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Attachment to God and Student's Gratitude in University "X" Bandung

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Abstract. *This study was conducted to measure correlation between attachment to God and students' gratitude in "X" University. Gratitude is an appreciation of individual being grateful because he has received kindness from others. Grateful people will be healthier, more enthusiastic, and optimistic. One of the factors that influences the development of gratitude is spiritual life or religiosity, which reflects human view of God, known as attachment to God. The hypothesis was there was a correlation between attachment to God and gratitude. This was a correlational research design, with 100 students of University "X" as participants. The instruments were questionnaire of gratitude and attachment to God. Data were analyzed using Chi Square. The result revealed that there was no correlation between attachment to God and gratitude. Attachment to God's dimensions did not have any correlation with gratitude too. This study also revealed that age and gender show no relationship tendencies with gratitude. For further research, next researchers are suggested to measure correlation between gratitude and other factors.*

Keywords: *attachment to God; dimension of attachment to God; gratitude.*

INTRODUCTION

Each stage of development has its own opportunities and challenges that need to be faced by individuals in order to fulfill the developmental tasks at the related stage. Students in general are in the age range of 18-21 years, according to (Santrock, 2011) included in the late teens. As a late adolescent individual, students face a variety of demands that need to be fulfilled, both demands from the tertiary environment where they are studying and from other living environments, such as in the family, friendship, organization, worship environment. Success in meeting demands in life will lead to success in fulfilling developmental tasks, and vice versa. For this reason, students need to have life skills that can support them in adjusting to the various demands they should meet.

Students are required to be able to adjust to the intensity, flow, and rhythm of academic activities on campus. With the enactment of Higher Education Curriculum based on the Indonesian National Qualification Framework, student success is determined not only by the assessment of cognitive success in the form of conceptual understanding and practicing practicum according to the subjects presented, but also an assessment of the soft skills displayed, such as the ability to work together in groups, be active in discussions, respect the opinions of others, discipline, and accuracy. Students need to adjust the rhythm and intensity of work with other students in the group, which is not necessarily in accordance with their expectations. In the academic sphere, students not only

need to foster social skills with fellow students, but they also need to be skilled at interacting with lecturers, which is certainly different from the skills of interacting between students.

Apart from social interactions between students that occur in an academic context, students also interact with friends on campus and off campus in the context of friendship. In a more open social environment, students' social skills will play a large role in their success in adjusting. Although it sounds simple, to fulfill the task of development is not an easy task.

In the spiritual life there is also an upheaval that in the previous stage did not arise. Many adolescents begin to question the religious dogmas they hold even as if it is common as their faith in God Almighty fades. The ability to think more critically and sharply makes it difficult for adolescents to believe in religious principles that are considered "unreasonable" for him. If previously he was actively involved in religious activities at his place of worship, it could be that after entering adolescence he was often truant, reluctant to attend religious activities. This spiritual shock was also often accompanied by a rebellion against the rules he had previously obeyed without protest. At this time adolescents are often seen as "rebels" who reject social norms that are generally accepted. This can make it difficult for their assimilation in the social fabric.

To be able to successfully overcome the challenges in the life development of students who are in the late adolescent stage, it requires physical, mental and spiritual resilience, which will strengthen students to keep trying to adjust. A few decades ago, there were studies in the field of psychology related to similar problems and many of them referring to the concept of resilience. Furthermore, with the development of research in the field of Positive Psychology, Emmons & McCullough (2004) rolled out the concept of gratitude which has a big hand in providing physical, psychological, and social benefits. Gratitude is an appreciation of gratitude lived by the individual because he has received kindness from outsiders. Grateful individuals tend to have a healthier physique, which is revealed through better immune, lower blood pressure. Psychological benefits appear in positive emotions that are more often lived, more alert and vibrant, more joyful, and more optimistic. The social benefits which were found are more helpful, more generous and compassionate, easier to forgive, more friendly and easy to socialize, do not feel lonely or isolated (Robert A. Emmons & McCullough, 2004). Recent studies linked gratitude with other psychological aspects to show the benefits of gratitude. Rosmarin et al. (2010) stated that gratitude and religiosity/spirituality were significant predictors for the trait of anxiety and depression. High gratitude could reduce anxiety and depression. Ma et al. (2017) revealed that gratitude was positively correlated with prosocial behavior. This is also in line with the results of previous research from Grant & Gino (2010) saying that the expression of gratitude could increase prosocial behavior by making the helper feel socially valued. Froh et al. (2011) found that in adolescents, gratitude could control materialism, and could predict high grades in school, and life satisfaction. The results of the study were also strengthened by Froh, Fan, et al. (2011) who found that gratitude was measured using 3 instruments, positively correlated with positive affect and life satisfaction in adolescents aged 14-19 years. Gratitude was also related to welfare (Wood et al., 2010).

The magnitude benefits of gratitude that students can reap in living their life's development attracts our attention to explore more about this variable. Emmons & McCullough (2004) stated that one of the factors that influenced the development of gratitude was the spiritual life, which was reflected through humanity's view of God based on the religious experience he experienced in relating to God. R. A. Emmons & Kneezel (2005) showed that people who were very religious or spiritual tend to perceive positive conditions in their lives not caused by humans, but by good intentions of moral agents (e.g. God, or higher powers). In other hand, people who were less religious tended to see the same thing as a coincidence and lack the intention to be grateful. According to

Krause et al. (2015), people who believed that God is good, would feel more grateful to God.

Some recent research on the relationship between individual spirituality and gratitude showed varied results. Rosmarin et al. (2010) stated that spirituality/religiosity was a significant predictor of gratitude. Increased spirituality/religiosity was predicted to increase gratitude. (Tadie, 2010) suggested that gratitude was positively related to the increasing way of overcoming problems based on positive religion (focusing on God, and seeking religious support); and negatively related to overcoming problems based on negative religion (questioning God, avoiding God). Whereas research conducted by Tulbure (2015) showed that people who had religious thoughts had a stronger tendency to express gratitude, compared to people who were less religious. Research by Aghababaei et al. (2018) stated that intrinsic religiosity, and social-extrinsic religiosity had a significant effect on the nature of gratitude. Kumar et al. (2019) found the role of religiosity as a mediator between gratitude and stress, and the result was that for religious people, gratitude was negatively correlated with stress.

In psychology, one of the concepts that discusses the closeness of human relations with God is attachment to God. Kirkpatrick (2005) categorized attachment to God in four models namely secure, preoccupied, dismissing, and fearful. Individuals who have a secure relationship with God feel comfortable with their close relationship with God, and are sure that God always responds to their needs, feel safe in their lives because they believe that God will look after and care for them. The preoccupied relationship is reflected in the perception that God is inconsistent in responding, does not feel safe in his relationship with God, always overshadowed by worry that God will attract His support and protection. Behind that, they have a deep need to be close to God, even though they are always overshadowed by the fear that God will punish him for making mistakes, and that God loves others more than he does.

The dismissing relation model looks at the perception that God is distant, difficult to reach, unresponsive and or not interested in himself. Related to that, the individual whose relationship with God has the pattern of dismissing, living his relationship with God is not intimate, he does not have a deep need to be close to God and does not allow God to control his life. Students whose relationship with God are fearful, feel uncomfortable with a close relationship with God for fear of being hurt and rejected. This student does not have an intimate relationship with God and is always overshadowed by the concern that God does not love him enough to even reject him.

Previous studies revealed that religiosity played an important role for gratitude (Aghababaei et al., 2018; Kumar et al., 2019; Tulbure, 2015) but models of attachment to God uncertainly result gratitude. Therefore, we are interested in examining the correlation between the Attachment to God Model and Gratitude for "X" University Students in Bandung. This study aims to determine whether there is a correlation between Models of Attachment to God and gratitude in student of the University of "X" Bandung. The results of this study might become beneficial information for students and it is useful as a material for self-reflection in order to develop themselves in a positive direction, especially in terms of the attachment to God and its gratification. For policy makers in University, the results of this study can be utilized in order to create a student development program related to the Model of attachment to God and the gratitude of students.

The theory used in this study is Attachment to God and Gratitude. Gratitude is a condition where a student is able to recognize and acknowledge that he receives good things/gifts/benefits in his life, he also understands the value of these good things and he appreciates the giver's intentions (Robert A. Emmons, 2007).

According to Robert A. Emmons (2007), there are two aspects of Gratitude, namely recognition and acknowledgment. Recognition is the recognition of goodness in life, the recognition

that individuals have received goodness, both through their existence and through the efforts of the giver. So, to be grateful then the individual must recognize the gift given by the giver and the value of the gift for himself.

Robert A. Emmons (2007) said, acknowledgment is the recognition that the source of goodness is outside of him. The object of gratitude is never be the person himself; it can be others such as God or animals. Through the aspect of acknowledgment, gratitude is more than just a feeling, because it requires the willingness of individuals to acknowledge that the source of goodness is outside themselves and the good motivation of the giver in giving the gift.

Attachment to God is an affective bond that occurs between a person and God, as a figure of attachment (Okozi, 2010), which is formed through an internal working model about self (IWM about self) and God as a figure of attachment (IWM about God). IWM about God is a cognitive scheme that contains hopes and beliefs about God as a figure of attachment, a figure that is available and responsive when individuals need it. IWM about self is a cognitive scheme about self, whether the self is seen as an individual who deserves love, care and protection from God.

According to Kirkpatrick (2005), this IWM about self and God can be positive, but can also be negative, and obtained four categories of attachment model to God, based on the positive and negative internal working models about God and self. Beck & McDonald (2004) developed a measurement of attachment to God based on two dimensions as developed by attachment researchers, namely the dimension of anxiety about abandonment and avoidance of intimacy. Anxiety about abandonment is fear of being rejected by God, fearing God does not love him, and worrying about his relationship with God. This anxiety dimension actually describes IWM about self that is worthless, unworthy of God's love and care, so that they always worry about their relationship with God. Avoidance of intimacy is the need to depend on himself rather than God, the difficulty to depend on God, and the unwillingness to be emotionally close to God. This avoidance dimension actually reflects the IWM about God which is seen as an unresponsive figure and is not available when needed, so he avoids closeness and dependence with God, and depends on himself. Through these two dimensions, we will get four models of attachment to God.

Secure attachment

Individuals with this model have a positive IWM towards God. They know that they are worthy of love and valuable to get God's love (positive IWM of self). In measuring attachment to God, this individual has a dimension of anxiety about abandonment, and a dimension of avoidance of intimacy that is classified as low. The criteria for safe attachment were studied qualitatively by Kimball et al. (2013), and obtained the attachment to God language category, namely: seeking and maintaining closeness with God, God as a safe haven, God as the basis of security, response to separation and loss, and perceiving God as stronger and wiser. Ellison et al. (2012) found that safe attachment to God was negatively correlated with psychological tension. This research was confirmed by Ellison et al. (2012) who revealed that safe attachment to God was related to decreasing tension all the time and was a buffer against the damaging effects of life's stressful events.

Insecure attachment

Insecure attachment is divided into two models:

a) Insecure avoidant (dismissing) is that they develop a negative IWM about God and a positive IWM about themselves. In measuring attachment to God, this individual has a low dimension of anxiety about abandonment and a high dimension of avoidance of intimacy.

b) Anxious-ambivalent or pre-occupied are those who develop positive IWM about God and

negative IWM about themselves. In measuring attachment to God, this individual has a high dimension of anxiety about abandonment and a dimension of avoidance of intimacy that is classified as low. Bradshaw et al. (2010) suggested that attachment to anxious God was positively correlated with psychological tension. The study was supported by Ellison et al. (2012), mentioning that attachment to an insecure God could exacerbate the harmful effects of stress.

Fearful avoidance

Individuals with this model tend to be negative in looking at themselves and God. In measuring attachment to God, this individual has a dimension of anxiety about abandonment and a dimension of avoidance of intimacy that is classified as high.

The hypothesis of this study is that there is a correlation between attachment to God and gratitude to students of the University of "X" Bandung.

METHOD

The method in this study is correlational Shaughnessy et al. (2009), which is used to describe the relationship between Attachment to God and gratitude. The variables of this research are attachment to God and gratitude. The instruments used were the attachment to God questionnaire constructed by Kiswantomo (2013) based on the theory of attachment to God from Kirkpatrick, (2005), and used the reference dimension from Beck & McDonald (2004), and the gratitude questionnaire constructed by researchers based on the theory of gratitude (Robert A. Emmons, 2007). Internal validity was used for test validity, while the reliability test used was Alpha Cronbach (Osterlind, 2009). The target population in this study were students of the University of "X" Bandung. Samples were taken using convenience sampling techniques (Sugiyono, 2011). Researchers distributed online questionnaires to "X" University students through the class leader, and there were 100 students who filled out the research questionnaire. The data obtained were analyzed using Chi Square correlation technique, because the variable of attachment to God was nominal, and the gratification variable was ordinal scale. To support the discussion, a descriptive statistical analysis was carried out using cross tabulation between demographic data and gratitude.

RESULTS AND DISCUSSION

Based on data processing using Chi Square statistical analysis technique, the results obtained in table 1.

Table 1.
Correlation results Attachment to God and Gratitude

	Value	<i>df</i>	<i>Sig.</i>
Linear-by-Linear Association	.254	1	.614

** correlation is sign at .01 level (2 tailed)

The association coefficient value was 0.254, with sign 0.614 > 0.001, meaning that there is no relationship between the attachment to God (ATG) Model with Gratitude. Conceptually, it is expected that the ATG secure model will have a high gratification, and the other three models are expected to have a low gratitude. From the results of this study, in the absence of correlation,

uncertainty students with the ATG secure model had high gratification, and vice versa. Gratitude is likely related to other factors not measured in this study. Because the two variables are not related, the discussion will be conducted descriptively by referring to a prominent percentage.

Table 2.
Cross tabulation between type of Attachment to God with Gratitude

Type ATG	Low Gratitude		High Gratitude		Total	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
Fearful	19	46.3	22	53.7	41	100.0
Preocc	6	66.7	3	33.3	9	100.0
Dismis	2	25.0	6	75.0	8	100.0
Secure	23	54.8	19	45.2	42	100.0

In table 2, what stands out was that more preoccupied students had low gratification (66.7%). Preoccupied is formed from a high dimension of anxiety and low avoidance. This means that respondents with this model tended to feel anxious when they were close to God, felt themselves unworthy, perceived God as inconsistent in responding, did not feel safe in their relationship with God, were always overshadowed by anxiety that God would withdraw His support and protection. The majority of respondents with this model have low gratitude. They were less able to recognize the goodness given by God and the people around him, and less able to recognize the kindness came from outside himself, less able to understand the good motivation of the giver of kindness. This might happen to people who are too preoccupied on their own anxieties, so the focus of attention is more on the problems and worries they face. They are less able to see the problem from a different perspective and that worry does not make him seek God, they worry when they are close to God. As a result, it is difficult for him to be able to recognize, difficult to acknowledge the kindness occurring in his life. Therefore, it is difficult for him to be grateful.

In the respondents with the dismissing model, the number of those who had high gratification was more than those who had low gratification. Dismissing is an ATG model that has a low anxiety dimension, but a high avoidance. They perceived that their relationship with God was not intimate, did not have a deep need to be close to God and did not allow God to control their lives. Of the respondents with this model, indeed they avoided God when facing problems and when experiencing fun. High gratitude for students with this type, it is likely caused, they are still able to live the source of the giver of kindness outside God. They can still recognize kindness outside themselves, that is, from other people, or other fortune, even though they do not appreciate the giver of kindness from God. The ability to recognize and acknowledge the giver of kindness from others, is a characteristic of gratitude. Therefore, even though they do not have a close relationship with God, they can still be grateful.

For students with secure and fearful ATG models, the number of students who had high and low gratification tended to be balanced, so it would not be discussed in this study. The discussion of research on the secure and fearful model is that these two models are the most widely owned by students who are respondents of this study. Students with the secure model had a close relationship with God and did not worry about their relationship with God. While students with the Fearful model had high anxiety when they were close to God and tended to avoid God.

Through correlation analysis between the two dimensions of ATG with gratitude, it was obtained that both the dimensions of anxiety and avoidance did not correlate significantly with

gratitude (table 4.3, $sign > 0.001$). Higher anxiety does not result lower gratitude. Otherwise, lower anxiety does not result higher gratitude. In other words, students who very worried about their relationship with God, might not necessarily be unable to recognize and acknowledge the kindness in their lives, and vice versa.

In terms of avoidance, the higher the avoidance, it does not result that the lower the gratitude. Otherwise, the lower the avoidance does not result that the higher the gratitude. In other words, students with a high tendency to avoid being close to God, were also not necessarily unable to recognize and acknowledge the kindness in their lives, and vice versa. The absence of this correlation indicates that the possibility of gratitude is more correlated with other factors that influence it, such as the frequency of individuals experiencing positive emotions.

Table 3.
 Correlation between both ATG and Gratitude dimensions

Dimension ATG	<i>n</i>	<i>Sig. (2 tailed)</i>	<i>Spearman's Rho Coeff</i>
Worry	100	.632	.048
Avoidance	100	.953	.006

Next we will describe the distribution of gratitude to the students of this research respondent, as follows:

Table 4.
 Gratitude of Students

Gratitude	<i>N</i>	%
High	50	50.0
Low	50	50.0
Total	100	100.0

From table 4 it can be seen that the number of students with high and low gratification tended to be balanced. In other words, students who were able to recognize kindness in their lives, the number was balanced with students who were less able to recognize kindness in their lives.

Table 5.
 Cross tabulation between age, sex (JK) and gratitude

Age	Low gratitude		High gratitude		Total	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
18	3	33.3	6	66.7	9	100
19	34	61.8	21	38.2	55	100
20	12	38.7	19	61.3	31	100
21	1	25	3	75	4	100
25	0		1	100	1	100.
Sex						
M	6	50	6	50	12	100
F	44	50	44	50	88	100

Previous studies have shown a link between demographic data and gratitude. Chopik et al. (2019) said that gratitude experiences were most strongly lived in old age, and at least in middle adulthood and early adulthood. The respondents of this study were early adulthood, aged 18-25 years and had a high tendency to be grateful (table 5).

In addition, gender factors were also raised by Skalski (2020), who found that gender differences indicated differences in gratitude. Women showed a higher level of gratitude than men. In this study, male and female students did not differ in the percentage of gratitude (table 5). Analysis of demographic data on age and sex, as well as its relationship to gratitude showed that the result is not in line with Chopik et al. (2019); Skalski dan Pochwatko (2020). Possible results of this study are also related to the limited number of respondents in this study.

CONCLUSION

The conclusion of this research is that there was no correlation between attachment to God and Gratitude for students of the University of "X" Bandung. Dimensions of attachment to God also did not correlate with gratitude. Demographic data for age and sex also did not correlate with gratitude. From this study it was also obtained that most of the sample of this study had a secure and fearful model of attachment to God. For gratitude, the samples that had high and low gratitude tended to be balanced in number.

This research suggests further research to examine other factors related to gratification and expand the number of respondents.

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