi@erdogan.edu.tr

Yazar Katkı Düzeyleri

Sorumlu yazar (ZA) %64, yazar (Sİ) %36.

Çıkar Çatışması

Çıkar çatışması beyan edilmemiştir.

Finansman

Bu araştırmayı desteklemek için dış fon kullanılmamıştır.

Telif Hakkı & Lisans

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Introduction

Dependence is a state of excessive and intense desire for a person, substance, or behavior.¹ Addiction involves a situation of repeated failure or inability to control behavior that provides transient pleasure and serves as an escape from psychological distress and tension. Thus, addiction is a behavior that is performed persistently despite the psychological, social, and economic negative consequences.² In recent years, researchers have found similarities between certain behaviors and substance addiction in terms of its development process, phenomenology, and comorbidity. Therefore, these behaviors have been identified as addictive by researchers.³ Among all of the identified behavioral addictions such as shopping, exercise, excessive eating, etc., both gambling and internet gaming disorders are behavioral addiction included in the DSM 5.⁴ Currently, gambling disorder is under the "Substance and Related Disorders and Addiction Disorders" category in the DSM 5. Gambling addiction is defined as persistent and repetitive gambling behavior despite causing psychosocial problems.⁵ Within gambling addiction, dysfunction can be seen in more than one area: Cognitive (i.e., impulsivity, compulsivity, etc.), neurochemical (i.e., dopaminergic, glutamatergic, serotonergic, noradrenergic, and opiodergic, etc.), psychological (i.e., anxiety, depression, etc.), and sociodemographic characteristics (i.e., age, gender, financial income, marital status, etc.). Thus, it is a multi-dimensional psychological disorder.⁶

Gambling games have become widespread throughout society. The spread of gambling games has brought about an increase in the rate of gambling addiction.⁷ Studies on gambling addiction have reached different prevalence rates. While one study found the rate of gambling addiction to be 1.2%⁸, another study found the percentage of severe gambling addiction symptoms to be 2.9% and mild gambling addiction symptoms to be 8.2%.⁹ Given that gambling addiction is becoming increasingly common and can lead to various psychological, social, and economic problems, researchers are working to identify the protective and risk factors involved in its development.¹⁰ At this point, religiosity has been suggested as an important variable in terms of identifying protective and risk factors against gambling addiction. This is because when it comes to addictions, individuals' habits, attitudes, and behaviors are of great importance. Since religiosity directly or indirectly influences individuals' behaviors, habits, and attitudes, it is considered a necessary variable to be investigated both in relation to other addictions and specifically in relation to gambling addiction.¹¹

Religiosity, is defined as the extent to which an individual's religious beliefs influence their life¹², was found by some to be a protective factor against substance addictions. Religiosity has also been found to increase the likelihood of overcoming substance addiction. Similarly, religiosity has been suggested as a protective factor in the development of gambling addiction. The attitudes and perspectives of religion towards gambling are expected to negatively affect gambling behavior and relate to

¹ Steve Sussman-Alan N. Sussman, "Considering the Definition of Addiction", *International Journal of Environmental Research and Public Health* 8/10 (2011), 4025-4038.

² Aviel Goodman, "Addiction: Definition and Implications", *British Journal of Addiction* 85/11 (1990), 1403-1408.

³ Yvonne H.C. Yau-Marc N. Potenza, "Gambling Disorder and Other Behavioral Addictions: Recognition and Treatment", *Harvard Review of Psychiatry* 23/2 (March 2015), 134-146.

⁴ Diagnostic and Statistical Manual of Mental Disorders : DSM-5 (American Psychiatric Association,2013),485-489.

⁵ Carla J. Rash-Nancy M. Petry, "Psychological Treatments for Gambling Disorder", *Psychology Research and Behavior Management* (October 2014),285-295.

⁶ Jon E. Grant et al., "Neural and Psychological Underpinnings of Gambling Disorder: A Review", *Progress in Neuro-Psychopharmacology and Biological Psychiatry* 65 (February 2016), 188-193.

⁷ M. W. Abbott, "The Changing Epidemiology of Gambling Disorder and Gambling-Related Harm: Public Health Implications", *Public Health* 184 (July 2020), 41-45.

⁸ Sümbüle Köksoy Vayisoğlu et al., "The Frequency of Gambling among University Students and Its Relationships to Their Sensation-Seeking Behaviors", *Addicta: The Turkish Journal on Addictions* 6/1 (2019), 69-90.

⁹ Abdullah Burak Uygur, "Kumar Oynama Bozukluğunun Davranışsal İnhibisyon-Aktivasyon Sistemleri ve Sosyodemografik Etkenler ile İlişkisi", *Kahramanmaraş Sütçü İmam Üniversitesi Tıp Fakültesi Dergisi* 17/1 (March 21, 2022), 36-45.

¹⁰ Sandeep Mishra et al., "Risk and Protective Factors in Problem Gambling: An Examination of Psychological Resilience", *International Gambling Studies* 19/2 (May 4, 2019), 241-264.

¹¹ Muhammad Asyiq Billah et al., "The Relationship Between Religiosity and Self-Control with Online Gambling Addiction in Online Gamblers", *JSRET Journal of Scientific Research* 4/1(2025), 279-288.

¹² Asım Yapıcı, "Yeni bir dindarlık ölçeği ve üniversiteli gençlerin dinin etkisini hissetme düzeyi: Çukurova Üniversitesi örneği", *Çukurova Üniversitesi İlahiyat Fakültesi Dergisi (ÇÜİFD)* 6/1 (2006), 66-116.

less participation in gambling behavior, thus resulting in lower rates of gambling addiction¹³ For example, Christianity, Judaism, and Islam either directly prohibit playing gambling games or have a generally negative attitude towards it.

According to a literature review, religiosity prevents individuals from performing risky behaviors and has a positive effect on people's mental health levels.¹⁴ Therefore, individuals who label themselves as religious may be expected to be less involved in gambling since religiosity negatively affects an individual's risk-taking behaviors.¹⁵ Religious practices promote a disciplined lifestyle, helping individuals distance themselves from the risk of gambling addiction. To determine the relationship of different dimensions of religion with gambling, researchers examined the three sub-dimensions of religion: Commitment to religious tradition, institutional religiosity, and individual religiosity. The study found that institutional and individual religiosity had a negative effect on gambling participation behavior. Additionally, Protestant Christians participated less in games of chance compared to Catholic Christians. The authors suggested that this difference may stem from gambling being perceived more negatively within the Protestant Christian tradition.¹⁶

On the other hand, researchers who argue that religiosity may be a risk factor in the development of gambling addiction suggest that religiosity influences individuals' thinking and perception processes, thereby encouraging them to engage in gambling behavior more. For example, in an experimental study, participants' risk-taking behavior increased after religious images were placed on the back of gambling game cards. According to the researchers, the religious figures behind the cards increased the participants' levels of hope and belief that they would win the card game, which in turn led to participants performing more risky behavior.¹⁷ Similarly, another study found that religious individuals were more likely to have hope that they would win gambling games with God's help and intervention.

Additionally, although religion is known to help manage stress and work as a protective factor, it can also be a source of stress for some individuals.¹⁸ A study concluded that religious individuals may engage in gambling more to cope with stress caused by religious struggles, such as doubt, difficulties in their relationship with the Creator, and perceiving the Creator as responsible for negative life events.¹⁹ Thus, in response to a religious struggle, religiosity can become a risk factor for developing gambling addiction.

Given the mixed findings in the current body of research, no clear consensus has been reached regarding the relationship between religiosity and gambling addiction. This highlights the need for a systematic and comprehensive review of the existing literature. To address this gap, our study aims to synthesize and critically evaluate the available evidence, with the goal of clarifying the nature of this relationship and identifying areas of agreement or inconsistency across studies.

1. Methodology

The current study utilized a systematic literature review protocol. Adolescents and adults were selected as a sample group since these groups are both legally and developmentally able to engage in gambling. Due to the limited number of experimental studies on religiosity and gambling addiction, making it unlikely to conduct a systematic review, cross-sectional and/or longitudinal designs were searched. Therefore, there was no intervention or control group. The following question was asked, "Is there a relationship between religiosity and gambling addiction?". The searched keywords were as follows: "religiosity and pathological gambling", "religiosity and problem gambling", "religiosity and game of chance", "spirituality and gambling", "behavioral addiction and religiosity", "religiosity and online gambling", "religiosity and addiction", "religiosity and risk-seeking behavior". To ensure both transparency and completeness, PRISMA was used to help define the research question, and eligibility criteria. Searching research articles between the years 1990 and 2021 resulted in the following: PubMed (644), DOAJ (10), Journal of Gambling Studies (213), and ScienceDirect (2838). Following the title and abstract screenings, 28 articles were identified as suitable for inclusion in the study since the 28 articles included both gambling and religiosity as measures rather than examining only one of the variables of interest. These 28 articles were examined in detail with regard to their methodology, measurement tools used, definitions of

¹³ Seema Mutti-Packer et al., "The Protective Role of Religiosity against Problem Gambling: Findings from a Five-Year Prospective Study", *BMC Psychiatry* 17/1 (November 6, 2017).

¹⁴ John P Hoffmann, "Religion and Problem Gambling in the U.S.", *Review of Religious Research* (June 2000), 488-509.

¹⁵ Sherin Kunhibava, "Reasons on the Similarity of Objections with Regards to Gambling and Speculation in Islamic Finance and Conventional Finance", *Journal of Gambling Studies* 27/1 (2011), 1-13.

¹⁶ Kraig Beyerlein -Jeffrey J. Sallaz, "Faith's Wager: How Religion Deters Gambling", *Social Science Research* 62 (February 1, 2017), 204-218.

¹⁷ Emmanuelle Auriol et al., "Betting on the Lord: Lotteries and Religiosity in Haiti", *World Development* 144 (August 2021), 1-21.

¹⁸ Paloutzian, R. F., & Park, C. L. "Recent Progress and Core Issues in The Science of the Psychology and Spirituality". *Handbook of The Psychology of Religion And Spirituality*.ed. Paloutzian, R. F., & Park, C. L (New York City: The Guilford Press, 2014),380-385.

¹⁹ Jennifer T Grant Weinandy-Joshua B Grubbs "Gambling with God: The Effect of Gambling on Religious and Spiritual Struggles", *Mental Health, Religion and Culture* 24/5 (2021), 437-449.

religiosity and gambling addiction, sample characteristics, analyses, and findings.

A review of existing studies reveals a lack of research in Turkey, with no studies published in Turkish on religiosity and gambling addiction. This might be because gambling is officially prohibited and there are strict regulations against it in Turkey. Additionally, there is a lack of qualitative studies, which makes it difficult to conduct a systematic review of the existing literature. The studies conducted are primarily quantitative in nature; therefore, the current study aimed to contribute to the field by systematically reviewing existing quantitative literature on the relationship between religiosity and gambling addiction. The inclusion criteria were the following: (1) quantitative studies, (2) published in English, (3) analysis of the relationship between gambling addiction and religiosity, and (4) a cross-sectional or longitudinal design.

The scales used in the studies to detect gambling addiction were listed. Used scales were as follows: South-Oaks gambling screening test, the Internet Gaming Disorder Scale, the SGS (Science of Generosity Survey) Measure, Canadian Problem Gambling Index, Problem Gambling Severity Index (PGSI), The Screener for Substance and Behavioral Addictions (SSBA), the Lie/Bet Questionnaire and the DSM-IV-MR-J, Wave III of Add Health, Levantamento Nacional de Álcool e Drogas (LENAD) interview DSM-IV-MR-J. It was then observed that the studies generally fell into two categories: those that measured gambling addiction using the South Oaks Gambling Screen (9 studies), and those that used personally created measures (6 studies). The remaining 13 studies were found to differ from one another in terms of the gambling addiction scales they used. More detail on the 13 studies are provided in Figure 1.

To draw more specific conclusions and maintain methodological consistency in examining the relationship between gambling addiction and religiosity, the nine studies employing the South Oaks Gambling Screen were included. These were then compared with studies using custom measures. These were generally simplistic questions—often embedded in demographic forms—that lack strong validity and reliability. Therefore, this study aimed to examine whether a few straightforward questions are sufficient to determine the relationship between gambling behavior and religiosity, or if the results differ when compared to those obtained using the South Oaks Gambling Screen (SOGS). Accordingly, studies were divided into two categories: (1) studies using the South-Oaks screening test and (2) other personally created measures used to detect gambling. Among the studies, a total of nine research articles investigated the relationship between gambling addiction and religiosity using the South Oaks gambling screening test. A total of 15 articles were selected for the study as seen in Figure 1.

2. Findings

2.1. Participants of the Studies

The age range of participants varied from one study to another. A total of five studies utilizing the South Oaks Gambling Screening Test had adult samples²⁰ while four studies had adolescent samples.²¹ For the studies that used measures other than the South Oaks Gambling Screening Test, two studies did not specify the age range.²² Two studies conducted their study with an adult sample.²³ Specific details on the participants are found in Tables 1 and 2.

2.2. Definition of Gambling Addiction

Before a phenomenon can be measured, it is necessary to provide an operational definition. Therefore, the information below outlines how the reviewed studies measured gambling addiction.

2.2.1. Studies Using the South Oaks Gambling Screening Test

Nine studies utilized the South Oaks Gambling Screening Test to measure gambling, albeit exhibiting differences in how they explained/defined gambling. Three of the studies did not directly define gambling addiction but rather determined addiction

²⁰ Mehmet Çakici et al., "Prevalence of Gambling Behavior, Risk Factors and Relations with Cultural Attitudes in TRNC: 2007-2014", 395-403.; Tian P.S. Oei - Leon M. Gordon, "Psychosocial Factors Related to Gambling Abstinence and Relapse in Members of Gamblers Anonymous", 91-105.; John W. Welte et al., "Predictors of Problem Gambling in the U.S.", 327-342; Grace P. Lee et al., "Investigating the Association between Strategic and Pathological Gambling Behaviors and Substance Use in Youth: Could Religious Faith Play a Differential Role?", 280-287.

²¹ Chalmers-Willoughby, "Do Predictors of Gambling Involvement Differ across Male and Female Adolescents?", 373-392.; Lee, Hyung Seok., "Predicting and Understanding Undergraduate Students' Intentions to Gamble in a Casino Using an Extended Model of the Theory of Reasoned Action and the Theory of Planned Behavior"; Victor K.Y. Chan, "The General Relationship between Universal Human Values and Adolescents' Problem/Pathological Gambling in Macao: A Parsimonious, Quantitative Model", 189-201.; Lilian A. Ghandour - Donna S. El Sayed, "Gambling Behaviors among University Youth: Does One's Religious Affiliation and Level of Religiosity Play a Role?", 279-286.; Noam Zilberman et al., "Personality Profiles of Substance and Behavioral Addictions", 174-181.

²² Joseph Hraba-Gang Lee, "Problem Gambling and Policy Advice: The Mutability and Relative Effects of Structural, Associational and Attitudinal Variables", 105-121; Hraba et al., "Lottery Play and Problem Gambling".

²³ Coulter et al., "Religiosity and Generational Effects on Gambling: Support for and Opposition to Introducing Casino Gambling in a Non-Gambling Tourist Entertainment Environment."; Lam, "The Influence of Religiosity on Gambling Participation."

as getting 5 or more points on the South-Oaks gambling screening test.²⁴ Two other studies provided no specification for gambling addiction.²⁵ One study did not directly define problematic gambling but made an evaluation based on the total scores they received from the South Oaks Gambling Screen Revised (SOGS-R) scales.²⁶ Another study defined gambling behavior as the act of investing money in events influenced by chance, or voluntarily taking risks in order to gain greater profit.²⁷ A more specific definition of problematic or risky gambling was provided by one study: “experiencing four or more consequences of gambling; engaging in any gambling activity daily; engaging in any gambling activity once a week or more; or gambling two or more times a week while experiencing at least two consequences.”²⁸ In another study, pathological gambling was defined based on the DSM-IV diagnostic criteria, which require the presence of five or more of the ten specified symptoms. Problem gambling was described as sharing several characteristics with pathological gambling, but with fewer negative consequences observed in daily life, according to the definitional framework used in the study.²⁹

2.2.2. Studies Using Other Measures

The definition provided by research that did not use a commonly used measure like the South Oaks Gambling Screening Test was not as detailed. Problem gambling behavior was defined as a progression towards more gambling and heavier betting, resulting in loss of control over one's gambling and eventual disruption of one's life in two reasearches.³⁰ In one research, it was stated that gambling behavior can be defined as betting money on uncertain events based on chance.³¹ Three studies did not provide a definition.³²

2.2.2.1. Studies Using the National Longitudinal Adolescent Health Data

The National Longitudinal Study of Adolescent Health is a long-term study that collected data from participants across four waves: 1994 (Wave I), 1996 (Wave II), 2001–2002 (Wave III), and 2008–2009 (Wave IV). The current study utilized data from this survey, which initially included participants in grades 7 through 12 and followed them until they were between 18 and 27 years old. For this analysis, only data from participants aged 18 to 27 were included.³³

2.3. Research Groups and Their Characteristics

Studies that measured gambling addiction with a scale are categorized into two groups: 1) Those that measured both gambling addiction and religiosity using a scale, and 2) Those that measured gambling addiction with a scale but did not measure religiosity utilizing a scale as seen in Table 1.

Studies that did not use a scale to measure gambling addiction are reviewed as a single group as seen in Table 2. The National Longitudinal Adolescent Health survey data fell into this group as well.³⁴

²⁴ Victor K. Y. Chan, “The General Relationship between Universal Human Values and Adolescents’ Problem/Pathological Gambling in Macao: A Parsimonious, Quantitative Model” 189–201.; John W. Welte et al., “Predictors of Problem Gambling in the U.S.,” 327–342.; Mehmet Çakici et al., “Prevalence of Gambling Behavior, Risk Factors and Relations with Cultural Attitudes in TRNC: 2007–2014”, 395–403.

²⁵ Noam Zilberman et al., “Personality Profiles of Substance and Behavioral Addictions”, *Addictive Behaviors* 82 (July 2018), 174–181.

²⁶ John W. Welte et al., “Predictors of Problem Gambling in the U.S.,” *Journal of Gambling Studies* 33/2 (June 2017), 327–342.

²⁷ Hyung Seok Lee, “Predicting and Understanding Undergraduate Students’ Intentions to Gamble in a Casino Using an Extended Model of the Theory of Reasoned Action and the Theory of Planned Behavior”, *Journal of Gambling Studies* 29/2 (June 2013), 269–288.

²⁸ Chalmers - Willoughby, “Do Predictors of Gambling Involvement Differ across Male and Female Adolescents?”.

²⁹ Tian P.S. Oei-Leon M. Gordon, “Psychosocial Factors Related to Gambling Abstinence and Relapse in Members of Gamblers Anonymous,” *Journal of Gambling Studies* 24/1 (March 2008), 91–105.

³⁰ Joseph Waiman Hraba et al., “Lottery Play and Problem Gambling” *Journal of Gambling Studies*, 355–377.; Joseph Hraba - Gang Lee, “Problem Gambling and Policy Advice: The Mutability and Relative Effects of Structural, Associational and Attitudinal Variables”, 105–121.

³¹ Desmond Lam, “The Influence of Religiosity on Gambling Participation”, *Journal of Gambling Studies* 22/3 (2006), 305–320.

³² Coulter et al., “Religiosity and Generational Effects on Gambling: Support for and Opposition to Introducing Casino Gambling in a Non-Gambling Tourist Entertainment Environment”; Lam, “The Influence of Religiosity on Gambling Participation.”.; Uecker - Stokes, “Religious Background and Gambling Among Young Adults in the United States”.

³³ David Eitle, “Religion and Gambling Among Young Adults in the United States: Moral Communities and the Deterrence Hypothesis,” 61–81.; Jeremy E. Uecker-Charles E. Stokes, “Religious Background and Gambling Among Young Adults in the United States,” 341–361.; Coulter et al., “Religiosity and Generational Effects on Gambling: Support for and Opposition to Introducing Casino Gambling in a Non-Gambling Tourist Entertainment Environment.”

³⁴ Jeremy E. Uecker-Charles E. Stokes, “Religious Background and Gambling Among Young Adults in the United States,” 341–361.; David Eitle, “Religion and Gambling Among Young Adults in the United States: Moral Communities and the Deterrence Hypothesis,” 61–81.

2.3.1. Studies Using the South Oaks Gambling Screening Test

A total of nine studies measured gambling addiction using the South Oaks Gambling Screening Test.³⁵ The South Oaks Gambling Screening test has a coefficient alpha of .69 in the general population and .86 for gambling treatment groups, respectively, showcasing a satisfactory level of reliability. Similarly, it has satisfactory validity and is able to differentiate the general population and gambling treatment sample since it has high “correlations with DSM IV diagnostic criteria and moderate correlations with other measures of gambling problem severity”³⁶. Detailed information about these studies is given in Table 1.

2.3.1.1. Studies Measuring Religiosity and Gambling Addiction with a Scale

Some studies used the South Oaks Gambling Screen (SOGS) to assess gambling behavior and included measures of religiosity as well. Each of the three studies employed different instruments to assess religiosity. Further details on these measures are provided in Table 1. One study found that religiosity had a negative and significant effect on gambling addiction. In this study, the researchers examined the relationship between gambling and various variables, including religiosity.³⁷ The religiosity levels of the participants were measured with a questionnaire.³⁸ Predictor variables of faith in a higher/sacred power and belief in God were found to have a significant effect on gambling addiction ($p < .05$). However another study found that religiosity was not significantly related to gambling addiction.³⁹ Religiosity was measured with items asking about their religious belief, and faith, and moving away from worldly concerns. The faith tradition subtype did not have any effect on pathological/problem gambling addiction. The non-faith tradition was found to be related to pathological/problem gambling.

2.3.1.2. Studies that Only Used a Gambling Addiction Scale

Some studies measured gambling addiction with the South Oaks Gambling Screen but did not use a specific measurement tool for religiosity.⁴⁰ Instead, these studies gathered information on religiosity through demographic questionnaires. In one study, the religiosity score of the control group without any addiction (drug, alcohol, sex, and gambling) was higher.⁴¹ Similarly, in another study, the group that developed problematic and pathological gambling addiction had a lower religiosity score compared to the group that did not develop it⁴². However, one study found that students who seldom or never practiced their religious beliefs were less likely to develop pathological gambling addiction.⁴³ Another study, however, found no significant difference in religiosity levels between individuals at low and high risk for developing gambling addiction.⁴⁴ Three studies found that religiosity significantly and negatively predicted gambling addiction symptoms.⁴⁵ In one study, individuals were

³⁵ Zilberman et al., “Personality Profiles of Substance and Behavioral Addictions”, 174–181.; Hyung Seok Lee, “Predicting and Understanding Undergraduate Students’ Intentions to Gamble in a Casino Using an Extended Model of the Theory of Reasoned Action and the Theory of Planned Behavior”; Heather Chalmers - Teena Willoughby, “Do Predictors of Gambling Involvement Differ across Male and Female Adolescents?”; John W. Welte et al., “Predictors of Problem Gambling in the U.S.”; Tian P.S. Oei - Leon M. Gordon, “Psychosocial Factors Related to Gambling Abstinence and Relapse in Members of Gamblers Anonymous.”; Chan, “The General Relationship between Universal Human Values and Adolescents’ Problem/Pathological Gambling in Macao: A Parsimonious, Quantitative Model”; Çakici et al., “Prevalence of Gambling Behavior, Risk Factors and Relations with Cultural Attitudes in TRNC: 2007-2014”; Lilian A. Ghandour - Donna S. El Sayed, “Gambling Behaviors among University Youth: Does One’s Religious Affiliation and Level of Religiosity Play a Role?”; Grace P. Lee et al., “Investigating the Association between Strategic and Pathological Gambling Behaviors and Substance Use in Youth: Could Religious Faith Play a Differential Role?”.

³⁶ Randy Stinchfield, “Reliability, Validity, and Classification Accuracy of the South Oaks Gambling Screen(SOGS)”. *Addictive behaviors* 27 (1997).

³⁷ Oei-Gordon, “Psychosocial Factors Related to Gambling Abstinence and Relapse in Members of Gamblers Anonymous”, 91–105.

³⁸ Gerard J Connors et al., “Measure of Religious Background and Behavior for Use in Behavior Change Research”, *Psychology of Addictive Behaviors* 10/2 (1996), 90-96.

³⁹ Chan, “The General Relationship between Universal Human Values and Adolescents’ Problem/Pathological Gambling in Macao: A Parsimonious, Quantitative Model”, 189-201.

⁴⁰ Zilberman et al., “Personality Profiles of Substance and Behavioral Addictions”; Lee, “Predicting and Understanding Undergraduate Students’ Intentions to Gamble in a Casino Using an Extended Model of the Theory of Reasoned Action and the Theory of Planned Behavior”; Çakici et al., “Prevalence of Gambling Behavior, Risk Factors and Relations with Cultural Attitudes in TRNC: 2007-2014”; Welte et al., “Predictors of Problem Gambling in the U.S.”; Lee et al., “Investigating the Association between Strategic and Pathological Gambling Behaviors and Substance Use in Youth: Could Religious Faith Play a Differential Role?”; Lilian A. Ghandour - Donna S. El Sayed, “Gambling Behaviors among University Youth: Does One’s Religious Affiliation and Level of Religiosity Play a Role?” 279–286.; Chalmers - Willoughby, “Do Predictors of Gambling Involvement Differ across Male and Female Adolescents?”.

⁴¹ Zilberman et al., “Personality Profiles of Substance and Behavioral Addictions”.

⁴² Çakici et al., “Prevalence of Gambling Behavior, Risk Factors and Relations with Cultural Attitudes in TRNC: 2007-2014”.

⁴³ Grace P. Lee et al., “Investigating the Association between Strategic and Pathological Gambling Behaviors and Substance Use in Youth: Could Religious Faith Play a Differential Role?”, *American Journal on Addictions* 23/3 (2014), 280–287.

⁴⁴ Chalmers - Willoughby, “Do Predictors of Gambling Involvement Differ across Male and Female Adolescents?”

⁴⁵ Lilian A. Ghandour - Donna S. El Sayed, “Gambling Behaviors among University Youth: Does One’s Religious Affiliation and Level of Religiosity Play

asked whether they felt religious. Religiosity was included in the study as a categorical variable among socio-demographic variables and analyzed with the χ^2 test. The study found that religiosity had a significant relationship with addiction ($p < .005$).⁴⁶ Another study measured religiosity through items assessing the perceived importance of religion. Problem and pathological gamblers stated that religion was not important to them significantly more compared to others ($\chi^2 = 15.032$, $p < .005$).⁴⁷

One study measured the religiosity levels of the participants by the frequency of participation in religious worship. There was statistical significance in the level of religiosity and gambling behavior, indicating that less gambling behavior was associated with more participation in religious activities.⁴⁸ In another study, participants' level of religiosity was assessed based on whether they considered themselves religious and how frequently they attended church. For men, no significant difference was found between individuals who engaged in low-risk gambling and those who gambled with high risk ($p > 0.05$). Similarly, no significant difference in religiosity was observed between individuals who gambled with low and high risk ($p > 0.05$). The same results were observed for female participants, with no significant differences between non-risky and high-risk gamblers ($p > 0.05$) or between low- and high-risk gamblers ($p > 0.05$).⁴⁹

Similarly, another study measured religiosity by the frequency of individuals' participation in religious rituals and devotions. The study found that religiosity predicted the symptoms of problem gambling addiction ($p = .04$).⁵⁰ "Similarly, another study assessed religiosity by asking participants about the frequency of their participation in religious worship and rituals, as well as the importance of religion in their lives, rather than using a standardized scale. The results indicated that a decrease in participation in religious worship was associated with a higher likelihood of developing pathological gambling addiction. Students' level of faith differed significantly between those who gambled regularly and those who gambled occasionally ($p < 0.05$) or rarely ($p < 0.05$).⁵¹

Another study measured religiosity using a 7-point Likert scale with a total of five questions. A negative and significant relationship was found between religiosity and gambling intention ($r = -.18$, $p < 0.05$), gambling attitude ($r = -.16$, $p < 0.05$), gambling-oriented social norm ($r = -.17$, $p < 0.05$), perceived control over gambling ($r = -.18$, $p < 0.05$), previous gambling experience ($r = -.22$, $p < 0.01$), thrill-seeking ($r = -.45$, $p < 0.001$), and gambling addiction ($r = -.16$, $p < 0.05$). Religiosity did not have a relationship with gambling-related ad exposure ($p > 0.05$). However, gambling addiction was found to be positively related to gambling-related ads ($r = .32$, $p < 0.001$).⁵²

2.3.2. Studies that Did Not Use a Standardized Scale for Gambling and Religiosity

Some studies did not use standardized scales for measuring gambling or religiosity, instead relying on self-developed questions. While two studies found religiosity to not predict gambling addiction^{53 54} two other studies found that this relationship was significant and negative.^{55 56}

One study determined that the frequency of church attendance did not predict gambling addiction ($B = -.025$, $p > .05$), however, there was a negative and significant relationship between church attendance and gambling behavior ($r = -.10$, $p < .01$) and a non-significant relationship between church attendance and loss of control in gambling ($r = -.06$, $p > 0.05$) and gambling behavior ($r = -.06$, $p > 0.05$).

a Role?," 279–286.; Lee et al., "Investigating the Association between Strategic and Pathological Gambling Behaviors and Substance Use in Youth: Could Religious Faith Play a Differential Role?"; Welte et al., "Predictors of Problem Gambling in the U.S."; Zilberman et al., "Personality Profiles of Substance and Behavioral Addictions."

⁴⁶ Zilberman et al., "Personality Profiles of Substance and Behavioral Addictions".

⁴⁷ Çakici et al., "Prevalence of Gambling Behavior, Risk Factors and Relations with Cultural Attitudes in TRNC: 2007-2014."

⁴⁸ Lee et al., "Investigating the Association between Strategic and Pathological Gambling Behaviors and Substance Use in Youth: Could Religious Faith Play a Differential Role?".

⁴⁹ Chalmers - Willoughby, "Do Predictors of Gambling Involvement Differ across Male and Female Adolescents?".

⁵⁰ Welte et al., "Predictors of Problem Gambling in the U.S".

⁵¹ Lilian A. Ghandour- Donna S. El Sayed, "Gambling Behaviors among University Youth: Does One's Religious Affiliation and Level of Religiosity Play a Role?", *Psychology of Addictive Behaviors* 27/1 (March 2013), 279–286.

⁵² Hyung Seok Lee, "Predicting and Understanding Undergraduate Students' Intentions to Gamble in a Casino Using an Extended Model of the Theory of Reasoned Action and the Theory of Planned Behavior", *Journal of Gambling Studies* 29/2 (June 2013), 269–288.

⁵³ Hraba-Lee, "Problem Gambling and Policy Advice: The Mutability and Relative Effects of Structural, Associational and Attitudinal Variables"; Hraba et al., "Lottery Play and Problem Gambling".

⁵⁴ Hraba et al., "Lottery Play and Problem Gambling".

⁵⁵ Lam, "The Influence of Religiosity on Gambling Participation".

⁵⁶ Coulter et al., "Religiosity and Generational Effects on Gambling: Support for and Opposition to Introducing Casino Gambling in a Non-Gambling Tourist Entertainment Environment".

.0.2, $p > 0.05$). There was a significant relationship between loss of control in gambling ($r = .36, p < .001$) and gambling behavior ($r = .35, p < .001$). Similarly, there was a significant relationship between loss of control in gambling and problems caused by gambling behavior ($r = .55, p < .001$).

In another study, gambling behavior was measured according to the frequency of participation in games of chance. Religiosity levels of the participants were measured by their answers to the question, "Have you participated in any religious worship?" Results indicated that the frequency of participation in religious worship and rituals was significantly lower for individuals who participated in gambling games compared to individuals who did not participate. ($p < .01$). Multivariate analyses indicated that the frequency of participation in religious worship ($p < .01$) was significantly and negatively related to gambling. "The level one placed on the importance of faith" was also significantly and negatively related to the number of gambles ($p < .01$).

One study measured participants' gambling behavior through a test consisting of three subscales developed by the researchers. Religiosity level was measured by asking participants how religious they felt. Participant answers fell into the following categories: not at all moderately and a lot. Results indicated a significant difference between those with no-some level of religiosity and those with medium and high levels of religiosity in terms of positive attitudes toward casino games. ($F = (49.81) p < 0.001$).⁵⁷

2.3.2.1. National Longitudinal Study of Adolescent Health (Add Health)

Two studies drew upon data from the National Longitudinal Study of Adolescent Health. In the first study, participants were asked four questions to assess gambling-related problems. Religiosity was measured using five items related to religious beliefs and practices. The findings indicated a negative association between overall religiosity and gambling-related issues at the individual level. However, the frequency of participation in religious services alone was not significantly associated with reported gambling problems. ($\chi^2 = 3.11, df = 1, p = .07$).⁵⁸

The second study asked participants how much money they invested in gambling to date.⁵⁹ Participants' religiosity levels were measured according to how often they participated in any religious worship and rituals in the last 12 months. Results indicated that rarely participating in religious worship and rituals increased the probability of participating in gambling games ($p < .01$), while weekly participation in religious worship and rituals decreased the likelihood of participating in gambling games ($p < .01$).

3. Discussion

In this research, 15 research articles analyzing the relationship between religiosity and gambling addiction were examined. Nine of the research articles used the South-Oaks gambling screening test to measure gambling addiction, and six of them measured gambling addiction using scales they developed. Thus, the study aimed to compare the results of the most commonly used screening test and individually created measures to determine if there were differences in the results. While seven of the nine studies measuring gambling addiction using the South-Oaks gambling screening test found a negative relationship between gambling addiction and religiosity, two of them found no significant relationship. Four of the six studies that used their own scale to measure gambling found a negative relationship between gambling addiction and religiosity, and two of them did not find a significant relationship.

The findings of the studies that used the South-Oaks gambling screening test versus their own scales were similar, indicating that although different techniques were used to ascertain gambling behavior, the results did not change. Most of the findings supported a negative relationship between religiosity and gambling. These results are consistent with the findings of previous studies.⁶⁰ Although gambling addiction is believed to be associated with escaping from stressful life events, religiosity can make it easier for people to cope with negative and stressful events⁶¹ since it is positively related to positive affect, attitudes, and behaviors.⁶² Religiosity is associated with happiness, life satisfaction, self-esteem, subjective well-being, peace, and patience, and increases in mental health and wellbeing.⁶³ The fact that religiosity increases mental well-being may also be negatively

⁵⁷ Coulter et al., "Religiosity and Generational Effects on Gambling: Support for and Opposition to Introducing Casino Gambling in a Non-Gambling Tourist Entertainment Environment".

⁵⁸ Eitle, "Religion and Gambling Among Young Adults in the United States: Moral Communities and the Deterrence Hypothesis".

⁵⁹ Uecker- Stokes, "Religious Background and Gambling Among Young Adults in the United States".

⁶⁰ Song Iee Hong et al., "An Empirical Typology of Lifetime and Current Gambling Behaviors: Association with Health Status of Older Adults", *Aging and Mental Health* 13/2 (March 2009), 265–273.

⁶¹ Harold G. Koenig et al., "Religious Involvement Is Associated with Greater Purpose, Optimism, Generosity and Gratitude in Persons with Major Depression and Chronic Medical Illness", *Journal of Psychosomatic Research* 77/2 (2014), 135–143.

⁶² Daniela Villani et al., "The Role of Spirituality and Religiosity in Subjective Well-Being of Individuals with Different Religious Status", *Frontiers in Psychology* (July 2019).

⁶³ Coulter et al., "Religiosity and Generational Effects on Gambling: Support for and Opposition to Introducing Casino Gambling in a Non-Gambling

associated with the risk of gambling addiction.⁶⁴ This aligns with the Conservation of Resources Theory which suggests that individuals acquire and protect resources they perceive as valuable. These resources can be psychological, material, social, and more. The acquisition of resources enhances one's ability to cope with stress. Based on this theory, religion can be viewed as a resource that helps prevent stress and, consequently, reduces the likelihood of gambling. Previous research has shown that both loneliness and job stress are associated with increased gambling.⁶⁵ Thus, religion can provide individuals with a resource to cope with stressful situations, making it less likely for them to turn to gambling.

In one study being Catholic was positively related to gambling while being Protestant was not related to gambling behavior.⁶⁶ Similarly, other studies found that Catholics were less against casino gambling compared to Protestant Christians.⁶⁷ These results align with the literature, as Protestants tend to have a harsher view of gambling compared to Catholics. Thus, when the religion or sect participants belonged to held a negative view of gambling, religious individuals were less likely to engage in gambling games, as they tended to adopt the attitudes of their faith.⁶⁸

However, although Islam is known for its negative view on gambling, a study found that compared to Muslims and Catholics, Jehovah's Witnesses, Mormons, and Protestants were less likely to gamble.⁶⁹ It is possible that the individuals referred to themselves as Muslims but did not follow many of the teachings of the Quran. For instance, it was found that compared to Christians, Muslims who consumed any amount of alcohol were more likely to gamble.⁷⁰ This trend was true for illegal drugs and non-medical prescription drugs. Since Islam strongly opposes the consumption of alcohol and the use of drugs, it is interesting that gambling is also linked to these factors. Thus, it could be said that the further Muslims stray from the teachings of the Quran, the more likely they are to engage in gambling. This indicates that it is important to not only ask individuals about their religion or sect but to also assess their level of devotion.

Religion was found to act as a shield against gambling in three ways. Firstly, an individual who adopts the norms of the religious group may not be inclined to play gambling games individually or may not want to be excluded from the group by acting outside the group's norms. It is possible to explain this aspect of religiosity within the scope of the theory of planned behavior. According to this theory, the key factor that determines a person's willingness to engage in a behavior—and how much effort they will put into performing a behavior under their voluntary control—is their intention to carry out that behavior. The intention to perform a behavior is believed to be shaped by subjective norms and the individual's attitude toward the behavior. Subjective norms refer to the perceived social pressure from people or institutions important to the individual regarding the behavior in question. Perceived behavioral control, on the other hand, is the individual's perception of how easy or difficult it is to perform the behavior. Attitude toward the behavior includes the individual's positive or negative evaluations of the behavior itself.⁷¹ From the theoretical perspective, it can be stated that due to the influence of religiosity and religious environment, individuals' norms and attitudes toward gambling are generally negative, which in turn decreases the frequency and likelihood of engaging in such activities.

It is also worth mentioning the following: Religiosity is thought to facilitate individuals' internalization of religious and societal moral norms, thereby discouraging them from engaging in behaviors such as participating in games of chance, which are deemed inappropriate by society.⁷² At this point, the concept in Islam regarding the classification of financial gain as either clean or impure comes to mind. In Islam, for an income to be considered halal or clean, the individual must exert effort to earn it.⁷³ However, in games of chance, the money is obtained not through effort or labor, but purely by chance. This situation helps

Tourist Entertainment Environment”.

⁶⁴ Ali Ayten, “Din ve Sağlık: Bireysel Dindarlık, Sağlık Davranışları ve Hayat Memnuniyeti İlişkisi Üzerine Bir Araştırma”, *Dinbilimleri Akademik Araştırma Dergisi* 13/3 (2013), 7-31.

⁶⁵ Phoenix. Gillis, *Problem Gambling as a Response to Social and Occupational Stressors: Exploring a Moderation Model of Stress and Coping* (Windsor: University of Windsor, Doctoral Thesis, 2013), 137.

⁶⁶ Eitle, “Religion and Gambling Among Young Adults in the United States: Moral Communities and the Deterrence Hypothesis”.

⁶⁷ Uecker-Stokes, “Religious Background and Gambling Among Young Adults in the United States”.

⁶⁸ Belle Gavriel-Fried, “Attitudes of Jewish Israeli Adults towards Gambling”, *International Gambling Studies* 15/2 (May 4, 2015), 196-211.

⁶⁹ Uecker - Stokes, “Religious Background and Gambling Among Young Adults in the United States”.

⁷⁰ Lee et al., “Investigating the Association between Strategic and Pathological Gambling Behaviors and Substance Use in Youth: Could Religious Faith Play a Differential Role?”.

⁷¹ Icek Ajzen, “The Theory of Planned Behavior”, *Organizational behavior and human decision processes* 50/2 (1991), 179-211.

⁷² David R Hodge et al., “The Protective Influence of Spiritual-Religious Lifestyle Profiles on Tobacco Use, Alcohol Use, and Gambling”, *Work Research* 31/4 (2007), 211-219.

⁷³ Ekrem Erdem, “Helal Kazanç, İnsan Onuru ve Erdemli Toplum İnşası: İlgili Hadisler Üzerinden İktisadi Bir Değerlendirme”, *Helal ve Etik Araştırmalar Dergisi* 4/1 (June 23, 2022), 1-17.

to clarify, to some extent, the relationship between the influence of religion and participation in games of chance. Indeed, feeling the influence of religion in one's life may encourage an individual to live in accordance with religious commandments and teachings. In the context of Turkish society, these religious principles are further reinforced by cultural norms and traditional values. Many families, especially in more conservative or rural regions, raise their children with strong religious and moral teachings that emphasize the importance of earning an honest living and avoiding "easy money" or morally ambiguous gains. Participation in gambling is not only seen as religiously inappropriate but also culturally frowned upon, often associated with irresponsibility, addiction, or social decline. This cultural and religious interplay helps explain why many individuals in Turkey—particularly those with strong religious convictions—tend to avoid gambling. For them, adhering to religious teachings is not solely a matter of spiritual obligation but also a reflection of cultural identity, social responsibility, and personal integrity. Secondly, individuals who experience religious socialization may not feel the need to socialize through gambling games. Studies have found that socialization is a major motivator for gambling behavior and increases the likelihood of developing a gambling addiction.⁷⁴ Religious individuals connect through worship and maintain contact with one another in their social lives. This further aligns with the conservation of resources theory, explaining why religion can be considered a resource that helps prevent behaviors such as increased gambling. Future studies could examine which aspects of religion serve as resources for individuals.

Lastly, if religious individuals are surrounded by others who share their religious beliefs, their chances of being exposed to gambling decrease.⁷⁵ Thus, religiosity reduces the possibility of developing gambling addiction through "socialization and social environment". Considering that the role of the social environment is of great importance when it comes to addiction⁷⁶ it can be understood that religiosity negatively affects gambling addiction through the social environment.

In one study researchers found that rarely participating in religious worship and rituals increased the probability of gambling games, while weekly participation in religious worship and rituals reduced the likelihood of participating in gambling games.⁷⁷ However, determining religiosity can be difficult to discern since it is multidimensional and nuanced. This may explain why even though belief in a sacred power was negatively related to gambling, it was not as significant as joining a gambler's group or receiving social support.⁷⁸ One possible direction could be the explication of the factors related to religiosity. Religiosity is the degree to which the religion a person believes in is manifested in his cognition, sensations, and behaviors, and is a multidimensional concept.⁷⁹ Thus, instead of asking if someone feels or is religious, or to calculate their frequency of participation in religious institutions, it is possible to list the characteristics of individuals who believe in a higher power. This may explain why, although attendance at religious worship or institutions is generally significantly related to gambling⁸⁰, it is not always the case.⁸¹ With future studies, clearer inferences can be made regarding the direction and strength of the relationship between religiosity and gambling addiction.

In most of the studies conducted, religiosity was measured as a demographic variable and was not the central issue addressed. For instance, in one study although non-faith tradition was found to be significantly related to gambling, faith tradition was not. However, upon examination, the non-faith tradition was defined in the following manner: "accepting my portion in life (submitting to life's circumstances, humble (modest, self-effacing), respect for tradition (preservation of time-honored customs), and moderate (avoiding extremes of feeling and action)". Faith tradition, however, was simply defined as, "devout (holding to religious faith and belief)" The description provided for non-faith tradition is also in-line with those who can consider themselves religious. Additionally, "preservation of time-honored customs" can vary depending on whether the general culture is religious or not, making it difficult to make a clean-cut analysis between the two variables.⁸² Similarly a study found that even though participation in religious institutions did not significantly relate to gambling, once country level religiosity was assessed, it became a protective factor. These findings highlight the influence of the environment in its mitigating

⁷⁴ Heung Pyo Lee et al., "The Five-Factor Gambling Motivation Model", *Psychiatry Research* 150/1 (February 28, 2007), 21–32.

⁷⁵ Charles N. Noussair et al., "Risk Aversion and Religion", *Journal of Risk and Uncertainty* 47/2 (October 2013), 165–183.

⁷⁶ Claudia Venuleo et al., "Towards a Cultural Understanding of Addictive Behaviours. The Image of the Social Environment among Problem Gamblers, Drinkers, Internet Users and Smokers", *Addiction Research and Theory* 24/4 (July 3, 2016), 274–287.

⁷⁷ Uecker - Stokes, "Religious Background and Gambling Among Young Adults in the United States".

⁷⁸ Oei - Gordon, "Psychosocial Factors Related to Gambling Abstinence and Relapse in Members of Gamblers Anonymous".

⁷⁹ Jörg Stolz, "Explaining Religiosity: Towards a Unified Theoretical Model", *British Journal of Sociology* 60/2 (June 2009), 345–376.

⁸⁰ Ghandour - El Sayed, "Gambling Behaviors among University Youth: Does One's Religious Affiliation and Level of Religiosity Play a Role?".

⁸¹ Hraba - Lee, "Problem Gambling and Policy Advice: The Mutability and Relative Effects of Structural, Associational and Attitudinal Variables".

⁸² Chan, "The General Relationship between Universal Human Values and Adolescents' Problem/Pathological Gambling in Macao: A Parsimonious, Quantitative Model."

or ameliorating effect on gambling behavior. The number of studies directly addressing the issues of religiosity and gambling addiction is very few and insufficient.⁸³

Future research can address the issue with psychometrically valid and reliable measurement tools of the concepts of religiosity and gambling addiction. Differentiation should be further made between gambling behavior, previous gambling behavior, gambling attitude, gambling addiction, loss of control in gambling, and problems caused by gambling behavior. By addressing the moderator and mediator variables in the relationship between religiosity and gambling addiction, the level of knowledge on the subject can be increased.

Conclusion

As a result, it appears that religiosity negatively affects gambling addiction. This suggests that individuals with higher levels of religious commitment may be less likely to develop problematic gambling behaviors. However, religiosity is a multidimensional construct that encompasses various components such as religious beliefs, practices, experiences, knowledge, and the importance of religion in one's life. Therefore, identifying which specific components of religiosity (e.g., frequency of worship, internalization of moral teachings, religious coping mechanisms, or perceived closeness to the divine) have the strongest negative impact on gambling addiction could provide valuable insights. In this context, future research could focus on the differential impact of intrinsic versus extrinsic religiosity, or compare how various religious traditions and denominations influence gambling behavior. Moreover, future research could explore *why* individuals who are more religious tend to gamble less. Is it because they view religion as a personal coping resource? Is it due to social norms within their religious communities that discourage gambling, prompting a desire to conform? Or perhaps religious individuals find fulfillment and social connection through religious groups, reducing the need for gambling-related activities. While these themes have emerged from the current study, more detailed research is needed to examine them further and to determine the relative importance of each factor. Ultimately, a nuanced understanding of the relationship between religiosity and gambling addiction could inform culturally sensitive and faith-based prevention and intervention strategies including but not limited to spiritually-informed counseling and religiously grounded support networks.

⁸³ Eitle, "Religion and Gambling Among Young Adults in the United States: Moral Communities and the Deterrence Hypothesis."

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Figure 1

PRISMA Flow diagram outlining the screening process for identifying articles based on the inclusion and exclusion criteria

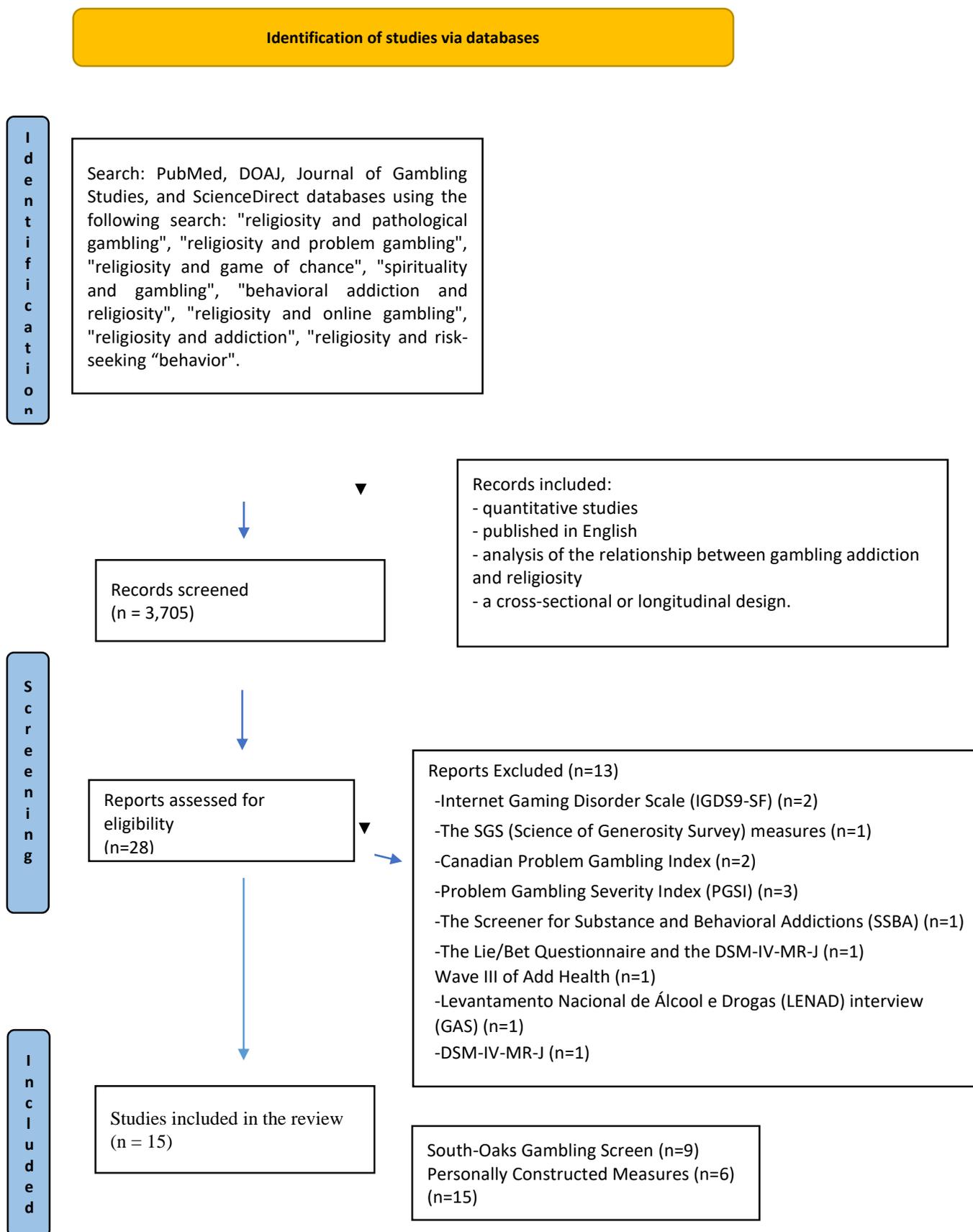


Table 1 Studies Using the South Oaks Gambling Screening Test

Study	Sample	Definitio on	Method	Measur es	Findings	Signific ant or Not	Religiosity Measurement Tool Validity/ Reliability	Reliability of the South Oaks Gambling Screen
(Zilberman et al., 2018)	216 dependent participants: Alcohol Addiction : 50 People Gambling addiction: 48 Sex Addiction :65 Addicted Individuals: 176 male, 40 female Non-addicted Individuals: 23 female 55 male	No definition	MANCOVA No	I, II, III, IV	the religiosity score of the control group without any addiction (drug, alcohol, sex, and gambling) was higher (p<0.05).	Significant	Religiosity was measured as a demographic factor. No information of validity/reliability.	-----
(Lee, 2012)	227 Participants 59 % female; 41% male Average age: 20.9, Age Range: 17-43	Gambling behavior is voluntarily taking risks by placing money on events where the element	Correlation Structural Equation Model	I, XII, XIII, XIV, XV	There was a significant negative correlation between religiosity and gambling intention (p<0.05), religiosity and attitude towards gambling (p<0.05), religiosity and social norm	Significant	Religiosity was measured with a modified scale based on the previous studies (Amoateng and Bahr 1986; Diaz 2000; Ellison and Nybroten 1999; Lam 2006) cronbach's coefficient alpha=.93	cronbach's coefficient alpha=.75

of chance plays a significant role, to gain more profit.

towards gambling ($p < 0.05$), religiosity and perceived control of gambling ($p < 0.05$), religiosity and previous gambling experience ($p < 0.01$), religiosity and thrill-seeking ($p < 0.001$), and religiosity and gambling addiction ($p < 0.05$). Religiosity had a strong relationship with variables such as attitude, gambling media exposure, personality sensation seeking, and social norm ($p < 0.05$).

(Chalmer s & Willough by, 2006)	3,767 participa nts 49% male, 51% female, Age range: 13- 18	Four or more gamblin g- related problem s reported	Discrimin ant function analyses	I,*V, VI, VII, VIII, IX, X,XI	For men, there was no significant difference between individuals who engaged in low- risk gambling and those who engaged in high- risk gambling ($p > 0.05$), and between individuals who engaged in low- risk and high- risk gambling ($p > 0.05$). For women participants,	Not Significa nt	Religiosity was measured by church attendance. No information of validity reliability	Scores were summed for an over-all gambling problem score, with higher scores indicating greater gambling consequen ces. The six consequen ces were correlated between .39 and .69.
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there was no significant difference in religiosity between non-risky gamblers and high-risk gamblers ($p>0.05$) and between individuals who engaged in low-risk and high-risk gambling ($p>0.05$).

(Welte et al., 2016)	2963 participants, Age range: 31-40	Used the criteria for the South Oaks Gambling Screen Revised (SOGS-R)	Negative binomial regression	I**, XVI, XVII, XVIII, XIX	Religiosity significantly predicted the symptoms of problematic gambling addiction ($p<0.001$).	Significant	Religiosity was measured by frequency of religious service attendance. No information of validity/reliability	-----
(Oei & Gordon, 2007)	75 participants, 55 male, 20 female, Age range: 21-64	Loss of control while gambling, problems in family and business life, and efforts to regain money lost in gambling games.	ANOVA discriminant analysis	I, XX	Believing in a higher/holy power and belief in God were predictive variables ($p<0.005$)	Significant	Religiosity was measured with Religious Background and Behaviour Questionnaire (Connors et al., 1996) cronbach's coefficient alpha=.76 . This measure has construct, convergent, and divergent validity.	cronbach's coefficient alpha=.86

(Çakıcı et al., 2021)	799 participants, Age range: 18-65	South Oaks Gambling Screenin g Test Criteria	Logistic regression	I, XXI	There was a significant difference between non-problematic and non-pathological gamblers and problematic and pathological gamblers among those who stated that religion was important in their life (p<.005). Problematic and pathological gamblers stated that religion was not important to them significantly more than the other group.	Significant	Religiosity was measured as a demographic factors. No information of validity and reliability.	-----
(Chan, 2014)	471 participants, 261 females (55.4%), and 210 males (44.6%), Age range: 15-19	South Oaks Gambling Screenin g Test Criteria	SEM Model	I, XXII	Religiosity or spirituality did not have a positive or negative effect on the likelihood of developing pathological/problem gambling addiction (p>.005).	Not Significant	Religiosity was measured by Schwartz Values Scale (1992). No information of validity/reliability found in the article but this measure is known to have an alpha coefficient ranging from .65-.85, It has construct, convergent, and cross-cultural validity.	-----
(Ghandour & El Sayed, 2012)	570 participants		Pearson's chi-square tests, and regression models	I, XXIII	A decrease in participation in religious practices increased the likelihood of	Significant	Religiosity was measured by religious importance and frequency	-----

						developing pathological gambling addiction (p<.005). Participants' faith was found to be significantly different for those gambling regularly versus sometimes gambling (p<.005).		of practice of faith. No information of validity/reliability	
(Lee et al., 2014)	et	570 participants, Age range: 19-21	South Oaks Gambling Screening Test Criteria	Regression, weighted prevalence estimates	I,	Students who rarely or never practiced their beliefs had a higher likelihood of meeting the diagnostic criteria for potential pathological gambling addiction (p<.005).	Significant	Religiosity was measured as a demographic variable. No information of validity and reliability.	cronbach's coefficient alpha=.97

PRIMARY MEASURING TOOLS:I South-Oaks Gambling Screening Test (Lesieur & Blume,1987); I* : The South Oaks Gambling Screen—Revised for Adolescents (SOGS-RA) (Winters, Stinchfield, & Fulkerson, 1993a); I**The South Oaks Gambling Screen Revised SOGS-R (Abbott & Volberg 1991); XII: Religiosity (Amoateng & Bahr 1986; Diaz 2000; Ellison & Nybroten 1999; Lam 2006)

SECONDARY MEASURING TOOLS: II: Michigan Alcoholism Screening Test (Selzer, 1971); III: Abuse Screening Test (Skinner, 1982); IV: Compulsive Sex Addiction (I-CSB) (Efrati & Mikulincer, 2018); V: Health Canada's Community Action Programs for Children (CAP-C) (1994);VI: School Culture (Kelly et al., 1996);VII: Relationships with Parents (Armsden & Greenburg, 1987); VIII: Family Domain (Windle & Learner, 1986); IX: Centre for Epidemiological Studies Depression Scale (CES-D) (1972); X: Social Anxiety-Related Symptoms Scale (Ginsburg, LaGreca, and Silverman,1998); XI: Self-Esteem (Rosenberg, 1965); XII: Tolerance to Unusual Situations (Jessor et al.1977); XIII: Sensation Seeking Scale (Yanovitzky 2006); XIV: Attitudes Toward Gambling; XV: Social Norms (Ajzen & Fishbein, 1980), XVI: Diagnostic Interview Schedule (Robins et al. 1996); XVII: Canadian Problem Gambling Index (Wynne 2003); XVIII: Professional Prestige (Stricker 1988); XIX: Environmental Disadvantage (Boardman et al., 2001); XX: Scale of gambling game types (Tidwell et al., 2015); XXI: Depression and Anxiety Scale Brief Symptom Inventory-18 (Derogatis 2001); XXII:Cultural Attitude Scale (CAS) (Ataca & Berry, 2002); XXIII:Schwartz Value Inventory (Schwartz,1992).

Table 2. *Studies That Did Not Use a Standardized Measure for Gambling and Religiosity*

Study	Sample	Definition	Method validity reliability	Findings	Significant or Not	Religiosity Measurement Validity/ Reliability	Gambling Addiction Measurement Validity/ Reliability
(Hraba et al., 1990)	1,011	Problem gambling is a progression towards more frequent and more violent gambling, loss of control over gambling, and the consequent disruption of routine and normal life.	Correlational, Stepwise regression	As a result of the correlation analysis, there was a negative and significant relationship between church attendance and gambling behavior ($p < .01$) and no significant relationship between church attendance and loss of control in gambling ($p > 0.05$), and there was no significant relationship between church attendance and gambling results ($p > 0.05$). There was a positive and significant relationship between loss of control in gambling ($p < .001$) and the results of	Significant	Religiosity was measured by church attendance. No information of validity and reliability.	Gambling Addiction was measured with fourteen questions. cronbach's coefficient alpha=.85

gambling ($p < .001$). There was a positive and significant relationship between loss of control in gambling and the results of gambling ($p < .001$).

(Lam, 2006)	2,947 participants, 47.7% male 53.3% female, Median age: 40-49 years old	Stepwise hierarchical logistic regression	As a result, the frequency of participation in religious worship and rituals was significantly lower for individuals who participated in gambling games compared to individuals who did not participate ($p < .01$). Findings indicated that the frequency of participation in religious worship decreased significantly compared to the number of gambles. ($p < .01$). Determining that religion is important in one's life was negatively	Significant	Religiosity was measured by frequency of attendance at religious services. No information of validity and reliability.	Gambling Addiction was measured with nine questions. cronbach's coefficient alpha=.45
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				related to the number of gambles ($p < .01$).			
(Hraba & Lee, 1995)	1,011	Problem gambling is a progression towards more gambling and heavier betting, resulting in a loss of control over one's gambling, and It has been described as the ultimate disruption of his life.	Multiple Regression	The frequency of church attendance did not predict gambling addiction ($p > .05$)	Not Significant	Religiosity was measured by church attendance No information of validity and reliability.	Gambling Addiction was measured with fourteen items. cronbach's coefficient alpha=.73
Eitle (2011)	9320 participants, Age range: 18-27		Multilevel Poisson Regression	Religiosity and the level of participation in religious worship did not have a significant relationship with reported gambling problems ($p > .05$).	Not Significant	Religiosity was measured with five items. Cronbach's alpha = .789	Gambling Addiction was measured with fourteen items. cronbach's coefficient alpha=.76
(Uecker & Stokes, 2015)	In 1994-1995: approximately 21,000 participants (Wave I) 14,838 participants (Wave II)		Hierarchical Linear Model	As a result, rarely participating in religious worship and rituals increased the probability of participating	Significant	Religiosity measured with frequency of religious attendance. No information of validity reliability	Gambling Addiction was measured with five items. cronbach's coefficient alpha=.79

In 2001-2002:
15,197
participants
(Wave III)

In 2008-2009:
15,701
participants
(Wave IV)

in gambling
games (p
<.01), while
weekly
participation
in religious
worship and
rituals
reduced the
likelihood of
participating
in gambling
games (p<.01).

(Coulter et al., 2013)	662 participants 70.5% female, (Mean age: 48.5), %29.5male (Mean age:48.5) 662 participants, 70.5% female, (Mean age: 48.5), 29.5% male (Mean age: 48.5)	ANOVA	Participant answers fell into the following categories for their religiosity level: not at all, moderately, and a lot. Results indicated a significant difference between those with no-some level of religiosity and those with medium and high levels of religiosity in terms of positive attitudes toward casino games (p< 0.001). Post-hoc results indicated a significant difference between each of the categories.	Significant	Religiosity was measured by only one question:“How religious are you?”	Gambling Addiction was measured with nineteen items. cronbach’s coefficient alpha=.70
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