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Gratitude as the Foundation of Educational Values in Contemporary Times: A Perspective from Surah Al-Fatihah

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Abstract

This research focuses on contemporary Islamic education which faces many challenges, especially due to the influence of foreign cultures that are contrary to Islamic principles with information obtained from social media. The main fact in this study is the importance of the value of Gratitude contained in the letter of alfatihah as an important foundation for the formation of students' character. To understand this issue more deeply, the author applies a qualitative method with a literature research approach, including a study of academic literature, the Qur'an, and relevant hadith to expand the author's understanding of gratitude in education.The results of the study show that the integration of the value of gratitude in the educational process can help students not only in developing good morals and appreciating knowledge, but also in increasing the desire to learn through the understanding and application of the value of Gratitude, as well as in increasing their social responsibility. These findings conclude that an effective approach in teaching the value of gratitude has the potential to produce a generation that has faith, noble character, and is ready to face the challenges of the times. In addition, this generation is expected to make a positive contribution to society, creating a beneficial impact on the surrounding social environment.

Keywords: Gratitude, Education, Alfatihah letter.

Introduction

Islamic education today faces significant challenges, especially in the era of globalization and foreign cultural influences that are often at odds with Islamic values. The development of technology and information, including social media, accelerates the process of spreading ideas and norms that can influence the behavior and character of the younger generation. Strong character and moral education are necessary to produce individuals with good morals and social responsibility.(Mukhlis et al., 2024) Because humans always feel that they are not enough with what they have. Every time a need is met, the next greater need must be met as well, and so on. Thus, spiritual values have not been properly instilled as a foundation for achieving happiness, so that their hearts are always empty and unfilled.(Dewi et al., 2022)Therefore, education has become a core role to determine the good throughout human history.(Hasan, 2017)

Education is not only sufficient for science in students, but education can add cultural and moral values. Although much focus is on the academic aspects of education, the lack of emphasis on spiritual values such as gratitude is a gap that needs to be addressed.(Firmansyah et al., 2023)

ثِنْتَانِ لَا تَجْتَمِعَانِ فِي مُنَافِقٍ :حُسْنُ سَمْتٍ وَفِقْهٌ فِي الدِّينِ

"Two things that are not contained in hypocrites are noble morals and religious understanding."(H.R.At-Tirmidhi)

The above hadith states that the quality of a person's faith can measured by the morals he presents. (Umi Kultsum MA.2018). In the face of these challenges, it is important to identify and apply basic values that can guide students in living life. The understanding of Islamic religious values is not limited to the aspect of worship; It also includes noble attitudes such as patience, perseverance, and gratitude, forgiveness, tawadhu, and an awareness of our responsibility for what we have.(Dalimunthe, 2023) All of these values are interrelated and help create a harmonious life for both individuals and society. Adopting and applying these values fully in life can make a person more wise, patient, grateful, and always strive to do good in everything. A Muslim is expected to be an obedient servant to Him and benefit society by understanding and practicing these values. Through the practice of good Islamic values, one can actively contribute to creating peace, prosperity, and togetherness in one's social environment. Thus, religious teachings can improve one's character so that it can be better and beneficial to everyone.(Romlah & Rusdi, 2023). Muhammad Fadil Al-Jamali stated that Islamic education is a process that guides humans towards a life that improves their human status, in line with their basic potential (fitrah) and learning ability (Pokhrel, 2024) Islamic education can form intelligent students, both academically and morally well.

This research is very important because Islamic education today faces great challenges due to the influence of foreign cultures and the flow of information from social media that often contradicts Islamic values. These challenges can affect the behavior and character of the younger generation, so it is necessary to instill strong and moral character values through education. In addition, there has not been much research that explicitly links the integration of gratitude values in contemporary education in the perspective of the Alfatihah letter and its impact on students' character. The purpose of this article review is to provide a deeper understanding of the role of gratitude in education and its contribution to the formation of the character of students who are loyal, responsible, and ready to face the challenges of the times.

Method

To gain a better understanding of the theme of gratitude in the context of Islamic education, the author uses the library reseach method by using a descriptive approach, which is to thoroughly analyze the study. Literature methods are part of theoretical, relevance, and other literature that are still related to culture, norms that develop in social situations.(Dr. H. Zuchri Abdussamad, S.I.K., 2021) The researcher will also collect various relevant sources, both from supporting books, articles, and scientific journals related to this research topic as a theoretical basis and supporting analysis. The literature research method is a method that utilizes the resources available in the library environment with the aim of collecting relevant data or information to support research. In this study, the main focus is on the primary source, namely the Qur'an surah Al-fatihah. Literature research only relies on resources contained in library collections, so it does not involve field research. Therefore, all the data and references used are derived from the literature available in the library.

Results

The Qur'an as the main source of life not only regulates the spiritual aspect, but also provides guidance and guidance related to social life. One example of its application is the concept of gratitude in education which can be found in Surah Al-Fatihah, which is the basis for its implementation. Surah Al-Fatihah, which is the first surah in the Qur'an, is the core of the entire holy book. In every prayer, this letter is read as a form of recognition of Allah's greatness and as a prayer to get His guidance (Achmad Najib, Nyoko Adi Kuswoyo, Amir Mahmud, 2023).

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As an opening, Al-Fatihah not only has spiritual value, but also contains profound lessons about ethics, morals, and education. Some of the verses that will be explained below, both explicitly and implicitly, contain the value of gratitude, which is interpreted by classical and contemporary scholars in a socio-historical context.

1. Verse 2 of Surah Alfatihah

   ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ

   Meaning: *"All praise be to Allah, Lord of hosts"*
2. Verse 3 of Surah Alfatihah

   ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

   It means: *"The Most Merciful and the Most Merciful."*

God loves all His people, so we as His people must also love and care for each other. As the Prophet said*: "Indeed, believers are like buildings that strengthen others".*And the Prophet joined the fingers of his hands. (H.R Bukhari)(Dr.Kh.Ikhwan Hadiyyin MM, 2016)

3. Verse 4 of Surah Alfatihah

   مَٰلِكِ يَوْمِ ٱلدِّينِ

   Meaning*: "The one who rules in the Day of Vengeance"*.

According to Al-Ghazali, gratitude is the nature of Allah SWT as a very great reward for deeds that are done with little effort or obedience. Allah SWT who bestows pleasure is not bound by time and is given indefinitely, even though the practice carried out only lasts on certain days for a limited time (Maya, 2023)

4. Verse 5 of Surah Alfatihah

   ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ
   صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ

   It means: *"Show us the straight way, the way of those to whom You have given favor; not those who are wrathful, and not those who go astray."*

Rasail Ikhwan al-Shafa volume 1 *"Know, O my brother, may Allah give us firmness indeed, if you can feel pleasure in observing rational things, you can do good reflection on the nawamis laws (the sacred teachings of heavenly god) and be able to take valuable lessons from the state of the suvotees of the holy teachings and their followers."*, then you know very well that the alnamus (heavenly teachings) is a spiritual order that is firmly supported in the main pillar. (Muhammad jawwad Ridla, 2022)

Discussion

The Meaning of Gratitude in Surah Al-Fatihah and the Integration of Contemporary Education Values

I In this context, the meaning of gratitude in surah Al-Fatihah in the second verse can be understood as a form of recognition and gratitude to Allah SWT for all the blessings and gifts that He has given. Surah Al-Fatihah, as the opening of the Qur'an, contains a profound message about the importance of being grateful for all the mercies of Allah the Most Merciful and Merciful. When a servant says "Alhamdulillah rabbil alamin" (All praise be to Allah, the Lord of the universe), it is an expression of gratitude for all creation and all forms of blessings that Allah has given to all mankind and His creatures.(Ummah et al., 2021) There is a difference in understanding between Ibn Jarir at-Tabari and Al Qurtubi about the word "hamd" (دحم) and the word "gratitude". The Qur'an says that the word "gratitude" is used to thank others for doing good to us. Whereas hamd is the reward that we give to the person we appreciate as a result

of his qualities (the Giver) without knowing the type of goodness. This is different from the meaning of gratitude (syukr), which means giving appreciation to people we appreciate because of the kindness they receive. Therefore, the Qurtubi says that the meaning of syukr is more general and broad than hamd. However, some scholars argue that the meaning of hamd is narrower because it is only spoken orally, unlike syukr which uses all of our ideas, both verbal and whole-body.(Danang Wiharjanto & Yayat Suharyat, 2022).

Gratitude in the context of Al-Fatihah is related to the recognition of the majesty of Allah as the owner of all power and the source of all goodness. By acknowledging Allah as the only God worthy of worship, Muslims are taught to always be grateful for His guidance, especially through His religion and revelation. Every time they recite Al-Fatihah in prayer, Muslims remind themselves to be grateful for the guidance of life given by Allah, and hope that they will always be given a straight path (istiqamah) to happiness in this world and the hereafter.

a. Gratitude as a spiritual basis

In the Qur'an, the concept of spiritual intelligence is described as a dimension of intelligence that is closely related to the understanding, appreciation, and application of Islamic teachings.(Syahnaz et al., 2023) High spiritual intelligence will always be grateful and acknowledge God's blessings. Hopefully it will be an important point in the Qur'an about gratitude. Surah Quran Al-Baqarah verse 152 discusses the concept of gratitude.

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ١٥٢

The above verse emphasizes how important it is for Muslims to remember Allah with their hearts and words at all times. By reciting prayer beads, tahmids, and the Qur'an, they are invited to give thanks for Allah's blessings. By acknowledging, realizing, and contemplating the majesty, power, and oneness of Allah through His creation, it is hoped that it can improve their spiritual relationship with God.(Bachtiyar & Mudlofir, 2023)

ثُمَّ عَفَوْنَا عَنكُم مِّنۢ بَعْدِ ذَٰلِكَ لَعَلَّكُمْ تَشْكُرُونَ

It means: *"Then after that We forgive your mistakes, so that you may be grateful."*

According to Ibn Kathir, this verse shows that Allah commands His servants to always be grateful in order to receive His mercy.(Komaru Zaman & Lilis Amaliya Bahari, 2023) The forms of gratitude here include dhikr, worship, and obedience. In addition, gratitude improves emotional well-being. Studies show that people who are grateful often are happier and less stressed. The practice of gratitude can be an effective tool for coping with emotional issues and improving the overall quality of life because gratitude helps to distract from the problems and shortcomings at hand.

b. Gratitude and social responsibility

This ability is strengthened by gratitude.Gratitude is a mental attitude that shows gratitude or appreciation for all the gifts received in life, be it in the form of material, health, opportunity, or relationships with others. In a social context, gratitude is not only about expressing gratitude verbally, but also in the form of tangible actions. When a person feels grateful, he tends to appreciate what he has more and strives to share happiness or benefits with others (Utami et al., 2020)Thus, gratitude can be a strong basis for fostering concern for others and encouraging someone to share in order to create common well-being.

Make responsibility as playing an active role in people's lives and paying attention to the impact that our actions have on others, the environment, and social sustainability. This social

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responsibility covers various aspects, from contributing to the welfare of the community, preserving the environment, to helping those in need (Rahma & Cahyani, 2023)In Surah al-fatihah verse 3:

ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

This verse emphasizes that the nature *of "Allah is the Most Merciful and Merciful"* must be an example for us in our social attitude. In the context of our gratitude and social responsibility. If God loves all His people, then we as His people must also love and care for one another. We can thank God not just by words, but by the way we act and care for others. This verse emphasizes that the nature *of "Allah is the Most Merciful and Merciful"* must be an example for us in our social attitude. In the context of our gratitude and social responsibility. If God loves all His people, then we as His people must also love and care for one another. We can thank God not just by words, but by the way we act and care for others.

c. Gratitude in the context of Education

Education has an important role in helping a person adapt and interact with the surrounding community. More than that, education also forms a mindset that prepares individuals to face various life changes and challenges. In the learning process, there are a number of factors that affect the achievement of optimal learning outcomes. These factors can be divided into two, namely intrinsic and extrinsic factors. Intrinsic factors include individual talents, interests, and effort and dedication. Meanwhile, extrinsic factors come from the outside environment, such as family support, quality of education, and social and economic conditions in the community. These two factors interact with each other and together determine the success of a person's learning process (Heriansyah et al., 2024)

Gratitude in the context of education refers to the gratitude felt by students, educators, and the community for the opportunities and facilities in KBM. For students, gratitude can be seen in their attitude towards opportunities to learn and develop, which is not only in the form of subject matter but also life experience gained through education. This gratitude underlies a positive attitude towards the learning process and encourages them to appreciate the opportunities that exist. With gratitude, students are also more motivated to excel and make the best use of their time and educational resources, as well as strive to achieve their educational goals to the maximum.(Sapitri & Maryati, 2022) Students will eventually respond make the best use of their time and educational resources, as well as strive to achieve their educational goals to the maximum.(Sapitri & Maryati, 2022) Students will eventually respond to this information, because they naturally have the ability to learn and appreciate essential meanings.(Phenix, 1964) In the process, education plays an important role in shaping individuals who are cognitively superior, moral, knowledgeable, and skilled in various aspects of life.(Muin et al., 2024) this is in line with QS. Al-Fatihah verses six and seven are:

ٱهۡدِنَا ٱلصِّرَٰطَ ٱلۡمُسۡتَقِيمَ
صِرَٰطَ ٱلَّذِينَ أَنۡعَمۡتَ عَلَيۡهِمۡ غَيۡرِ ٱلۡمَغۡضُوبِ عَلَيۡهِمۡ وَلَا ٱلضَّآلِّينَ

It means: *"Show us the straight way, the way of those to whom You have given favor; not those who are wrathful, and not those who go astray."*

Allah SWT has mentioned in the Qur'an that the path and the path are gradual, and all are Your ways, with the difference that each straight path is according to its proportions, verses 6 and 7 show that a good education brings people closer to the truth and mercy of Allah. (Tafsir, 2025)For educators, gratitude is very important to maintain enthusiasm in carrying out teaching duties. Educators who are grateful for their work tend to have higher motivation to help students

grow, impart knowledge, and be role models in various aspects of life. Gratitude also encourages educators to be more patient and committed in facing challenges in the world of education. With gratitude for their profession, educators will focus more on guiding students to become quality individuals, and not only focus on achieving subject matter. In addition, gratitude in education can also strengthen relationships between individuals, both between students and educators, as well as between educational institutions and society.

When gratitude is instilled, individuals become more concerned about others, whether it be in the form of solidarity with fellow students, support for educators, or active participation in broader educational activities.(Sofiyana et al., 2021) In this context, gratitude serves as a foundation for realizing a more inclusive and sustainable education, not only focusing on academic aspects but also in forming better character.(Suryana & Muhtar, 2022) In education, gratitude has a very important role for both students, educators, and society.(Hidayat et al., 2019)

d. The Connection of Gratitude with Prayer

Gratitude and prayer are very closely related in a person's spiritual life, especially in the context of religion. Prayer is a medium that allows a person to express their gratitude. When a person is grateful, prayer is the most appropriate way to express gratitude, either through short personal prayers or in the form of more formal prayers such as prayers of gratitude in various worship rituals. (Alwi, M.2021)In addition, gratitude in prayer also creates a closer relationship between the individual and God.Prayer of thanksgiving is not just a thank you, but also a form of recognition of the greatness of God who has given everything needed in life. In this context, prayer is a means to realize that everything received is a gift from God, and that humans are only the recipients who are obliged to maintain and make good use of these gifts. Therefore, gratitude in prayer serves as a reminder to always be grateful for the gifts given, as well as a way to increase spiritual closeness to God (Hidayat, 2022).

The relationship between gratitude and prayer also creates a positive cycle in a person's life. Gratitude conveyed through prayer will open one's heart to appreciate life and all the blessings that exist. This leads to an improvement in the quality of a more peaceful and happy life. In addition, prayers of gratitude that are performed regularly can increase inner happiness, relieve stress, and provide a sense of peace because a person feels valued and blessed. On the other hand, thanksgiving also strengthens a person's belief that God is always present in their life, whether in happy or difficult circumstances. Therefore, gratitude and prayer complement each other in one's spiritual journey to become better (Rahman, 2023). This is in line with Qs.An-Nahl verse 53:

وَمَا بِكُمْ مِّنْ نِّعْمَةٍ فَمِنَ اللّٰهِ ثُمَّ اِذَا مَسَّكُمُ الضُّرُّ فَاِلَيْهِ تَجْـَٔرُوْنَۚ

"And whatever blessings are upon you, they are from Allah, and when you are afflicted by evil, then you ask Him for help alone." Qs An Nahl 53).(Danang Wiharjanto & Yayat Suharyat, 2022)

QS. Al-Fatihah verses six and seven are:

اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُۗ ٥

It means: *"Only to You do we worship and to You alone do we ask for help."*

The fourth verse in Surah Al-Fatihah discusses gratitude with the limbs (sair al-jawarih), which means worshipping and asking Him for help for the blessings that have been given to us (Sweta et al., 2022). Therefore, Surah Al-Fatihah shows that prayer and gratitude cannot be

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separated. In prayer, sincere thanksgiving, as in Surah Al-Fatihah, will strengthen a Muslim's spiritual relationship with God. This is because gratitude is a recognition of all the blessings that Allah has given us and a request for His mercy to continue to be present in our lives.

Conclusion

This research has shown that the value of gratitude has a very important role in Islamic education, especially through the integration of the values contained in Surah Al-Fatihah. Based on the findings obtained, it can be concluded that the attitude of gratitude not only educates students to appreciate knowledge, but also contributes to the development of their character and morality. An attitude of gratitude encourages students to be more responsible for their social environment and understand the importance of making a positive contribution to society. This research confirms that the application of gratitude values in the educational process can create a generation that is not only academically intelligent but also has noble morals. Therefore, the educational goal of producing loyal and responsible individuals can be more easily achieved by integrating the values of gratitude in the educational curriculum.

However, this research has limitations, namely that the research only relies on certain sources, such as the Qur'an, hadith, and existing academic literature. In the future, it needs to be applied in the field, further research should focus on the application of the value of gratitude contained in Surah Al-Fatihah directly in the learning process in schools or Islamic educational institutions, especially its application in the educational curriculum. Contribution This research can be used as a basis for developing an Islamic education curriculum that emphasizes spiritual and moral values, especially the value of gratitude, so that education does not only focus on academic aspects but also character building. Thus, the contribution of gratitude as contemporary educational values from the perspective of the alphabet can be more realistic in supporting the creation of noble and responsible character of the nation's children.

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