Jurnal Psikologi | E-ISSN: 2302-1098
2026, Vol. 25, No. 2, 251-266
https://doi.org/10.14710/jp.25.2.251-266

Wisdom and insecure attachment to God as predictors of life satisfaction in adulthood

Resnia Novitasari[1], Annisa Gemintang Laksmitarani[1], Helin Trialia Febrianti[1], Ahmad Rusdi[1], and E.P. Abdul Azeez[2]

[1]Department of Psychology, Universitas Islam Indonesia, Indonesia
[2]Vellore Institute of Technology (VIT), Vellore, India

ABSTRACT

Background: Life satisfaction often declines in adulthood as individuals face multiple developmental tasks. Previous studies suggest that wisdom and insecure attachment to God play a crucial role in navigating complex life demands.

Purpose: This research aims to examine the potential roles of insecure attachment to God and wisdom as predictors of life satisfaction in adulthood.

Method: This study is quantitative research method with survey that conducted online. The study involved 246 participants aged 18–60 years (M = 22.8; SD = 6.3). Data were analyzed using multiple regression.

Findings: The results indicate that insecure attachment to God and wisdom explained 20.6% of the variance in life satisfaction (R^2 = .206, p < .001). Regression analysis further showed that insecure attachment to God negatively predicted life satisfaction for anxiety type (β = –.153, p < .001) and avoidance type (β = –.253, p < .001) while wisdom positively predicted it (β = .327, p < .001).

Implication: These findings have implications for psychological interventions aimed at enhancing spiritual security and personal wisdom.

KEYWORDS
Adulthood; Insecure attachment to God; life satisfaction; wisdom; spirituality.

ARTICLE HISTORY
Received 3 October 2025
Revised 14 May 2026
Accepted 24 September 2026

Introduction

Ideally, adulthood should be characterized by a high level of life satisfaction. Life satisfaction is a concept introduced by Diener et al. (1985) which refers to an individual's subjective evaluation of their overall life experience, determining whether they perceive their life as fulfilling or unsatisfactory. According to Al-Khamaiseh (2024), life satisfaction can be defined as acceptance of oneself as an individual and acceptance of the process and its achievements, both in the past and in the present. It appears in the individual's compatibility, not only with himself but also with others and his life process. However, based on previous research (Santoso & Aryono, 2024), a survey was conducted among 25 individuals in early adulthood (22–28 years), a period in which people generally complete their formal education, begin working according to their interests and skills, and strive to establish a stable life. The findings revealed that only one participant reported a high level of life satisfaction, while five individuals indicated moderate satisfaction, nine reported slight satisfaction, and the remaining ten expressed dissatisfaction with their lives. This life dissatisfaction was influenced by several factors, including career, education, family expectations, and personal life goals.

Supporting this, Buchinger et al. (2022) noted that adulthood is a developmental stage characterized by substantial changes in life opportunities, demands, and challenges. During this period, individuals often assume multiple roles, such as those related to marriage, family, career, and social obligations, which contribute to increased psychological demands. The accumulation

CONTACT Resnia Novitasari ✉resnia.novitasari@uii.ac.id Jl. Kaliurang km 14.5, Sleman, D.I. Yogyakarta, Indonesia

Copyright © 2026 by The Authors. Published by Faculty of Psychology, Universitas Diponegoro. This an open-access article under the CC-BY-SA License (https://creativecommons.org/licenses/by-sa/4.0)

of stressors across diverse life domains can heighten individuals' vulnerability to reduced life satisfaction. This pattern was further substantiated by a large-scale cross-sectional study involving 14,039 participants ranging from adolescence to late adulthood, which demonstrated a gradual decline in life satisfaction beginning at age 15 and continuing into old age (Capone et al., 2021). These findings underscore the urgency of addressing life satisfaction in adulthood, as a persistent decline may lead to long-term consequences for psychological well-being and social functioning. As Al-Khamaiseh (2024) emphasized, the growing prevalence of negative psychological states, such as life dissatisfaction, poor decision-making abilities, and difficulties in coping with stress, can have detrimental effects on individuals' overall well-being and health during this life stage.

Life satisfaction, when low, tends to have negative consequences. One important area is physical health, as lower life satisfaction has been linked to the development of chronic illnesses in middle-aged and older adults (He et al., 2026). Additionally, low life satisfaction is associated with physical and mental health issues, including symptoms of psychopathology (Bužgová et al., 2023). Given these findings, life satisfaction plays a crucial role in the well-being of adults. Several factors contribute to higher life satisfaction in adulthood. The first set of factors stems from internal characteristics of the individual. These include self-efficacy and self-esteem (Toros et al., 2023), spirituality/religiosity (Bužgová et al., 2023; Khodabakhsh, 2022), anxiety and depression levels (Bužgová et al., 2023), as well as personality traits such as resilience and wisdom (Kütük et al., 2023). The second set of factors is external, encompassing social support (Ben-Shlomo et al., 2022; Papi & Cheraghi, 2021), cohabitation with a partner (Bužgová et al., 2023), economic status, and residence condition (Park & Kang, 2022).

Based on the description above, this study focuses on examining the role of two independent variables: wisdom and insecure attachment to God. Wisdom is a complex personality trait with several specific components, such as prosocial attitudes and behaviors, social advice, self-reflection, acceptance of uncertainty and diversity of perspectives, rational decision-making, positive emotional regulation, and spirituality/religion (Jeste et al., 2025). In fact, research has shown that wisdom can mitigate the negative impact of adversity on well-being in later life (Ardelt & Jeste, 2022). The focus on attachment to God and wisdom is particularly relevant try using as both variables represent core resources that enable adults to cope with complex developmental tasks, attachment to God provides existential security and emotional stability, while wisdom facilitates adaptive decision-making and resilience in the face of life challenges. Thus, examining these two variables offers a theoretically grounded approach to understanding life satisfaction in adulthood. Research by Kütük et al. (2023) found that wisdom was significantly and positively correlated with life satisfaction in adults. Furthermore, previous studies have consistently reinforced the existence of a positive correlation between wisdom and life satisfaction (Hayat et al., 2016).

Wisdom plays a crucial role in human life and has been proposed to be associated with positive outcomes of personal development in later adulthood, which include a range of psychosocial strengths that facilitate older adults' effective adaptation to the challenges associated with aging (Zadworna, 2023). Individuals with a higher level of wisdom tend to possess more comprehensive, broad, and in-depth knowledge compared to those with lower wisdom. This wisdom is the psychological attainment of openness and a broad body of knowledge that serves as a coping mechanism and enhances life satisfaction, particularly in later adulthood (Hayat et al., 2016). Additionally, supporting research has found that wisdom has been found to strengthen resilience in later life, which in turn helps older adults maintain subjective well-being despite facing various losses typically associated with the aging process (Ardelt & Jeste, 2022).

Copyright © 2026, Jurnal Psikologi, E-ISSN: 2302-1098

Therefore, wisdom plays a significant role as an individual progresses through different stages of life.

Previous research has also demonstrated a positive correlation between attachment to God and an individual's mental health (von Eye., 2024). The stronger and more secure an individual's relationship with God, the fewer psychological symptoms they experience and the greater their life satisfaction. This finding is further supported by Upenieks (2021), which revealed that older adults with increasing trust in God over time, as well as those who maintained consistently high levels of trust in God, reported higher levels of life satisfaction. Furthermore, secure attachment to God can be helpful in reducing symptoms of depression, anxiety, psychological distress, and loneliness and therefore can lead to good mental health outcomes, such as increased life satisfaction, higher levels of optimism and pleasure (Henderson & Kent, 2022). The research found that there is a strong and clear correlation between anxious attachment to God and psychological distress. Thus, it can be seen that anxiety or lack of certainty about one's relationship with God is a threat to psychological well-being, include life satisfaction in adulthood.

This phenomenon can be explained through the Internal Working Model within the general framework of attachment theory, which remains highly relevant in contemporary adulthood, as adults continue to seek stable emotional bonds and existential meaning. Within this framework, two primary hypotheses can be proposed, the correspondence hypothesis and the compensation hypothesis (Cherniak et al., 2021), both of which provide insights into how attachment to God may function as a psychological resource that complements wisdom in fostering life satisfaction during adulthood. The correspondence hypothesis suggests that attachment to God is influenced by two key factors: personal experiences related to the perception of God in an individual's life and socialization from the surrounding environment. If personal experiences are generally positive (e.g., perceiving God as compassionate), then attachment to God is more likely to develop and vice versa. Additionally, socialization plays a role through religious experiences facilitated by close environments such as family. Meanwhile, the compensation hypothesis posits that spiritual experiences can help individuals compensate for insecure social relationships.

The important consideration for model development in this research lies in the selection of the insecure attachment to God variable. While some studies have explored secure attachment to God this research focuses on insecure attachment as a potential indicator of human vulnerability within the spiritual dimension. Research indicates that insecure attachment to God correlates with divine struggle which subsequently acts as a mediator; this mediator has been shown to significantly strengthen the link between insecure attachment to God and depression (Shoshan et al., 2024). Conversely, other findings demonstrate that insecure attachment to God—particularly the anxious type—consistently relates to multidimensional individual well-being, even after controlling for gender and religious affiliation (Encalade & Miller-Perrin, 2026). Given these varying findings regarding the dynamics of insecure attachment to God, there is scope for further model development—specifically by examining how insecure attachment and wisdom jointly serve as predictors of life satisfaction in adulthood.

Based on the discussion above, this study highlights the lack of life satisfaction among adults, which may lead to negative consequences, including physical and mental health issues. On the other hand, research that has been related to those variables is still limited in Indonesia. Previous research has examined the correlation between attachment to God and psychological well-being among students (Ningrum & Kusumaningrum, 2023), religiosity, wisdom, and well-being among older adults (Khuzaimah et al., 2023), and religiosity and life satisfaction (Choirina et al., 2021). However, there is still no research that evaluated the relations of those three variables simultaneously. Therefore, there is a research gap from previous findings. In conclusion,

Copyright © 2026, Jurnal Psikologi, E-ISSN: 2302-1098

this research offers novelty to enhance understanding about the dynamics between wisdom, insecure attachment to God and life satisfaction in adulthood. This study addresses the following research question: "Can wisdom and insecure attachment to God serve as predictors of life satisfaction in adulthood?". Therefore, this study aims to examine the potential role of insecure attachment to God and wisdom as predictors of life satisfaction in adulthood. Afterwards, this study hypothesizes that insecure attachment to God and wisdom will serve as predictors of life satisfaction in adulthood.

Method

Research Design

This study employed a quantitative research approach with a cross-sectional survey design, which is suitable for examining the correlation between variables at a single point in time. The research was conducted online, utilizing a digital questionnaire distributed via Google Form to facilitate broader and efficient data collection in a private university in Yogyakarta, Indonesia. Considerations for using an online survey are based on the fact that online surveys can produce non-probabilistic samples, allowing researchers to obtain large and diverse participants (Freese & Jin, 2025). The independent variables in this study are insecure attachment to God and wisdom, while the dependent variable is life satisfaction.

This research procedure consisted of five stages. The first stage was to adapt the scale through language adaptation. The second stage was to create an online questionnaire containing a cover letter, instructions, and the scales. The cover letter in this study included a foreword from the researcher, participant criteria, and informed consent. The next stage was to conduct validity and reliability tests on the instruments. The fourth stage was to distribute the questionnaire to participants according to the established criteria. The questionnaire was self-report, meaning it was completed independently by participants. After the data collection process was completed, the final stage was data analysis.

Participants

Data collection was carried out utilizing purposive sampling technique. In this study, the criteria for participants are adults (early, middle, and late adulthood) aged 18–60 years, also both male and female can be participated, and Muslims. All participants are Muslims and based on considerations about the religious beliefs related with attachment to God. The participants also completed an informed consent form, which stated their willingness to participate in the research without any coercion from any party. Participants were also allowed to stop completing the research instruments at any time. This research has been reviewed by a review board from the department under approval number 110/Ka.Jur Psi/60/Jur.Psi/XII/2022.

The number of participants in this study was 246 participants (Min = 18 years, Max = 57 years, M = 22.8 years, SD = 6.3).

Copyright © 2026, Jurnal Psikologi, E-ISSN: 2302-1098

Table 1.
Demographic Data of Participants

Characteristics	*n*	%
Gender		
Male	86	35.0
Female	160	65.0
Age		
Emerging Adults	217	88.2
Early Adults	20	8.1
Middle Adults	9	3.7

Note. n = number of participants; % = percentage of total sample (N = 246).

The reason for involving participants of varying ages is that life satisfaction in adulthood tends not to differ significantly between stages (Swami et al., 2025). Therefore, this study decided to collect data from participants across cohort or cross-sectional.

Instruments

The adaptation process consists of four steps, namely contextual suitability, item understanding, validity and reliability checks, and how the measurement scale items work individually (Ambuehl & Inauen, 2022). In this study, the adaptation process was carried out by translating the measuring instrument, as well as checking the psychometric properties.

Wisdom was measured using Brief Self-Assessed Wisdom Scale (Fung et al., 2020). This instrument is based on the theory proposed by Webster (2003) and serves as a short version of the original instrument which has been adapted into Indonesian language. This instrument consists of nine items, with response options ranging from Strongly Agree to Strongly Disagree. The corrected item-total correlation ranges from .349 to .619, with a Cronbach's alpha coefficient of .808.

Life Satisfaction in this study was measured using Satisfaction with Life Scale (Diener et al., 1985). This instrument consists of five items measuring life satisfaction, developed by Diener et al. (1985) which has been adapted. Responses are rated on a seven-point Likert scale, ranging from Strongly Disagree to Strongly Agree. A reliability analysis was performed for this instrument, and the Cronbach's alpha obtained was .90.

Attachment to God was measured using Attachment to God Inventory (AGI) (Beck & McDonald, 2004). This instrument consists of 28 items measuring insecure attachment to God, developed by (Beck & McDonald, 2004) which has been adapted into Indonesian language. This scale measured insecure attachment to God based on two types of namely avoidance and anxiety. Similar to the life satisfaction scale, responses are rated on a seven-point Likert scale, from Strongly Disagree to Strongly Agree. The Cronbach's alpha values for the Avoidance and Anxiety dimensions are .86 and .87, respectively.

Additional analyses were conducted using multigroup CFA based on gender. The rationale of this analysis is to ensure construct validity of the instrument used in this study. Multigroups were used to ensure that the structure of the measuring instrument was not biased. This analysis was conducted for each variable measurement instrument. The first results were for the wisdom variable. Based on the CFA analysis we conducted, instrument for wisdom measurement met the criteria for model fit indices. Furthermore, the scale demonstrated no evidence of gender bias. When multigroup CFA was performed (von Eye & Wiedermann, 2025), all criteria indicated a well-fitting model, as reflected in the values: Chi-Square p = .476, RMSEA = .000, GFI = .958, CFI = 1.00,

Copyright © 2026, Jurnal Psikologi, E-ISSN: 2302-1098

and TLI = 1.00 (Hu & Bentler, 1999). These findings suggest that the BSWS functions effectively in measuring the construct of wisdom across both groups without gender bias.

The same result was also found for the life satisfaction variable. Moreover, the scale demonstrated no evidence of gender bias. When multigroup CFA was performed (von Eye & Wiedermann, 2025), all criteria indicated a good model fit, as reflected in the following values: Chi-Square p = .980, RMSEA = .000, GFI = .998, CFI = 1.00, and TLI = 1.03 (Hu & Bentler, 1999). These results suggest that the SWLS functions effectively in measuring the construct of life satisfaction across both groups without gender bias.

In line with attachment to God, it was found that there was no gender bias in the measurement. When multigroup CFA was performed (von Eye & Wiedermann, 2025), all criteria indicated an acceptable model fit, with RMSEA = .042, GFI = .888, CFI = .953, and TLI = .947 (Hu & Bentler, 1999). These results suggest that the attachment to God instrument functions effectively in measuring the construct of God attachment across both groups without gender bias.

Analytical technique(s)

The data in this study will be analyzed using descriptive statistics to summarize the distribution and characteristics of the data and multiple regression analysis to examine the predictive relationships among the variables. The program used to analyze the data is the International Business Machines (IBM) Statistical Package for Social Sciences (SPSS) version 23. Prior to conducting the regression analysis, data screening and assumption testing were carried out to ensure the suitability of the data for parametric testing. This included the normality test which was applied to determine whether the data distribution approximated normality. In addition to the normality test, several classical assumption tests were performed. Multiple regression analysis was conducted only after confirming that all classical assumptions were met, in order to determine the contribution of insecure attachment to God and wisdom to life satisfaction.

Result

This study aims to examine the potential role of insecure attachment to God and wisdom as predictors of life satisfaction in adulthood. Prior to conducting multiple regression analysis, assumption tests were carried out to assess the suitability of the data for regression analysis. These tests included normality, linearity, and multicollinearity analyses. The results of the Kolmogorov–Smirnov normality test indicated that the data for the variables insecure attachment to God: anxiety (D = .0272, p = .993) and avoidance (D = .0474, p = .637), wisdom (D = .0632, p = .280), and life satisfaction (D = .0532, p = .488) were normally distributed (p-value > .05). Furthermore, linearity testing demonstrated significant linear relationships between insecure attachment to God (anxiety & avoidance) and life satisfaction (p < .001) and between wisdom and life satisfaction (p < .001). The collinearity test further indicated that the predictor variables were free from multicollinearity, with identical tolerance values around .900 and VIF values of 1.00 for both insecure attachment to God (anxiety & avoidance) and wisdom, meeting the recommended criteria of tolerance > .10 and VIF < 10. Overall, these findings indicate that all assumptions required for multiple regression analysis were fulfilled.

Copyright © 2026, Jurnal Psikologi, E-ISSN: 2302-1098

Table 2.
Correlation Results of Research Variables

Variable	*r*	r^2	*p*	Interpretation
Anxiety x Life Satisfaction	-.265	.070	< .001	Significant (Negative)
Avoidance × Life Satisfaction	-.229	.052	< .001	Significant (Negative)
Wisdom × Life Satisfaction	.342	.117	< .001	Significant (Positive)

Note. r = Pearson correlation coefficient; r^2 = coefficient of determination; *p* = *p*-value.

Based on the results of Pearson's correlation calculations presented in Table 2, it was found that the correlation coefficient between both dimensions of insecure attachment to God and life satisfaction is -.265 (anxiety) and -.229 (avoidance), with a significance level of $p < .001$, suggesting a significant negative relationship. Conversely, the correlation coefficient between wisdom and life satisfaction is .342, with a significance level of $p < .001$, indicating a significant positive relationship. Based on these findings, the hypothesis proposed in this study is accepted.

Table 3.
Model Summary of the Multiple Linear Regression Analysis on Life Satisfaction

Model	*R*	R^2 (*R*-Square)	Adjusted R^2	Std. Error of the Estimate	*p*
1	.454[a]	.206	.197	3.579	< .001

Note. R = multiple correlation coefficient*; R^2 = coefficient of determination; p = p-value.*
[a]Predictors: (Constant), Insecure Attachment to God, Wisdom*.*

Based on Table 3, the analysis shows that insecure attachment to God and wisdom, when examined together, have a correlation coefficient (*R*) of .454, indicating a moderate positive relationship with life satisfaction. The coefficient of determination (R^2) is .206, suggesting that 20.6% of the variance in life satisfaction can be explained by the combined contribution of insecure attachment to God and wisdom. Furthermore, the significance value $p < .001$ indicates that the joint contribution of insecure attachment to God and wisdom to life satisfaction is statistically significant. This finding confirms that, when considered together, these two variables play a meaningful role in explaining variations in life satisfaction among the participants.

Table 4.
Multiple Linear Regression Analysis Results

Model		Unstandardized Coefficients		Standardized Coefficients	*t*	Sig. (*p*)
		B	Std. Error	Beta		
1	(Constant)	14.222	3.579		3.97	< .001
	Anxiety	-.094	.036	-.153	-2.56	.011
	Avoidance	-.097	.024	-.235	-4.02	< .001
	Wisdom	.384	.069	.328	5.52	< .001

Note. B = unstandardized regression coefficient; Std. Error = standard error; Beta = standardized regression coefficient; *t* = *t*-test statistic*; p = p*-value (significant value).

Based on Table 4, the constant value $a = 14.222$ indicates that when the values of insecure attachment to God (anxiety & avoidance) and wisdom are zero, the predicted level of life satisfaction is 14.222. Furthermore, for every one-point increase in insecure attachment to God, life satisfaction is predicted to decrease by $b = -.094$ (anxiety) and $b = -.097$ (avoidance). In

Copyright © 2026, Jurnal Psikologi, E-ISSN: 2302-1098

contrast, a one-point increase in wisdom leads to an increase in life satisfaction by b = .384. Therefore, it can be concluded that insecure attachment to God (anxiety & avoidance) and wisdom serve as predictors of life satisfaction in adulthood. The resulting linear regression equation is: $y = 14.222 + (-.097)\ x_{1a} + (-.094)\ x_{1b} + (.384)\ x_2 + \varepsilon$. Thus, the findings of this study indicate that insecure attachment to God and wisdom significantly contribute to life satisfaction in adulthood, thereby supporting the research hypothesis.

Table 5.
Correlation Test Results Between Life Satisfaction and Dimensions of Insecure Attachment to God and Wisdom

	1	2	3	4	5	6	7	8
Insecure Attachment to God								
1. Anxiety	-	.156*	.199**	-.019	-.012	.154*	-.125	-.229**
2. Avoidance	-	-	-.112	-.207**	-.164**	-.091	-.179**	-.265**
Wisdom								
3. Reminiscence	-	-	-	.207**	.370**	.170**	.207**	.185**
4. Emotion regulation	-	-	-	-	.329**	.135**	.381**	.244**
5. Experience	-	-	-	-	-	.194**	.495**	.378**
6. Humor	-	-	-	-	-	-	.230**	.018
7. Openness	-	-	-	-	-	-	-	.283**
8. Life Satisfaction	-	-	-	-	-	-	-	-

Note. *p < .05, **p < .01

To further explore the relationships between the study variables, an additional correlation analysis was conducted. The results showed that the correlation between life satisfaction and the dimensions of insecure attachment to God (anxiety & avoidance) was negative and significant. On the other hand, life satisfaction showed a positive correlation with almost all dimensions of wisdom (emotion regulation, reminiscence, openness, and experience), except for humor.

Table 6.
Independent Samples t-Test by Gender Variable

Variable	Statistic	*df*	*p*	Mean difference	*SE* difference	Effect Size
Anxiety	-3.851[a]	244	<.001	-4.340	1.127	-.515
Avoidance	.513	244	.609	.880	1.715	.069
Wisdom	-.862	244	.390	-.523	.608	-.115
Life Satisfaction	1.631	244	.104	1.158	.710	.218

Note. df = degrees of freedom; p = p-value; SE = standard error.

Additional analysis was also conducted using an independent samples t-test to determine whether there were differences in the scores for each variable based on gender. Table 6 shows that in this study, there were significant differences between male and female in the variables of insecure attachment to God (anxiety) (p-values < .001). However, there were no significant differences between male and female in the variables of insecure attachment to God (avoidance), wisdom, and life satisfaction (p-values > .05). Furthermore, the effect sizes were small, indicating that gender-based differences were minimal. One possible explanation for these findings is that both male and female participants may have had relatively similar developmental experiences,

Copyright © 2026, Jurnal Psikologi, E-ISSN: 2302-1098

spiritual values, and psychological resources during adulthood, which contributed to comparable levels of attachment to God, wisdom, and life satisfaction.

Table 7.
Model Summary of the Multiple Linear Regression Analysis on Life Satisfaction across Gender

Gender	*R*	R^2 (*R*-Square)	Adjusted R^2	Std. Error of the Estimate	*p*
Female	.441	.195	.179	4.628	< .001
Male	.495	.245	.217	5.999	< .001

Note. R = multiple correlation coefficient*; R^2 = coefficient of determination; p = p-value.*
Predictors: (Constant), Insecure Attachment to God (anxiety & avoidance), Wisdom*.*

Analysis by gender indicates that this regression model is significant. This suggests that, for both genders, wisdom and insecure attachment to God are strong predictors of life satisfaction. However, the contribution of those predictors is relatively higher on male than female.

Discussion

The findings of this study indicate a significant relationship among the three variables, with a negative correlation between insecure attachment to God and life satisfaction. This result is due to the use of the Attachment to God Inventory (AGI) by Beck & McDonald (2004), which comprises avoidance and anxiety dimensions. A higher score on this scale indicates an insecure attachment to God, whereas a lower score suggests a more secure attachment. The effective contribution of insecure attachment to God to life satisfaction in this study was 7% (anxiety) and 5.2% (avoidance), while wisdom contributed 11,7%. These findings are consistent with previous research showing that wisdom and spiritual attitudes are significantly correlated with life satisfaction in marriage (Malaki et al., 2022). Their findings revealed that women with strong self-control and personal achievements demonstrated higher levels of wisdom, which in turn led to greater life satisfaction within their marital relationships. Additionally, wise individuals tend to view life events as meaningful and seek guidance from spiritual texts, such as the Qur'an.

Research conducted by Al-Khamaiseh (2024) also proved that there is a positive and significant relationship between the dimension of wisdom and life satisfaction in older people. Thus, life satisfaction may be an aspect that indicates a more positive and successful adulthood through acceptance of physical and mental changes that may be experienced, as well as the ability to deal with problems more wisely. The wisdom possessed in adulthood is able to enhance positive characteristics, such as being able to establish healthy social interactions, having good emotional management, being able to deal with stress realistically, and thus showing a better quality of life. This refers to the attainment of overall life satisfaction in adulthood. In line with research by Zadworna (2023) which states that wisdom has a positive contribution, both in encouraging decision-making, interpersonal interactions, and in performing daily tasks in older adulthood.

This study also aligns with Lim et al. (2024) who found that secure attachment to God was positively associated with psychological well-being, including life satisfaction, whereas insecure attachment to God was negatively associated with it. Individuals with a secure attachment to God tend to experience fewer psychological symptoms and higher life satisfaction. In particular, individuals who pray to God frequently tend to view God as a secure attachment figure, which in turn improves their mental health (Siregar et al., 2024). The psychological feeling of being unconditionally loved, accepted, and cared for by God may enhance an adult's confidence in their

Copyright © 2026, Jurnal Psikologi, E-ISSN: 2302-1098

ability to face life's challenges and achieve greater emotional well-being, even in threatening situations (Upenieks, 2022). Similarly, previous research has indicated that the benefits of a secure attachment to God for subjective well-being may be strengthened through consistent or increasing engagement in religious activities and faith in God (Upenieks, 2021).

These findings emphasized that religion plays a crucial role in achieving life satisfaction. Research states that there is a negative and significant relationship between avoidant attachment to God and positive religious coping (Kim et al., 2020). While positive religious coping can affect life satisfaction directly. These results show that attachment to God can indirectly affect individual life satisfaction in adulthood. This is because individuals with high spiritual intelligence have a more positive mental image of God. Thus, since attachment to God and spiritual intelligence are positively correlated with life satisfaction, increasing an individual's attachment to God will result in greater life satisfaction (Masoumian et al., 2025). Based on the findings of previous research, it is also stated that attachment to God contributes positively to the variance of life satisfaction. Njus & Scharmer (2020) proved that attachment to God is able to contribute an additional 4.2% variance of life satisfaction.

Furthermore, across an individual's lifespan, wisdom is positively correlated with subjective well-being, including positive affect, life satisfaction and inversely correlated with negative affect, psychopathology symptoms (Jeste et al., 2025). Previous studies have also highlighted the relationship between wisdom and life satisfaction in older adults. Glück (2024) noted that accumulated life experience serves as an important foundation for wisdom, though growing wise requires more than simply growing old, personal and interpersonal resources are needed to help individuals draw meaning from their experiences and respond adaptively to life's changes. Emotionally resilient women tend to become stronger and more resourceful in old age, leading to greater life satisfaction. Conversely, men with unstable emotions may struggle to find fulfillment in later life. Although this effect may vary by gender, further analysis did not support this statement (see Table 6).

The additional results also showed that the correlation between life satisfaction and the dimensions of insecure attachment to God (anxiety and avoidance) was negative and significant (see table 2 and 5). These findings consistently indicate a negative correlation, whether the attachment to God scores are combined or analyzed separately. This aligns with Lim et al. (2024), who found that attachment to God significantly moderates the relationship between stress and psychological well-being, including life satisfaction. In particular, a secure attachment to God has been shown to alleviate the negative effects of stress, such as psychological distress and lower life satisfaction, whereas an insecure attachment to God is associated with greater negative effects. Njus & Scharmer (2020) also argues that there is a negative correlation between anxiety and avoidance of insecure attachment to God with life satisfaction. In order that, individuals with high levels of anxiety and avoidance in their insecure attachment to God exhibit significantly lower life satisfaction in adulthood. Anxiety about rejection by God—or, conversely, the act of distancing oneself from God—influences an individual's life satisfaction.

On the other hand, life satisfaction showed a positive correlation with almost all dimensions of wisdom (emotion regulation, reminiscence, openness, and experience), except for humor. This is consistent with findings by Kütük et al. (2023) who reported that wisdom was positively correlated with life satisfaction and showed a stronger correlation with life satisfaction than resilience. The results were further confirmed by (Chae & Kwon, 2020), who found a significant positive relationship between wisdom and life satisfaction. Tsai et al. (2023) mentioned that although humor plays a significant role in the lives of individuals, research has also shown that changes in psychological state, social context, life experiences, and varying styles of humor

Copyright © 2026, Jurnal Psikologi, E-ISSN: 2302-1098

(positive and negative) can have different impacts. In addition, humor behavior in individuals may also change with age, making it possible for humor not to be significantly correlated with individual satisfaction in adulthood.

Further analysis indicates no significant differences between men and women regarding the variables of wisdom, avoidance insecure attachment to God, and life satisfaction. These findings align with research showing that gender-based differences in wisdom have only a small effect size (Xiong & Wang, 2021). Other studies also confirm the absence of gender differences in spiritual well-being and life satisfaction (Shafi et al., 2016). This suggests that, among adult subjects, gender is not a strong differentiating factor for these variables. However, there is a significant difference between men and women in anxiety insecure attachment to God, with the higher mean of men than women. This finding is different from some previous research (Xiong & Wang, 2021; Shafi et al., 2016). Nevertheless, this gender-based difference still requires further examination, especially given the limited sample size in this research.

In conclusion, the ability to extract wisdom from life experiences reflects maturity and moral integrity, reinforcing the spiritual dimension of life and one's relationship with God. Another study mentioned that individuals with strong spirituality have mastered wisdom and are able to achieve high attachment to God (Uddin & Khan, 2024). When wisdom and insecure attachment to God were considered as joint predictors, this model proved to be significant. This further strengthens the hypothesis put forward that religiosity can positively affect life satisfaction, hope, and optimism (Uddin & Irshad, 2022).

Implication

This study highlights the positive role of wisdom and the detrimental effect of insecure attachment to God in predicting adult life satisfaction. Theoretically, the implications of this study reinforce the link between a positive aspect of human growth—namely wisdom—and the realm of spirituality within the field of positive psychology. Furthermore, the findings support the expansion of attachment research from a focus on interpersonal relationships to attachment to the Divine. These results enrich the scholarly literature by demonstrating that the study of spirituality and religiosity should consider not only the roles of worship and ritual but also the quality of the relationship between the individual and God. The framework developed from this study also holds potential for further application across different developmental stages, cultural contexts, and levels of religiosity.

These findings have practical implications for psychological interventions aimed at enhancing secure attachment to God, minimizing insecure attachment to God and personal wisdom across adulthood. Afterward, a practical implication of this research is the need to raise awareness—for instance, through psychoeducation or other forms of intervention—so that adults can recognize their vulnerability when an insecure attachment to God predominates. Additionally, programs promoting wisdom or interventions focused on it could be implemented in various settings, such as universities, to foster greater psychological well-being in adulthood. The roles of wisdom and one's relationship with God could also be incorporated into counseling or therapy sessions for clients. Furthermore, the findings of this research can also assist in the development of public policies regarding well-being across various contexts of adult life, such as higher education, family, work, and the community.

Copyright © 2026, Jurnal Psikologi, E-ISSN: 2302-1098

Limitations

This study has several limitations that should be acknowledged. First, there was an uneven age distribution among respondents, with most participants falling within the 17–24 age range (emerging adulthood). This may limit the generalizability of findings to older populations. This is supported by research showing a decline in life satisfaction with age (Capone et al., 2021). Therefore, there is a possibility that the same conditions also occur in the results of this study. This suggests further research that would include cross-sectional studies based on age.

Second, the effective contribution (r^2 values) of the variables was relatively low, with neither insecure attachment to God nor wisdom exceeding a 10% contribution to life satisfaction. This suggests that other unexamined factors may also significantly influence life satisfaction. Based on other research, the strongest factor in determining life satisfaction is standard of living, including family income. Psychosocial factors followed as the sequential factors (Capone et al., 2021). This suggests that basic human needs play a crucial role, followed by other variables. Based on that, the recommendation for future research is to not only involve psychosocial variables, but also economic ones.

Afterwards, a limitation of this study is also highlighted by the selection criteria for all Muslim subjects. On the one hand, this provides a deeper understanding of the conditions in Muslim communities. However, this research needs to be further tested with participants from diverse religious backgrounds. Finally, there is also the possibility of self-report bias in assessing all variables. Therefore, in future research, it is suggested that researcher should anticipate this bias, for example by using social desirability scale as an additional instrument.

Conclusion

Based on the findings of this study, it can be concluded that insecure attachment to God and wisdom serve as significant predictors of life satisfaction in adulthood. Another result is that there is no gender bias in the measurement of each variable. There is no gender-based differences regarding wisdom, avoidant insecure attachment to God, and life satisfaction. However, there is a significant difference in anxiety insecure attachment to God based on gender, whereas male had higher score than female participants. Furthermore, additional analysis indicates that wisdom and insecure attachment to God serve as significant predictors for both genders. The analysis results for each gender revealed that the effective contribution of the two independent variables was higher among males than among females.

Some recommendations for future research can be proposed, first, ensuring a balanced proportion of participants across different adulthood stages, including early, middle, and late adulthood. In addition, the diverse religious backgrounds of the participants, as well as the proportion of male and female participants, can also be taken into consideration. Furthermore, secure attachment to God variable can be explored in future research as a comparison. It is important to do this in order to gain a more comprehensive understanding of attachment to God. Lastly, future research should incorporate potential mediator variables that could influence the predictive strength or correlation between the variables studied. Such research can provide deeper insights into the psychological and spiritual processes underlying the link between these factors and well-being throughout adulthood.

Credit/Acknowledgement

We expressed our gratitude to all parties who contributed to this study. Especially, we thank to the research's respondents for the participation. We also appreciate the research grant and

Copyright © 2026, Jurnal Psikologi, E-ISSN: 2302-1098

support from Department of Psychology, Faculty of Psychology, Universitas Islam Indonesia and help us to complete this research.

Authors' Contributions

RN is responsible for writing the background, interpreting the results, and conducting the analysis. AGL is responsible for collecting the data and scoring the scales. HTF is contributes to data analysis and writing discussion. AR is contributes to data analysis in scale adaptation. EPAA is responsible for writing introduction.

References

Al-Khamaiseh, O. S. (2024). Wisdom and its relationship to life satisfaction among the older people in Jordan. *Journal of Educational and Social Research*, *14*(4), 246–256. https://doi.org/10.36941/jesr-2024-0100

Ambuehl, B., & Inauen, J. (2022). Contextualized measurement scale adaptation: A 4-Step tutorial for health psychology research. *International Journal of Environmental Research and Public Health*, *19*(19), 12775. https://doi.org/10.3390/ijerph191912775

Ardelt, M., & Jeste, D. V. (2022). Wisdom as a resiliency factor for subjective well-being in later life. *Psychosoziale Und Medizinische Rehabilitation*, *118*, 13–28.

Beck, R., & McDonald, A. (2004). Attachment to God: The attachment to God inventory, tests of working model correspondence, and an exploration of faith group differences. *Journal of Psychology and Theology*, *32*(2), 92–103. https://doi.org/10.1177/009164710403200202

Ben-Shlomo, S., Levin-Keini, N., & Ofir-Barash, E. (2022). Life satisfaction in young adults—The moderating role of parental support. *International Journal of Environmental Research and Public Health*, *19*(19), 12513. https://doi.org/10.3390/ijerph191912513

Buchinger, L., Richter, D., & Heckhausen, J. (2022). The development of life goals across the adult life span. *The Journals of Gerontology: Series B*, *77*(5), 905-915. https://doi.org/10.1093/geronb/gbab154

Bužgová, R., Kozáková, R., Bobčíková, K., & Zeleníková, R. (2023). Predictors of life satisfaction in elders living at home in the Czech Republic. *PLoS ONE*, *18*(3). https://doi.org/10.1371/journal.pone.0283772

Capone, V., Joshanloo, M., & Scheifinger, H. (2021). Predictors of life satisfaction in a large representative sample from Italy. *Current Psychology*, *40*(7), 3609–3627. https://doi.org/10.1007/s12144-019-00305-x

Chae, S., & Kwon, H. (2020). The relationship among middle-aged crisis, wisdom, savoring beliefs, interpersonal harmony and life satisfaction. *Asia-Pacific Journal of Convergent Research Interchange*, *6*(11), 107–117. https://doi.org/10.47116/apjcri.2020.11.10

Cherniak, A. D., Mikulincer, M., Shaver, P. R., & Granqvist, P. (2021). Attachment theory and religion. *Current Opinion in Psychology*, *40*, 126–130. https://doi.org/10.1016/j.copsyc.2020.08.020

Choirina, V. N., Ayriza, Y., & Wibowo, Y. S. (2021). Religiosity and life satisfaction in Indonesia: Evidence from a community survey. *Journal of Educational, Health and Community Psychology, 10*(1), 16-31. https://doi.org/10.12928/jehcp.v10i1.19625

Diener, E., Emmons, R. A., Larsen, R. J., & Griffin, S. (1985). The satisfaction with life scale. *Journal of Personality Assessment*, *49*(1), 71–75. https://psycnet.apa.org/doi/10.1207/s15327752jpa4901_13

Encalade, A. N., & Miller-Perrin, C. L. (2026). Insecure attachment to God and perceived wellness at a US private university. *Journal of Religion and Health*. https://doi.org/10.1007/s10943-026-02730-2

Copyright © 2026, Jurnal Psikologi, E-ISSN: 2302-1098

Freese, J., & Jin, O. (2025). Online nonprobability samples. *Annual Review of Sociology, 51*, 109-128. https://doi.org/10.1146/annurev-soc-090524-043117

Fung, S. F., Chow, E. O. W., & Cheung, C. K. (2020). Development and validation of a brief self-assessed wisdom scale. *BMC Geriatrics*, *20*(54), 1–8. https://doi.org/10.1186/s12877-020-1456-9

Glück, J. (2024). Wisdom and aging. *Current Opinion in Psychology, 55*, 101742. https://doi.org/10.1016/j.copsyc.2023.101742

Hayat, S. Z., Khan, S., & Sadia, R. (2016). Resilience, wisdom, and life satisfaction in elderly living with families and in old-age homes. *Pakistan Journal of Psychological Research*, *31*(2), 475–494.

He, J., Hu, Y., Wu, X., Yin, J., Cai, J., & Jin, Z. (2026). Impact of life satisfaction on chronic diseases in aging populations: Exploring the mediating effects of depressive symptoms and frailty. *Journal of Affective Disorders, 396*, 120863. https://doi.org/10.1016/j.jad.2025.120863

Henderson, W. M., & Kent, B. V. (2022). Attachment to God and psychological distress: Evidence of a curvilinear relationship. *Journal for the Scientific Study of Religion*, *61*(1), 161–177. https://doi.org/10.1111/jssr.12767

Hu, L. T., & Bentler, P. M. (1999). Cutoff criteria for fit indexes in covariance structure analysis: Conventional criteria versus new alternatives. *Structural Equation Modeling*, *6*(1), 1-55. https://doi.org/10.1080/10705519909540118

Jeste, D. V, Alexopoulos, G. S., Blazer, D. G., Lavretsky, H., Sachdev, P. S., & Reynolds, C. F. (2025). Wisdom, resilience, and well-being in later life. *Annual Review of Clinical Psychology*, *21*(1), 33–59. https://doi.org/10.1146/annurev-clinpsy-081423

Khuzaimah, U., Hinduan, Z. R., Agustiani, H., & Siswadi, A. G. P. (2023). Social support, religiosity, wisdom and well-being among older adults in Indonesia. *Clinical interventions in aging,* 1249-1262. https://doi.org/10.2147/cia.s414855

Khodabakhsh, S. (2022). Factors affecting life satisfaction of older adults in Asia: A systematic review. *Journal of Happiness Studies, 23*, 1289-1304. https://doi.org/10.1007/s10902-021-00433-x

Kim, C. Y., Kim, S., & Blumberg, F. (2020). Attachment to God and religious coping as mediators in the relation between immigration distress and life satisfaction among Korean Americans. *The International Journal for the Psychology of Religion*, *30*(4), 304–321. https://doi.org/10.1080/10508619.2020.1748295

Kütük, H., Hatun, O., Ekşi, H., & Ekşi, F. (2023). Investigation of the relationships between mindfulness, wisdom, resilience and life satisfaction in Turkish adult population. *Journal of Rational-Emotive & Cognitive-Behavior Therapy, 41,* 536-551. https://doi.org/10.1007/s10942-022-00468-w

Lim, Y. L., Wong, M. S. C., & Leow, K. (2024). The role of perceived attachment to God in times of distress on psychological well-being: A mix-method study. *Sains Humanika, 16*(3), 1-11. https://doi.org/10.11113/sh.v16n3.2097

Malaki, F., Abadi, A., & Diaryan, M. (2022). Investigating the relationship between wisdom and spiritual attitude in life and happiness and satisfaction with married life among women in Isfahan city. *Psychology of Woman Journal*, *3*(2), 53–72. https://doi.org/10.61838/kman.pwj.1.3.4

Masoumian, M., Sarsheke, M. E., Torabian, S., & Koosha, M. D. (2025). The mediating role of attachment to God in relation to spiritual intelligence and life satisfaction. *Health, Spiritual and Medical Ethics Journal, 12*(1), 37-44. http://jhsme.muq.ac.ir/article-1-534-en.html

Copyright © 2026, Jurnal Psikologi, E-ISSN: 2302-1098

Ningrum, Z. L., & Kusumaningrum, F. A. (2023, February). The Relationship between attachment to God and students' psychological well-being. *In Proceedings of the 3rd Borobudur International Symposium on Humanities and Social Science 2021 (BIS-HSS 2021)* (Vol. 667, p. 403). Springer Nature.

Njus, D. M., & Scharmer, A. (2020). Evidence that God attachment makes a unique contribution to psychological well-being. *The International Journal for the Psychology of Religion*, *30*(3), 178–201. https://doi.org/10.1080/10508619.2020.1723296

Papi, S., & Cheraghi, M. (2021). Multiple factors associated with life satisfaction in older adults. *Przeglad Menopauzalny*, *20*(2), 65–71. https://doi.org/10.5114/pm.2021.107025

Park, J. H., & Kang, S. W. (2022). Factors related to life satisfaction of older adults at home: A Focus on residential conditions. *Healthcare*, *10*(7), 1279. https://doi.org/10.3390/healthcare10071279

Santoso, M. R., & Aryono, M. M. (2024). Is gratitude linked to life satisfaction in early adulthood?. *Psikostudia: Jurnal Psikolog*, *13*(1), 12–17. http://dx.doi.org/10.30872/psikostudia.v13i1.11080

Shafi, H., Bashir, N., Yousuf, U., Parveen, S., & Akhter, K. (2016). Relationship between spiritual well-being, life satisfaction and depression: A study of middle aged people*. International Journal of Indian Psychology, 3*(2), 147–154. https://doi.org/10.25215/0302.069

Shoshan, T. S., Chaki-Binon, H., & Abu-Raiya, H. (2024). The links between insecure attachment to God, divine struggles, and happiness and depressive symptoms among Muslims and Jews in Israel. *Journal of Religion and Health, 63*(4), 2501–2522. https://doi.org/10.1007/s10943-024-02055-y

Siregar, J., Razak, A. A., Kurniawan, Y., Raston, N. A., & Amita, N. (2024). Worship and life satisfaction among muslims who perform hijrah: Attachment to God as a mediator. *Psikis: Jurnal Psikologi Islami, 10*(2), 345-358. https://doi.org/10.19109/psikis.v10i2.24554

Swami, V., Stieger, S., Voracek, M., Aavik, T., Abdollahpour Ranjbar, H., Adebayo, S. O., ... & Lukács, A. (2025). Life satisfaction around the world: Measurement invariance of the Satisfaction With Life Scale (SWLS) across 65 nations, 40 languages, gender identities, and age groups. *PLoS ONE, 20*(1). https://doi.org/10.1371/journal.pone.0313107

Tsai, P. H., Chen, H. C., Hung, Y. C., Chang, J. H., & Huang, S. Y. (2023). What type of humor style do older adults tend to prefer? A comparative study of humor style tendencies among individuals of different ages and genders. *Current Psychology*, *42*(3), 2186–2197. https://doi.org/10.1007/s12144-021-02381-4

Toros, T., Ogras, E. B., Toy, A. B., Kulak, A., Esen, H. T., Ozer, S. C., & Celik, T. (2023). The impact of regular exercise on life satisfaction, self-esteem, and self-efficacy in older adults. *Behavioral Sciences, 13*(9), 714. https://doi.org/10.3390/bs13090714

Uddin, F., & Irshad, E. (2022). Sufism, religiosity, life satisfaction, hope and optimism: A comparative study of the disciples and non-disciples. *International Journal of Psychological and Behavioural Research (IJPBR)*, *2*(1), 1–18. https://doi.org/10.37605/ijpbr.v2i1.11

Uddin, F., & Khan, M. J. (2024). Exploring the role of bonding to God in spiritual intelligence, resilience and life satisfaction among university students in Malakand division. *International Journal of Psychological and Behavioural Research (IJPBR)*, *4*(2), 14-37. https://doi.org/10.37605/ijpbr.v4i2.2

Upenieks, L. (2021). Never more than I can handle? A longitudinal consideration of racial differences in trust-based prayer expectancies of god and satisfaction in later life. *Journal of Religion, Spirituality & Aging, 34*(4), 299–322. https://doi.org/10.1080/15528030.2021.1958974

Copyright © 2026, Jurnal Psikologi, E-ISSN: 2302-1098

Upenieks, L. (2022). Perceptions of dignity, attachment to God, and mental health in a national US sample. *Journal of Religion and Health*, *61*(5), 3615–3636. https://doi.org/10.1007/s10943-022-01559-9

von Eye, A., & Wiedermann, W. (2025). Multigroup comparisons with configural frequency analysis. *Journal for Person-Oriented Research*, *11*(1), 1–9. https://doi.org/https://doi.org/10.17505/jpor.2025.27572

Webster, J. D. (2003). An exploratory analysis of a self-assessed wisdom scale. *Journal of Adult Development*, *10*(1), 13–22. https://doi.org/10.1023/A:1020782619051

Xiong, M., & Wang, F. (2021). Gender effect on views of wisdom and wisdom levels. *Frontiers in Psychology*, *12*, 725-736. https://doi.org/10.3389/fpsyg.2021.725736

Zadworna, M. (2023). Effects of wisdom on mental health in old age: Exploring the pathways through developmental tasks attainment and self-rated health. *Psychology Research and Behavior Management*, *16*, 4541–4554. https://doi.org/10.2147/PRBM.S429918

Copyright © 2026, Jurnal Psikologi, E-ISSN: 2302-1098