

Development of Gratitude Materials in Madrasah Tsanawiyah Study of the works of Malik Al Mughis “*Tuhan, Maaf Aku Kurang Bersyukur*”

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ARTICLE INFO	ABSTRACT
Keywords: <i>Gratitude; moral beliefs; madrasas; reading sources</i>	It is important to develop learning resources in moral aqidah subjects at Madrasah Tsanawiyah in accordance with KMA Number 183 of 2019 concerning the PAI Curriculum and Arabic Language Curriculum in madrasas, so that students have self-confidence, respect each other, and strengthen their interpersonal relationships. This research aims to develop the content of the Akidah Akhlak class VIII Madrasah Tsanawiyah lesson regarding gratitude. Literature study was chosen as material for developing gratitude material from the book: “Tuhan, Maaf Aku Kurang Bersyukur karya Malik Al Mughis”. Data was taken in stages: identifying the theme of gratitude, reading the sub- chapters related to the discussion of gratitude, conducting a study according to the focus of the problem to be answered, and presenting the results. Data were analyzed using content analysis with steps: formulation of the problem and assumptions, determining primary sources, categorizing data according to the focus of the study, coding, data interpretation and conclusions. This research concludes: 1) The topic of gratitude is discussed in detail and in depth, including understanding, various types of gratitude, the benefits of being grateful. The values of gratitude contained in the book “Tuhan, Maaf Aku Kurang Bersyukur”, namely: gratitude with the heart, gratitude with words and gratitude with deeds. 2) The advantage of Malik al-Mughis' work is that it is suitable as reading material for Madrasah Tsanawiyah students and enriches learning resources. This book is presented in popular language which is suitable for the millennial generation and generation Z.
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INTRODUCTION

Gratitude is a condition when a servant's heart is always directed to love the Creator who has given him all the pleasures, then the limbs that always want to be moved to obey all His commands and the tongue of a servant who always praises and remembers Him at all times. Ibn Ujaibah who has explained the meaning of the word Gratitude as the heart of a servant filled with happiness for all the pleasures that have been given by the Creator, all limbs that are always directed to carry out every obligation that has been ordered by Him and recognition from the deepest heart for all the pleasures that have been given by Him. The attitude of gratitude has a very positive influence on various areas of human life such as, providing a sense of happiness in the heart and can make every individual aware of accepting the pleasures that have been given by Allah SWT.¹

All forms of gratitude must be directed to Allah SWT. who has bestowed upon humans various kinds of blessings in their lives, as stated in Surah Al Baqarah verse 152:² With all the blessings that have been given by Allah, it is obligatory for humans to increase their gratitude for these blessings by always carrying out obedience to Allah. The opposite of disbelief is the act of not being grateful for blessings and is a sign that someone has turned away from Allah. Expressing gratitude is not only to the Giver, Allah SWT, but also to humans who are intermediaries for the presence of these blessings of Allah. There is one narration that states that whoever is not grateful to humans, means that he is not grateful to Allah. This clearly illustrates that people who are grateful will have good social behavior.³

The subject of faith and morals plays a role in forming, developing and motivating students to learn and practice their faith in forming habits to carry out commendable morals and avoid reprehensible morals in everyday life. Quraish Shihab argues that in the world of education, the material of faith and morals is very much needed to achieve the goals of Islamic religious education, namely developing faith through students knowledge of Islam. Thus, the values of gratitude are part of the material of faith and morals which are important discussions to be taught to students. One of the books that students can use as a source of additional reading is a book entitled *Ya Allah, Maafkan Aku Kurang Bersyukur*.

The book *Tuhan, Maaf Aku Kurang Bersyukur* by Malik Al Mughis has advantages to be studied. Packaged in a light language, this book contains aspects of the value of gratitude with easy-to-understand discussions. In this book, Malik Al Mughis uses scientific research from various experts in the field of psychology and provides examples in the Qur'an and several hadiths to convey the message of how important it is to be grateful for the blessings that Allah has given and invites every reader to reflect on the wisdom that can be taken based on several situations experienced by humans..

This study aims to determine the values of gratitude contained in the book *Tuhan,*

¹ Winda Widyaningsih, Iu Ruslana, dan Naan, "Sikap Syukur Sebagai Proses Pembentukan Budi Pekerti Pada Remaja (Studi Deskriptif Terhadap Siswa Kelas 10 di SMK Pasundan 4 Bandung)," *Jurnal Penelitian Ilmu Ushuluddin* 2, no. 3 (2022): 669.

² Umayyatus Syarifah Maya, "Syukur dalam Perspektif Al-Qur'an: Kajian Tafsir Tematik," *Al-I'jaz: Jurnal Studi Al-Qur'an, Falsafah dan Keislaman* 5, no. 1 (2023): 55-56.

³ Akmal and Masyhuri, "Konsep Syukur," *Jurnal Komunikasi Dan Pendidikan Islam* 7, no. 2 (2018): 10.

Maaf Aku Kurang Bersyukur then relevant to the enrichment of the Akidah Akhlak material for class VIII Madrasah Tsanawiyah. So that with the addition of references and limited sources of reading materials for learning do not hinder students in accessing knowledge, one of which is through non-fiction books with discussions relevant to the material being taught, this can be used by students as an additional reading source to broaden their horizons and knowledge related to the value of gratitude.

RESEARCH METHOD

Research methods are defined as scientific ways to obtain data for specific purposes and uses.⁴ The results of this study include the type of library research. It is called library research because the research activities are carried out by collecting information and data with the help of various materials available in the library such as documents, books, magazines or sources from the internet in order to obtain a theoretical basis for the problem to be solved. The data collection method is through documentation techniques with the stages of editing, organizing, and finding. The data analysis technique uses the Krippendorff analysis technique with the stages of unitizing, sampling, recording or coding, reducing, inferring, and narrating.

The steps taken by the researcher to collect data include: (1) carefully reading the book Tuhan, Maaf Aku Kurang Bersyukur by Malik Al Mughis and the Creed and Moral Material for Class VIII of Madrasah Tsanawiyah, (2) recording data by formulating important points related to the values of gratitude contained in the book Tuhan, Maaf Aku Kurang Bersyukur by Malik Al Mughis and the Creed and Moral Material for Class VIII of Madrasah Tsanawiyah, (3) filtering data related to the values of gratitude contained in the book Tuhan, Maaf Aku Kurang Bersyukur by Malik Al Mughis and the Creed and Moral Material for Class VIII of Madrasah Tsanawiyah, then sorting it again according to the needs of the framework and focus of the research being formulated, (4) analyzing data regarding the values of patience and gratitude contained in the book Tuhan Maaf Aku Kurang Bersyukur and describing the relevance between these values and the creed and moral material for class VIII of Madrasah Tsanawiyah, (5) drawing research results in the form of conclusions about the values of gratitude contained in the book Tuhan, Maaf Aku Kurang Bersyukur by Malik Al Mughis and its relevance to the Creed and Morals Material for Class VIII of Madrasah Tsanawiyah.

RESULT AND DISCUSSION

A. Gratitude Theoretical Perspective

Gratitude etymologically comes from Arabic, namely al-syukur or al-syukru which means being grateful or expressing/expressing gratitude.⁵ In Mu'jam al-Wasith, the word al-syukru is interpreted as acknowledging blessings and then showing them by praising them. While in sharia, gratitude is acknowledging the blessings given by Allah accompanied by submission to Him and utilizing these blessings according to the

⁴ Muhammad Ramdhan, *Metode Penelitian* (Surabaya: Cipta Media Nusantara (CMN), 2021), 1.

⁵ Desri Ari Enghariano, "Syukur dalam Prespektif Al-Qur'an," *Jurnal El-Qanuniy: Jurnal Ilmu-Ilmu Kesyariahan Dan Pranata Sosial* 5, no. 2 (2019): 271.

guidance and will of Allah. In this case, the essence of gratitude is the opposite of disbelief, namely showing blessings, while the essence of disbelief is hiding them. Showing blessings includes using them in their place and according to what the giver wants, also mentioning the blessings and the giver verbally.⁶

Al Kawfi as quoted by Ibn 'Abd Allah gave his opinion that gratitude is giving a response in a good way. This shows that gratitude is not enough with feeling pleasure or calm, but also requires positive expression and action for the blessing.⁷ Al Jauziyah describes gratitude with three meanings, namely, (1) knowing the blessing which means presenting the blessing in the mind, witnessing and distinguishing it, (2) with the meaning of receiving blessings from Allah with all humility to Him, (3) praising because of the blessing which means praising the Giver, Allah SWT.⁸ Meanwhile, Ibn Atha'illah divides gratitude into three types: (1) by using the tongue to express gratitude, second, (2) gratitude that humans do through their body parts, namely gratitude that is manifested in the form of devotion to Allah SWT. by carrying out obedience, (3) gratitude with the heart, namely the recognition that only Allah is the giver of happiness, from whom all forms of pleasure in life are obtained. In line with the opinion of Ar-Ragib al Ishfahani, stating that gratitude means describing and showing blessings (tasawwur an-ni'mah wa sathruha). Gratitude, said al Raib, is of three types: gratitude of the heart (syukr al-qalb) in the form of describing blessings, gratitude of the tongue (syukr al-lisan) in the form of praise to the Giver of blessings and gratitude of other body parts (syukr sair al jawarih) by balancing the blessings according to their appropriateness.⁹

Thus, the essence of gratitude is a form of human expression of gratitude to Allah SWT for all the blessings and gifts given in his life, by showing the belief of the heart that all blessings only come from Allah SWT, increasing praise to Allah SWT through the tongue and doing deeds that are approved by Allah through the limbs by carrying out obedience.

B. Gratitude in the Qur'an

Gratitude in its various forms is found in various verses and chapters in the Qur'an. Some of them are the word gratitude which is mentioned twice in the letter Al Furqan verse 62 and the letter Al Insan [76]: 9. This verse of gratitude is often interpreted that the word gratitude is used when Allah SWT explains that Allah has created night and day alternately. This alternating condition is a lesson for people who want to learn and are grateful for the blessings given by Allah. In the Qur'an, the use of the word "gratitude" is found 75 times along with its derivatives spread across 37 surahs in general,

⁶ Choirul Mahfud, "The Power of Syukur: Tafsir Kontekstual Konsep Syukur dalam Al-Qur'an," *Epistémé: Jurnal Pengembangan Ilmu Keislaman* 9, no. 2 (2014), 380.

⁷ Ahmad Rusdi, "Syukur dalam Psikologi Islam dan Konstruksi Alat Ukurnya," *Jurnal Psikologi Islam* 4, no. 1 (2017), 42.

⁸ Ida Fitri Shobihah, "Kebersyukuran (Upaya Membangun Karakter Bangsa Melalui Figur Ulama)," *Jurnal Dakwah* 15, no. 2 (2014): 389.

⁹ A. Malik Madany, "Syukur dalam Perspektif Al-Qur'an," *Jurnal Mimbar: Media Intelektual Muslim dan Bimbingan Rohani* 5, no. 1 (2019): 7.

the verses that mention the word gratitude are always attributed to Allah, this is very appropriate because He is the only one who gives blessings, although there are also verses that relate to humans, but basically it comes from Allah. That is why, besides being grateful to Allah, we are also ordered to be grateful to humans as intermediaries who provide blessings and the verses that explain the relationship between gratitude and humans are few in number, for example the verse that explains the story of Ali bin Abi Thalib when he fed the poor and orphans, as in QS. Al-Insan [76]: 9.¹⁰

By analyzing the use of the two words above, in the Qur'an in general it is used only to praise and thank Allah, because He is the only one who gives blessings and who creates everything, and everything is created well and with full "awareness" without coercion. While scholars when interpreting the word of Allah, "be grateful to Me and do not deny (My blessings)" (QS Al-Baqarah [2]: 152). Explaining that this verse contains a command to remember God without forgetting Him, obeying Him without tarnishing Him with disobedience. The gratitude of such a person is born from sincerity to Him, and therefore, when Satan states that, "for the sake of Your glory, I will lead them (humans) all astray" (QS Shad [38]: 82), it is continued with a statement of exception, namely, "except Your servants who are sincere among them" (QS Shad [38]: 83). In QS Al-A'raf [7]: 17, the Devil states, "and you will not find most of them (humans) grateful." The phrase "will not find" here has a similar meaning to the exception above, so it means that people who are grateful are people who are mukhlis (sincere).¹¹

C. Steps to Building Gratitude

Tatang Hidayat, et al in their journal explain that there are many verses in the AlQuran that show how to be grateful, including by doing tahmid (QS. Luqmān: 25) and being grateful for the blessing of being able to do good deeds and benefit oneself (QS. Al-Ahqāf: 15). The hadith also explains how to be grateful. Among other things, prayer is a sign of gratitude. Meaning: From Abu Bakarrah, from the Prophet SAW, indeed the Messenger of Allah. if he is given something that makes him happy, or that makes him happy, then he prostrates his thanks to Allah (HR. Bukhari in the Gawami Al-Kalem Application Version 4.5). On the other hand, fasting is also a form of gratitude.¹²

Has told us about Ali bin Abdullah, has told us about Sufyan, has told us about Ayyub as-Sakhtiyaniy from Ibnu Sa'id bin Jubair from his father from Ibnu Abbas ra. that the Prophet SAW. when he arrived in Medina, he found them (the Jews) celebrating the day of Saum 'Ashura (10 Muharram) and they said; "This is a holiday, namely the day when Allah saved Moses and drowned Pharaoh. Then Prophet Musa (as) celebrated it as a form of gratitude to Allah." So He said: "I am the one who is more important (closer) to Moses than them." So He fasted that day and ordered His

¹⁰ Adnan Salman Muzaki, "The Command of Gratitude in the Qur'an Perintah Syukur Dalam Al-Qur'an," *Gunung Djati Conference Series* 4 (2021): 706.

¹¹ Salman Muzaki, 707.

¹² Udin Supriadi Tatang Hidayat, Munawar Rahmat, "Makna Syukur Berdasarkan Kajian Tematik Digital Al-Qur'an dan Implikasinya dalam Pendidikan Akhlak di Sekolah Dasar" 4, no. 1 (2019): 106.

people to fast (HR. Bukhari in the Gawami AlKalem Application Version 4.5). The explanation above is in line with the opinion of Nurdin et al. that there are two ways to express gratitude to Allah. First, speech, namely praising Allah with words of praise, namely saying tahmid. Second, deeds, namely forms of human action that are linked between the blessings received and the actions that should be carried out according to Allah's guidance.¹³

M. Quraish Shihab revealed that the procedure for being grateful includes three things: first, being grateful with the heart, namely a sense of inner satisfaction for the gift. Second, being grateful with the tongue, namely acknowledging the gift and praising the giver. Third, being grateful with actions, namely utilizing the gift received according to the purpose of its giving.¹⁴ One way for us to be grateful for the blessings that Allah SWT has given us is to remember Allah SWT's blessings. As we instill gratitude in our hearts with full confidence and take advantage of these blessings in the way of Allah SWT and we should never take advantage of Allah SWT's blessings in the way of His wrath. Based on the explanation above, it can be understood that there are three types of gratitude, namely gratitude of the heart, tongue and limbs or body. As for the method, gratitude of the heart by contemplating the gift, believing that all blessings only come from Allah SWT, gratitude of the tongue by saying tahmid or alhamdulillah and gratitude of the limbs by performing various obedience to Allah such as ṣallāh, fasting, ṣadaqah and avoiding sin.

D. The Values of Gratitude in the Book of Tuhan, Maaf Aku Kurang Bersyukur by Malik Al Mughis

The book *Tuhan, Maaf Aku Kurang Bersyukur* by Malik Al Mughis in collaboration with the media published by Syalmahat Publishing in 2022. This book is the third edition consisting of 18 chapters and 178 pages. The following is an explanation of the values of gratitude contained in the book *Tuhan, Maaf Aku Kurang Bersyukur*, namely:

a. Gratitude with the Heart

The content or manifestation of the value of gratitude with the heart in the book *Ya Allah Maaf Aku Tidak Bersyukur* is: page 94 discusses acknowledging that all blessings come from Allah. In this sentence:

A grateful person will acknowledge that all the pleasures of life that he receives come solely from Allah Azza wa Jalla. According to Ibnul Qayyim, being grateful means showing the blessings of Allah that are upon him, both verbally (i.e. praising and acknowledging the blessings), with the heart (i.e. witnessing and loving Allah), and with the limbs (i.e. obeying and obeying Allah).¹⁵

¹³ Tatang Hidayat, Munawar Rahmat, 107.

¹⁴ Mahfud, "The Power Of Syukur: Tafsir Kontekstual Konsep Syukur dalam Al-Qur'an", 384.

¹⁵ Malik Al Mughis, *Tuhan, Maaf Aku Kurang Bersyukur*, Cetakan ke III, (Semarang: Syalmahat Publishing), 2022, 94.

Based on the quote in the book, it can be understood that the form of expression of gratitude through the heart is by acknowledging all the blessings and gifts that have been given by Allah SWT. Gratitude through the heart can lead us to sincerity, pleasure for the gifts of Allah SWT, whether little or much. Gratitude through the heart also makes us aware that Allah's grace, generosity, and love for His servants are very great.

b. Be Grateful with Words

The content or manifestation of the value of gratitude through words or speech in the book "God, Forgive Me for Not Being Grateful" is as follows: pages 95-96 discuss (1) gratitude by saying *alhamdulillah* more often in the sentence:

Giving thanks for Allah's blessings can be done by offering praise in the form of prayer and *dhikr* to the Almighty Creator. Allah Ta'ala said: "...So worship Him sincerely in your religion. Praise be to Allah, Lord of the worlds." (Q.S. Ghafir: 65) continued on the next page there are several sentences: "Surat al-Fatihah which we read in every *rak'ah* of prayer, is a form of praise to Allah SWT. And opened with the reading: "all praise be to Allah". Show gratitude by saying "*alhamdulillah*" for all the pleasures we receive..¹⁶

The quote in the book explains that one way or form of expressing gratitude through words is to say "*alhamdulillah*". All blessings received are essentially from Allah, when we are amazed by the beauty or the many blessings given then all praise must be returned to the giver, namely Allah SWT. Being grateful with words means using the tongue only to say good things, saying something useful, on the other hand if what comes out of the tongue is cursing, words that hurt others then we have denied the blessings of Allah, namely blessings with the tongue. (2) Be grateful by increasing your gratitude to other people.

In the book *Tuhan, Maaf Aku Kurang Bersyukur* page 98 discusses saying thank you to others in a sentence:

According to the Prophet *sallallaahu 'alaihi wasallam*, one way to show our gratitude for Allah's blessings is to be thankful or grateful to humans. He *sallallaahu 'alaihi wasallam* said: "People who are not grateful to humans are not grateful for Allah's blessings" (HR. Abu Dawud and At Tirmidhi). He *sallallaahu 'alaihi wasallam* also said: "Who is not grateful to humans, he is not grateful to Allah." (HR. Ahmad).¹⁷

The quote in the book tells that one form of expressing gratitude through words is to often or increase gratitude to humans. because often humans or people around us become intermediaries for God's help to us. So, as a form of our gratitude to God is to be grateful for their presence, be grateful and say thank you to them. However, if the words that come out of the mouth are words that hurt others, words that bring down then the act is an act of ingratitude, and the perpetrator will receive losses, such as being shunned by friends, ostracized, receiving sin and even the wrath of Allah SWT.

¹⁶ *Ibid.*, 95

¹⁷ *Ibid.*, 98.

c. Gratitude Through Action

he content or manifestation of the value of gratitude through actions in the book *Tuhan, Maaf Aku Kurang Bersyukur* is:

1) Increase prayer

In the book *Tuhan, Maaf Aku Kurang Bersyukur* page 96 discusses increasing prayer in the following sentence:

Being grateful means increasing your prayers. "Indeed, the Messenger of Allah, sallallaahu 'alaihi wa sallam, whose noble position has been guaranteed by Allah Ta'ala, felt the need and necessity to show his gratitude to Allah by increasing his prayers." On the next page, Sheikh Abu Bakar Al Jazairi says, "It is obligatory for us to be grateful for the blessings we have. The most important form of gratitude is increasing our prayers.

¹⁸Based on the quote in the book, it explains that one form of gratitude is through actions, one of which is increasing prayer. In Islamic law, a Muslim is required to worship Allah, worship in addition to obeying Allah's commands is one form of gratitude for Allah's blessings, because prayer includes the movements of takbiratul ikhram, ruku', sujud, which lead to the submission of a servant's heart and soul to his Lord. Therefore, people who do not want to pray are included in the group of people who deny and deny the blessings that have been given to them, because they are not grateful for the blessings that Allah has given them.

2) Deepen religious knowledge

In the book *Tuhan, Maaf Aku Kurang Bersyukur* page 100, which discusses deepening religious knowledge, there is the following sentence:

One way or practice as a form of gratitude to Allah is to continue to deepen religious knowledge. One source of evil is stupidity or ignorance. We must always refill our hearts and minds with religious knowledge through reading the Koran, attending knowledge assemblies, or reading books. This will help us to continue to remember the essence of life. As in the hadith of Rasulullah SAW narrated by Imam Bukhari which reads "Rasulullah Shallallahu Alaihi Wasallam said: "If Allah desires goodness for a servant, then Allah will understand his religion" (HR. Bukhari).¹⁹

The quote in the book tells that one form of expressing gratitude through deeds is by deepening religious knowledge, either by reading the Qur'an, attending a science assembly, or reading books. When someone is enthusiastic about seeking knowledge or deepening religious knowledge, it is a sign that Allah wants good for His servants.

3) Gather with pious people

In the book *Tuhan, Maaf Aku Kurang Bersyukur* page 102 discusses gathering with pious people, there is a sentence:

¹⁸ *Ibid.*, 96.

¹⁹ *Ibid.*, 100.

A person will follow the behavior of his friends. If he is friends with good friends, then he will also be good. Conversely, if he is friends with people who behave badly, then he will also be influenced.²⁰

From the quote in the book, it explains that one form of effort to be grateful to Allah through deeds is to increase friendship and association with pious and good people. As the hadith of the Prophet Muhammad SAW who advised every Muslim to be selective in choosing friends because of the great influence given by friends and the surrounding environment on a person. Good friends and environment will have a positive impact, conversely negative or bad friends and environment will certainly have a bad impact.

E. Creed and Moral Material in Class VIII of Madrasah Tsanawiyah

The Aqidah Akhlak material for Class VIII of Madrasah Tsanawiyah consists of discussions about the Qur'an, miracles, commendable and reprehensible morals, manners towards parents, teachers and manners on social media, the exemplary behavior of the Prophet Ulum Azmi, and the exemplary behavior of the Companion Abu Bakar As-Shiddiq. In this study, the sub-discussion of the Aqidah Akhlak material that is relevant to the theme or topic is in chapter III of the Odd Semester, namely Getting Used to Commendable Morals (Ikhtiar, Tawakal, Sabar, Syukur, and Qana'ah) regarding the discussion of gratitude. The explanation of the material is as follows:

a. Understanding Gratitude

word gratitude comes from the Arabic syakara which means to open, yasykuru which means syukron which means thank you. Being grateful means we are grateful to Allah SWT, for the gifts that have been given by Allah SWT. While according to the term gratitude is praising Allah by obeying Him, surrendering, and surrendering only to Allah SWT. and carrying out amar ma'rif nahi munkar.²¹

b. Naqli's argument regarding the Commandment of Gratitude

- 1) 'The word of Allah SWT in the Al-Qur'an surah Al-Ankabut verse 17, as follows: Meaning: "Indeed, what you worship besides Allah is an idol, and you invent lies. Verily, what you worship besides Allah is never be able to provide you with sustenance. Therefore ask Allah, worship Him and thank Him. Only to Him will you be returned. (Q.S Al Ankabut: 29: 17)
- 2) 'This is in accordance with the word of Allah SWT in QS. Al-Baqarah verse 152 which means: "Therefore remember Me, I will remember (also) you, and give thanks to Me, and do not deny (My blessings)." (QS. Al-Baqarah: 2: 152)
- 3) 'This is in accordance with the word of Allah SWT in QS. An-Nahl verse 114 which means: "So eat what is halal and good from the sustenance that Allah has given you, and be grateful for His blessings, if you only worship Him." (QS. An-Nahl: 114)

c. Forms and Examples of Grateful Behavior

²⁰ *Ibid.*, 102.

²¹ Yusuf Hasyim, *Modul Ajar Akidah Akhlak Kelas VIII Madrasah Tsanawiyah*, (Jakarta: Kementerian Republik Indonesia, 2020), 56-57.

Often we as humans neglect to be grateful for the blessings of Allah and do not realize how great the value of a blessing that Allah has given us. Then it will only be felt and realized if the blessing is taken away from Him. An example is the blessing of physical health and also spiritual health. The characteristics of grateful behavior include: (1) never complaining in his life, (2) always saying "Alhamdulillah" when receiving blessings from Allah SWT., (3) willing to share happiness with others, when receiving sustenance from Allah SWT., (4) always being grateful for the blessings and gifts that Allah SWT has given him. While the way to be grateful is divided into three parts, namely: (1) being grateful verbally, namely acknowledging all the blessings that Allah SWT has given by saying the sentence "hamdallah", (2) being grateful with the body and with actions, namely always obeying the commands of Allah SWT. and leaving His prohibitions, and (3) being grateful with the heart, namely emptying the heart before Allah SWT. by always maintaining the majesty and greatness of Allah SWT.²²

d. Positive Impact in Cultivating Grateful Behavior

In order for us to be accustomed to being grateful for the blessings received from Allah SWT, we should do the following things, including: (1) when receiving blessings from Allah, we should accept them sincerely and not feel lacking, (2) use what is received to fulfill needs, not to fulfill desires, (3) share happiness with others, if we receive His blessings, (4) everything we have belongs to Allah which must be given to those who are more deserving. Among the positive impacts obtained if we are good at being grateful for the blessings of Allah SWT are: (1) obtaining additional guarantees of blessings from Allah SWT, (2) obtaining the pleasure of Allah SWT, (3) avoiding greed which can result in not being grateful for blessings, (4) obtaining inner satisfaction because we can obey one of the obligations of a servant to his creator.²³

F. The Relevance of the Values of Gratitude in the Book *Tuhan, Maaf Aku Kurang Bersyukur* by Malik Al Mughis to the Enrichment of Faith and Morals Material for Class VIII of Madrasah Tsanawiyah.

1. The Relevance of the Value of Gratitude for the Heart

There is a difference in the discussion of the value of gratitude with the heart, in the book *Allah Forgive Me I Am Ungrateful*, it is enough to be grateful with the heart, namely by acknowledging all the blessings that come from Allah, while in the material of *Aqidah Akhlak*, gratitude with the heart is by emptying the heart before Allah SWT by always maintaining dhikr for the greatness and majesty of Allah SWT. So that the material of gratitude in the book *Allah Forgive Me I Am Ungrateful* with the material of *Aqidah Akhlak* complement each other. Through the book *Allah Forgive Me I Am Ungrateful*, students can learn and take wisdom to fully believe that all the blessings received are gifts and blessings from Allah SWT.

2. The relevance of the value of gratitude to speech The value of gratitude with words in the book of *Allah I'm Sorry I'm Not Grateful* is divided into two forms, namely

²² *Ibid.*, 57.

²³ *Ibid.*, 58.

increasing saying alhamdulillah and saying thank you to humans, while in the material of Akidah Akhlak the discussion of gratitude with words is only explained in one form. The explanation is as follows:

a. Say Alhamdulillah more often

There are similarities in the discussion of verbal gratitude between the book Allah Forgive Me Who Are Ungrateful and the material on Aqidah Akhlak, namely both discussing verbal gratitude by saying alhamdulillah a lot. So as an additional source of reading and learning, through the book Allah Forgive Me Who Are Ungrateful, students can learn and take wisdom to apply patience verbally by saying alhamdulillah a lot when receiving blessings, whether they are little or many, big or small blessings, for example when getting a good ranking, getting a treat from a friend, getting the opportunity to answer questions from the teacher, being able to do exam questions well. When receiving the blessings above, we are advised to say alhamdulillah a lot, because in essence these blessings come from Allah SWT, so our obligation is to praise the Almighty Giver of Blessings a lot..

b. Say Thank You Very Much To Humans

Expressing gratitude not only to the Giver, Allah SWT, but also to humans who are intermediaries for the presence of Allah's blessings. There is a narration that states that whoever is not grateful to humans, means he is not grateful to Allah. This clearly illustrates that a grateful person will have good social behavior. The discussion of gratitude with words in the book God, Sorry I'm Not Grateful is divided into two forms, while in the Aqidah Akhlak Material only one form is mentioned. In the Aqidah Akhlak material, the discussion of gratitude with words only mentions one indicator, namely increasing the saying alhamdulillah.

Through the book Tuhan, Maaf Aku Kurang Bersyukur, students can learn to apply patience through words by increasing gratitude to humans. As the hadith of the Prophet Muhammad SAW explained above, the first person who should receive a lot of gratitude is both parents. Because both parents have cared for, guided, given the right to love, education, tried to fulfill all our needs in any way. Therefore, as a form of our gratitude to them is to obey and obey their orders.

3. Relevance of the Values of Gratitude with Good Deeds in the Book of Tuhan, Maaf Aku Kurang Bersyukur by Malik Al Mughis with the Material of Faith and Ethics for Class VIII of Madrasah Tsanawiyah

The value of gratitude with the practice in the book of Tuhan, Maaf Aku Kurang Bersyukur The value of gratitude with the practice in the book of:

a. Increase prayer

Rasulullah Sallallahu Alaihi Wasallam was the most devout person in worship, even though Allah SWT had guaranteed his safety in this world and the hereafter, he spent his nights praying, to the point that the soles of his feet were swollen, so that it seemed as if the soles of his feet were groaning in pain.²⁴ Even though he is the person most loved by Allah, even though he has received the guarantee

²⁴ Risal Qori Amarullah Salat, Riyan Jaelani, "Pendidikan Cinta Rasulullah Saw (Studi Atas Makna, Tujuan dan Hikmah)", *Khidmatussifa: Journal of Islamic Studies* 2, no. 2 (2023), 4-5

of Allah's forgiveness, that does not mean he was negligent. Rasulullah SAW continued to show his gratitude by diligently carrying out his worship.

The discussion about gratitude with actions in the book of Allah Forgive Me Who Is Less Grateful, one of which is by increasing prayer. While the discussion about gratitude with actions in the material of Akidah Akhlak is shown by always obeying Allah and leaving His prohibitions. Prayer itself is a form of obedience of a servant to his Lord, thus there is a similarity between gratitude and actions, namely obeying Allah. However, in the material of Akidah Akhlak, this discussion is not explained specifically.

b. Deepening Religious Knowledge

Knowledge is the most important thing for humans, because with knowledge all human needs and demands can be met more quickly and easily. In a religious society, knowledge is an inseparable part of divine values because the true source of knowledge is from Allah SWT. Seeking knowledge also realizes happiness in life in the world and the hereafter. Without knowledge, humans cannot do anything. The Messenger of Allah SAW said which means: "The goodness of the world and the hereafter is with knowledge, and the glory of the world and the hereafter is with knowledge, one scholar is better in the sight of Allah SWT than a thousand martyrs." (HR. Bukhari). The hadith explains the goodness, glory and virtue of knowledge that can lead someone to salvation in the world and the hereafter.²⁵

The discussion of gratitude through actions in the book God Forgive Me I'm Ungrateful is quite extensive, one of which is by deepening religious knowledge. Through the book God Forgive Me I'm Ungrateful, students can learn to apply gratitude through actions with enthusiasm in deepening religious knowledge. As Islam views the importance of seeking knowledge for every Muslim, it is an obligation for students to be enthusiastic in seeking religious knowledge, besides religious knowledge, other sciences are also important to learn, the goal is to eradicate ignorance and learn previously unknown sciences.

c. Gather with the Salih

People Rasulullah SAW. advised his congregation to be selective in choosing friends and social circles. As the words of the Prophet Muhammad SAW in the book Fathul Barri are as follows: Has told us that Muhammad bin al-Ala has told us from Abu Usamah from Buraid from Abu Burdah from Abu Musa ra, from the Prophet SAW, said: "The parable of a pious friend with bad friends like a perfume seller and a blacksmith, it could be that the perfume seller will give it to you or you will buy it from him or you will get the smell of the perfume while the blacksmith will only burn your clothes or you will get an unpleasant smell ." Based on this hadith, we can understand the importance of being selective in choosing friends. A good friend will always invite someone to the straight path full of goodness.

²⁵ Siti Nurhalimah Ika, Asyifa Wasmin, Sastia Oktori, "Kewajiban Menuntut Ilmu, Mengembangkan, dan Mengamalkannya," *Al Tarbiyah: Jurnal Ilmu Pendidikan Islam*, Vol. 01, No. 03, (2023), 110-111

The discussion about gratitude through actions in the book *God Forgive Me I'm Ungrateful* is quite a lot, one of which is by gathering with pious people. Through the book *God Forgive Me I'm Ungrateful*, students can take wisdom and lessons, as a form of obedience to God through actions, students are required to be selective in choosing friends. Because good friends will invite to goodness and obedience, so that it will lead someone to a safe path. On the other hand, bad friends will also have a bad influence and often invite to actions that are contrary to religious values.

CONCLUSION

This study concludes that (1) the values of gratitude contained in the book *Tuhan, Maaf Aku Kurang Bersyukur* by Malik Al Mughis include: gratitude with the heart, gratitude with the tongue and gratitude with actions. Gratitude with the heart includes acknowledging all the blessings that come from Allah. The value of gratitude with the tongue includes increasing the expression of *alhamdulillah*, and expressing gratitude to humans. The value of gratitude with actions includes increasing prayer, deepening religious knowledge, and gathering with pious people.

(2) The relevance between the values of gratitude in the book *Tuhan, Maaf Aku Kurang Bersyukur* by Malik Al Mughis as an enrichment of learning resources for the material of *Akidah Akhlak* for class VIII of *Madrasah Tsanawiyah*, namely: in the discussion of the method or form of gratitude, namely: gratitude with the heart, gratitude with the tongue, and gratitude with actions. There are similarities and differences in the discussion of the value of gratitude in textbooks, in the book *Tuhan Maaf Aku Kurang Bersyukur* the explanation of gratitude is more interesting and discussed broadly while in the textbook *Akidah Akhlak* for class VIII of *Madrasah Tsanawiyah* it is explained briefly and specifically.

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