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From Familiy to Divine Ties: The Relationship Between Family Belonging and Attachment to God

A sense of belonging is when an individual feels part of a community or a group and feels connected to that group. Many factors can cause a sense of belonging and may differ from person to person. One of the sources of a sense of belonging is family belonging. People generally feel a sense of belonging to the family they were born into and their family ties. This belonging plays an important role in shaping an individual's identity, values, and beliefs. Commitment to family and the adoption of religious and spiritual values in the family can strengthen one's connection to God. Shared religious practices among family members can help a person find a community that supports their beliefs. This, in turn, can strengthen and deepen the connection to God. The primary purpose of this study is to reveal the nature of the relationship between family belonging and attachment to God in young adults. The study employs a quantitative approach, utilizing a relational survey design. The study sample consisted of 329 young adults studying at Kastamonu University, including faculties in education, theology, humanities and social sciences, communication, and engineering. "Family Belonging Scale" developed by Mavili, Kesen, and Daşbaş, the "Attachment to God Scale" developed by Beck and McDonald (2004) and adapted to Turkish culture by Subaşı were used as data collection tools. According to the study results, increased family belongingness increases individuals' secure attachment to God. This reveals that strong family ties encourage individuals to perceive God as a source of trust. Higher levels of family belongingness indicate that individuals develop a less anxious attachment to God. Similarly, increased family belongingness decreases individuals' emotional distance from God, and they develop a less avoidant attachment style.

Keywords: Family belonging, Attachment to God, Secure attachment, Anxious attachment, Avoidant attachment.

Introduction

A sense of belonging is an individual's feeling of being a part of a community and feeling connected to this community. As social beings, humans need to establish relationships that satisfy their sense of belonging, which strongly impacts the individual's psychological health and social functioning [1]. Family is the basic unit where individuals experience their first sense of belonging. The transformative effect of the sense of belonging on individuals, especially in the family context, is one of modern psychology's most striking research topics. The family forms the basis of a healthy life and supports individuals' well-being throughout their lives [2, 3, 4, 5]. Attachment relationships developed in the family environment, especially during childhood, shape the quality of the relationships and emotional well-being of the individual throughout life [6]. Secure attachment relationships support self-esteem and social adaptation skills by making the individual feel valuable, loved, and safe [7]. Secure ties, supportive relationships, and shared values in the family strengthen individuals' sense of belonging [6, 7, 8, 9, 10]. Secure ties increase individuals' psychological health and social cohesion [11, 12, 13]. The bond and sense of belonging among family members support individuals to gain resilience and develop the ability to cope with problems. Family belonging is critical to the individual's identity development and resilience capacity. Supportive relationships within the family help individuals develop skills to cope with stress and increase their resilience when faced with challenges [14].

Researchers have shown that family structure also affects the sense of belonging. Having a nuclear family structure [15] and living with two parents compared to one parent increases the sense of belonging [16, 17]. Parenting attitudes are also practical. Those who grew up with parents with democratic attitudes and experienced sensory warmth have a higher sense of family belonging [18]. Assertive communication for the family, the frequency of spending regular time with the family, and the quality of family relationships strengthen family belonging, while strong family belonging positively affects altruistic behaviors [19] and empathic tendencies [20]; domestic violence fundamentally undermines family be-

longing, which is positively related to feelings of well-being, trust, love, and commitment [21]. The individual who is exposed to violence does not feel safe and may lose emotional ties, which leads to alienation and isolation. The sense of belonging to the family, as a structure that provides essential social support, emotional security, and a sense of community, is negatively correlated with feelings of loneliness [22, 23].

Research has shown that family belonging has a profound and significant impact on the emotional and social life of the individual. Family belonging is a critical factor that strengthens or weakens an individual's religious attachment. This is because the family is often the environment in which an individual first learns religious values and experiences religious practices. A strong sense of belonging within the family can positively affect an individual's religious attachment, as feelings of trust, love, and commitment can be reflected in religious beliefs. On the other hand, negative factors within the family, such as disconnection, violence, or indifference, can weaken an individual's religious attachment or cause them to move away from religious beliefs altogether. In this context, religious beliefs, rituals, and practices within the family are often passed down from generation to generation. This creates a bond between family members and deepens the religious/spiritual experience by sharing it [24, 25, 26]. The impact of family ties and relationships with God on individuals' emotional and spiritual lives constitutes a multidimensional field of study. Bowlby's attachment theory suggests that the attachment styles that individuals establish with their parents in the early period leave lasting effects on their lifelong relationships and spiritual development [6]. By integrating this theory with the psychology of religion, the concept emerged that God can serve as an 'attachment figure' for individuals. Kirkpatrick's pioneering work sheds light on religious attachment processes and emphasizes that attachment theory provides a robust framework for understanding religious beliefs and experiences [27, 28, 29, 30]. As an important component of individuals' spiritual lives, attachment to God is influenced by early life experiences such as family belonging. According to Kirkpatrick, individuals with secure attachment experiences in childhood associate their religious beliefs with a loving perception of God.

In contrast, individuals who lack secure attachment figures develop an anxious and avoidant attachment to God. The perceptions of individuals with anxious attachment styles towards God are often intertwined with feelings of fear and anxiety. They may have difficulty finding peace and fulfillment in their relationship with God. Avoidant individuals, on the other hand, may avoid forming a bond with God or think that this bond is unnecessary. Individuals with an avoidant attachment style may perceive God as a punishing, judgmental, or challenging-to-reach figure. This perception may prevent them from establishing a closer relationship with God. From the attachment theory perspective, Granqvist and Kirkpatrick [31] reveal how religion and spirituality offer a source of trust for individuals to cope with situations such as fear, loneliness, and stress. The study shows that individuals with early secure attachment experiences perceive God as a loving and supportive figure.

In contrast, individuals with attachment difficulties perceive God as a distant or unapproachable figure. Parent-child attachment experiences shape individuals' attachment styles with God. An emotionally cold family environment is associated with avoidant attachment to God, while an authoritarian and overprotective family environment supports a fearful attachment style. In addition, according to the study, a family environment with weak spirituality is associated with avoidant attachment to God. The research highlights a strong correlation between attachment patterns with parents and with God, suggesting that early attachment experiences play a crucial role in shaping religious attachment [32].

While secure family relationships have a profound and significant effect on secure attachment to God, the consequences of secure or insecure attachment to God are also remarkable. It has shown that attachment to God is important in understanding individuals' emotional and personality traits. Anxious attachment to God is negatively related to positive emotions, while it is positively related to neuroticism and negative emotions. Avoidant attachment is negatively related to religious symbolic immortality and compatibility. Rowatt and Kirkpatrick [33] emphasize that this relationship cannot be explained by social factors alone, as the effects of attachment to God are independent and significant even when social liking and other religious dimensions are controlled. It was concluded that secure attachments to God could predict loneliness independently of perceived social support [34]. Secure attachment to God was associated with higher life satisfaction and lower levels of anxiety and depression. Secure attachment to God is associated with better mental and physical health outcomes, while avoidant and anxious attachment styles are linked to poorer health outcomes. [30, 35, 36, 37, 38, 39]. Attachment to God also deeply affects religious life. It has been predicted that individuals who exhibit a secure attachment to God

will be more willing to explore their theological "world". It has been found that those who see God as a "secure anchor" are more involved in theological exploration and are more tolerant of denominations different from their own but are firmly committed to the fundamental doctrines of Christianity. It was also found that individuals with a secure attachment to God experienced more peace and less distress in their spiritual journeys. These results suggest that the attachment paradigm can provide valuable insights into research on religious maturity, religious disengagement, and religious intolerance [38]. Religion, on the other hand, Kirkpatrick noted the complex nature of the relationship between attachment to parents and attachment to God. Secure God attachment has been associated with lower levels of loneliness, depression, and anxiety, while anxious or distant attachment has been associated with adverse outcomes [31].

Research on attachment to God in Turkish samples reveals significant relationships between adult attachment styles and attachment styles to God [40]. Individuals generally tend to exhibit secure attachment to both people and God. It is seen that individuals with theology education develop a more secure attachment to God [41]. Çınar's study showed that secure and anxious God attachment styles were positively correlated with death anxiety [42]. Korkmaz concluded that secure attachment to God is positively related to psychological well-being, and insecure attachment to God is negatively related to psychological well-being. Yıldırım [43] examined the relationship between childhood experiences of abuse and attachment to God and showed that childhood experiences of severe violence make it difficult for children to establish secure bonds in their interpersonal relationships with God at a later age.

It is seen that the relationship between childhood attachment styles, family belonging, and attachment to God is multifaceted. Changing socio-psychological conditions make it necessary to focus on these relationships. These changing conditions affect family structure and religious practices and reshape individuals' sense of belonging. In this context, the relationship between family belonging and attachment to God is critical for understanding how individuals fulfill their religious and spiritual needs. On the other hand, it is observed that religious practices are becoming more and more individualized. In this process, understanding how individuals' religious attachment experiences are shaped by their sense of belonging within the family is important for evaluating spiritual identity formation and individuals' relationship with religion. In particular, how individuals associate their religious beliefs with God as an attachment figure can be instructive in understanding the changes in social dynamics. In this context, this study aims to examine the relationship between family belonging and attachment to God. This study aims to understand the effect of family belonging on individuals' attachment styles to God.

Materials and Methods

Research Design

This study was designed based on the correlational survey model. The correlational survey model aims to determine the existence of co-variance between two or more variables [44]. This design aims to understand whether there is a relationship between variables and if so, the direction and level of this relationship. In this context, the primary purpose of this study is to examine the relationship between family belonging and attachment to God. This relational model analyzed how family belongingness affects individuals' attachment styles to God or the possible effects of attachment to God on family belongingness.

Within the research design framework, attachment to God (with secure, anxious, and avoidant attachment sub-dimensions) was considered the dependent variable. At the same time, family belonging, importance of religion, and gender were evaluated as independent variables. This model was supported by multiple linear regression analysis to obtain meaningful results on the direction and level of relationships between variables.

Participants

The sample of this study consists of undergraduate students from Kastamonu University's Faculties of Education, Theology, Communication, Humanities and Social Sciences, Engineering, and Architecture. A total of 329 students participated in the study. The sampled students varied according to their age, gender, and faculties, and the aim was to have a heterogeneous structure of the sample.

Characteristics of Participants

Group	Frequency	%
Gender		
Woman	234	71.1
Male	95	28.9
Total	329	100.0
Faculties		
Faculty of Education	65	19.8
Faculty of Theology	80	24.3
Faculty of Communication	52	15.8
Faculty of Humanities and Social Sciences	74	22.5
Faculty of Engineering and Architecture	58	17.6
Total	329	100.0

Table 1 summarizes the distribution of the participants according to gender and faculties. 71.1 % of the participants were female (n = 234) and 28.9 % were male (n = 95). When the distribution by faculties is analyzed, it is seen that the highest number of participants were from the Faculty of Theology (24.3 %, n = 80), and the lowest number of participants were from the Faculty of Communication (15.8 %, n = 52). These data show that the sample is represented in a balanced manner from various faculties. Table 1 summarizes the distribution of the participants according to gender and faculties. 71.1 % of the participants were female (n = 234) and 28.9 % were male (n = 95). When the distribution by faculties is analyzed, it is seen that the highest number of participants were from the Faculty of Theology (24.3 %, n = 80), and the lowest number of participants were from the Faculty of Communication (15.8 %, n = 52). These data show that the sample is represented in a balanced manner from various faculties. However, regarding gender, it is noteworthy that female participants outnumbered male participants.

Data collection tools

The data were collected through the "Family Belonging Scale" developed by Mavili, Kesen, and Daşbaş [45] and the "Attachment to God Scale" developed by Beck and McDonald [46] and adapted to Turkish culture by Subaşı [41] and a demographic information form.

Family Belonging Scale: The Family Belonging Scale developed by Mavili, Kesen, and Daşbaş is a five-point Likert-type scale with 17 items. The researchers calculated a Cronbach Alpha value of 0.94 for the entire scale. In this study, Cronbach's alpha for the whole scale was 0.911.

God Attachment Inventory: The original form of the Attachment to God Inventory consists of 28 questions. After their factor analysis, Beck and McDonald identified the two-factor structure as avoidant and anxious attachment styles. In the literature, the scales that measure the attachment style to God are generally evaluated on secure and insecure dimensions. In contrast, the TBI is evaluated on avoidant and anxious dimensions. Subaşı who conducted the Turkish adaptation study of the scale, revealed three dimensions based on the factor analysis performed in his sample. Subaşı named these dimensions as secure, avoidant, and anxious. As a result of the internal consistency analysis of these three dimensions, he found the secure dimension as 849, the anxious dimension as 770, and the avoidant dimension as 570. He generally found the Cronbach's Alpha value of the Attachment to God Inventory to be 787. In this study, the Cronbach's Alpha calculated for the whole scale was 0.701.

Data Collection and Analysis

In this study, data were collected by the first author through in-person interviews. Participants gave informed consent to participate in the study. During data collection, participants were reminded that their participation was voluntary, that they could withdraw at any time without any explanation, and that all information would be kept confidential. A total of 350 data collection tools were distributed to increase the number of study group participants and prevent possible data loss. Of these forms, 329 were completed thoroughly and accurately by the students and included in the analysis process. Incomplete or incorrectly completed forms were excluded from the data set.

Within the scope of the study, three dependent variables, namely secure attachment to God, anxious attachment, and avoidant attachment, were analyzed. The independent variables were determined, such as the

importance of religion, gender, and family belonging. In order to examine the effects of the independent variables on the dependent variables, multiple linear regression analysis was conducted for each dependent variable. The data set was tested for compliance with the fundamental assumptions during the regression analyses. In this context, regression assumptions such as normality of variables, multicollinearity, homoskedasticity, outliers, and independence of errors were checked and found to be appropriate.

SPSS software was used during data analysis. In order to increase the generalizability of the findings, a heterogeneous sample group was selected, and attention was paid to gender and faculty distributions.

Results

T a b l e   2

Correaltions

Variables	Trust	Anxiety	Avoidance	Family belonging	The importance of religion
Trust	1	-0.027	-0.079	0.310**	0.459**
Anxiety	-0.027	1	0.401**	-0.149*	-0.086
Avoidance	-0.079	0.401**	1	-0.265**	-0.154*
Family belonging	0.310**	-0.149*	-0.265**	1	0.143*
The importance of religion	0.459**	-0.086	-0.154*	0.143*	1

As seen inTable 2, positive and significant relationship was found between secure attachment and family belonging (r=0.310r, p<.01). There is also a strong positive relationship between secure attachment and the importance of religion (r=0.459 p<.01). Anxious Attachment A positive and significant relationship was found between anxious attachment and avoidant attachment (r=0.401, p<.01). This shows that these two insecure attachment styles are interrelated. A negative and significant relationship was observed between anxious attachment and family belongingness (r=-0.149 p<.05p). This indicates that increased family belongingness may decrease anxious attachment. A negative and significant relationship exists between avoidant attachment and family belongingness (r=-0.265 p<.01). As family belongingness increases, avoidant attachment tendency decreases. A negative and significant relationship was also found between avoidant attachment and the importance of religion (r=-0.154, p<.05). This suggests that increasing the importance of religion may have a decreasing effect on avoidant attachment.

T a b l e   3

Multiple Linear Regression Analysis for Prediction of Secure Attachment to God Variable

Variables	B	SE	β	t	p	VIF
Constant	22.197	5.478	-	4.052	0.000	-
Family belonging	0.299	0.062	0.250	4.805	0.000	1.021
The importance of religion	8.907	1.075	0.433	8.288	0.000	1.028
Gender (Dummy)	-2.797	1.261	-0.115	-2.219	0.027	1.007
F =35.722; *p <.05; R: 0.534; R²: 0.285						

In the analyses conducted for the secure attachment to God model, the assumption of normality of errors was met, and it was determined that the standard error values followed a normal distribution. The homoskedasticity assumption was also met, and the error terms showed a constant variance. The Durbin-Watson value (2.008) indicates that the error terms are independent. Moreover, Mahalanobis distance values exceeding the critical threshold of 16.27 are excluded from the dataset. Regarding multicollinearity, the tolerance value (>0.1) and VIF (<10) are within the ideal range, indicating no significant correlation between the independent variables.

As seen in Table 3, the predictive power of the variables of importance of religion, gender, and family belonging used to predict secure attachment to God was found to be statistically significant (F=35.722, p<.001). These predictor variables can explain 28.5 % of the change in the trust dimension score (R=.534, R²=.285). Regarding the effect of independent variables, the importance of religion (β=.433, p<.001) and family belonging (β=.250, p<.001) positively and significantly predict the trust dimension. On the other hand, the gender variable (female=0, male=1) has a negative and significant effect on the trust dimension

(β=-.115, p=.027). According to the standardized regression coefficient (β), the relative order of importance of the predictor variables on secure attachment to God is as follows: importance of religion, family belonging, and gender. These results suggest that religion strongly influences individuals and that secure attachment to God is closely related to an individual's family ties and religious perceptions. It was also observed that gender may play a determining role in this attachment style.

Multiple Linear Regression Analysis on the Prediction of Anxious Attachment to God Variable

Variables	B	SE	β	t	p	VIF
Constant	24.371	3.047	-	7.997	0.000	-
Family belonging	-0.079	0.035	-0.140	-2.295	0.023	1.020
The importance of religion	-0.687	0.598	-0.070	-1.148	0.252	1.028
Gender (Dummy)	0.552	0.701	0.048	0.787	0.432	1.008
F =2.625; *p <.05	R: 0.169 R²: 0.029					

The assumption analyses conducted for the anxious attachment model met normality, equivariant, and independence conditions. The Durbin-Watson statistic (1.909) supports that the error terms are independent. Regarding multicollinearity, the tolerance and VIF values are within the acceptable range, and the independent variables have no strong linear relationship. However, Mahalanobis distance values exceeding the critical threshold of 16.27 were excluded from the data set.

As seen in the Table 4, the predictive power of the variables of importance of religion, gender, and family belonging, which were used to predict anxious attachment to God, was not statistically significant in general (F=2.625, p=0.051). These predictor variables can explain only 2.9 % (R=0.169, R²=0.029) of the change in the anxious attachment dimension. The effect of the independent variables included in the model in explaining anxious attachment was very low. Analyzing the effect of the independent variables, family belongingness has a negative and significant impact on anxious attachment (β=-0.140, p=0.023). On the other hand, the importance of religion (β=-0.070, p=0.252) and gender (female=0, male=1) (β=0.048, p=0.432) variables have no significant effect on anxious attachment. According to the standardized regression coefficient (β), the importance of family belonging is more significant among the variables affecting anxious attachment, and the effects of other variables are not significant. These results show that the effect of independent variables on anxious attachment to God is quite limited, but family belongingness may play a decreasing role in this attachment style.

Multiple Linear Regression Analysis on the Prediction of Avoidant Attachment to God Variable

Variables	B	SE	β	t	p	VIF
Constant	27.639	2.765	-	9.997	0.000	-
Family belonging	-0.133	0.031	-0.250	-4.255	0.000	1.020
The importance of religion	-1.189	0.543	-0.129	-2.192	0.029	1.029
Gender (Dummy)	1.172	0.639	0.107	1.835	0.068	1.009
F: 9.439; p<.001; R=0.309; R²=0.096						

The analyses conducted for the avoidant attachment model showed that the regression assumptions were largely satisfied. The normality of the errors was confirmed, and the Durbin-Watson statistic (1.906) indicated that the errors were independent. The results of the multicollinearity analysis are consistent with tolerance values above 0.1 and VIF values below 10, indicating no multicollinearity between the variables. In addition, values with Mahalanobis distance exceeding the critical limit were excluded from the analysis.

As seen in Table 5, the predictive power of the importance of religion, gender, and family belonging variables used to predict avoidant attachment to God was statistically significant (F=9.439, p<0.001). These predictor variables can explain only 9.6 % (R=0.309, R²=0.096) of the change in the avoidant attachment dimension. However, the explanatory power of the model is limited (9.6 %), and although the strong effect of family belonging was observed, the contribution of other variables remained limited. Regarding the effect of independent variables, the importance of religion (β=-0.129, p=0.029) and family affiliation (β=-0.250,

p<0.001) negatively and significantly affect the avoidant attachment dimension. On the other hand, the effect of gender (female=0, male=1) on avoidant attachment was insignificant (β=0.107, p=0.068). According to the standardized regression coefficient (β), the relative order of importance of the predictor variables on avoidant attachment to God is family belonging, importance of religion, and gender. These results show that family belonging and the importance of religion substantially affect avoidant attachment to God, but gender does not have a statistically significant effect.

Discussion

This study aimed to understand the effects of individuals' family belonging on their attachment to God and to examine the relationships between the two concepts in depth. In particular, it aimed to reveal the role of factors such as the strength of family ties and the importance that individuals attribute to their religious values on attachment styles with God. In this framework, the study evaluated the effect of family belonging-ness on secure, anxious, and avoidant attachment to God. The findings revealed significant links between family belongingness and secure attachment to God. Specifically, a stronger sense of family belonging was associated with higher levels of secure attachment to God, while it was negatively correlated with avoidant and anxious attachment styles. The importance of religion also emerged as a key factor that positively influenced secure attachment and reduced avoidant tendencies. These findings emphasize the multifaceted role of family and religious values in shaping one's attachment to God and suggest that family dynamics and religious significance are deeply intertwined in developing spiritual relationships.

The findings of this study showed that secure attachment to God was significantly affected by factors such as the importance of religion, family belonging, and gender. The regression model explained 28.5 % of the variance of the dependent variable secure attachment, and the model was generally significant (p<0.001). The findings of this study showed that secure attachment to God was significantly affected by factors such as the importance of religion, family belonging, and gender. The regression model explained 28.5 % of the variance of the dependent variable secure attachment, and the model was generally significant (p<0.001).

According to the findings, family belongingness significantly and positively affects secure attachment (β=0.250, p<0.001). This finding is in line with the basic assumptions of attachment theory. The effect of family belongingness on secure attachment to God was significant and positive, as predicted by attachment theory. The literature has reported that individuals who develop positive relationships with secure attachment figures in the early period tend to develop secure attachment to God in their later years [25, 27, 28, 29, 30, 31]. According to the results obtained in this study, strong family ties contribute to individuals' perception of God as a secure figure. Granqvist and Kirkpatrick [31] showed a positive relationship between trust in family and attachment to God. They found that individuals with strong family ties have stronger trust and attachment to God. Belonging is strong in families where feelings such as love, affection, acceptance, and value are frequently experienced. It has been found that in families where these feelings are experienced, individuals develop a positive image of God and exhibit lower levels of anxiety or avoidance [32].

According to the analysis, the importance of religion had a strong and positive effect on secure attachment (β=0.433, p<0.001). The value that an individual gives to religion in his/her life expresses his/her perception and attitude toward religious values, practices, and beliefs. While placing no importance to religion reflects the individual's complete indifference to religious beliefs and practices, giving much importance to religion indicates that the individual puts religion at the center of his/her life. The findings of this study suggest that the importance attached to religion plays a fundamental role in developing a secure bond with God. Kirkpatrick's [47] studies on attachment theory suggested that individuals perceive God as an attachment figure, and individuals with a secure attachment style see God as a source of love, trust, and support. Similarly, this study shows that religious perceptions strengthen secure attachment. In a Muslim context, the centrality of concepts such as trust and love for God in the belief system supports individuals developing secure attachment to God as they perceive religious significance more strongly.

Gender variable significantly affects secure attachment (β=-0.115, p=0.027). The effect of gender on secure attachment shows that women develop a more secure attachment to God than men. The literature states that women generally tend to establish a deeper connection in emotional attachment relationships and show more sensitivity to religious beliefs. Men's more independent religious attitudes may lead to lower secure attachment scores in their relationship with God. There are studies supporting this finding in the literature [29, 48, 49, 50, 40]. However, some studies found no relationship between secure attachment to God and gender [31, 41]. Some researchers think that women tend to seek more closeness and commitment in emo-

tional relationships in general and that this tendency can also be seen in the relationship of attachment to God. Women may show a stronger tendency to see God as a source of trust and comfort.

In this study, the importance of religion, family affiliation, and gender variables were examined as factors affecting the dimension of anxious attachment to God. The results of the regression analysis showed that the model was not significant in general (p>0.05p), but the family belongingness variable had a significant and negative effect on anxious attachment (p=0.023). The importance of religion and gender variables did not significantly affect anxious attachment. These findings suggest that the determinants of anxious attachment differ in cultural and theological contexts. Family belongingness was the only independent variable that decreased anxious attachment to God (β=-0.140). This result shows that family ties affect an individual's attachment style towards God. Anxious attachment is characterized by intense fear, abandonment anxiety, and dependence on the attachment figure [14]. In individuals with a strong family belonging, this type of anxiety is less likely to occur because attachment figures within the family meet the emotional needs of the individual and support the sense of security. Therefore, the tendency towards anxious attachment to God may decrease as family belongingness increases.

The importance of the religion variable did not significantly affect anxious attachment to God (p=0.252). This may indicate that the anxious attachment dimension is not directly related to religious perceptions. The fact that the anxious attachment dimension is not viewed as negatively in a Muslim context compared to the West may help explain these results. Cultural and theological perceptions may lead individuals with high religious significance not to consider anxiety as a negative factor in their attachment to God. Anxious attachment is characterized by fear of abandonment and constant search for approval in the relationship with the attachment figure. However, for a Muslim individual, the fear of God and the worry of losing His love can be seen as a factor that deepens faith, not anxiety. This may explain why the importance of religion variable does not significantly affect anxious attachment.

The gender variable also did not significantly affect anxious attachment (p=0.432). However, the research literature is dominated by research results supporting that women are more anxious than men [51, 52, 53]. Kirkpatrick and Shaver [52] suggest that this tendency may reflect women's generally more emotional and relational nature. Women's greater predisposition to religious rituals and spiritual experiences may increase their perception of God as an attachment figure. However, few studies have found that men have higher levels of anxious attachment to God than women [54]. As in this study, some studies found no relationship between anxious attachment to God and gender [41, 55, 56]. These results suggest that the relationship between attachment to God and gender warrants further investigation.

This study examined the factors influencing the avoidant dimension of attachment to God, specifically family belonging, the importance of religion, and gender. The regression analysis results revealed that the model was generally significant (p < 0.001) and explained 9.6 % of the variance in avoidant attachment. Notably, family belonging and the importance of religion were found to have significant adverse effects on avoidant attachment to God. Gender, however, did not show a statistically significant effect.

Family belonging emerged as the strongest predictor of avoidant attachment (β=−0.250, p<0.001). This finding underscores the direct influence of family bonds on individuals' attachment styles toward God. According to attachment theory [6], the attachment styles individuals develop with their caregivers in early childhood shape their lifelong attachment behaviors. Avoidant attachment [14] is characterized by distrust and a tendency to maintain emotional distance from attachment figures. Strong family bonds enable individuals to sustain secure attachment styles, reducing the likelihood of developing avoidant attachment. Individuals with high family belonging are less likely to perceive God as a punitive or distant figure and more likely to view Him as a source of support. Family belonging fosters emotional security and reduces feelings of loneliness, which minimizes the need to approach God in an avoidant manner [24]. Moreover, family dynamics and religious practices often shape attachment styles. Shared religious values and rituals within the family promote a secure attachment relationship with God [30], reducing the tendency to develop avoidant attitudes toward God.

The importance of religion was also found to have a significant and negative effect on avoidant attachment (β=−0.129, p=0.029). This suggests that a higher degree of importance attributed to religion reduces individuals' avoidant attachment to God. Individuals who place great importance on religion are likelier to perceive God as a trustworthy attachment figure. The emotional distance and fear of attachment underlying avoidant attachment may diminish in highly religious individuals. In Islam, divine attributes such as compassion, mercy, and forgiveness encourage believers to perceive God as a reliable attachment figure. Trust in God acts as a mitigating factor against avoidant attachment.

The gender variable did not have a statistically significant effect on avoidant attachment (p=0.068). However, a marginal effect cannot be ruled out since the p-value is close to the significance threshold. Avoidant attachment is often associated with viewing God as punitive, judgmental, or inaccessible. Men, generally considered less emotionally expressive, may reinforce this perception and develop a more distant relationship with God. Literature suggests that men tend to have higher levels of avoidant attachment than women [40, 43, 53, 54]. Men's lower tendency to form emotional bonds may increase the likelihood of avoidant attachment toward God. The ambiguity in the relationship between gender and attachment to God, whether avoidant or anxious, highlights the need for further research. Studies on the characteristics of samples, the sensitivity of measurement tools used, and the influence of religious and cultural contexts on gender differences are needed better to understand the relationship between gender and attachment styles.

Conclusion

In this study, the relationships between the secure, anxious, and avoidant dimensions of attachment styles to God and independent variables such as the importance of religion, gender, and family affiliation were examined. According to the results of the analysis, it was determined that the independent variables explained 28.5 % of the variance in the secure attachment dimension; this rate was relatively low, with 2.9 % in the anxious attachment dimension, and a limited explanatory power was provided with 9.6 % in the avoidant attachment dimension. This shows that the independent variables are more effective on secure attachment and are limited in explaining anxious and avoidant attachment. In the secure attachment dimension, the importance of the religion variable was found to be the strongest determinant. It was observed that as the importance of religion increased, individuals' secure attachment levels to God increased. This finding reveals that religious perceptions support a secure attachment style in individuals' relationships with God. In addition, the family belongingness variable also significantly and positively affected secure attachment. Strong family ties contribute to developing a more secure relationship with God. Regarding gender, it was determined that women had higher secure attachment scores than men.

In the anxious attachment dimension, the model was not significant in general (p>.05), but the variable of family belongingness had a significant adverse effect on anxious attachment. This suggests that strong family ties reduce anxious attachment levels. The importance of religion and gender variables did not show a significant effect on anxious attachment. This finding suggests that anxious attachment is more influenced by factors beyond family belonging, and that additional variables should be included in the model.

In the avoidant attachment dimension, the model was generally significant (p<.001), but the explanatory rate of the independent variables was limited. The family belongingness variable significantly and negatively affected avoidant attachment. However, the importance of religion also had a significant decreasing effect on avoidant attachment. These results suggest that family ties and religious perceptions are important in individuals' avoidant attachment to God.

In light of these findings, strengthening family ties and increasing individuals' family belonging will encourage secure attachment in their relationships with God, and the importance of family communication and supportive environments should be emphasized in this context. It is recommended that the role of religious variables in secure attachment be explored in more detail, and that spiritual support programs be implemented to positively enhance individuals' religious perceptions. More comprehensive studies are needed to examine psychological, social, and environmental factors that may effectively explain anxious attachment levels. Research should be conducted in different cultural and social contexts to gain a deeper understanding of the impact of gender on attachment styles.

In conclusion, this study revealed that attachment styles to God are strongly related to factors such as family belonging and religious perceptions, and incredibly secure attachment style is positively affected by these variables. However, qualitative studies and different variables should be included in the model to understand attachment styles more comprehensively.

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Ч. Гүлмез, О. Қарақұш

Отбасылық байланыстан Құдайға: отбасыға тиесілік пен Құдайға деген сүйіспеншілік арасындағы байланыс

Тиесілілік сезімі — бұл жеке адам өзін қоғамдастықтың немесе топтың бір бөлігі ретінде сезінуі және сол топпен байланысын сезінуі. Көптеген факторлар тиесілілік сезімін тудыруы және әр адамда әртүрлі болуы мүмкін. Тиесілілік сезімінің қайнар көздерінің бірі — отбасына тиесілі болу. Адамдар, әдетте, өздері туылған отбасына және олардың отбасылық байланыстарына қатыстылық сезімін сезінеді. Бұл тиесілілік жеке тұлғаның жеке басын, құндылықтарын және сенімдерін қалыптастыруда маңызды рөл атқарады. Отбасына берілгендік және отбасында діни және рухани құндылықтарды қабылдау адамның Құдаймен байланысын нығайта алады. Отбасы мүшелерінің ортақ діни тәжірибелері адамға өз сенімдерін қолдайтын қауымдастық табуға көмектеседі. Бұл өз кезегінде Құдаймен байланысты нығайтып, тереңдете алады. Зерттеудің негізгі мақсаты — жастардың бойындағы отбасына тиесілілік пен Құдайға деген сүйіспеншілігі арасындағы байланыстың табиғатын ашу. Зерттеу әдісі — сандық, ал дизайны — реляциялық. Зерттеуге Кастамону университетінің білім беру, теология, гуманитарлық және әлеуметтік ғылымдар, коммуникация және инженерия факультеттерінде оқитын 329 адам қатысты. Мавили, Кесен және Дашбаш әзірлеген «Отбасына тиесілі шкала», Бек пен Макдональд (2004) дайындаған және Субаши түрік мәдениетіне бейімделген «Құдайға қосылу шкаласы» деректерді жинау құралы ретінде пайдаланылды. Зерттеу нәтижелеріне сәйкес, отбасына тиесіліліктің артуы адамдардың Құдайға деген сенімді байланысын арттырады. Бұл күшті отбасылық байланыстар адамдарды Құдайды сенім көзі ретінде қабылдауға итермелейтінін айғақтайды. Отбасындағы қарым-қатынастың жоғары деңгейінде адамдардың Құдайға деген алаңдаушылығы азырақ болатынын көрсетеді. Сол сияқты, жанұяға жақындықтың күшеюі адамдардың Құдайдан эмоционалдық арақашықтықты азайтады және оларда азырақ жалтару стилі қалыптасады.

Кілт сөздер: отбасы мүшелері, Құдайға деген сүйіспеншілік, сенімді сүйіспеншілік, тиесіліктен аулақ болу.

Ч. Гюльмез, О. Каракуш

От семейных уз к Божественным: связь между принадлежностью к семье и привязанностью к Богу

Чувство принадлежности — это состояние, при котором человек чувствует себя частью сообщества или группы и чувствует связь с ними. Чувство принадлежности может быть вызвано многими факторами и отличаться у разных людей. Одним из источников чувства принадлежности является принадлежность к семье. Люди, как правило, ощущают свою принадлежность к семье, в которой они родились, и к своим семейным узам. Эта принадлежность играет важную роль в формировании личности, ценностей и убеждений человека. Привязанность к семье и принятие религиозных и духовных ценностей могут укрепить связь человека с Богом. Совместные религиозные обряды между членами семьи могут помочь человеку найти сообщество, которое поддерживает его убеждения. Это, в свою очередь, может укрепить и углубить связь с Богом. Основная цель этого исследования — раскрыть природу взаимосвязи между принадлежностью к семье и привязанностью к Богу у молодых людей. Метод ис-

следования — количественный, а тип — реляционный. В исследовании приняли участие 329 молодых людей, обучающихся в Университете Кастамону на факультетах педагогики, теологии, гуманитарных и социальных наук, коммуникации и инженерии. В качестве инструментов сбора данных использовались: «Шкала принадлежности к семье», разработанная Мавили, Кесеном и Дашбашем, «Шкала привязанности к Богу», разработанная Беком и Макдональдом (2004) и адаптированная Субаши к турецкой культуре. Согласно результатам исследования, повышенная привязанность к семье усиливает привязанность людей к Богу. Это показывает, что крепкие семейные узы побуждают людей воспринимать Бога как источник доверия. Более высокий уровень привязанности к семье указывает на то, что у людей развивается менее тревожная привязанность к Богу. Аналогичным образом, повышенная привязанность к семье уменьшает эмоциональную дистанцию людей от Бога, и у них развивается менее избегающий тип привязанности.

Ключевые слова: принадлежность к семье, привязанность к Богу, надежная привязанность, тревожная привязанность, избегающая привязанность.

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