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**Gratitude Practices among University Students: A Qualitative Approach**

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**Original Article**

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**Keywords**

**Abstract**

Gratitude Practices, Thematic Analysis, University Students, Academic execution, Pakistan

*This study inspects the insights and practices of gratitude among Pakistani university students using qualitative research method. Convenience sampling was used. The study gathered data through semi-structured interviews with 15 students, aged 18 to 25, and open-ended questionnaires filled by 25 students. The data were evaluated using thematic analysis, uncovering key themes: Understanding gratitude, expressing gratitude, Social Media's effect on Gratitude, Gratitude and Academic Performance, Benefits of Gratitude, and Gratitude in Family Relationships. The findings feature the social, religious, and cultural variables forming students' perspectives on gratitude. Prominently, gratitude was found to improve academic execution and stress management. Although, social issues like debasement and divergence were recognized as boundaries to offering gratitude. The study presumes that encouraging gratitude in universities can reinforce the learning environment, however systems should think about the broader social setting. Further exploration is expected to investigate gratitude in different instructive settings and over time to comprehend its advancing role. This exploratory study gives fundamental bits of knowledge into gratitude in Pakistani society and lays the preparation for future examination on its more extensive ramifications.*

## Introduction

Gratitude, frequently characterized as the quality of being thankful or grateful, has gathered huge consideration inside the areas of psychology, sociology, and profound exploration. The investigation of gratitude has gotten some forward movement across disciplines, with research showing that it can work on psychological well-being, interpersonal connections, and, surprisingly, academic accomplishment (Emmons & McCullough, 2003). From its consequences for mental flexibility to its role in advancing prosocial conduct, gratitude has caught the interest of researchers trying to disentangle its complex nature and investigate its true capacity as an impetus for individual and societal change (Sansone & Sansone, 2010).

Across different disciplines, from positive psychology to social science, gratitude is perceived as a key human involvement in sweeping ramifications for individual and societal prospering (Toepfer et al., 2012). As of late, there has been a developing interest in understanding the components of basic gratitude practices and their effect on different results like psychological wellness, relational connections, and generally life fulfillment (Algoe & Haidt, 2009). In Pakistani society, where social and strict qualities are profoundly esteemed, gratitude is regularly entwined with spiritual beliefs and customary traditions. Many participants, as Muslims, see gratitude through the lens of religion and consider it to be a vital part of faith and moral behaviour.

In the midst of this expanding interest, this examination has arisen as a significant tool for investigating the intricacies of gratitude encounters (Froh et al., 2014). By efficiently recognizing repeating themes and subthemes within qualitative data, thematic analysis permits researcher to uncover the basic cycles and systems at play in people's discernments and articulations of gratitude (Wood et al., 2010). From this perspective, analysts can acquire further experiences into the multi-layered nature of gratitude and its suggestions for human prosperity and social attachment (Seligman et al., 2005).

The idea of "Shukr" (gratitude) is immovably settled in Islamic lessons, recommending that offering gratitude increments ones' relationship to the heavenly as well as makes a positive outlook on life (Pasha-Zaidi et al., 2021). In religious settings, gratitude is regularly related with spirituality and a feeling of association with a higher power (Watkins et al., 2022). Nonetheless, existing research shows a shortage in understanding how gratitude arises in unambiguous conditions, for example, among university students in Pakistan, where religious, cultural and social impacts might assume a significant part.

The investigation of gratitude is introduced by the university environment as an uncommon setting. A large number of encounters, from academic strain to social elements, are experienced by youthful grown-ups around here. Social adjustment fosters academic achievement (Maqbool et al., 2021). In this context, gratitude practices can definitively affect the students' academic achievement and level of motivation (Froh et al., 2014). Student engagement is increased with positive feedback by teachers and appreciation from peers (Javaid et al., 2024). University students may feel embittered due to peer pressure and unthankful behaviour of others but expressive writing may help them improve (Javaid & Mahmood, 2023). Parents have significant role in fostering relationship by following effective parenting and showing compassion and empathy (Kamran et al., 2023; Ali et al., 2024). Studies have demonstrated the way that gratitude can further develop learning results, support associations with friends and personnel, add to strong instruction environment. Furthermore, studies have exhibited the way that gratitude can additionally foster assiduousness and focus (Wilson, 2016). But there is little examination on the ways by which these practices have been observed across cultures.

One remarkable component is the impact of social media on gratitude practices. social media can be used to assist articulations of gratitude and acknowledgment (Makri & Turner, 2020). As all the digital platforms are becoming more generally utilized, they impact how university students offer and experience gratitude. While social media can act as a course for circulating good messages and laying out a feeling of association, it can likewise add to serious insecurities and foster a culture of contest. University teachers may induce leadership abilities and use collaborative strategies by use of social media and creating positive classroom environment (Ramzan et al., 2023). If quality of life of teachers is good, it eventually impacts positively (Javaid et al., 2023). Constructive work environment and cultural diversity makes teachers more profound and effective resolving workplace conflicts and promoting work-life balance (Khan & Javaid, 2023; Jabeen et al., 2024; Ali et al., 2024). Further, if emotions are utilized well, communication of students is improved. (Javaid et al., 2023). Expressions of gratitude on social media can affect insight of gratitude and emotional wellbeing (Sciara et al., 2021). Furthermore, participants discussed about the negative consequences of social media, underlining the significance of content separating and cognizant use.

The current study looks to address this gap by utilizing thematic analysis to investigate the lived encounters of gratitude among different communities. Drawing upon qualitative data, we mean to uncover the basic themes and subthemes that describe people's insights and articulations of gratitude (Lambert et al., 2012). By deliberately breaking down these information, we look to explain the mental and social factors that shape appreciation gratitude across various settings and population (Algoe et al., 2013).

### **1.1. Theoretical Framework**

Gratitude can be investigated utilizing various theories. As per the broaden-and-build theory, amiable emotion, for example, gratitude, broaden people groups mindfulness and spur them to make long haul assets (Fredrickson, 2004). Gratitude, by empowering a good mentality, can assist with helping strength, inventiveness, and social ties. The speculation has been broadly used in research on what gratitude means for psychological well-being and social connections. Gratitude is standing under the umbrella of politeness theory that is linked with pragmatic and Ramzan et al. (2020) have said that pragmatic is linked with context.

Besides, as indicated by social exchange theory (Blau, 1964), human collaborations depend on reciprocal exchanges. With regards to gratitude, this hypothesis suggests that gratitude capabilities as a social cash, working with and reinforcing social associations. At the point when individuals offer gratitude, it constructs correspondence and advances more lovely associations. The hypothesis has been utilized to depict the job of gratitude in creating and keeping up with great connections in various circumstances, like familial, scholarly, and group environments (Tsang, 2006). Furthermore, the social exchange theory stresses gratitude as a kind of friendly cash that advances equal connections. These systems effectively portray the many kinds of gratitude and how they happen in university settings.

### **1.2. Objectives of the Study**

This study has three objectives:

- To investigate the comprehension and expression of gratitude among university students.
- To ponder the role of social media in molding gratitude practices among university students.
- To explore how gratitude affects academic performance, social relationships, and personal well-being

### **1.3. Research Question**

*"How is gratitude understood, expressed and felt by university students in Pakistan?"* is the main research question driving this study. In this context, it aims at identifying key themes and subtopics relating to the practice of gratitude with a view to understanding its role in culture, religion or societal influences.

### **1.4. Purpose and Scope**

The objective of this examination is to explore how university students in Pakistan decipher and express gratitude, with an emphasis on the cultural, religious, and social factors that influence these practices. The extension incorporates three key goals: in the first place, to examine how students see and offer gratitude in their regular routines, both scholastically and personally; second, to survey the job of social media entertainment in affecting gratitude works on (Sciara et al., 2021), deciding if it supports or subverts articulations of gratitude; what's more, third, to check what gratitude means for academic execution, peer connections, and individual prosperity (Algoe et al., 2013). By tending to these targets, the study desires to reveal insight into the specific manners by which gratitude is expressed among university students, as well as give bits of knowledge into its possible advantages for scholastic execution and self-awareness. Moreover, the study plans to fill the gap in the writing by focusing on a non-Western setting wherein religious beliefs and social elements impact gratitude rehearses. The results could assist with molding instructive strategies, social media indications, and psychological well-being administrations for university students, at last reassuring a culture of gratitude and well-being.

### **1.5. Significance of the study**

This study is momentous in light of the fact that it can possibly add to the comprehension of gratitude in scholastic conditions, and also research the effect of social media on these practices (Sciara et al., 2021). This study, which tends to gaps in the writing on university students and social media, has commonsense ramifications for teachers, advisors, and social media platforms trying to energize advantageous ways of behaving and communications among youthful grown-ups. Moreover, the findings of this study can assist with directing future examination on gratitude and its pertinence in academic execution (Froh et al., 2014). While there is a creating group of concentrate on gratitude, concentrates on that emphasis particularly on university students and the utilization of social media are uncommon. This study fills that gap by examining how gratitude is seen and rehearsed in the computerized age, giving fundamental bits of knowledge into the advancing scene of social associations and scholastic commitment.

## **2. Method**

A number of essential processes, including participant selection, data collection, analysis and ethical issues were covered by the methodology for this thematic analysis study. Detailed descriptions of each phase, together with the procedures used to ensure their reliability and validity, are set out in this section.

### **2.1 Justification for Approach**

Thematic analysis is necessary for this study because it enables the investigator to discover patterns and themes in qualitative data that lead to a full understanding of complex concepts like gratitude (Braun & Clarke, 2006). The study shows how gratitude has an impact on performance in the field of education, community interactions and overall well-being through its focus on university students from different cultural backgrounds. In addition, this technique provides the opportunity to address a gap in current literature with respect to culture and religion influencing gratitude practice.

## **2.2. Data Collection Process**

Data collection in this study was carried out by two main techniques: open-ended surveys and interviews. A total of 15 university students were chosen for in-depth interviews. Since these were in-person interviews, it was possible to study the views of all participants on gratitude. In order to allow participants to express their gratitude for experiences and perceptions in a more open and flexible way, Semi-structured interviews have been used to collect data. Each interview endured 25-30 minutes and was audio recorded with the consent of members. A transcript of the audio recordings has been prepared to allow for a more extensive study. Besides the interviews, 25 university students have completed an open-ended questionnaire. The questionnaire included open questions to gather a wider range of responses on gratitude behaviour, societal factors, religious belief and academic contexts. The qualitative analysis process was facilitated by encouraging participants to provide a comprehensive response.

## **2.3 Participants**

The study included university students between 18 and 25 years of age who were selected on the basis of convenience sampling to participate in the study. This specific approach has been selected due to participants' accessibility and the wide range of backgrounds present at university level. The depth of the information collected has been enhanced by the diversity of participants' age groups, education level and cultural background.

## **2.4 Identification of themes and sub-themes**

In order to obtain a detailed understanding of gratitude practices, thematic analysis has been carried out through an experimental method. The process started with familiarity, where the transcripts were examined several times to identify common topics and terminology. Next, the data were programmed by hand and could be adjusted with ease as new knowledge came to light. Labelling of substantial parts relating to gratitude was part of the code methodology. In order to develop themes, coded data were then organized into larger categories and a thorough study had to be carried out in order to identify common ground. A more advanced analysis of the data was possible by means of a manually analyzed report. The sub-themes were selected once the themes had been drawn up through a breakdown of the defined codes and focused on specific aspects of appreciation. In order to ensure consistency, the themes and sub-themes have been studied and refined. Peer comments have been used to verify the results.

## **2.5 Tools and Software**

Thematic analysis was done by free hand, without the help of particular software. This strategy takes into consideration a careful and refined investigation of the records. Be that as it may, straightforward apparatuses like Microsoft Office and Excel spreadsheets applications were used to coordinate codes and themes.

## **2.6 Ethical Considerations**

Moral issues were significant during the examination. Each member conceded informed assent before the interviews. Respondents were apprised regarding their security and obscurity, and all private information was eradicated from the records. The study kept up with moral norms and guidelines, guaranteeing that members' freedom and prosperity were kept up with.

### 3. Findings

The results of a thematic analysis of 15 meetings through interviews with university students in Pakistan in the range of 18 and 25 years old are introduced in this part. Seven of the 15 participants were from Faisalabad. Participants' social class root, additionally impacted their viewpoint on gratitude, with working class people being more inclined to offer and examine gratitude. Additionally, participants with more age shared more rich and nuanced bits of knowledge in regards to gratitude, demonstrating that educational experience might upgrade ones' information on and association with gratitude. There is likewise a mind map (Figure 1) that gives a visual portrayal of the subjects and subthemes distinguished in this study. It frames the different parts of gratitude practices among university students, got from interview records. This mind map fills in as an aid for the thorough examination introduced in the accompanying segments, featuring key areas of interest and their connections inside the setting of gratitude and goes about as a central reference point for understanding the more extensive themes talked about all through the report.

Based on the transcript of the interviews, it describes the different aspects of gratitude practice among university students. The mind map is a guide to the extensive analysis provided for in these sections, which highlights key areas of interest and their relationships within gratitude contexts; it provides an essential reference point as regards understanding the wider themes that have been discussed throughout this report.



### 3.1 Detailed Analysis of Themes and Subthemes

Through a complete analysis of the transcripts, these themes and subthemes were distinguished illustrative statements which give a knowledge into the students' comprehension of gratitude, its expression, impacts, advantages, obstacles and role in different parts of their lives will be added to each theme.

### 3.2 Understanding Gratitude

This theme examines the various ways in which people have been able to understand gratitude. Different perspectives on what it means to be grateful are reflected in the subthemes within this category.

#### 3.2.1 Contentment

Contentment is a state of satisfaction and acceptance, which acknowledges that life may not always be perfect, but it can be worse. It is common for university students who have experienced or witnessed challenging situations to take such a view.

As one participant stated,

*"Jo chal raha hai vah accha hai isase Jyada bhi bura ho sakta tha. Kuchh extra ordinary karne ki kabhi expect nahin kiya aur na kabhi Dua ki lekin main ground state ko hi prefer karta hun just like all is well".*

Inspite of its imperfections, this sentiment indicates a positive attitude towards life (Emmons & McCullough, 2003).

#### 3.2.2 Humility

Humility is a vital part of gratitude, stressing decency and an absence of egotism. University students who practice humility frequently value their accomplishments without gloating or lessening others.

As one respondent stated:

*"To stay humble.. aapko ho ka aap kuchh bhi kar sakte ho lekin aap humble raho".*

This perspective mirrors a fair way to deal with progress and acknowledgment, cultivating a more amicable social environment (Sansone & Sansone, 2010).

#### 3.2.3 Religious Perspective

Numerous university students view gratitude through a religious perspective, crediting their endowments and victories to a higher power. This religious viewpoint frequently educates their comprehension and articulation regarding gratitude (Emmons & McCullough, 2003).

A participant mentioned, *"jab yah lafz istemal hota hai to ek musalman ke zehan mein Allah ki jaat aati hai ..Jo nemat usne hamen di Hain Jin nemat se luftundoz ho rahe hain vo sab Allah Hi ki nematen Hain".*

This affirmation of heavenly impact is a key part of their gratitude.

#### 3.2.4 Reciprocal Gratitude

Reciprocal gratitude includes recognizing the help and help got from others, prompting a pattern of gratitude and altruism. University students frequently take part in reciprocal acts of gratitude, writing thank you note, fortifying their social bonds.

A participant mentioned,

*"The quality of being thankful to everyone for their help.. it may include readiness, appreciation, or reciprocating the same positive vibes."* This subtheme highlights the significance of rewarding others and building up positive connections (Toepfer et al., 2012).

### **3.3 Expressing Gratitude**

This theme looks at the changed manners by which participants expressed gratitude, including verbal, written, and nonverbal strategies.

#### **3.3.1 Verbal and Written Expressions**

University students frequently offer gratitude verbally or through composed correspondence. This type of articulation permits them to convey gratitude and affirmation on to other people.

A respondent said:

*"namaz padh ke Allah ka shukar Ada Karti hun, farmane Khuda hai ke Jo logon ka shukar Ada nahin karta Vo Allah ka shukr ada nahi kar sakta".*

This statement reflects how verbal and written articulations of gratitude assume a key part in keeping up with positive cooperation (Algoe & Haidt, 2009).

#### **3.3.2 Acts of Kindness**

Acts of kindness address a palpable approach to offering gratitude, frequently through supportive actions or motions. University students might offer their time, abilities, or assets to others as a type of gratitude.

A participant expressed,

*"Koi aapki help Kare to uski help karo aur alfaaz ke zareye bhi ho sakta hai aur practical agar dekha jaaye to Kisi ki help Karke".*

These demonstrations add to a feeling of association and amplifying prosocial behaviour (Froh et al., 2008).

#### **3.3.3 Religious Practices**

Religious practices are one more typical approach to offering gratitude among university students, including prayers and other spiritual codes. A participant cited, *"Jab Koi aapki madad karta hai To Koi na Koi tarika To hona chahie ki ham uski help ko appreciate Karen"*. These outflows of gratitude line up with practices like day-to-day accounts, mindfulness, and letter composing that advance profound prosperity and social association (Toepfer et al., 2012; Sansone & Sansone, 2010).

### **3.4 Social Media's Impact on Gratitude**

Social media assumes a huge part in molding gratitude rehearses among university students, with both positive and adverse impacts.

#### **3.4.1 Positive Influences on Gratitude**

Social media can encourage gratitude by giving a stage to sharing positive substance and advancing a feeling of association.

A respondent stated:

*"Social media per is tarah ki chijon ko like kar raha hai jismein log Allah ka shukr ada kar rahe hain.. Jaise aajkal Gaza ki baat karen.. ke vo is halat mein bhi Allah ka shukar Ada kar rahe hain.."*



This reflects how social media can be utilized to support articulations of gratitude and acknowledgment (Makri & Turner, 2020)

### **3.4.2 Negative Influences on Gratitude**

Regardless of its true capacity for positive effect, social media can likewise intensify sensations of uncertainty and grudge, subverting gratitude.

A participant shared,

*"Pakistani awam social media per Shukar guzaar logon ko follow karne ki bajaye snake video, tiktok per jahilon ko follow kar rahe hain."*

This statement represents how social media can make negative examinations, taking away from the feeling of gratitude.

### **3.4.3 Amplifying Insecurity**

Social media can add to sensations of uncertainty, especially when users contrast themselves with others.

A respondent remarked:

*"agar koi social media per upper class ko dekhte Hain To yahi kahate Hain ki Ya Allah Tera Shukar hai tu na en jaisa Nahin banaya hamen."*

This correlation can prompt reduced gratitude and expanded disappointment with ones' conditions.

## **3.5 Gratitude and Academic Performance**

Gratitude can impact academic achievement in different ways, influencing inspiration, concentration, and focal point.

### **3.5.1 Influence on Student Motivation**

Gratitude can propel students to work harder and keep an inspirational perspective towards their examinations.

As one respondent elaborated:

*"yah bhi hai ki jab hamare numbers kam Aaye jab humne mehnat ki ho.. bajai iske ke Ham roay... Ham is per shukriya Ada Karen .. Mazeed achay k liye mehnat karain.. and always work hard for the best.."*

Froh et al. (2014) observed that more elevated levels of gratitude were related with expanded academic inspiration.

### **3.5.2 Enhancing Focus and Concentration**

Gratitude can further develop concentration and focus, prompting better scholarly execution (Wilson, 2016).

A participant cited,

*"jab aap Shukar Ada Nahin karte aur stress mein rahte hain to mentally disturb rahte Hain..lekin jab aap relax hote hain aapko satisfaction milati hai or study mein achay se focus hota hai" .* This proposes that grateful outlook can add to a more viable study schedule.

### 3.5.3 Inequality in Educational Systems

Gratitude in scholastic settings might confront difficulties because of imbalance in school systems.

In this regard, a respondent mentioned:

*"University mein yahi hai ki jitna teachers ke Aage Piche fir lo usko grade Mil jata hai ..jitna na phiro To fir unko utani jyada mehnat karni padati hai"*.

This perception focuses to possible boundaries to offering gratitude in a scholarly setting because of unfairness (Jackson, 2016)

### 3.6 Benefits of Gratitude

This theme depicts the apparent advantages of rehearsing gratitude, going from individual prosperity to further developed connections.

#### 3.6.1 Well-Being

The subtheme of well-being features how gratitude encourages an inspirational perspective on life and adds to in general profound and mental health. Participants frequently express sensations of happiness and fulfillment while considering the things they are grateful for.

A participant asserted that:

*"Allah ka shukar Ada karne ke baad main apne andar positive chizen dekhti hun"*.

This is consistent with research suggesting that gratitude promotes mental health by promoting positive emotions and reducing depressive symptoms (Lambert et al., 2012). It reflects the idea that happiness and satisfaction can be enhanced by recognizing blessings and expressing gratitude.

#### 3.6.2 Coping with Stress and Challenges

In times of difficulty, gratitude is a coping mechanism that allows individuals to experience perspective and resilience in the face of pressure. Members frequently portray how rehearsing gratitude assists them with exploring tough spots and act as a wellspring of versatility and adapting.

Reflecting upon this a participant communicated:

*"shukr guzari karne se hamen Allah Tala ki taraf se madad hasil hoti hai "*.

This viewpoint is steady with the possibility that gratitude can go about as a cradle against stress and difficulties (Wood et al., 2010).

#### 3.6.3 Enhancing Relationships

Gratitude assumes a crucial part in sustaining and fortifying social connections, cultivating sensations of association, and correspondence among people. Participants frequently offer how communicating gratitude extends their securities with others and advances a feeling of generosity inside their informal organizations.

A participant cited:

*"Positive energy milti hai, or is sa long lasting relationship build hoti hain."*

This highlights the act of gratitude in making positive social gestures and encouraging abetting communal environment (Algoe et al., 2013). Furthermore, Algoe et al. recommends that gratitude upgrades relationship quality by advancing sensations of acknowledgment and shared regard, in this way adding to by and long-term relationship fulfillment.

### **3.7 Gratitude in Family Relationships**

This subject investigates the act of gratitude inside relational peculiarities, pivoting on articulations of gratitude towards relatives and what it means for connections.

#### **3.7.1 Gratitude Towards Parents**

This subtheme centers around how people show gratitude to their parents for their help and direction. A typical statement of gratitude towards parents is to invest energy with them, offer assistance, or offer love through demonstrations of grace. Offering gratitude to parents includes recognizing their help and direction through verbal means or activities. Spending time with your parents, helping them do their tasks or showing affection are common ways of expressing gratitude.

A participant shared:

*"Jab mama ka shukriya Ada kama ho to sath mein help karva deti hun inke Sath Pyar Karti hun aur baith kar baten Karti hun".*

This subject is in accordance with the more extensive idea of gratitude as a social practice that fortifies associations inside family units and devotes to emotional well-being (Algoe et al., 2013).

#### **3.7.2 Gratitude Among Siblings**

Gratitude among kin frequently includes support, shared minutes, or acts of kindness. Siblings might communicate their appreciation by getting to know one another, offering daily encouragement, or giving gifts during unique events.

A participant told that:

*"Behan Bhai mein kabhi thank you nahin bola ..yah galat chij hai.. lekin birthday aati hai to inko lajmi gift deta hun shukriya k tor par."*

This adds to the bond of brothers and sisters, as they express their gratitude through different expressions (Wood et al., 2010).

#### **3.7.3 Gratitude in Extended Family**

Another aspect of family relations is gratitude to extended relatives, such as aunts, uncles and cousins. It can happen at a time of significant events or when extended family members are offering support during difficult times (Emmons & McCullough, 2003).

One participant shared:

*"jab cousin ki death Hui to zehan mein aaya ke kyon aisa hua.. lekin insan ko chahie ki vo agar shukr Ada nahin kar sakta to nashukri b na karay."*

It shows how gratitude can be expressed in moments of loss, highlighting the need for support and appreciation within an extended family circle.

### **3.8 Comparison Table: Open ended questionnaire vs. Interview Transcripts**

In order to explore the concept and expression of gratitude amongst university students, this section (Table 1) presents a comparative analysis of themes and subthemes found in data collected by online forms responses between open ended questionnaires and interview transcripts. The investigation recognizes shared traits and contrasts, revealing insight into the impacts of culture and religion, different strategies for offering gratitude, observed benefits, experienced hindrances, and the effect of social media.

**Table 1. Questionnaire vs. Interview Transcripts**

<b>Themes</b>	<b>Subthemes</b>	<b>Open Ended Questionnaires</b>	<b>Interview Transcripts</b>
<b>Understanding Gratitude</b>	Contentment	Gratitude is associated with satisfaction and pleasure with life	A sense of contentment is a key component of gratitude.
	Humility	Gratitude cultivates humility and minimizes stress	Humility is a common theme in gratitude, particularly in religious situations.
	Religious Perspective	Gratitude is associated with religious beliefs and thanking God	Gratitude is commonly conveyed through religious traditions such as prayer.
	Reciprocal Gratitude	Gratitude involves acknowledging others for their compassion.	Reciprocal gratitude leads to a good circle of giving and receiving.
<b>Expressions of Gratitude</b>	Verbal and Written Expressions	Verbal thanks and thank-you notes are common ways to convey gratitude	Similar approaches are highlighted, including verbal and written demonstrations of gratitude.
	Acts of Kindness	Acts of kindness, such as assisting others and spending time with loved ones, are important forms of gratitude	Acts of kindness and religious traditions are important ways to show thanks.
<b>Influences on Gratitude</b>	Cultural Influences	Cultural customs and values influence gratitude habits.	Cultural setting influences gratitude habits.
	Religious Influences	Religious ideas and practices can have an impact on gratitude.	Faith-based activities have a substantial impact on gratitude expressions.
	Social and Family Influences	Family values and social contexts influence gratitude.	Family and social factors influence gratitude habits and perspectives.
<b>Benefits of Gratitude</b>	Well-Being	Gratitude promotes mental health and life satisfaction.	Gratitude promotes peace and emotional stability.
	Coping with Stress	Gratitude helps people deal with stress and overcome obstacles.	Gratitude is a stress-relieving and coping strategy.
<b>Social Medias Impact on Gratitude</b>	Positive Influences	Social media provides opportunities to express gratitude.	Social media promotes gratitude through virtual sentiments and online groups
	Negative Influences	Social media can heighten uneasiness and promote constant comparison	Unrealistic expectations on social media may reduce gratitude.

#### 4. Discussion

In this thematic analysis, we analyzed gratitude among Pakistani university students, centering on the way things are noticed, communicated, and impacted in this specific social setting.

The topics that rose up out of our examination give a far-reaching comprehension of the complicated perspectives influencing student gratitude, uncovering understanding on the connection of individual encounters, social assumptions, and scholarly environmental factors. This conversation digs into the bigger ramifications of our findings, incorporating how they interface with or contrast from past exploration and how this affects practice.

The primary objective of the study, which was to examine university students' understanding and articulation of gratitude, tracked down a mind-boggling join between private perspectives and social standards. Members much of the time related gratitude with religious lessons, suggesting that their comprehension and articulation of gratitude are significantly settled in Islamic convictions. This is predictable with past examination on gratitude in religious settings, which found that religious lessons can assume a significant part in expanding gratitude (Emmons & Kneezel, 2005). However, our findings go past this straightforward connection, exhibiting that gratitude is twain a religious and a social practice, solidly implanted in the elements of companion connections and family communications.

The second objective, which took a gander at the utilization of social media in advancing gratitude ways of behaving, uncovered both great and adverse impacts. The investigation discovered that social media has a diverse capability in advancing gratitude propensities among university students. While certain members expressed that social media arouses gratitude by presenting users to positive material and religious subjects, others referred to adverse results like imparting correlation and uncertainty. This inconsistency is predictable with earlier examination, which found that social media can significantly affect users' mental prosperity (Primack et al., 2017). The more extensive ramifications of this subject recommend that universities could advantage from supporting a decent and great utilization of virtual entertainment, for instance, happy that advances gratitude and evades unsafe examinations.

As to third objective, which centered on what gratitude means for academic execution, social communications, and individual well-being, show a coherent relationship among gratitude and upgraded psychological well-being. Members who rehearsed gratitude announced feeling more satisfied, which assisted them handle academic pressure and foster more grounded associations with friends and educators. This is predictable with past examination connecting appreciation to more noteworthy psychological wellbeing (Emmons & McCullough, 2003), inferring that developing gratitude could be a viable technique for expanding understudy prosperity and academic achievement. A few members said that rehearsing gratitude upgraded center and brought down pressure, which added to more noteworthy scholarly execution. Participants examined events in which gratitude brought about more profound associations with companions, educators, and relatives. The finding is in accordance with prior research (Algoe et al. 2008), which shown that gratitude works on friendly way of behaving and assembles relational trust.

#### **4.1. Implications for Theory and Practice**

The results from our thematic analysis have a few ramifications for both theory and practice. Our thematic analysis results have different ramifications for hypothesis and practice. The compelling religious connotations in gratitude articulations recommend that future examination ought to take thought of the social and religious settings while researching gratitude in various settings. This perception loans believability to the view that gratitude is definitely not a one-size-fits-all idea, with articulations differing enormously founded on cultural influences (Kashdan et al., 2009). For training, our results show that universities in Pakistan could advantage from integrating gratitude-based programs into their student support administrations. Given the valuable impacts of gratitude on emotional well-being, these projects could incorporate gratitude conferences, care

meetings, and friend support gatherings. These activities could help students to manage stress, build relationships and foster a more inclusive educational framework.

#### **4.2. Conclusion**

In general, the complexities of gratitude among Pakistani students are highlighted in our thematic analysis. The question of the evolution of gratitude within this environment will allow us to understand more clearly its significance for academic life and relationships with society. While some of the findings are consistent with previous research, the specific religious and cultural impacts highlighted in this study highlight the need for further investigation into how regional factors contribute to gratitude. This discussion emphasises the need to recognise a wide range of gratitude practices, as well as their potential for improving our understanding of human behaviour in educational settings.

#### **4.3. Recommendations**

In view of the exploration from this thematic analysis, various proposals can be made to energize gratitude in scholastic settings, influence strategy, and direct future study. To advance a culture of gratitude among university students, instructive establishments might investigate including gratitude centered exercises into their scholastic projects. This could incorporate studios that explore the benefits of gratitude, addresses conveyed by religious or social illuminators that underscore its importance, and friend-driven endeavors that advance gratitude inside understudy networks. Strategies could be intended to perceive and remunerate demonstrations of gratitude, encouraging a steady environment in which gratitude turns into the standard. As far as future study, longitudinal investigations could take a look at how gratitude develops and changes over scholastic systems, giving experiences into long haul patterns. Relative investigations across societies and educational systems would likewise be helpful, permitting scholastics to more readily comprehend what setting influences gratitude mean for on scholarly execution and social cohesiveness. At last, these suggestions look to cultivate a more comprehensive and grateful scholarly environment for both students and instructors.

#### **4.4. Limitations and Suggestions for Future Research**

The study offers valuable bits of knowledge, yet there are a few requirements which should be tended to. Specifically, the sample size was small and could restrict generalizability of results. To meet this restriction, the bigger and more different sample sizes might be utilized for research proceeding with the end goal of guaranteeing more noteworthy portrayal of students from universities. Second, thematic analysis depends on the researcher's interpretation of the information, which presents expected predisposition. Moreover, working on the validity of these results by requesting input from members as respects the exactness of the topics is conceivable. At long last, the study was restricted to Pakistani university students who might not have completely addressed variety of involvement with societies and instructive conditions. To more readily comprehend the impact of culture and religion on gratitude, further examination ought to be embraced in a more extensive setting, which likewise incorporates correlations with religions or countries.

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