The Impact of Gratitude (Shukr) on Emotional and Social Well-being

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A Minor Dissertation

Submitted to the Department of Psychology

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Declaration

I, Taiwo Nurullahi Giwa, hereby declare that the work presented in this minor dissertation, entitled “The Impact of Gratitude (Shukr) on Emotional and Social Well-being”, is the result of my own independent research and effort. All sources of information, ideas, and contributions from others have been properly acknowledged and referenced in accordance with academic standards.

This minor dissertation has not been submitted, either wholly or in part, for any other academic qualification or degree. I have adhered to all research procedures and ethical guidelines required by my institution. Any data or findings obtained from external sources are duly credited.

In preparing and writing this thesis, I utilised AI-based tools, including Microsoft Copilot, to assist with tasks such as language refinement, grammar checking, content organisation, and brainstorming. These tools were used strictly to support clarity and coherence in my writing; all intellectual content, analysis, and conclusions remain my own. I take full responsibility for the originality and authenticity of this work.

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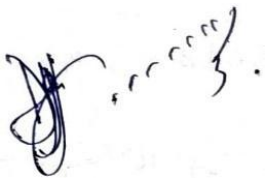
Approval

This is to certify that the minor dissertation titled "The Impact of Gratitude (*Shukr*) on Emotional and Social Well-Being," submitted by Taiwo Nurullahi Giwa in partial fulfilment of the requirements for the award of the degree of Master of Science in Psychology and Islamic Counselling at the International Open University, has been examined and approved.

We hereby affirm that this minor dissertation meets the academic standards and requirements of the institution and is approved for submission.

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LIST OF ABBREVIATIONS

IGS-10: Islamic Gratitude Scale (10-item version)

SPANE: Scale of Positive and Negative Experience

SPANE-P: Scale of Positive and Negative Experience – Positive Affect

SPANE-N: Scale of Positive and Negative Experience – Negative Affect

SPANE-B: Scale of Positive and Negative Experience – Affect Balance

SWSWBS: South Wales Social Well-Being Scale

WHO: World Health Organisation

SWB: Subjective Well-Being

PWB: Psychological Well-Being

EFA: Exploratory Factor Analysis

CVR: Content Validity Ratio

CVI: Content Validity Index

CVI-I: Content Validity Index – Item Level

CVI-S: Content Validity Index – Scale Level

PPI: Positive Psychology Interventions

SD: Standard Deviation

R^2: Coefficient of Determination (R-squared)

ANOVA: Analysis of Variance

CI: Confidence Interval

H1: Hypothesis 1

H2: Hypothesis 2

H0: Null Hypothesis

Abstract

This study investigates the impact of gratitude (shukr) on emotional and social well-being among Muslim adults, integrating perspectives from positive psychology, Islamic psychology and Islamic theology. By utilising a quantitative, cross-sectional design, 266 Muslim adults completed validated measures: the Islamic Gratitude Scale (IGS-10), the Scale of Positive and Negative Experience (SPANE), and the South Wales Social Well-Being Scale (SWSWBS). Results from 243 participants who met the inclusion criteria revealed overwhelmingly high levels of gratitude, emotional well-being, and social well-being. Correlation analyses demonstrated that gratitude was significantly and positively associated with positive affect ($r = 0.469$, $p < 0.001$), affect balance ($r = 0.410$, $p < 0.001$), and social well-being ($r = 0.387$, $p < 0.001$), while being negatively correlated with negative affect ($r = -0.204$, $p = 0.001$). Regression analyses further confirmed that gratitude significantly predicted positive emotional and social outcomes. These findings empirically validate Al Ghazali's multidimensional model of shukr by highlighting its emotional, verbal, and behavioural dimensions and demonstrating their relevance to emotional and social well being. The results underscore the value of psychological approaches that prioritise positive experiences, resilience, and flourishing alongside established disorder focused models, rather than limiting mental health efforts to symptom alleviation alone. By operationalising shukr as a holistic construct and employing culturally relevant measurement tools, the study addresses important conceptual, theoretical, and methodological gaps in gratitude research. The findings further support the integration of gratitude based, faith consistent interventions into mental health promotion initiatives for Muslim communities, with potential benefits for emotional balance, social connectedness, and long term psychological well being.

Key words: Gratitude, Shukr, Well-being, Emotional Well-Being, Social Well-Being, Positive Psychology, Islamic Psychology.

The Impact of Gratitude (Shukr) on Emotional and Social Well-being

Gratitude (*Shukr*) stands as a foundational theme within the Islamic teachings, explicitly anchored in both Qur'anic directives and prophetic tradition and is recognised as a principal pathway for enhancing spiritual and psychological wellbeing (Sumari et al., 2025; Ubaidah, 2025). Gratitude has also been regarded as a ubiquitous emotional experience reflected in everyday acts of kindness and beneficence, from simple gestures to profound gifts that elicit varied expressions of appreciation (Lau, 2015).

On the distinction between gratitude and *shukr*, Sumari et al. (2025) emphasise that gratitude in positive psychology is conceptually different from *shukr* in Islam. In positive psychology, gratitude is generally understood as a pleasant emotional state or feeling of thankfulness for benefit or favour received, primarily framed as recognition of external sources of goodness. In contrast, *shukr* in Islam encompasses a deeper spiritual dimension that involves not only recognition and verbal expression of gratitude but also submission to Allah and using His blessings according to His commands. The practice of *shukr* is inherently holistic, incorporating the heart, speech, and actions. It reflects a comprehensive acknowledgement of divine grace that transcends mere emotional or cognitive responses, embodying a spiritually integrated mode of gratitude (Pasha-Zaidi et al., 2021; Afandi & Komariah, 2021).

Despite the distinction between gratitude and *shukr*, recent scholarly discourses increasingly recognise the substantial parallels between *shukr*, the Islamic concept of gratitude, and gratitude as conceptualised within positive psychology. Both construct frameworks emphasise gratitude as a multifaceted practice that enhances individual well-being, social connectedness, and resilience (Pasha-Zaidi et al., 2021; Pasha-Zaidi & Pasha-Zaidi, 2021; Sumari et al., 2025; Ubaidah, 2025).

Gratitude has been widely recognised for its role in enhancing psychological well-being and alleviating psychopathological symptoms, including depression and anxiety, within the field of positive psychology (Aghababaei & Farahani, 2011; Emmons & McCullough, 2003; Wood et al., 2008). Additionally, gratitude has been found to enhance positive emotional states, mitigate the effects of hedonic adaptation, and function as an effective coping strategy during times of adversity (Fredrickson et al., 2003; Lyubomirsky, Sheldon, & Schkade, 2005).

Gratitude is also recognised as a prosocial emotion, and it acts as a social glue, promoting prosocial behaviour such as generosity and kindness. By expressing gratitude, one can strengthen one's existing relationship with those to whom the gratitude is due, form new ones, and create a more positive social environment (Deichert, Fekete, & Craven, 2021; Ye et al., 2023). Furthermore, recent research highlights a reciprocal relationship between gratitude and social well-being, wherein each construct consistently reinforces the other. Practising gratitude not only enhances interpersonal relationships and prosocial behaviours but also contributes to greater life satisfaction and emotional resilience, thereby creating a virtuous cycle of well-being (Unanue et al., 2019; Ye et al., 2023; Basit et al., 2024).

Over the past half-century, psychological research has made significant strides in understanding mental illness, trauma, and dysfunction—addressing issues such as depression, anxiety, violence, and maladaptive behaviour. However, comparatively less attention has been devoted to exploring flourishing, character, strengths, and the promotion of well-being. This imbalance has, however, resulted in a field that excels at bringing individuals from states of distress to baseline functioning yet struggles to illuminate the pathways that elevate individuals from baseline to optimal mental health (Gable & Haidt, 2005; Seligman & Csikszentmihalyi, 2014).

In response to this gap, positive psychology emerged, advocating for a more balanced approach that includes the study of what makes life meaningful, purposeful, joyful, and fulfilling. It does not negate the importance of traditional psychological inquiry but rather complements it by emphasising the cultivation of strengths, virtues, and preventive strategies (Gable & Haidt, 2005). Despite the growth of positive psychology, its integration into mainstream clinical practice remains limited, with most interventions still focused on symptom reduction rather than the proactive promotion of mental well-being and prevention of mental illnesses (Lee Duckworth, Steen, & Seligman, 2005; Slade, 2010).

Given this gap, this current study aims to examine the impact of gratitude (*shukr*) on emotional and social well-being amongst Muslim adults. Additionally, this inquiry is situated within the growing need for culturally grounded positive psychology interventions (PPI), which seek to address the limitations of traditional psychological methods and, in turn, address the limitations of Western-centric mental health models by incorporating religious and cultural values. Specifically, *shukr*, as conceptualised in Islamic theology, offers a spiritually integrated framework that aligns with both psychological resilience and faith-based coping strategies.

Statement of the Problem

The global rise in mental health challenges has not been matched by equitable access to psychological services, particularly within the Muslim communities. Barriers such as social stigma and limited cultural relevance of Western therapeutic models often hinder help-seeking behaviours amongst non-Western majorities such as Muslims (Awaad et al., 2023; Haque et al., 2021). Although gratitude has been widely acknowledged for its positive impact on subjective and psychological well-being, its conceptualisation within Islamic thought, and its potential influence on mental health outcomes among Muslims remain underexplored (Al-Seheel & Noor,

2016). This underscores the urgent need to empirically investigate culturally sensitive approaches such as Islamic gratitude (*shukr*), which may offer faith-consistent pathways to enhancing subjective well-being and preventing psychological distress (Basurrah et al., 2021).

In summary, although gratitude has been widely explored within positive psychology, its expression as *shukr*—a spiritually grounded construct within Islamic theology—remains insufficiently examined in relation to emotional and social well-being among Muslim adults. The limited cultural relevance of existing psychological models, combined with the underrepresentation of Muslim populations in empirical research, highlights a clear gap in the literature. This study, therefore, seeks to address this gap by investigating the role of shukr as a culturally and religiously congruent pathway to enhancing emotional balance and social connectedness within Muslim communities.

Purpose of the Study

To evaluate the extent of gratitude (*shukr*) among Muslim adults.

To assess the emotional and social well-being of Muslim adults employing the Scale of Positive and Negative Experience (SPANE) and South Wales Social Well-being Scale (SWSWBS), respectively.

To investigate the predictive association between gratitude (*shukr*) and emotional and social well-being.

Research Questions

What is the extent of gratitude *(shukr)* among Muslim adults?

What are the levels of emotional and social well-being among Muslim adults, as measured by the SPANE and SWSWBS?

Is there a significant relationship between gratitude *(shukr)* and emotional and social well-being among Muslim adults?

Does gratitude *(shukr)* predict emotional and social well-being scores among Muslim adults?

Research Hypotheses

H1: Gratitude (*shukr*) serves as a significant predictor of emotional and social well-being scores

H0: There is no significant relationship between gratitude (*shukr*) and emotional and social well-being among Muslim adults.

Significance of the Study

This study holds theoretical, empirical, and practical relevance. From a theoretical standpoint, it integrates insights from positive psychology and Islamic theology to provide a deeper understanding of gratitude as a multidimensional virtue that encompasses both psychological benefits and spiritual significance. On an empirical level, the study contributes to the expanding literature on culturally sensitive mental health approaches by examining *shukr* as a viable psychological construct within Muslim populations. Practically, the findings have the potential to inform the development of mental health strategies that are both accessible and aligned with Islamic values, thereby reducing stigma and fostering psychological well-being and emotional resilience in a faith-based context.

Implications of the Study

The potential implications of this research are both significant and far-reaching. If the findings confirm that *shukr*, Islamic gratitude, positively influences emotional and social well-being amongst Muslim individuals, it could support the integration of culturally and

religiously tailored gratitude-based practices into therapeutic settings. Such adaptations may enhance the cultural relevance and effectiveness of mental health care for Muslim populations, particularly where conventional Western approaches may fall short.

Furthermore, the outcomes of this study can inform public health policies and educational frameworks by highlighting the value of incorporating positive psychology principles into mental health promotion strategies. By highlighting the benefits of faith-aligned interventions, this research may also pave the way for future studies focused on culturally congruent models of care, ultimately contributing to reduced stigma and improved accessibility of mental health services within Muslim communities.

Scope and Delimitations

This study is confined to Muslim adults aged 18 and above, utilising self-report instruments to measure gratitude (*shukr*) and emotional and social well-being. Specifically, it employs the Islamic Gratitude Scale (IGS-10), the Scale of Positive and Negative Experience (SPANE), and the South Wales Social Well-being Scale (SWSWBS) to gather data. However, as a cross-sectional quantitative investigation, the research captures a snapshot in time and therefore does not establish causal relationships. Additionally, the use of convenience sampling may limit the generalisability of the findings, as the sample may not fully represent the diverse cultural and denominational backgrounds within the global Muslim population.

Operational Definitions of Terms

Shukr (Islamic Gratitude)

In this study, *shukr* refers to the Islamic conceptualisation of gratitude as a holistic spiritual and behavioural response to divine blessings. It involves internal acknowledgement through the heart, verbal expression through speech, and outward demonstration through actions.

This multidimensional construct reflects a comprehensive recognition of divine grace and is measured using the IGS-10.

Emotional Well-being

Emotional well-being is defined as the balance between positive and negative emotional experiences. It is assessed using the SPANE, which provides scores for positive affect (SPANE-P), negative affect (SPANE-N), and an overall affect balance (SPANE-B)

Social Well-being

In this study, it refers to an individual's perceived quality of social relationships, sense of belonging, and interpersonal harmony. It is measured using SWSWBS, which evaluates various dimensions of social connectedness.

Literature review

This chapter reviews relevant literature and theoretical perspectives that inform the present study. It begins by outlining the psychological foundations of well-being and the emergence of positive psychology, then explores the hedonic and eudaimonic dimensions of well-being. The chapter then presents the dual theoretical framework underpinning this research: the Broaden-and-Build Theory of Positive Emotions and Al-Ghazali's conceptualisation of shukr, to establish the link between gratitude and well-being. Furthermore, it examines empirical studies on gratitude, emotional well-being, and social well-being, highlighting their interrelationships and cultural considerations. Finally, the chapter identifies existing research gaps that justify the need for this study and guide its objectives.

Theoretical Framework

To provide a strong foundation for this study, the next section presents the theoretical framework that underpins the research, integrating psychological and Islamic perspectives to explain the role of gratitude in emotional and social well-being.

Psychological Foundations of Well-being

The understanding of well-being within psychological and social sciences has evolved significantly, moving beyond the traditional focus on the absence of illness to encompass the promotion of positive mental states (Slade, 2010). The World Health Organisation (WHO) has played a pivotal role in shaping this broader perspective, defining health as "a state of complete physical, mental, and social well-being and not merely an absence of disease or infirmity" (WHO, 2004). This definition underscores the notion that mental health is not simply the lack of mental disorders or disabilities, but a dynamic state of well-being in which individuals realise their abilities, manage everyday stressors, work productively, and contribute meaningfully to their communities.

Furthermore, the WHO (2004) emphasises that mental health is fundamental to our capacity to think, feel, relate to others and lead fulfilling lives. As such, the promotion, protection, and restoration of mental health are not only personal imperatives but also collective responsibilities of societies at large. Additionally, in alignment with the WHO, a growing body of evidence is promoting a shift in health services toward a dual focus: not only treating mental illness but also actively promoting well-being (Slade, 2010). This shift brings to life the long-standing recognition that true health involves more than the absence of disease.

Building on this shift, positive psychology emerged as a transformative movement within the field, aiming to complement traditional approaches by focusing on the factors that enable individuals and communities to thrive. Rather than solely addressing pathology, positive

psychology investigates constructs such as happiness, resilience, hope, meaning, and character strengths—elements that contribute to optimal human functioning (Seligman & Csikszentmihalyi, 2014).

Theoretical Dimensions of Well-being

Well-being broadly refers to the state of flourishing, happiness, and optimal functioning in individuals, and is a central concern in positive psychology (Ryff, 2014; Seligman & Csikszentmihalyi, 2014). It is widely understood to encompass two core dimensions: hedonia and eudaimonia (Ryan & Deci, 2001). Additionally, researchers typically divide well-being into two broad traditions: hedonic and eudaimonic approaches, which, in turn, inform subjective well-being (SWB) and psychological well-being (PWB) (Ryff, 2014; Hausler, 2017).

Hedonic well-being. The hedonic perspective of well-being equates well-being with the experience of pleasure, happiness, and avoidance of pain. It is rooted in ancient philosophical traditions, from Aristippus' pursuit of pleasure to Bentham's utilitarianism (Ryan & Deci, 2001). Hedonism has evolved into a psychological framework that emphasises subjective well-being (SWB), defined as life satisfaction, positive affect, and the absence of negative affect (Diener et al., 1998; Diener & Lucas, 1999). Furthermore, hedonic psychology, as articulated by Kahneman et al. (1999), focuses on understanding what makes life pleasant or unpleasant and aims to maximise happiness by optimising pleasurable experiences.

Eudaimonic well-being. The eudaimonic well-being is viewed as the realisation of one's true potential and living in accordance with deeply held values (Ryan & Deci, 2001). Drawing from Aristotle's notion of virtue and human flourishing, eudaimonic theories argue that not all pleasurable outcomes contribute to genuine well-being. Instead, optimal well-being arises from personal growth, meaningful engagement, and the pursuit of what is intrinsically worthwhile.

(Ryff & Singer, 1998; Waterman, 1993). Additionally, studies have supported that eudaimonic well-being is essentially expressed and measured through psychological well-being (PWB) frameworks, especially Ryff's model (Lewis et al., 2014; Ryff, 2014; Ryff, 2018). However, PWB, as conceptualised by Ryff (1989), encompasses six dimensions: autonomy, personal growth, self-acceptance, life purpose, environmental mastery, and positive relationships. These constructs reflect a deeper, more enduring form of well-being that extends beyond transient emotional states (Ryan & Deci, 2001).

Theoretical Review

This study is grounded in a dual theoretical framework that integrates the Broaden-and-Build Theory of Positive Emotions (Fredrickson, 1998, 2001) with the Islamic theological framework of *shukr* (gratitude) as articulated by Imam Al-Ghazali (Al-Ghazali, 2011; Pasha-Zaidi et al., 2021). This integrative approach provides both psychological and spiritual foundations for understanding the role of gratitude in enhancing emotional and social well-being among Muslim adults.

Broaden-and-Build Theory of Positive Emotions

The Broaden-and-Build Theory, developed by Fredrickson (1998, 2001), offers a paradigm shift in the understanding of positive emotions. Unlike traditional models that focus on negative emotions and their immediate survival functions—such as fear prompting escape or anger prompting confrontation—Fredrickson's theory posits that positive emotions broaden an individual's momentary thought–action repertoires. Emotions such as joy, interest, contentment, and gratitude expand cognitive and behavioural flexibility, encouraging exploration, creativity, and social engagement (Fredrickson, 2004b).

For instance, joy may inspire playfulness, interest may lead to exploration, and contentment may foster reflection and integration of experiences. These broadened mindsets, over time, build enduring personal resources, including psychological resilience, social bonds, and coping mechanisms (Fredrickson, 2001, 2004b). In this way, positive emotions contribute not only to immediate well-being but also to long-term adaptive functioning.

In the context of this study, gratitude is conceptualised as a key positive emotion that facilitates the development of social and emotional resources. According to the Gratitude Amplification Theory (Watkins, 2013), gratitude enhances the salience of positive social experiences, thereby increasing short-term social well-being. Moreover, longitudinal studies have shown that gratitude predicts improvements in subjective and psychological well-being (Jans-Beken et al., 2018; Nezlek et al., 2019) and plays a significant role in reducing stress (Kreitzer et al., 2019), alleviating depression (Cregg & Cheavens, 2021), and promoting prosocial behaviours (Bono et al., 2019; Yu et al., 2020).

Thus, the Broaden-and-Build Theory provides a robust psychological foundation for understanding how gratitude (*shukr*) can enhance emotional and social well-being by broadening perspectives and building lasting interpersonal and intrapersonal resources.

Al-Ghazali's Framework of Shukr

Imam Al-Ghazali's (2011) classification of *shukr* provides a spiritually integrated framework that enhances the experience of gratitude. He identifies three distinct categories (Al-Ghazali, 2011; Ali et al., 2020; Pasha-Zaidi et al., 2021; Khan et al., 2022):

Shukr bi'l-qalb. gratitude of the heart, involving internal recognition and emotional immersion in Allah's blessings.

Shukr bi'l-lisan. verbal gratitude, expressed through speech and praise of Allah.

Shukr bi'l-badan wa'l-arkan. physical gratitude, demonstrated by using one's body in obedience to Allah and refraining from prohibited actions.

Integration with Psychological Constructs. Al-Ghazali's tripartite model of *shukr* aligns with contemporary psychological understandings of gratitude as a multidimensional construct involving affective, cognitive, and behavioural components (Wood et al., 2008; Pasha-Zaidi et al., 2021; Khan et al., 2022). While modern psychology often focuses on gratitude as a positive emotional state or trait, Al-Ghazali's framework extends this understanding by embedding gratitude within a spiritual and moral paradigm. It positions *shukr* as a transformative force that not only enhances individual well-being but also fosters ethical living and social responsibility.

Conceptual Review

Building on the theoretical foundations outlined in the previous section, this section examines the conceptual underpinnings that inform this study. This conceptual review explores key ideas surrounding gratitude, emotional well-being, and social well-being, highlighting their definitions, dimensions, and interrelationships.

Gratitude and Well-being

Gratitude has emerged as a central construct in the psychology of well-being and/or positive psychology. It is widely recognised for its robust association with enhanced emotional and social well-being. Empirical studies have consistently demonstrated that gratitude contributes to increased positive affect, reduced negative affect, greater life satisfaction, and improved mental health outcomes (Emmons & McCullough, 2003; Froh et al., 2009; Fagley, 2012). Moreover, gratitude has also been found to foster prosocial behaviours and strengthen interpersonal relationships, positioning it as a key factor of social cohesion and psychological resilience (Bartlett & De Steno, 2006; Algoe et al., 2008).

A Definition of Gratitude

Gratitude, like many psychological constructs, is multifaceted and context-dependent. It has been variously conceptualised as a moral virtue, an emotion, an attitude, a habit, a personality trait, and a coping response (McCullough et al., 2001; Wood, Joseph, & Linley, 2007; Mofidi, El-Alayli, & Brown, 2014; Khan, Bocca, & Rahman, 2022). In psychological literature, however, gratitude is often defined as a positive emotional response to receiving a benefit or gift from another person (Emmons & McCullough, 2003; Sansone & Sansone, 2010; Emmons, Froh, & Rose, 2019; Zhang & Guo, 2025). This definition typically emphasises the interpersonal dimension of gratitude, wherein the recipient acknowledges the intentionality and benevolence of the benefactor. Additionally, gratitude can also be understood in both state and trait terms—either as a transient emotional response to a specific event or as a more enduring disposition to recognise and appreciate the positive aspects of life (Wood et al., 2008). Furthermore, for the purpose of this study, gratitude is defined more broadly as the appreciation of what is valuable and meaningful to oneself, encompassing a general state of thankfulness that transcends interpersonal exchanges (Sansone & Sansone, 2010). This inclusive definition allows for gratitude to be directed not only towards people but also towards a higher being, life experiences, nature, or existence itself. It accommodates both momentary emotional experiences and stable personality characteristics, thereby offering a comprehensive framework for understanding gratitude in diverse cultural and spiritual contexts.

Gratitude as a positive emotion and therapeutic source

Gratitude has long been recognised as a powerful emotional and moral construct by philosophers such as Cicero and Seneca, and more recently by psychologists such as Martin Seligman and Robert Emmons (Khan et al., 2022). Within the framework of positive psychology,

however, gratitude is recognised not only as a pleasant emotional state but also as a coping mechanism that fosters psychological resilience and well-being (Emmons & McCullough, 2003; Wood et al., 2008; Alqaysi & Hassan, 2018; Özcan, 2019). Studies have consistently demonstrated that gratitude enhances subjective well-being, increases positive affect, reduces negative affect, and contributes to life satisfaction and improved mental health (Diener, 1984; Emmons & McCullough, 2003; Froh et al., 2009; Fagley, 2012). It also plays a significant role in strengthening interpersonal relationships and promoting prosocial behaviour (Algoe et al., 2008; Bartlett et al., 2012). Additionally, recent studies have extended these findings, showing that gratitude fosters sustainable behaviour, reduces impulsivity, and enhances self-control (DeSteno, Dickens, & Lerner, 2014; Kates & DeSteno, 2021). Moreover, gratitude has been identified as a protective factor against psychopathology, associated with a more compassionate and less self-critical internal dialogue (Petrochi et al., 2015). Meta-analyses have revealed a substantial inverse relationship between gratitude and depression (Iodice et al., 2021), and gratitude-based interventions have been shown to alleviate death anxiety and improve overall psychological functioning (Lau & Cheng, 2011). Among Muslim populations, gratitude directed toward Allah has been positively correlated with subjective happiness and negatively associated with depression and anxiety (Aqababaii, Farahani, & Tabik, 2012). These findings highlight the dual role gratitude plays as both a positive emotion and a therapeutic resource, capable of enhancing emotional resilience and fostering a deeper sense of meaning and connection in life.

Shukr in Islamic Theology and Islamic Psychology

In Islamic theology, *shukr* (gratitude) is a profound spiritual and ethical concept that transcends mere emotional appreciation. Derived from the trilateral Arabic root sh-k-r, *shukr* signifies thankfulness, praise, and acknowledgement of blessings, whether directed toward Allah

or His creation, and expressed through words, actions, or both (Khalil, 2019; Ali et al., 2020). The Qur'an references this root over 75 times, underscoring its centrality in Islamic thought and practice (Khalil, 2019). Further, Islamic teachings emphasise that *shukr* is not only a virtue but a pillar of faith, often paired with sabr (patience) (Hanbal, 2012). Believers are instructed to maintain gratitude and patience in all circumstances, trusting that Allah does not burden a soul beyond its capacity (Al-Baqarah 2:286) and that trials serve to purify and elevate the believer (Ale-Imran 3:135; Al-Nisaa 4:40). This dual emphasis reflects a holistic spiritual orientation where gratitude is both a response to blessings and a means of enduring hardship.

Additionally, the Qur'an explicitly links gratitude to divine favour: "If you are grateful, I will surely increase you [in favour]; but if you deny, indeed, My punishment is severe" (Al-Ibrahim 14:7). Similarly, the verse in Surah Al-Nahl (16:78) highlights the purpose of human creation as being rooted in gratitude: "He gave you hearing and sight and intelligence and affection: that you may give thanks to Allah." Scholars interpret this as a call to recognise the inherent blessings in one's faculties and existence (Khan et al., 2022).

Gratitude in Islam is also deeply intertwined with faith (iman). The Qur'an states: "Be grateful to Me, and do not be ungrateful to Me" (Al-Baqarah 2:152), and further affirms that "What would Allah do with your punishment if you are grateful and believe?" (An-Nisa 4:147). These verses suggest that gratitude is not merely an emotional state but a mode of worship and a reflection of belief. The Prophet Muhammad (peace be upon him) exemplified this in his nightly prayers, responding to A'isha's inquiry about his devotion by saying, "Should I not be a grateful servant of Allah?" (Sahih Muslim 2819).

Beyond the vertical relationship with the Creator, *shukr* in Islam also encompasses horizontal dimensions that govern interpersonal ethics. The Prophet Muhammad (peace be upon

him) emphasised this by stating, “He who does not thank people, does not thank Allah” (Abu Dawud, 2000). This hadith establishes gratitude as a moral imperative that extends beyond divine worship to social conduct. As Kamla, Gallhofer, and Haslam (2006) argue, this perspective fosters communal harmony, ethical accountability, and mutual care, reinforcing gratitude as a foundational principle in Islamic social ethics.

In Islamic theology, *shukr* (gratitude) is not merely a fleeting emotional response but a comprehensive spiritual and ethical practice. Imam Abu Hamid Al-Ghazali (2011), one of the most influential scholars in Islamic thought, offers a profound and structured conceptualisation of *shukr*, categorising it into three interrelated dimensions: *Shukr* bi’l-qalb (gratitude of the heart), *Shukr* bi’l-lisān (gratitude of the tongue), and *Shukr* bi’l-badan wa’l-arkān (gratitude through bodily actions).

Shukr bi’l-Qalb (Gratitude of the Heart)

This dimension refers to the internal, emotional recognition of blessings. It involves a deep sense of indebtedness and heartfelt appreciation towards Allah for His favours (Ali et al., 2020). Al-Ghazali emphasises that true gratitude begins with the heart, where the believer acknowledges the source of all blessings and maintains a state of humility and submission. The Qur’an underscores the significance of a sound and receptive heart: “But only one who comes to Allah with a sound heart” (ash-Shu’ara’ 26:89). A grateful heart, in this sense, is one that is soft, reflective, and responsive to divine guidance (Shafi, 1969; Ali et al., 2020).

Shukr bi’l-Lisān (Gratitude of the Tongue)

The second dimension involves the verbal expression of gratitude. This includes praising and thanking Allah, as well as expressing appreciation to others (Ali et al., 2020). Al-Ghazali (2011) highlights the importance of articulating gratitude as a means of reinforcing internal

feelings and acknowledging the benefactor. The Qur'an supports this practice, as seen in the supplication of Prophet Solomon: "My Lord, enable me to be grateful for Your favour which You have bestowed upon me and upon my parents…" (an-Naml 27:19). Another verse commands: "So remember Me; I will remember you. And be grateful to Me and do not deny Me" (al-Baqarah 2:152).

Shukr bi'l-Badan wa'l-Arkān (Gratitude through Actions)

The final and most comprehensive form of *shukr* is expressed through one's actions. According to Al-Ghazali (2011), this involves using one's body and faculties in obedience to Allah—engaging in righteous deeds, fulfilling religious obligations, and refraining from prohibited actions. This dimension reflects the embodiment of gratitude in daily life, where actions serve as a testament to one's thankfulness (Ali et al., 2020). The Qur'an affirms this notion: "Worship Allah and be among the thankful" (az-Zumar 39:66). This verse can also be interpreted as encompassing both acts of worship (ʻibādah) and ethical conduct in worldly affairs (Ali et al., 2020), including consuming lawful provisions and avoiding prohibited behaviours (an-Nahl 16:114).

This tripartite model reflects a holistic approach to gratitude that encompasses emotional, verbal, and behavioural dimensions, aligning with both Islamic theology and psychological well-being (Fredrickson, 2001; Al-Ghazali, 2011; Al-Seheel & Noor, 2016; Pasha-Zaidi et al., 2021; Afandi & Komariah, 2021; Chalmiers, 2023). Moreover, Islamic scholars such as Ibn Arabi and Ibn Qayyim have further elaborated on these dimensions, emphasising that true gratitude involves recognising Allah as the sole source of blessings, expressing appreciation, and living in accordance with divine guidance (Ali et al., 2020; Khan et al., 2022).

In the context of Islamic psychology, *shukr* is increasingly recognised as a faith-consistent coping strategy that enhances emotional resilience and well-being. It integrates cognitive, emotional, and behavioural dimensions, aligning with both spiritual obligations and psychological strengths (Al-Seheel & Noor, 2016; Pasha-Zaidi et al., 2021; Khan et al., 2022). Furthermore, contemporary research supports the psychological benefits of *shukr*. Empirical studies have shown that Islamic gratitude practices significantly enhance happiness (Al-Seheel & Noor, 2016), reduce depressive symptoms (Rochmawati et al., 2018), and foster psychological resilience (Maesaroh & Muslih, 2023). Moreover, gratitude interventions grounded in Qur'anic teachings have been linked to enhanced self-healing and mental health outcomes (Putra et al., 2024). These findings reflect a convergence between Islamic teachings and psychological theories, both of which recognise gratitude as essential for emotional and mental well-being.

While efforts are ongoing to bridge the gap between Western positive psychology and Islamic conceptualisations of gratitude, *shukr* offers a culturally grounded framework that supports mental health through spiritual alignment and ethical living (Al-Seheel & Noor, 2016; Ali et al., 2020; Pasha-Zaidi et al., 2021; Khan et al., 2022).

Gratitude and Emotional Well-being

Emotional well-being (EWB) is a multidimensional construct that encompasses both subjective states and psychological functioning. The World Health Organisation (WHO) defines EWB as "a state of well-being in which the individual realises their own abilities, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to the community" (WHO, 2004). This definition highlights the functional, social, and psychological dimensions of well-being, positioning EWB as a key indicator of mental health and life satisfaction.

In response to the conceptual fragmentation in the field of well-being, Feller et al. (2018) proposed EWB as "an umbrella term for psychological concepts such as life satisfaction, life purpose, and positive emotions, all of which are shown to be associated with decreased mortality and improved physical and mental functioning". Their initiative calls for a unified framework to consolidate constructs such as psychological well-being, subjective well-being, flourishing, and thriving. This approach aims to reduce conceptual ambiguity and promote consistency in measurement and intervention design (Park et al., 2023).

Complementing these broad definitions, the Scale of Positive and Negative Experience (SPANE) developed by Diener et al. (2010) offers a practical and empirical approach to assessing emotional well-being. SPANE captures emotional experiences through three key scores:

SPANE-P. Measures the frequency of positive emotions such as joy and contentment.

SPANE-N. Assesses the frequency of negative emotions such as sadness and anger.

SPANE-B. Represents the overall affect balance, calculated by subtracting SPANE-N from SPANE-P.

This framework allows for a nuanced understanding of emotional states over time and is particularly useful for evaluating the impact of psychological interventions, including gratitude-based practices.

Empirically, a growing body of research demonstrates a robust association between gratitude and enhanced emotional well-being. Individuals who exhibit higher levels of gratitude tend to report greater life satisfaction, happiness, and positive affect (McCullough et al., 2002; Emmons & McCullough, 2003), Lower levels of depression, anxiety, and stress (Wood et al., 2008; Iodice et al., 2021), Improved coping mechanisms and resilience in the face of adversity

(Fredrickson et al., 2003; Vernon et al., 2009). Among Muslim populations, gratitude has also been identified as a protective factor against psychological distress. For example, Alqaysi and Hassan (2018) found that dispositional gratitude was positively associated with subjective well-being among Iraqi refugees.

Gratitude and Social Well-being

Social well-being is a vital yet often underexplored dimension of holistic health. While physical and mental health receive considerable attention in health and social care research, the social components of well-being are frequently overlooked, despite their significance in practices such as social prescribing (Elliott et al., 2022a, 2022b). A multidimensional understanding of well-being, encompassing subjective, psychological, and social domains, is essential for developing inclusive and effective health policies (Yu et al., 2024).

Definitions and Dimensions of Social Well-being (SWSWBS Framework)

Social well-being refers to individuals' evaluation of their social circumstances and functioning, including their sense of belonging, contribution, and coherence within society (Keyes, 1998). The South Wales Social Well-being Scale (SWSWBS) operationalises this construct through five dimensions (Yu et al., 2024).

Social Integration: Feeling part of a community and having commonality with others.

Social Acceptance: Embracing others and being accepted in return.

Social Contribution: Believing one's actions have value and meaning in society.

Social Coherence: Understanding the social world as structured and comprehensible.

Social Actualisation: Feeling positively about society's potential and trajectory.

These dimensions reflect both subjective perceptions and objective social roles, offering a comprehensive framework for assessing social wellness.

Gratitude as a Prosocial Emotion

Gratitude is widely recognised as a prosocial emotion that fosters empathy, strengthens interpersonal bonds, and promotes social harmony. It encourages individuals to reciprocate kindness, engage in altruistic behaviours, and build enduring social resources such as trust and friendship (Emmons & McCullough, 2004; Bono et al., 2019). Gratitude has been shown to reduce stress and negative emotions (Kreitzer et al., 2019; Ducasse et al., 2019), mitigate depression and enhance coping (Cregg & Cheavens, 2021; Tong & Oh, 2021), and promote engagement in prosocial behaviours and improve overall well-being (Yu et al., 2020; Chopik et al., 2019).

Additionally, according to the broaden-and-build theory (Fredrickson, 2004a, 2004b), gratitude expands individuals' thought-action repertoires, enabling them to build lasting social and psychological resources. Moreover, gratitude amplification theory (Watkins, 2013) further suggests that gratitude enhances the salience of positive social experiences, thereby increasing social well-being in the short term.

Reciprocal Relationship Between Gratitude and Social Connectedness

Emerging research supports a bidirectional relationship between gratitude and social well-being. While gratitude enhances social functioning, social well-being also fosters gratitude (Ye et al., 2023). Furthermore, the PERSOC model (Back et al., 2011) posits that positive social environments influence personality traits, including gratitude, by encouraging adaptive behaviours such as volunteering and community engagement (Cicognani et al., 2008; Son & Wilson, 2012). Moreover, self-determination theory (DeHaan & Ryan, 2014) suggests that meaningful social engagement contributes to the experience of positive emotions. When individuals perceive their lives as socially meaningful, they are more likely to experience

gratitude as a reflection of their emotional and relational fulfilment (Emmons & McCullough, 2004; Fredrickson, 2004a; Watkins, 2013).

Islamic Teachings on Gratitude and Community Cohesion

As stated previously, in Islamic theology, *shukr*, gratitude, is both a spiritual obligation and a social ethic. The Qur'an and Hadith literature emphasise gratitude not only towards Allah but also towards fellow human beings. The Prophet Muhammad (peace be upon him) stated, "He who does not thank people, does not thank Allah" (Abu Dawud), highlighting the moral imperative of expressing gratitude within social relationships.

The tripartite model of Islamic gratitude also demonstrates how gratitude promotes community cohesion, ethical accountability, and mutual care through *shukr* bi'l-badan: Actions that reflect appreciation and service to others (Pasha-Zaidi et al., 2021). Gratitude in Islam is thus both a personal spiritual practice and a public social responsibility, aligning closely with the dimensions of social well-being outlined in the SWSWBS framework.

Research Gaps

Conceptual Gaps

The reviewed literature predominantly conceptualises gratitude as an emotional state or personality trait, often neglecting its spiritual and behavioural dimensions. In contrast, Islamic gratitude (*shukr*) is a holistic construct encompassing the heart, tongue, and actions, as articulated by Al-Ghazali (2011). However, this multidimensional nature is rarely operationalised in empirical research, leading to a narrow understanding of gratitude in Muslim contexts (Pasha-Zaidi et al., 2021; Khan et al., 2022). To bridge this gap, this study adopts Al-Ghazali's tripartite model of shukr and aligns it with psychological constructs, thereby offering a culturally and spiritually integrated conceptualisation of gratitude.

Theoretical Gaps

Although the Broaden-and-Build Theory of Positive Emotions (Fredrickson, 2001) and Al-Ghazali's (2011) framework provide rich foundations for understanding gratitude, few studies have combined these theories to explain its role in positive psychology and/or well-being studies. Most research on well-being draws on Western psychological theories without incorporating Islamic theological perspectives, thereby limiting the explanatory power of existing models. To bridge this gap, this study integrates Fredrickson's Broaden-and-Build Theory with Al-Ghazali's framework of shukr, creating a dual theoretical lens that captures both the psychological and spiritual dimensions of gratitude.

Contextual Gaps

Gratitude research remains largely Western-centric, with limited focus on Muslim populations. Although cultural and religious contexts significantly shape gratitude practices, however, few studies examine how Islamic gratitude influences well-being among Muslims. This lack of contextual relevance reduces the applicability of existing interventions in non-Western settings, particularly for Muslims (Awaad et al., 2023; Haque et al., 2021). This study situates its investigation within Muslim communities, using faith-consistent constructs and culturally relevant measures (IGS-10, SPANE, SWSWBS) to ensure contextual validity.

Methodological Gaps

Existing studies often rely on generic gratitude scales that do not capture Islamic dimensions. Additionally, few employ integrated measures for emotional and social well-being alongside Islamic gratitude. This methodological limitation hinders accurate assessment of gratitude's impact in faith-based contexts. To bridge this gap, this study uses the Islamic

Gratitude Scale (IGS-10) and validated instruments for emotional well-being (SPANE) and social well-being (SWSWBS), ensuring methodological rigour and cultural relevance.

Literature Gaps

While gratitude has been extensively studied in positive psychology, its Islamic perspective, *shukr*, has received limited empirical attention. Most existing studies conceptualise gratitude as a positive emotional state or trait, often neglecting the spiritual and behavioural dimensions embedded in Islamic theology (Al-Seheel & Noor, 2016; Pasha-Zaidi et al., 2021). The reviewed literature lacks robust investigations into how *shukr* influences emotional and social well-being among Muslim populations, despite its theological centrality and ethical significance. This study contributes empirical data through a quantitative design, testing hypotheses on the relationship and predictive power of *shukr* for emotional and social well-being.

There is insufficient understanding of the bidirectional relationship between gratitude and well-being in Islamic contexts. While gratitude is known to foster social harmony and enhance positive emotional states, its reciprocal dynamics within Muslim communities remain underexplored (Ye et al., 2023; Fredrickson, 2003; Lyubomirsky et al., 2005). This study examines both emotional and social dimensions, offering insights into how *shukr* interacts with positive emotional states, social connectedness, and community cohesion.

Methodology

This chapter outlines the methodological approach adopted for this study. It describes the research design, population, sampling techniques, instruments, procedures, and data analysis methods. Additionally, it addresses validity, reliability, and ethical considerations to ensure transparency and rigour in the research process.

Research Design

This study adopted a quantitative, cross-sectional, correlational research design to examine the relationship between gratitude (*shukr*) and emotional and social well-being among Muslim adults. This design was deemed appropriate given the study's primary objective of exploring the strength and direction of associations between variables at a single point in time. The quantitative approach facilitated objective measurement and statistical analysis of gratitude and well-being constructs, while the correlational design enabled the identification of meaningful associations without implying causality. Although longitudinal or experimental designs would be required to establish causal pathways, the chosen design is suitable for exploratory and theory-testing research within this context.

Population of the Study

The population targeted for this research comprises adult Muslims aged 20 years and above. For this study, convenience sampling would be employed, with recruitment efforts focused on four WhatsApp groups that collectively comprise approximately 730 Muslim adults. These groups offer accessible, practical avenues for reaching the intended demographic. However, adopting a convenience sampling limits generalisability; it is acceptable for exploratory research (Schleich, 2022). Furthermore, should the initial recruitment via the four WhatsApp groups yield an insufficient response rate, participation invitations may be extended to additional relevant WhatsApp groups. This adaptive recruitment strategy is intended to ensure that an adequate sample size is achieved, thereby enhancing the robustness of the statistical analyses and strengthening the reliability and generalisability of the study's findings.

Inclusion Criteria

Eligibility criteria required participants to be Muslim adults aged 20 years or older who self-identified as Muslim, were members of one of four WhatsApp groups for Muslim adults or otherwise accessed the survey link, provided informed digital consent, and participated voluntarily. Only respondents who completed all required sections of the survey were included in the final analysis. Cases with incomplete or missing data were excluded, with the exception of the SWSWBS measure. In accordance with the instrument's scoring guidelines, respondents who completed at least 12 of the 14 SWSWBS items were retained. For instances where up to two responses were missing, missing values were imputed using the mean score of the completed items for that participant.

Exclusion Criteria

Participants were deemed ineligible for inclusion if they were under the age of 20 years, did not self-identify as Muslim, were unable to provide informed consent, or submitted incomplete survey data. An exception was made for the SWSWBS measure, for which specific provisions regarding incomplete responses were applied in accordance with the instrument's scoring manual.

Sample Size and Sampling Techniques

Convenience sampling was employed due to practical considerations, including accessibility, time constraints, and the exploratory nature of the study. While probability sampling would enhance generalisability, convenience sampling is considered acceptable for preliminary investigations aimed at identifying patterns and relationships within specific populations.

To determine the minimum required sample size for this finite population, the following formula was used:

$$n = \frac{N \cdot Z^2 \cdot p \cdot (1-p)}{e^2 \cdot (N-1) + Z^2 \cdot p \cdot (1-p)}$$

Where:

- $N = 730$
- $Z = 1.96$(for 95% confidence)
- $p = 0.5$(maximum variability)
- $e = 0.05$

$$n = \frac{730 \times (1.96)^2 \times 0.5 \times 0.5}{(0.05)^2 \times (730-1) + (1.96)^2 \times 0.5 \times 0.5}$$

$$n \approx 252$$

Therefore, the minimum recommended sample size is approximately 252 participants to achieve a 95% confidence level with a 5% margin of error. However, as convenience sampling is used, the actual number of respondents may vary depending on participant availability and willingness to participate.

Research Instruments

Three instruments would be employed in this study. They are:

Islamic Gratitude Scale (IGS-10)

A 10-item scale developed by Rusdi et al. (2021) to measure Islamic gratitude. Items are rated on a 6-point Likert scale (1 = strongly disagree to 6 = strongly agree).

Scale of Positive and Negative Experience (SPANE)

A 12-item scale by Diener et al. (2010) assessing emotional well-being through positive (SPANE-P) and negative (SPANE-N) affect, and an overall balance score (SPANE-B). Items are rated on a 5-point Likert scale (1 = very rarely to 5 = very often).

South Wales Social Well-being Scale (SWSWBS)

This is a 14-item scale developed by Yu et al. (2024) to assess social well-being across five domains: social integration, social acceptance, social contribution, social coherence, and social actualisation. Items are rated on a 5-point Likert scale (1 = none of the time to 5 = all of the time).

Demographic Questionnaire

This captures age, gender, education, country of residence, and religiosity level to contextualise findings.

Validity of the Instrument

The instruments used in this study have demonstrated strong validity in previous research. The IGS-10 exhibits excellent content validity, confirmed through expert panel review using CVR and CVI approaches, with all items rated as highly relevant (CVR = 1.0; CVI-I = 1.0; CVI-S = 1.0). Factorial validity was supported by exploratory factor analysis (EFA), which revealed a two-factor structure—extrinsic gratitude and intrinsic gratitude—consistent with theoretical expectations. Convergent and criterion-related validity were established through positive correlations with established gratitude measures (e.g., GQ-6, GRAT-SF) and indicators of subjective well-being, happiness, and affect balance, while showing low correlations with unrelated constructs such as optimism and life satisfaction, confirming construct specificity (Rusdi et al., 2021).

The SWSWBS also demonstrates robust validity. Construct validity was assessed through EFA, which suggested a three-factor solution: firstly, safe and inclusive interaction with others; secondly, learning, helping, and feeling useful; lastly, security, worthwhile activities, family and friends. Criterion validity was supported by significant paired differences between SWSWBS

and WEMWEBS scores ($t = 11.287$, $p < 0.001$) and a moderate correlation ($r = 0.67$), indicating alignment with established measures of well-being (Yu et al., 2024).

The SPANE has demonstrated strong validity across multiple cultural contexts. Structural validity studies, as noted by Jovanović (2019), consistently support a two-factor correlated model representing positive (SPANE-P) and negative (SPANE-N) affect. Convergent validity is evidenced by substantial correlations between SPANE-P and positive indicators of subjective well-being (SWB), such as happiness, positive affect, and life satisfaction, typically ranging from .60 to .70. At the same time, SPANE-N correlates with negative affect in the range of .70 to .77. These associations with established measures of affect and well-being further support criterion validity.

Reliability of the Instrument

Reliability testing confirms that the instruments used in this study are internally consistent. The IGS-10 reports a Cronbach's alpha of 0.863 for the overall scale, with subscale alphas of 0.845 (extrinsic gratitude) and 0.761 (intrinsic gratitude), indicating high reliability (Rusdi et al., 2021).

Similarly, the SWSWBS demonstrates strong internal consistency with a Cronbach's alpha of 0.85 for the total score and item-level alphas ranging between 0.83 and 0.86. Split-half reliability yielded a correlation of 0.78 ($p < 0.001$), and item-total correlations ranged from 0.08 to 0.65, further supporting reliability (Yu et al., 2024).

Lastly, the SPANE exhibits excellent internal consistency, with Cronbach's alpha values for its subscales ranging from .79 to .92 across previous studies. At the same time, the test-retest reliability over one month was reported as .62 for SPANE-P and .64 for SPANE-N in the German validation study, indicating acceptable temporal stability (Jovanović, 2019).

Procedure for Data Collection

Data were collected using an online questionnaire administered via Google Forms to enhance accessibility and participant convenience. The survey link was distributed through WhatsApp groups associated with Muslim community forums and academic networks. Prior to accessing the questionnaire, participants were presented with an information page outlining the study's objectives, confidentiality assurances, and the voluntary nature of participation, after which they provided informed digital consent. Completion of the survey required approximately 5–10 minutes. No personally identifying information was collected, and all responses were securely stored to ensure participant anonymity.

Method of Data Analysis

Data analysis was conducted using IBM Statistical Package for the Social Sciences (SPSS). Descriptive statistics, including means, standard deviations, frequencies, and percentages, were used to summarise participants' demographic characteristics and overall levels of gratitude, emotional well-being, and social well-being.

Pearson product–moment correlation analysis was employed to examine the strength and direction of relationships between gratitude (*shukr*) and measures of emotional and social well-being. This statistical technique was appropriate given the continuous nature of the variables and the study's aim to assess linear associations.

Simple linear regression analysis was subsequently conducted to determine whether gratitude (*shukr*) significantly predicted emotional well-being (positive affect, negative affect, and affect balance) and social well-being scores. Simple regression was selected to assess the direct predictive relationship between gratitude and well-being outcomes, consistent with the study's focused research objectives. Preliminary data screening indicated that assumptions for

correlational and regression analyses were sufficiently met. Statistical significance was evaluated at the $p < 0.05$ level.

Ethical Considerations

Ethical approval, with reference number ETHIC 41/12-25, was obtained from the University Board of Research and Publication. In accordance with the university policies and research procedures, participation was voluntary, and participants could withdraw at any time without penalty. Informed consent was secured digitally, and confidentiality was maintained by excluding personal identifiers. Data were used solely for academic purposes, and findings would be reported honestly and transparently.

Results

Demographic Characteristics of the Respondents

Following data screening and cleaning procedures, a total of 243 valid responses were retained for analysis from the initial 266 participants who completed the survey. Cases that did not meet the inclusion criteria or contained incomplete data were excluded. The final sample size of 243 represents an acceptable response rate and yields a margin of error of approximately 5.14% at a 95% confidence level.

The socio-demographic characteristics of respondents are summarised in Table 4.1. The sample consisted primarily of young and middle-aged adults, with the largest proportion falling within the 20–49-year age range. Gender distribution was nearly equal, with a slight majority of male participants. Most respondents were married, employed, and held at least a bachelor's degree. In terms of ethnicity, the sample was predominantly Yoruba, reflecting the demographic context of the recruitment channels.

Table 4.1: Socio-demographic Characteristics of Respondents (n = 243)

Socio-demographic Information	Frequency	Percentage (%)
Age Group (years)		
20 - 29	86	35.4
30 - 39	73	30.0
40 - 49	64	26.3
50 - 59	18	7.4
60 or older	2	0.8
Gender		
Male	125	51.4
Female	118	48.6
Highest level of school/degree received		
Associate degree	7	2.9
Bachelor degree	128	52.7
Graduate degree	52	21.4
High school degree or equivalent	28	11.5
Less than high school degree	7	2.9
Some college but no degree	21	8.6
Marital Status		
Married	174	71.6
Never married	66	27.2
Widowed	3	1.2
Employment status		
Employed	165	67.9

Not employed	75	30.9
Retired	3	1.2
Ethnicity		
Ebira	4	1.6
Edo	1	0.4
Hausa	11	4.5
Igala	1	0.4
Nupe	3	1.2
Tera	1	0.4
Yoruba	222	91.4

Descriptive Findings

This section presents descriptive statistics addressing the first two research questions: (1) the extent of gratitude (*shukr*) among Muslim adults, and (2) the levels of emotional and social well-being among Muslim adults.

Extent of Gratitude (Shukr) Among Muslim Adults

Gratitude was measured using the Islamic Gratitude Scale (IGS-10), which captures the multidimensional nature of *shukr*. Analysis of the IGS-10 scores revealed that gratitude was highly prevalent among the respondents. As presented in Table 4.2, more than half of the participants demonstrated a *very high* level of gratitude, while the remaining majority were classified within the *high* category. Only one participant fell within the moderate category, and none reported low gratitude.

The mean gratitude score was 5.48 (SD = 0.42) on a six-point scale, indicating a strong tendency among respondents to recognise, appreciate, and respond positively to blessings. These findings suggest that gratitude is deeply embedded in the attitudes and behaviours of Muslim adults within the sample.

Table 4.2: Levels of Gratitude (IGS-10)

Level of Gratitude	**Frequency**	**Percentage (%)**
Moderate	1	0.4
High	100	41.2
Very high	142	58.4
Total	243	100.0

Table 4.3: Mean Score of Respondents on IGS-10

	N	Range	Minimum	Maximum	Mean (M)	Std. Deviation (SD)
IGS average score	243	1.60	4.40	6.00	5.4770	.42285
Valid N (listwise)	243					

Emotional Well-Being of Respondents

Emotional well-being was assessed using the Scale of Positive and Negative Experience (SPANE), which measures positive affect, negative affect, and overall affect balance. As

presented in Table 4.4, the results indicate that respondents generally experienced high levels of positive emotions and relatively low levels of negative emotions.

Most participants were classified as having high positive affect, while negative affect was predominantly low to moderate. Furthermore, affect balance, calculated as the difference between positive and negative affect scores, indicates that nearly two-thirds of respondents demonstrated a high affect balance. The mean scores further support this pattern, with higher average scores for positive affect than for negative affect.

These results indicate a generally favourable emotional profile among the respondents, characterised by frequent positive emotional experiences and an overall balance that favours emotional well-being.

Table 4.4: Levels of Emotional Well-Being (SPANE)

Feeling Level	**Positive Feelings**	**Negative Feelings**	**Affect Balance**
Low	3 (1.2%)	104 (42.8%)	1 (0.4%)
Moderate	53 (21.8%)	133 (54.7%)	89 (36.6%)
High	187 (77.0%)	6 (2.5%)	153 (63.0%)
Total	243(100.0%)	243(100.0%)	243(100.0%)

Table 4.5: Mean Score of Respondents on SPANE

Social Well-Being of Respondents

Social well-being was measured using the South Wales Social Well-Being Scale (SWSWBS). As presented in Table 4.6 and 4.7, The findings show that the majority of respondents reported high levels of social well-being, with only a negligible proportion reporting low levels.

The mean social well-being score was 3.72 (SD = 0.50) on a five-point scale, suggesting that respondents generally perceived themselves as socially integrated, accepted, and able to contribute meaningfully to their communities. Overall, these findings indicate strong social functioning and connectedness within the sampled population.

Table 4.6: Levels of Social Well-Being (SWSWBS)

Level of Social Well-being	**Frequency**	**Percentage (%)**
Low	1	0.4
Moderate	74	30.5
High	168	69.1
Total	243	100.0

	N	Range	Minimum	Maximum	Mean	Std. Deviation
Positive feelings score	243	18	12	30	24.76	3.647
Negative feelings score	243	20	6	26	14.98	3.771
Affect balance score	243	32	-8	24	9.78	6.045
Valid N (listwise)	243					

Table 4.7: Mean Score of Respondents on Social Well-being Scale

	N	Range	Minimum	Maximum	Mean (M)	Std. Deviation (SD)
Average score	243	2.93	2.07	5.00	3.7199	.50087
Valid N (listwise)	243					

Relationships Between Gratitude and Well-Being Variables

To address the third research question, Pearson product–moment correlation analyses were conducted to examine relationships between gratitude (*shukr*), emotional well-being, and social well-being. The correlation matrix is presented in Table 4.8.

The results revealed a statistically significant positive relationship between gratitude and positive affect, as well as between gratitude and overall affect balance. Gratitude was also significantly and positively correlated with social well-being. Conversely, gratitude showed a significant negative correlation with negative affect, indicating that higher gratitude was associated with lower levels of negative emotional experiences.

These findings suggest that gratitude is meaningfully associated with both emotional and social dimensions of well-being among Muslim adults.

Table 4.8: Correlations Between Gratitude, Emotional Well-Being, and Social Well-Being

		IGS-10	SPANE-P	SPANE-N	SPANE balance	SWSWBS
IGS-10	Pearson Correlation	1	.469**	-.204**	.410**	.387**
	Sig. (2-tailed)		.000	.001	.000	.000
	N	243	243	243	243	243

Gratitude as a Predictor of Emotional and Social Well-Being

To address the fourth research question, a series of simple linear regression analyses were conducted to examine whether gratitude (*shukr*) significantly predicted emotional and social well-being outcomes. Gratitude (IGS-10) was entered as the independent variable, while positive affect, negative affect, affect balance, and social well-being were entered as dependent variables.

The regression analyses indicated that gratitude significantly predicted all examined well-being outcomes. Gratitude accounted for 22% of the variance in positive affect, 16.8% of the variance in affect balance, and 15% of the variance in social well-being. Although gratitude explained a smaller proportion of variance in negative affect (4.2%), this relationship was nonetheless statistically significant and in the expected negative direction.

Overall, the findings indicate that higher levels of gratitude are associated with greater positive emotional experiences, enhanced emotional balance, stronger social well-being, and reduced negative emotional experiences. (Detailed regression outputs, including ANOVA tables, coefficients, and residual statistics, are presented in Appendix D.)

Table 4.9: Summary of Regression Analyses Predicting Emotional and Social Well-Being from Gratitude

Outcome Variable	R	R^2	F	B (Unstd.)	Beta (Std.)	t	p	95% CI for B
SPANE-P (Positive)	.469	.220	68.107	0.405	0.469	8.253	<.001	[0.308, 0.501]
SPANE-N (Negative)	.204	.042	10.437	-0.182	-0.204	-3.231	.001	[-0.292, -0.071]
Affect Balance	.410	.168	48.769	0.586	0.410	6.983	<.001	[0.421, 0.752]
SWSWBS (Social WB)	.387	.150	42.538	0.642	0.387	6.522	<.001	[0.448, 0.836]

Note. N = 243. B (Unstd.) = Unstandardized regression coefficient; Beta (Std.) = Standardized regression coefficient; CI = Confidence Interval; WB = Well-Being.

Hypothesis Testing

Hypothesis 1 (H1)

Gratitude (*shukr*) serves as a significant predictor of emotional and social well-being among Muslim adults.

The regression analyses indicated that gratitude significantly predicted positive affect, affect balance, and social well-being, and significantly predicted lower levels of negative affect. These results confirm the predictive role of gratitude for emotional and social well-being outcomes. Consequently, Hypothesis 1 is accepted.

Null Hypothesis (H0)

There is no significant relationship between gratitude (*shukr*) and emotional and social well-being among Muslim adults.

Given the statistically significant relationships and predictive effects observed, the null hypothesis is rejected.

Summary of Key Findings

This chapter presented the results of the quantitative analyses conducted in this study. Muslim adults in the sample reported high levels of gratitude, emotional well-being, and social well-being. Gratitude (*shukr*) demonstrated a statistically significant positive association with positive affect, affect balance, and social well-being, and a statistically significant negative association with negative affect. In addition, regression analyses indicated that gratitude significantly predicted positive affect, affect balance, and social well-being, while also significantly predicting lower levels of negative affect. These findings provide a concise overview of the main results and prepare the ground for their interpretation in Chapter Five

Discussion

The present study examined the role of gratitude (*shukr*) as a predictor of emotional and social well-being among Muslim adults, together with their relationship. Consistent with strength-based approaches in contemporary psychology, this research focused on factors that promote flourishing and optimal functioning rather than solely addressing psychological distress. By situating gratitude within the Islamic construct of *shukr*, the study also addressed an important gap in culturally responsive psychological research, particularly within Muslim populations where faith-based understandings of well-being are central.

Hypothesis 1

Hypothesis 1 proposed that gratitude (*shukr*) would serve as a significant predictor of emotional and social well-being. The findings of the present study support this hypothesis. Gratitude was found to significantly predict both emotional and social well-being, indicating that

individuals with higher levels of gratitude tend to experience greater emotional positivity and stronger social connectedness.

Gratitude and Emotional Well-Being

With respect to emotional well-being, higher levels of gratitude were associated with increased positive affect, more favourable affect balance, and lower negative affect. As noted in the findings, the relationship with positive affect was stronger than that with negative affect, suggesting that gratitude primarily enhances positive emotional experiences rather than directly reducing negative emotions.

These findings are consistent with a substantial body of previous research demonstrating that gratitude is positively associated with happiness, life satisfaction, and reduced psychological distress (McCullough et al., 2002; Emmons & McCullough, 2003; Wood et al., 2008). Similarly, studies within Muslim populations have shown that gratitude practices enhance happiness and act as protective factors against depression (Al-Seheel & Noor, 2016; Maesaroh & Muslih, 2023). The present findings extend this literature by demonstrating that these emotional benefits are also evident when gratitude is conceptualised specifically as *shukr*.

In line with Fredrickson's Broaden-and-Build Theory, these results suggest that gratitude may contribute to emotional well-being by broadening individuals' cognitive and emotional repertoires and fostering the development of enduring psychological resources (Fredrickson, 2001, 2004a). Additionally, prior research has proposed that gratitude may facilitate adaptive coping through meaning-making processes, such as reframing negative experiences and recognising growth in adversity (Watkins, 2013; Rosmarin et al., 2016). This may explain why gratitude is more strongly linked to the enhancement of positive emotions rather than the direct reduction of negative affect.

However, it is important to acknowledge that the relationship is likely bidirectional. While gratitude may promote emotional well-being, individuals who are already emotionally stable may also be more inclined to experience and express gratitude. This reciprocal relationship has been noted in prior research (Lyubomirsky et al., 2005; Ye et al., 2023). However, given the cross-sectional design, causal conclusions cannot be drawn.

Gratitude (Shukr) and Social Well-Being

Gratitude (*shukr*) was found to significantly predict social well-being, with higher levels of gratitude associated with stronger perceptions of social integration, connectedness, and contribution. These findings reinforce the conceptualisation of gratitude as a fundamentally interpersonal and prosocial emotion that extends beyond individual emotional experiences to influence relational functioning.

While direct empirical research linking gratitude specifically to social well-being remains relatively limited, a substantial body of literature supports its role in promoting prosocial behaviour and strengthening social bonds. For instance, gratitude has been shown to encourage moral and prosocial actions, including helping behaviours, kindness, and reciprocity, all of which contribute to the development and maintenance of positive interpersonal relationships (McCullough et al., 2001). Similarly, numerous studies emphasise that gratitude serves as a social glue, deepening relational ties and fostering mutual support, including generosity and kindness (Bartlett & DeSteno, 2006; Algoe et al., 2008; Deichert, Fekete, & Craven, 2021; Ye et al., 2023).

Additional theoretical and empirical evidence further supports the social implications of gratitude. Gratitude has been associated with increased appreciation of life circumstances, which enhances interpersonal engagement and social harmony (Sheldon & Lyubomirsky, 2006).

Moreover, by counteracting negative emotional states such as envy, resentment, and anger (McCullough et al., 2002), gratitude may facilitate more positive social interactions and reduce interpersonal conflict.

Importantly, gratitude also appears to play a role in adaptive coping and resilience within social contexts. Research among refugee populations demonstrates that gratitude to God supports coping, social adjustment, and relational stability even under conditions of adversity (Alqaysi & Hassan, 2018; Özcan, 2019). These findings suggest that gratitude not only enhances individual psychological functioning but also contributes to maintaining social connectedness in challenging environments.

From an Islamic psychological perspective, these findings are particularly meaningful. *Shukr* is conceptualised as a multidimensional construct encompassing internal recognition, verbal expression, and behavioural enactment (Pasha-Zaidi et al., 2021). The behavioural dimension of *shukr*, which involves ethical conduct and prosocial action, provides a clear mechanism through which gratitude may promote social well-being. In this sense, gratitude is not merely an internal state but an outwardly expressed practice that strengthens communal relationships and fosters social cohesion.

However, it is important to recognise that social well-being is influenced by a wide range of contextual factors, including community structures, cultural norms, and access to social support. Therefore, while gratitude represents a meaningful predictor, it does not fully account for the complexity of social well-being.

Theoretical Integration and Conceptual Implications

A key contribution of this study lies in its integration of Western psychological theory and Islamic theological perspectives. The findings provide empirical support for Fredrickson's

Broaden-and-Build Theory while simultaneously validating Al-Ghazali's multidimensional conceptualisation of *shukr*.

According to the Broaden-and-Build Theory, gratitude broadens cognitive and emotional processes and builds enduring psychological and social resources over time. The observed associations between gratitude, emotional well-being, and social well-being in this study reflect this dynamic process. Grateful individuals may be more open, reflective, and socially engaged, enabling them to cultivate emotional balance and supportive social relationships.

Al-Ghazali's framework conceptualises *shukr* as a holistic practice involving the heart (internal recognition), the tongue (verbal expression), and actions (behavioural enactment). The findings of the present study suggest that this multidimensional understanding of gratitude is psychologically meaningful. High levels of gratitude were associated not only with internal emotional well-being but also with outward social functioning, thereby reflecting the integrative nature of *shukr* as described in Islamic theology.

By empirically examining *shukr* using culturally grounded measurement tools, this study bridges a significant gap between positive psychology and Islamic psychology. It demonstrates that spiritual virtues, when operationalised rigorously, can function as legitimate psychological constructs with measurable emotional and social outcomes. This integration contributes to a more inclusive and culturally responsive understanding of well-being, moving beyond Western-centric models toward frameworks that acknowledge the psychological relevance of faith-based experiences.

Conclusion

This study examined the relationship between gratitude (shukr) and emotional and social well-being among Muslim adults by integrating perspectives from positive psychology and

Islamic psychology. Using validated and culturally congruent instruments, the findings provide compelling evidence that gratitude is not only prevalent within the sampled population but is also significantly associated with positive emotional experiences, favourable affect balance, reduced negative affect, and enhanced social well-being.

The results demonstrate that gratitude (shukr) functions as a meaningful psychological and social resource, rather than merely a moral or spiritual ideal. The predictive associations observed indicate that individuals who report higher levels of gratitude tend to experience greater emotional positivity and stronger social connectedness. These findings align closely with the Broaden-and-Build Theory of Positive Emotions, which posits that positive emotions expand individuals' cognitive and behavioural repertoires and facilitate the development of enduring psychological and social resources. Simultaneously, the results offer empirical support for Al-Ghazali's multidimensional conceptualisation of shukr as an integrative practice encompassing inner awareness, verbal expression, and outward action.

Importantly, this study contributes to bridging Western psychological theory and Islamic theological constructs by demonstrating conceptual convergence between gratitude in positive psychology and shukr in Islam. While the cross-sectional nature of the research does not permit causal inference, the consistent and statistically significant relationships observed underscore the relevance of gratitude for understanding well-being within Muslim populations.

In conclusion, the study highlights the value of culturally and faith-aligned strength-based approaches to mental health promotion. By empirically validating shukr as a multidimensional construct linked to emotional and social well-being, this research advances scholarship in Islamic psychology and positive psychology alike. It also provides a foundation for the development of

culturally sensitive interventions that recognise the role of spiritual virtues in fostering psychological resilience, social harmony, and overall well-being.

Recommendations

Based on the findings, the following recommendations are proposed:

Mental Health Interventions

Mental health practitioners working with Muslim populations are encouraged to integrate gratitude-based interventions that are consistent with Islamic values and spiritual practices. Faith-aligned approaches that draw upon the concept of *shukr* may enhance client engagement, cultural relevance, and therapeutic effectiveness, particularly in communities where conventional Western models may be perceived as culturally incongruent.

Educational and Community Programmes

Educational institutions, religious organisations, and community groups should consider incorporating structured gratitude awareness and training programmes into their activities. Such initiatives could promote emotional resilience, strengthen social relationships, and foster a culture of appreciation and prosocial behaviour within communities.

Faith-Based Leadership and Outreach

Religious leaders and Islamic institutions are positioned to play a key role in translating psychological insights into accessible faith-based practices. By emphasising *shukr* as both a spiritual and psychological virtue, faith leaders can contribute to mental health promotion and stigma reduction at the community level.

Further Research

Further research is recommended to explore the mechanisms through which gratitude influences emotional and social well-being, particularly through longitudinal, experimental, or

intervention-based designs. In addition, future studies may also investigate moderating variables such as religiosity, cultural background, and socioeconomic factors, and extend the research to more diverse Muslim populations to improve generalisability.

Implications of the Findings

The findings of this study have important implications for psychological theory, mental health practice, and culturally sensitive research. The demonstrated association between gratitude (*shukr*) and emotional and social well-being provides empirical support for approaches to mental health that emphasise the active promotion of positive psychological resources alongside the reduction of psychological distress. This perspective highlights the importance of understanding mental health not only in terms of symptom alleviation but also in relation to emotional balance, social connectedness, and sustained psychological functioning.

At a theoretical level, the study contributes to the integration of positive psychology and Islamic psychology by empirically validating *shukr* as a multidimensional construct with clear psychological relevance. This convergence supports the position that spiritual virtues can function as legitimate psychological constructs when operationalised rigorously, thereby broadening the conceptual scope of well-being research beyond predominantly Western-centric frameworks.

From a practical perspective, the findings underscore the importance of culturally and faith-sensitive approaches to mental health intervention and promotion. Recognising gratitude as a meaningful psychological resource within Islamic contexts may inform the development of interventions that are more acceptable, accessible, and effective for Muslim populations. Such approaches have the potential to reduce barriers to help-seeking, including stigma and perceptions of cultural incompatibility with mainstream psychological services.

Finally, the study highlights the value of incorporating culturally grounded constructs into empirical research. By employing faith-consistent measurement tools and theory-informed frameworks, the research demonstrates how psychological science can be enriched by greater cultural and religious inclusivity. These implications extend beyond Muslim populations, offering broader insights into how spirituality and virtue-based processes may contribute to holistic models of mental well-being.

Limitations of the Study

Despite its contributions, this study has several limitations that should be acknowledged. First, the use of convenience sampling limits the generalisability of the findings beyond the sampled population. Second, the cross-sectional design captures relationships at a single point in time and does not permit causal conclusions about the directionality of the observed associations. Third, reliance on self-report measures may introduce response bias, particularly social desirability bias, given the religious nature of gratitude within Islamic contexts. Finally, the sample was predominantly Yoruba, which may not fully represent the cultural diversity of Muslim populations globally. These limitations highlight the need for cautious interpretation of results and underscore opportunities for future research.

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APPENDICES

Appendix A

Islamic Gratitude Scale (IGS-10)

S/N	Items	Not at all true	Not true	Somewhat not true	Somewhat true	True	Completely true
1	When I receive kindness or a favour from someone, I respond with good deeds toward them	0 (0%)	0 (0%)	0 (0%)	3 (1.2%)	84 (34.6%)	156 (64.2%)
2	Whenever I receive a blessing, I try to follow it with acts of kindness	0 (0%)	0 (0%)	0 (0%)	8 (3.3%)	98 (40.3%)	137 (56.4%)
3	I pray for those who have helped or benefited me	0 (0%)	1 (0.4%)	1 (0.4%)	6 (2.5%)	75 (30.9%)	160 (65.8%)
4	When I receive a blessing, I often help others in return	0 (0%)	4 (1.6%)	1 (0.4%)	21 (8.6%)	107 (44.0%)	110 (45.3%)
5	I express gratitude and say thank you when someone	0 (0%)	0 (0%)	0 (0%)	0 (0%)	57 (23.5%)	186 (76.5%)

	gives me something						
6	When I receive a blessing, I immediately say "alhamdulillah" or praise God.	0 (0%)	0 (0%)	0 (0%)	12 (4.9%)	71 (29.2%)	160 (65.8%)
7	I consistently praise Allah/God during every act of worship	0 (0%)	0 (0%)	0 (0%)	11 (4.5%)	71 (29.2%)	161 (66.3%)
8	Even when facing difficulties, I am still able to enjoy life.	0 (0%)	7 (2.9%)	11 (4.5%)	55 (22.6%)	103 (42.4%)	67 (27.6%)
9	I feel that the blessings I receive are abundant	0 (0%)	3 (1.2%)	2 (0.8%)	12 (4.9%)	93 (38.3%)	133 (54.7%)
10	I am able to feel satisfied even with small blessings	0 (0%)	0 (0%)	0 (0%)	12 (4.9%)	95 (39.1%)	136 (56.0%)

Appendix B

Scale of Positive and Negative Experience (SPANE)

S/N	Items	Very rarely or never	Rarely	Sometimes	Often	Very often or always
1	Positive	0 (0%)	3 (1.2%)	42 (17.3%)	111 (45.7%)	87 (35.8%)
2	Negative	40 (16.5%)	76 (31.3%)	103 (42.4%)	21 (8.6%)	3 (1.2%)
3	Good	1 (0.4%)	3 (1.2%)	31 (12.8%)	121 (49.8%)	87 (35.8%)
4	Bad	49 (20.2%)	74 (30.5%)	107 (44.0%)	10 (4.1%)	3 (1.2%)
5	Pleasant	2 (0.8%)	7 (2.9%)	48 (19.8%)	119 (49.0%)	67 (27.6%)
6	Unpleasant	48 (19.8%)	78 (32.1%)	98 (40.3%)	17 (7.0%)	2 (0.8%)
7	Happy	3 (1.2%)	4 (1.6%)	41 (16.9%)	115 (47.3%)	80 (32.9%)
8	Sad	41 (16.9%)	65 (26.7%)	118 (48.6%)	18 (7.4%)	1 (0.4%)
9	Afraid	20	79	111	29	4

		(8.2%)	(32.5%)	(45.7%)	(11.9%)	(1.6%)
10	Joyful	3	5	55	122	58
		(1.2%)	(2.1%)	(22.6%)	(50.2%)	(23.9%)
11	Angry	27	62	130	19	5
		(11.1%)	(25.5%)	(53.5%)	(7.8%)	(2.1%)
12	Contented	3	4	15	95	126
		(1.2%)	(1.6%)	(6.2%)	(39.1%)	(51.9%)

Appendix C

South Wales Social Well-Being Scale (SWSWBS)

S/N	Items	None of the time	Rarely	Some of the time	Often	All of the time
1	I've been living in a safe and healthy home environment	1 (0.4%)	5 (2.1%)	28 (11.5%)	103 (42.4%)	106 (43.6%)
2	I've been able to enjoy a safe and healthy environment outside my home	1 (0.4%)	10 (4.1%)	72 (29.6%)	111 (45.7%)	49 (20.2%)
3	I've been financially secure and so have had enough income to meet my needs	9 (3.7%)	49 (20.2%)	111 (45.7%)	53 (21.8%)	21 (8.6%)
4	I've been doing worthwhile activities (paid/unpaid) when I've wanted	5 (2.1%)	19 (7.8%)	94 (38.7%)	96 (39.5%)	29 (11.9%)
5	I've been able to carry out what I've set out to do when I've wanted	2 (0.8%)	22 (9.1%)	110 (45.3%)	84 (34.6%)	25 (10.3%)
6	I've met up with family and friends and we have done things together when I've wanted	4 (1.6%)	24 (9.9%)	115 (47.3%)	72 (29.6%)	28 (11.5%)
7	I've been free from harassment and discrimination	2 (0.8%)	16 (6.6%)	57 (23.5%)	108 (44.4%)	60 (24.7%)

8	I've been able to use local services and facilities when I've needed	4 (1.6%)	28 (11.5%)	101 (41.6%)	83 (34.2%)	27 (11.1%)
9	I've felt useful when I help and support other people	1 (0.4%)	3 (1.2%)	21 (8.6%)	98 (40.3%)	120 (49.4%)
10	I've had my opinions taken seriously	3 (1.2%)	11 (4.5%)	86 (35.4%)	100 (41.2%)	43 (17.7%)
11	I've interacted with others in person when I've wanted	3 (1.2%)	9 (3.7%)	65 (26.7%)	121 (49.8%)	45 (18.5%)
12	I've interacted with others digitally, online and/or using a phone when I've wanted	2 (0.8%)	11 (4.5%)	43 (17.7%)	128 (52.7%)	59 (24.3%)
13	I've been involved with community groups and/or activities when I've wanted	1 (0.4%)	23 (9.5%)	88 (36.2%)	90 (37.0%)	41 (16.9%)
14	I've learnt about the world	3 (1.2%)	7 (2.9%)	72 (29.6%)	107 (44.0%)	54 (22.2%)

Appendix D

Regression Analysis (IGS-10 and SPANE-P)

Model Summary[b]

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.469[a]	.220	.217	3.227	1.139

a. Predictors: (Constant), Atotal
b. Dependent Variable: Bpositive

ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	709.072	1	709.072	68.107	.000[b]
	Residual	2509.085	241	10.411		
	Total	3218.156	242			

a. Dependent Variable: Bpositive
b. Predictors: (Constant), Atotal

: Coefficients[a]

Model		Unstandardized Coefficients B	Unstandardized Coefficients Std. Error	Standardized Coefficients Beta	t	Sig.	95.0% Confidence Interval Lower Bound	95.0% Confidence Interval Upper B
1	(Constant)	2.590	2.694		.961	.337	-2.717	
	Atotal	.405	.049	.469	8.253	.000	.308	

a. Dependent Variable: Bpositive

: Residuals Statistics[a]

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	20.40	26.88	24.76	1.712	243
Residual	-13.259	8.789	.000	3.220	243
Std. Predicted Value	-2.547	1.237	.000	1.000	243
Std. Residual	-4.109	2.724	.000	.998	243

a. Dependent Variable: Bpositive

Regression Analysis (IGS-10 and SPANE-N)

Model Summary[b]

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.204[a]	.042	.038	3.699	1.144

a. Predictors: (Constant), Atotal

b. Dependent Variable: Bnegative

ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	142.829	1	142.829	10.437	.001[b]
	Residual	3298.068	241	13.685		
	Total	3440.897	242			

a. Dependent Variable: Bnegative
b. Predictors: (Constant), Atotal

Coefficients[a]

Model		Unstandardized Coefficients B	Unstandardized Coefficients Std. Error	Standardized Coefficients Beta	t	Sig.	95.0% Confidence Interval Lower Bound	95.0% Confidence Interval Upper B
1	(Constant)	24.930	3.089		8.070	.000	18.845	
	Atotal	-.182	.056	-.204	-3.231	.001	-.292	

a. Dependent Variable: Bnegative

Residuals Statistics[a]

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	14.03	16.94	14.98	.768	243
Residual	-8.938	11.971	.000	3.692	243
Std. Predicted Value	-1.237	2.547	.000	1.000	243
Std. Residual	-2.416	3.236	.000	.998	243

a. Dependent Variable: Bnegative

Regression Analysis (IGS-10 and Affect balance)

Model Summary[b]

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.410[a]	.168	.165	5.524	.771

a. Predictors: (Constant), Atotal
b. Dependent Variable: Bbalance

ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1488.379	1	1488.379	48.769	.000[b]
	Residual	7355.061	241	30.519		
	Total	8843.440	242			

a. Dependent Variable: Bbalance
b. Predictors: (Constant), Atotal

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95.0% Confidence Interval for B	
		B	Std. Error	Beta			Lower Bound	Upper Bound
1	(Constant)	-22.340	4.613		-4.842	.000	-31.427	-13.252
	Atotal	.586	.084	.410	6.983	.000	.421	.752

a. Dependent Variable: Bbalance

Residuals Statistics[a]

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	3.47	12.85	9.78	2.480	243
Residual	-18.504	14.083	.000	5.513	243
Std. Predicted Value	-2.547	1.237	.000	1.000	243
Std. Residual	-3.349	2.549	.000	.998	243

a. Dependent Variable: Bbalance

Regression Analysis (IGS-10 and SWSBWS)

Model Summary[b]

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.387[a]	.150	.147	6.478	1.543

a. Predictors: (Constant), Atotal
b. Dependent Variable: Ctotal

ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1785.250	1	1785.250	42.538	.000[b]
	Residual	10114.264	241	41.968		
	Total	11899.514	242			

a. Dependent Variable: Ctotal
b. Predictors: (Constant), Atotal

Coefficients[a]

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95.0% Confidence Interval for B	
	B	Std. Error	Beta			Lower Bound	Upper Bound

1	(Constant)	16.899	5.410		3.124	.002	6.242	27.555
	Atotal	.642	.098	.387	6.522	.000	.448	.836

a. Dependent Variable: Ctotal

Residuals Statistics

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	45.16	55.44	52.08	2.716	243
Residual	-17.445	19.555	.000	6.465	243
Std. Predicted Value	-2.547	1.237	.000	1.000	243
Std. Residual	-2.693	3.019	.000	.998	243

a. Dependent Variable: Ctotal

Appendix E



INTERNATIONAL OPEN UNIVERSITY

Directorate of Research and Publications

Ref. No. ETHIC 41/12-25

Date: 20/12/2025

To,

Taiwo Nurullahi Giwa
Student ID: ST10142087
Program: Master's of Psychology and Islamic Counselling
Contact Email: giwa@iou-students.com

Subject: Ethical Approval

Dear Taiwo Nurullahi Giwa,

With reference to your application dated 21/11/2025 regarding the Ethical Approval of your research proposal, I am pleased to inform you that our International Open University Board of Research and Publications (IOUBRP) is satisfied with the documents you submitted. After a critical evaluation of your papers, the IOUBRP has decided to accept your research topic entitled "The Impact of Gratitude (Shukr) on Emotional and Social Well-being. " along with your proposal.

Therefore, you are permitted to conduct the research according to your proposal and submit the report on time as well.

Barak Allahu Feek!

Prof. Dr. Afroza Bulbul
Chairperson, Board of Research and Publications
International Open University

21 Mosque Road, P. O. Box 2340, Kanifing South, KMC, The Gambia | receptionist.gm@iou.edu.gm | ☎ +220 487 9687

Appendix F

Permission to use the South Wales Social Well-being Scale (SWSWBS)

From: Nurullahi Giwa <Nurullahi.Giwa@iou-students.com>
Sent: Friday, November 21, 2025 9:01:16 PM
To: juping.yu@southwales.ac.uk <juping.yu@southwales.ac.uk>
Subject: Permission to utilise the South Wales Social Well-being Scale

Dear Juping Yu

I hope you are well.

I am Taiwo Nurullah Giwa. A student of MSc Psychology and Islamic Counselling at the International Open University. I am conducting a study on The Impact of Gratitude (Shukr) on Emotional and Social Well-being, and I would like to request your permission to use the **South Wales Social Well-being Scale (SWSWBS)**, developed by you and colleagues in 2024, to assess the social well-being of my participants. Additionally, I kindly request access to the full-scale items to incorporate them into my research.

Your work will be properly credited in my study, and I will follow any guidelines you give me.

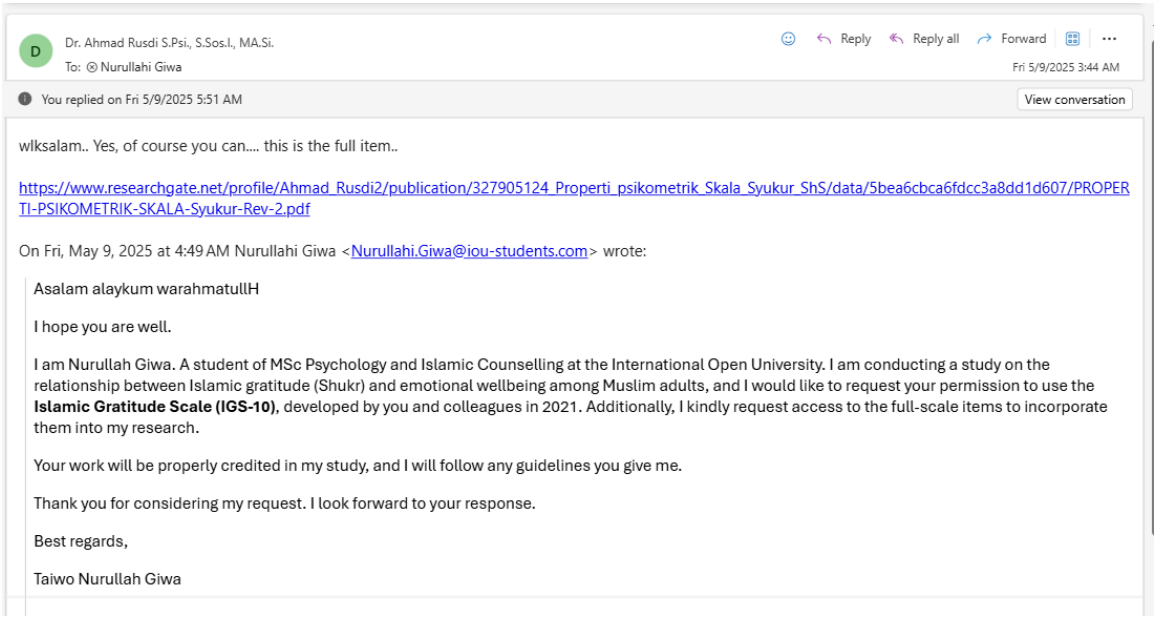
Thank you for considering my request. I look forward to your response.

Best regards,

Taiwo Nurullah Giwa

Appendix G

Permission to use the Islamic Gratitude Scale (IGS-10)



Dr. Ahmad Rusdi S.Psi., S.Sos.I., MA.Si.
To: Nurullahi Giwa

Reply Reply all Forward
Fri 5/9/2025 3:44 AM

You replied on Fri 5/9/2025 5:51 AM
View conversation

wlksalam.. Yes, of course you can.... this is the full item..

https://www.researchgate.net/profile/Ahmad_Rusdi2/publication/327905124_Properti_psikometrik_Skala_Syukur_ShS/data/5bea6cbca6fdcc3a8dd1d607/PROPERTI-PSIKOMETRIK-SKALA-Syukur-Rev-2.pdf

On Fri, May 9, 2025 at 4:49 AM Nurullahi Giwa <Nurullahi.Giwa@iou-students.com> wrote:

> Asalam alaykum warahmatullH
>
> I hope you are well.
>
> I am Nurullah Giwa. A student of MSc Psychology and Islamic Counselling at the International Open University. I am conducting a study on the relationship between Islamic gratitude (Shukr) and emotional wellbeing among Muslim adults, and I would like to request your permission to use the **Islamic Gratitude Scale (IGS-10)**, developed by you and colleagues in 2021. Additionally, I kindly request access to the full-scale items to incorporate them into my research.
>
> Your work will be properly credited in my study, and I will follow any guidelines you give me.
>
> Thank you for considering my request. I look forward to your response.
>
> Best regards,
>
> Taiwo Nurullah Giwa

Appendix H



Student Plagiarism and Ethical AI Usage Declaration

I, the undersigned, hereby declare that the work I am submitting for this assignment is my own original work, and I have not engaged in any form of plagiarism or academic dishonesty. I understand that plagiarism includes, but is not limited to, copying someone else's work, quoting without proper citation, paraphrasing without acknowledgement, and using AI tools or any other resources without proper disclosure.

Ethical AI Usage Declaration: I further declare that any AI tools or content generators I have used in the preparation of this assignment have been properly acknowledged. I understand that over-reliance on AI-generated content may compromise the integrity of my work and academic growth. I confirm that I have followed the university's guidelines on ethical AI usage and have cited all sources appropriately.

I am aware that assignments found to be in violation of plagiarism or ethical AI usage policies will be subject to the university's penalties, including but not limited to automatic rejection or a grade of 0 for the assignment.

By signing below, I confirm that I have read and understood the university's plagiarism and ethical AI usage policies and agree to abide by them.

Student Name: Taiwo N Giwa
Student ID: ST10142087
Course Name: MSc in Psychology and Islamic Counselling
Assignment Title: Minor Dissertation
Date: 11/02/2026
Signature: GTN