

## GRATEFUL PERSONALITY IN THE DEVELOPMENT OF ISLAMIC EDUCATION (HERMENEUTICAL ANALYSIS OF VERSES ABOUT GRATITUDE IN TAFSĪR AL-MIṢBĀḤ)

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**Abstract:** This study aims to find out how the concept of personality gratitude in the development of Islamic education is described in the Quran. This research is included in the type of library research that uses qualitative data types. The main data source in this research is the Koranic verses that discuss gratitude. This study uses a subjective hermeneutic approach that emphasizes the interpreter's role in understanding and determining the meaning of the text about the verses of gratitude in Tafsir al-Misbah. According to the findings of the study, a grateful personality is synonymous with the term 'abdan syakuran. The term refers to a personality that always appreciates, recognizes, and uses God's grace in every situation. A person with a grateful personality has a noble character, which contains the character values of trustworthiness, qan'ah, tawadu', hard work, creativity, and prosocial actions. A grateful personality is needed to realize Islamic education's goals, namely the creation of religious and noble human beings. Therefore, we need the right strategy for instilling these values. The internalization of the gratitude personality in Islamic education can be carried out through several strategies, including tazkiyah, tazniyah, tadabburah, and tarabbutah.

**Keywords:** Grateful Personality, Islamic Education, Hermeneutical Analysis

## **INTRODUCTION**

Morals are an important part of realizing the goals of Islamic education. According to Zakiah Darajat, the purpose of Islamic education is to foster religious people, namely humans who can carry out religion properly and perfectly, which is implemented in attitudes and actions in everyday life to achieve happiness in life in the world and the hereafter (Gunawan, & Hasan, 2015). The expected human personality for achieving these educational goals is a human being who has good morals.

With morals, humans can highlight themselves as creatures created by Allah in the best form (*fī aḥsani taqwīm*). But on the contrary, without morals, humans will lose their identity and become the lowest creature (*asfala sāfilīn*) (Mamarasulovich, 2022; Rajab, 2011a). In psychology, the term morals is better known as character or personality. According to Allport, personality is the dynamic organization within the individual of those psycho-psychic systems that determine his unique adjustment to his environment (Allport, 1949; Newman et al., 2023). This definition implies that personality is a dynamic organizational system, always developing and changing. Personality is psychophysical, which is related to psychological and physical aspects. Personality is also unique. Each individual has a distinctive personality, different from one another. So personality is a dynamic organization within the individual as a psychophysical system that determines his unique (unique) way of adjusting to the environment (Alwisol, 2019; Hadi, 2018; Suryabrata, 2014; Zaini, 2021)

One of the teachings of Akhlak in Islam is gratitude. In QS al-Baqarah: 152, God commands His servants to be grateful for all blessings and forbids denying God's favors. Continuous gratitude will become ingrained within and become a part of one's personality. In the Qur'an, people who have a grateful personality are called '*abdan syakuran*.' (QS. Al-Isra ', 17: 3). There are several reasons why gratitude is part of our personalities. First, as a personality trait, gratitude has a positive relationship with the level of happiness and individual well-being. Second, gratitude as a personality trait strongly correlates with mental health and life satisfaction. Third, gratitude is also important in strong social relations and physical and mental health (Shah, 2021; Tudge & Freitas, 2018; A. Wood et al., 2007). Based on this description, this study seeks to explain the concept of a grateful personality in the Qur'an and the strategy for internalizing these values in Islamic education. The discussion of the concept of a grateful personality refers to the components of personality theory. Personality generally consists of several aspects, including character, temperament, attitude, emotional stability, responsibility, and sociability (Muhibbin Syah, 2010; Slavin, 2009). Another opinion states that character and temperament are important in discussing personality (Cervone & Pervin, 2019; Feist et al., 2018). This opinion emphasizes that personality is a very complex aspect, including several elements related to both psychological and physical aspects.

Gratitude is one of the important values in Islam. The Quran and Hadith emphasize the importance of being grateful to Allah for all the blessings He has given. In the context of Islamic education, personality development based on religious values is important to form a generation of Muslims who have awareness and appreciation of God's blessings. Gratitude is a fundamental attitude in the lives of individuals and society. An attitude of gratitude helps individuals see all the blessings that Allah has bestowed and improves the quality of their lives as a whole. In the context of Islamic education, this research can provide an understanding of how grateful values can be integrated into education to form a generation that has good morals, spiritual awareness and can face life's challenges. Having a grateful personality can have a positive impact on education. An attitude of gratitude helps individuals appreciate the teaching-learning process more, increases motivation, and develops a sense of gratitude for knowledge. This can contribute to improving the quality of education, building good character, and improving academic success. Tafsir Al-Misbah is one of the interpretations of the Quran that can be used as a reference source to understand the meaning of the verses of the Quran. In this context, researchers might be interested in analyzing verses related to gratitude and interpreting them using a hermeneutical approach. This research aims to gain a deeper understanding of the meaning and implications of these verses in the context of Islamic education. Research on grateful personalities in the development of Islamic education can expand our understanding of religious values' influence in the educational context. The author can contribute to developing a more holistic and character-oriented understanding and practice of Islamic education by conducting further research.

Several previous studies are related to the current study, including the title "Semantic analysis of the word Gratitude in the Koran," which is the formal object of study in semantic science, and the material object is the word "Thanksgiving" in the Koran. The word gratitude is analyzed using a semantic approach, namely Toshihiko Izutsu's semantic theory. This study concludes that Allah rewards good people with gratitude and repays the bad of those who don't want to be grateful (Fatmawati et al., 2018). The next previous study, entitled "Gratitude in the Perspective of the Koran," found that in many verses of the Koran, the word gratitude is often accompanied by remembrance (Engharitano, 2019). Next is the 2018 research entitled The Concept of Gratitude (Gratefulness) (Empirical Study of the Meaning of Gratitude for Islamic Boarding School Teachers Daarunnahdhah Thawalib Bangkinang Seberang, Kampar, Riau)(Masyhuri, 2018). This study aims to find out the meaning and sources of gratitude for Daarun Nahdhah Thawalib Bangkinang Islamic Boarding School teachers. This study uses a qualitative approach with a grounded theory method. The results of the study show that the meaning of being grateful for the Daarunnahdhah Thawalib Bangkinang Islamic Boarding School teacher is receiving all the blessings from Allah SWT with a feeling of

happiness and what they are and followed by gratitude for the gift by saying *alhamdulillah* and carrying out all the commands and sharing the blessings that have been given". Previous and current studies have a fundamental difference which lies in the research focus, while the current research focus is the urgency of forming a grateful personality in realizing the goals of Islamic education.

This study aims to find out how the concept of the personality of gratitude is described in the Qur'an using a subjective hermeneutic approach in *Tafsir al-Misbah*. This hermeneutic analysis is then linked to the development of Islamic education in shaping the character that refers to the personality exemplified by the Prophet Muhammad SAW. The four personalities (*ṣidiq*, *tabligh*, *Amanah*, and *fathanah*) in Islamic psychology are called the apostle's personality, inherent in the Prophet. In general, *Sidiq's* character is the parent of every character needed in this life, such as hard work, creativity, trustworthiness, and social and environmental concern. *Tablīg* character values are found in the spirituality of gratitude, such as hard work, creativity, and *istiqāmah*. The nature of *tabligh* is related to actions that show orderly behavior and comply with various existing rules and regulations. In the context of gratitude, *Amanah* is a religious character reflected in attitudes and actions responsible for God's favor. As a religious character, *Amanah* is a form of human obedience to God's commands, namely being grateful for God's blessings. *Fathanah* is an apostolic person who is intelligent in carrying out the mandate, both intellectually, emotionally, morally, spiritually, and socially. *Fathanah's* personality will form a person who has high integrity, high awareness and willingness to learn, high empathy due to association with fellow human beings, and is wise in attitude and action. Thus, the *fathanah* character is a character that contains the value of multiple intelligences. This inner attitude manifests emotional, moral, and spiritual intelligence in enjoying God's grace.

## **METHODS**

This research is included in the type of library research that uses qualitative data. Qualitative library research is a type of research that uses primary data sources in the form of literature and documents in the library or digital form. The approach used in this study focuses on a deep understanding of the semantics of the word gratitude from the perspective of *Al-Misbah's* interpretation. Research data for qualitative library research were obtained from various sources of literature and documents relevant to the research topic. The data sources can be in the form of books, scientific journals, research reports, government documents, organizational documents, and so on. The main data source in this study is the verses of the Koran, which discuss gratitude.

This research uses a subjective hermeneutic approach that emphasizes interpreters in understanding and determining the meaning of the text about the verse of gratitude in *Tafsir al-Miṣbāḥ*

(Padlan et al., 2022; Saputra & Saputra, 2022; Suwardi & Syaifullah, 2022). Through this approach, it is hoped that an overview of how the concept of grateful personality in the Qur'an can be obtained from a positive psychology perspective can be obtained. Data collection techniques used in this study include:

1. Literature search: Conducted using various sources of information such as library catalogs, journal databases, websites, and digital libraries to collect literature relevant to the research topic.
2. Literature selection: This is done by selecting literature according to predetermined inclusion and exclusion criteria. The selected literature must be relevant and directly related to the research topic.
3. Data collection: Data was obtained through the collection of relevant literature and documents. The data can be in the form of quotations, paragraph excerpts, or summaries of selected literary sources. The analysis in this study uses synthesis analysis and understanding analysis (Braun & Clarke, 2019; Gowensmith, 2020) using content analysis or content analysis methods.

This method involves organizing, selecting, and interpreting data collected from relevant literature and documents. In this context, the research will use the interpretation of al-Misbah as material for analysis. Tafsir al-Misbah is one of the interpretations of the Koran written by M. Quraish Shihab, an Indonesian scholar. The analysis will be carried out by studying and interpreting the contents of al-Misbah's interpretation related to the semantics of gratitude. The analysis involves identifying the main themes, grouping information, interpreting meaning, and developing findings or conclusions from the data found in the interpretation of al-Misbah. This analysis aims to gain deeper insight into the research topic and support the arguments in this qualitative library research.

## **RESULTS AND DISCUSSIONS**

### **Grateful Personality in the Qur'an**

A grateful personality is a personality that can recognize, respond to kindness, and acknowledge the virtues performed by others. This tendency indicates that a grateful personality gives a person a positive view in identifying the virtues performed by others (Amry & Fauzan, 2022; Elfers & Hlava, 2016; Skrzzelinska & Ferreira, 2022). These views and attitudes are then realized with concrete actions, namely performing acts of kindness as a form of appreciation or gratitude for the kindness received. This continuity and intensity determine the quality of a grateful personality in a person. The Quranic verses describe the quality of gratitude from the highest to the lowest level. For example, in the interpretation of al-Miṣbāh, it is explained that most people are not grateful for Allah's blessings,

which is expressed by the word *lā yasykurūn* (لا يشكرون). The next level is the grateful one, even if it is only once described by the word (يشكر) *yasykur* when a person often does it, it is called (شاکر) *shākir*, and when it has become cultured and integrated into his personality, it is called (شکور) *syakūr* (Shihab, 2011d).

The term *syakūr* used in the Quran is synonymous with a grateful personality in positive psychology. Individuals in this condition can be grateful at the highest level and quality (steady in gratitude). The explanation of the level of gratitude strengthens the view that a grateful personality is found in the word *syakūr*. People in this group are people who can internalize the spiritual values of gratitude in their daily lives. When the values of gratitude become part of the way of thinking and behaving in an individual, a grateful personality will be formed (Achmad, 2020; Mursyidi, 2021; Samani & Hariyanto, 2011), a person who always appreciates the kindness of others (Emmons & Stern, 2013; Noor et al., 2018). This is also by McCullough's view, that grateful people have a more intense and continuous experience of gratitude. Grateful people constantly strive to be grateful in every situation (Leong et al., 2020; McCullough et al., 2002; Yost-Dubrow & Dunham, 2018).

A grateful personality in the Quran is personified by the term '*abdan syakūran*, a grateful servant. This personality is born because of a strong will and effort to emulate the nature of Allah, the Most Grateful, namely *as-syakūr* (Ali et al., 2020; "Kepribadian Berbasis Imani Perspektif Psikologi Islam," 2019; Mujib, 2017). This personality is a mirror of the ideality of a servant in responding to Allah's favors. In positive psychology, this personality has a self-

construction to always be open to the good done by others (Elfers & Hlava, 2016; Naqshbandi et al., 2020). This is by the function of gratitude as a moral barometer, moral motive, and moral reinforcement (Kristin, 2018; McCullough et al., 2002; Pohling et al., 2018).

According to (Mujib, 2017), the personality of grateful people always shows Allah's favor, both with praise (oral), heart, and actions. People with a grateful personality are aware that what good is done is not or has not been worth anything, even though the action has been done to the maximum extent possible. On the contrary, what he gets is felt very big, even though, in reality, it is very little. Gratitude is the personality of *rabbani*, *qurāni*, and *rasuli*, such as the personalities of prophets *Nūḥ* and *Ibrāhīm*. Such personalities are manifestations of the morals of a Muslim who can emulate and practice the divine attributes, apostles, and teachings in the Quran. These personality values then appear as a Muslim's behavior, namely good deeds, which lead a person to a praiseworthy position (*maqāmam maḥmūdah*) (MQ Shihab, 2007). Good deeds are implemented vertically and horizontally in good behavior towards self, others, and the environment.

## Aspects of Grateful Personality in Tafsīr Al-Miṣbāḥ

Grateful personality in Tafsīr Al-Miṣbāḥ can be analyzed from the aspects of personality, which include: character, temperament, attitude, emotional stability, responsibility, and sociability.

### 1. Character

Character is a special characteristic in an individual that distinguishes one individual from another (American Psychological Association, 2022; “APA Coll. Dict. Psychol.,” 2020; M. & Reber, 1986). Character is related to a person's consistency in complying with ethical behavior, stance, or opinion (Abu-Raiya & Pargament, 2011; Handayani, 2023; Kaplick & Skinner, 2017). Character is also related to a person's good and bad behavior based on various benchmarks, such as success in self-adjustment and social norms. If the measure of good and bad behavior is based on social norms, then good character is a character that is by these norms. Therefore, the character is related to the ethical aspect, namely the judgment of good and bad. People who have a grateful personality, according to Watkins, et al, tend to be easier to adjust to the environment (Watkins et al., 2003).

Based on the results of the search and analysis of the verses about gratitude in the Quran, a grateful personality contains several characteristics, including trustworthiness, qanā'ah, tawāḍu', awake, hard work, creativity, and prosocial actions. The character of trustworthiness in positive psychology is synonymous with trustworthiness. This character is found in the meaning of gratitude, which means using the grace or favor bestowed by Allah for its bestowal (QS. an-Naml, 27: 19; QS. ar-Rūm, 30: 46; Sabā', 34: 15; QS. al-A'rāf, 7:58). Amanah, in this case, includes two main things, namely the ability of humans to develop the qualities of God that exist in themselves, and the second is related to the ability to manage the natural resources on earth (Baharuddin, 2001; Dr. Vladimir, 2021; Hasan, 2019). Amanah is a religious character reflected in attitudes and actions responsible for God's blessings. Amanah is one form of human obedience to Allah's command, which is to be grateful for Allah's blessings (Shihab, 2011a). As a character, trust is normative. Therefore, the inability to fulfill the mandate of favor violates religious norms.

Qanā'ah character. This character is found in QS. an-Nisā' 4: 147, QS; Fāṭir, 35: 30 and QS. at-Ṭagābun, 64: 17. Qanā'ah means content and pleased. This word implies a person who is satisfied and happy with the efforts' results, even though the amount is small. Qanā'ah can also be interpreted as a feeling of satisfaction and contentment with God's provision for the efforts' results (Shihab, 2007a). Qanā'ah is a character trait that always feels sufficient, satisfied, and happy with God's blessings. This inner attitude leads to the behavioral traits of a person always to be optimistic, hard-working, and not easily discouraged in achieving life success (Allah's blessings). The attitudes that

are born from qanā'ah are a picture of individuals who strongly believe in Allah, that the blessings obtained in this life are the best, thus encouraging a person to use these blessings as well as possible.

**Tawāḍu' Character.** Tawāḍu' (the opposite of arrogance) means being humble but not degrading or humiliating oneself (Syaiikh Abu Bakar Jabir Al-Jaza'Iri, 2017). The characteristics of tawāḍu' include: not standing out, welcoming people with joy and cheerfulness, gentleness, not considering oneself better than others, visiting others regardless of their position, eating, drinking and dressing modestly, fulfilling other people's invitations, it is explained that Allah bestows upon humans the form of hearing, sight, and various hearts. With the mind, humans can think and realize the greatness of Allah, believe, and be grateful for the grace of Allah (Shihab, 2011c). This character is related to the inner attitude that shows a servant's submission before his Lord and fellow humans. A person who is tawāḍu', understands and feels that there is nothing to be proud of in himself, before fellow human beings and especially before God (Ekşi & Kardaş, 2017; Gomez & Fisher, 2003).

**The Character of Tawakal.** In positive psychology, tawakal is synonymous with surrender. Allah commands humans to put their trust in Him in matters of sustenance. Indeed, whatever is received by humans as servants of God, both in food and clothing is essentially from God. No one can provide sustenance and clothing except God (Aliyah, 2019; Sulhan, 2022). Tawakal is the next step after people make maximum effort (Arifin, 2015; Hemdi, 2021). The values of tawakal are found in QS. An- Naml, 27: 19; QS. al-Ankabūt, 29: 17. In QS. al-Ankabūt, 29: 17, QS. al-Baqarah, 2: 152 (Shihab, 2011a). The character of tawakal is characterized by attitudes and actions to always leave all matters only to God. In the Islamic context, tawakal is interpreted as learning, trusting, or surrendering to God. Tawakal will lead a person to happiness (Rajab, 2011b; Rohmah, 2020; Saifuddin, 2019). In Positive Psychology, grateful people are more spiritual and think religiously (Emmons et al., 2019; McCullough et al., 2004). **Istiḳāmah character.** This character is synonymous with the term consistency. The attitude of istiḳāmah over God's blessings is shown by using the blessings that God has determined (Shihab, 2011a). Grateful people consistently utilize God's blessings by the provisions outlined by God (QS. al-Isrā', 17: 19) (Afandi, 2021; Shihab, 2011e). This character means being committed and consistent to upholding belief in God and religious teachings at all times and circumstances. Istiḳāmah is a strong religious character for the truth and religious beliefs he adheres to. This very attitude is needed in religious life, given the many problems of life that need to be addressed firmly so as not to be carried away by the misleading flow of life. The attitude of consistency over this belief, forming a person firm in stance, is not easily affected by incitement, slander, and misleading information or news. This person is indispensable in defending and fighting for the teachings of Islam.



A grateful personality contains the values of the spirituality of hard work. For example, in QS. Sabā', 34: 13, God commands the family and followers of Prophet Dāūd (as) to always be grateful for God's blessings by working hard (Shihab, 2011b). In QS. al-Ankabūt, 29: 17, God commands man to realize that all sustenance comes from Him. God commands man to pray and do his best to seek sustenance (Shihab, 2011e). This character is one of the teachings exemplified by prophets and apostles, who always work hard and do not rely on the gifts of others. (Az-Zuhaili, 2013) for example, Prophet Dāūd always worked hard to fulfill his needs. Working signifies gratitude for God's favor (Shihab, 2011b). Creative Character. In QS. al-A'rāf, 7:10, it is explained that Allah bestows reason and knowledge to humans to manage and utilize the resources on earth for human life. This verse implies that the gift of reason and knowledge is one of the potentials humans possess to manage and utilize the gifts of Allah that exist on this earth. These gifts include natural resources such as the oceans (QS. an-Nahl, 16: 14; QS. al-Jāsiyah, 45: 12; ar-Rūm, 30: 46), soil fertility, agricultural products and plantations (QS. Sabā', 34: 15) (Shihab, 2011b). Allah also provides the wealth of the seas and rivers, such as fish, plants, and jewelry (gems, pearls, marjans) for human needs (Shihab, 2011b). To utilize these natural resources, humans must have high creativity in managing these natural resources. Therefore, creativity in managing and utilizing natural resources is part of the spirit of gratitude for Allah's blessings.

The character of social care. This character is found in the word (شكور) *syakūr* (QS. Faṭīr: 29-30), which is related to the nature of Allah, who is grateful. Therefore, a grateful person can repay the good with more than what he receives. Grateful people also have concern for others. (QS. al-Insān, 76: 9) (Shihab M. Q., 2011). One example of an act of social concern is altruism, known in Islam as 'ṣar,' which is prioritizing others over oneself (Al Jazairy et al., 2017). For example, the attitude and actions taken by the Ansar who prioritized the interests of the Muhajirin over themselves. (QS al-Hasyr: 9). Social care can also be realized in the form of prosocial actions. As a positive emotion, gratitude encourages a person to return the favor done by the person who has benefited or to others (Algoe et al., 2020; Chang et al., 2012; Peng et al., 2018). Some research results also show that grateful people have social care and empathy, help people in need, and perform altruistic acts (Bartlett & DeSteno, 2006; Ma et al., 2017; Tsang & Martin, 2019). The character of love for the environment. Gratitude means using favors for the purpose for which they were bestowed. (e.g., QS. Ar-Rūm, 30: 46; QS. Al-A'rāf, 7: 189; QS. Al-Insan, 76:3; QS. as-Sabā, 34: 15; QS. Al-Furqān, 25: 62; QS. Ibrāhīm, 14: 5; Ibrāhīm, 14: 7). The meaning of gratitude emphasizes that all the blessings on this earth are Allah's mandate that must be managed and utilized properly. For example, if Allah's blessings are in the form of marine wealth, then a form of gratitude for this blessing is to manage and utilize the wealth in it as well as possible for the welfare of human life. In exploring its wealth, it

must pay attention to preserving the environment and marine biota in it. The character of love for the environment emphasizes that the environment is part of human life that must be cared for, maintained, and preserved.

## 2. Temperament

Temperament is the pattern of a person's reaction to various stimuli that come from within themselves and the environment outside themselves. The reaction pattern is related to the level of attitude or reactive action. Temperament is related to a person's biopsychological constitution, is very difficult to change, is neutral, or does not contain good and bad judgments. Another opinion also states that temperament is a fairly stable difference in emotional or behavioral quality that is influenced by innate biological factors (Pervin Lawrence et al., 2012; Saifuddin, 2022). Individuals who have a grateful personality, have a patient, humble temperament, feel satisfied with the results of their efforts, and feel adequate. For example, the character of qana'ah is not just satisfied with what is owned. The satisfaction in question is the final result that is preceded by the desire to achieve something, maximum effort, business success, joyfully handing over what has been achieved to those who need it, and being satisfied with what they have before (Shihab, 2007b).

## 3. Attitude

Attitude is the tendency to act, think, perceive, and feel in the face of objects, ideas, situations, or values. Attitude is not behavior. Attitude objects include people, places, ideas, situations, or groups (Sobour, 2003). Attitude is related to a person's readiness to respond to positive, negative, or ambivalent objects. In the context of gratitude as a personality trait, the tendency toward gratitude is related to an individual's ability to recognize, respond to, and acknowledge the good done by others. Grateful people tend to be more active and creative in perceiving virtue (Elfers & Hlava, 2016; Emmons et al., 2019). A grateful personality is reflected in the attitude of individuals who tend to have a positive attitude when responding to certain objects or events. This positive attitude is born from the view that God's favors granted to His servants are the best. Therefore, grateful people are always qan'ah, tawu', tawakal, and istiqmah and optimistic about Allah's blessings. For example, the character of Takawakal is a praiseworthy character that is born out of a strong belief in Allah over everything that will happen to a person. This belief fosters an attitude of total surrender to the will of Allah, believing that everything that happens to a person is the best. God's will is the best for him. This positive prejudice that exists in a person fosters an optimistic attitude in a person living this life. The attitude of tawakal will strengthen confidence in Allah, producing a calm, loving, spacious mind and eliminating uncertainty, anxiety, and anxiety over everything that will happen and has happened in this life because everything happens by the will of Allah. Humans are obliged to try with their

strength and sincerity, but the success or failure of the results of these efforts is the will of Allah (Az-Zuhaili, 2013).

#### 4. Emotional Stability

Emotional stability is related to the stability of emotional reactions to events outside of themselves, such as irritability, offense, or despair (Mahmud, 2010). Emotion is a person's psychological state and reaction to an object or event that is psychological in nature, such as joy, sadness, novelty, love, or courage. Grateful people tend to have good emotional stability. Stable emotions are a sign of individuals who have a grateful personality. Spiritual values such as trustworthiness, qan'ah, tawu', tawakal, istiqmah, and optimism are descriptions of one's inner mood in responding to Allah's blessings. These spiritual values are manifestations of spiritual and emotional intelligence. This intelligence will make individuals more flexible in seeing the unity behind differences, avoiding narrow-minded, bigoted, exclusive, or prejudiced views with adherents of different religions. This intelligence can unite interpersonal and intrapersonal things and bridge the gap between oneself and others. This is because, with spiritual intelligence, people can understand who we are, what is meaningful to us, and how we can give meaning to others (Zohar & Marshall, 2007). For example, by relying on Allah, a person will feel optimistic and get easy sustenance, glory, excellence, and safety. An example of the attitude of tawakal shown by the prophet Zakaria Because of his attitude of tawakal, Allah granted his prayer so that he was blessed with a son and became a noble prophet, even though his age was old.

Similarly, Allah blessed Prophet Ibrahim with a son after a long period of childlessness. The Prophet Ibrahim also left his son Hajar and his son Ismail in an arid valley with no vegetation or water, but a prophet grew up who ordered his family to pray and give zakat. Another example was during the war of Khandaq when the determination that existed in the Muslims was shown when the alliance of the Arabs of Quraysh and the Jews of Banu Quraizah spread fear and surrounded the Muslims in the city of Medina. This determination grew because of the clarity of faith and the steadiness of the Muslims in relying on Allah, so they were able to overcome the polytheists (Az-Zuhaili, 2013).

#### 5. Responsibilities

Responsibilities are related to the readiness to accept risks for actions taken. Responsibilities are reflected in attitudes and behaviors toward carrying out the duties and obligations that must be carried out. So responsibility is related to a person's readiness to accept responsibility. Some research results show that grateful people have a high level of responsibility (A. M. Wood et al., 2010). Grateful personalities are reflected in their high sense of responsibility. For example, the character of trustworthiness in the concept of gratitude is related to the understanding and belief that all the

blessings bestowed by Allah are a trust that must be accounted for (*QS. ar-Rm, 30: 46; QS. al-A'rf, 7: 189; QS. al-Insan, 76: 3; QS. an-Naml, 27: 19; QS. al-Jiyah, 45: 12; QS. Luqmn, 31: 12; QS. al-Baqarah, 2: 172; QS. al-Baqarah, 2: 172*). The character of trust is related to attitudes and behaviors in carrying out duties and responsibilities towards oneself, the environment (natural, social, cultural, and state), and God Almighty. Therefore, a trustworthy person is a person who has a high awareness of and willingness to take responsibility for the blessings of the mandate bestowed by Allah. For example, the character of *Istiqmah*. This character is related to actions that show orderly and obedient behavior and responsibility for existing rules and regulations. Discipline is compliance with respect for and implementation of a system, where a person must submit to decisions, orders, and regulations that apply. Discipline is related to order because order cannot be achieved without discipline. The command to act disciplined is found in the Quran (*QS. An-Nisa, 4: 49*), which emphasizes the need to obey the leaders (*uli-al-Amr*), i.e., people who have the authority to manage the affairs of the community (Shihab, 2016). However, the discipline taught is limited to those in authority and those performing worship.

#### 6. Sociability.

Sociability relates to a person's tendency to conduct interpersonal relationships, such as open or closed personal traits in establishing relationships with others. Social relationships can take the form of loving, hating, competing, cooperating, equal, or authoritarian actions. Some of the results of research conducted by Algae et al. (Algae et al., 2013; Bartlett & DeSteno, 2006; Chang et al., 2012) show that gratitude has an important role in building harmonious social relationships in life. Social care is one of the character values of gratitude. This character reflects the nature of grateful people, in imitation of the nature of Allah, who is the Most Rewarding of His servants, namely *as-Syakr*. This meaning emphasizes that grateful people are those who can return the favor for the good they have received. Islam even teaches to repay kindness with more kindness than what has been received (*QS. Fir, 35: 30*). The repayment of kindness is not only to the person who has done the favor but also to others. Such attitudes and actions fall under the category of *ihsan*. For example, the character of *tawāḍu'*. This character will foster a humble attitude—not arrogant, respectful, and appreciative of others. This attitude is a form of social piety that arises because of the spiritual piety that exists within a person. This is by Lukman's advice to his son to always be *tawāḍu'* and civilized before humans, about polite, speaking manners, and not to be like a donkey (*QS. Lukman, 31: 19*). Appreciating the achievements of others is also found in the spirituality of *tawāḍu'*. This attitude teaches one always to be humble, respectful, and appreciative of others and not to boast. This attitude also enables one to understand the shortcomings and strengths that exist in oneself and others. With an attitude of *tawāḍu'*, it will foster a feeling of equality between fellow creations of Allah. Therefore, in addition

to fostering the character of mutual respect for others, *tawāḍu'* also leads a person to have a communicative character that is polite in speech and behavior. This character is shown by a subtle and good nature from the point of view of grammar and behavior toward others (Koesoema, 2012; Rijal, 2022). The values of sociability are also found in the character of trust. This character fosters a person who has the character of caring for social and environmental issues. The character of social care is related to attitudes and actions that reflect concern for social problems. This value is contained in the spirituality of gratitude, which encourages the emergence of prosocial actions such as altruism, generosity, and *ihsān*.

### **Grateful personality: Manifestation of the 4 Pillars of Islamic Education**

Character development in Islamic education refers to the personality exemplified by the Prophet Muhammad. There are four main pillars of personality in Islamic education: the personalities of the Prophet, namely *ṣidiq*, *tablig*, *Amanah*, and *faṭānah*. The four personalities in Islamic psychology are called Rasul personalities, the personalities inherent in the Prophet Saw.

First *Ṣidiq*. *Sidiq* is one of the *rasuli* personalities, which means honest and true. This character forms a person who always avoids the attitudes and actions of lying. Everything that is said deserves to be heard and justified. *Ṣidiq* also means honesty in expression, character, and action related to the responsibility as a leader. Therefore, as a leader, one must have a *ṣidiq* personality and have truthful values in various aspects of life, such as inner conditions (beliefs, intentions), words, and actions to be able to become *uswah ḥasanah*. This character will encourage a person to be fair and wise in making decisions (Samani & Hariyanto, 2011). The character of *ṣidiq* in the context of gratitude is born due to a sincere recognition that the gifts obtained in this life come from Allah. This inner attitude encourages people to use the blessings of the will of Allah. This character will also form a person who is persistent in defending principles and beliefs, has a far ahead (future-oriented) vision, encourages hard work, is smart, and is professional. The values born from this character are the values of the spirituality of gratitude found in *Tafsīr al-Miṣbāh*, namely hard work and creativity. In general, the character of honesty is the mother of every character needed in this life, such as hard work, creativity, *amanah*, and social and environmental care. The example above is a small part of several characters that are born because of the honest attitude that exists in humans. Honesty is a form of awareness about human existence, with all its shortcomings and advantages. Honesty is the basis for shaping and producing noble human characters.

Second, *Tablīg*. *Tablīg* is an apostolic personality that means conveying orders. This personality implies conveying and disseminating information properly, not hiding it for himself. *Tablīg* also means conveying entrusted orders or mandates, transparency, or openness in a leadership system.

This attitude will foster trust in the people being led, thus fostering a sense of belonging to the organization or institution being led. This character will make someone a great mediator by overcoming conflicts, solving problems, and building good relationships with the outside world. Good communication skills in a person will create an inner atmosphere filled with kinship, and a sense of brotherhood between human beings. *Tablīg* character values are found in the spirituality of gratitude, such as hard work, creativity, and *istiqāmah*. Hard work is a character trait reflected in the form of serious behavior and efforts that do not easily give up on overcoming obstacles to complete tasks or work as well as possible. Hard work is also related to managing time and resources and understanding the tasks and responsibilities that must be done. Islam highly appreciates hard work and efforts to create income and is against laziness. Allah blesses His servants' independent work because it relates to sweat, enthusiasm, and hard work. With hard work, a man can maintain honor and independence. Hard work is one of the teachings exemplified by prophets and apostles. They always worked hard to eat from the results of their efforts and did not rely on the gifts of others. For example, Prophet Dāūd always worked hard to fulfill his needs. For him, working is a sign of gratitude for Allah's blessings. God gave Prophet Dāūd the ability to make armor to protect his soldiers in the face of war. Allah softened iron for Prophet Dāūd so that it could be spun without the need for fire. Every day, Prophet Dāūd was able to make one piece of armor that was sold for 6,000 dirhams. Prophet Dāūd used the proceeds from the sale to fulfill his daily needs. The action taken by Prophet Dāūd is an example of the character of hard work in grateful people (Katsir, 2008).

Allah commands humans to utilize and be diligent in seeking sustenance for the bounty of Allah. Therefore, thinking logically will produce new and sophisticated findings, methods, or ways, for example, in utilizing the potential of natural resources, such as oceans and rivers, and soil fertility. The potential of the senses and mind in humans is a blessing God's will must use. *Tablīg* character relates to actions that show orderly and obedient behavior to various existing rules and regulations. Discipline is compliance with respect for and implementation of a system, where a person must submit to decisions, orders, and regulations that apply. The command to act disciplined is found in the Quran (QS. an-Nisā', 4: 49), which emphasizes the need to obey *uli-al-Amr*, people who have the authority to manage the community's affairs. However, the discipline taught is limited to those in authority and the practice of worship (Shihab et al., 2002).

The character of *tablīg* is also found in the spiritual value of *istiqāmah*. This attitude shows self-consistency towards the rules that apply in life. The attitude of *istiqāmah* is reflected in the behavior of individuals who are always disciplined and on time, committed in dedication, straight in fulfilling orders, and consistent in behavior between inner and outer. The companions of the Prophet showed an illustration of this disciplined attitude during the battle of Uhud. As explained in the previous

discussion, in *Tafsīr al-Miṣbāh* QS. *Ali-Imran*, 3: 144 explains Allah's condemnation of the Muslims who participated in the battle of Uhud but did not obey the Prophet's order not to leave their posts during the war. However, some Muslims, namely the archers, were tempted to leave their posts, were tempted by the spoils, and left the battlefield because they heard rumors that the Prophet had died. But some of the companions of the Prophet still followed and carried out the orders of the Prophet to continue fighting, even though they were in a state of urgency. The Companions' obedience to the Prophet's orders showed the Companions' discipline toward the rules that had been set, even in circumstances that endangered their lives (Mujib, 2017; Rijal, 2020). The description of the disciplinary attitude above shows that disciplinary character is necessary to achieve life goals. A disciplined character will lead a person always to be consistent, obey the rules, and understand the function of rules in life. The disciplined character also reflects one's ability to respect time, agreements, rules, and commitments within oneself. This character will help a person achieve success in life. But on the contrary, the absence of discipline in a person, characterized by laziness and inconsistency, will be detrimental to life in the future (Latif, 2017).

Third, *Amanah* is an apostolic personality which means trustworthy and reliable in carrying out the trust of others. This personality makes a person not commit acts of betrayal or break promises that have been made. A leader must have a trustworthy character. This character will lead someone to trust them. This character will form a person who is always obedient in carrying out tasks, consequent, consistent (*istiqāmah*), works wholeheartedly and earnestly, and has high loyalty and dedication to the mandate he carries. A trustworthy person is always responsible, strives to improve the competence and expertise needed, and develops productivity and performance. In the context of gratitude, trust is a religious character that is reflected in attitudes and actions that are responsible for God's blessings. All the blessings obtained in this life are Allah's trust that must be used as well as possible. As a religious character, trustworthiness is a form of human obedience to God's commands, namely being grateful for God's blessings. So trustworthiness, as a form of religious character, is related to a person's belief that Allah's favor is a trust that must be thanked and used by its function, namely to get closer to Allah. For example, various hearts (*fuād*) and limbs are Allah's favors that must be thanked. To be grateful for these favors, use their potential for obedience and love for Allah. However, on the contrary, if the heart and limbs are used for disobedience, violating Allah's commands, wasting them, and not protecting them, it means that they have denied Allah's blessings (Shihab et al., 2002). The character of trust is related to attitudes and behaviors in carrying out duties and responsibilities towards oneself, the environment (natural, social, cultural, state, and God Almighty).

The character value of responsibility is found in the meaning of gratitude, which means using favors for their bestowal. This meaning implies that every favor bestowed by God or through human

mediation is a mandate that must be accounted for. The trust contained therein relates not only to God but also to fellow humans, even fellow creations of God. For example, offspring are a trust. As explained in the previous discussion, children are both a blessing and a trust from Allah. As a trust, it is the responsibility of parents to educate, guide, foster, and direct the development of the potential that exists in children to be able to develop optimally so that they can recognize and understand the power of Allah and foster confidence and faith in Allah.

Conversely, efforts that are inhibited and oriented towards neglecting the potential development of children are a form of disbelief in the child's favor towards Allah. Such actions indicate one's inability to carry out the mandate or irresponsible actions. Thus, the realization that every favor is a mandate will motivate a person to take actions that can be accounted for. A trustworthy soul will foster a person who has the character to care for social and environmental issues. The character of social care is related to attitudes and actions that reflect concern for social problems. This value is contained in the spirituality of gratitude, which encourages the emergence of prosocial actions, such as altruism, *al-karam*, and *ihsān*. These attitudes and actions are a form of actualizing gratitude for Allah's blessings. Social care is one of the character values of gratitude. This character reflects the nature of grateful people, in imitation of the nature of Allah, who is the Most Rewarding of His servants, namely *as-Syakūr*. This meaning emphasizes that grateful people are those who can return the favor for the good they have received. Islam teaches us to repay kindness with more than just what has been received. The return of kindness is not only to the person who has done the favor but also to other people. Such attitudes and actions fall under the category of *ihsān*. In addition to the character of social care, gratitude also contains the character of concern for the environment. This character is related to actions that always strive to protect the natural environment, try to prevent environmental damage, and development efforts to repair natural damage. The character value of love for the environment is found in the spiritual value of trust in the concept of gratitude in *tafsīr al-Miṣbāh*. The universe and its contents belong to Allah. This belief leads humans to realize that what is in His grasp—his power—is trust. Every favor bestowed by Allah will be held accountable. Therefore, humans should not be arrogant towards Allah's creation but must always pay attention to and be friendly with nature.

Fourth, *Faṭānah*. *Faṭānah* is an apostolic personality who is intelligent in carrying out the mandate, both intellectually, emotionally, morally, spiritually, and socially. *Faṭānah* also means intelligent and astute. A *faṭānah* person has a wise attitude and upholds virtue, being proactive and anticipatory. The *faṭānah* personality will shape a person to have high integrity, high awareness and willingness to learn, a highly empathetic attitude as a result of association with fellow human beings, and be wise in their attitudes and actions. Thus, the character of *faṭānah* is a character that contains



multiple intelligence values. In Tafsīr al-Miṣbāh, the spiritual values of gratitude contain the character values of faṭānah. A grateful person is qanā'ah, tawāḍu', tawakīd, and istiḳāmah. This inner attitude is a manifestation of emotional, moral, and spiritual intelligence in enjoying Allah's blessings. On the other hand, creativity is a form of intellectual intelligence in managing and utilizing Allah's blessings. Thus, the values of spirituality in gratitude contain multiple intelligences, which are part of the character of faṭānah. This intelligence will make this individual more flexible in seeing the unity behind differences, avoiding narrow-minded, bigoted, exclusive, or prejudiced views with adherents of different religions. With spiritual intelligence, one will be able to understand who we are, what is meaningful to us, and how one can give meaning to others. Qanā'ah attitude makes a person satisfied with the final result of maximum effort, business success, joyfully handing over what he has achieved to those who need it, and because he is satisfied with what he has before (Shihab, 2007b). Tawāḍu' is an inner attitude that shows the submission of a servant before his Lord and fellow human beings. A tawāḍu' person understands and feels that there is nothing to be proud of in himself, before fellow human beings, and especially before God. Therefore, tawāḍu' will lead to the creation of a humble attitude—not arrogant, respectful, and appreciative of others. This attitude is a form of social piety that arises because of the spiritual piety that exists in a person. Lukman advises his son to always be tawadhu' and civilized before humans, about polite speech manners, and not to be like a donkey. Tawakal is to surrender oneself completely to Allah only after making an earnest effort. The more confidently a Muslim believes that Allah is the place to submit all his destiny, the faster a sense of happiness will be felt in his life. This attitude will strengthen confidence in Allah, produce a calm, loving, spacious mood, and eliminate uncertainty, anxiety, and anxiety over everything that will happen and has happened in this life because everything happens by the will of Allah. Humans are obliged to try with their strength and sincerity, but the success or failure of the results of these efforts is the will of Allah. Putting one's trust in Allah will make one feel optimistic and obtain ease of sustenance, glory, excellence, and safety in life. An example of the attitude of tawakal shown by the prophet Zakaria Because of his attitude of tawakal, Allah granted his prayer so that he was blessed with a son and became a noble prophet, even though he was old. Similarly, Allah blessed Prophet Ibrāhīm with a son after a long period of childlessness. Prophet Ibrāhīm also left his son Hājar and his son Ismā'īl in an arid valley with no vegetation or water, but they grew up as prophets who ordered their families to pray and give zakat. Another example is during the battle of Khandaq when the determination of the Muslims was shown when the alliance of the Arabs of Quraysh and the Jews of Banu Quraizah spread fear and surrounded the Muslims in the city of Medina. This determination grew because of the clarity of faith and the steadiness of the Muslims in relying on Allah, so they were able to overcome the polytheists (Az-Zuhaili, 2013). Istiḳāmah means commitment and

consistency to uphold the teachings of religion at all times and in all circumstances. Istiqāmah is a character with a strong faith in the truth and religious beliefs that he adheres to. This very attitude is needed in religious life, given the many life problems that need to be addressed firmly so as not to be carried away by the misleading flow of life. The attitude of consistency over this belief forms a person who is firm in stance and not easily affected by incitement, slander, or misleading information or news. This person is indispensable in defending and fighting for the teachings of Islam. The character of faṭānah is also reflected in one's social intelligence. Social intelligence in a person must be supported by emotional intelligence. These two intelligences will produce prosocial attitudes and actions. Socio-emotional intelligence in a person is related to a person's ability to understand others, such as empathy, sympathy, respect for others, and prosocial actions. As discussed in the previous discussion, prosocial actions, such as altruism and generosity are a form of social intelligence. Prosocial actions that are born out of awareness of God's blessings, namely to share and help others, lie in a person's ability (social and emotional intelligence) to understand and respond to the circumstances of others. This ability then encourages the emergence of various prosocial actions. So prosocial action is a manifestation of social and emotional intelligence values, which are part of the character of faṭānah. The character of faṭānah can also be seen in one's ability to respect others. The character of appreciating the achievements of others relates to attitudes and actions that encourage one to produce something useful for society and recognize and respect the work and success of others. This character is in line with the meaning of gratitude, which means praise for goodness. Praise that is given is a form of appreciation for the good that has been received or the success of others. It is also a form of tawāḍu', which is shown by being subtle and kind in terms of grammar and behavior toward others (Shihab et al., 2002).

The spiritual values of gratitude in *Tafsīr al-Miṣbāh* are a reflection of the capacity for faith in Allah. The character of gratitude that exists in a person is a form of human awareness of God's grace and bounty. This character has a positive charge about the existence of self-integrity with God and the environment. These character values will form a person who is always in complete obedience and piety. The values of spirituality and gratitude in *Tafsīr al-Miṣbāh* have significantly contributed to building the nation's character. In the implementation of national education in Indonesia, the character values developed include those related to the values of God, self, humanity, the environment, and the life of the nation and state. The character that relates to God is religious. This character is related to the pattern of thoughts, words, and actions based on divine values or religious teachings. Characters related to oneself include honesty, responsibility, a healthy lifestyle, discipline, hard work, self-confidence, an entrepreneurial spirit, logical, creative, and innovative thinking, independence, curiosity, and a love of knowledge. Character values related to others, namely: being aware of the

rights and obligations of oneself and others and the duties or obligations of oneself and others; obeying social rules; appreciating the work and achievements of others, polite and democratic. Character values related to the environment, namely love for the environment.

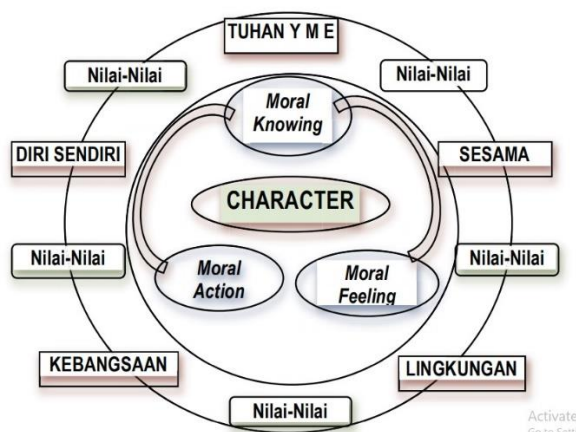
The Ministry of National Education develops religious character, which includes elements relating to submission and compliance in comprehending and putting into practice the teachings of the adopted religion (faith) (Nasional, 2013). This character is also related to a tolerant attitude towards the implementation of worship in other religions (schools of belief), living in harmony and side by side. This character is fundamental because it relates to faith as the source and basis for the formation of human behavior in religious and social life. The realization of belief (akidah) in religious life manifests through religious rituals and experiences. While the realization in the social field can be seen from the pattern of interaction (muamalat) of a person with himself, the environment, and others, The standardization of the value of this interaction comes from religious norms in the form of morals.

The formation of a grateful personality can be done through character education. This education guides students to become whole human beings with character in the dimensions of heart, mind, body, taste, and spirit. Through character education, a person who can recognize, care for, and internalize noble values will be formed so that human behavior is formed as a kamil human being. The values instilled in character education include the components of knowledge, awareness, willingness, and action to do good towards God, oneself, others, the environment, and nationality (Muchlas & Hariyanto, 2014). This is to the objectives of Islamic education put forward by Zakiah Darajat, namely to foster religious people, humans who can practice religion properly and perfectly, which is implemented in attitudes and actions in everyday life, to achieve happiness in this world and the hereafter (Gunawan, 2014). The formation of a grateful personality requires a very long, continuous, and relentless process. The process must emphasize heart education that combines the values of conservatism and progressivism. The value of conservatism is carried out through the approach of prayer and dhikr. Meanwhile, progressivism emphasizes that the educational process requires several stages according to the conditions of each individual and takes a long time to shape a grateful human character (Isramin, 2019; Nasir & Ananiah, 2021). The process of internalizing gratitude values in individuals does not only involve cognitive aspects but is more dominant in affective aspects. The cognitive aspect emphasizes individual knowledge about favors, the giver of favors, and how to function with favors. The affective aspect emphasizes the growth of self-awareness and self-existence as a servant of Allah who always feels the abundance of Allah's blessings. This condition will foster awareness of being grateful for Allah's blessings with the heart, tongue, and actions. If this condition has been created in a person, the character of gratitude has been cultivated in that person. Gratitude

for favors fosters awareness of being grateful for other favors, so gratitude is a continuous and sustainable action.

Internalizing the values of gratitude in education requires the right strategy. Efforts made to form a grateful personality (as-syakūr), can be done with several strategies. These strategies include tazkiyah, tazniyah, tadabburah, and tarabbuah (Nasir & Rijal, 2021). This strategy is considered more appropriate because it emphasizes the approach of the heart (qalb). The strategy includes cognitive, affective, and spiritual elements and psychomotor (actualization in the form of actions).

The process of instilling personality values includes three stages: moral knowing or learning to know. Second, moral loving or moral feeling, and the third, moral action or learning to do (Majid et al., 2011). The process begins with ta'lim, which is planting moral values, namely an understanding of the values of goodness. The next step is to foster a sense of love or awareness of the need for good values in oneself through the emotional dimension, heart, and soul. The last is the actualization stage, which is practicing these good values in the dimension of action (Nasir & Rijal, 2020).



**Figure 1.** Integration of Three Aspects of Character

## CONCLUSION

The concept of a grateful personality in Tafsir al-Misbah is related to the word "syakūr." This concept explains that when a person has internalized the values of gratitude and made it a culture within himself, a grateful personality (syakūr) will be formed. In this context, the word "syakūr" implies the intensity and continuity of a person's approach to appreciating, respecting, and repaying the goodness (favors) that have been received. This reflects the attitude and actions of a person who always appreciates the favors he receives and gives a reward for these favors. In this interpretation, the concept of a grateful personality is personified by the term "abdan syakuran" which can be translated as "a grateful servant." Thus, someone who has a grateful personality is someone who

continuously practices gratitude in everyday life. Several strategies are mentioned in the interpretation to internalize this grateful personality, namely tazkiyah, tazyīnah, tadabburah, and tarabbuṭah. Tazkiyah is a strategy related to cleansing the heart and soul of bad traits and strengthening good traits, including gratitude. By doing tazkiyah, one can gain a more positive personality. Tazyīnah is a strategy that involves habituating oneself with praiseworthy traits, including the attitude of gratitude. A grateful personality will be formed by constantly adorning oneself with grateful traits. Tadabburah involves deep reflection on the favors received and understanding the greatness of Allah SWT as the giver of favors. By going through the process of tadabburah, a person will increasingly appreciate and value the favors they receive and become more grateful. As for tarabbuṭah, it is to strengthen the relationship with Allah SWT through worship and devotion. By doing tarabbuṭah, one will increasingly feel the favors received from Allah SWT and will naturally become more grateful.

In addition to these strategies, the concept of gratefulness in tafsir also emphasizes the importance of learning through various techniques. Some learning techniques that can be applied include exemplary, habituation, advice, discussion, and stories. Utilizing these techniques can strengthen the understanding and practice of gratitude in daily life.

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