

## The Spiritual Values of Gratitude Concept in Tafsir Al-Misbah in the Perspective of Spiritual Well-Being

**Nur Kholik Afandi**

UIN Sultan Aji Muhammad Idris Samarinda, Kalimantan Timur, Indonesia, Jl. H. A. M. Rifaddin, Harapan Baru, Kec. Loa Janan Ilir, Kota Samarinda, Kalimantan Timur 75251

E-mail: nurkholikafandi@gmail.com

**Anis Komariah**

UIN Sultan Aji Muhammad Idris Samarinda, Kalimantan Timur, Indonesia, Jl. H. A. M. Rifaddin, Harapan Baru, Kec. Loa Janan Ilir, Kota Samarinda, Kalimantan Timur 75251

E-mail: aniskomariah89@gmail.com

### ABSTRACT

*Gratitude in Islamic teachings includes three aspects: gratitude with heart, verbal, and deed. Therefore, gratitude is limited to verbal recognition in the heart and should be realized in concrete actions (Tafsir al-Miṣbāḥ). In Positive Psychology, gratitude has three functions: a barometer, motivator, and moral reinforcement. Through a hermeneutic approach, the purpose of this study is to explore 1) the spiritual values of the concept of gratitude in Tafsir al-Miṣbāḥ and, 2) How is the relevance of the spiritual values of gratitude in Tafsir al-Miṣbāḥ in creating spiritual well-being. This research is a literature study, with the primary data source being the verses of the Qur'an about gratitude described in the Tafsir al-Misbah interpretation. Through a hermeneutic approach, the study results show that gratitude is a Spiritual Capital in creating spiritual well-being. Gratitude contains psycho-spiritual values such as trust (Amanah), satisfaction (qanā'ah), humility (tawāḍu'), and optimism. These values function as motivation and morale reinforcement to build harmonious relationships between individuals, others, the universe, and God (spiritual well-being).*

**Keywords:** Spiritual Well-being; Gratitude Concept; Gratitude Spirituality.

## INTRODUCTION

Religion teaches followers to understand the meaning of life to gain prosperity (Steger & Frazier, 2005). Religion also teaches humans to overcome various life problems to achieve happiness and prosperity (Pargament et al., 2001). As one of the teachings of religion, Gratitude has an essential role in realizing well-being (Lin & Yeh, 2014).

The discussion of spiritual well-being stems from the concept of spiritual health. Spiritual health comes from two different concepts: health and spiritual. Discussions about the spiritual have experienced many developments and considerable changes in the last few years. Classically spiritual is often defined by religious, ecclesiastical, or things related to the soul (Gomez & Fisher, 2003).

In the past few years, there have been several attempts to link the concepts of spirituality and health in an idea of spiritual well-being. For example, according to Hood-Morris, spiritual health includes transcendent and existential characteristics related to the relationship of individuals to themselves, others, and higher beings, coupled with interactions with one's environment (Gomez & Fisher, 2003).

This is in accordance with the concept of spiritual well-being that is developing at this time. Spiritual well-being includes personal, communal, environmental, and mental domains (Fisher, 2001). It consists of two dimensions in large numbers, namely vertical and horizontal dimensions (Ellison, 1983).

Spiritual well-being is closely related to religious aspects (Proeschold-Bell et al., 2014). One of the fascinating religious values to study is the doctrine of gratitude. A review of some of the results of research conducted by Wood et al., Also showed that gratitude has a close relationship with pleasant moods, self-esteem, life satisfaction, responsiveness to the goodness of others, low depression levels, feelings of respect for others' help subjective well-being, life existence, self-motivation, low materialistic attitude, inner calm, avoidance of drug abuse, optimism, positive feelings, and autonomous attitude (independence) (Wood et al., 2010).

Based on the description of the background of this research problem, the researcher seeks to explore how the spiritual well-being perspective on the concept of Gratitude in the Tafsir al-Miṣbāḥ. Based on the research problems, there are several research questions, including 1) What are the spiritual aspects of the concept of Gratitude in the Tafsir al-Miṣbāḥ? 2) How are the values of spiritual well-being about the concept of Gratitude in the Tafsir al-Miṣbāḥ?

## METHOD

This research is included in the type of library research, with the primary data source verses of the Qur'an about gratitude explained in al-Misbah's interpretation. The study used a hermeneutic approach and objectivity objective. This approach emphasizes the balance of interpretation between meaning in the text and the interpreter (Syamsuddin & Syamsuddin, 2003). Gratitude verses described in the interpretation of al-Misbah are analyzed through the theory of spiritual well-being. Through this analysis, an overview of the values of spiritual well-being contained in the verses about gratitude in the Qur'an will be obtained.

## RESULTS AND DISCUSSION

### The Meaning of Gratitude in Tafsīr al-Miṣbāḥ

The word gratitude in the Qur'an mentioned 75 times (Abd al-Baqi, 1945) has several meanings. In Tafsīr al-Miṣbāḥ, several meanings of gratitude are found, including:

- a) Praise for kindness. This meaning is found in Tafsīr al-Miṣbāḥ QS. an-Naml, 27:19; QS. al-Furqān, 25:62; QS. al-A'rāf, 7: 144; QS. at-Tagabun, 64:17; QS. Luqmān, 31:12; QS. on Nisan', 4: 147; QS. Fāthir, 35:30 and QS. al-Baqarah, 2: 172. For example, in QS. Luqmān, 31:12.

وَلَقَدْ ءَاتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ١٢

And verily We bestowed wisdom on Luqmān, namely: "Give thanks to Allah and whoever is grateful, then verily he is grateful for himself, and whoever disbelieves, then verily Allah is Rich and Praiseworthy" (QS. Luqmān, 31: 12)

The word gratitude in verse has the meaning of praise for the goodness or fullness of something. Gratitude becomes a motivating force to praise God with words and carry out His will. Meanwhile, according to scholars, gratitude means to function the gift received under the purpose of the gift (Shihab, 2011a).

Gratitude also contains the meaning of wisdom. The word (اناشكر لله) *an usykur lillāh* in verse above, states that gratitude is wisdom. This is because, with gratitude, a person will know God and know His grace. Gratitude for favors will encourage someone to do good deeds according to the knowledge they have (Shihab, 2011a). Therefore, efforts to cultivate gratitude should be carried out continuously (Shihab, 2011a).

- b) Plants that grow even a little water or fat animals even with a bit of grass. The meaning of this meaning is to be satisfied with what is obtained even a

little. This meaning is found in the word ((شاكِر) syākir) is taken from the root ((شكر) syakara (QS. An-Nisā', 4: 147). The word ((شكور) syakūr is a mubālagah (superlative) form of the word ((شاكِر) syākir in QS. Fāthir, 35:30, QS. At-Tagābun, 64:17. This meaning is also found in the word ((مشكورا) masykūran which is taken from the word ((شكر) syukr or gratitude in the QS. Isrā' 17:19, QS. al-Insān, 76: 22. An explanation of the meaning of this gratitude is also found in Tafsīr al-Miṣbāḥ QS. an-Naml, 27:19, QS. al-A'rāf, 7: 144 and QS. An-Naml, 27: 19. One example of the explanation in Tafsīr al-Miṣbāḥ is seen in QS. An-Nisā', 4: 147:

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَءَامَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ١٤٧

Why should Allah punish you if you are grateful and believe? And Allah is Gracious, All-Knowing. (QS. An-Nisā', 4: 147)

This verse explains that Allah is the Most Grateful for those who are obedient and do good deeds (Shihab, 2002c). Gratitude for God's blessings will grow faith in God. A servant who sees the universe unfolds with all the benefits he has and can take advantage of will lead the servant to believe and trust Allah SWT. The faith that is in the servant, when honed, will reach the highest level in gratitude (Shihab, 2002c).

The word ((شاكِر) syākir is taken from the root word ((شكر) syakara. According to linguists, it is revealed that plants grow even with a little water, or fat animals even with a bit of grass, are both called shākir. Based on this meaning, Allah is *shākir* which means, among others, He who develops even a little of the deeds of His servants and multiplies them (Shihab, 2002c). The meaning of gratitude in this context indicates that grateful people are always satisfied with the blessings of Allah or the goodness given to others. So, one of the characteristics and attitudes of grateful people is *qona'ah*.

- c) Opening or showing favors. This meaning comes from ((شكر) syakara, which means to open is the opposite of the word ((كفر) kafara, which means to close. This meaning is found in the QS. Ibrāhīm, 14: 5, QS. al-Insān, 76: 9. QS. Ibrāhīm, 13: 7, QS. al-A'rāf, 7: 144, QS. al-Furqān, 25:62. One of the explanations of thanksgiving can be seen in the QS. Ibrāhīm, 14: 7.

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ٧

And when your Lord announced: 'Indeed, if you are grateful, I will add to you, and if you disbelieve, then My punishment is painful' (QS. Ibrāhīm, 14: 7)

Gratitude in verse means opening and revealing; the opposite is kufr, namely closing and hiding. The essence of gratitude is showing the favor by using the favor in its place, according to the giver's will, and mentioning the

giver well. Every blessing bestowed by Allah SWT. Demands contemplation for what he was bestowed and uses these favors according to the purpose for which they were bestowed (Shihab, 2011b).

This opinion is also following al-Ghazali's view. Gratitude is carrying out Allah's favors on things He loves; on the other hand, kufr is abandoning favors or using favors for things Allah hates (Abd al-Baqi, 1945). Therefore, those who are grateful use the favors given by Allah proportionally, placing the favors according to their situation and condition. Therefore, grateful people are people who are both scientifically and morally wise (Abd al-Baqi, 1945).

- d) Use grace in agreement with the purpose of the gift giver. This meaning is found in the word (تشكرون) tasykurūn taken from the word (شكر) syakara (QS. Ar-Rum, 30:46). The word (الشَّاكِرِينَ) asy-syākirīn, taken from the word (شكر) gratitude (QS. Al-A'rāf, 7: 189). The word (شاكرا) syākiran (grateful) in QS. al-Insān, 76: 3. This meaning is also explained in Tafsīr al-Miṣbāḥ, QS. an-Naml, 27:19, QS. al-Jāsiyah, 45:12, QS. Luqmān, 31: 12. QS. al-Baqarah, 2: 172, QS. Sabā', 34:15, QS. al-Furqān, 25:62, QS. Ibrāhīm, 14: 5, 7. One description of the meaning of gratitude can be seen in the QS. ar-Rūm, 30:46).

وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيَّاحَ مُبَشِّرَاتٍ وَلِيُذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ  
وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ ٤٦

*And among His signs is that He sends various winds as bearers of glad tidings and to taste for you some of His mercy and so that ships may sail at His command and that you may seek His bounty and that you may be grateful (QS. ar-Rūm, 30: 46).*

The word (تشكرون) tasykurūn is taken from the word (شكر) syakara whose core meaning is to function the gift in line with the purpose of its creation. For all the gifts of God, human beings should be able to take advantage as much as possible as a sign of gratitude to God. All the benefits obtained in this life come from Allah and are thanks to His mercy. The word syukūr (شكور), and words similar to that word in the Qurān have the meaning of praise for goodness or thanksgiving, revealing the favor of Allah to the surface which includes gratitude with heart, words, and deeds. Syukūr can also be defined as using the Divine grace following the purpose of its bestowal (Sahabuddin et al., 2007). This meaning is in line with the opinion of Arrāgīb al-Aṣfāhanī that there are three forms of gratitude. Gratitude with the heart is remembering favors. Gratitude verbally is to praise those who give favors. Gratitude with the limbs is to return the favor by the obligations of each limb (Al-Asfahani, 2014). Therefore, perfection in gratitude includes three aspects: gratitude with the heart, words, and deeds (Shihab, 2002a).

Based on the interpretation of the meaning of gratitude in verse, people have a humble attitude (*tawadhu'*). People who are grateful in their hearts always praise, acknowledge with all their hearts, and appreciate God's favors and goodness and fellow human beings. In a grateful person, there is no feeling of arrogance. The grateful person accepts and acknowledges that there are values of goodness that come from outside himself.

Grateful people have an attitude of kindness. Grateful people always use favors according to the purpose for which they are bestowed. Grateful people always use favors for good. For example, gratitude for the limbs is carried out by carrying out Allah's commands (Shihab, 2002b).

In addition, for attitude of *qona'ah* and *tawadhu'*, grateful people also have an optimistic attitude. Grateful people believe that when someone receives and is grateful for favors, he grows the belief that Allah will give double goodness (Shihab, 1996). This attitude encourages grateful people to have a high work ethic, do not give up quickly, and have firm hopes in life.

### **Spiritual aspects of the concept of gratitude in the Qur'an**

Based on the search for verses about Gratitude in the Qur'an, Gratitude for spiritual values includes *Amanah*, *qanā'ah*, *tawāḍu'* and optimism. In the Qur'an, it is explained that Gratitude means using God's favor in accordance with His will, (Surat an-Naml, 27:19) (Shihab, 2011b), functioning of grace according to the purpose of its creator (QS ar-Rūm, 30: 46 ) (Shihab, 2011b), use the favor according to His instructions. ( Shihab, 2011). Those who are grateful are those who use grace according to their function and purpose (Surah al-A'rāf, 7: 58), ( Shihab, 2011) sing gifts bestowed by God in accordance with the purpose of his gift (Q.S. Al-Baqarah, 2: 172) (Shihab, 2011b).

*Qanā'ah* means satisfied and happy. Therefore, *qanā'ah* can also be interpreted as feeling satisfied and sufficient for God's giving, for the work done. (Sahabuddin et al., 2007). In the book al-Hikam, Ibn Atha'illah As-Sakandari states that the attitude of *qanā'ah* will help alienate someone from greed (Shihab, 2016). The meaning of *qanā'ah* is gratitude, based on plants that grow thick even though a bit of water or animals that are fat even though a bit of grass (Q.S an-Nisā', 4: 147). This figurative meaning illustrates that gratitude means receiving with satisfaction, pleasure even with a small gift.

*Tawāḍu'* means being humble. Gratitude arises because of the inner awareness of how great His blessings and blessings are. This awareness encourages a person to be grateful for tongues and deeds (Shihab, 2011b). One form of human awareness of Allah's power is the growth of *tawāḍu'* attitude, namely a humble attitude, not arrogant because everything owned by humans (delicious) is a trust from God. Such beliefs encourage every human being who is grateful; nothing can be boasted in front of fellow beings, especially against God.

Optimistic. Gratitude contains optimistic values of spirituality for the grace of God. In QS. Ibrāhīm, 13: 7 explained that Allah would add blessings to His grateful servants, but instead, the threat is a severe punishment for those who deny His blessings. This verse emphasizes the need for an optimistic attitude for people who are grateful to get the goodness and favor of Allah (Shihab, 2011b). A sense of optimism in grateful people is in the form of hope for God's love and mercy (Adz-Dzakiey, 2007).

### **The Function of Gratitude in Creating Spiritual Well-being**

In a positive psychology perspective, specifically McCullough et al., in their writing entitled: *Is gratitude a moral effect?* Stated that gratitude has three functions: a moral barometer, a moral motive, and the moral reinforcing function. The following is a detailed explanation of the three moral functions of gratitude. The function of the moral barometer emphasizes the growing awareness in the recipient of kindness about the values of kindness, attention, appreciation, and benefits given by others. As a moral barometer, several studies have also shown that people are grateful for their fellow human beings and the impersonal forces that have helped them gain profit, safety from unwanted things, such as calamities and failures in life (Shihab, 2002a).

The function of gratitude as a moral motive is related to gratitude as a motivator for a person to receive love and perform acts of kindness to people who have helped or provided benefits. Thus, gratitude as a moral motivator is related to the function of gratitude as a motivator for a person to perform prosocial actions. Relationships in the form of reciprocity norms (norm of reciprocity), according to Goudlner, encourage a person to assist the person who has assisted, the benefit of the person who has taken action. This norm also encourages a person not to hurt, injure, maintain feelings, and harm people who have helped or given good (McCullough et al., 2001). According to Thomas Aquinas, in addition to being beneficial to others, gratitude also serves as a motivational force to perform acts of altruism (Lopez et al., 2018).

Gratitude is a moral reinforcer. As a moral reinforcement, gratitude reinforces prosocial actions for the goodness or benefits that have been received. Gratitude Expression of thanks encourages people who do good, providing benefits to others to increase the act of kindness to the person concerned and others. The results of a review in previous research conducted by McCullough. et al. show that gratitude expressions of thanksgiving provide moral reinforcement for people who do good or benefit others to repeat these actions. The results of other researchers also show that expressions of gratitude given to people who do good or donate provide moral reinforcement to increase the quality and quantity of goodness in providing benefits to others (McCullough et al., 2001). Positive emotions in gratitude affect people who assist in repeating the kindness done to others (Setiadi, 2016).

### Spiritual Well-being Values in Gratitude Spirituality

According to the National Interfaith Coalition on Aging (1975), spiritual well-being is an affirmation of life that involves a relationship with God, self, society, and the environment. This is in accordance with the views of Paloutzian & Ellison, which states that spiritual well-being consists of two dimensions, namely vertical and horizontal dimensions. Ellison then developed a tool for measuring spiritual well-being called the Spiritual Well-Being Scale (SWBS). The SWBS developed by Ellison consists of two subscales, Religious Well-being (RWB) and Existential Well-being (EWB) (Ellison, 1983).

Ellison's view is also strengthened and clarified by Fisher's view, which stated that spiritual well-being is an affirmation of life in a relationship with oneself (personal), other people (communal), nature (environment), and God (or other transcendental people). Spiritual well-being is a state that reflects positive feelings, behaviors, and cognition in relation to oneself, others, transcendence, and nature, which in turn gives the individual a sense of identity, wholeness, satisfaction, joy, contentment, beauty, love, sense of belonging, respect, positive attitude, inner peace and harmony, and purpose and direction in life (Unterrainer et al., 2010). Fisher's spiritual well-being is a dynamic state within a person that is realized in a harmonious relationship with himself, others, the environment, and transcendental aspects (Fisher, 2001).

#### *Personal Domain*

According to Fisher, the personal domain relates to how a person relates to himself in terms of meaning, goals, and values in his life (Gomez & Fisher, 2003). The personal domain includes several aspects: self-esteem, purpose in life, satisfaction, integrity, patience, freedom, values, meaning, peace, identity, joy, and self-awareness (Unterrainer et al., 2010). Personal aspects of spiritual well-being are significantly related to psychological well-being and lower stress levels (Rowold, 2011).

Gratitude spiritual values such as *Amanah*, *qanā'ah*, *tawāḍu'* according to the perspective of spiritual well-being (personal domain) are images of individuals who can understand the meaning and purpose of life. For example, a responsible attitude. This attitude illustrates the ability of a person to take advantage of blessings from Allah according to the purpose of the gift. According to the research results, grateful people can be trusted (Wood et al., 2010).

The attitude of *Tawāḍu'* is a moral that reflects a noble personality. This spirituality is reflected in being humble and not arrogant. This attitude was born because of self-awareness that all the blessings in him, whether in the form of property, rank, and position, knowledge is the mandate of Allah, which is obligatory to be grateful, not to be proud of (Ilyas, 2014).

Attitudes and actions born of the values of the spirituality of gratitude above are characteristic of individuals who have self-awareness, understand the purpose and meaning of life, and always uphold the values of life. These values are a picture of individuals having spiritual well-being from the personal domain. It is following the opinion (Unterrainer et al., 2010) and (Gomez & Fisher, 2003).

### ***Communal Domain***

The communal domain is concerned with the quality and intensity of interpersonal relationships between self and others, including love, justice, hope, and trust with others (Gomez & Fisher, 2003). Matters related to this domain include love, justice, hope, and belief in humanity. This domain includes the individual's ability to empathize, love others, respect various existing cultures, believe in others, do good to others, trust in humans, have ethics in relationships, respect others, become the hope for others, and respect beliefs. Other religions forgive other people's mistakes, do justice to others (Unterrainer et al., 2010). Individuals who have close relationships with other people tend to be far from any pressure (stress) in dealing with life. Individuals who have excellent and healthy interpersonal relationship skills tend to find happiness easier (Rowold, 2011).

The values of gratitude spirituality include *amanah*, *qanā'ah*, and *tawāḍu'* contain the social values needed in social life. Grateful people can use the mandate of hearing, sight, and different hearts to foster empathy, sympathy, love and respect, and respect for others. This attitude is part of the communal domain of spiritual well-being (Gomez & Fisher, 2003). In the context of social life, trusteeship is one of the foundations for building harmonious social relations.

From a social (communal) perspective, the *qanā'ah* attitude will encourage someone to live a simple, modest, moderating, not arrogant, and humble life in community life (Shihab, 2011). These values also have an essential role in creating closeness and social integration (Shihab, 2016). In the world of work, the attitude of *qanā'ah* encourages someone to get job satisfaction. A work culture that appreciates each other will lead to reciprocal positive interactions, creating job satisfaction (Waters, 2012).

Some research results show that grateful people tend to feel more satisfaction in life (Wood et al., 2008); In the work environment, gratitude has an essential role in building harmonious relationships in the leadership system (Chang et al., 2012).

*Tawāḍu'* attitude also fosters several positive values in social life. This attitude makes a person humble but does not undermine self-respect and does not give other people the opportunity to dehumanize themselves (Al-Hasyimi, 2009). People who are *tawadhu'* are always prejudiced positively, and have a view of equality in association, have a simple appearance, warmth in social relations, and respect others, prioritize the interests of others, tolerate other people's feelings, and

always defend persecuted people (Al-Hasyimi, 2009). These values indicate that people are *tawāḍu'* spiritually prosperous from communal aspects (Unterrainer et al., 2010). According to Maslow, life will be better if a person joys life as a form of self-actualization (Emmons & Shelton, 2002).

### ***Environmental Domain***

The environmental domain relates to a person's ability to care for and maintain the physical and biological environment, including a sense of awe, wonder, and unity with the environment (Gomez & Fisher, 2003). This domain also relates to a positive attitude towards the environment, unity with the environment, admiring the universe, acknowledging the wonders in the universe, loving the beauty of nature, caring for the environment, harmony with the environment, always connected with nature, having illusions about the environment, being at one with nature, admiring on the view of nature (Unterrainer et al., 2010).

This domain is related to one's views, attitudes, and actions in respecting the environment. Gratitude contains trustworthy values and *qona'ah* towards the environment. The form of gratitude for blessings keeps environmental damage from happening, utilizing these resources for well-being. Thus grateful people are concerned for the natural environment, maintain, preserve (Gomez & Fisher, 2003), and make use of it according to the mandate given by God. Grateful people also believe that the natural environment favors Allah, which must be respected, preserved, and maintained by people who are not responsible. This view is part of the values of spiritual well-being (Unterrainer et al., 2010).

The person who is *tawāḍu'* is reflected in his attitude and actions towards the universe's environment. For example, the similarity values that exist in *tawāḍu'* foster attitudes and behaviors that respect, love, and maintain the environment as well as possible. The meaning of degree of equality in this matter is to fellow humans and all beings on earth. The attitude and actions of the people who are *tawāḍu'* towards all beings reflect the values of spiritual well-being in the domain of the environment (Unterrainer et al., 2010).

### ***Transcendental Domain***

Transcendental domain relates to one's ability to transcendental aspects, belief in the existence of cosmic powers, transcendent reality of God, belief in God, rituals, and worshipping God (Gomez & Fisher, 2003). The transcendental domain has to do with one's relationship with something or something beyond the human level, such as cosmic forces, transcendent reality, or God, and involves faith in and worship and the source of the mysteries of the universe. Oneness with God, related to the power of God, relationship with the divine, worshipping God, faith in God, union with God, belief in eternal life, the life of prayer, belief in the supernatural and sense of peace with God (Unterrainer et al., 2010).

The values of gratitude spirituality, including *Amanah*, *qanā'ah*, *tawāḍu'*, are part of practice, experience, and religious appreciation, for example, trustful spirituality. One form of carrying out God's mandate is to use these blessings to get closer and worship God (Nawawi, 2011).

*Qonā'ah* is one of the noble characters in responding to the blessings bestowed by Allah. Feelings of happiness, satisfaction, and acceptance of the blessings given by Allah indicate the existence of faith and strong belief in the provisions and wisdom of God. Inner conditions are reflected in a simple and not excessive pattern of life, and we are always grateful for God's blessings. A pattern of life is also part of a form of worship of God. Islam teaches people to live a simple life, not beyond the limits set by God (Nawawi, 2011), that has a high position before God and humans. People who *tawāḍu'* get love from Allah (Ilyas, 2014). *Tawāḍu'* is part of the noble character, which manifests the faith of a servant with Allah. The attitude of *tawāḍu'* and the action born from that attitude are manifestations of belief in Allah, who is most gracious and loving.

The attitude of *amanah*, *qonaah*, and *tawadhu* mentioned above is proof of a servant's submission with his God; nothing can be boasted in him because only Allah has power over something. Attitudes and actions born of gratitude for these blessings illustrate one's ability to establish harmonious relationships with the Creator. These values are part of the transcendental domain in spiritual well-being (Gomez & Fisher, 2003).

## CONCLUSION

Based on the results and data analysis, it can be concluded that the concept of gratitude in the Qur'an contains spiritual values which are capital to create spiritual well-being. The values of gratitude spirituality such as *amanah*, *qanā'ah*, *tawāḍu'* and optimism contain spiritual well-being values which consist of personal, communal, environmental, and transcendental domains. Thus, grateful people are those who are spiritually prosperous.

## ACKNOWLEDGMENT

This section contains acknowledgments to resource persons or parties who play an essential role in conducting the research.

## REFERENCES

- Abd al-Baqi, M. F. (1945). *Al-Mu'jam al mufahras li-alfaz al-Qur'an al-karim*. Matabi'a;-Sha'b.
- Adz-Dzakiey, H. B. (2007). *Psikologi kenabian: prophetic psychology: menghidupkan potensi dan keperibadian kenabian dalam diri*. Pustaka Al-Furqan.
- Al-Asfahani, A.-R. (2014). *Mu'jam Mufradat al-Faz al-Qur'an*. Beirut: Dar Al-Fikr, Edited by Nadeem Marashli.

- Al-Hasyimi, A. M. (2009). Akhlak Rasul Menurut Bukhari-Muslim. *Translated by Abdul Hayyie Al-Kattani. Jakarta: Gema Insani.*
- Chang, Y.-P., Lin, Y.-C., & Chen, L. H. (2012). Pay it forward: Gratitude in social networks. *Journal of Happiness Studies, 13*(5), 761–781.
- Ellison, C. W. (1983). Spiritual well-being: Conceptualization and measurement. *Journal of Psychology and Theology, 11*(4), 330–338.
- Emmons, R. A., & Shelton, C. M. (2002). Gratitude and the science of positive psychology. *Handbook of Positive Psychology, 18*, 459–471.
- Fisher, J. W. (2001). Comparing levels of spiritual well-being in State, Catholic and Independent schools in Victoria, Australia. *Journal of Beliefs and Values, 22*(1), 99–105.
- Gomez, R., & Fisher, J. W. (2003). Domains of spiritual well-being and development and validation of the Spiritual Well-Being Questionnaire. *Personality and Individual Differences, 35*(8), 1975–1991.
- Ilyas, Y. (2014). Ulil Amri dalam tinjauan Tafsir. *Tarjih: Jurnal Tarjih Dan Pengembangan Pemikiran Islam, 12*(1), 43–50.
- Lin, C.-C., & Yeh, Y. (2014). How gratitude influences well-being: A structural equation modeling approach. *Social Indicators Research, 118*(1), 205–217.
- Lopez, S. J., Pedrotti, J. T., & Snyder, C. R. (2018). *Positive psychology: The scientific and practical explorations of human strengths*. Sage publications.
- McCullough, M. E., Kilpatrick, S. D., Emmons, R. A., & Larson, D. B. (2001). Is gratitude a moral affect? *Psychological Bulletin, 127*(2), 249.
- Nawawi, R. S. (2011). Kepribadian Qur'ani. *Jakarta: Amzah.*
- Pargament, K. I., Tarakeshwar, N., Ellison, C. G., & Wulff, K. M. (2001). Religious coping among the religious: The relationships between religious coping and well-being in a national sample of Presbyterian clergy, elders, and members. *Journal for the Scientific Study of Religion, 40*(3), 497–513.
- Proeschold-Bell, R. J., Yang, C., Toth, M., Rivers, M. C., & Carder, K. (2014). Closeness to God among those doing God's work: A spiritual well-being measure for clergy. *Journal of Religion and Health, 53*(3), 878–894.
- Rowold, J. (2011). Effects of spiritual well-being on subsequent happiness, psychological well-being, and stress. *Journal of Religion and Health, 50*(4), 950–963.
- Sahabuddin, Shihab, M. Q., & Sahabuddin. (2007). *Ensiklopedia Al-Qur'an: kajian kosakata*. Lentera Hati.
- Setiadi, I. (2016). *Psikologi positif: Pendekatan saintifik menuju kebahagiaan*. Gramedia Pustaka Utama.
- Shihab, M. Q. (1996). *Wawasan Al-Quran: Tafsir Tematik atas Pelbagai Persoalan Umat*. Mizan Pustaka.
- Shihab, M. Q. (2002a). Tafsir al-misbah. *Jakarta: Lentera Hati, 2.*
- Shihab, M. Q. (2002b). Tafsir Al-Misbah Vol. 1. *Jakarta: Lentera Hati, 20017.*
- Shihab, M. Q. (2002c). Tafsir Al-Misbah, jilid 2. *Jakarta: Lentera Hati.*
- Shihab, M. Q. (2011a). Tafsir al-Misbah. In 10. Lentera.
- Shihab, M. Q. (2011b). Tafsir al-Misbah. In 6. Lentera.
- Shihab, M. Q. (2016). Yang hilang dari kita: Akhlak. *Tangerang: Lentera Hati.*
- Steger, M. F., & Frazier, P. (2005). Meaning in life: One link in the chain from religiousness to well-being. *Journal of Counseling Psychology, 52*(4), 574.
- Syamsuddin, S., & Syamsuddin, S. (2003). *Hermeneutika Alqur'an mazhab Yoga*. Islamika.
- Unterrainer, H.-F., Ladenhauf, K. H., Moazedi, M. L., Wallner-Liebmann, S. J., & Fink, A. (2010). Dimensions of religious/spiritual well-being and their relation

- to personality and psychological well-being. *Personality and Individual Differences*, 49(3), 192–197.
- Waters, L. (2012). Predicting job satisfaction: Contributions of individual gratitude and institutionalized gratitude. *Psychology*, 3(12A special issue), 1174.
- Wood, A. M., Froh, J. J., & Geraghty, A. W. A. (2010). Gratitude and well-being: A review and theoretical integration. *Clinical Psychology Review*, 30(7), 890–905.
- Wood, A. M., Joseph, S., & Maltby, J. (2008). Gratitude uniquely predicts satisfaction with life: Incremental validity above the domains and facets of the five factor model. *Personality and Individual Differences*, 45(1), 49–54.