

The Muslim's Meaning of Life: How Religious Commitment and Attachment to God Influenced it?

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Abstract

Various studies conclude that religion influences psychological well-being, including the formation of the meaning of one's life. This study aims to determine the extent of the influence of religious commitment and attachment to God on the meaning of life in adult Muslims. This study uses a quantitative approach, with 312 samples and uses three adaptation instruments from The Religious Commitment Inventory (RCI-10), The Attachment to God Inventory (AGI), and the Meaning in Life Questionnaire (MIL), which are then processed by descriptive statistics and correlation and regression techniques. The results show that 56.1% of the sample has a high religious commitment. In comparison, commitment to God has two dimensions: avoiding intimacy, where 53.5% of the sample was on the high scale, and the dimension of anxiety about abandonment, where 87.2% lay on the low scale. In the meaning of life variable, 54.2% of the sample has a meaning of life on a high scale. There is a significant relationship between religious commitment to the meaning of life and attachment to God with the meaning of life. In conclusion, religious commitment and attachment to God affect the meaning of one's life. Even though, Religious commitment has a greater influence on the meaning of life, contributing 24.3%, while attachment to God only contributes 1.7%. The limitation of this study is that the instrument of attachment to God uses a general instrument that applies to all religions, so further research is recommended to use and develop an instrument of attachment to God that refers specifically to Islamic characteristics.

Keywords: Attachment to God; meaning of life; muslims; religious commitment.

Abstrak

Berbagai penelitian menyimpulkan bahwa agama mempengaruhi kesejahteraan psikologis (*psychological well-being*), termasuk pembentukan makna hidup seseorang. Penelitian ini bertujuan untuk mengetahui sejauh mana pengaruh komitmen beragama dan keterikatan pada Tuhan dengan makna hidup pada muslim dewasa. Penelitian ini menggunakan pendekatan kuantitatif, dengan jumlah sampel 312 orang dan menggunakan 3 instrumen yang diadaptasi dari *The Religious Commitment Inventory* (RCI-10), *The Attachment to God Inventory* (AGI), dan *The Meaning in Life Questionnaire* (MIL), yang kemudian diolah dengan statistik deskriptif dan teknik korelasi dan regresi. Hasil penelitian menunjukkan bahwa 56,1% sampel memiliki komitmen beragama yang tinggi, sedangkan komitmen kepada Tuhan memiliki dua dimensi: menghindari keintiman, di mana 53,5% sampel berada pada skala tinggi dan dimensi kecemasan akan pengabaian, di mana 87,2% berada pada skala rendah. Pada variabel makna hidup, 54,2% sampel memiliki makna hidup pada skala tinggi. Terdapat hubungan yang signifikan antara komitmen beragama terhadap makna hidup dan keterikatan kepada Tuhan dengan makna hidup. Dapat disimpulkan bahwa komitmen beragama dan keterikatan kepada Tuhan mempengaruhi makna hidup seseorang. Meskipun, Komitmen beragama memiliki pengaruh yang lebih besar terhadap makna hidup, yaitu memberikan kontribusi sebesar 24,3%, sedangkan keterikatan kepada Tuhan hanya memberikan kontribusi sebesar 1,7%. Keterbatasan dalam penelitian ini adalah instrumen keterikatan kepada Tuhan menggunakan instrumen umum yang berlaku untuk semua agama, sehingga disarankan untuk penelitian selanjutnya untuk menggunakan dan mengembangkan instrumen keterikatan kepada Tuhan yang secara khusus mengacu pada karakteristik Islam.

Kata Kunci: Keterikatan pada Tuhan; arti kehidupan; muslim; komitmen beragama.

INTRODUCTION

Indonesia is a religious country. It is stated in the 1945 Constitution article 29, paragraph (1), "The State is based on the One Godhead,"; and paragraph (2), "Guarantee the independence of each resident to embrace his religion and to worship according to his religion and belief" (Indonesian Constitution 1945). Indonesia has many recognized religions based on the Surat Edaran Menteri Dalam Negeri No. 477/74054/1978 (Sukirno, 2018). Sorted by the number of adherents according to the official website of the Indonesian government, in 2021, Islam had the largest number of adherents, namely 87.2% of the total population of Indonesia, followed by Protestants, Catholics, Hinduism, Buddhism, and last is Confucianism (Portal Informasi Indonesia, 2022).

Islam, the religion of most Indonesians, impacts various aspects of state life, both politically and socially. One of them is the development of many Islamic organizations with various backgrounds and goals. Since the age of the independence fight, Islamic groups in Indonesia have increased, not only among ordinary people who are members of the organizations but also among numerous intellectuals who actively participate in them. Muhammadiyah and Nahdatul Ulama (NU) are two major Islamic groups in Indonesia (Sucahyo, 2019). In addition to established organizations, many Islamic groups in Indonesia are neither structured nor formally registered, such as those found in mosques or prayer rooms where Muslims congregate. The trend of various daily studies indicates the activeness of Islamic groups in carrying out activities. Day in one city, multiple mosques hold numerous studies on various topics (Ramdhani, 2021). It demonstrates that Muslims' interest in their religion is significant and growing. Involvement in these religious activities is one representation of religious commitment.

Religious commitment is defined as a condition of the extent to which a person adheres to his religious values and uses them in everyday life (Worthington et al., 2003). Various studies on religious commitment focus on the concept are the design and implementation of very diverse religious commitments and the level of belief in the religion to which he adheres. The design and implementation of very diverse religious commitments can be seen, for example, from a person's involvement in religious organizations and activities (such as scientific studies) (Polsky, 2017). Other research describes three dimensions of religious commitment, namely the ideational dimension, which refers to the content of beliefs; the communal dimension, which refers to the relations between humans in their group; and the experiential/spiritual dimension, which refers to the individual's subjective experience related to his God (Takamizawa, 1994). According to Sabry & Vohra (2013), religious commitment in Islam is a real commitment in the form of behavior that includes mental, psychological, and physical activity based on Islamic teachings (Alsharah, Alazam, Alhamad, & Al-Sharaah, 2018). The research on the religious commitment above is not much related to other variables or aspects. Therefore, in this study, the researchers attempt to investigate based on different perspectives that have not been extensively researched. It seeks to examine its relationship to the individual's relationship with God as the primary key to religious devotion and its impact on the purpose of life, which is every human being's highest achievement.

The essence of religious commitment is the individual's relationship with his God (Bonab & Namini, 2010). Individuals with religious experience included in religious commitment will have a personal bond or relationship with God (Homan, 2014). They believe that God is always there for them, gives love to them, comforts them, and helps them in the difficult times they are going through (Mockingbird, 2016). A person with a good relationship with God will have good psychological well-being. He will accept himself and feel worthy of being loved and cared for (Homan, 2014), build positive interactions with others, be self-sufficient, understand the surroundings, has meaningful life objectives, and good personal growth

((Refahi, Bahmani, Nayeri, & Nayeri, 2015). People who have an attachment to God will always seek and maintain closeness. They will also find happiness when dealing with difficulties and place the figure of God as a source of security for themselves (Homan, 2014). The sense of security that arises from attachment fosters positive affect, such as the feeling of being valued by others and having competence in various fields. This attachment is also often associated with the meaning of life because the various positive effects it generates lead directly to the meaning of life (Mikulincer & Shaver, 2013).

Based on the description above, people with religious commitment will have an attachment to their God and the right meaning in life. So the greater a person's religious commitment and attachment to God, the easier it will be for them to find the meaning of their life. Vice versa, the less a person's religious commitment and attachment to God, the less he will have difficulty finding the meaning of his life. These three variables are the core of this research. In prior studies, they have not been investigated, that is, to examine how much religious commitment and attachment to God influence a person's life meaning.

RESEARCH METHODS

This study uses a quantitative approach, which is an approach that uses data in the form of numbers and statistical processing to answer the research questions (Wahidmurni, 2017). This study has three variables: religious commitment, attachment to Allah Almighty, and the meaning of life.

There are three adapted instruments used in this study. The first instrument is the adaptation of The Religious Commitment Inventory (RCI-10), initially compiled by McCullough et al. in 1997 and later refined and reworked by Everett L. Worthington et al. in 2003 (Worthington et al., 2003). This instrument was developed from various theories and instruments that have existed before. This instrument consists of 10 items that aim to determine the extent of religious commitment that a person has. The internal consistency of this instrument is 0.92, while the reliability is 0.87, which means it is at a high level. The second instrument is an adaptation of The Attachment To God Inventory (AGI) which consists of 28 items and was composed by Richard Beck and Angie McDonald (Beck & McDonald, 2004). This instrument aims to see the extent of a person's relationship with God. This instrument has internal consistency >0.80. The third instrument is the adaptation instrument of the Meaning in Life Questionnaire (MIL) which consists of 10 items. Steger (2009) compiled this instrument with a good internal consistency ranging from = 0.84-0.91 (Youthrex, 2012). This instrument aims to determine a person's perception in finding and understanding his life. This instrument has two dimensions: the presence of meaning and the search for meaning in life.

The sample involved 312 people through a Google Forms questionnaire distributed randomly to the adult Muslim population. The sample composition consisted of 76.7% women and 23.3% men. The age distribution can be seen in table 1.

The data were analyzed in two stages. The first is descriptive statistical analysis, in which the researcher describes the data collected from all variables studied (Muhson, 2018). The second is inferential statistical analysis, which uses the multivariate correlation test to determine the relationship between the variables (Budiwanto, 2017).

Table 1 Age Distribution of Research Subjects (sample)

Age Range	Amount	Percentage
18-22	137	43.6%
23-27	13	4.1%
28-32	17	5.4%
33-37	18	5.8%
38-42	19	6.1%
43-47	46	14.7%
48-52	24	7.8%
53-57	19	6.1%
58-62	20	6.4%
Amount	312	100%

RESULTS AND DISCUSSION

The term religiosity is commonly used and has a challenging definition on which all experts cannot agree. It influences the development of various measuring instruments to assess and determine the various religious dimensions based on their respective focus (Holdcroft, 2006) on individual religious commitment.

Religious commitment is a personal characteristic that develops because of a person's cognitive orientation, which is implemented in daily rituals (Agorastos, Huber, & Demiralay, 2014). Religious commitment is also defined as a person's belief in certain teachings/beliefs by applying the values he adheres to in daily worship/prayer activities (Sayeed & Prakash, 2013). Religious commitment shows the amount of time spent in personal religious activities, religious affiliation, religious organization activities, and the positioning of religious beliefs in daily life, both intrapersonal and interpersonal (Worthington et al., 2003).

In Islamic teachings, religious commitment is a tangible form that embodies mental, psychological, and physical activities based on Islamic values/teachings (Sabry & Vohra, 2013). Thus, religious commitment in Islam can be measured solely through the dimensions of worship and all aspects of daily life (Hassan, 2007). In general, religious commitment is an acknowledgment of the heart and mind on all matters characterized by certain religious norms and teachings.

There are many ways to determine a person's religious commitment. These include members of religious organizations, level of participation in religious activities, attitudes towards religious experiences, and beliefs about religious ritual activities (Wesselmann, VanderDrift, & Agnew, 2016). This study further investigated one form of religious commitment, namely the activity of individuals in religious organizations (Koenig, Wang, Al Zaben, & Adi, 2015). The survey findings in table 2 describe the subject's participation as an administrator or a member of a religious organization. According to the data, 40.1% of respondents are active as administrators of religious organizations, while the rest, 59.9%, say they are not. Meanwhile, 62.5% of respondents are active members of religious organizations, while the rest, 37.5%, do not belong to any religious organization. These findings are consistent with other research findings concerning the participation of Indonesian Muslims in religious organizations, such as data indicating that the percentage of young participation in MAN Pinrang is high, at 86.6% (Sabri, 2020). In another study on the congregation's activity in the South Ngrambe sub-district, Ngawi took part in the *taklim* assembly as many as 74.46% were at a moderate level (Husailah, 2020).

Table 2 Activities in Religious Organizations

Position in Organisation	Number of "Yes"	Percentage	Number of "No"	Percentage	Amount	Percentage
Management	125	40.1 %	187	59.9%	312	100%
Member	195	62.5%	117	37.5%	312	100%

The attachment of members to their organizational groups is reciprocal. Members' willingness to contribute to maintaining the group is the commitment to group membership. It is because the group provides the things members want and need; In addition, the group can also achieve its goals through the participation of its members. Commitment to religious organizations includes three dimensions: ideological, communal, and experiential (Takamizawa, 1994).

The ideological dimension refers to the content of belief/religion. The ideological dimension adopted by the individual reflects the level of knowledge and understanding, feelings, appreciation, and willingness to acknowledge the truth and adhere to the teachings of his religion. In Islamic teachings, this ideological aspect is related to Allah (God), Angels and Messengers, the Qur'an, the Last Day, and destiny, commonly known as the pillars of faith (Kahfi, 2016).

The communal dimension refers to group members' relationships and how members relate to the group. According to Rosabeth Moss Kanter and Meredith McGuire (1972), commitment indicates members' willingness to contribute to the organization's survival since the group provides what they need and want. The organization fulfills its aims by meeting the needs of its members, and members meet their requirements by contributing to the group's existence. People who are committed will invest in and identify with the group. Commitment links individuals and larger social groups (Takamizawa, 1994; Wesselmann et al., 2016). While the experiential dimension refers to the subjective experience of members with their God. These three dimensions together encourage the implementation of ritual activities according to their respective religions in daily life (figure 1)

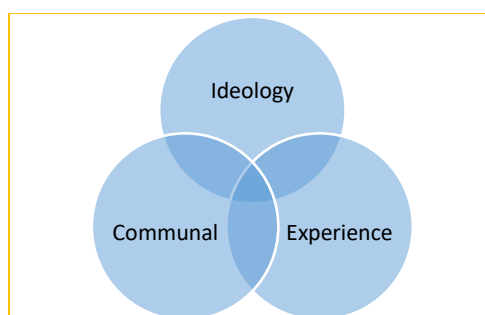


Figure 1 Commitment Dimension to Religious Groups

The key points of the religious commitment instrument compiled by Worthington (1988) and used in this study describe the extent to which an individual adheres to his religious values and practices them in daily life (Worthington et al., 2003). Individuals with a high level of religiosity will see their world through the lens of religion and will integrate their religious values into as many aspects of their lives as possible. For Muslims, religion is their identity, whether they are obedient in upholding their religious

teachings or those who are not. They only attach their religious identity through participation in certain religious groups (Hassan, 2007).

Based on the survey conducted on the sample, the data in table 3 show that more than half of the subjects, or exactly 56.1% have a high level of religious commitment, followed by 42.6% of subjects who have a moderate religious commitment and the remaining 1.3% of subjects who have low religious commitment. This result is in line with several previous studies regarding the religious commitment of Muslims in various sample groups in Indonesia. Among them are the results of research which illustrate that 78% of students have a high level of religious commitment and the remaining 22% have a low level of religious commitment (Ferdianti, 2018). Another study on students also concluded that 65% of the sample had a high religious commitment, and the remaining 35% had a low commitment (Aslamawati, Wangi, & Yanuar, 2011). Two other studies with similar sample characteristics, namely students, also concluded that the level of religious commitment in the sample was high (Nisfiannor, Rostiana, & Puspasari, 2004; Sari, 2017).

The study of religiosity that differentiates groups based on age: adolescents, young adults, and older adults did not show significant differences. All age groups who expressed religion and engaged in intensive religious activities reported fewer stressful life events and greater life satisfaction (Bergan & McConatha, 2001).

Table 3 Classification of Religious Commitments

Range	Category	Amount	Percentage
< 23	Low	4	1.3 %
23 - 36	Medium	133	42.6%
> 36	High	175	56.1 %
		312	100 %

The experts have different opinions in describing the dimensions of religion. There are two dimensions of religiosity (Allport & Ross, 1967): extrinsic and intrinsic. Extrinsic religiosity is when individuals place religion for their interests to get a sense of comfort and safety, such as for self-status and social adaptation. The dimension of intrinsic religiosity is people who internalize their faith totally, not just attending activities in places of worship. Meanwhile, Fukuyama (Holdcroft, 2006) states that there are four dimensions, namely; (1) the cognitive dimension relates to what a person knows about his or her religion, the second (2) the cultural dimension refers to the individual's religious ritualistic behavior, the third dimension (3) is *aqidah* (belief), namely the individual's beliefs about his or her religion, and the fourth dimension (4) is the dimension experience refers to an individual's religious feelings and experiences.

Table 4 Classification of Attachment to God

Range	Category	<i>avoidance of intimacy</i>	Percentage	<i>anxiety about abandonment</i>	Percentage
14-41	Low	145	46,5%	272	87,2%
42-70	High	167	53,5%	40	12,8%
TOTAL		312	100%	312	100%

Attachment is a biologically based behavioral system designed to facilitate the search for a figure who can provide security in the event of a threat (Bowlby, 1982). A figure who becomes an adequate attachment figure will be sensitive and responsive to the seeking and closeness behavior of the individual (Howe, 2011). The theory of attachment is often misinterpreted. Attachment does not exist only in

pleasant and favorable circumstances. On the other hand, it describes how a person learns to deal with separation or unpleasant conditions with the attachment figure, for example, the separation of children from their parents. A person's pattern of attachment behavior tends to be activated when faced with situations that cause unpleasant or stressful feelings, so they seek comfort, security, and response from the attachment figure (Kelley & Chan, 2012).

This attachment theory also applies to human relationships with their God (Mockingbird, 2016). In Islam, Allah is a significant figure who provides love and protection, so the individual relationship as a servant with Allah is the main focus of Islamic spirituality (Ghobary Bonab, Miner, & Proctor, 2013). Attachment to God is theoretically the same as attachment to other figures. It has two dimensions: avoiding intimacy and anxiety about abandonment (Shaver & Mikulincer, 2004). Consequently, the instruments used to measure attachment to God (including the AGI instrument used in this study) allow individuals to vary widely across these dimensions (Beck & McDonald, 2004).

The avoidance of intimacy dimension includes the need to depend only on oneself, the difficulty of depending only on God, and the reluctance to have an emotionally intimate relationship with God. On the contrary, anxiety includes worries about possible God neglect, anger/protest/frustration because they perceive a lack of God's love, jealousy of others' relationship with God, and anxiety about others who have greater value in God's eyes. God, as well as issues about his relationship with God (Beck & McDonald, 2004). The implication of the existence of two dimensions in the instrument of attachment to God gives rise to four types or typologies, namely secure, preoccupied, fearful, and avoidant attachment types, depending on which characteristics are most felt by the individual (Bartholomew, 1990).

The results of this research survey in table 4 illustrate that on the dimension of avoiding intimacy, the number of respondents on a low scale is 46.5%, while those on a high scale are 53.5%. On the anxiety dimension about neglect, the number of respondents on a low scale is 87.2%, and the rest on a high scale are 12.8%. It can be seen that the variation of the research sample on the Variable of attachment to God is very high.

Many factors influence the degree of attachment to God. Among them are a person's religious experience, an individual picture of God, the emptiness of the heart/soul, and the individual's belief in the lifeline that God has set (Rohmatunnisa, 2019). In men, attachment to God is influenced more by their pattern of attachment to their parents, while in women, the formation of attachment to God is based more on personal life experiences (Reinert & Edwards, 2014). In Islamic teachings, attachment to God will affect one's self-esteem, feelings of meaning, and connection with others and the universe (Nasr, 1987).

Because the concept of the meaning of life is thought to have no clear boundaries and is too ambiguous, few experts examine it clinically and phenomenologically (Debats, 1996). Several experts whose theoretical framework was then widely used in the development of various studies on the meaning of life were those developed by Victor Frankl (1959), Abraham Maslow (1968, 1971), and Irvin Yalom (1980).

The meaning of life is considered to be a basic human drive (Frankl, 1959). The meaning of life has diverse definitions, but generally, the meaning of life consists of two pillars, namely understanding (coherence) and purpose. Comprehension includes an individual's ability to find patterns, consistency, and significance in the many events and experiences of their lives; and then obtain a synthesis of the most important, prominent, and motivating factors. The goals are long-term targets binding on individual motivation and commitment (M. F. Steger, 2009). In addition to the two pillars above, there are additional aspects to explain the meaning of life, namely significance. Significance means having the value of life and a life worth living (Martela & Steger, 2016).

Table 5 Classification of the Meaning of Life

Range	Category	Amount	Percentage
< 26	Low	7	2.2 %
27-38	Medium	136	43.6%
> 39	High	169	54.2%
		312	100 %

This study (table 5) shows that more than half of the subjects, or 54.2% of respondents, have meaning in life in the high category, 43.6% in the medium category, and the remaining 2.2% in the low category (see table 6). It means that the Muslims who are the sample in this study have great attention to the purpose and significance of their existence (Dezutter et al., 2013). The sample's meaning of life varies widely based on age, gender, and educational background; young adults typically regard self-development as the meaning of their lives. Adults and the elderly will prioritize their standard of living and social participation as the central meaning of their lives (Grouden & Jose, 2014).

There are two aspects to the meaning of life. The first is the presence of meaning, which refers to whether people regard their lives as meaningful and worthwhile. People with a sense of meaning in their lives understand themselves and the world around them (King, Hicks, Krull, & Del Gaiso, 2006). The second part is the search for meaning, which refers to the strength, intensity, and effort utilized in developing and improving an individual's perception of life's meaning and purpose. (Michael F. Steger, Kashdan, Sullivan, & Lorentz, 2008).

When a person states that his life is meaningful, it indicates that he has (1) a positive commitment to the concept of meaning in life that he believes in; (2) the concept of the meaning of life provides a framework or purpose in seeing the purpose of life; (3) has the assumption that his life is always related or aims to fulfill the meaning of his life; (4) this effort to fulfill the meaning of life will create a feeling of integration, attachment, and significance with the purpose of life (Battista & Almond, 1973).

The meaning of one's life affects various factors in one's life. In adolescents, the meaning of life will shape self-esteem, self-control, parenting attitudes, family satisfaction, school adjustment, and career maturity (Yoon & Cho, 2011).

Based on the calculation results, the asymp value is obtained. Sig. (2-tailed) 0.558 > 0.005, then according to the basis of decision-making in the Kolmogorov-Smirnov normality test, it can be concluded that the data is normally distributed, which means that the data is taken randomly from the normal population (Widhiarso, 2020). Based on the results of the Anova calculation, deviations from linearity are 0.231 and 0.184, which is greater than (>) 0.05. It means that the variables of religious commitment and attachment to God have a linear relationship with the variable meaning of life. It means that the variables of religious commitment and attachment to God have a straight-line relationship with the meaning of life.

Many psychological aspects show a relationship with a person's level of religiosity, including the meaning of life. Religion has long been considered the primary source of meaning in one's life. Religion provides the main flow of beliefs, hopes, and goals in life and places a person into a broader and nobler meaning of life (Pope, Price, & Lillard, 2014). Individuals who have meaning in life have distinctive behaviors, such as the ability to express themselves and think integratively about the past and the future (Baumeister, Vohs, Aaker, & Garbinsky, 2013).

There are differences of view among Muslims concerning how true Muslims and believers should demonstrate and obey their religious commitments. The fundamental issue of debate is how religious

commitments should be carried out. However, studies measuring Muslim religious commitment have yielded scant proof (Hassan, 2007).

In the psychology of religion, to analyze more deeply the differences in the religious quality of each individual, one of them is directed at how he is attached to God (Ghobary Bonab et al., 2013). Attachment to God is implemented in three conditions of one's life: surrender and involve God in all life events, positive feelings and feeling close to God when worshiping, presence of God when worshiping/praying, and feeling anxious when not "connected" or "communicated" with God. Implementing an attachment to God means believing that God is the "keeper" with all His advantages (Rohmatunnisa, 2019).

Table 6 Correlations of Religious Commitment, Attachment to God, and Meaning of Life

		Religious commitment	Attachment to God	Meaning of life
Religious commitment	Pearson Correlation	1	-.110	.499**
	Sig. (2-tailed)		.051	.000
	N	312	312	312
Attachment to God	Pearson Correlation	-.110	1	-.162**
	Sig. (2-tailed)	.051		.004
	N	312	312	312
Meaning of life	Pearson Correlation	.499**	-.162**	1
	Sig. (2-tailed)	.000	.004	
	N	312	312	312

****.** Correlation is significant at the 0.01 level (2-tailed).

Based on the results of the correlation test in table 6, the Sig (2-tailed) value between the variables of religious commitment and the meaning of life is 0.000 < 0.005, which means that there is a significant relationship between the two variables. The value of Sig (2-tailed) between the variables of attachment to God and the meaning of life is 0.004 < 0.005. It means there is also a significant relationship between these two variables.

Table 7 Coefficients a regression Religious Commitment and Attachment to God to Meaning of Life

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	24.906	2.559		9.734	.000		
	Religious commitment	.464	.047	.488	9.908	.000	.988	1.012
	Attachment to God	-.050	.023	-.108	-2.205	.028	.988	1.012

a. Dependent Variable: meaning of life

According to the regression coefficient test results in table 7, religious commitment and attachment to God have a unidirectional influence on the meaning of life. However, when analyzed separately, religious commitment has a positive influence (0.464), but attachment to God has a negative influence (-0.050) on the meaning of life. It is because the variable description results in table 4 do not reveal a significant trend

on one side, indicating that the research sample has a broad perception and is not focused on the same issue.

Religion involves all aspects of human beings, including thinking (cognitive), feelings (affective), and behavior (conative) in accordance with the doctrines and teachings passed down through religious institutions (Zinnbauer et al., 1997). Religious commitment improves numerous indicators of a person's well-being in various ways, including positive moods and emotions, minimum negative emotions, life satisfaction, and the meaning of life (Dar & Iqbal, 2019). Religion can give individuals a higher meaning because they know the purpose or reasons for everything that happens (Frankl, 1959). Other research also concluded that the higher one's religious commitment level, the higher the meaning of life (Susanti, 2019).

Table 8 Summary of Correlation and Regression Analysis Results

Variable	Regression Coefficient (Beta)	Correlation Coefficient (r)	R square
Religious commitment	0,488	0,499	0,261
Attachment to God	-0,108	-0,162	

The correlation value between attachment to God and the meaning of life in table 8 is minus (-0.108). It is possible because the score of attachment to God (AGI) used to calculate the correlation is a total score. In contrast, two separate scores are used dimensions in the description analysis (table 4). The score for each of these dimensions does allow for wide variations (Beck & McDonald, 2004) and does not lead to one side (high or low). On the other hand, the results demonstrate that the subject is divided into two groups that do not differ significantly in number between those in the low group. That is (46.5%) and high (53.5%), respectively. Whereas for the dimension of anxiety on neglect, there is a significant difference but in the reverse order of the first dimension, namely the low group is more (87.2%), while the high only 12.8%. In addition, the correlation value between attachment to God and the meaning of life obtained is not too large, only -108. It can be interpreted that the connection to God as a whole has little influence on the meaning of one's life. Because the results of this correlation reflect the complex relationship between the two variables, conclusions must be drawn carefully.

The wide variation of individual groups in the Variable of attachment to God as measured using the AGI instrument produces several main characteristics for each individual, namely (1) secure, where God is perceived as full of warmth and always responds to his needs. Individuals of this type feel the satisfaction and comfort of a relationship with God. Type (2) is avoidant, in which the individual regards God as distant, has no personal ties, and frequently believes that God is uninterested, uncaring, or even dislikes him. Type (3) is anxious-ambivalent, recognizing that God's reaction to him is inconsistent, sometimes warm and responsive, sometimes not; the individual believes that God loves him, but it is demonstrated by conditions that he cannot understand (Rowatt & Kirkpatrick, 2002).

The correlation value between attachment to God and the meaning of life in this study is in line with the results of other studies, which state that prayer (worship), which is one manifestation of attachment to God, is not the main determining factor for one's welfare, including the meaning of life. It is because the impact of worship depends on a person's level of belief in his God (Bradshaw & Kent, 2018). The dimensions of anxiety and rejection in this instrument of attachment to God in other studies have also been shown to have no significant effect on the meaning of life (Rajabzadeh, 2019).

In Islamic teachings, God or Allah is identified as the source of his people's attachment to the source of the word faith, which means "to believe" (QS. 2: 108). The derivation of the root word faith can be found

in the following verses; salvation (QS. 2:234), peace (QS. 4:91), security (QS. 7:97), certainty (QS.2:260), and trustworthiness (QS. 26: 107). Faith in Islamic teachings explains Allah as an important figure in the attachment of His servants who will provide a sense of security (Ghobary Bonab et al., 2013). The figure of attachment in the Qur'an filled with positive emotions is inversely proportional to the dimensions of anxiety and avoidance (negative emotions) contained in the AGI instrument used in this study. This analysis can also be used to explain why the correlation value of attachment to God and the meaning of life is minus and very small. In contrast, the correlation value of religious commitment with the meaning of life is quite good.

Based on the results illustrated in table 9, it is found that the effective contribution of religious commitment to the meaning of life is 24.3%. In comparison, the Variable of attachment to God contributes 1.7% to the meaning of life. So the total contribution of the two variables is 26%. The remaining 74% of the factors that make up the meaning of life are influenced by other things not examined in this study.

Table 9 Effective Contribution Religious Commitment and Attachment to God to Meaning of Life Calculation Table

Effective Donation	Calculation	Result	Total
Religious commitment	$0,488 \times 0,499 \times 100\%$	24,3%	26%
Attachment to God	$-0,108 \times -0,162 \times 100\%$	1,7%	

The meaning of life can come from many things, among which are considered to have the greatest influence on the family and interpersonal relationships between individuals and other people (Grouden & Jose, 2014). The meaning of life is also constructed by self-development, self-existence, self-esteem, and acceptance of others in their environment (Verloo, Salina, Fiorentino, & Cohen, 2018). In adolescents, the development of the meaning of life is also colored by the school environment they go through (Yoon & Cho, 2011).

The process of constructing the meaning of a person's life begins with a reflection of the combination of values, desires, and plans for achieving his goals. There are several essential points in the process of forming the meaning of life, namely; (1) find their values and desires, (2) reflect on their current and desired competencies, (3) reflect on current and future social life, (4) reflect on future careers, (5) make a list of the future ideally, (6) make notes of specific goals and contingency plans, and (7) make commitments in achieving the predetermined goal (Schippers & Ziegler, 2019).

CONCLUSION

Religious commitment and attachment to God influence the meaning of life by 26%. Religious commitment has a dominant influence of 24.3%, while attachment to God only affects 1.7% on the meaning of life of Muslims who are the sample of this study. Given Islamic teachings, it is probable that the sample does not feel the negative emotional aspects contained in both dimensions of attachment to God (avoiding closeness and worry about abandonment). Therefore, the subject finds it difficult to find the right expression to complete the instrument. This is also a limitation of this study. Therefore, future research should focus on developing an instrument of attachment to God that is more in line with the characteristics of attachment figures from the viewpoint of Islamic beliefs. This research, on the other hand, is likely to generate extra relevant data that may be used to enhance knowledge about Muslims' general purpose of life.

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