

Gratitude: Basic Character in Islamic Education

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ABSTRACT: *Gratitude is teaching about morality that concerns all aspects of human life. This study aims to determine the spiritual values of gratitude in the Qur'an in relation to character in Islamic education. Through a subjective-cum-objective hermeneutic approach, the research results show that gratitude contains several character values that are needed in Islamic education. These character values include, amanah, qonā'ah, istiqāmah, tawāḍu', tawakal, optimistic, creative, hard work and social care. The results of this study indicate that gratitude is the main character that contains religious and social character values based on belief and faith in God. These character values are needed in achieving the goals of Islamic education.*

Syukur adalah ajaran tentang akhlak yang menyangkut seluruh aspek kehidupan manusia. Penelitian ini bertujuan untuk mengetahui nilai-nilai spiritualitas syukur dalam al-Qur'an dalam hubungan dengan karakter dalam pendidikan Islam. Melalui pendekatan hermeneutik subjective-cum objective, diperoleh hasil penelitian bahwa syukur mengandung beberapa nilai karakter yang diperlukan dalam pendidikan Islam. Nilai-nilai karakter tersebut antara lain, amanah, qonā'ah, istiqāmah, tawāḍu', tawakal, optimis, kretatif kerja keras dan kepedulian sosial. Hasil penelitian ini menunjukkan bahwa syukur adalah induk karakter yang mengandung nilai-nilai karakter religius dan sosial yang di dasarkan pada keyakinan dan keimanan

terhadap Tuhan. Nilai-nilai karakter dari hasil penelitian ini akan mampu memberikan kontribusi dalam mencapai tujuan pendidikan Islam.

Keywords: *Gratitude, Character, Islamic Education, Spiritual Welfare*

INTRODUCTION

Islamic education is an effort to carry out guidance for students to become true Muslims (Ahmad Tafsir, 2014). To form a true Muslim personality, character values are needed that form a person with noble character. These character values are based on Islamic teachings. One of the characteristics needed in the development of Islamic education is gratitude. This character is related to a person's ability to respond to kindness and benefit from other parties (Lambert, Nathaniel, Steven, and Frank: 2009). This character will lead a person to always empathize (McCullough, Tsang, & Emmons: 2004). The character of gratitude is needed in the development of Islamic education because it has an important role in every aspect of human life.

In Islam, gratitude has a broad meaning. Gratitude is not enough just to praise, appreciate, but gratitude must be realized in real action. Therefore, perfection in gratitude includes three aspects, namely gratitude with the heart, verbally and deed (Tafsīr al-Miṣbāḥ QS. al-A'rāf, 7: 17). So gratitude is a praxis. Gratitude is not just an acknowledgment and appreciation, but must be applied in real action. This is in line with the meaning of gratitude using grace in accordance with the purpose of the gift giver (QS. ar-Rum, 30: 46 ; QS. al-A'rāf , 7: 189).

The meaning of gratitude as a praxis has implications for the values of the benefits resulting from these actions. Gratitude is not only beneficial for yourself, but also for others. In positive psychology, several studies have shown that people who are grateful tend to have more meaningful lives. This life is characterized by the ability to understand oneself, relate positively to others, mastery of the environment, personal growth, life goals (Wood, Joseph & Maltby, 2009). Gratitude also helps a person to achieve life satisfaction, vitality, happiness, optimism, hope, religious, sociality (McCullough, Emmons, & Tsang, 2002), hope, inspiration, forgiveness, and encouragement (Froh, Yurkewicz, & Kashdan, 2009).

The values of the benefits of gratitude mentioned above indicate that gratitude has an important position in human life, especially for

character development in Islamic education. This is because gratitude is a rabbinic personality. The personality that is obtained after a person is able to transform the attributes of Allah who is always grateful, praises for giving, is kind, and does not close himself to goodness, gifts from others.

This paper seeks to explore and express the values of gratitude character contained in Islamic teachings through a subjective-cum-objective hermeneutic approach (Sahiran S, 2009) with a positive psychological perspective. Through this approach, this paper is expected to be able to reveal that gratitude contains the character values needed in Islamic education.

LITERATURE REVIEW

The Moral Function of Gratitude

According to McCullough et al., gratitude has three moral functions of gratitude. These functions include a moral barometer, a moral motivator, and a moral reinforcer. As a moral barometer, gratitude contains a sensitive affective value in the relationship between the giver and the recipient of kindness. The function of gratitude as a moral barometer is related to the growth of self-awareness of goodness, or the value of benefits given by others (McCullough, M. E., Kilpatrick, S. D., Emmons, R. A., & Larson, D. B, 2001).

The second function is gratitude as a moral motivator. Gratitude serves as a source of motivation to do good deeds. Gratitude also serves to motivate people to be grateful and take prosocial actions. These actions are carried out against moral agents who do good or third parties who do not do good. The third function of gratitude is as a moral reinforcer. Expression of gratitude in the form of thanks encourages to do good again. These actions are carried out against people who are moral agents of goodness or others with greater intensity and quantity (McCullough, M. E., Kilpatrick, S. D., Emmons, R. A., & Larson, D. B, 2001).

Gratitude and Prosperity of life

Gratitude has an important role in creating life satisfaction. The results of research conducted by Lambert, et al., show that gratitude as a positive emotion is positively correlated with the level of life satisfaction. This satisfaction is part of the subjective welfare value. On the other hand, gratitude has a negative relationship with materialistic attitudes. This is because the emotion of gratitude leads a person to understand the meaning of life and how to achieve a meaningful life

(Lambert, NM, Fincham, FD, Stillman, TF, & Dean, LR, 2009). The results of this study are also reinforced by Wood., et al., that gratitude is related to life satisfaction, (Wood, A. M., Joseph, S., & Maltby, 2008; Emmons, & McCullough, 2003). Grateful individuals have high spirits, happy moods and are satisfied with the life they live (Wood, Froh & Geraghty, 2010).

Gratitude as a positive emotion has an important role in minimizing materialistic views that are destructive to life. Gratitude is part of the happiness education process (Setiawan, n.d.). According to Polak., et al., gratitude is one way to reduce the negative effects of a materialistic view (Polak, & McCullough, 2006). This is because gratitude has a positive impact on increasing life satisfaction, health, well-being, and physical, as well as improving social relationships. Based on the facts of this research, Polak argues that gratitude can overcome the negative effects of materialism (Polak & McCullough, 2006).

In a work organization, gratitude encourages the emergence of mutual respect and respect for the work done by others. Such an attitude fosters a conducive work culture. An organizational culture that appreciates each other, and is grateful for each other, will lead to positive interactions that are reciprocal. This condition will create job satisfaction (Waters, 2012).

Grateful individuals report being more willing to part with their possessions, more generous with them, less envious of the material wealth of others, less committed to the idea that material wealth is associated with success in life, and less convinced of the idea that material wealth brings happiness. As it turns out, material success is not a very important factor in the happiness of highly grateful people (Mc Cullough, Emmons, & Tsang, 2002).

Gratitude and Strengthening Social Relations

The Find, Remind, and Bind theory states that with gratitude, a person will find a new relationship or remind the relationship that has been established and bind the relationship in a bond of mutual relationships. From the social aspect, the gratitude that exists within the individual expands and strengthens social ties, the values of kindness are not only the relationship between the giver and the recipient but involve third parties (Algoe, 2012). This opinion is also reinforced by Chang, that gratitude has a role in developing social networks. The gratitude that exists within the individual because of the kindness given to others is upstream reciprocity and direct reciprocity (Chang, Lin & Chen, 2012).

Grateful individuals have a high tendency to help with problems faced by others or provide emotional support to others (Emmons & McCullough, 2003). Grateful individuals have the ability to socialize, emotional warmth, openness, sympathetic and empathetic attitudes, and behavior, and uphold humanistic values. On the other hand, gratitude has a negative relationship with levels of hostility, depression, social vulnerability, and self-isolation (Wood, Froh, & Geraghty, 2010). Gratitude also has an effect on feelings of love, gentle interpersonal relationships, and forgiveness which will ultimately relieve emotional suffering (Emmons, & Stern, 2013).

Gratitude is a social emotion that has a central role in guiding adaptive social behavior. This emotion helps the development of relationships in social life through altruistic actions to obtain more benefits in the future (Bartlett & DeSteno, 2006). People who are grateful to have a high social spirit by taking prosocial actions, such as altruistic actions (Wood, Maltby, Stewart, Linley & Joseph, 2008), do not act aggressively (DeWall, Lamber, Pond, Kashdan & Fincham, 2012). Grateful people also always provide help, as well as emotional support for people in need (McCullough, Emmons, & Tsang, 2002). These attitudes and actions are needed in building harmonious social relationships.

Gratitude and Physical Health

Individuals who are in a state of gratitude have fewer physical complaints, spend more time exercising (Emmons & McCullough, 2003). Psychological strength in dealing with stress due to illness, helping faster recovery from illness, and being able to enjoy excellent physical health (Emmons & Stern, 2013).

Gratitude in Psychopathological Perspective

Viewed from the psychopathological aspect, gratitude has a major contribution to healing for people who have experienced trauma in their past lives. Gratitude is negatively associated with depression, anxiety disorders, phobias, dependence on drugs, and alcohol (Wood, Froh & Geraghty, 2010). Therefore, through a clinical approach, gratitude can be used as an alternative therapy for several diseases or psychological disorders. Gratitude has a broader healing effect than positive transformational feelings (Emmons & Stern, 2013).

Grateful people have an active coping style in solving problems (Lin & Yeh, 2014). Grateful individuals are more likely to approach problems, rather than avoid or stay away from problems by blaming

themselves, or using drugs (Wood, Joseph & Linley, 2007). Gratitude encourages a person to do positive reframing, namely by reframing negative experiences as experiences that have the potential to be positive. In this way, depressive symptoms can be reduced or prevented (Lambert, Fincham, Stillman, & Dean, 2009; Killen & Macaskill, 2015).

Gratitude, which is expressed in the form of speech, becomes a form of dynamic therapy. This is because the expression of gratitude has the meaning of acknowledging the goodness that has been received from others. It is through this confession that one's suffering can be healed. This is consistent with several research results showing that gratitude has a strong relationship with mental health, life satisfaction, optimism, hope and compassion (Emmons & Stern, 2013).

METHODS

This study used library research using a text approach. Collect the various themes needed, both those listed in the Qur'an, al-Hadith, and the books of the scholars. From the various themes that have been collected, an analysis is then carried out to describe the results and discussion and draw a research conclusion.

FINDINGS AND DISCUSSION

In the Qur'an, gratitude contains the spiritual values of amanah, qanā'ah, tawāḍu', tawakal, isriqāmah, optimism, creativity, and hard work. These values are necessary characters in Islamic education. This is in accordance with the opinion of Zakiah Darajat, that the purpose of Islamic education is to foster religious people, namely humans who are able to carry out religion properly and perfectly, which are implemented in attitudes and actions in daily life, to achieve happiness in the world and the hereafter (Gunawan & Ibn Hasan, 2015).

Trustworthy Character

The character of trust is contained in the meaning of gratitude which means using the gifts or favors given by God in accordance with the purpose of the bestowal (Surat an-Naml, 27: 19; QS. ar-Rūm, 30: 46 QS; Sabā', 34:15; QS. al-A'rāf, 7:58). Trust, in this case, includes two main things, namely the ability to human beings in developing the attributes of God that exist within themselves, and the second is related to the ability to manage natural resources on earth (Baharuddin, 2012).

Amanah is a religious character, which is related to attitude and responsibility for the favors of Allah. All the blessings obtained in this life are the trust of Allah that must be used as well as possible. As a religious character, a trust is a form of human obedience to God's commands, namely being grateful for God's favors. This character is indispensable in Islamic education. This is because the character of trust will form a person who can be trusted in carrying out their duties and responsibilities (Wood, A. M., Froh, J. J., & Geraghty, A. W.) as social and religious beings.

Qanā'ah Character

Qanā'ah means satisfied and happy. This character speaks to a person's ability to manage emotions in the favor of Allah. The character of qanā'ah contains the meaning of feeling satisfied, happy, and feeling enough about the results of the efforts that have been made even though the amount is small. Qanā'ah can also be interpreted as a feeling of satisfaction and sufficient for God's gift for the results of the efforts made (Quraish Shihab, 2007) Qanā'ah is the values of the character of gratitude (QS. 35: 30 and QS. at-Tagābun, 64: 17).

This character relates to a person's ability to manage attitudes and feelings for God's favor. Qanā'ah is a character trait that always feels sufficient, satisfied, and happy for the blessings of Allah (Al-Razi Ahmad bin Faris, 1979). This inner attitude leads to the characteristics of a person's behavior to always be optimistic, work hard and not easily give up on achieving success in life (God's favor). The results showed that grateful people have attitudes and views that are not materialistic (Polak & McCullough, 2006; (McCullough, Emmons & Tsang, 2002) and life satisfaction (Lambert, Fincham, Stillman & Dean, 2009; Polak & McCullough, 2006 ; Rash, Matsuba & Prkachin, 2011).

This character is needed in social life. Attitudes and actions born of this character such as life satisfaction, nonmaterialistic and optimism will help create harmonious social relationships (Arifin, 2021; Santoso et al., 2021). This character becomes one of the foundations for the creation of integrative social relationships. Therefore this character is an important pillar in the development of Islamic education.

Tawāḍu' Character

Tawāḍu' means being humble, but not demeaning or humiliating (Syekh Abu Bakar Jabir al-Jazairy, 2017). The characteristics of the attitude of tawāḍu' include: keeping a low profile, welcoming others with joy and cheerfulness, being gentle, not considering himself better than others, socializing with everyone regardless of rank and position, eating and drinking, and dressing modestly (Syekh Abu Bakar Jabir al-Jazairy, 2017). In QS al-Mukminūn, 23:78, it is explained that Allah has bestowed on humans the form of hearing, sight, and various hearts. The human mind is able to think and realize the greatness of God, believe and be grateful for God's grace (Quraish Shihab, Tafsīr al-Miṣbāḥ Vo. 8, 2011).

This character is related to the inner attitude that shows the submission of a servant before his Lord and fellow human beings. People who are tawāḍu', understand and feel that there is nothing to be proud of in themselves, before their fellow human beings, and especially before God (Gomez, R., & Fisher, J. W.,...). The results show that gratitude encourages a person to be humble (Kruse, Chancellor, Ruberton, & Lyubomirsky, 2014; Rowatt, Powers, Targhetta, Comer, Kennedy & Labouff, 2006). This character has an important role in maintaining social relations between individuals. Mutual respect, respect, and humility are one of the basics for creating harmonious relationships between individuals in social life.

Tawakkal Character

Tawakkal is a manifestation of religious values in people who are grateful. Tawakkal means surrendering all matters to Allah after trying with all his might. This character fosters awareness that Allah's choice is the best choice (M. Quraish Shihab, Tafsīr al-Miṣbāḥ Vol2, 2011). The values of tawakkal are contained in several verses, including; QS. An-Naml, 27:19; QS. al-Ankabūt, 29: 17. In QS. al-Ankabūt, 29:17, QS. al-Baqarah, 2: 152 (Quraish Shihab, Tafsīr al-Miṣbāḥ Vol. 1, 2011).

The character of tawakkal is one of the religious characters needed in Islamic education. This character is characterized by attitudes and actions that always leave all matters only to Allah. In the context of Islam, tawakkal is interpreted to rely on, trust, or surrender to Allah. Tawakkal is a state of mind that is calm and serene in both joy and sorrow. Such a state of the soul, due to the feeling of being sufficient for the gifts and knowledge bestowed by Allah, thus fosters satisfaction in oneself with Allah's wisdom, which will lead to true

happiness. The more confident a Muslim believes that Allah is the place to surrender all his destiny, the faster the feeling of happiness is felt in his life (Khairunnas Rajab,...). In positive psychology, grateful people are more spiritual and religious in mind (McCullough, M. E., Emmons, R. A., & Tsang, J. A.,....).

This character will create inner peace in a person. In Islam, humans are commanded to put their trust in Allah. For example, *tawakkal* in terms of sustenance. This character will foster the belief that no one is able to provide sustenance except only Allah (Ibn Taimiyah...), therefore humans are required to try. *Tawakal* is the next step after people make maximum efforts (Zaenal Arifin, 2015).

Istiqāmah Character

This character means being committed and consistent to upholding belief in God and religious teachings, in every time and situation (Rif'at Syauqi Nawawi,...). *Istiqāmah* is a strong religious character for the truth and religious beliefs he adheres to. This attitude is very much needed in religious life, considering the many problems of life that need to be addressed firmly, so as not to be carried away by the misleading currents of life. The attitude of consistency on this belief forms a person who is firm in his stance, and not easily influenced by incitement, slander, and misleading information or news. This person is indispensable in defending and fighting for the teachings of Islam. Therefore, this character is one of the religious values that must be taught in Islamic education.

In the Qur'an, it is explained the importance of *istiqāmah* character. People who are *istiqāmah* have a pure religious attitude toward Allah (Quraish Shihab, *Tafsīr al-Miṣbāḥ* Vol. 12, 2011), loyal and obedient to the rules that have been determined. (Quraish Shihab, *Encyclopedia of the Qur'an*, 2011). The results show that grateful people have a high level of obedience to existing rules (Wood, Froh, & Geraghty, 2010).

The character of *istiqāmah* is one of the religious characters that will form a person who is consistent, responsible, and obedient to the applicable rules. Such character is very much needed in Islamic education to create individuals with noble character.

Optimistic Character

Grateful people always feel optimistic about God's gift. In QS. *Ibrāhīm*, 13: 7 it is explained that Allah will add favors to His grateful servants, but on the contrary, the threat is in the form of a very painful punishment for those who deny His favors. This verse emphasizes the

need for an optimistic attitude for people who are grateful to obtain the goods and favors of Allah. (Quraish Shihab, *Tafsīr al-Miṣbāḥ* Vol.6, 2011) The sense of optimism that exists in people who are grateful is in the form of hope for Allah's mercy and grace. (Hamdani Bakran Adz-Dzakiey, 2010) It is this strong hope that fosters a person's enthusiasm to always be grateful for God's blessings both in heart, verbally, and deed. Several research results also show that grateful people are always optimistic in living life (Lambert, Fincham, Stillman, & Dean, 2009).

An optimistic attitude in the world of work will encourage someone to work hard. In Islam, hard work is an expression of gratitude for the blessings of Allah. In *Tafsīr al-Miṣbāḥ* QS. Sabā', 34:13, it is indicated that gratitude contains the values of hard work character (Quraish Shihab, *Tafsīr al-Miṣbāḥ* Vol. 10, 2011). In the verse, it is explained that the hard work done by Prophet Dāūd as. is a form of gratitude for the blessings bestowed by Allah (Quraish Shihab, *Tafsīr al-Miṣbāḥ* Vol. 10, 2011). In QS. al-Ankabūt, 29:17, Allah commands people to realize that all sustenance comes from Him. Allah commands humans to pray and try with all their might in seeking this sustenance (Quraish Shihab, *Tafsīr al-Miṣbāḥ* Vol. 10, 2011).

Optimism is a personal character needed to form Muslim individuals who never give up, and have high confidence and enthusiasm in realizing life's ideals. Such a personality is an important part of character development in Islamic education.

Hard Work Character

Gratitude contains the spiritual values of working hard. For example in QS. Sabā', 34:13 (Quraish Shihab, *Tafsīr al-Miṣbāḥ* Vol. 10, 2011) explains that work is a form of gratitude for Dāūd as. for the blessings that Allah has given. Allah commands the family and followers of the prophet Dāūd as., to always be grateful for Allah's favors by working hard. (Quraish Shihab, *Tafsīr al-Miṣbāḥ* Vol. 10, 2011) In QS. al-Ankabūt, 29:17, Allah commands people to realize that all sustenance comes from Him. Allah commands humans to pray and try with all their might in seeking this sustenance (Quraish Shihab, *Tafsīr al-Miṣbāḥ* Vol. 10, 2011).

This character is one of the teachings exemplified by the prophets and apostles. They always work hard to eat from the results of their own efforts, and do not rely on other people's gifts (Wahbah az-Zuhaili, 2013). For example the prophet Dāūd who always worked hard to make ends meet. For him, work is a sign of gratitude for God's

blessings. The character of hard work is a necessary character in Islamic education to form a person who has a high level of productivity. Through hard work, humans will become productive creatures, both from the religious, economic, and scientific aspects.

Creative Character

In Tafsir al-Miṣbāḥ QS. al-A'rāf, 7:10, it has been explained that Allah bestows reason and knowledge to humans in order to be able to manage and utilize the resources that exist in the earth for human life (Quraish Shihab, Tafsīr al-Miṣbāḥ Vol. 4, 2011). This verse implies that the gift of reason and knowledge is one of the potentials possessed by humans to be able to manage and utilize God's gifts on this earth. Creative thinking and skills are indispensable in managing and utilizing natural resources to the fullest. One form of creativity in managing natural resources is the emergence of science and technology in managing and utilizing God's gift of natural resources.

God's gifts are given to humans in the form of natural resources such as the ocean (Surah an-Naḥl, 16:14; QS. al-Jāsiyah, 45:12; ar-Rūm, 30: 46), soil fertility, agricultural and plantation products (QS. Sabā', 34:15), is a favor of Allah to be grateful for. The wealth of the sea and rivers such as fish, plants, and jewelry (gems, pearls, marjan) is provided for human needs (Quraish Shihab, Tafsīr al-Miṣbāḥ Vol. 6, 2011). Therefore, as a form of gratitude for these blessings, humans must have high creativity in managing and utilizing these natural resources. Thus, creativity in this context becomes an inseparable part of the expression of gratitude in utilizing God's gifts in the form of the wealth of the sea and rivers.

Creative character is indispensable in responding to the challenges of life development. Character is an important part of Islamic education. This is because the creative character will form a superior personality and be able to compete with developments.

Social Caring Character

This character relates to a person's ability to do good to others. People who are grateful for virtue are people who are able to repay kindness with excess of what they receive. (Quraish Shihab, Tafsīr al-Miṣbāḥ Vol. 11, 2011 In QS. al-Insān, 76: 9, it is explained about groups of people who have an attitude of caring for others. Unlike people who have excessive fanaticism in organizations and daily life day (Setiawan, W. (2016). The motivation for providing such assistance is not solely because of wanting to get praise, and kindness in return from others, but solely because of expecting the pleasure of

Allah SWT (Quraish Shihab, Tafsīr al-Miṣbāḥ Vol. 14, 2011). Altruism in Islam is known as iṣar, which means prioritizing others over oneself (Syekh Abu Bakar Jabir al-Jazairi, 2017) Al-Qur'ān (Surat al-Hasyr: 9), is mentioned about wrongdoing. one example of iṣar (altruism) actions, namely attitudes and actions carried out by the Ansar who prioritized the interests of the Muhajirin rather than themselves.

From the social aspect, gratitude contains several character values needed in building harmonious relationships (Algoe, 2012). Social character values in gratitude include generosity, social responsibility, prosocial action, fairness, and sympathy (Wood, Froh & Geraghty, 2010), empathy and forgiveness (McCullough, Emmons & Tsang, 2002), and gregariousness (McCullough, Emmons & Tsang, 2002), and gregariousness (Wood, Froh, & Geraghty, 2010). In family life, gratitude encourages responsiveness (Algoe, Fredrickson & Gable, 2013) and mutual respect (Gordon, Impett, Kogan, Oveis, & Keltner, 2012). From a social perspective, gratitude also makes a person generous, strengthening emotional and social relationships (Lambert, Fincham, Stillman, & Dean, 2009).

In the Islamic perspective, prosocial action is identical to the meaning of the word syakūr in QS. Faṭir: 29-30, which means grateful. Therefore, a grateful person is a person who is able to repay kindness with excess of what he received (Quraish Shihab, Tafsīr al-Miṣbāḥ Vol. 11, 2011). In QS. al-Insān, 76: 9, explained that people who are grateful are people who have an attitude of caring for others. One example of prosocial action is altruism. In Islam altruism is known as iṣar, which means prioritizing others over oneself (Syekh Abu Bakar Jabir al-Jazairi, 2017). The Qur'an (QS al-Hasyr: 9) mentions one example of iṣar actions, namely the attitudes and actions carried out by the Ansar who prioritize the interests of the Muhajirin rather than themselves (Fuad Nashori, 2008). This is consistent with the results of several studies of gratitude encouraging someone to act prosocially (McCullough, M. E., Kilpatrick, S. D., Emmons, R. A., & Larson, D. B, 2001; McCullough, Emmons, & Tsang, 2002; Wood, Froh & Geraghty, 2002). 2010).

This character includes social characters related to a person's level of sensitivity to the lives of others. Character is an important part for the development of Islamic education, especially from the social aspect. This character will form a person who has high awareness in social life.

Gratitude Character in Islamic Education

The spiritual values of gratitude contained in the Qur'an contain several character values. In the context of Islamic education, these spiritual values are a religious character that contains social and spiritual dimensions. These characters are special characteristics in individuals that are distinguishing individuals from one another (Arthur S Reber & Emily S. Reber,...). This character is related to a person's consistency in complying with ethics, stances or opinions (Mahamud,...), which are based on religious beliefs. In addition to religion, character is also related to the goodness and badness of a person's behavior based on various benchmarks, such as social norms (Hanna Djumhana Bastaman).

Gratitude as a strength of character has a tendency as a trait, and becomes part of an individual's identity (Iman Arif Setiadi, 2016). Therefore, as a positive emotion, gratitude is influential in creating a conducive mood. Psychological values contained in gratitude are the basic capital in creating a positive character in the individual. Several research results show that grateful people tend to feel life satisfaction, vitality, subjective happiness, and optimism. On the other hand, gratitude is negatively related to anxiety, depression (McCullough, Emmons & Tsang, 2002), self-transcendence, religious transcendence, spirituality, and religion (McCullough, Emmons, & Tsang, 2002).

In Islamic education, gratitude plays a role in shaping personality maturity, assertiveness, positive emotions, sensitivity to feelings, actions, ideas, values, beliefs, assertiveness, altruism, obedience, simplicity, competence, achievement in struggle, self-discipline (Wood, Froh, & Geraghty, 2007). 2010), trust, and obedience (Algoe, 2012). In Islam, the value of gratitude also encourages a person to behave and behave in a trustworthy manner. The character of trust is contained in the meaning of gratitude which means using the gifts or favors given by Allah in accordance with the purpose of the bestowing (Surah an-Naml, 27: 19; QS. ar-Rūm, 30: 46 QS; Sabā', 34: 15; QS. al-A'rāf, 7:58). People who have a trustworthy character have the human ability to develop the attributes of God that exist within themselves and the ability to manage natural resources on earth (Baharuddin, 2012).

Spirituality of gratitude which contains the character values mentioned above encourages helping humans in creating harmonious relationships with themselves, others, the environment, and with God (Gomez & Fisher, 2003). This is in accordance with the purpose of Islamic education, namely to form a person with noble character, a

person who has piety towards himself, others, the environment, and towards God.

The ability to build harmonious relationships with oneself, others, the environment, and God, is based on the ability to appreciate good values (Arifin et al., 2022; Z. Abidin et al., 2022) . This is in accordance with the essence of the meaning of gratitude which means acknowledging and appreciating the goodness that is realized in the form of good deeds (Surah al-A'rāf, 7:17). When the values of gratitude have been internalized in oneself, a gratitude personality will be formed. This personality leads a person to achieve spiritual well-being. This is in accordance with the assumption that the religious aspect has an important role in creating spiritual welfare (Afandi, Tjahjono, & Palupi, 2017).

CONCLUSION

In general, the results of this study illustrate that gratitude is a positive emotion that contains several characters that are embraced in the development of Islamic education. Gratitude in the Qur'an contains spiritual values such as amanah, qanā'ah, tawāḍu', tawakal, isriqāmah, optimistic, creative and hard work. These spiritual values are character values needed in Islamic education. Therefore, gratitude is the main character in Islamic education. This is because gratitude produces several values which are the pillars of personality in Islamic education. Character values in gratitude help a person in understanding the meaning of life to achieve a meaningful life. These values are also the capital to create spiritual well-being.

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