

Bibliometric Analysis of Postgraduate Theses on Religious Coping in Türkiye and its Relationship with Psychological Variables

Dini Başa Çıkma Üzerine Yazılan Lisansüstü Tezlerin Bibliyometrik Analizi ve Psikolojik Değişkenlerle İlişkisi

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Abstract

Individuals often attempt to use various coping strategies when faced with challenging life events and personal difficulties. One of these coping strategies is religious coping, which is frequently used in both positive and negative ways. This particular coping method has been the subject of research in various disciplines, particularly in the field of psychology of religion. This study aims to examine the postgraduate theses written on religious coping within the scope of the Higher Education Council National Thesis Center through the bibliometric analysis method. The bibliometric analysis was conducted on postgraduate theses on religious coping in terms of university type, province-university name, year, thesis type, institute, department, topic, sample group, thesis methodology, and related psychological variables. Bibliometric research contributes to providing insights for future studies. Therefore, based on the information obtained from the theses, a comprehensive perspective on religious coping is presented. Psychologically, positive religious coping strategies strengthen individuals and protect against challenging situations. The situation is the opposite for those who use negative religious coping strategies. In addition, exploring the relationship with psychological variables allows for an interdisciplinary understanding of the concept of religious coping. Hence, this study is expected to provide a multidimensional approach for those interested in studying religious coping. In addition, research results emphasize that religious coping is an important strategy by revealing its effect on psychological variables.

Keywords: Psychology, religious coping, bibliometric analysis, graduate theses

Öz

Zorlu yaşam olayları ve bireysel zorlanmalar karşısında bireyler birtakım başa çıkma yollarını kullanmayı denemektedir. Bu başa çıkma yollarından bir tanesi ise dini başa çıkmadır. Genellikle olumlu ve olumsuz dini başa çıkma şeklinde kullanıldığı görülmektedir. İlgili baş etme yöntemi başta din psikolojisi olmak üzere farklı disiplinlerde araştırma konusu olmaktadır. Bu çalışmada Yüksek Öğretim Kurulu Ulusal Tez Merkezi kapsamında dini başa çıkma konusunda yazılan tezlerin bibliyometrik analiz yöntemi ile incelenmektedir. Araştırmada dini başa çıkma konusunda yazılan lisansüstü tezlerin; üniversite türü, il-üniversite adı, yıl, tez türü, danışman unvanı, enstitü, anabilim dalı, konu, örneklem grubu, tezin yöntemi ve ilişki olan psikolojik değişkenler bağlamında bibliyometrik analiz gerçekleştirilmiştir. Bibliyometrik araştırmalar, yeni çalışmalara fikir sunma konusunda destek olmaktadır. Bu nedenle çalışma sonucunda tezlere yönelik elde edilen bilgiler doğrultusunda, dini başa çıkma konusuna yönelik geniş bir bakış açısı sunulmaktadır. Ayrıca psikolojik değişkenlerle ilişkinin ele alınması dini başa çıkma kavramının disiplinler arası bir bakış açısı ile değerlendirilmesine fırsat sunmaktadır. Bu açıdan çalışmanın dini başa çıkma konusunda çalışma yapmak isteyenlere çok boyutlu bir bakış açısı sunması beklenmektedir. **Anahtar Kelimeler:** Psikoloji, dini başa çıkma, bibliyometrik analiz, lisansüstü tezler

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Introduction

Throughout their lives, individuals may encounter difficult life events such as disasters, loss, death, and accidents, and there may be situations where they have difficulty in meeting their wishes and needs. It is seen that such challenging life events also have a negative impact on mental health (Sözer, 1992). Therefore, when individuals encountering difficult life events have difficulty feeling positive emotions, they try to cope with the negative emotions and attitudes caused by their dissatisfaction (Emmons & Mishra, 2011). Therefore, individuals strive to achieve balance by using different coping methods in order to cope with the stress that may arise as a result of challenging life events. These methods can appear as cognitive efforts to make sense of the event, as emotional efforts such as suppression, reflection, or anger, and as behavioral efforts such as walking, exercising, or turning to worship (Ali, 2012). From this perspective, religious coping strategies have effects on physical health, psychological well-being, health behaviors and feelings of competence (Harrison et al., 2001), and are considered the most common coping mechanism in the face of difficult life events because they transcend religious or cultural affiliation (Peres et al., 2007).

Religious coping

One of the coping types that individuals use in the face of difficult life events is religious coping. Religious coping is defined as a structure that encompasses religiously framed cognitive, emotional or behavioral responses to stress, encompassing multiple methods and purposes, as well as positive and negative dimensions (Wortmann, 2020). In other words, individuals can use religion as a way to cope with difficulties such as depression and death anxiety and try to protect their physical and mental health and well-being through religious coping activities (Kızılgöçit & Yıldırım, 2023). However, until recently, researchers interested in modern psychology viewed religion as a passive coping mechanism and defined it as a last resort for individuals. However, religion has an active coping function in the face of difficult life events (Pargament, 2002). However, it is emphasized that religious coping is common among many different groups and is associated with a wide range of psychological and physical health indicators. In addition, religious resources appear to be an effective element in the treatment of psychological processes and psychiatric conditions (Harrison et al., 2001). In fact, in situations where individuals feel weak and helpless, they need to take shelter in a strong being in order to feel safe (Peker, 2015). Because it is thought that religious practices may facilitate the use of reappraisal by encouraging the reframing of negative cognitions to change emotional states (Dolcos et al., 2021).

If religion has an important place in an individual's life, religious coping skills become important in dealing with difficulties and feeling psychologically resilient. In this respect, activities such as praying, thinking about life in terms of destiny, evaluating the situation as positive or negative can be considered as "religious coping" (Batan & Ayten, 2015). Similarly, beliefs and acceptances such as enduring difficulties and considering them as tests, showing submission, and seeking social support from religious environments and institutions are included among the types of religious coping (Abanoz, 2023). As a result, it appears that religious coping is a type of coping preferred by different groups. Indeed, many people in all religious traditions rely on spiritual teachings, beliefs, and practices to confront challenges, transform perspectives, and achieve comfort (Abu-Raiya & Pargament, 2015). Another issue that needs to be evaluated at this point is the species that do not show religious success.

Positive and negative religious coping

In addition to these activities, religious coping is generally considered in terms of positive and negative religious coping. Turning to God, interpreting events as good, praying, seeking closeness to God, religious transformation, and seeking religious guidance are considered as positive religious coping, while interpersonal religious dissatisfaction, spiritual dissatisfaction, and attributing events to evil are considered as negative religious coping (Ali, 2012). Besides, individuals who exhibit positive religious coping behaviors are seen to have an optimistic outlook on life, engage in spiritual search, have a secure attachment to the Creator, perceive life as meaningful, show forgiveness, and establish spiritual relationships with others. On the contrary, those who exhibit negative religious coping skills tend to have a pessimistic view of life, perceive challenging life events as misfortune, have an insecure attachment to the Creator, and generally display a fatalistic style (Pargament et al., 1998).

It is emphasized that individuals who use active coping and positive reframing coping strategies more cope with stress, are physically and mentally healthier (Imperatori et al., 2020), find life meaningful and do not feel lonely (Yıldırım et al., 2021). It is also noteworthy that positive religious coping strategies have a positive effect on psychological elements such as

controlling anxiety and depression, improving empathy, and improving cognitive and intellectual functioning (Abu-Raiya & Pargament, 2015). Negative religious coping appears to increase PTSD, depression, and anxiety (Alsamara et al., 2024), decrease the level of meaning in life (Yıldırım et al., 2021), and is associated with sleep problems (Dubar et al., 2024). These research findings indicate the importance of the relationship between religious coping and psychological variables.

The relationship between religious coping and psychological variables

For a long period of time, religious perspectives and psychological structures have been considered separately with the reasoning of religious structures being cited as intuitive and abstract. Nevertheless, the bridge between religious and psychological structures is established through specific religious coping strategies and behaviors (Maltby & Day, 2003). Therefore, this study examines the relationship between religious coping and psychological variables. There are studies that focus on the relationship between religious coping and different psychological variables. In these studies, religious coping is generally approached in two dimensions, positive and negative.

It is stated that individuals who use positive religious coping strategies in the face of difficult life events that create stress have positive psychological adaptation, while those who use negative religious coping strategies have negative psychological adaptation (Ano & Vasconcelles, 2005). Similarly, positive coping with religious flexibility appears to increase life satisfaction, while negative coping behavior such as fear/guilt, negative feelings towards God, and negative social interactions surrounding religion decreases life satisfaction (Szcześniak et al., 2020). Negative religious coping strategies appear to reduce the existence of meaning in life, autonomy, mastery of the environment, personal development, relationships with others, purpose in life, self-acceptance and psychological well-being (Krok, 2015). It has been observed that positive religious coping reduces social media addiction and loneliness levels, while negative coping increases social media addiction (Korkmaz, 2021). Similarly, individuals who use positive religious coping strategies have higher levels of life satisfaction, hope, and psychological well-being. Conversely, as the use of negative religious coping strategies increases, these related variable levels decrease (Uysal et al., 2017). It is also noteworthy that both psychologically healthy individuals and individuals with psychopathology use religious coping. Positive religious coping is mostly preferred by healthy individuals, while individuals with psychopathology tend to use negative coping strategies (Murat & Kızılgeçit, 2017). Furthermore, research on religious coping has been conducted on different samples experiencing challenging life events such as patients, their families, hospital workers (Ayten et al., 2012), individuals infected with the Covid-19 virus (Gashi, 2020), families of martyrs and veterans (Esen Ateş & Kayıklık, 2019), disaster victims (Gören, 2023), families with special needs children (Bucuka, 2022), individuals experiencing parental loss (Göçen & Genç, 2019), and individuals going through divorce (Ferah, 2019).

In summary

When examining the literature, it is observed that bibliometric analysis studies have been conducted on various publications such as theses, articles, citations, papers, and journals in different disciplines such as education (Gülmez et al., 2020), marketing (Zeren & Kaya, 2020), and tourism (Yeksan & Akbaba, 2019). In the field of psychology, bibliometric analyses have been conducted on topics such as self-compassion (Karagöz & Uzunbacak, 2023), self-sabotage (Sayiner, 2023), psychological capital (Becan & Dayanç Kıyat, 2021), school psychological counseling (Özteke Kozan, 2020), and emotional intelligence (Hotamışlı & Efe, 2015).

In the field of psychology of religion and religious studies, there are bibliometric analyses on attachment, God, religiosity (Şeker & İkis, 2023), studies on religion and aging (Gürsu, 2022), religious education (Güneş, 2021), higher religious education (Sayın & Mutlu, 2020), religious beliefs about circumcision (Doğan, 2020), religious expressions (Syahid & Dakir, 2022), teacher professional training programs in Islamic religious education (Evendi, 2022), the Islamic network and religiousness in Indonesia (Jayanegara et al., 2023), and other topics. In addition, although there are studies based on bibliometric analyses on religious journals (Carey et al., 2023; Güneş, 2021; Harianto, 2022; Hussain et al., 2019; Koç et al., 2019; Şenel & Demir, 2018), there are rarely studies examining theses. Similarly, although there are bibliometric analyses of postgraduate theses on different religious topics abroad (Abanoz, 2020; Saeed & Ahmed, 2020; Özçoban, 2020), rarely any of these studies focus on religious coping. Abanoz (2020) included 46 theses up until 2019 in his research.

Considering that there are a total of 64 different postgraduate studies in 2023, it is believed that a comprehensive approach to the concept would be beneficial. In fact, bibliometric analysis, which has been frequently used in various disciplines especially in recent years, provides an opportunity to evaluate the relevant topic in a broader framework. In line with these explanations and needs, this study aims to evaluate and present postgraduate theses on religious coping, which is one of the important coping strategies in human life, through bibliometric analysis.

Aim

This research uses bibliometrics to review postgraduate theses on religious coping in Türkiye and to investigate its relationship with psychological variables. In this context, the research question was taken into consideration to reveal the trend in the postgraduate education period, which tries to put a product that contributes to the literature by learning the basis of the research process.

- RQ1: How do the theses show distribution according to the cities and universities they were conducted in?
- RQ2: How do the theses show distribution in terms of institutes/departments by years?
- RQ3: How do the theses show distribution in terms of year, university type, and thesis type?
- RQ4: How do theses show distribution in terms of topic, sample, and method?
- RQ5: What are the psychological variables addressed in the theses? What is their relationship with religious/spiritual coping?

The structure of the study is as follows: (i) the methodology presents bibliometric analysis technique and information on data collection, (ii) discusses the prevalence of theses on religious coping at Türkiye National Thesis Center in cities and universities in Türkiye, (RQ1) (iii) examines the scientific fields that address religious coping by years (RQ2), (iii) evaluates the trends of postgraduate theses in the context of year, type (RQ3), (iv) presents the trends of theses in terms of topic, sample, and method (RQ4), (v) examines psychological themes related to religious coping in the last question (RQ5), and (vi) includes the conclusion, discussion, and limitations section after the questions.

Method

Bibliometric analysis

Bibliometric analysis, defined as the statistical analysis of data including various publications such as books, journals, articles, theses in databases (Pritchard, 1969), is described as a method that quantitatively examines the characteristics of scientific research written on a specific subject. It is also considered that bibliometric analysis of postgraduate theses will contribute to determining prominent research in various disciplines (Al & Tonta, 2004). Similarly, through bibliometric research, the general trend of research topics and their development in the literature are examined, thus providing guidance for future studies based on current information. Examining postgraduate theses on the relevant subject is one of the preferred ways to determine current research trends (Mishra et al., 2014). In line with these explanations, this study aims to examine the current situation of postgraduate theses on religious coping through bibliometric analysis and present its relationship with psychological variables.

Data collection and analysis

In order to conduct the bibliometric analysis of postgraduate theses on religious/spiritual coping within the scope of this research, the theses uploaded to the National Thesis Center affiliated with the Council of Higher Education (YÖK) until September 1, 2023 were examined. In this context, a total of 65 theses were reached by searching the National Thesis Center using the keywords "dini başa çıkma," and "religious coping,". After determining that one of these theses was conducted outside of Türkiye, it was decided to include a total of 64 theses in the research. After accessing the full text of the planned theses, statistical procedures were performed by entering the data into the computer using the SPSS 23.0 data package program. Frequency and percentage techniques were utilized in the statistical evaluation stage within the scope of the sub-objectives of the study. Additionally, the theses that address psychological variables and religious coping together were examined and presented in the context of their relationship.

Transparency and openness promotion

The process of selecting the sources that constitute the research sample has been reported, and the guidelines in bibliometric studies have been followed (Al & Tonta, 2004; Pritchard, 1969). The data included in the study have been stored by the researcher and are available for access upon request. The design and analysis of this study have not been pre-registered.

Results

In this section, answers to research questions are presented in order. In this context, firstly, the universities where the theses were conducted and the cities they are located in are presented in Table 1.

Table 1

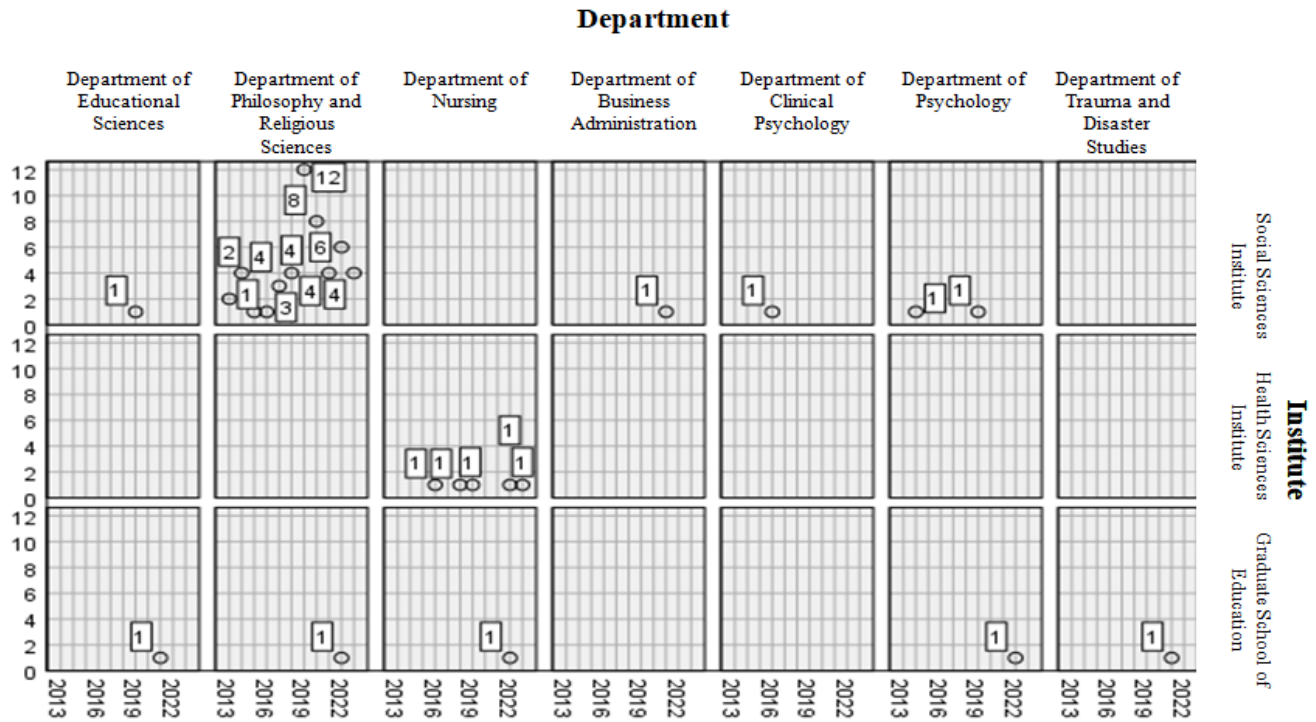
Distribution of Theses According to the Provinces and Universities Where They Were Made

Province in which the thesis was conducted	f	%	University where the thesis was made	f	%
Istanbul	24	37.5	Marmara University	9	14.1
			Istanbul University	7	10.9
			Medipol University	2	3.1
			Sabahattin Zaim University	2	3.1
			Işık University	1	1.6
			Bilgi University	1	1.6
			Beykent University	1	1.6
			Üsküdar University	1	1.6
Sakarya	6	9.4	Sakarya University	6	9.4
Ankara	4	6.3	Ankara university	3	4.7
			Middle East University	1	1.6
Bursa	4	6.3	Uludag University	4	6.3
Corum	4	6.3	Hittite University	4	6.3
Izmir	3	4.7	Katip Çelebi University	2	3.1
			Dokuz Eylül University	1	1.6
Isparta	3	4.7	Suleyman Demirel University	3	4.7
Eskisehir	2	3.1	Osmangazi University	2	3.1
Samsun	2	3.1	19 Mayıs University	2	3.1
Malatya	2	3.1	İnönü University	2	3.1
Kastamonu	2	3.1	Kastamonu University	2	3.1
Konya	1	1.6	Necmettin Erbakan University	1	1.6
Rize	1	1.6	Recep Tayyip Erdogan University	1	1.6
karaman	1	1.6	Karamanoğlu Mehmetbey University	1	1.6
Canakkale	1	1.6	18 Mart University	1	1.6
Duzce	1	1.6	Duzce University	1	1.6
Erzincan	1	1.6	Binali Yıldırım University	1	1.6
Kayseri	1	1.6	Erciyes University	1	1.6
Diyarbakir	1	1.6	Dicle University	1	1.6
Total	64	100	Total	64	100

When Table 1 is examined, it is seen that the 64 theses prepared on religious coping in Türkiye were conducted in 19 different cities and 28 different universities. It is noteworthy that a total of 24 theses on religious coping were prepared in eight different universities in Istanbul. Right after, it is seen that a total of six theses were conducted at Sakarya University. It can also be concluded that religious coping was studied in cities located in seven different geographical regions. The distribution of the institutes and departments where the theses were conducted by year can be found in Table 2.

Table 2

Distribution of Theses According to the Institute and Department Where They Were Made



When Table 2 is examined; it can be seen that 54 (84.4%) of the theses on religious coping were conducted at the Institute of Social Sciences, 5 (7.8%) of them at the PostGraduate Institution of Education, and 5 (7.8%) of them at the Institute of Health Sciences. Furthermore, 50 (78.1%) of the theses were conducted in the field of Philosophy and Religious Studies, 6 (9.4%) in Nursing, 4 (7.8%) in Psychology, 2 (3.1%) in Education Sciences, 1 (1.6%) in Trauma and Disaster Studies, and 1 (1.6%) in the Department of Business Administration. It is noteworthy that religious coping is not only studied in the field of psychology of religion, but its scope is expanding. When examined by years, it can be seen that nearly every year, theses on religious coping were prepared in the Institute of Social Sciences and the Department of Philosophy and Religious Studies. It is noteworthy that theses on religious coping have been prepared in different disciplines such as psychology, trauma, and education sciences in recent years. The years the theses were conducted, the type of university, and the type of thesis are presented in Table 3.

Table 3

Distribution of Theses by Year, University, and Thesis Type

Year the Thesis Was Done	f	%	Type of University	f	%	Thesis Type	f	%
2013	2	3.1	State	56	87.5	Degree	55	85.9
2014	5	7.8	Foundation	8	12.5	Doctorate	8	14.1
2015	1	1.6						
2016	3	4.7						
2017	3	4.7						
2018	5	7.8						
2019	15	23.4						
2020	8	12.5						
2021	7	10.9						
2022	10	15.6						
2023	5	7.8						
Total	64	100	Total	64	100	Total	64	100

When Table 3 is examined, it can be seen that the theses on religious coping were conducted between 2013 and 2023. In

terms of years, it is seen that most theses were prepared in 2019 (n:15), and the least theses were prepared in 2015 (n:1). Additionally, it can be said that the topic has significantly increased after 2019. Furthermore, it is noteworthy that 56 (87.5%) of the theses were prepared at state universities and 8 (12.5%) were prepared at foundation universities. Of the theses, 55 (85.9%) were master's theses and 8 (14.1%) were doctoral theses. The distribution of the theses by sample, topic, and method can be found in Table 4.

Table 4*Distribution of Theses by Sample Subject and Method*

Sample	f	%	Subject	f	%	Method	f	%
Adults	13	20.1	Psychology	48	42.9	Quantitative	42	65.6
Sick individuals (Covid 19, cancer, visually impaired, scerosis, OCD, dialysis, orthopedic)	10	15.6	Religion	47	42.0	Qualitative	16	25.0
Adolescents	8	12.5	Nursing	6	5.3	Mixed Pattern	5	7.8
Women	6	9.4	Sociology	3	2.7	Experimental Design	1	1.6
special needs (autism, mentally disabled, down, visually impaired)	6	9.4	Education and Training	3	2.7			
Relatives of patients (cancer, visually impaired, addict)	4	7.8	Philosophy	1	0.9			
Traumatic individuals (earthquake, violence, war, migration)	4	7.8	Journalism	1	0.9			
Different work groups (manager, gassal, caregiver)	4	7.8	Business	1	0.9			
University students	3	4.7	Social service	1	0.9			
Marital status (during and after divorce, widowed, unmarried)	3	4.7	infectious diseases	1	0.9			
Women in labor (pre- and post-natal)	2	3.1						
Hiz. The stories of Joseph, Jonah and Job	1	1.6						
Total	64	100	Total	112	100	Total	64	100

When Table 4 is examined, it can be seen that the phenomenon of religious coping is examined in a wide sample that includes different developmental stages, different genders, individuals who have experienced challenging life events, and individuals who continue their normal lives. Additionally, it is remarkable that the stories of three prophets (Prophet Joseph, Jonah, and Job) mentioned in the Quran were examined in only one thesis. It can be seen that a total of 112 different topics were expressed in the 64 theses. Indeed, 112 topics have been obtained because the authors stated multiple topics in their theses. Of the theses related to religious coping, 48 chose psychology and 47 chose religion as their subject. Additionally, it can be concluded that the concept of religious coping is studied in different fields. Finally, it is noteworthy that 42 (65.6%) of the evaluated theses were designed in a quantitative pattern, 16 (25%) in a qualitative pattern, 5 (7.8%) in a mixed pattern, and only one (1.6%) in an experimental pattern. While evaluating the relevant theses, the theses that discuss their relationship with different psychological variables were examined, and it was observed that in 45 theses, different psychological variables were included in the process. The relationship between psychological variables and religious coping was analyzed. The relevant information is presented in Table 5.

Table 5*Information on Psychological Variables Found in Theses and Their Relationship with Religious Coping*

Psychological Variable	f	Conclusion
Life satisfaction	7	It is seen that when positive religious coping increases, life satisfaction increases, and when negative religious coping increases, life satisfaction decreases.
Well-being (psychological, spiritual)	6	It was concluded that as positive religious coping behavior increases, well-being increases, and as negative religious coping behavior increases, religious well-being decreases. A thesis states that both positive and negative coping increases spiritual well-being.
Coping (difficult life events, violence, stress, obsessive behavior)	4	The use of positive religious coping increases the level of coping.
Stress	4	It is seen that stress decreases as a result of positive religious coping, and increases when negative religious coping increases.
Depression	3	While it is stated that negative religious coping methods increase depression, some studies indicate that positive religious coping methods have no relationship. Some studies emphasize that religious coping will reduce depression.
Trauma (post -traumatic growth, childhood)	3	Positive religious coping increases coping with traumatic situations.
Death (perception, anxiety, mourning process)	3	While positive religious coping reduces death anxiety, negative religious coping increases the likelihood of grief.
Despair	3	While positive religious coping reduces the level of hopelessness, negative religious coping increases it.
Anxiety (anxiety sensitivity)	3	Positive religious coping reduces the level of anxiety in divorced individuals , positive religious coping increases as the anxiety level in the patient's relatives increases.
Acceptance	2	As positive religious coping increases, parents' level of acceptance of the situation of the child with special needs increases.
Search for meaning	2	It is thought that life becomes more meaningful as positive religious coping increases.
Connecting	2	Those with secure attachment use positive religious coping more than those with avoidant and anxious attachment.
Anxiety (illness, climate change)	2	While religious coping has no effect on climate change anxiety, it appears to increase disease anxiety.
Identity/personality	2	An opposite and weak relationship was found between the Personality Traits of Responsibility, Agreeableness and Openness to Development and Positive Religious Coping. There is a linear and weak relationship between Negative Religious Coping and Responsibility and Openness to Development Personality Trait, and a linear and moderate relationship with Agreeableness Personality Trait.
Self respect	1	While positive religious coping increases self-esteem, negative religious coping decreases it.
Cognitive change	1	Positive coping activities provided a positive change in the cognition of individuals who experienced an earthquake.
Marital harmony	1	While positive religious coping increases marital adjustment, negative religious coping decreases it.
Forgiveness	1	Positive religious coping increases the level of forgiveness.
Psychological resilience	1	Positive religious coping increases psychological resilience.
Life quality	1	Positive religious coping improves quality of life.
Solve problem	1	Religious coping appears to increase problem solving.
Justification of violence	1	Religious coping increases the level of legitimation and approval of violence.
Loneliness	1	Positive religious coping reduces loneliness.
Anger expression styles	1	Positive religious coping reduces the level of anger and increases the state of control.

When Table 5 is examined, it can be seen that religious coping is studied and analyzed with different psychological variables. The use of positive religious coping methods generally has a positive effect on forgiveness, hope, psychological resilience, psychological well-being, and life satisfaction, which are related to positive psychology. On the other hand, it is observed that negative religious coping methods have negative effects. Similarly, it can be observed that positive religious coping activities generally have a mitigating effect on experiences such as stress, fear, depression, trauma, grief, and anxiety that can be evaluated in a clinical context, while negative religious coping activities are positively related to these experiences. In other words, as the levels of stress, fear, depression, trauma, grief, and anxiety increase, negative religious coping activities are used more. Moreover, it is seen that religious coping is an effective factor on elements that have an impact on human life

such as problem-solving, anger control, marital harmony, self-esteem, attachment, acceptance, search for meaning, and quality of life.

Discussion

As a result of the research, 64 postgraduate theses published between 2013-2023 were evaluated and presented in the context of different research questions. It is observed that the majority of the theses on religious coping were prepared in state universities. Although most of the theses on religious coping were conducted in universities located in Istanbul, it is noteworthy that the subject was addressed in universities in all seven geographical regions.

It was concluded that the majority of the theses on religious coping were prepared at the master's level and rarely at the doctoral level. In this context, it can be considered that there are not enough doctoral programs in the relevant field. The theses on religious coping, which were supervised by advisors with different titles, were mostly published in 2019. However, it is also noteworthy that there has been a general increase over the years and studies on the subject have been conducted every year. The theses were prepared not only in the Social Sciences Institute but also in the PostGraduate and Health Sciences Institutes, with the most theses in the fields of philosophy and religious studies, followed by nursing and psychology. In addition, it is seen that the topic is addressed in different disciplines such as education sciences, disaster management, and business. It is observed that the topic has become interdisciplinary. Similarly, when the distribution of the subject is examined, it is seen that most of the theses regard psychology and religion while there are theses regarding different topics such as nursing, education, journalism, and infectious diseases. Considering the effects of religious coping on people of different religions, it can be said that it is important to subject it to further research on its effect and function in fields other than psychology and religion.

The theses were conducted with individuals from a wide range of samples, including individuals in different developmental periods and genders, and special groups such as individuals experiencing challenging life events and families with individuals with special needs. In this respect, religious coping can be considered as an effective coping method for individuals with different developmental stages and characteristics. In terms of methodology, it is observed that the theses were mostly planned in quantitative design, followed by qualitative and mixed designs. It is noteworthy that there is only one study in experimental design. The abundance of quantitative and qualitative studies on religious coping is thought to provide data for intervention programs in experimental design in the relevant field. In this respect, it may be recommended to conduct experimental design studies on religious coping. It is thought that this study expands the existing literature on the bibliometric analysis of the theses on religious coping conducted in Türkiye and the literature evaluating religious variables in the context of the theses (Abanoz, 2020; Saeed & Ahmed, 2020; Özçoban, 2020). Furthermore, this study serves as a roadmap for individuals conducting research on the topic.

Considering that religion can be an influential factor in human life raises curiosity about the psychological elements that can interact with religious coping activities. Indeed, it is emphasized that the connection between religion and psychological structures is established through religious coping strategies and behaviors (Maltby & Day, 2003). In this context, when the relationship between the theses in the scope of research and psychological variables is discussed, it is generally seen that evaluations are made in positive and negative dimensions of religious coping.

The use of positive religious coping methods increases psychological elements that constitute the positive side of human life, such as forgiveness, hope, psychological resilience, psychological well-being, and life satisfaction, while reducing the impact of challenging life experiences such as stress, fear, depression, trauma, bereavement, and anxiety. On the contrary, negative religious coping activities reduce levels of forgiveness, hope, psychological resilience, psychological well-being, and life satisfaction, while increasing levels of stress, fear, depression, trauma, bereavement, and anxiety. It is also seen that positive religious coping has a positive effect on factors such as problem-solving, anger control, marital harmony, self-esteem, attachment, acceptance, search for meaning, and quality of life, while negative religious coping has a negative effect. In a study that conducted a meta-analysis of studies on the relationship between religious coping and mental health indicators, it is emphasized that religious coping is related to indicators such as life satisfaction, happiness, post-traumatic growth and well-being (Pankowski & Wytrychiewicz-Pankowska, 2023). It is stated in a different meta-analysis study that negative religious coping is associated with psychological symptoms such as depression and anxiety (Cheng & Ying, 2023).

Finally, it is noteworthy that religious coping legitimizes violence. The relationship between religious coping and subjective well-being, psychological resilience, depression, loneliness, and stress is stated to be important in human life (Korkmaz, 2021). Likewise, there is increasing scientific evidence that religious coping strengthens resilience, reduces negative

symptoms, and is associated with psychological factors that maintain emotional well-being (Dolcos et al., 2022). It is emphasized that religious coping is important for the Turkish population, and those who use positive religious coping strategies find life more meaningful and feel less lonely (Yıldırım et al., 2021). This situation indicates that religious coping is effective on the psychological structures of individuals living in Türkiye. In conclusion, it is observed that religious coping is an effective structure for individuals who place religion at an important point in their lives and should not be denied. In this respect, it is thought that religious coping strategies will also be an effective tool in coping programs prepared for different psychological dynamics. Research results generally show that positive religious coping is associated with positive mental health indicators such as hope, well-being, life satisfaction, and post-traumatic growth, and emphasize that it is valid for individuals with different religious beliefs. In this respect, mental health experts consider that religious coping is an effective element in people's challenging situations. Similarly, it is emphasized that negative religious coping can increase psychological symptoms such as depression, loneliness, life satisfaction, meaninglessness in life and anxiety. It is thought that it would be useful to examine coping styles when studying clients with similar experiences. It seems that there is a need for more research on how religious coping occurs in educational processes and different developmental periods and which variables it is associated with. It is said that planning different studies to fill this gap will facilitate a better understanding of the impact and nature of the concept of religious coping.

Limitations and Recommendations

There are some limitations that need to be expressed in this study. First of all, it is limited to postgraduate theses prepared in Türkiye because the publications included in the data analysis were accessed using the YÖK Thesis Center database. In this context, bibliometric analysis of different types of publications searched in different indexes (such as TR INDEX, SCOPUS) can be conducted in future studies. Another limitation is that the bibliometric analysis consists of theses on religious coping. In this regard, bibliometric analyses in different studies can be enriched with different variables. The last limitation is that the prevalence and impact level of theses have not been evaluated. Although efforts were made to access the references of theses through Google scholar, it was not successful and could not be included in the research findings.

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