

Collaborative Religious Coping as a Mediator Between Attachment to God and Forgiveness

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Abstract. This research aims to investigate the mediating role of collaborative religious coping in the relationship between attachment to God and forgiveness. The sample consists of 198 students from one of the faculties at a leading state university (PTN) in Indonesia, located in Yogyakarta. Three scales were administered: the Forgiveness Scale, the Attachment to God Scale, and the Collaborative Religious Coping Scale. The results of the structural equation model regression analysis showed that collaborative religious coping mediating the relationship between attachment to God and forgiveness. Attachment to God has a significant positive effect on collaborative religious coping and forgiveness. However, collaborative religious coping did not have a significant effect on forgiveness, so the mediating effect of collaborative religious coping in the relationship between attachment to God and forgiveness was not significant. These findings imply that a personal and secure attachment to God may serve as an independent spiritual resource that directly fosters forgiveness, suggesting that the role of collaborative religious coping may be more situational than central. The discussion explores the underlying reasons for these outcomes, providing a deeper understanding of the dynamics at play.

Keywords: Forgiveness, Attachment to God, Collaborative Religious Coping

Abstrak. Penelitian ini bertujuan untuk menyelidiki peran mediasi coping religius kolaboratif dalam hubungan antara kelekatan terhadap Tuhan dan pemaafan. Sampel terdiri dari 198 mahasiswa dari salah satu fakultas di Perguruan Tinggi Negeri (PTN) terkemuka di Indonesia, yang berlokasi di Yogyakarta. Tiga skala yang digunakan: Skala Pemaafan, Skala Kelekatan terhadap Tuhan, dan Skala Koping Religius Kolaboratif. Hasil analisis regresi model persamaan struktural menunjukkan bahwa coping religius kolaboratif memediasi hubungan antara kelekatan terhadap Tuhan dan pemaafan. Kelekatan terhadap Tuhan berpengaruh positif signifikan terhadap coping religius kolaboratif dan pemaafan. Namun, coping religius kolaboratif tidak berpengaruh signifikan terhadap pemaafan, sehingga efek mediasi tidak signifikan. Temuan ini mengindikasikan bahwa kelekatan yang aman kepada Tuhan dapat berfungsi sebagai sumber daya spiritual yang berdiri sendiri dan secara langsung menumbuhkan kemampuan memaafkan, sehingga peran collaborative religious coping lebih bersifat situasional daripada menjadi faktor utama. Diskusi studi ini menggali alasan yang mendasari hasil tersebut untuk memberikan pemahaman yang lebih mendalam mengenai dinamika yang terjadi.

Kata kunci: Kelekatan terhadap Tuhan, Koping Religius Kolaboratif Pemaafan

In recent years, the exploration of religious coping mechanisms and their psychological outcomes has gained significant attention. Building on the foundational work of Escher (2013), which links religious beliefs and practices to forgiveness, and recent insights from Haikola (2023) on the role of spirituality in understanding forgiveness, this research provides a contemporary perspective on these relationships.

This research tries to answer Worthington (2005) who has been questioning about the intersection between forgiveness and religion. Several experts have examined forgiveness which is linked to both religiosity or religious rituals as practiced by Webb, Chickering, Colbum, Heisler & Call (2005), Hui, Watkins, Wong & Sun (2006), McCullough & Worthington (1999), Lawler-Row, Scott, Raines, Edlis-Matityahou, & Moore (2007), Jose & Alfons (2007), Rye (2007), Escher (2013), Fincham (2020) and Mroz et al. (2024). The strong root of religion is certainly influential to forgiveness. However, what is actually influential to forgiveness? Is it religion itself or a deeper part of religion?

In their research, Fox & Thomas (2008) try to link religiosity to forgiveness. Religiosity is measured with the scales of religious faith, religious interpretation, prayer, as well as presence in a religious group. The result shows that compared with the other religious factors, religious faith has the highest proportion in relation towards forgiveness. One of its components is the belief in the existence of God. It indicates that the likelihood of the belief in the existence of God is the most capable part of explaining the relation between religion and forgiveness. Study findings from Akhtar, Dorlan, Barlow (2017) showed that forgiving various forms of mistakes in real-life interpersonal interactions may be an important factor in psychological well-being, especially for those who are religious/spiritual believers.

Study by Haikola (2023) investigating on how religion and spirituality are used to make sense of forgiveness, found that belief in God can be a source of strength when forgiving. Additionally, focusing on the psychological benefit, attributing forgiveness to a higher power (here is God) can be a helpful mechanism in the process. It can provide comfort and a sense of purpose when letting go of resentment.

In Indonesia context, Nashori et al (2020) conducted study that examines the relationship between religiosity, interpersonal attachment, and forgiveness among Javanese individuals in Yogyakarta, Indonesia, proposing that agreeableness and neuroticism mediate these effects. Using data from 335 participants, the study found that higher religiosity and stronger interpersonal

attachment enhance forgiveness, primarily by increasing agreeableness and reducing neuroticism. Rooted in Javanese cultural values of harmony, *nrimo* (acceptance), and *ikhlas* (sincerity), forgiveness is deeply tied to religious beliefs and social relationships. Structural Equation Modelling (SEM) confirmed the theoretical model, indicating that fostering religiosity, interpersonal bonds, and positive personality traits can enhance forgiveness and social cohesion.

Kirkpatrick (2005) argues that religious faith to God can be explained by implementing the Attachment Theory. This theory was early proposed by John Bowlby (1969) to explain the relation between baby and the main caregiver. This theory explains that the influence of attachment to the mother or the main caregiver will continue during the life of an individual through the mechanism of *Internal Working Model* or construct. It explains the complex constellation of emotion, behaviour, and cognition of the baby in maintaining the level of pleasure and safety feeling. The continuation of this attachment is likely to be formed with spouse, close friend, counsellor, and even God. (Kirkpatrick, 1992; Rowatt & Kirkpatrick, 2002).

The attachment to God is formed by placing God as according to Ainsworth's criterion about the function of the attachment figure (Sim & Yow, 2011). First, God functions as a safe haven in hard times passed by people who have faith. Second, God functions also as the secure base for people in exploring the environment. Sim and Yow (2011) even stated that the types of behaviour and reaction in distressed condition which is grown in an attachment relation can also be seen in a relation with God.

Attachment to God is categorized into two types: avoidant or anxious attachment to God and secure attachment to God. Research by Kirkpatrick and Shaver (1992) indicate that individuals with avoidant or anxious attachment to God tend to experience higher levels of anxiety and depression, feel less satisfied with life, and have poorer physical health compared to those with a secure attachment to God. This distinction underscores the significant impact of the nature of one's attachment to God on overall psychological and physical well-being. To maintain psychological stability when facing difficult conditions, individuals often employ various methods, including coping strategies. Among these strategies, one kind of coping strategy is based on religion.

Lazarus, in the stress-coping relationship theory explains the relation between life pressure and how an individual adapts him/herself with that kind of condition. According to Lazarus in Schaefer & Gorsuch (1993), coping is explained as the act of response towards a threat and should be considered as a separate part. Several researchers argue that coping is basically an unrealized

process, especially in intrapersonal conflicts. However, the model proposed by Lazarus shows that threat usually comes from the outside and coping strategy is a form of awareness.

A coping strategy that involves religion is particularly noteworthy. According to Pargament et al. (1988), religion plays a pivotal role in enabling individuals to comprehend and adapt to various life circumstances. Religion functions both as a guide and a support system, offering hope and resilience. It serves as a crucial component in problem-solving processes, helping individuals navigate through challenges with a sense of purpose and optimism.

Religious coping strategies can be classified based on the locus of responsibility in the problem-solving process and the level of activation. These strategies are divided into three dimensions: collaborative religious coping, self-directing religious coping, and deferring religious coping. Collaborative religious coping occurs when individuals actively engage in problem-solving while simultaneously seeking God's assistance, reflecting a partnership between the individual and the divine. In contrast, self-directing religious coping involves individuals relying primarily on their own resources, and deferring religious coping entails a complete reliance on God to resolve the problem. This study focuses on collaborative religious coping, as previous research has indicated that this form of coping is frequently employed by individuals facing various challenges (Schaefer & Gorsuch, 1993). Prior studies have demonstrated its efficacy in providing emotional support and fostering a sense of shared responsibility between the individual and their faith (Pargament et al., 1988)

The relationship between purely religious variables and purely psychological variables is likely contingent on the mediation effect of intervening variables known as psycho-religious variables. These variables illustrate the dynamic interplay between faith and individual psychological processes, highlighting how religious beliefs influence an individual's life and vice versa (Hathaway & Pargament, 1990). An example of such a variable is religious coping, with collaborative religious coping being a prominent subtype. This variable reflects the degree to which individuals engage their religious faith to manage stress and navigate life's challenges.

The attachment to God, considered a religious variable, has been shown to influence forgiveness, which is a psychological variable. This relationship is mediated by a psycho-religious variable, specifically collaborative religious coping. When an individual experiences hurt and perceives it as a problem, they may turn to God as an attachment figure, seeking solace and guidance. This scenario occurs particularly when the individual views God as a friend or helper in

their problem-solving process. Consequently, the connection between attachment to God and forgiveness is facilitated through the individual's use of collaborative religious coping strategies.

Based on the background of previous research, this study aims to examine the role of collaborative religious coping as a mediator of the influence between attachment to God and forgiveness. Thus, the proposed hypotheses are: First, collaborative religious coping mediates the relationship between attachment to God and forgiveness is supported by the data. Second, attachment to God is also predicted to have a positive influence on collaborative religious coping. Third, attachment to God is also predicted to have a positive influence on forgiveness. Fourth, collaborative religious coping is assumed to have a positive influence on forgiveness. Finally, collaborative religious coping is expected to mediate the relationship between attachment to God and forgiveness.

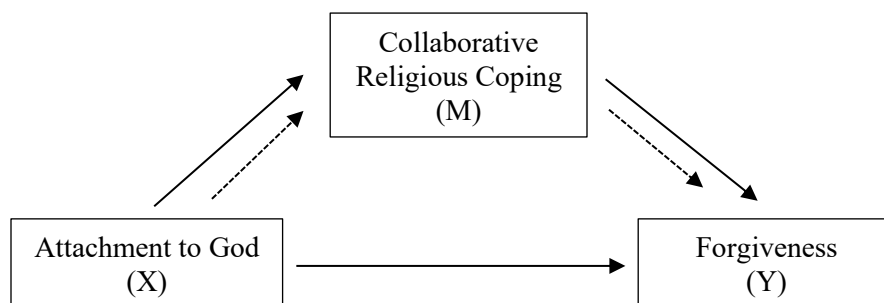


Figure 1.

Model of the relationship between attachment to God and forgiveness mediated by collaborative religious coping.

Method

Variable Identification

There are three variables that will be examined in this research, namely forgiveness as the dependent variable, attachment to God as the independent variable, and collaborative religious coping as the mediator variable.

Research Instruments

The scale implemented in this research is the summated rating model scale from Likert which has been modified with four alternative answers i.e.: strongly appropriate, appropriate, not appropriate, strongly not appropriate. For the favorable items, a strongly appropriate is scored 4, appropriate is scored 3, not appropriate is scored 2, and strongly not appropriate is scored 1. On

the contrary, for the unfavorable items, the strongly appropriate is scored 1, appropriate is scored 2, not appropriate is scored 3, and strongly not appropriate is scored 4.

As it has been mentioned above, there are three scales examined in this research i.e. forgiveness, attachment to God, and collaborative religious coping. The scale of forgiveness is an adaptation of Heartland Forgiveness Scale which is proposed by Thompson et al (2005). This scale consists of three forgiveness aspects i.e. (1) forgiveness to self, (2) forgiveness to other people, (3) forgiveness to situation. The scale of attachment to God is proposed by Sim & Loh (2003) based on the adaptation of Attachment to God Scale (AGS). This scale consists of aspects of attachment to God i.e.: (1) God as a safe-haven, (2) God as a secure base in exploring environment, (3) feeling of attachment to God, (4) feeling of not being able to separate from God.

The collaborative religious coping is measured with the adapted scale of an instrument proposed by Pargament et al (1988). The researchers implement the simple version of this scale by choosing the item that has the highest internal consistency and very good reliableness (alpha 0,93). The full version of this scale consists of 12 items that have a good internal consistency (between 0,43 – 0,85).

Research Subject

The subjects are 198 students from one of the faculties at a leading state university (PTN) in Indonesia, located in Yogyakarta. The subjects are defined based on the consideration that university students (aged 19 to 25 years old) represent individuals who are in a transitional phase of maturity, known as emerging adulthood (Arnett, 2000; Erikson, 1994). According to Enright in Ransley & Spy (2004), they tend to forgive based on hope from religion and philosophy of life.

Research Methods

This study employed correlational research design. The primary aim of this study was to investigate the correlation between independent and dependent variables. This study utilized attachment to God as the independent variable, collaborative religious coping as the mediator, and forgiveness as the dependent variable.

Analysis Techniques

The analysis technique implemented in this research is the Structural Equation Model (SEM) by utilizing AMOS 20. This kind of analysis can be used to see the direct influence of the independent variable to the dependent variable as well as the indirect influence by engaging the mediator variable.

Result

Normality Test

The result of this normality test shows that univariately, there are some variables that its score is more than +2,58: collaborative coping variable 6 (CC6) 3,453; the variable of forgiveness to self (Fself1) 4,273; collaborative coping variable (CC2) 5, 989. Besides that, the score 25,625 in the multivariate column is really far from the normal Z score. It shows that some variables are abnormal both univariately nor multivariately.

After that, outlier multivariate evaluation is conducted by seeing the distance mahalobis score with the highest score of the mahalobis distance is 57,566. Hence, it can be stated that there is no outlier data. Since the multivariately abnormal data, the score of outliers multivariate at the mahalobis distance score is not found, the goodness-of-fit or hypothesis can be examined by applying bootstrap technique with AMOS 20.

Goodness-of-fit Test (Hypothesis 1 Test)

The goodness-of-fit test in this model (Table 1), results bigger Bollen-Stein probability score than 0,05. It is different if the test is conducted by applying the ordinary maximum likelihood technique which results 0,011 or less than 0,05. The other criterion like absolute fit indices, incremental fit indices, or parsimonious give good result. It shows that this research model fits the empiric data. Hypothesis 1 which states the model of the influence of the attachment to God for which collaborative religious coping as the mediator variable is supported by data is accepted.

The Influence of Attachment to God in Religious Coping (Hypothesis 2 Test)

The result of regression analysis (Table 2) shows that the attachment to God is influential to collaborative religious coping. It is indicated by 0,742 and $p=0,001$ of the estimation score. Hypothesis 2 which states that there is positive influence of the attachment to God in collaborative religious coping is then can be accepted.

The Influence of Attachment to God and Religious Coping in Forgiveness (Hypotheses 3 and 4 Test)

The result of regression analysis (Table 3) concludes that there is significant positive influence between the attachment to God and forgiveness, with 0,283 of the estimation score and $p=0,013$ ($p<0,005$) of the significance. It shows that hypothesis 3 which states that there is positive influence of attachment to God in forgiveness can be accepted.

In the next regression analysis shows that there is no significant influence between collaborative coping and forgiveness. It is indicated by $-0,146$ and $p=0,294$ ($p>0,05$) of the estimation score. It shows that hypothesis 4 which states there is positive influence of collaborative religious coping in forgiveness is then rejected.

The Influence of Attachment to God in Forgiveness for which Collaborative Religious Coping as the Mediator (Hypothesis 5 Test)

Based on the regression analysis on direct and indirect influences (Table 4), it can be concluded that the direct influence of the attachment to God in forgiveness ($\beta = 0,283$) bigger than its indirect influence ($\beta = -0,108$). Therefore, the collaborative religious coping is not proven to have the role to mediate the influence of the attachment to God in forgiveness. It shows that hypothesis 5 which states that the collaborative religious coping mediates the influence of the attachment to God in forgiveness is then rejected.

Table 1.
Goodness of Fit Model Test (Hypothesis 1)

Goodness of fit	Critical score	Result	Status
Absolute fit measures			
Chi-squares	Expected to be small	90,271	Bad
Probability	$>0,05$	0,011	Bad
Bollen-Stein Probability	$>0,05$	0,329	Good
CMIN/DF	< 2	1,456	Good
RMSEA	$<0,08$	0,048	Good
GFI	$>0,9$	0,933	Good
Incremental fit measure			
AGFI	$>0,90$	0,902	Good
TLI	$>0,90$	0,978	Good
NFI	$>0,90$	0,947	Good
IFI	$>0,90$	0,983	Good
RFI	$>0,90$	0,933	Good
Parsimonious fit measure			
PRATIO	0 – 1	0,795	Good
PNFI	0 – 1	0,753	Good
PCFI	0 – 1	0,781	Good
ECVI	\leq saturated and independent model	0,753	Good

Table 2.
The Influence of Attachment to God in Religious Coping (Hypothesis 2 Test)

Parameter		Estimate	Lower	Upper	P	Description
Collaborative Religious Coping	← Attachment to God	0,742	0,638	0,821	0,001	Very Significant

Table 3.
The Influence of Attachment to God and Religious Coping in Forgiveness (Hypothesis 3 and 4 Test)

Parameter		Estimate	Lower	Upper	P	Description
Forgiveness	← Attachment to God	0,283	0,102	0,436	0,013	Significant
Forgiveness	← Collaborative Religious Coping	-0,146	-0,350	0,084	0,294	Not Significant

Table 4.
The Influence of Attachment to God in Forgiveness for which Collaborative Religious Coping as the Mediator (Hypothesis 5 Test)

Regression Coefficient of the Direct Influences			
Exogenous Variable	Endogenous Variable	Regression Coefficient	P
Attachment to God	Forgiveness	0,283	0,013
Collaborative Religious Coping	Forgiveness	-0,146	0,261
Regression Coefficient of the Indirect Influences			
Exogenous Variable	Endogenous Variable	Regression Coefficient	P
Attachment to God	Forgiveness	-0,108	0,294

Discussion

The result of this research supports the first hypothesis which states that the model of the influence of the attachment to God in forgiveness for which collaborative religious coping as the mediator is supported with data. The goodness-of-fit test shows that the criterion of absolute fit measure, incremental fit measure, and parsimonious fit measure give good score. The probability and chi-squares score from the maximum likelihood technique actually does not show any result which supports the data. The bootstrap technique is intentionally applied due to the multivariate abnormal data.

The result of this research shows that although the goodness-of-fit test shows appropriateness of the empiric data, there are some unproven hypotheses in each test of significance of the individual parameter estimation score. The hypothesis test in the structural equation model is divided into two major groups: a) model fit test with the entire model, and b)

test of significance of the individual parameter estimation score (Widhiarso, 2012). The model fit test can be entirely proven, but it is not proven in some of the individual parameter.

This result shows that hypothesis 2 which states there is significant influence between the attachment to God in forgiveness can be proven. It shows that once an individual experienced bad things with him/herself, with other people, or with a certain situation, he/ she tends to tell God as his/ her attachment figure. The secure attachment system is signed by an intense relationship, especially when an individual experienced a distressed condition. It will be activated so that the change from negative emotion towards more positive emotion will be easier to be done.

This research also shows that hypothesis 3 which states that there is significant influence between attachment to God and forgiveness is successfully proven. It gives high result with the score 74,2%. It supports the research which has conducted by Hernandez et al (2010) and Kent et al (2017). This result is also enhanced with the research conducted by Davis et. al. (2008) and Kelley & Chan (2012) which shows close relation between attachment to God and positive religious coping. Furthermore, the deeper interview research model “Conversations with God: How Are Religion and Spirituality Used to Make Sense of Forgiveness?”, a study by Haikola (2023) showed that the act of forgiveness felt divinely guided for who believed they couldn't have achieved it on their own. Collaborative religious coping is one component which forms positive religious coping. Therefore, it is no wonder if the result is consistent.

The result of this research rejects the hypothesis 4 which states that there is significant influence between collaborative religious coping and forgiveness. Collaborative religious coping is not proven to give effect to forgiveness. It is of course different with the inventions of some earlier research as conducted by Davis et. al (2008), Web et. al (2005), Sandage & Crabtree (2012), as well as Gall & Bilodeau (2020). One of the reasons which may be able to explain this case is that the forgiving situation actually has a broad perspective. The coping in that forgiving situation depends also on the kind of situation that drives people to finally decide forgiveness. Earlier research related to this religious coping was more linked to forgiveness in a specific situation. In this research, forgiveness is formulated as a disposition or personality tendency so that it is lack in focusing on the specific forgiveness situation. As proposed by Conway (2011), individual difference is likely influencing the variation in religious coping and forgiveness. Religious coping in each individual can really vary in different day based on the situation.

Furthermore, Escher's (2013) findings regarding "How Does Religion Promote Forgiveness" show that when an individual has a collaborative orientation towards Godhead, it can help him by venting about his problems and complaints with God, which then reduces a person's negative emotions towards themselves and others, thus allowing self-forgiveness and interpersonal forgiveness. but this orientation to God is also influenced by religious texts, teachers, affiliations, and experiences, so it can be said that it is in personal area. As for example in Rye and McCabe (2014) regarding "Religion and Spirituality Across Cultures", religiosity and religious affiliation influence how the concept and practice of forgiveness is formed and implemented.

The result of this research also rejects the hypothesis 5 which states that there is influence of the attachment to God in forgiveness which is mediated by collaborative religious coping. The result shows that the direct influence if the independent variable is bigger than its indirect influence. This invention is then different with the result of the research conducted by Davis et al (2008) in which the result shows that the relation between attachment to God and forgiveness is mediate by religious coping. This research however has some basic things that is different with the previous research conducted by Davis et al (2008). One of those different basic things is the conceptual level where Davis et al (2008) applies the attachment to God based on anxiety and avoidant. This research focuses on the secure attachment to God. Theoretically, the implementation of the secure-based attachment to God is actually suggested for the moslem respondents. According to Miner, Ghobary, Dowson, & Proctor (2012), Moslems are likely to be more reluctant of using anxious attachment rather than the Christians. It is because Islam emphasizes that relation with God can be reached. But it is responsive only for those who conduct religious rituals.

Rationalization of forgiveness in Islam, for example, forgiveness is valued, but the pursuit of justice is also important. "The Al-Qur'an allows recompense to the extent of the initial injury, but it is stated that those who forgive will be rewarded by God". Therefore, many Muslims see forgiveness as a preferred strategy that brings rewards from God, improves relationships with others, and psychological health (Rye & McCabe, 2014).

The other factor that is likely influential and differing this invention from Davis et al (2008) invention is the difference of the social context and religious identity which are influential in the coping mechanism. It is appropriate with the result if the research conducted by Fischer et.al. (in Conway, 2011) which shows that Moslems tend to be attached to more interpersonal things in

coping to a problem. On the other hand, Christians prefer to use intra-personal strategies such as finding private spiritual counsellor, producing meaning, internal cognitive, and emotional process. As has been mentioned in the demographic characteristic that the major respondents of this research are Moslems (78%), the possibility of the identity factor and social context is bigger. Qualitative studies show that many individuals rely on their religious beliefs when forgiving. Kidwell, Wade, and Blaedel (in Rye & McCabe, 2014) found that religious beliefs influence forgiveness, where adherents of various religions (Jews, Buddhists, Muslims) use religious strategies (ritualistic, such as relying on God to gain strength, praying, reading religious texts) and non-religious ways (such as developing empathy for the perpetrator, paying attention to the perpetrator's positive qualities, focusing on growth after being hurt badly).

This research also shows that collaborative religious coping as the mediator variable is influenced only by the variable of the attachment to God but it doesn't influence forgiveness. Collaborative religious coping then doesn't really run its function as the psycho-religiousness variable or the variable that links pure religious things to the pure psychological things. The high score of the influence between the attachment to God and collaborative religious coping is more perceived as a religious variable rather than as the psycho-religiousness variable.

Structural equation modelling analysis supported the proposed mediation model, showing a significant influence of attachment to God on collaborative religious coping and forgiveness. However, the hypothesis regarding the mediating role of collaborative religious coping was not supported. This is in line with Randal and Bishop's (2019) findings regarding the direct impact an attachment to God can uniquely influence a person's ability to forgive, although it requires considering and controlling for biopsychosocial factors (age, race, education, physical health conditions and mental health including stress and depressive symptoms; biopsychosocial factors related to the ability to forgive, such as health conditions, depressive symptoms, perceived stress, positive assessment of life, and social support) and Parenteau et.al. (2019) found that an attachment to God indirectly influences positive feelings through the way a person manages their emotions especially through the way of responding to emotions and facing life's challenges. Additionally, this recent study extends these insights by highlighting the unique role of attachment to God in the forgiveness process, independent of collaborative coping strategies.

The invention of this research at least can answer the question about the relation between forgiveness and religion. The tendency of forgiving is actually linked not only to a certain religious

teaching, but also deeper to the attachment of an individual to God. The first concept of the attachment to God is proposed by Kirkpatrick based on the John Bowlby's attachment theory. It is an effective way to predict the positive and negative human behaviours, not unless in the forgiveness context. The result of this research also emphasizes what proposed by Exline (2009) that belief in God will lead an individual to be much easier in forgiving.

Conclusion

Based on the result and analysis above, it can be concluded that the proposed model regarding the influence of attachment to God and forgiveness with collaborative religious coping as the mediating variable is supported by the data. Attachment to God was found to significantly influence forgiveness and collaborative religious coping. However, collaborative religious coping did not show a significant influence on forgiveness and did not serve as an effective mediator in the relationship between attachment to God and forgiveness.

The researchers suggest the next researcher to give more re-affirming to the measuring device of forgiveness, so that the result can be more appropriate with the hypothesis. Besides that, the next researcher is also suggested to use positive or negative religious coping variable or another psycho-religiousness variable as the mediator between the attachment to God and forgiveness.

This research can also be continued with the qualitative method by exploring religious or spiritual factors influencing forgiveness. The results of this research and the invention of the qualitative research are expected to give significant intellectual contribution for the field of religious or spiritual based forgiveness.

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