

## A SYSTEMATIC REVIEW OF THE STUDIES ON THE GOD IMAGE IN THE SAMPLE OF TÜRKİYE

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### Abstract

The objective of this article is to conduct a systematic review of empirical research focused on the concept of God image within the context of Türkiye. The multidimensional nature of the God image is explored, and its associations with various variables, encompassing sociodemographic and psychological aspects, are thoroughly examined. The review also considers the correlation between God image and psychopathology, as well as spiritual care. The findings from this review, specific to the Turkish sample, suggest that the God image doesn't consistently vary with age, but a positive relationship is evident, indicating a tendency for a more positive God image with age. Women tend to have a more love-oriented God image than men. However, no significant distinctions were found in terms of income and educational levels. Moreover, variations of God image may be influenced by the type of school (religious or secular) and parental attitudes. Studies suggest that individuals raised in environments characterized by oppressive, authoritarian, or neglectful parenting are prone to form fear-oriented God images, while those with democratic parenting tend toward love-oriented God images. Subjective religiosity and positive religious coping are also proposed to have a positive correlation with the perception of God. Alongside sociodemographic variables, it is argued that

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Atıf/Cite as: Güler Aydın, Özlem. "A Systematic Review of the Studies on the God Image in the Sample of Türkiye". *Dini Araştırmalar* 26/65 (Aralık2023), 491-537.

<http://doi.org.10.15745/da.1315063>

a more positive and love-oriented God image is positively associated with enhanced psychological health, greater well-being, effective coping, positive self-esteem, lower depression, and fewer psychopathological symptoms. Despite the insights from the review of 55 studies, the diversity of examined variables necessitates more extensive research to draw general conclusions for each variable within the Turkish sample. Finally, fields requiring further investigation were also identified.

**Keywords:** Psychology of Religion, God Image, Systematic Review, God Perception Scale, Türkiye

## **Türkiye Örneğinde Tanrı Algısına İlişkin Çalışmaların Sistematik Bir İncelemesi**

### **Öz**

Bu makalenin amacı, Türkiye örnekleminde Tanrı algısı üzerine yapılmış ampirik araştırmaların sistematik bir incelemesini sunmaktır. Tanrı algısı çok boyutlu bir yapı olarak ele alınmış ve Tanrı algısının sosyodemografik ve psikolojik süreçleri içeren diğer değişkenlerle ilişkisi tartışılmıştır. Tanrı algısı ile psikopatoloji ve manevi bakım arasındaki ilişki de gözden geçirilmiştir. İnceleme sonucunda Tanrı algısının yaşa göre her zaman anlamlı bir farklılık göstermediği ancak ilişkinin olumlu yönde seyrettiği, yaş ilerledikçe Tanrı algısının daha olumlu olduğu söylenebilir. Cinsiyet farklılığına bakıldığında kadınların erkeklere göre daha olumlu bir Tanrı algısına sahip oldukları, gelir düzeyi ve eğitim düzeyi açısından ise anlamlı bir farklılığın olmadığı görülmüştür. Ayrıca Tanrı algısının okul türüne göre (dini ve seküler okullar) farklılık gösterebildiği, Tanrı algısının oluşumunda anne baba tutumlarının önemli olduğu görülmüştür. Çalışmalar baskıcı, otoriter veya ilgisiz/ ihmal-kar anne baba tutumları ile büyüyen insanların Tanrı algılarının daha korku yönelimli olduğunu, demokratik anne baba tutumları ile büyüyenlerin ise daha sevgi yönelimli Tanrı algıları olduğunu göstermiştir. Öznel dindarlık ve olumlu dini başa çıkmanın Tanrı algısı ile pozitif ilişkili olabildiği sonucuna varılmıştır. Sosyodemografik değişkenlere ek olarak, sevgi yönelimli Tanrı algısının daha iyi psikolojik sağlık, daha yüksek iyi oluş, etkili ve olumlu başa çıkma, olumlu benlik saygısı, daha düşük depresyon ve daha düşük psikopatolojik belirtilerle pozitif yönde ilişkili olduğu söylenebilir. Gözden geçirilen 55 çalışma içerisinde pek çok bulguya ulaşılmış olsa da incelenen değişkenlerin çok çeşitli olduğu, ancak her değişken hakkında genel bir çıkarım yapmak için yeterli çalışma olmadığı, bu nedenle halen Türkiye örnekleminde Tanrı algısı

ile ilgili çalışmaların artırılması gerektiği düşünülmektedir. Son olarak, daha fazla araştırmaya ihtiyaç duyulan alanlar tartışma bölümünde ele alınmıştır.

**Anahtar Kelimeler:** Din Psikolojisi, Tanrı Algısı, Sistematik Gözden Geçirme, Tanrı Algısı Ölçeği, Türkiye

### Özet

Tanrı kavramı insanlık tarihi boyunca farklı tezahürlerde olsa da hep var olmuştur. İnsanın Tanrıyla kurduğu ilişki, onu algılayışı hem bireysel davranışları hem de toplumsal hareketleri etkilemiştir. Bireylerin Tanrı'ya nasıl hayal ettiği, ona hangi sıfat ve özellikleri yüklediği, Tanrı'ya karşı duygu ve düşünceleri, kısacası Tanrı algısı mevcut çalışmanın temel değişkenidir. Mevcut çalışmada Tanrı algısı konusunda Türkiye'de yapılan çalışmaların sistematik şekilde gözden geçirilmesi hedeflenmiştir. Böylece ülkemizde Tanrı algısının hangi değişkenler ile nasıl bir ilişki gösterdiği konusunda daha kapsayıcı bir sonuca ulaşmak amaçlanmaktadır.

Tanrı algısını ölçmek üzere hem ülkemizde (Güler, 2007-God Perception Scale; Karaca ve Hacıkeleşoğlu, 2020-The Scale of Allah Imagination; Mehmedoğlu, 2011- God Concept Scale) hem de dünyada (Lawrence, 1997- God Image Inventory- God Image Scale; Benson ve Spilka, 1973- Loving and Controlling God Scale; Wood et al., 2010- Attitudes Toward God Scale; Schreiber, 2012- Image of God Scale; Schaap-Jonker et al., 2008- Dutch Questionnaire God Image; etc.) kullanılan ölçekler bulunmaktadır. Bireylerin Tanrı'ya yönelik atıflarını belirlemek üzere ülkemizde kullanılan ölçeklerden biri Güler (2007) tarafından geliştirilen Tanrı Algısı Ölçeği (TA)'dır. Tanrı Algısı Ölçeği Türkiye'de pek çok çalışmada kullanılmıştır. Ölçek 22 maddeden oluşmaktadır ve seçenekler 5'li Likert tipi olarak hazırlanmıştır (1= Hiç katılmıyorum- 5= Tamamen katılıyorum). Güler ve danışmanı Özdoğan, Tanrı algısı kavramını "sevgi yönelimli" ve "korku yönelimli" olarak iki faktör üzerinde ele almışlardır. Sevgi yönelimli Tanrı algısında Tanrı seven, koruyan, affeden gibi olumlu özelliklerle algılanırken (olumlu Tanrı algısı), korku yönelimli Tanrı algısında Tanrı korkulan, cezalandıran, uzak, umursamaz gibi olumsuz özelliklerle (olumsuz Tanrı algısı) algılanmaktadır. Ölçek maddeleri oluştururken de bu boyutlar dikkate alınmıştır. TA'nın Cronbach Alpha güvenirlik katsayısı =,83 bulunmuştur. Ölçek olumlu Tanrı algısını gösteren "Seven Tanrı, "Tanrı'ya Yönelik Olumlu Duygular" ve olumsuz Tanrı algısını gösteren "Uzak/ Umursamaz Tanrı, Korkutan ve Cezalandıran Tanrı ve Tanrı'ya Yönelik Olumsuz Duygular" olmak üzere beş faktörden

oluşmaktadır. Daha sonra Güler Aydın, bu faktörleri olumlu (sevgi yönelimli) ve olumsuz (korku yönelimli) Tanrı algısı olarak iki faktörde değerlendirmiştir. Güler Aydın (2011) doktora çalışmasında ölçeği kullanmış ve ölçekten hem toplam puan hem de sevgi yönelimli ve korku yönelimli Tanrı algısı puanlarını kullanmıştır.

Mevcut çalışmada, Türkiye’de Tanrı algısını ölçmek üzere Güler (2007) tarafından geliştirilen Tanrı Algısı Ölçeği’ nin kullanıldığı araştırmaların sistematik olarak gözden geçirilmesi ve Tanrı algısı ile çeşitli değişkenler arasında bulunan ilişkiler hakkında Türkiye literatüründeki veriler için bir metasentez çalışması yapılması amaçlanmıştır.

Mevcut gözden geçirmeye dahil edilecek çalışmalar için belirlenen ilk kriter, Tanrı algısı değişkenini ölçmek üzere Güler tarafından geliştirilen Tanrı Algısı Ölçeği’nin kullanılmış olmasıdır. Bir diğer kriter, değişkenler arasındaki ilişkinin görgül olarak ölçülmüş ve yeterli veri sunmuş olmasıdır. Ayrıca yüksek lisans veya doktora tezlerinden türetilen yayınlar tek bir çalışma verisi olarak ele alınmak üzere birleştirilmiştir. Bu süreçte ULAKBİM (Ulusal Veri Tabanları), YÖK Ulusal Tez Merkezi elektronik veri tabanı ve Google, Yandex, Google Scholar gibi arama motorlarından faydalanılmıştır. Tarama yapılırken kullanılan anahtar kelimeler “Tanrı Algısı Ölçeği, Tanrı Tasavvuru Ölçeği, Allah Algısı Ölçeği, Allah Tasavvuru Ölçeği, Tanrı algısı, Allah algısı, Tanrı tasavvuru, Allah tasavvuru, Tanrı imgesi, Allah imgesi”dir.

Bu çalışmanın evren ve örneklemini Türkiye’de Güler tarafından geliştirilen Tanrı Algısı Ölçeği’ nin kullanıldığı, 2007-2021 yılları arasında yapılmış olan Türkçe veya İngilizce yayınlanmış ve yayınlanmamış çalışmalar oluşturmaktadır. Sonuç olarak araştırma kapsamında toplam 67 adet çalışma tespit edilmiş olup, bunların tümüne ulaşılabilmiştir. Yayınlar incelendiğinde bazı çalışmaların yüksek lisans veya doktora tezlerinden türetildiği görülmüştür. Bahsi geçen tezler ve bu tezlerden türetilen yayınlar tek bir çalışma verisi olarak ele alınmak üzere birleştirilmiştir. Bu birleştirmeler yapıldığında 67 olan toplam yayın sayısı 57 olmuştur. Çalışmalar incelendiğinde ayrıca ölçekle ilgili yeterli veri sağlamayan 2 çalışma mevcut çalışmaya dahil edilmemiştir. Ayrıntılı incelenen yayınlardan kriterlere uygun olan toplam 55 çalışma dahil edilmiştir ve bu çalışmaların toplam katılımcı sayısı 22.363’ tür (9134 kişi 18 yaş altında, 13.229 kişi 18 yaş üstünde).

Mevcut çalışmaya dahil edilen araştırmalarda Tanrı Algısı Ölçeği puanları ile yaş, cinsiyet, gelir düzeyi, eğitim düzeyi, okul türü, ebeveyn tutumu, öznel dindarlık düzeyi, dini yönelim, dini başa çıkma, psikopatolojik belirtiler,

psikolojik sağlıkla ilgili değişkenler ve manevi güçlenme değişkenleri arasındaki ilişkilere dair bulgular ele alınmıştır.

Gözden geçirilen çalışmalardan çıkarılabilecek sonuçlar özetlenecek olursa; Türkiye örneklemini açısından Tanrı algısının yaşa göre her zaman farklılaşmadığı ancak ilişkinin genellikle pozitif yöne eğilimli olduğu; kadınların erkeklerden daha olumlu Tanrı algısına sahip olduğu, gelir düzeyi ve eğitim düzeyi açısından henüz anlamlı bir farklılıktan söz edilemeyeceği, okul türüne göre Tanrı algısının farklılaşabildiği, ebeveyn tutumlarının Tanrı algısının oluşmasında önemli olduğu, öznel dindarlık ve olumlu dini başa çıkma ile Tanrı algısının pozitif ilişkili olduğu söylenebilir. Sosyodemografik değişkenlerin yanı sıra daha olumlu ve sevgi yönelimli Tanrı algısı ile daha iyi psikolojik sağlık, daha yüksek iyilik hali, etkin ve olumlu başa çıkma, olumlu benlik değeri, daha düşük depresyon ve psikopatolojik belirtilerin pozitif yönde ilişkili olduğu söylenebilir. Ayrıca kişilik ile Tanrı algısı arasında da anlamlı ilişkiler vardır. Mevcut çalışmada çıkarılan tüm sonuçlar literatürle de uyumludur. Böylece, Tanrı algısı ve çeşitli değişkenler konusunda Türk ve Müslüman örneklemlerden elde edilen bulguların din ve kültür farklılığına bağlı olarak pek farklılaşmadığı görülmüştür. Gözden geçirilen 55 çalışma içerisinde pek çok bulguya ulaşılmış olsa da incelenen değişkenlerin çok çeşitli olduğu, ancak her değişken hakkında genel bir çıkarım yapmak için yeterli çalışma olmadığı, bu nedenle halen Türkiye örnekleminde Tanrı algısı ile ilgili çalışmaların artırılması gerektiği düşünülmektedir.

## Introduction

The concept of God has perennially existed, manifesting in diverse forms across human history. The interplay between individuals and their perceptions of God has significantly shaped both personal conduct and societal dynamics. The central focus of the current study revolves around the human portrayal of God—examining how individuals conceive God, the attributes ascribed to the divine, and the associated sentiments and cognitions. In essence, the study centers on the variable of God image as a pivotal determinant influencing human behavior and broader social movements. The concept of God image has been a significant focus of research within the field of psychology of religion across various cultures. The exploration of the connections between one's God image and their feelings, thoughts, behaviors, psychopathological symptoms, and numerous other variables has persisted for many years. The objective of this study was to conduct a systematic review of research on God image in

Türkiye. The aim was to arrive at a more comprehensive understanding of the relationships between God image and various variables within our country.

Various scales have been employed both in our country and globally to assess God image. In Türkiye, specific scales include Güler's God Perception Scale (GPS, 2007), Karaca and Hacikeleşoğlu's the Scale of Allah Imagination (2020), and Mehmedoğlu's God Concept Scale (2011). Internationally recognized scales comprise Lawrence's God Image Inventory-God Image Scale (1997), Benson and Spilka's Loving and Controlling God Scale (1973), Wood et al.'s Attitudes Toward God Scale (2010), Schreiber's Image of God Scale (2012), and Schaap-Jonker et al.'s Dutch Questionnaire God Image, among others.

The GPS, developed by Güler (2007), is one such instrument utilized in Türkiye to explore individuals' attributions to God. The GPS, a 22-item scale (refer to Table 1), operates on a 5-point Likert-type scale ranging from 1 (strongly disagree) to 5 (strongly agree). Güler and her advisor Özdoğan conceptualized the God image through two factors: "love-oriented God image" and "fear-oriented God image." The former encompasses positive attributes like loving, affectionate, protective, and forgiving, while the latter involves negative features such as fear-inducing, punitive, distant, and indifferent. In the initial application of the scale to 536 adults, GPS exhibited reliability, as measured by Cronbach's alpha, of .83. The scale comprises five factors: "Loving God," "Positive Emotions Towards God" (indicative of a love-oriented God image), and "Distant/Uncaring God," "Frightening and Punitive God," and "Negative Emotions Towards God" (indicative of a fear-oriented God image). Güler Aydın further assessed these factors as positive and fear-oriented God image in her doctoral study in 2011, reporting a Cronbach's alpha of .83 for the entire scale, .91 for the love-oriented God image subscale, and .62 for the fear-oriented God image subscale.

In calculating the total score of the scale, it is important to note that items 2, 3, 7, 8, 10, 14, 15, 16, 18, and 21 are coded reversely. Higher scores on the scale indicate a love-oriented God image characterized by love-oriented attributes, whereas lower scores suggest a fear-oriented God image with fear-oriented characteristics. The scale has a potential score range from 22 (indicating the most fear-oriented God image) to 110 (reflecting the most love-oriented God image). The instructions for the scale are explicit: "Below are statements concerning feelings, thoughts, and behaviors related to Allah. It is essential for you to carefully read each statement and indicate how well the statement

aligns with your perspective by marking the checkbox grid corresponding to it. To ensure the research obtains accurate and insightful information, please endeavor to express your genuine views without hesitation.”

### Purpose of the Present Study

The primary objective of the present study was to conduct a systematic review of research employing the GPS, developed by Güler in 2007, for measuring God image in Türkiye. Additionally, the study aimed to perform a meta synthesis of data within the Turkish literature concerning the associations between God image and various variables.

**Table 1.** *Scale Items and Factor Analysis Results*

Items	5 Factors	2 Factors
1 O' nun bana karşı çok merhametli olduğunu hissediyorum. (I feel that God is very merciful towards me.)	Loving God	Love-Oriented GPS
2 O' nu düşünmek bana sıkıntı veriyor. (Thinking about God inconveniences me .)	Negative feelings towards God	Fear-Oriented GPS
3 O' nun beni bağışlayacağını zannetmiyorum. (I do not think God will forgive me.)	Distant/Uncaring God	Fear-Oriented GPS
4 O' nu düşündüğümde içimden gelen tek duygu: Sevgi. (When I think of God, the only emotion that comes to my mind: Love.)	Positive feelings towards God	Love-Oriented GPS
5 O' nun bana olan sevgisini hissedebiliyorum. (I can feel God's love for me.)	Loving God	Love-Oriented GPS
6 O' nun bana şefkatle davrandığını hissedebiliyorum. (I can feel that God is treating me with compassion.)	Loving God	Love-Oriented GPS
7 O' nu düşündüğümde utanıyorum ve kendimi suçlu hissediyorum. (I feel ashamed and guilty when I think of God.)	Negative feelings towards God	Fear-Oriented GPS
8 O' nun bana karşı çok acımasız olduğunu düşünüyorum. (I think God is very cruel to me.)	Frightening/Punitive God	Fear-Oriented GPS
9 O' nu düşünmek bana güven veriyor. (Thinking about God makes me feel safe.)	Positive feelings towards God	Love-Oriented GPS

**498 • A SYSTEMATIC REVIEW OF THE STUDIES ON THE GOD IMAGE IN  
THE SAMPLE OF TÜRKİYE**

<b>10</b> O aklıma geldiğinde O'ndan kaçıp uzaklaşmak istiyorum. (When God comes to my mind, I want to run away from God.)	Distant/Uncaring God	Fear-Oriented GPS
<b>11</b> O'nu düşünmek beni mutlu ediyor ve içim sevinçle doluyor. (Thinking of God makes me happy and fills my heart with joy.)	Positive feelings towards God	Love-Oriented GPS
<b>12</b> O, ne yaparsam yapayım kusurlarımı örtüyor. (God covers up my flaws no matter what I do.)	Loving God	Love-Oriented GPS
<b>13</b> O, her zaman güvenebileceğim tek kaynaktır. (God is the only source I can always rely on.)	Loving God	Love-Oriented GPS
<b>14</b> O'nu düşününce kendim için kaygılanıyorum. (When I think of God, I worry about myself.)	Negative feelings towards God	Fear-Oriented GPS
<b>15</b> O, benim için korkutucudur. (God is scary to me.)	Frightening/Punitive God	Fear-Oriented GPS
<b>16</b> Zor zamanlarımda O'nun benim yanımda olmadığını hissediyorum. (I feel that God is not with me in my difficult times.)	Distant/Uncaring God	Fear-Oriented GPS
<b>17</b> O, bütün insanları karşılık beklemeden sever. (God loves all people unconditionally.)	Loving God	Love-Oriented GPS
<b>18</b> O, yaptıklarım için beni cezalandırıyor. (God is punishing me for what I have done.)	Frightening/Punitive God	Fear-Oriented GPS
<b>19</b> O'nu düşünmekle huzur buluyorum. (I feel at peace when I think of God.)	Positive feelings towards God	Love-Oriented GPS
<b>20</b> O, bence gerçekten de çok bağışlayıcıdır. (I think God is quite forgiving for real.)	Loving God	Love-Oriented GPS
<b>21</b> O'nun bana yakın olduğunu sanmıyorum. (I do not assume that God is close to me.)	Distant/Uncaring God	Fear-Oriented GPS
<b>22</b> O'nun beni her durumda koruduğunu biliyorum. (I know that God protects me under any circumstances.)	Loving God	Love-Oriented GPS

## METHOD

### Inclusion Criteria for the Research

The initial criterion established for inclusion in this review required that studies utilize the GPS developed by Güler to measure the God image variable. Another criterion necessitated that the relationship between variables be empirically measured and supported by sufficient data. Furthermore,



publications originating from master's theses or doctoral dissertations were amalgamated to be treated as a singular dataset. Throughout this process, various search engines, including The Turkish Academic Network and Information Center (ULAKBIM), Republic of Türkiye Council of Higher Education Thesis Center, Google, Yandex, and Google Scholar, were utilized. The keywords employed during the search encompassed terms such as "God image scale", "God perception scale", "Allah image scale", "Allah perception scale", "God image", "God perception", "God representation", "Allah image", "Allah perception", and "Allah representation".

### **Collective Studies and Participants**

The population and sample for this study encompassed both published and unpublished research conducted in Turkish or English, spanning the years 2007 to 2021, utilizing Güler's GPS in Türkiye. A total of sixty-seven studies were initially identified within the research scope, all of which were accessible. During the examination of publications, it was noted that some studies originated from master's theses or doctoral dissertations. To ensure consistency, these theses/dissertations and their derived publications were amalgamated, treated as a single study data. Consequently, the total number of publications was reduced from sixty-seven to fifty-seven after these mergers.

Upon further scrutiny, two studies lacking sufficient data about the scale were excluded from the current study. The final review included fifty-five studies meeting the specified criteria, with a total of 22,363 participants (9,134 individuals under the age of 18 and 13,229 individuals over the age of 18). Virtually all participants in these studies resided in Türkiye and identified as Muslims.

The distribution of the fifty-five studies across years was as follows: one study in 2007, one in 2010, three in 2011, three in 2012, four in 2013, three in 2014, six in 2015, five in 2016, three in 2017, nine in 2018, ten in 2019, seven in 2020, and twelve in 2021. The studies comprised eighteen unpublished master's theses, sixteen doctoral dissertations, twenty-one articles, seven proceedings, three books or book chapters, and two unpublished studies. Regarding the age characteristics of the study sample, thirty-seven studies involved individuals aged 15 and above, one study included individuals aged 12-49, fifteen studies encompassed individuals aged 8-18, and two studies involved individuals aged 65 and above.

## **FINDINGS**

In presenting the findings from the fifty-five reviewed studies, several key aspects were considered. Firstly, a focus was placed on the statistical results derived from the GPS in these studies. Secondly, the connection between sociodemographic variables and GPS was explored. Sociodemographic factors examined in relation to GPS included age, gender, economic status, educational level, school type, and parenting attitudes. Thirdly, the results were organized based on variables related to the level of religiosity, tendency to religiosity, and religious coping. Fourthly, findings concerning the relationship between GPS and psychological variables, as discussed in the studies, were shared. Lastly, the results pertaining to the association between spiritual care and GPS were reported.

### **Statistical Findings in Studies Utilizing the GPS**

Upon reviewing the studies, it was observed that in twenty-seven out of the fifty-five studies, information on the reliability coefficient and/or mean and standard deviation values of the GPS was provided. Among the sixteen studies reporting reliability data, it was noted that the Cronbach's alpha reliability coefficient for the GPS ranged from .70 to .92. These values suggest that the scale exhibits a commendable level of reliability. For the subscales, Cronbach's alpha values were found to be between .94 and .96 for love-oriented God image and between .62 and .80 for fear-oriented God image.

**Table 2** Relations Between Sociodemographic Data and God Image

Author/s	Sample	Age	Gender	Parent Attitudes	Socio-economic Status	Educational Level	Religiosity Level	School Type	Scales/Inventories	Findings
1 Güler, 2007	Between the ages of 18-65 years	No relationship	No relationship	-	-	No relationship	-	-	Social Comparison Scale (SCS) Brief Symptom Inventory (BSI) Guilt Feeling Scale (GFS)	Positive relationship between GPS and SCS Negative relationship between GPS and BSI, GFS
2 Güler Aydın, 2010	Between the ages of 18-26 years	No relationship	Higher in females	-	-	-	-	-	Beck Depression Inventory (BDI) Beck Anxiety Inventory (BAI) Beck Hopelessness Scale (BHS) UCLA Loneliness Scale (UCLA-LS3) Guilt Feeling Scale (GFS)	Negative relationship between GPS and BDI, GFS No relationship between GPS and BAI, BHS, ULS
3 Güler Aydın, 2011	Between the ages of 18-68 years	No relationship	Higher in females	-	-	No relationship	Positive GP: positive	-	Beck Depression Inventory (BDI) Reasons for Living Inventory (RFL) Coping Style Scale (CSS) Religious Coping Scale (RCOPE)	Negative relationship between GPS and BDI, suicide risk Positive relationship between GPS and CSS, RCOPE, RFL
4 Yılmaz, 2011	Between the ages of 8-13 years	Positive relationship	Higher in females	-	-	-	-	-	Death Concept Scale in Children Death Anxiety Scale in Children	Positive relationship between GPS and level of understanding of death No relationship between GPS and death anxiety

**502 • A SYSTEMATIC REVIEW OF THE STUDIES ON THE GOD IMAGE IN THE SAMPLE OF TÜRKIYE**

<p><b>5</b> Ebrahimi Dınvar, 2011</p>	<p>Between the ages of 17-60 years</p>	<p>negative relationship (negative GP) is higher in males</p>	<p>No relationship</p>	<p>World Assumptions Scale (WAS) Post Traumatic Stress Symptoms Scale (PTSSS)</p>	<p>Positive relationship between negative GPS and post-traumatic stress disorder (PTSD) Positive relationship between GPS and WAS (assumptions about the world) assumptions of luck, benevolence, and self-worth Negative relationship between GPS and WAS (assumptions about the world) randomness and controllability assumptions No relationship between GPS and the type of trauma</p>
<p><b>6</b> Erdoğan Korkmaz, 2012</p>	<p>Between the ages of 17-41 years</p>	<p>Higher in females</p>	<p>-</p>	<p>Attachment to God Inventory (AGI) Social Comparison Scale (SCS) Submissive Acts Scale (SAS) Death Anxiety Scale (DAS) Psychological Well-Being Scale (SWS)</p>	<p>Positive relationship between GPS and DAS (death anxiety) Positive relationship between GPS and SCS (self-esteem) Positive relationship between GPS and SWS (well-being) No relationship between GPS and SAS (submissiveness) Positive relationship between GPS and both secure and anxious attachment to God</p>

7	Kula, 2012	Between the ages of 16-21 years	-	Higher in females	-	Those who said their income was very low had a more fear oriented God image than those with a middle or higher income.	Imam Hatip HS's GPS Scale (MIAS) scores were higher than vocational high school (SGS)	Multidimensional Anger Comparison Scale (SCS) and Shame and Guilt Scale (SGS)	Negative relationship between GPS and MAS Positive relationship between GPS and SCS Negative relationship between GPS and SGS
8	Kıraç, 2013	Between the ages of 18- 59 years	No relationship	-	No relationship	Positive religiosity scale	-	Psycho-Religious Perceptions about Homosexuality Questionnaire Purpose in Life Scale (PIL) Religious Orientation Scale	Positive relationship between GPS and PIL (the meaning of life) Positive relationship between GPS and perceived psychological health level No relationship between GPS and the level of acceptance of sexual orientation, level of disclosing sexual identity, number of sexual experiences, negative effects of sexual orientation, and religious attitudes toward sexuality

**504 • A SYSTEMATIC REVIEW OF THE STUDIES ON THE GOD IMAGE IN THE SAMPLE OF TÜRKIYE**

<p><b>9</b> Yildirim-Yener, 2013</p>	<p>Between the ages of 19-70 years</p>	<p>-</p>	<p>-</p>	<p>-</p>	<p>-</p>	<p>-</p>	<p>Positive relationship between GPS and religious fundamentalism Positive relationship between negative GPS and religious fundamentalism Positive relationship between positive GPS and both intrinsic and extrinsic religiosity Positive relationship between positive GPS and guilt-shame</p>
<p><b>10</b> Karakaş, 2013</p>	<p>Between the ages of 16-18 years</p>	<p>No relationship</p>	<p>-</p>	<p>-</p>	<p>-</p>	<p>No relationship between GPS and TAI (exam anxiety) No relationship between GPS and STS (sharing tendencies)</p>	
<p><b>11</b> Erdoğan, 2014</p>	<p>Over the age of 17 years</p>	<p>No relationship</p>	<p>-</p>	<p>-</p>	<p>-</p>	<p>Positive relationship between GPS and RS (psychological resilience) Facility of Divinity were higher than Muslim Religious Orientation Scale (MIROS-R) Facility of Education Subjective religiosity: positive</p>	

<p><b>12</b> Uysal et al., 2014</p>	<p>Between the ages of 13-14 years</p>	<p>Higher in females</p>	<p>-</p>	<p>No difference</p>	<p>-</p>	<p>Children's Hope Scale (CHS) Social Anxiety for Adolescents (SAS-A)</p>	<p>Positive relationship between GPS and CHS (level of hope) There is a negative relationship between GPS and social avoidance and fear of negative evaluation in general situations Positive relationship between GPS and social avoidance in new situations</p>
<p><b>13</b> Orak, Gök Uğur, Güney, 2015</p>	<p>The average age: 45 years</p>	<p>-</p>	<p>-</p>	<p>-</p>	<p>-</p>	<p>Family Life and Child-rearing Attitude Scale</p>	<p>No relationship between GPS and over-protective motherhood, marital conflict-incompatibility, and strict discipline dimensions Positive relationship between GPS and democratic attitudes and recognition of equality Negative relationship between GPS and the attitudes of rejecting the role of housewife</p>
<p><b>14</b> Orak, Gök Uğur, Başköy, Özcan &amp; Seyis, 2015</p>	<p>Over the age of 65 years</p>	<p>-</p>	<p>-</p>	<p>-</p>	<p>-</p>	<p>Death Anxiety Scale (DAS)</p>	<p>Negative relationship between GPS and DAS (death anxiety)</p>

**506 • A SYSTEMATIC REVIEW OF THE STUDIES ON THE GOD IMAGE IN THE SAMPLE OF TÜRKIYE**

15 Tikir et al., 2015	Between the ages of 18-65 years	-	-	-	-	-	-	-	-	Addiction Profile Index (API) Attachment to God Scale (AGS) Adult Attachment Scale (AAS).	Negative relationship between positive GPS and addiction profile Negative GPS is associated with a high addiction profile Positive relationship between negative GPS and food craving rates
16 Gençdoğan, 2015	18 years of age and over	No	No relationship	-	-	-	-	-	Faculty of Education GPS scores were higher than Faculty of Literature		
17 Özdoğan & Balcı Çelik, 2016	Over the age of 20 years	No	No relationship	-	-	-	-	-	Templer Death-Anxiety Scale (DAS)	No relationship between GPS and experiencing a traumatic event No relationship between GPS and DAS (death anxiety)	
18 Apak, 2016	Over the age of 17 years	-	Higher in females	-	-	-	-	-	Positive		



19	Doğan, 2016	Between the ages of 13-18 years	No relationship	Higher in females	Democratic: positive Uninvolved/ Neglectful: negative Inconsistent families are better than uninvolved/neglectful families and worse than democratic families.	No relationship	-	Positive	-	Adolescent Decision Making Questionnaire	Positive relationship between GPS and self-esteem Positive relationship between GPS and cautious selectivity Negative relationship between GPS and unconcern Negative relationship between GPS and panic Negative relationship between GPS and escape from responsibility
20	Arıcı & Tokur, 2017	Over the age of 18 years	-	Higher in females	Democratic> Authoritarian> Uninvolved/ Neglectful	-	-	-	-	Tolerance Tendency Scale (TTS)	Positive relationship between GPS and TTS (tolerance tendency levels)
21	Yıldız & Ünal, 2017	Over the age of 17 years	-	Higher in females	-	-	-	-	-	Questionnaire of Attitudes Towards the Disability (QATD)	Positive relationship between GPS and QATD (attitude towards disability)
22	Gök Uğur et al., 2017	Over the age of 18 years	No relationship	-	-	No relationship	-	-	-	Caregiving Burden Scale (CBS) (Burden Interview) Katz Activities of Daily Living (ADL)	No relationship between GPS and CBS (caregiving burden)
23	Kılınç et al., 2018	Over the age of 18 years	Positive relationship	No relationship	-	-	-	-	-	Sexual Self-Consciousness Scale (SSCS) Religiosity Scale	Positive relationship between GPS and SSCS (sexual shyness)

**508 • A SYSTEMATIC REVIEW OF THE STUDIES ON THE GOD IMAGE IN THE SAMPLE OF TÜRKIYE**

<b>24</b>	Kaya, 2018	Between the ages of 14-18 years	Positive	Higher in females	Oppressive-authoritarian: negative	No relationship	GP: unrelated to religion < other groups	The State-Trait Anxiety Inventory (STAI)	Negative relationship between GPS and STAI (state-trait anxiety)
<b>25</b>	Aydın, 2018	Between the ages of 18-64 years	Total God Perception: no relationship Positive GP: positive	Positive GP: higher in males Negative GP: higher in females	Democratic and inconsistent parenting was better than authoritarian parenting	-	-	-	-
<b>26</b>	Kuş, 2018	Between the ages of 20-60 years	No relationship	No relationship	-	No relationship	-	Adult Attachment Style Scale (AAS)	Positive relationship between GPS and secure attachment Negative relationship between GPS and avoidant attachment Negative relationship between GPS and anxious/ambivalent attachment
<b>27</b>	Anuştekin, 2018	Between the ages of 14-18 years	-	No relationship	Oppressive-authoritarian: negative Democratic: positive	No relationship	Positive	UCLA Loneliness Scale	Negative relationship between GPS and loneliness

<p><b>28</b> Ceylan, 2018a</p>	<p>Between the ages of 18-65 years</p>	<p>Positive GP: positive relationship</p>	<p>Negative GP: higher in females</p>	<p>-</p>	<p>The scores of the participants who said "I have enough income" on the fear-oriented GPS were lower than the participants who said "I have enough income and save on"</p>	<p>Love oriented GP: negative relationship</p>	<p>-</p>	<p>Templer Death Anxiety Scale (DAS) Psychological Well-Being Scale (PWB) (Flourishing Scale) Religious Coping Scale (RCOPE)</p>	<p>No relationship between positive GPS and DAS (death anxiety) between GPS and PWB (well-being) Positive relationship between positive GPS and positive religious coping style</p>
<p><b>29</b> Yildirim, 2018</p>	<p>Between the ages of 12-18 years</p>	<p>Positive relationship</p>	<p>Negative GP: higher in males</p>	<p>-</p>	<p>Those who state that they are very religious have a higher loving god image than those who are not interested in religion.</p>	<p>Positive GPS higher in imam-hatip compared to vocational high school, no difference in others</p>	<p>-</p>	<p>-</p>	
<p><b>30</b> Kalgi, 2018</p>	<p>Between the ages of 12-49 years</p>	<p>No relationship</p>	<p>Higher in females</p>	<p>No relationship</p>	<p>-</p>	<p>-</p>	<p>-</p>	<p>-</p>	

**510 • A SYSTEMATIC REVIEW OF THE STUDIES ON THE GOD IMAGE IN THE SAMPLE OF TÜRKIYE**

31	Dilek, 2019	Between the ages of 14-18 years	Higher in females	Democratic: positive Uninvolved/ Neglectful: negative	No relationship	-	No relationship	The Violence Tendency Scale (VTS)	Negative relationship between GPS and VTS (violence tendency)
32	Belen et al., 2019	Between the ages of 38-68 years	-	-	-	-	-	The Mourning Scale	Following the implementation of Spiritual Care, a noteworthy enhancement was observed exclusively in the love-oriented God image. However, no discernible differences were noted in the overall God image and fear-oriented God image following the Spiritual Care practice.
33	Öztürk, 2019	15 years of age and over	No relationship	-	No relationship	-	-	Five-Factor Personality Inventory	Positive relationship between positive GPS and agreeableness, extraversion and neuroticism dimensions of personality scale Negative relationship between negative GPS and autonomy dimension of personality scale

34 Kekik, 2019	Between the ages of 12-16 years	No relationship	God perception score is low in those with an income below 1000 TL	-	Attachment Scale in Early Adolescents	Positive GPS and Negative GPS were positively associated with secure attachment and negatively associated with anxious/avoidant attachment.
35 Yakut, 2019	Over the age of 18	No relationship	No relationship	-	-	Positive relationship between GPS and optimism Positive relationship between GPS and life satisfaction
36 Taşlıca & Özgenel, 2019	Between the ages of 14-18 years	Total GP: no relationship Negative GP: higher in males	Democratic: positive/ negative GPS Oppressive-authoritarian: negative GPS positive	-	-	-
37 Çifçi, 2019	Between the ages of 14-18 years	Negative GP: negative relationship	Positive GP: higher in females Negative GP: higher in males	-	Positive Adolescent Resilience Scale (ARS)	Positive relationship between GPS and ARS (Psychological resilience)

**512 • A SYSTEMATIC REVIEW OF THE STUDIES ON THE GOD IMAGE IN THE SAMPLE OF TÜRKIYE**

38	Erdal, 2019	26 years of age and over	No relationship	-	-	-	-	Total GPS: no relationship Love oriented GP: higher than negative relationship school graduates	God image score of primary school graduates was higher than high school graduates	-	-	Beck Hopelessness Scale (BHS) Parental Acceptance-Rejection Scale	Negative relationship between GPS and BHS (Hopelessness) No relationship between GPS and parental acceptance-rejection levels
39	Angın, 2020	Between the ages of 19-64 years	Positive relationship	-	-	-	No relationship	No relationship	No relationship	-	-	Dimensional Obsessive-Compulsive Scale (DOCS) Penn Religious Obsessions Inventory The Religious Orientation Scale (ROS)	Negative relationship between GPS and DOCS (obsessive compulsive disorder-OCD) Negative relationship between GPS and religious content subtype of OCD Negative relationship between GPS and unacceptable thoughts subtype No relationship between GPS and subtypes of contamination, symmetry and order, doubts and uncertainties".
40	Yılmaz, 2020	Between the ages of 16- 56 years	Positive relationship	-	-	-	No relationship	No relationship	No relationship	-	-	Religious Coping Scale (RCOPE) Padua Inventory (PI)	Negative relationship between GPS and PI Positive relationship between positive GPS and positive RCOPE Positive relationship between negative GPS and negative RCOPE

41	Asar, 2020	Between the ages of 14-18 years	No relationship	No relationship	-	-	-	Schwartz Value Scale	Positive relationship between GPS and religiosity and security value variables Negative relationship between GPS and hedonism value variable
42	Nebioğlu & Oktay, 2020	18 years of age and over	-	-	-	-	General-Personal Belief in A Just World Scale	Negative relationship between positive GPS and sense of personal justice Negative relationship between positive GPS and general sense of justice Positive rel. between positive GPS and victim blaming and negative judgments against the victim	
43	Oktay & Şentepe Lokmanoğlu, 2020	Between the ages of 18-34 years old	Total GP: no relationship Positive GP: higher in females Negative GP: higher in males	Oppressive-authoritarian families had higher negative GPS scores than overprotective and democratic.	As the level of positive perception of God increased, positive religious attitudes also increased.	-	Neo-Five Factor Personality Inventory (NEO-FFI) OK-Religious Attitude Scale	Positive relationship between positive GPS and extraversion, conscientiousness, and agreeableness personality traits. Positive rel. between negative GPS and neuroticism personality trait: neg. rel. between negative GPS and extraversion, agreeableness and autonomy trait	

**514 • A SYSTEMATIC REVIEW OF THE STUDIES ON THE GOD IMAGE IN THE SAMPLE OF TÜRKIYE**

44	Dağcı, 2020	Over the age of 65 years	-	-	-	-	-	State Hope Scale (SHS) Psychological Well-being Scale	After the Spiritual Care Practice, there was a significant increase in the GPS score in the group in which the practice was applied
45	Yılmaz, 2020	Over the age of 18 years	-	-	-	-	Relationship Scales Questionnaire (RSQ)	After the Spiritual Care Practice, there was a significant increase in the positive GPS score in the group in which the practice was applied. After the Spiritual Care Practice, there was a significant decrease in the negative GPS score in the group in which the practice was applied	
46	Niyazibeyoğlu, 2021	Between the ages of 15-16 years	-	-	-	-	Self-Efficacy Questionnaire for Children	After the Spiritual Care Practice, there was a significant increase in the positive GPS score in the group in which the practice was applied. After the Spiritual Care Practice, there was a significant decrease in the negative GPS score in the group in which the practice was applied	



47	Kıraç, 2021	Between the ages of 18-40 years	Positive relationship	Higher in females	-	Total GP: - negative relationship	-	The Childhood Trauma Questionnaire—Short Form (CTQ-SF) The Rosenberg Self-Esteem Scale (RSES).	Positive relationship between GPS and self-esteem Negative relationship between GPS and “emotional, physical and sexual abuse” and “emotional and physical neglect”
48	Çolak, 2021	Between the ages of 20-38 years	No relationship	No relationship	-	-	-		

**516 • A SYSTEMATIC REVIEW OF THE STUDIES ON THE GOD IMAGE IN THE SAMPLE OF TÜRKIYE**

49	Kaliç, 2021	Over the age of 18 years	Positive GP: positive relationship 18-25>26-35 36-45>26-35 18-25>46-55	Positive GP: higher in females	-	Positive GP: no relationship of primary school The graduates is negative higher than the others.	-	-	-
50	Başar, 2021	Between the ages of 18-43 years	No relationship	-	-	No relationship	-	Edinburgh Postnatal Depression Scale (EPDS) Religious Coping Scale (RCOPE)	There was an increase in positive GPS after Spiritual Care Practice (SCP) No difference in negative GPS after SCP There was an increase in total GPS after SCP Negative relationship between GPS and EPDS (postpartum depression)

51	Gützel, 2021	Between the ages of 14-18 years	15>16-17	No relationship	-	No relationship	Positive relationship	-	Tranquility Scale	No difference in positive GPS after Spiritual Care Practice Reduction in negative GPS scores after Spiritual Care Practice Positive relationship between GPS and the Tranquility Scale
52	Çelikten, 2021	Over the age of 18 years	-	-	-	-	-	Psychological Well-being Scale	Increase in positive GPS scores after Spiritual Care Practice Reduction in negative GPS scores after Spiritual Care Practice	
53	Göregen & Yıldız, 2021	Between the ages of 15-16 years	-	Positive GP: higher in females	-	No relationship	-	The Forgiveness Inclination Scale	Negative relationship between positive GPS and anger-in Negative relationship between negative GPS and anger levels	

**518 • A SYSTEMATIC REVIEW OF THE STUDIES ON THE GOD IMAGE IN THE SAMPLE OF TÜRKIYE**

54	Özasma, 2021	21 years of age and over	No relationship	Positive GP: higher in females	-	Love oriented - GPS score is higher in secondary school graduates than university graduates	-	Conflict Resolution Styles Scale in Romantic Relationship BSI	Positive relationship between positive GPS and positive conflict resolution, subordination and retreat styles Positive relationship between negative GPS and negative conflict resolution style Negative relationship between positive GPS and anxiety, depression, negative self, somatization and hostility Positive relationship between negative GPS and BSI
55	Güler Aydın, 2021	Between the ages of 17-85 years	No relationship	Higher in females	-	Those who said their income was very low had a more fear-oriented God image than those with a middle or higher income.	-	COVID-19 Psychological Status Questionnaire Religious Coping Scale (RCOPE)	No relationship between GPS and COVID-19 anxiety Positive relationship between GPS and religious coping

### God Image Across Sociodemographic Variables

**Age and God Image:** When examining the results regarding whether God image scores differ based on age, it was observed that in eighteen studies (Güler, 2007; Güler Aydın, 2010, 2011, 2021; Kalgı, 2018; Erdal, 2019; Gençdoğan, 2015; Özdoğan & Balcı Çelik, 2016; Doğan, 2016; Kıraç, 2013; Çolak, 2021; Asar, 2020; Kış, 2018; Öztürk, 2019; Aydın, 2018; Başar, 2021; Özasma, 2021; Gök Uğur et al., 2017), there was no significant relationship between the two variables. However, in seven studies (Kıraç, 2021; Yıldırım, 2018; Yılmaz, 2011; Yılmaz, 2020a; Kaya, 2018; Angın, 2020; Kılınç et al., 2018), a positive relationship between age and God image was identified. In one study (Güzel, 2021), a negative relationship was found, indicating that the God image scores of 15-year-olds were higher than those of 16-17-year-olds. Considering the sub-factors of God image, one study found that the love-oriented God image scores of individuals aged 26-35 were lower than those aged 18-25 and 36-45. Simultaneously, the love-oriented God image scores of those aged 18-25 were higher than those aged 46-55 (Kaliç, 2021). In two studies (Aydın, 2018; Ceylan, 2018a), age was positively related to love-oriented God image, while in another two studies (Çifçi, 2019; Ebrahimi Dınvar, 2011), age was negatively related to fear-oriented God image.

**Gender and God Image:** When examining the results pertaining to gender differences in God image, no significant gender distinction was identified in God image across seventeen studies (Taşlıca & Özgenel, 2019; Karakaş, 2013; Gençdoğan, 2015; Erdoğan, 2014; Yakut, 2019; Oktay & Şentepe Lokmanoğlu, 2020; Yılmaz, 2020a; Çolak, 2021; Asar, 2020; Kış, 2018; Angın, 2020; Anuştekin, 2018; Öztürk, 2019; Kekik, 2019; Güler, 2007; Güzel, 2021; Kılınç et al., 2018). In sixteen studies, it was found that women exhibited a more love-oriented God image compared to men (Güler Aydın, 2010, 2011, 2021; Yılmaz, 2011; Erdoğan, 2012; Kula, 2012; Uysal, Batan, Baş & Zafer, 2014; Özdoğan & Balcı Çelik, 2016; Apak, 2016; Doğan, 2016; Arıcı & Tokur, 2017; Yıldız & Ünal, 2017; Kaya, 2018; Kalgı, 2018; Dilek, 2019; Kıraç, 2021). In five studies, it was observed that men had higher scores for fear-oriented God image compared to women (Taşlıca & Özgenel, 2019; Yıldırım, 2018; Çifçi, 2019; Ebrahimi Dınvar, 2011; Oktay & Şentepe Lokmanoğlu, 2020). Additionally, there were five studies where love-oriented God image scores were higher in women (Çifçi, 2019; Oktay & Şentepe Lokmanoğlu, 2020; Kaliç, 2020; Göregen & Yıldız, 2021; Özasma, 2021). However, contrary to the general trend favoring women in studies,

Aydın (2018) reported lower scores for love-oriented God image and higher scores for fear-oriented God image in women. Another study, conducted by Ceylan (2018a), also found higher scores for fear-oriented God image in women.

**Income Level, Working Status and God Image:** Among the fifty-five studies reviewed, twenty-one analyzed the total GPS scores of participants based on their socioeconomic levels. In sixteen of these studies, no significant relationship was found between the two variables (Uysal et al., 2014; Kalgı, 2018; Erdal, 2019; Yakut, 2019; Yılmaz, 2020a; Dilek, 2019; Doğan, 2016; Kırac, 2013; Kaya, 2018; Kış, 2018; Angın, 2020; Anuştekin, 2018; Öztürk, 2019; Güzel, 2021; Göregen & Yıldız, 2021; Gök Uğur et al., 2017).

In the study conducted by Kekik (2019), it was found that the God image of the group with lowest income level was significantly more negative than the other groups. Similarly, Kula (2012) and Güler Aydın (2021) reported in their studies that individuals with very low incomes had lower God image scores than those in the middle and upper income groups. Güler Aydın's (2011) study also found a positive relationship between income level and God image. In contrast, Kırac (2021) identified a negative relationship between income level and God image.

Erdal (2019) did not find a significant relationship between income level and the total GPS score, but a negative relationship was observed between income level and love-oriented God image. Two studies yielded conflicting results when evaluated based on fear-oriented God image scores, a GPS subscale. Kalıç (2011) found that the fear-oriented God image scores of those who reported, "my income is sufficient" and "my income is not sufficient" were higher than those who stated, "my income is sufficient, and I save on." Conversely, Ceylan (2018a) discovered that the fear-oriented God image scores of those who claimed "my income is sufficient" were lower than those who stated "my income is sufficient and I save on."

Based on the results of two studies examined on the basis of working status, it was determined that non-working mothers' God image was more positive than that of working mothers (Erdal, 2019). Additionally, non-working women (housewives) had higher love-oriented God image scores than students, workers, and retirees. Meanwhile, fear-oriented God image scores were higher for workers and unemployed participants compared to students, retirees, and civil servants (Kalıç, 2011).

**Educational Level and God Image:** In seven studies (Yılmaz, 2020a; Kırac, 2013; Angın, 2020; Ebrahimi Dınvar, 2011; Güler Aydın, 2011; Güler,

2007; Başar, 2021), no significant relationship was identified between total God image scores and educational level. In two studies (Erdal, 2019; Kılıç, 2021), it was observed that individuals with a primary school education scored significantly higher than other educational groups. Regarding GPS subscales, three studies (Ceylan, 2018a; Öztürk, 2019; Özasma, 2021) reported a negative correlation between educational level and love-oriented God image, while in one study (Ceylan, 2018a), a positive correlation was found between educational level and fear-oriented God image.

**School Type and God Image:** In eight studies conducted with high school and university students, the impact of school type on God image was explored. For the high school sample, “general high schools, Anatolian high schools, vocational high schools” offering secular education, and “imam-hatip high schools” providing religious education were considered. In the university sample, secular faculties and faculties of divinity were compared.

Among the studies involving high school students, two (Karakas, 2013; Dilek, 2019) found no significant difference in God image scores based on school type. In contrast, three studies indicated that religious vocational high school students had higher love-oriented God image scores compared to secular vocational high school students (Kula, 2012; Yıldırım, 2018; Çifçi, 2019). In the study by Göregen and Yıldız (2021), love-oriented God image scores were higher for students in both “religious vocational high schools” and “secular vocational high schools” than for students in “secular high schools.”

In a study conducted with a university sample (Gençdoğan, 2015), no significant difference was found based on the type of high school attended, but total God image scores varied among faculties. Specifically, the GPS scores of faculties of education students were higher than those of faculty of arts students. The GPS score averages for faculty of divinity students did not differ from the other groups. In Erdoğan’s (2014) study, the GPS score averages of faculty of divinity students were higher than those of faculty of education students.

**Parenting Style and God Image:** The associations between individuals’ God image and their parental attitudes were investigated in eight studies. Analyzing the total GPS scores, only one study (Kalgı, 2018) found no significant relationship between the two variables. Among the studies conducted with high school students (Kaya, 2018; Anuştekin, 2018), a negative relationship was observed between oppressive-authoritarian parenting styles and God image. In two studies (Taşlıca & Özgenel, 2019; Oktay & Şentepe

Lokmanoğlu, 2020), which examined sub-factors of GPS, a positive relationship was identified between oppressive-authoritarian attitudes and negative GPS scores. It can be inferred that individuals raised in an oppressive-authoritarian environment tend to have a more fear-oriented God image. Furthermore, in six studies (Dilek, 2019; Doğan, 2016; Kaya, 2018; Anuştekin, 2018; Taşlıca & Özgenel, 2019; Arıcı & Tokur, 2017), a positive relationship was observed between democratic parental attitudes and God image. Conversely, in three studies (Dilek, 2019; Doğan, 2016; Arıcı & Tokur, 2017), there was a negative relationship between uninvolved/neglectful parental attitudes and GPS. In two studies (Doğan, 2016; Kaya, 2018), a significant difference was found between inconsistent parental attitudes and GPS. Doğan's (2016) study concluded that inconsistent parental attitudes were more positive than uninvolved/neglectful attitudes but more negative than democratic attitudes. Kaya's (2018) study indicated that individuals with inconsistent parental attitudes had a more love-oriented God image than those with oppressive attitudes.

**God Image by Religiosity Level, Religiosity Tendency, and Religious Coping Variables:** In fourteen out of the fifty-five studies included in the current review, God image was assessed based on the variable of religiosity. Some studies utilized subjective religiosity levels, others focused on religiosity orientations, and some employed religiosity scales. Only one study (Yakut, 2019) that examined subjective levels of religiosity found no significant difference between groups, while positive relationships between subjective religiosity and God image were observed in four studies. Apak (2016) reported that total God image score averages for those "against religion" and "indifferent to religion" were lower than other religiosity levels, while Anuştekin (2018), Doğan (2016), and Kaya (2018) found lower total God image score averages for the "indifferent to religion" group compared to other religiosity levels. Three studies (Erdoğan, 2014; Güler Aydın, 2021; Güzel, 2021) demonstrated a positive relationship between subjective religiosity level and God image scores. In Güler Aydın's (2011) study, a positive relationship was observed between love-oriented God image and subjective religiosity, while no relationship was found between fear-oriented God image and subjective religiosity. Yıldırım (2018) found that individuals declaring high religiosity had higher love-oriented God images than those indifferent to religion. Oktay and Şentepe Lokmanoğlu (2020) revealed that as love-oriented God image scores increased, positive religious attitudes also increased. Kırac (2013) identified a positive relationship between religiosity scale scores and GPS scores.



In studies analyzing religious orientations, a positive relationship was found between intrinsic religious orientation and GPS, no relationship with extrinsic religious orientation (Angın, 2020; Erdoğan, 2014), and a negative relationship with quest religious orientation (Erdoğan, 2014). Yıldırım-Yenier (2013) found a positive relationship between love-oriented God image and both intrinsic and extrinsic religious orientation.

Five studies examined the relationship between religious coping and GPS (Başar, 2021; Ceylan, 2018a; Güler Aydın, 2011; Güler Aydın, 2021; Yılmaz, 2020a). All of these studies indicated a positive relationship between GPS and religious coping.

**God Image by Psychological Variables:** In forty-seven of the fifty-five studies reviewed, God image was investigated in relation to various psychological variables. These studies, employing the GPS, measured psychopathological symptoms such as depression, anxiety, and post-traumatic stress disorder, along with positive psychology indicators like resilience, well-being, optimism, and hope. The findings from these studies revealed data on the relationship between the mentioned variables and God image.

**Psychopathological Symptoms and God Image:** Firstly, the findings from studies on psychopathology were discussed. The research indicated a negative relationship between love-oriented God image and various psychological issues, including depression (Güler, 2007; Güler Aydın, 2010, 2011; Başar, 2021; Özasma, 2021), suicide risk (Güler Aydın, 2011), anxiety (Güler, 2007; Kaya, 2018; Uysal et al., 2014), OCD (Yılmaz, 2020a; Angın, 2020), addiction (Tikir et al., 2015), PTSD (Ebrahimi Dınvar, 2011), childhood neglect/abuse (Kıraç, 2021), violence tendency (Dilek, 2019), and general psychological symptoms (Güler, 2007; Özasma, 2021). In the OCD study (Angın, 2020), a relationship was observed only in the religious content and unacceptable thoughts subtypes, with no relationship observed in contamination, infection, symmetry/order, doubt, and uncertainty. Additionally, some studies reported no significant relationship between God image and anxiety (Güler Aydın, 2010; 2021; Özdoğan & Balcı Çelik, 2016; Karakaş, 2013). In studies focusing on death anxiety, results varied, with one study (Orak, Gök Uğur, Başköy, Özcan & Seyis, 2015) indicating a negative relationship between God image and death anxiety, another study (Erdoğan Korkmaz, 2012) reporting a positive relationship, and three studies (Yılmaz, 2011; Özdoğan & Balcı Çelik, 2016; Ceylan, 2018a) finding no significant relationship between the two variables.

**Psychological Variables and God Image:** Studies exploring positive psychology variables revealed positive relationships between God image and

various aspects, including resilience (Erdoğan, 2014; Çifçi, 2019), self-esteem (Erdoğruca Korkmaz, 2012; Güler, 2007; Kırac, 2021; Özasma, 2021), well-being (Erdoğruca Korkmaz, 2012; Ceylan, 2018a), optimism (Yakut, 2019), hope (Uysal et al., 2014), meaning of life (Kırac, 2013), life satisfaction (Yakut, 2019), reasons for living (Güler Aydın, 2011), peace (Güzel, 2021), and tolerance (Arıcı & Tokur, 2017). Kırac (2013) identified a positive relationship between God image and the perceived level of psychological health.

Regarding coping with stress, positive relationships were observed between God image and effective coping styles (Güler Aydın, 2011) and positive conflict resolution styles (Özasma, 2021). Additionally, in terms of religious coping, positive relationships were noted between God image and positive religious coping (Güler Aydın, 2011, 2021; Ceylan, 2018a; Yılmaz, 2020a; Başar, 2021). In a study focusing on adolescents, Doğan (2016) identified positive correlations between God image and self-esteem, as well as with styles characterized by thoughtful decision-making. Conversely, negative associations were observed between God image and styles indicative of panic and avoidance of responsibility.

Examining two studies utilizing the five-factor personality inventory (Oktay & Şentepe Lokmanoğlu, 2020; Öztürk, 2019), positive relationships were evident between love-oriented God image and the personality traits of agreeableness and extraversion in both studies. The responsibility/autonomy personality type exhibited a positive relationship with love-oriented God image in Oktay and Şentepe Lokmanoğlu's (2020) study, while Öztürk's (2019) study found a negative relationship with fear-oriented God image for this personality type. Notably, the only contrasting result between the two studies pertained to the neuroticism personality trait. Öztürk's study identified a positive relationship between neuroticism and love-oriented God image, while Oktay and Şentepe's study found a positive relationship with fear-oriented God image. Both studies reported no significant relationship between openness to experience personality type and God image.

Variables that did not exhibit a significant relationship with God image in the reviewed studies include sharing attitudes (Karakaş, 2013), submissiveness (Erdoğruca Korkmaz, 2012), exposure to a traumatic event (Özdoğan & Balci Çelik, 2016), and type of trauma (Ebrahimi Dınvar, 2011). Among the studies considered in this review, no other investigation was identified that explored these variables. While Erdal (2019) found a negative relationship between God image and hopelessness, Güler Aydın (2010) reported no significant

association between the two in their respective studies. Similarly, although Anuştekin (2018) identified a negative relationship between God image and loneliness, this relationship did not achieve statistical significance in Güler Aydın's (2010) study. In addition to studies indicating a negative relationship between God image and the sense of sinfulness (Güler, 2007; Güler Aydın, 2010) and guilt/shame levels (Kula, 2012), there was also one study demonstrating a positive relationship between love-oriented God image and guilt/shame levels (Yıldırım Yenier, 2013). Gök Uğur, Orak, Demirbağ, and Seyis (2017) did not observe a significant relationship between God image and the burden of primary care in a sample of 70 women caring for elderly patients. Kılınc et al. (2018) identified a positive and significant relationship between the level of sexual shyness and the total scores of the GPS.

**Spiritual Care Practices and God Image:** In six studies included in the current research, spiritual care practices were conducted in various groups, and the impact of these practices on God image was investigated. The “Değer Odaklı Manevi Bakım Programı-Value-Oriented Spiritual Care Program (DOMAB-VOSCP)” frequently employed in our country's practices, was developed by Özdoğan (2019) within the framework of the “Religious Coping Theory.” The program aims to lead individuals to new meanings and maturity by helping them comprehend the transcendent dimensions of life. It has been implemented with positive outcomes in diverse groups, including female prisoners, patients undergoing oncology treatment, families of martyrs, and teachers. The program is centered on identifying spiritual needs and subsequently connecting individuals with relevant value concepts. The ultimate goal is to provide spiritual empowerment and care.

Upon reviewing the findings of studies investigating spiritual care practices, it was noted that a significant increase in love-oriented God image occurred after the practice with the mothers of martyrs (Belen et al., 2019), pregnant women (Başar, 2021), the elderly residing in nursing homes (Dağcı, 2020), high school students (Niyazibeyoğlu, 2021), divinity faculty students from conservative families (Yılmaz, 2020b), and the mothers of children with special learning difficulties (Çelikten, 2021).

## Discussion

In this study, a systematic review was conducted on studies examining God image in Türkiye, and the results of various variables related to God image were collectively evaluated. First, the synthesis focused on the relationship

between God image and sociodemographic variables. Demographic variables included age, gender, educational level, income level, school type, and parenting attitudes. Subsequently, the findings related to the level of religiosity and religious coping were incorporated. Following that, the discussion delved into the associations between God image, psychopathological symptoms, and psychological health variables. Lastly, the examination extended to the relationship between spiritual interventions and God image.

The results regarding the potential changes in God image with age indicated that, overall, there was no significant relationship between the two variables as reported in eighteen studies. However, in eleven studies, it was observed that the God image tended to become more positive with increasing age. Specifically, seven studies indicated a positive trend in total God image, two studies showed a positive trend in love-oriented God image, and two studies revealed a negative trend in fear-oriented God image. Only two studies reported a negative relationship. Overall, while age and God image were not consistently linked, instances of a positive relationship were observed in cases where a connection existed. A review of the literature identified other studies aligning with the observation that there was no significant relationship between age and God image (Hanisch, 2002; Noffke & McFadden, 2001; Thackeray, 2000). Additionally, Dezutter et al. (2010) discovered a significant positive relationship between a love-oriented God image and age, without finding a significant association between age and feelings of anxiety or anger toward God. Similarly, Hanisch (1996) concluded that as age increases, the belief of a punitive God diminishes, while the identification with a God characterized by love and compassion orientation rises.

In the literature, commonly reported findings suggest that women generally have a more love-oriented God image compared to men (Akyüz, 2010; Bacanlı, 1995; Dalfidan, 2019; Hammersla, Andrews-Qualls & Frease, 1986; Kula, 2012; Kuşat, 2006; Low & Handal, 1995; McElroy, 1999; Nelsen et al., 1985; Mehmedoğlu, 2011; Yıldız & Ünal, 2017; Yıldıoğan, 2012). However, there are also studies that do not find gender differences in God image (Bassett et al., 1990; Dezutter et al., 2010; Greeley, 1988; Krejci, 1998; Roof & Roof, 1984; Thackeray, 2000). In the present study, it was observed that there was no significant difference between the two variables in seventeen studies, or there was an almost equal number of findings indicating that women had a higher mean than men in sixteen studies. The results of studies (ten studies) examining the GPS sub-factors generally showed that women scored higher

than men. Supporting these results, eight studies indicated that women have a more love-oriented God image and less fear-oriented God image than men. In the overall evaluation of all studies, it can be concluded that women tend to have a more love-oriented God image than men.

When investigating the relationship between individuals' income levels and their God image, it was observed that most studies (sixteen in total) revealed no significant correlation between these two variables. In six of the studies, a negative relationship was observed between income level and GPS. However, a positive relationship was mentioned in other two studies. Consequently, asserting a significant relationship between income level and God image appears unfounded. Similarly, in the majority of studies examining God image by educational level (seven studies), no discernible relationship between the two variables emerged. Among the studies that did identify a relationship, the consensus indicated a decline in God image scores as the level of education increased (five studies). Overall, there was mostly no noteworthy relationship between educational level and God image, or it was inferred that individuals with lower educational levels tended to have more love-oriented God images. In Dezutter et al.'s study (2010), a significant relationship was observed between the anxious God image and educational level, while no significant relationship was found between the love-oriented God image and educational level. Additionally, Ghanbari Hashemabadi et al. (2012) reported no correlation between income level or educational level and God image.

In Türkiye, there are Imam-Hatip schools and faculties of divinity that provide religious education, alongside high schools and universities offering secular education. A significant difference was reported between the two variables in six of the eight studies examining whether there was a significant difference in God image according to the school type. Upon reviewing these studies, the results indicated that students in high schools and faculties with religious education exhibited a more love-oriented God image than students in institutions offering secular education. Studies examining schools providing education in religions other than Islam offered mixed conclusions, with Roos et al. (2003) asserting the influence of school type on God image, while Thackeray (2000) found no significant difference based on school type.

In the literature, there is a prevailing notion that parenting attitudes play a role in shaping the God image (Rizzuto, 1974; Kirkpatrick, 1994). Other studies, such as those by Ebrahimi & Firoozi (2019) and Hansel (2004), support this perspective. Positive relationships were identified between

authoritative and supportive parenting styles and God image, while negative relationships were found between neglecting and rejecting parenting styles and God image (Ebrahimi & Firoozi, 2019). In the eight studies reviewed in this study, individuals raised with oppressive, authoritarian, or uninvolved/neglectful parenting attitudes tended to have more fear-oriented God images, whereas those raised with democratic parenting attitudes tended to have more love-oriented God images.

Except for one study (out of nine studies) examined based on levels of subjective religiosity, a positive relationship was observed between subjective religiosity and God image. The findings suggest that the level of subjective religiosity is linked to the God image, indicating that individuals who perceive themselves as more religious tend to have a more love-oriented God image. However, insufficient study findings were available to draw a general conclusion regarding intrinsic, quest, and extrinsic religious orientation. Across all studies on religious coping (five studies), a positive relationship was identified between God image and religious coping. This aligns with other studies (McElroy, 1999; Maynard et al., 2001) reporting inverse relationships between God image and negative religious coping, thus supporting the current findings.

In the relevant literature, it is suggested that fear-oriented God images are associated with elevated levels of psychological distress and negative affect, while love-oriented God images are linked to positive affect (Dezutter et al., 2010). In this review, studies exploring the relationship between psychopathological symptoms and God image indicate a predominantly negative association, especially with depression symptoms (five studies). Additionally, a negative relationship was observed between God image and PTSD (one study), OCD (two studies), addiction (one study), childhood abuse (one study), suicide risk (one study), aggression (one study), anger (one study), and general psychopathological symptoms (two studies). Overall, there appears to be a consistent negative relationship between psychopathology and God image, aligning with existing literature. However, drawing a general conclusion for studies on anxiety is challenging in this study. While three studies reported a negative relationship between anxiety symptoms and God image, four studies found no significant relationship. Regarding death anxiety, studies suggest no significant relationship between the two variables. While one study found a negative relationship and another study found a positive relationship, three studies reported no significant relationship. It

is noteworthy that a study outside Türkiye revealed a negative relationship between God image and anxiety (Koohsar & Bonab, 2011). In the literature, there are studies indicating a positive relationship between love-oriented God image and psychological health (Kim, 2009; Maton, 1989; Schaefer & Gorsuch, 1991), a negative relationship with depression (Kim, 2009; Murphy & Fitchett, 2009), and general psychological symptoms (Flannelly et al., 2010). Conversely, a positive relationship was found between fear-oriented God image and psychological disorders in several studies (Doehring, 1993; Justice & Lambert, 1986; Kane, Cheston & Greer, 1993; Nowacki-Butzen, 2009; Scheidle, 2009; Schaap-Jonker et al., 2008).

Beyond psychopathological symptoms, there are also studies examining concepts from positive psychology (twelve studies). In these studies, variables such as resilience, optimism, and hope were discussed. Overall, there seem to be significant and positive relationships between positive characteristics, such as resilience, self-esteem, optimism, hope, and God image. Well-being and perceived psychological health also appear to be associated with a more love-oriented God image. Consistent with three studies examining coping with stress, it can be stated that individuals with a love-oriented God image employ more effective coping mechanisms in dealing with stress. The literature reveals positive relationships between love-oriented God image and high self-esteem (Benson & Spilka, 1973; Boylan, 1988; Edwards et al., 1979; Francis et al., 2001; Good, 1999; Jolley & Taulbee, 1986), happiness (Dezutter et al., 2010), and positive coping with difficult situations (Park & Cohen, 1993; Maton, 1989).

Two reviewed studies delved into five-factor personality types. These studies suggest a positive correlation between agreeableness, extraversion, and responsibility/autonomy personality traits and God image. However, contradictory results emerged in both studies regarding neuroticism personality traits. Openness to experience personality type did not exhibit a significant difference in either study. Braam et al. (2008) found a connection between neuroticism personality type and negative emotions towards God. Similarly, Chatraii and Karimian (2017) reported a negative relationship between neuroticism and God image. While agreeableness was linked to perceiving God as supportive, no significant difference in God image was observed for other personality types (Braam et al., 2008). In a study with a Turkish sample, Hacikeleşoğlu (2020) noted a negative relationship between love-oriented God image and neuroticism personality type, and a positive relationship between

love-oriented God image and the other four personality types.

In six studies assessing the effectiveness of the Value-Oriented Spiritual Care Program, frequently used in practices in our country, significant differences in GPS scores were observed in pre-test and post-test measurements. All these studies reported a substantial increase in love-oriented God image after the program application across various samples.

In summarizing the conclusions drawn from the reviewed studies, it can be asserted that the God image does not consistently differ according to age in the Turkish sample. However, the relationship tends to be positive overall, and women generally exhibit a more love-oriented God image than men. Furthermore, there appears to be no significant difference in God image concerning income level and educational level. The God image may vary based on the type of school attended. Parental attitudes play a significant role in shaping the God image, and subjective religiosity and positive religious coping are positively correlated with God image. Beyond sociodemographic variables, a more love-oriented God image is associated with better psychological health, higher well-being, effective and positive coping, positive self-esteem, and lower depression and psychopathological symptoms. Significant relationships between personality and God image were also identified. All the findings from this study align with existing literature. Consequently, it has been observed that the results from Turkish and Muslim samples on the God image and various variables generally align with findings from studies outside these specific samples.

The fifty-five reviewed studies have provided valuable insights. However, the diverse array of examined variables emphasizes the need for more focused research on the God image within the Turkish sample. Future studies might delve deeper into the nuanced relationships between the God image and variables like parental attitudes, educational backgrounds, and life events. Additionally, exploring the interplay between the God image and psychopathological symptoms, personality traits, and coping mechanisms in the Turkish context could offer more culturally specific understandings.

Furthermore, investigating potential moderating factors influencing these relationships, such as cultural attitudes toward religion and regional variations, could contribute to a more comprehensive understanding of the God image in the Turkish population. Researchers may scrutinize the variability and universality of the God image in different cultural and religious contexts, comparing and contrasting it across various populations. Longitudinal studies



could provide a more detailed understanding of how the God image changes over time and in response to life events.

It would be intriguing to explore whether the association between a love-oriented God image and better psychological health holds true for individuals who have experienced traumatic events. Finally, researchers could investigate whether social support from sources other than parents also plays a role in shaping the God image. These suggestions carry implications for both theoretical and practical understandings of the God image and its impact on psychological well-being.

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**532 • A SYSTEMATIC REVIEW OF THE STUDIES ON THE GOD IMAGE IN THE SAMPLE OF TÜRKİYE**

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