

The Role of Religiosity and Social Support in Predicting Gratitude Among Adolescents and Adults

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Abstract

This study investigates the predictive role of religiosity and social support in fostering gratitude. It further aims to elucidate the intricate relationships between gratitude, religiosity, and social support. Additionally, the study seeks to identify potential age-related differences in gratitude between adolescents and adults. The study employed a convenience sample of 175 participants from the Kingdom of Saudi Arabia, specifically Riyadh. The sample comprised two age groups: adolescents ($n = 95$) and adults ($n = 80$). The adolescent group consisted of high school students (boys and girls) with an average age of 15.8 years ($SD = 0.54$). The adult group included teachers from the same schools with an average age of 29 years ($SD = 5$), participated in this study. Data collection employed validated instruments: the Arabic Multidimensional Social Support Scale (MDSSS) by Dion & Dunn et al. (1987) adapted by Aserssa & Abdel-Maksoud (2001), the Arabic Gratitude Questionnaire (GQ-6) by McCullough & Emmons (2002) further refined by Southpaw et al. (2005), and a researcher-developed measure of religiosity. Analysis revealed significant positive relationships between religiosity and social support, with adults exhibiting higher gratitude than adolescents. Importantly, all three variables (religiosity, social support, and peer support) emerged as significant predictors of gratitude.

Keywords: *Religiosity, Gratitude, social support.*

Introduction

Undoubtedly, the three Abrahamic religions – Judaism, Christianity, and Islam – all foreground the imperative of gratitude towards one's Creator. This sentiment extends to expressing appreciation for the benevolence of those within one's social circle. By cultivating gratitude, individuals not only cultivate a heightened awareness of life's blessings but also develop a perspective that prioritizes the positive over the negative (Emmons & Crumpler, 2000).

Consequently, the expression of gratitude transcends a fleeting, automatic response. It becomes a cultivated sentiment and a means of forging deeper connections with the abundance that permeates our lives. This cultivation of thankfulness fosters a sense of well-being even in the face of life's inherent suffering. Aligning with this perspective, contemporary theoretical and applied psychological research has convincingly demonstrated the significance of gratitude within an individual's life. Gratitude demonstrably exerts a positive influence on a range of prosocial behaviors.

One could argue that research on gratitude delves into the very wellsprings of happiness and mental and physical well-being. As Hay (2008) posits in his book *Gratitude is a Way of Life*, an amplified sense of gratitude fosters a cascade of positive outcomes, including improved health, heightened joy, stronger social support, and overall happiness. By cultivating gratitude, individuals develop a propensity to focus on the positive aspects of their lives, effectively shielding them from the deleterious effects of dwelling on negativity.

Building on this notion, Randy and Lori (2010) bolster the theoretical framework surrounding gratitude by highlighting the widely held belief among researchers that gratitude serves to amplify feelings of joy, which in turn contributes to a more holistic understanding of happiness.

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While the field of positive psychology has witnessed a surge of interest in gratitude in recent years (King et al., 2013), it is recognized as a crucial aspect of personality within social and therapeutic psychology (King et al., 2013). Researchers in these fields are drawn to the study of positive personality traits due to their potential in fostering psychological and social well-being (King et al., 2013). Indeed, research by Wood et al. (2010) has yielded compelling evidence for the positive associations between gratitude and a range of normative variables, including mental and physical health, life satisfaction, happiness, effective stress management, work performance, academic achievement, extroversion, self-control, optimism, and hope.

Further bolstering this perspective, McCullough et al. (2002) conducted a study on a sample of adults, revealing a positive correlation between feelings of gratitude and overall well-being. Their findings suggest that individuals who cultivate gratitude experience greater happiness, improved psychological and physical health, and a heightened sense of optimism. Additionally, gratitude appears to enhance the body's immune response, potentially increasing resistance to disease (Bono & McCullough, 2006).

The research by Bono and McCullough (2006) indicates that fostering gratitude may lead to the secretion of antibodies, which combat viruses and bacteria.

Underscoring the significance of gratitude in adolescent well-being, Bono et al. (2010) linked increased feelings of gratitude with a more positive life orientation, characterized by feelings of sufficiency, happiness, and hope. Their study also revealed that adolescents who cultivate gratitude exhibit a heightened sense of meaning and life satisfaction, alongside a reduction in depressive symptoms.

Furthermore, Emmons and Crumple (2002) posit that gratitude serves as a positive cognitive and behavioral strategy. By fostering gratitude, individuals are better equipped to navigate challenging life experiences.

Conversely, a dearth of gratitude can engender negative psychological consequences. Research by Ward et al. (2007) underscores this notion, demonstrating a positive correlation between low gratitude and various psychological disorders. Furthermore, the study revealed a negative correlation between gratitude and narcissism, suggesting that grateful individuals tend to exhibit lower levels of narcissistic tendencies.

Reinforcing this perspective, a clinical study by Watkins et al. (2003) identified a negative correlation between the dispositional trait of gratitude and depression. Furthermore, the study revealed a negative association between gratitude and an insufficient appreciation for positive past experiences. McCullough et al. (2002) discerned a statistically significant inverse correlation between gratitude and the levels of anxiety and depression.

The aforementioned research underscores the potential significance of gratitude as a psychological variable impacting individual stability and success, both personally and socially. This is particularly relevant considering the multifaceted challenges faced by Saudi society, encompassing economic, social, psychological, health, and even political spheres. These factors undoubtedly exert a significant and direct influence on intellectual and psychological well-being, posing a substantial challenge for educators and researchers seeking to mitigate their negative effects.

Therefore, effective means and methods must be identified to mitigate these challenges. Gratitude, as a well-established positive psychological variable, has garnered significant attention in international research.

Works by Kashdan et al. (2006), Park et al. (2004), Emmons and Crumpler (2000), McCullough et al. (2001), and Wood (2007) exemplify this focus. These studies have laid the groundwork by defining gratitude, exploring its theoretical underpinnings, and establishing methods for its measurement.

Further complicating the discussion, Kong et al. (2013) highlight the ongoing debate surrounding gratitude's nature. While some researchers conceptualize it as a transient emotional state, others view it as a personality trait with varying degrees of expression across individuals. A review of extant psychological research on gratitude suggests that it serves as an indicator of positive psychological adjustment and well-being. This perspective highlights the potential interplay between gratitude and various psychological and social factors.

The present study focuses on four key variables that may influence gratitude levels: religiosity, social support, personal characteristics, and chronological age.

Notably, some psychological research suggests religiosity as a source of individual gratitude. Studies by McCullough et al. (2002, 2003) and Emmons and Kneezel (2005) exemplify this perspective, highlighting how religiosity can foster feelings of gratitude

Theoretical frameworks posit a strong link between gratitude and social support. McCullough et al. (2002) suggest gratitude may function as an awareness of social support. However, empirical research presents a mixed picture. John et al. (2008) found evidence for gratitude, as an independent variable, exerting positive and direct effects on perceived social support. Conversely, the study by Johnson et al. (2009) yielded no significant association between social support and gratitude.

It is noteworthy that the majority of existing research on gratitude, particularly regarding its connection to religiosity and social support, originates from Western societies. These societies possess distinct cultural and ideological characteristics compared to Arab societies in general, and Saudi Arabia specifically. This necessitates further investigation of gratitude within samples drawn from the Arab Muslim community. This is particularly pertinent given the contemporary challenges faced by Arab societies.

Misinformation campaigns have distorted the image of Islam and its core values, which include encouraging gratitude towards God and appreciation for his blessings, as well as fostering gratitude towards others.

This study aims to examine the association between gratitude and the, religiosity, and social support within the Arab context, with a particular focus on the Saudi environment. The main research question guiding this study is: Do factors such as religiosity, social support, and gender serve as psychosocial determinants that contribute to the prediction of gratitude among adolescents? This main question branches out into several sub-questions that will be explored in the study:

What is the relationship between gratitude, social support, and religiosity?

Which of the study variables can predict gratitude?

Study Design and Methodology

The researchers depend in this study on descriptive approach, for its suitability for the purposes of the present study; the study aimed to clarify the role of Role of religiosity and social support in predicting Gratitude Among Adolescents And Adults.

Participants

The study sample comprises two groups: adolescents and adults of both sexes, totaling 175 participants. Among them, 90 are adolescent boys and girls attending high schools in Riyadh, Saudi Arabia, with an average age of 15.8 years (SD = 0.54). The remaining 85 participants are teachers at these schools, with an average age of 29 years (SD = 5).

Instrument

The Gratitude Questionnaire (GQ-6) is a concise, self-report instrument designed to assess individual dispositions towards gratitude. Respondents evaluate six items on a Likert scale ranging from 1 (strongly disagree) to 7 (strongly agree). To mitigate response bias, two items are reverse-scored. Demonstrating robust psychometric properties, the GQ-6 exhibits excellent internal consistency, with Cronbach's alpha coefficients ranging from .82 to .87. Convergent validity is established through the questionnaire's positive correlations with optimism, life satisfaction, hope, spirituality, religiousness, forgiveness, empathy, and prosocial behavior, as well as its negative correlations with depression, anxiety, materialism, and envy. A newer, abbreviated version, the GQ-5, maintains acceptable internal consistency at $\alpha = .70$ and retains

convergent validity as indicated by its associations with life satisfaction and affective valence. The Social Support Questionnaire (SSQ) was introduced by Sarason, Levine, Bashman, and Sarason in 1983 and demonstrated moderate reliability. Recognizing the potential limitations of lengthy assessment tools, Sarason, , and Pierce subsequently developed the Social Support Questionnaire Short-Form (SSQSR) in 1987. Comparative analyses of the SSQ and SSQSR yielded no significant differences, suggesting equivalent construct validity. Furthermore, the SSQSR exhibited robust internal consistency with a Cronbach's alpha of .97, thereby establishing its reliability.

Religiosity was operationalized through a composite measure encompassing both subjective and objective dimensions. Subjective religiosity was assessed via self-reported religiousness and the extent to which participants derived spiritual solace from their faith. Objective religiosity was captured through indicators of both formal and informal religious affiliation and participation. While the original research design intended to disentangle these constructs into distinct factors, exploratory factor analysis conducted on the present sample failed to yield a clear. Consequently, subjective and objective religiosity were amalgamated into a single religiosity factor. Items were reverse-coded as necessary to ensure that higher scores reflected greater religiosity. The internal consistency of this composite measure was found to be robust (Cronbach's alpha = .82).

Procedure

The survey forms containing all the two scales (The Gratitude Questionnaire , Social Support - Religiosity scale) and demographic questions were administered to the randomly selected respondents. Two research assistants who were academic advisors who had been provided with instructions regarding the administration procedure, administered the survey forms. It was ensured that enough time was given to the respondents to complete the questionnaire. The respondents were allowed and encouraged to express their honest feelings without any bias.

Data Analysis

Data were coded, entered, and analyzed using SPSS version 21 (IBM SPSS Statistics for Windows, version 21 (IBM Corp, Armonk, NY, USA)). Descriptive statistics in terms of means were used to describe the criteria of the sample studied. Pearson correlation coefficients and multiple linear regression analysis.

Results

The Firstly hypothesis positing a positive, statistically significant correlation between gratitude, religiosity, diverse dimensions of social support, and the five-factor model of personality among adolescent and adult participants was supported by the findings. To empirically validate the hypothesized positive correlation between gratitude, religiosity, and social support across age groups, Pearson correlation coefficients were computed between gratitude and these variables. Given the potential for age-related differences in these relationships, the significance of disparities in correlation coefficients between adolescents and adults was determined using the statistical method outlined by Mahmoud Abu El-Nil (1987). The resulting correlation matrix is presented in Table 1.

Table 1 presents the correlation coefficients between gratitude, religiosity, and various dimensions of social support, as well as the statistical significance of differences in these correlations between adolescents and adults.

| Variables | gratitude | |
|--------------------------------|---------------|--------------------|
| | Adults (n=85) | Adolescents (n=90) |
| Religiosity | 0.58** | 0.71** |
| Peer support | 0.33* | 0.25* |
| Support from the family | 0.02 | 0.13 |
| Self-satisfaction with support | 0.16 | 0.36** |

Table 1 elucidates the following findings:

Gratitude was found to be positively and significantly correlated with peer support at the .05 level for both adolescents and adults. Conversely, no significant relationship emerged between gratitude and familial support across the sample. While gratitude was significantly associated with self-satisfaction with support at the .001 level among adolescents, this relationship was not evident in the adult cohort. Importantly, no significant differences were observed in correlation coefficients between these two age groups.

The second hypothesis posited that chronological age, gender, religiosity, and social support collectively contribute to the prediction of gratitude. To empirically test this, a multiple linear regression analysis was conducted with gratitude as the dependent variable and the aforementioned factors as independent variables. The resulting model and associated statistics are presented in Table 2.

Table 2 presents the results of the multiple regression analysis examining the predictive effects of age, religiosity, and various dimensions of social support on gratitude among the total sample of 175 participants

| Variables The predictor | Variable independent | Regression coefficients | | | | |
|--------------------------------|----------------------|-------------------------|------------|-------|------|-------|
| | | B | Std. Error | Beta | T | Sig. |
| the age | | 0.153 | 0.05 | 0.20 | 2.8 | 0.05 |
| Type | Gratitude | 1.405- | 0.59 | 0.11- | 2.3- | 0.02 |
| Religiosity | | 0.118 | 0.012 | 0.63 | 9.3 | 0.000 |
| Peer support | | 0.265 | 0.116 | 0.11 | 2.3 | 0.02 |
| Support from the family | | 0.005 | 0.111 | 0.00 | 0.00 | 0.693 |
| Self-satisfaction with support | | 0.27 | 0.089 | 0.15 | 3 | 0.03 |
| Constant values | 11.9 | | | | | |
| F value | 27 | | | | | |
| Indication F | 000 | | | | | |
| R2 for all variables (R2) | 0.64 | | | | | |

Table 2 indicates that a stepwise regression analysis identified chronological age, religiosity, peer support, and self-satisfaction with support as significant predictors of gratitude among the total sample ($p < .05$, $p < .001$). The remaining independent variables did not contribute meaningfully to the model. Collectively, these predictors accounted for 64% of the variance in gratitude. The predictive equation can be expressed as follows :

$$\text{Gratitude} = ((11.9) + (0.15) \text{ Chronological age} + (0.11) (\text{Religiosity} + 0.26) (\text{Peer Support} +) 0.26) \text{ Self-satisfaction with support}$$

Based on the overall findings, particularly those related to the seventh hypothesis, religiosity emerged as the primary predictor of gratitude, accounting for 75% of the explained variance. Chronological age followed as the second most influential predictor (51%), succeeded by self-satisfaction with support (27%), and finally, peer support (%26.)

Discussion

The results of this study can be interpreted and other implications can be revealed in light of the following topics:

The first analytical axis explored the influence of age and gender on gratitude levels. Results indicate statistically significant differences in gratitude between adolescent girls and adult women, with the latter demonstrating higher levels. Additionally, comparisons between adolescent girls and adult participants revealed significant differences in gratitude, favoring the adult group. These findings align with previous research by Graham (1988) and Gleason & Weintraub (1976), who identified statistically significant differences in gratitude between the 16-20 and 35-45 age groups, with higher levels reported in the older cohort. The researchers attribute the presence of significant differences in gratitude between adolescents and adults according to age stage and the differences in the direction of adults to what is known as the real differences between generations in different historical periods where they received different education and upbringing.

Furthermore, these findings are congruent with the established psychological framework of gratitude as an acquired construct that exhibits developmental growth. Extensive research posits that gratitude matures with age, a trajectory underpinned by advancements in cognitive, linguistic, and social capabilities (Graham, 1988)

Similarly, Van et al. (2011) conceptualize gratitude as a multifaceted construct shaped by individual development. This process involves the capacity to perceive and appraise the intentions and supportive actions of others, as well as the ability to express appropriate forms of appreciation

Regarding gender disparities in gratitude, the present study revealed no statistically significant differences between either adult or adolescent males and females. This outcome contradicts the established consensus in the literature, as evidenced by the consistent findings of Gordon et al. (2004), Schwartz & Rubel (2005), Froh et al. (2009), William et al. (2009), Singh (2013), and Khan, who uniformly reported higher gratitude levels among females. The ensuing discussion will critically examine the theoretical frameworks underpinning these divergent results, focusing on the explanations proffered by previous researchers to account for the purported gender gap in gratitude. While the present study's findings regarding the absence of gender-based gratitude differences among adolescents diverge from the predominant scholarly consensus, this discrepancy is not entirely unexpected. The observed parity in gratitude expression among adolescent males and females may be attributable to unique cultural factors prevalent in Saudi society. Specifically, the cultural milieu appears to foster an environment wherein both genders are encouraged to openly express positive sentiments and gratitude. Such cultural norms, which valorize the expression of gratitude as a means of cultivating positive relationships, may have mitigated the gender disparities typically reported in the literature. Moreover, the evolving role of males in Saudi society, extending beyond traditional familial confines, may have contributed to this observed equality in gratitude expression.

The absence of gender-based gratitude differences among adult participants in the present study aligns with the findings of Seligman et al. (2005) and Park et al. (2006), who similarly reported no significant gender disparities in adult gratitude levels.

The researcher posits that the observed gender parity in adult gratitude levels can be attributed to the equivalent opportunities for comprehensive social and psychological maturation afforded to both sexes during adulthood. At this life stage, sources of gratitude directed towards both the divine and humanity are similarly accessible to men and women. This is exemplified by comparable levels of religiosity, expanding social networks encompassing family, kin, and colleagues, as well as shared educational and professional experiences. Consequently, an enhanced capacity to recognize and appreciate the benevolence of others emerges.

Moreover, the sample population of adult secondary school teachers in the present study exhibited homogeneity in terms of university education, cultural background, and Islamic faith. Their expressions of gratitude were thus primarily rooted in shared religious and social values emphasizing appreciation for both the divine and human beneficence.

The second analytical axis focused on examining the hypothesized relationships between gratitude, religiosity, and social support. The ensuing discussion presents a detailed exploration of the empirical findings pertaining to these constructs.

The findings revealed a robust, positive correlation between gratitude and religiosity among both adolescents and adults. This implies a direct relationship wherein increased religiosity is associated with heightened gratitude. These results align with previous research conducted by Tsang et al. (2002), Daniel (2009), Cohen et al. (2011), Krause (2012), Aghababaei & Taghi (2012), and Aghababaei (2013), which collectively demonstrated a statistically significant positive association between religiosity and gratitude.

These findings are indirectly corroborated by Emmons and Kneisel (2005), who reported higher mean gratitude scores among highly religious individuals compared to their less religious counterparts in both adolescent and adult populations.

The researcher attributes the robust positive correlation between religiosity and gratitude to the pivotal role of religiosity in fostering positive affect and virtues, including gratitude towards a higher power. A religious framework facilitates the recognition of divine blessings, cultivating a sense of indebtedness and appreciation. Consequently, expressions of gratitude and praise become integral to the religious lifestyle. Both Islamic and Christian traditions provide theological foundations supporting the positive association between religiosity and gratitude.

Emmons and Kneisel (2005) posit that individuals with a religious affiliation exhibit heightened cognizance of life's positive outcomes, ascribing these fortuitous circumstances to divine providence and the benevolence of their social milieu. Conversely, those without religious belief demonstrate diminished awareness of such blessings, attributing them primarily to chance or happenstance.

The overarching trend revealed by the data is a pronounced inclination towards gratitude among both adolescent and adult religious demographics, irrespective of developmental phase. This phenomenon is congruent with theological precepts asserting gratitude as a cardinal virtue among the faithful. Accordingly, individuals adhering to religious beliefs exhibit a predilection for expressing appreciation for life's beneficence. Cohen et al. (2011) posit that Christianity serves as a cultural and theological framework that reinforces the practice of gratitude through liturgical expressions of thanksgiving. This suggests that the articulation of gratitude is intrinsically linked to a belief in a transcendent power capable of providing guidance and protection. Emmons and Kneisel (2005) found a positive correlation between religious engagement and gratitude among Christians. Their research indicates that individuals who consistently participate in religious practices, such as scripture study, prayer, and devotional activities, tend to exhibit heightened levels of gratitude in their daily lives.

Islamic theology posits that gratitude constitutes an essential component of obedience to the Divine, in acknowledgment of bestowed blessings. The Quran extensively elaborates on this concept, providing comprehensive enumerations of divine beneficence. Furthermore, Islamic jurisprudence offers abundant corroboration for the imperative of gratitude, as evidenced by explicit injunctions within the Quran and Sunnah. For instance, the Quran asserts the primacy of divine remembrance (Al-Ankabut: 45), establishes a reciprocal relationship between human remembrance and divine remembrance coupled with gratitude (Al-Baqarah: 152), and exhorts believers to express gratitude for divine provisions (Al-Baqarah: 172).

The present study investigated the relationship between gratitude and various dimensions of social support. Findings indicate a statistically significant positive correlation between gratitude and perceived peer support among both adolescents and adults. Additionally, a positive correlation was found between gratitude and adolescents' self-reported satisfaction with support. These results suggest that higher levels of perceived and appreciated social support are associated with increased gratitude.

These findings align with previous research by Tsang (2006) and John et al. (2008), which also reported a positive correlation between gratitude and social support.

These findings are consistent with Tsang's (2006) research, which demonstrated variations in gratitude levels among university students based on perceived social support. The study concluded that an increased awareness of received material, moral, and social support positively correlates with heightened feelings of gratitude.

These findings suggest a positive correlation between perceived social support and gratitude levels. Individuals who reported higher levels of social support exhibited greater gratitude. The researcher posits that gratitude is a learned behavior influenced by an individual's awareness of positive social interactions. As such, the perception of social support, a reflection of one's social environment, significantly contributes to the development of gratitude.

These findings align with the psychological literature on social support. Al-Shennawi and Abdel-Rahman (1994), for instance, posit that social support offers individuals consistent positive experiences. The main effect model of support suggests a direct correlation between increased social support and improved quality of life.

The researcher further attributes the observed relationship to findings by John et al. (2008), who emphasized the role of perceived and self-reported social support in generating positive affect, including contentment, happiness, and gratitude. The study suggests that strong social bonds with friends and relatives constitute a primary source of gratitude.

A notable finding is the absence of a significant correlation between familial support and gratitude among both adolescent and adult participants. This suggests that perceived familial support does not appreciably influence gratitude levels. These results align with Jeffrey et al.'s (2009) findings, which likewise indicated no substantial relationship between familial support and gratitude.

The researchers attributes this finding to the perspective outlined by Algoe (2006), who suggested that familial social support may not directly correlate with increased gratitude. Instead, intervening variables such as religiosity and socioeconomic status might mediate this relationship, influencing the impact of familial support on gratitude.

The third axis examined the predictive power of religiosity and social support on gratitude among the total sample. Regression analysis, conducted to test the fifth hypothesis, revealed that religiosity, peer support, and familial support were significant predictors of gratitude. Collectively, these variables accounted for 64% of the variance in gratitude, aligning with Tsang's (2006) findings that religiosity and social support predict gratitude. Notably, John et al. (2008) also reported a reciprocal relationship between gratitude and social support, suggesting that grateful individuals are more inclined to offer social support, while experiencing gratitude is positively correlated with perceptions of social support.

The researchers posits that religiosity's primacy as a predictor of gratitude stems from its capacity to heighten awareness of divine beneficence. This enhanced consciousness fosters gratitude toward both the divine and humanity. Corroborating this, frequent religious discourse emphasizes the virtuous nature of religious individuals, characterized by a profound appreciation for life's blessings. This perspective underscores the cultivation of gratitude and praise, irrespective of circumstances.

Furthermore, Emmons and Kneezel (2005) cite Samuel and Lester's 1985 study of nuns, which identified a correlation between religiosity and a range of positive emotions, most notably gratitude. Additionally, Emmons and Kneezel reference Gernett Griffith's 1998 research involving church-going women. Griffith reported that participants consistently described experiencing a profound sense of gratitude towards God following prayer.

The researcher attributes the observed correlation between chronological age and gratitude to the concept of progressive development as outlined by Abdul Latif Khalifa (1992). Khalifa posited that individuals undergo a process of maturation, characterized by personality growth, expanding social circles, and

heightened interpersonal awareness. This developmental trajectory is associated with an increased appreciation for life's blessings and their origins, thereby fostering gratitude.

The researchers attribute the predictive capacity of peer support and self-satisfaction with social support on gratitude to the moral construct of gratitude as proposed by Jeffrey et al. (2009). These authors argue that gratitude emerges as an ethical response to perceived material and moral support from one's social milieu.

A noteworthy finding is the hierarchical order of variables in predicting gratitude. Religiosity emerged as the strongest predictor, followed by age and then social support. This suggests that gratitude may be a complex phenomenon influenced by both religious and moral dimensions. The researcher proposes further exploration through the lens of two prominent gratitude theories. Fredrickson's (2001) Broadening-and-Building Theory posits that gratitude, as a positive emotion, expands our social and psychological resources, ultimately strengthening human bonds. In essence, feeling grateful increases our likeability, fostering stronger friendships and love. Similarly, an ethical perspective, as articulated by Jeffrey et al. (2009), posits gratitude as a moral imperative arising from recognition of others' benevolence. Gratitude serves as an intrinsic motivator for expressing kindness and appreciation in return. This perspective underscores the notion that gratitude is a direct response to perceived material and moral support, thereby amplifying the emotional experience of thankfulness.

Furthermore, chronological age demonstrated a pronounced influence on gratitude levels across both adolescent and adult populations, regardless of gender. These findings underscore the role of age in fostering positive development and moral maturation. Seligman posits that older individuals exhibit a greater propensity for gratitude expression compared to younger counterparts. He further suggests that the development of strengths and positive attributes parallels the acquisition of language in children, being influenced by the surrounding psychological and social environment (Seligman, translated by Safaa Al-Asar et al., 2005).

The present study has illuminated several variables associated with gratitude and its predictors. However, it is essential to acknowledge the limitations inherent in a relatively small sample size (N=175). Furthermore, the non-random nature of the sample, primarily composed of participants from group sessions, necessitates cautious interpretation of the findings.

Conclusion

The result shows that social support and religiosity are important determinants to individual's gratitude. Having a sense of gratitude enables individuals to overcome various life circumstances.

Practical Recommendation

Practically termed, the study suggests that having a reliable social support, religiosity, a positive intention on performing prosocial behavior is a good strategy to increase an individual's level of gratitude, which might act as a coping resource in overcoming challenges in life.

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