Impact of Sense of Belonging on Forgiveness and Gratitude among Muslim Students
Mediating Role of Collectivism and Moderating Role of Religiosity

Khurram Shahzad and Muhammad Qaiser Shafi

This study examined the relationship of a sense of belongingness with forgiveness and gratitude among Muslim students and the mediating role of a collectivistic orientation. We also studied the moderating role of religiosity/spirituality between a sense of belonging and collectivism. Using publicly available data, quantitative responses about values collected from students in secondary schools and higher education institutions (n = 13,023) of 15 countries with majority Muslim populations were analyzed using SPSS and SmartPLS. The findings reveal that a sense of belonging is positively linked with forgiveness and gratitude, and that collectivism mediates both relationships. However, the moderating role of religiosity between sense of belonging and collectivism is not in accord with our prediction. Policy implications and future direction are discussed.

Keywords: Muslim students, sense of belonging, forgiveness, gratitude, collectivism, religiosity

An integral part of human well-being and development is to feel a sense of belonging, that is, to feel connected, to feel part of something, to feel one fits into an environment or group and can identify

Khurram Shahzad is presently working as Professor of HRM/OB at the School of Leadership, Faculty of Management Sciences, Riphah International University, Islamabad, Pakistan. His research interests are in the areas of leadership, work ethics and employee behaviors.
Muhammad Qaiser Shafi is a Lecturer at the School of Leadership, the Faculty of Management Sciences, Riphah International University, Islamabad, Pakistan. His research interests are in the areas of human resource management and organizational behavior.

with values, ideas, and roles (Maslow, 1943). In recent times, educational researchers have investigated how a sense of belonging at school affects students in multifaceted ways (Allen et al., 2018). Yet no studies have explored this construct and its outcomes in Muslim societies. This research paper attempts to fill this gap by presenting findings from a quantitative study conducted by the International Institute of Islamic Thought in which data were collected in fifteen Muslim-majority societies with a focus on students in secondary schools and higher education (Nasser, et al., 2020).

The study results point out the importance of values, such as the sense of belonging, forgiveness, and gratitude and ways they increase individual and social responsibility, but the question remains how do these values link together (Nasser et al., 2019)? Researchers have studied sense of belonging and classroom collaboration (Frey, 2019) and its relationship to life satisfaction (Zhang, et al., 2021). In this research, we seek to extend the current literature by associating sense of belonging with forgiveness and gratitude among Muslim students.

McCullough (2008), using an evolutionary functional approach to forgiveness, suggests that a sense of belonging in an offender is associated with forgiveness and gratitude across cultures. Hofstede's (1980) research on cultural dimensions, in particular collectivism and individualism, has received considerable attention among a wide range of researchers (Singelis et al., 1995). According to Hofstede (1980), individualism is focused on individual independence, while the underlying supposition of collectivism is that people are interrelated and entrenched in mutually dependent social relationships. In Muslim societies, people are encouraged to find a meaningful position in social networks, emphasizing social bonding and adjustment. This leads them to be more communal and accommodating of others. People who tend to have collectivist views are more caring, forgiving, and cooperative (Solomon et al., 1996). Collectivist societies centralize common values such as well-being and forgiveness and common goals (Shulruf et al., 2007; Oyserman et al., 2002). We therefore suggest that cultural differences such as collectivism may act as a bridge between a sense of belonging and forgiveness and gratitude as suggested in previous research in Western countries (Kane, et al., 2021; Hook et al., 2009).

For many individuals, religion is a central part of their lives. Religion is vital to understand individuals and cultures, and is innately cultural (Cohen, 2015; Mansori et al., 2020). The relationship between belongingness, religious attitude, and cultural orientation such as individualism/collectivism is an important discussion that has not been previously explored

(Oumlil & Balloun, 2017; Ahmadi et al., 2013). Belongingness has an impact on an individual's values and behavior, e.g. collective well-being (Bhuian et al., 2018), but this relationship may become stronger for individuals who have religious/spiritual orientation because it allows adherents to enhance self-esteem by developing a close relationship with all others.

Religion is a sociocultural factor that explains differences in the values and behaviors of individuals, and religiosity is positively related to collectivist values (Cukur et al., 2004). All religions promote unity, harmony, and collective good and well-being. Therefore, religious/spiritual people are most likely to pay a price to improve collective welfare (Olivola et al., 2020). Islam as a religion is a complete code of life, and it guides all aspects of human life—individual and social, economic and political, material and ethical, cultural and legal. The goals of Islamic educational institutions include the social, emotional, academic, and spiritual development of students (Nuriman & Fauzan, 2017). It is therefore imperative to understand whether and how a sense of belonging fosters other values among Muslim students, and it would be assumed that a high level of religiosity/spirituality would strengthen the relationship between belongingness and collectivism among Muslim students.

Our research study makes several contributions to the growing knowledge of values and competencies among Muslim students. Using the theory of need for belonging, the study reveals a potential antecedent in the sense of belonging as a predicter of values such as forgiveness and gratitude among Muslim students. Second, it focuses on the indirect effect of the sense of belonging on Muslim student values such as forgiveness and gratitude by examining collectivism as a mediating mechanism. Third, the study examines the moderating role of religiosity between sense of belonging and collectivism. We finish by offering recommendations to schools and institutions to improve their student and teacher recruitment, training, and development processes using these values.

DEFINING SENSE OF BELONGING, FORGIVENESS, AND GRATITUDE

According to Macmillan and Chavis (1986), sense of belonging is defined as "the human emotional need to associate with and be accepted by group members" (p. 9). It includes the need to belong to a particular group or team at school or work, to be socially accepted, or to become part of any religious group. According to the need to belong theory given by Baumeister and Leary (1995), people have a basic need to be connected to

others (i.e., not derived from other motives) that is vital for well-being and psychological health. Therefore, the need to belong has significant emotional effects, directs mental functioning, guides behavior, is active under all but the mainly unfavorable conditions, relates to people of all cultures, and is linked with negative psychological and physical outcomes when it is not met. The claim that people have a basic need for a sense of belonging provides not only a unifying theme for much of the social psychological literature up to now, but it also has stimulated new research directions and ways of conceptualizing established constructs (Leary et al., 1995). Hughes (1993) defined forgiveness as letting go of angry thoughts and feelings toward others who have hurt you and replacing them with positive thoughts and feelings. According to Richman and Leary (2009), forgiveness can be a way of restoring closeness in a world in which establishing new social ties is not always easy or possible. In light of the above reason, it seems probable to expect a positive linkage between the belongingness and forgiveness, i.e., students who have a strong need to belong are more likely to extend forgiveness to wrongdoers than those whose need to belong is less strong. This point is not very dissimilar from the hypotheses proposed by researchers who have studied the impact of social exclusion on violence. Based upon the need to belong theory, these researchers have argued that social exclusion must direct to compensatory behaviors aimed at attaining social acceptance (Twenge et al., 2007; Leary, et al., 2006; DeWall et al., 2009). Hence, based on the above, the following can be hypothesized:

> *Sense Of Belonging Has A Significant and Positive Impact on Forgiveness Among Muslim Students.*

Gratitude is "a general tendency to recognize and respond with grateful emotions to the role of the benevolence of others in one's positive experiences and outcomes" (McCullough et al., 2002, p. 112). Evidence has shown that individuals with a greater sense of belonging display a stronger sense of empathy (Locklear, et al., 2022). So, we can say that students who have strong sense of belongingness may have fewer behavioral problems and a positive attitude toward others. Findings by Kleiman and colleagues also suggest that college students who can settle for the good and persevere with the bad are likely to develop a stronger sense of gratitude in their lives (Kleiman, et al., 2013). College students in Canada and the United States who demonstrated a stronger sense of belonging also showed stronger positive effect (Hill, et al., 2016). On the basis of the above arguments, it is therefore assumed that:

> *Sense of belonging has a significant and positive impact on gratitude among Muslim students.*

Sense of Belonging and Collectivism

Hofstede's (1980) theory of cultural dimensions is a framework used to understand differences in culture between countries. It states that *collectivism* means people are interrelated and rooted in interdependent social relationships. Practices emphasizing belongingness and collaboration over competition have also been associated with better peer relationships (Slavin, 2015; Osterman, 2000), and this pattern was found to hold across countries (Roseth et al., 2008). Following the social interdependence model and need to belong theory to explain the positive impact of a sense of belonging on cooperation and well-being (Slavin, 2015; Johnson et al., 2008), it is a sense of cohesion that creates a more conducive atmosphere for learning that facilitates its positive impact. This atmosphere depends more on students' understanding of—and preference for—collaboration than on the level of actual collaboration observed in the classroom. In line with this conceptual understanding, a research study of Iranian, German, and Canadian students showed that all preferred cooperative learning environments and collectivism over competition, and they all also showed superior performance in a cooperative atmosphere (Huber et al., 1992). So, we can say that students have a need for belongingness that emphasizes interdependence, harmony, social connectedness, in-group goals, and collective well-being. On the basis of the above arguments, it is hypothesized that:

> ***Sense of belonging significantly and positively affects collectivism among Muslim students.***

Collectivism, Forgiveness, and Gratitude

Collectivist worldviews interpret the self as socially entrenched and emphasize collective well-being, norms, and relationships. Accordingly, in collectivistic societies forgiveness and gratitude may primarily be conceptualized as interpersonal constructs (Joshanloo, et al., 2021; Ho, 1993; Markus & Kitamaya, 1991). In contrast, individualistic worldviews see the self as independent and self-reflective and emphasize personal well-being and personal responsibility. Consequently, in individualistic cultures, forgiveness and gratitude may be conceived mainly as intrapersonal constructs (Hsu, 1985; Markus & Kitamaya, 1991). In a collectivist society, good relationships with group members are highly appreciated, and forgiveness and gratitude can be seen as the most precious skills for upholding group harmony (Suwartono, et al., 2007). Giving and receiving help is an expected part of everyday life for members of collectivistic cultures, rather than an uplifting surprise, as it can be for members of individualistic cultures

(Lilian et al., 2020). On the basis of the above arguments, therefore, it is hypothesized that:

> ***Collectivism significantly and positively affects forgiveness and gratitude among Muslim students.***

Mediating Role of Collectivism Between Sense of Belonging, Gratitude, and Forgiveness

Based upon the hypotheses referred to above, we further argue that individual level cultural values of individualism versus collectivism play a mediating role in the association between a sense of belonging, forgiveness, and gratitude among Muslim students. Many studies have shown a relationship between a sense of belonging, empathy, and a range of measures of forgiveness. Researchers have found that all major world cultures have structures that promote forgiveness (Tsang, et al., 2005; McCullough & Worthington, 1999). To maintain harmony in relationships with in-group others requires a higher sensitivity to interpersonal contextual cues, including concerns for belongingness and dependence, which further leads to collectiveness. Collectively oriented individuals tend to have a higher motivation to be compassionate, empathetic, forgiving, and caring (Markus & Kitayama, 1991). Fiske (2002) recommended thinking of individualism and collectivism not as culture per se, but as mediators in research analyses. On the basis of the above arguments, it is hypothesized that:

> ***Collectivism mediates the relationship between a sense of belonging and forgiveness among Muslim students.***
> ***Collectivism mediates the relationship between a sense of belonging and gratitude among Muslim students.***

Moderating Role of Religiosity Between Sense of Belonging and Collectivism

Religiosity is considered a significant socio-cultural antecedent in predicting individual differences in a variety of aspects of values and behaviors (e.g., Villani, et al., 2019; Gorsuch, 1988). Most religions promote certain values, norms, and attitudes, which result in links between individualism-collectivism and other cultural constructs. For instance, significant relationships have been found between religiosity, political ideology (Duriez et al., 2002), prejudice (Billiet, 1995) and identity formation (Youniss, et al., 1999). Empirical explorations of the linkage between religiosity and individualism-collectivism are rare. However, many scholars and political philosophers of the twentieth century recognized the relationships

between these constructs. Sampson (2000) suggested that individualism-collectivism can be embedded in core concepts of religion. Religions such as Islam are based on concepts of human nature like care for other people and are therefore more in line with collectivism (Ahmad, 2011). Previous work on similar topics, i.e. belonging, moral judgment, well-being, cooperation, and religiosity focused primarily on Jewish-Protestant differences (e.g., Cohen et al., 2006; Cohen & Rankin, 2004). Unfortunately, much previous work has neglected to include Muslim communities. Religiosity encourages individuals to work with a commitment to help and support peers (Brown, 1986). Religiosity promotes a relationship-oriented culture that emphasizes support and cooperation toward peers and society. We assume that the combined effect of sense of belonging and religiosity will strongly increase the level of collectivism among Muslim students. Figure 1 shows the theoretical model of the study and hypothesized relationships among study variables.

Religiosity moderates the relationship between a sense of belonging and collectivism among Muslim students in such a way that the relationship is strengthened when religiosity is high.
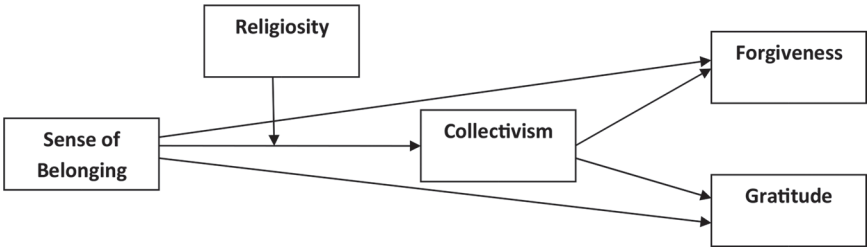

Figure 1. Theoretical Framework

METHODOLOGY

Participants and Data Collection

The methodology described in this section and the empirical results presented later are based on a sample of Muslim students from 15 countries (Bosnia, Indonesia, Jordan, Kyrgyzstan, Morocco, Tanzania, Tatarstan, Bangladesh, Algeria, India, Kenya, Mauritius, Sudan, Malaysia, and the United States) taken from the publicly available quantitative study conducted by the International Institute of Islamic Thought (Nasser, et al., 2020). Data for this study were collected from four distinct groups of respondents (n = 18,601): schoolteachers, school students, university instructors,
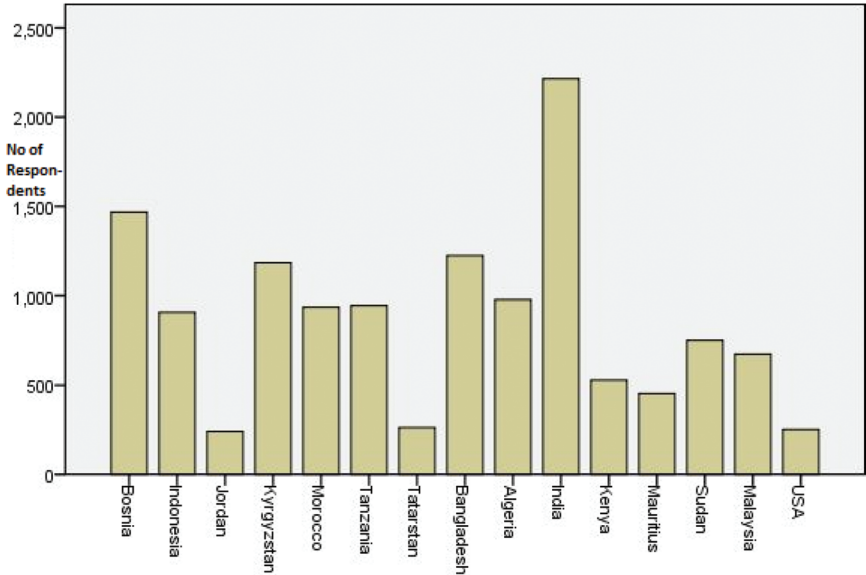
Figure 2. Distribution of Survey Respondents by Country

Table 1. Demographics of Respondents

Country	School Student	University Student	Public	Private	Male	Female	Religion (Islam)
Bosnia	707	761	1,380	87	634	834	1,468
Indonesia	333	575	812	84	401	507	908
Jordan	0	241	143	92	53	188	241
Kyrgyzstan	670	515	0	1,169	407	778	1,185
Morocco	723	214	773	143	444	482	937
Tanzania	690	255	130	791	425	517	945
Tatarstan	263	0	263	0	98	164	263
Bangladesh	1,075	149	563	227	584	633	1,224
Algeria	755	222	756	214	323	646	978
India	1,956	260	276	1,883	851	1,363	2,215
Kenya	355	174	347	167	275	252	529
Mauritius	357	96	120	306	150	302	453
Sudan	485	266	467	279	281	469	751
Malaysia	636	38	651	0	260	414	674
USA	252	0	0	241	113	139	252

and university students. However, our focus in this study is only on school and university students, making the sample size for our study 13,023. The largest respondent groups were from India (n = 2,215) and Bosnia (n = 1,468), while the smallest respondent groups were from the United States (n = 252) and Tatarstan (n = 263). Figure 2 illustrates the group distribution by country. Table 1 shows the demographic distribution of the respondents. The largest target group is youth who are younger than 18 years old (64%), followed by those aged 18–24 (32.6%) across the 15 countries. School students were 71.1% while the university students were 28.9%. Students from public institutions were 51.3% and from private institutions 43.6%. Male students were 41% while the female students were 59%.

Measures

All ratings were made on a 4-point Likert scale where 1 represents "Never," 2 "Sometimes," 3 "Often," and 4 "Always." There were 13 reverse coded items; five items of sense of belonging (items 4, 5, 7, 14, and 18), six items of collectivism (items 1, 2, 3, 4, 5, and 6) and two items of gratitude (items 3 and 6). We reversed the score of these items by changing 1 to 4, 2 to 3, 3 to 2 and 4 to 1 accordingly.

Sense of Belonging was measured using 18 items. The sample item is "I feel like a real part of my school community."

Gratitude was measured using six items. The sample item is "Grateful to a wide variety of people."

Forgiveness was measured using nine items. The sample item is "Likelihood to forgive a friend starting an untrue rumor about you".

Collectivism was measured using 14 items. The sample item is "If a peer gets a prize, I feel proud."

Religiosity was measured using five items. The sample item is "How important is it for you to belong to a religious group?"

RESULTS

One-way ANOVA

A one-way ANOVA test was performed to check the variation in the dependent variables forgiveness and gratitude across demographic categories. The results suggest a significant difference in the mean value of the first dependent variable forgiveness among respondents across country code (F = 288.91, P = .000), school type (F = 96.37, P = .000), gender (F = 14.53, P = .000), age (F = 24.33, P = .000), grade (F = 7.6, P = .000), degree (F = 2.6, P = .000), language (F = 2.68, P = .000), ethnicity (F = 74.5, P = .000).

Similarly, the findings indicated a significant difference in the mean value of the second dependent variable gratitude among respondents across country code (F = 59.33, P = .000), school type (F = 29.11, P = .000), gender (F = 133.72, P = .000), age (F = 6.55, P = .000), grade (F = 9.23, P = .000), degree (F = 7.9, P = .000), language (F = 30.84, P = .000), ethnicity (F = 22.97, P = .000).

Correlation Analysis

The correlation analysis results in Table 2 show that all variables are positively associated with each other. The results indicate that sense of belonging is positively correlated with forgiveness (0.038, p < 0.000) and gratitude (0.375, p < 0.000) among Muslim students. Collectivism is positively correlated with gratitude (0.130, p < 0.000) but shows no significant relationship with forgiveness (0.011, p = .195) among Muslim students. Sense of belonging has a positive relationship with collectivism (0.153, p < 0.000) among Muslim students. Level of religiosity among Muslim students also is positively correlated with their level of collectivism (0.145, p < 0.000).

Table 2. Mean, Standard Deviation, Correlation

	Mean	**S.D**	**1**	**2**	**3**	**4**	**5**
1. SOB	2.9	0.41	1				
2. COL	2.6	0.27	.153**	1			
3. FOR	2.3	0.55	.038**	.011	1		
4. GRAT	3.0	0.46	.375**	.130**	.057**	1	
5. REL	3.5	0.58	.284**	.145**	.034**	.307**	1

N=13,492, **=Correlation is significant at the 0.01 level (2-tailed)

Structural Model

Using Smart-PLS (Hair et al., 2014), the structural model was calculated to look at the direct, indirect, and interactive paths to assess the overall study model. The structural model was evaluated via bootstrapping (5000) to conduct path analysis. Figure 3 depicts the results of the structural model.
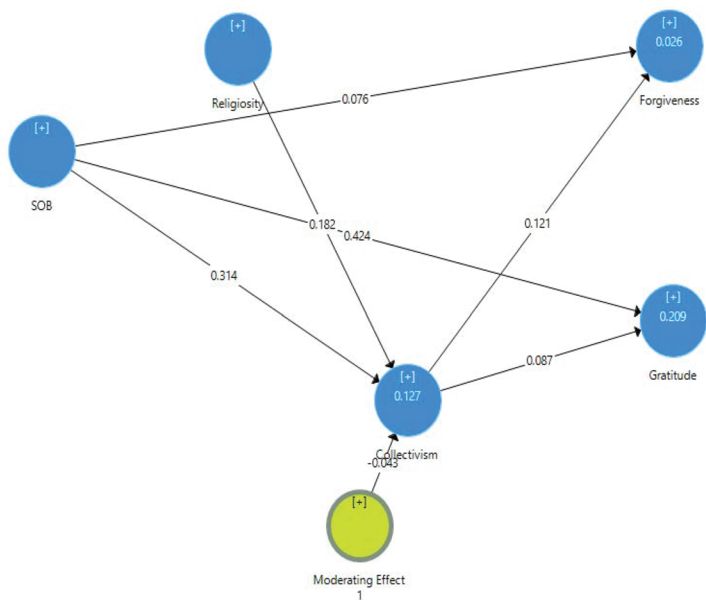
Figure 3. Structural Model

Regression Analysis and Hypotheses Testing

The results of regression analysis for the direct, indirect, and interactive effects are presented in Table 3. The results reveal that sense of belonging significantly and positively predicts forgiveness (β = .076, p < .001), gratitude (β = .424, p < .001), and collectivism (β = .314, p < .001) among Muslim students, thus supporting H1, H2, and H3 respectively. Collectivism significantly and positively affects forgiveness (β = .121, p < .001) and gratitude among Muslim students (β = .087, p < .001) thus supporting H4, and H5 respectively. The results show that sense of belonging has a significant indirect effect on forgiveness (β = .038, p < .001) and gratitude (β = .027, p < .001) via collectivism among Muslim students thus supporting H6 and H7 respectively. Hypothesis 8 was tested by moderation analysis technique using SmartPLS. The overall summary of findings presented in Table 3 indicate that religiosity/spirituality weakens the relationship of sense of belonging and collectivism (β = -0.043, p < 0.01). Though religiosity has been found to moderate the relationship between sense of belonging and collectivism, this finding contrasts the outcome predicted for H8 in our study.

Table 3. Regression Results

Hypotheses	Relationship	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (|O/STDEV|)	P-values
H1	SOB—FOR	0.076	0.077	0.011	6.869	0.000
H2	SOB—GRAT	0.424	0.422	0.026	16.35	0.000
H3	SOB—COL	0.314	0.314	0.016	19.77	0.000
H4	COL—FOR	0.121	0.123	0.012	9.928	0.000
H5	COL—GRAT	0.087	0.089	0.015	5.869	0.000
H6	SOB—COL—FOR	0.038	0.038	0.004	9.395	0.000
H7	SOB—COL—GRAT	0.027	0.028	0.004	6.136	0.000
H8	SOBxREL—COL	-0.043	-0.043	0.009	4.725	0.000

SOB: Sense of Belonging; FOR: Forgiveness; GRAT: Gratitude; COL: Collectivism

DISCUSSION OF RESULTS

This study examined the predictive power of sense of belonging on forgiveness and gratitude as outcome variables in a cross-cultural sample focused mainly on Muslim communities. Our theoretical model described the effects on forgiveness and gratitude levels through a collectivist worldview and a religious orientation.

According to our prediction, sense of belonging was found to significantly and positively predict forgiveness and gratitude (H1 and H2) among participating students. These findings are in line with previous studies (Turnage et al., 2012). A sense of belonging plays a positive role in enhancing forgiveness and gratitude. According to the need to belong theory, the higher an individual's need to feel belonging, the higher the person's gratitude and forgiveness. A sense of belonging improves interpersonal relationships because belonging is a foundational need to facilitate the communication required in social relations. More specifically, someone's need to belong may weaken their motivation to avoid and retaliate against the person who wronged them and to give them more generous affection.

A significant and positive direct effect of sense of belonging on collectivism was confirmed (H3) by our study. These results are consistent with earlier studies (Slavin, 2015). According to Kitayama et al. (2000), compared with individualistic cultures, individuals in collectivistic cultures are more likely to see themselves as a component of social relationships and to have their cognitions and actions influenced by the perceived thoughts and anticipated behaviors of significant others. Markus and Kitayama (1991) note that the sense of belonging can be sufficiently powerful for the individual to think of the relationship rather than the self as the functional unit of conscious reflection. In individualistic cultures, people tend to prioritize personal over in-group goals, while those in collectivistic cultures tend to do the opposite (Triandis, 1989, 2001).

Collectivism was found to have a significant and positive effect on forgiveness and gratitude (H4 and H5), which was in line with previous research (Hook et al., 2009). Students with a collectivistic worldview experience increased levels of forgiveness and gratitude toward their peers and give them more generous causal and responsibility attributions. Mediation analyses showed that collectivism significantly strengthened the relationship between sense of belonging and forgiveness and gratitude (H6 and H7). People with a high sense of belonging

and a collectivistic orientation are more motivated to forgive and show gratitude to other people. Sandage and Williamson (2005) said that the motivation to forgive may be a specific characteristic of collectivist-oriented people.

The hypothesis that religiosity/spirituality strengthens the relationship between sense of belonging and collectivism is not supported (H8). Rather than strengthening the relationship as we hypothesized, religiosity in fact weakens it. This unexpected and interesting finding requires further exploration as it suggests that sense of belonging matters more for people with low religiosity in the collectivist case.

Practical Implications

Promoting a strong student-teacher relationship is a key factor in improving students' sense of belonging (Allen et al., 2018). Barron and Kinney (2021) state that "a supportive relationship with one or more teachers is the strongest predictor of school belonging for an individual student" (p. 27). The results of our study also suggest forgiveness education should be taught and modeled, especially in high school and college curricula, because it does not come intuitively. School administration and teachers nurturing an attitudinal sense of belonging, collectivism, forgiveness, and gratitude in their academic culture will bring both individual and institutional benefits.

Limitations and Future Directions

The data were gathered from only 15 countries, so the findings may be limited to those cultural contexts. The results also are not necessarily representative of the 15 countries as the samples were not always randomly collected. Further studies should also include non-Muslim countries to enhance generalizability. The study was based on cross-sectional data. Future studies should use longitudinal data and experimental designs to achieve a higher order confidence of causality. They should also widen the number of values from the five we included to explore others such as self-efficacy, empathy, and so forth. We also did not test the impact of demographics on these values, which should be included in future research. We analyzed the role of sense of belonging in predicting collectivism through the moderation of religiosity/spirituality, but future studies could examine other dispositional factors such as personality traits (extraversion, conscientiousness) or empathy as moderators.

Conclusion

Inculcating values in the education process is necessary for students' psychological well-being. Values make us humane, and understanding things such as belongingness, collectivism, forgiveness, gratitude, and religiosity is essential for healthier relationships in daily life. The results of this study show a sense of belonging plays a positive role in enhancing forgiveness and gratitude in close interpersonal relationships. Understanding the need for belonging can help individuals be aware of and care about other people's feelings. Feeling others' suffering and happiness promotes a sincere approach to apologizing to people in need.

This study showed that forgiveness and gratitude are influenced by sense of belonging through the mediating mechanism of collectivism, but that the effect of religious involvement on collectivism is very small among young students. Administrators and teachers should consider formalizing systems to orient and welcome new students to help them develop a sense of belonging, collectivism, forgiveness and gratitude. A buddy mentor system should be introduced where senior students can guide newcomers and provide them companionship at recess, lunch, and even after classes. At present, it is still unclear to what extent countries, societies and education systems are addressing these values.

ACKNOWLEDGEMENTS

References

Allen, K., Kern, M. L., Vella-Brodrick, D., Hattie, J., & Waters, L. (2018). What schools need to know about fostering school belonging: A meta-analysis. *Educational Psychological Review, 30*, 1–34. DOI https://doi.org/10.1007/s10648-016-9389-8

Ahmadi, V., Davoudi, I., Mardani, M., Ghazaei, M., & ZareZadegan, B. (2013). The relationships among moral development, religiosity and religious orientation in students. *Procedia–Social and Behavioral Sciences*, *84*, 674–678.

Ahmad, N. (2011). The concept of collectivism in relation to Islamic and contemporary jurisprudence. *The Open Law Journal, 4*(1).

Barron, L., & Kinney, P. (2021). We belong: 50 strategies to create community and revolutionize classroom management. Association for Supervision and Curriculum Development.

Billiet, J. B. (1995). Church involvement, individualism, and ethnic prejudice among Flemish Roman Catholics: New evidence of a moderating effect. *Journal for the Scientific Study of Religion, 34*, 224–233.

Belicki, K., DeCourville, N., Kamble, S. V., Stewart, T., & Rubel, A. (2020). Reasons for forgiving: Individual differences and emotional outcomes. *SAGE Open, 10*(1), doi: 10.1177/2158244020902084.

Baumeister, R. F., & Leary, M. R. (1995). The need to belong: Desire for interpersonal attachments as a fundamental human motivation. *Psychological Bulletin, 117*, 497–529

Brown, L. B. (1986). The psychology of religious belief. Academic Press.

Bhuian, S.N., Sharma, S.K., Butt, I., & Ahmed, Z.U. (2018). Antecedents and pro-environmental consumer behavior (PECB): The moderating role of religiosity. *Journal of Consumer Marketing, 35*(3), 207–299.

Cohen, A. B. (2015). Religion's profound influences on psychology: Morality, intergroup relations, self-construal, and enculturation. *Current Directions in Psychological Science*, *24*, 77–82.

Cohen, A. B., Malka, A., Rozin, P., & Cherfas, L. (2006). Religion and unforgivable offenses. *Journal of Personality*, *74*, 85–118.

Cohen, A. B., & Rankin, A. (2004). Religion and the morality of positive mentality. *Basic & Applied Social Psychology, 26*, 45–57.

Cukur, C. S., De Guzman, M. R. T., & Carlo, G. (2004). Religiosity, values, and horizontal and vertical individualism—Collectivism: A study of Turkey, the United States, and the Philippines. *The Journal of Social Psychology*, *144*(6), 613–634.

Duriez, B., Luyten, P., Snauwaert, B., & Hutsebaut, D. (2002). The relative importance of religiosity and value orientations in predicting political attitudes: Empirical evidence for the continuing importance of religiosity in Flanders (Belgium). *Mental Health, Religion & Culture, 5*, 35–54.

DeWall, C. N., Twenge, J. M., Gitter, S. A., & Baumeister, R. F. (2009). It's the thought that counts: The role of hostile cognition in shaping aggressive responses to social exclusion. *Journal of Personality and Social Psychology, 96*, 45–59.

Enright, R. D., & Coyle, C. T. (1998). Researching the process model of forgiveness within psychological interventions. In E. L. Worthington Jr. (Ed.), Dimensions of forgiveness: Psychological research and theological perspectives (pp. 139–162). Templeton Foundation Press

Frey, U. J. (2019). Long-term evidence on cooperation and cultural differences in public goods dilemmas. *Biology Letters, 15*(4), 20190143.

Fiske, A. P. (2002). Using individualism and COL to compare cultures—A critique of the validity and measurement of the constructs: Comment on Oyserman et al. (2002). *Psychological Bulletin*, *128*, 78–88. doi:10.1037/0033-2909.128.1.78

Gorsuch, R. L. (1988). Psychology on religion. *Annua1 Review of Psychology*, *39*, 201–221.

Hair, J. F., Jr., Sarstedt, M., Hopkins, L., & Kuppelwieser, V. G. (2014). Partial least squares structural equation modeling (PLS-SEM): An emerging tool in business research. *European Business Review, 6*(2), 106–121.

Hook, J. N., Worthington, Jr., E. L., & Utsey, S. O. (2009). Collectivism, forgiveness, and social harmony. *The Counseling Psychologist, 37*, 821–847.

Hsu, F. L. K. (1985). The self in cross-cultural perspective. In A. J. Marsella, G. D. Vos, & F. L. K. Hsu (Eds.), Culture and self: Asian and Western perspectives (pp. 24–55). Tavistock.

Ho, D. Y. F. (1993). Relational orientation in Asian social psychology. In U. Kim & J. W. Berry (Eds.), Indigenous psychology: Research and experience in cross-cultural context (pp. 240–259). Sage.

Hofstede, G. (1980). Culture's consequences: International differences in work-related values. Sage

Hill, P.L.; Burrow, A.L.; Bronk, K.C. (2016). Persevering with positivity and purpose: An examination of purpose commitment and positive affect as predictors of grit. *Journal of Happiness Studies, 17*, 257–269.

Huber, G. L., Sorrentino, R. M., Davidson, M. A., Eppler, R., and Roth, J. W. H. (1992). Uncertainty orientation and cooperative learning: Individual differences within and across cultures. *Learning and Individual Differences, 4*, 1–24. doi:10.1016/1041-6080(92)90013-5

Hughes, P. M., (1993). What is involved in forgiving? *Journal of Value Inquiry, 27*(3), 331–340. doi:10.1007/BF01087682

Johnson, D. W., Johnson, R. T., and Holubec, E. (2008). Cooperation in the classroom, 8th Edition. Interaction Book.

Joshanloo, M., Vliert, E. V. D., & Jose, P. E. (2021). Four fundamental distinctions in conceptions of wellbeing across cultures. In The Palgrave Handbook of Positive Education (pp. 675–703). Palgrave Macmillan, Cham.

Kane, D. K., Allen, G. K., Ming, M., Smith, T. B., Jackson, A. P., Griner, D., & Richards, P. S. (2021). Forgiveness and gratitude as mediators between religious commitment and well-being among Latter-day Saint Polynesian Americans. *Mental Health, Religion & Culture, 24*(2), 195–210.

Kitayama, S., Markus, H. R., and Kurokawa, M. (2000). Culture, emotion, and well-being: good feelings in Japan and the United States. *Cognition and Emotion, 14*, 93–124. doi:10.1080/026999300379003

Konstam, V., Chernoff, M., & Deveney, S. (2001). Toward forgiveness: The role of shame, guilt, anger, and empathy. *Counseling and Values*, *46*, 26–39. doi:10.1002/j.2161-007X.2001.tb00204.x

Kleiman, E.M.; Adams, L.M.; Kashdan, T.B.; & Riskind, J.H (2013). Gratitude and grit indirectly reduce risk of suicidal ideations by enhancing meaning in life: Evidence for a mediated moderation model. *Journal of Research in Personality, 47*(5), 539–546.

Li, S., Zhang, L., Shangguan, C., Wang, X., Li, X., & Lu, J. (2021). The influence of relationship closeness and desire for forgiveness on interpersonal forgiveness. *International Journal of Psychophysiology*, *167*, 38–46.

Leary, M. R., Tambor, E. S., Terdal, S. K., & Downs, D. L. (1995). Self-esteem as an interpersonal monitor: The sociometer hypothesis. *Journal of Personality and Social Psychology*, *68*, 518–530.

Leary, M. R., Twenge, J. M., & Quinlivan, E. (2006). Interpersonal rejection as a determinant of anger and aggression. *Personality and Social Psychology Review, 10*, 111–132.

Locklear, L. R., Sheridan, S., & Kong, D. T. (2022). Appreciating social science research on gratitude: An integrative review for organizational scholarship on gratitude in the workplace. *Journal of Organizational Behavior*. https://doi.org/10.1002/job.2624

Maslow, A. H. (1968). Toward a psychology of being. Van Nostrand.

Maslow, A. H. (1943). A theory of human motivation. *Psychological Review, 50*(4), 430–437. https://doi.org/10.1037/h0054346

Macmillan, D. W., & Chavis, D. M. (1986). Sense of community: A definition and theory. *Journal of Community Psychology, 14*, 6–23.

Markus, H. R., & Kitamaya, S. (1991). Culture and the self: Implications for cognition, emotion, and motivation. *Psychological Review, 98*, 224–253.

Mansori, S., Safari, M, & Mohd Ismail, Z.M. (2020). An analysis of the religious, social factors, and income's influence on the decision-making in Islamic microfinance schemes. *Journal of Islamic Accounting and Business Research, 11*(2), 361–376.

McCullough, M. E. (2008). Beyond revenge: The evolution of the forgiveness instinct. Jossey-Bass.

McCullough, M. E., & Worthington Jr., E. I. (1999). Religion and the forgiving personality. *Journal of Personality*, *67*, 1141–1164. doi:10.1111/1467-6494.00085

McCullough, M.E., Emmons, R.A., & Tsang, J.A. (2002). The grateful disposition: A conceptual and empirical topography. *Journal of Personality and Social Psychology*, *82*, 112–127.

Mullet, E., Barros, J., Frongia, L., Usai, V., Neto, F., & Rivie`re-Shafighi, S. (2003). Religious involvement and the forgiving personality. *Journal of Personality*, *71*, 1–19.

Nasser, I., Saroughi, M., & Shelby, L. (2020). Advancing education in Muslim societies: Mapping the terrain report 2019–2020. Indiana University Press.

Nasser, I., Miller-Idress, C., & Alwani, A. (2019). Reconceptualizing advancing education in Muslim societies. *Journal of Education in Muslim Societies, 1*(1), 1–29.

Nuriman, N., & Fauzan, F. (2017). The influence of Islamic moral values on the students' behavior in Aceh. *Dinamika Ilmu*, 275–290.

Oyserman, D., Coon, H.M., & Kemmelmeier, M. (2002). Rethinking individualism and collectivism: Evaluation of theoretical assumptions and meta-analyses. *Psychological Bulletin, 128*, 3–72. doi:10.1037/0033-2909.128.1.3

Olivola, C.Y., Kim, Y., Merzel, A., Kareev, Y., Avrahami, J., & Ritov, I. (2020). Cooperation and coordination across cultures and contexts: Individual, sociocultural, and contextual factors jointly influence decision-making in the volunteer's dilemma game. *Journal of Behavioral Decision Making, 33*(1), 93–118.

Osterman, K. F. (2000). Students' need for belonging in the school community. *Review of Educational Research, 70*, 323. doi:10.3102/00346543070003323

Oumlil, A. B., & Balloun, J. L. (2017). Cultural variations and ethical business decision making: a study of individualistic and collective cultures. *Journal of Business & Industrial Marketing*, *32*(7), 889–900.

Pargament, K. I., & Rye, M. S. (1998). Forgiveness as a method of religious coping. In E. L. Worthington Jr. (Ed.), Dimensions of forgiveness: Psychological research and theological perspectives (pp. 59–78). Templeton Foundation Press.

Richman, L. S., & Leary, M. R. (2009). Reactions to discrimination, stigmatization, ostracism, and other forms of interpersonal rejection: A multilevel model. *Psychological Review*, *116*, 365–383.

Roseth, C. J., Johnson, D. W., & Johnson, R. T. (2008). Promoting early adolescents' achievement and peer relationships: the effects of cooperative, competitive, and individualistic goal structures. *Psychology Bulletin. 134*(2), 223–46. doi:10.1037/0033-2909.134.2.223

Shin, L. J., Armenta, C. N., Kamble, S. V., Chang, S., Wu, H., & Lyubomirsky, S. (2020). Gratitude in collectivist and individualist cultures, *The Journal of Positive Psychology, 15*(5), 598–604, doi: 10.1080/17439760.2020.1789699

Singelis, T.M., Triandis, H., Bhawuk, D., & Gelfand, M.J. (1995). Horizontal and vertical dimensions of individualism and collectivism: A theoretical and measurement refinement. Cross-Cultural Research: *The Journal of Comparative Social Science*, *29*, 240–275. doi:10.1177/106939719502900302

Sandage, S. J., & Williamson, I. (2005). Forgiveness in cultural context. In E. L. Worthington, Jr. (Ed.), Handbook of Forgiveness (pp. 41–55). Routledge.

Shulruf, B., Hattie J., & Dixon, R. (2007). Development of a new measurement tool for individualism and collectivism. *Journal of Psychoeducational Assessment*, *25*, 385–401. doi:10.1177/0734282906298992

Seligman, M.E.P., Steen, T.A., Park, N. & Peterson, C. (2005). Positive psychology progress: Empirical validation of interventions. *American Psychologist, 60*(5), 410–421.

Suwartono, C., Prawasti, C. Y., & Mullet, E. (2007). Effect of culture on forgivingness: A Southern Asia–Western Europe comparison. *Personality and Individual Differences, 42*(3), 513–523.

Sampson, E. E. (2000). Reinterpreting individualism and collectivism: Their religious roots and monologic versus dialogic person-other relationship. *American Psychologist*, *55*, 1425–1432.

Slavin, R. E. (2015). Cooperative learning in elementary schools. *Education 3–13*, *43*, 5–14. doi:10.1080/03004279.2015.963370

Twenge, J. M., Zhang, L., Catanese, K. R., Dolan-Pascoe, B., Lyche, L. R., & Baumeister, R. F. (2007). Replenishing connectedness: Reminders of social activity reduce aggression after social exclusion. *British Journal of Social Psychology*, *46*, 205–224.

Turnage, B. F., Hong, Y. J., Stevenson, A. P., & Edwards, B. (2012). Social work students' perceptions of themselves and others: Self-esteem, empathy, and forgiveness. *Journal of Social Service Research, 38*(1), 89–99.

Tsang, J., McCullough, M. E., & Hoyt, W. T. (2005). Psychometric and rationalization accounts for the religion-forgiveness discrepancy. *Journal of Social Sciences*, *61*, 785–805. doi:10.1111/j.1540-4560.2005.00432.x

Triandis, H. C. (1989). The self and social behavior in differing cultural contexts. *Psychological Review, 96*(3), 506–520. doi:10.1037/0033-295X.96.3.506

Triandis, H. C. (2001). Individualism-collectivism and personality. *Journal of Personality, 69*, 907–924. doi:10.1111/1467-6494.696169

Villani, D., Sorgente, A., Iannello, P., & Antonietti, A. (2019). The role of spirituality and religiosity in subjective well-being of individuals with different religious status. *Frontiers in Psychology, 10*, 1525.

Wood, A.M., Froh, J. & Geraghty, A.W.A. (2010). Gratitude and wellbeing: A review and theoretical integration. *Clinical Psychology Review, 30*(7), 890–905.

Worthington Jr., E. L. (1998). The pyramid model of forgiveness: Some interdisciplinary speculations about unforgiveness and the promotion of forgiveness. In E. L. Worthington Jr. (Ed.), Dimensions of forgiveness: Psychological research and theological perspectives (pp. 107–138). Templeton Foundation Press.

Youniss, J., McLellan, J. A., & Yates, M. (1999). Religion, community service, and identity in American youth. *Journal of Adolescence*, *22*, 243–253.