

Exploratory Factor Analysis of The Indonesian Version of Gift Reciprocation Anxiety Scale (GRAS)

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Abstract. Gift Reciprocation Anxiety refers to the feeling of anxiety that arises when someone feels pressured to reciprocate a gift received in a romantic relationship, as part of the norm of reciprocity in gift giving. This anxiety is often caused by feelings of “owing a debt of gratitude” and fear of negative judgment from one's partner, which can affect the quality of the relationship. However, there is no specific measurement tool for Gift Reciprocation Anxiety in Indonesia. Therefore, this study aims to adapt and test the validity and reliability of the Indonesian version of the Gift Reciprocation Anxiety Scale. Data were collected online using the Gift Reciprocation Anxiety Scale (GRAS), which consists of 7 items developed by Shahrier & Khatun (2025). Based on data analysis, Cronbach's Alpha reliability coefficient was obtained at 0.826. Content validity analysis was conducted using a careful back-translation method and expert assessment based on ITC guidelines. Meanwhile, structural validity analysis using Exploratory Factor Analysis (EFA) found that the Indonesian version of the Gift Reciprocation Anxiety Scale consists of 1 factor that explains 39% of the total variance. Based on these results, the Indonesian version of the Gift Reciprocation Anxiety Scale can be applied using 1 dimension.

Keywords: Gift Reciprocation Anxiety, Exploratory Factor Analysis, Reliability, Relationships, Dating, Marriage.

1 Introduction

Gift-giving or the act of exchanging gifts, has long been a fundamental part of human interaction. It transcends cultural boundaries and plays a significant role in establishing, maintaining, and strengthening interpersonal relationships [1]. Gifts serve as a powerful tool for conveying affection, appreciation, and the desire to connect with others, while also reflecting the nature and depth of the relationship [2]. In intimate relationships, gift-giving plays a deeper role than simply exchanging goods, it is deeply rooted in emotional expression, social bonding, and symbolic meaning. Gift-giving in interpersonal relationships serves as a means of expressing affection and commitment, as well as strengthening the emotional bond between partners [3], [4]. Individuals give gifts for various reasons. Some individuals may give gifts as a way to express their feelings towards their loved ones or close friends. However, there are also those who give gifts because they feel obligated to do so, while others do so to strengthen or build a relationship with the recipient [5], [6]. Belk (1979) divides the function of gift-giving

into four main categories: gifts as a form of communication, gifts as social exchange, economic exchange, and gifts as a tool for socialization. This research found that the choice of gift is greatly influenced by how the giver sees themselves, the nature of the event, and the relationship between the giver and the recipient [7], [8]. Meanwhile, Wolfinbarger (1990) highlights the motivation and symbolism behind gift-giving behavior. In his study, he divides the motivation for gift-giving into three main categories: altruism, social norms, and personal interests [9]. Furthermore, in 1993, Wolfinbarger and Yale added three new types of motivations for gift-giving, consisting of positive or experiential attitudes toward giving, attitudes influenced by social attachment, and practical attitudes. These three attitudes arise when gift-giving is driven by a desire to give pleasure, follow the norm of reciprocity in social relationships, or provide practical assistance to the recipient [10].

In the context of romantic relationships, gifts are not only seen as objects but often symbolize attention, love, appreciation, and trust in various cultures [2], [3], [11], [12], [13]. Gift-giving is intended as a means of strengthening relationships because gifts have the power to convey feelings and recognition that are sometimes difficult to express in words. However, in many relationships, behind the happiness brought about by receiving a gift, there is an accompanying norm related to reciprocity, namely the expectation that the gift will be repaid in an appropriate manner [13], [14], [15]. This norm applies in many cultures, where gift-giving is often considered an obligation that must be repaid by the recipient, not just a form of kindness [16], [17].

This norm of reciprocity often causes anxiety in the recipient of the gift, who feels pressured to give an appropriate response. Recipients of gifts often feel pressured to give an equivalent response, both in terms of material value and the emotional value contained in the gift [18]. This uncertainty can create anxiety about how their gift will be received or whether their response will be sufficient to meet the giver's expectations [19]. This is known as gift reciprocity anxiety, which arises when there is internal tension among recipients about whether the gifts they give will meet social expectations for their relationships [20]. These feelings are often deeper than just worrying about the price or form of the gift, but also about whether the return gift is considered sufficient or appropriate in the context of their relationship [21], [22].

Gift reciprocation anxiety can have a significant impact on the quality of interpersonal relationships, especially in intimate relationships such as informal romantic relationships (dating) or marriage. This anxiety often arises from feelings of indebtedness and fear of negative judgment from the partner if the reciprocation does not meet expectations [19]. When recipients feel pressured to reciprocate, it can lower their sense of security and self-esteem in the relationship. Gift recipients who feel anxious about reciprocating gifts may feel trapped in a cycle that reduces emotional comfort and stability in the relationship, ultimately worsening the quality of the relationship [23], [24], [25]. This can cause unnecessary tension in a relationship that should be full of mutual understanding and trust. The discomfort that arises from the expectation to reciprocate gifts in an appropriate manner not only adds to the emotional burden on the couple, but also hinders the expression of affection that should be the basis of the relationship [26].

Shahrier & Khatun found that in intimate relationships, anxiety about reciprocation related to gifts can reduce the giver's motivation to give gifts in the future, which should serve as a symbol of commitment and love. When one partner feels anxious about whether their gifts will be reciprocated appropriately, they may begin to lose the motivation to continue giving gifts as an expression of affection. This creates a cycle of anxiety that further inhibits the expression of

love, which should be at the core of a healthy relationship. This poorly managed anxiety can damage the emotional well-being of both partners, worsen the quality of their relationship, and even cause emotional tension that can threaten the long-term stability of the relationship [27].

Several psychological factors, such as social anxiety, feelings of indebtedness, and uncertainty about expectations of reciprocity, also influence the intensity of gift reciprocation anxiety [19], [28]. In addition, cultural and social background factors also play a major role in how this anxiety is felt. In collectivist societies, such as those common in most Asian countries, norms of reciprocity are often stronger and can cause greater anxiety, especially when relationships are considered more formal or there are high expectations to maintain strict social balance [29]. Therefore, gift-giving is not only seen as a form of affection, but also as a way to maintain social harmony and strengthen bonds within the community [30].

To measure gift reciprocation anxiety, Shahrier & Khatun developed the Gift Reciprocation Anxiety Scale (GRAS), a measuring tool designed to assess the intensity of anxiety felt in gift-giving situations in intimate relationships. This scale is designed for use with individuals in romantic and marital relationships, taking into account factors such as expectation of reciprocity, level of social anxiety, and the influence of cultural background [27]. This study shows that GRAS has high construct validity and strong reliability, making it a reliable tool for identifying levels of gift reciprocity anxiety in various individuals. Through this study, the researchers validated the unidimensionality of the Indonesian version of the Gift Reciprocation Anxiety Scale (GRAS) so that it can be used in accordance with Indonesian culture.

2 Method

This study used a quantitative research design that referred to ITC guidelines. The validity testing process was carried out in two ways, namely content validity through expert panel examination and construct validity through exploratory factor analysis. The reliability of the measuring instrument was obtained through Cronbach's alpha analysis. The research participants consisted of 480 participants aged 18-35 years. The participants in this study consisted of individuals who were/had been in romantic relationships, both informal romantic relationships (such as dating) and marriage. They also had experiences involving the exchange (giving/receiving) of gifts with their partners or friends. Data collection was conducted using the Indonesian version of the Gift Reciprocation Anxiety Scale, which consisted of 7 items from a single dimension, and responses were recorded using a 5-point Likert scale (1 = Never to 5 = Always). Data was collected using an online questionnaire distributed via Instagram, WhatsApp, and Telegram.

3 Result and Discussion

The Indonesian version of the Gift Reciprocation Anxiety Scale was adapted from the Gift Reciprocation Anxiety Scale developed by Shahrier & Khatun (2025). In accordance with the regulations set by ITC, the translation and adaptation process consisted of the following steps: This process involved six steps: (i) obtaining permission from the original researchers; (ii) translating the text in both directions; (iii) conducting peer and expert evaluations; (iv) conducting cognitive interviews; (v) testing the near-final version; and (vi) conducting data analysis [31].

The results of the data analysis using Cronbach's Alpha test showed a reliability coefficient of 0.826. This value indicates that the test instrument has a good level of consistency and is reliable for use in measurement. Furthermore, to evaluate the quality of each item on the test, an item discrimination analysis was conducted, which measures the ability of each item to distinguish between participants with high and low abilities. Overall, the results of the item discrimination analysis show that most items on this test instrument have a good ability to distinguish between participants. Item-rest correlation Gift Reciprocation Anxiety Scale result are shown in Table 1.

Table 1. Item-rest correlation Gift Reciprocation Anxiety Scale.

Item	Estimate
Item 1	0.586
Item 2	0.582
Item 3	0.377
Item 4	0.619
Item 5	0.563
Item 6	0.620
Item 7	0.646

An Exploratory Factor Analysis (EFA) test was conducted to identify the basic components that influence the Gift Reciprocation Anxiety Scale (GRAS). The assumption test was conducted using the Kaiser Meyer Olkin (KMO) test and the Bartlett test. The test results showed that the KMO value was 0.850 (>0.05). The Kaiser-Meyer-Olkin Test Gift Reciprocation Anxiety Scale result are shown in Table 2.

Table 2. Kaiser-Meyer-Olkin Test Gift Reciprocation Anxiety Scale.

	MSA
Overall MSA	0.850
Item 1	0.883
Item 2	0.873
Item 3	0.856
Item 4	0.834
Item 5	0.869
Item 6	0.838
Item 7	0.814

The Bartlett test X^2 value was 963.015 with a p value <.001. Therefore, it can be concluded that the data is suitable for EFA testing. The Bartlett's Test result are shown in Table 3.

Table 3. Bartlett's Test.

X^2	df	p
963.015	21.000	<.001

Factor analysis was performed using Exploratory Factor Analysis (EFA). The analysis results showed that the Gift Reciprocation Anxiety Scale (GRAS) consisted of one dimension with an

eigenvalue greater than 1. In this case, one dimension could explain 39% of the total variance in the gift reciprocation anxiety scale. The factor loading result are shown in Table 4.

Table 4. Factor Loading Gift Reciprocation Anxiety Scale with 1 Factor.

Item	Factor 1
Item 1	0.615
Item 2	0.664
Item 3	0.596
Item 4	0.709
Item 5	0.605
Item 6	0.711
Item 7	0.662

Table 5 presents the goodness of fit results of the one-factor structure of the Indonesian version of the Gift Reciprocation Anxiety Scale (GRAS). Several indices were used to assess the extent to which this exploratory model fits the empirical data. The RMSEA value was recorded at 0.091, which is still within the maximum tolerance limit (< 0.10), indicating that the model is quite feasible, but there is still room for improvement. In addition, the SRMR value of 0.042 shows that the difference between the actual correlation matrix and the model prediction is relatively small, so it can be said that the model has a good fit in this aspect. Meanwhile, the CFI value is 0.941, which means that the model has a good level of suitability because it has exceeded the threshold of 0.90. The TLI has a value of 0.911 > 0.90 , which indicates that the model is in the very good and optimal category. Finally, the BIC value is recorded as negative, namely -16.692, which is generally used for comparisons between models, although in this context no comparative model is included. Overall, the results of this model feasibility test show that the single-factor structure of the Indonesian version of GRAS is acceptable and has adequate model fit.

Table 5. Model fit.

RMSEA	RMSEA 90%	SRMR	TLI	CFI	BIC
0.091	0.071 – 0.113	0.042	0.911	0.941	-16.692

4 Conclusions

This study successfully adapted the Gift Reciprocation Anxiety Scale (GRAS) for use in Indonesia and demonstrated that the Indonesian version of the scale has good reliability and validity. The reliability coefficient of 0.826, as shown by Cronbach's Alpha, indicates that the scale is consistent and reliable for measuring gift reciprocation anxiety in romantic relationships. Furthermore, the exploratory factor analysis revealed that the Indonesian version of GRAS consists of a single factor, which explains 39% of the total variance, supporting the unidimensional structure of the scale. The model fit indices, such as RMSEA, SRMR, CFI, and TLI, indicated a good fit, confirming that the scale's one-factor structure is appropriate for the Indonesian context.

The findings suggest that the Indonesian version of the Gift Reciprocation Anxiety Scale is a valid and reliable tool for assessing the anxiety related to gift reciprocation in romantic relationships in Indonesia. This tool can be used to measure gift reciprocation anxiety in future research and can help to better understand the psychological dynamics in gift-giving behaviors in intimate relationships. Furthermore, the study highlights the importance of cultural adaptation in the development of psychological measurement tools, ensuring that they are suitable and relevant for the target population.

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