

## **The Impact of Gratitude on Psychological Well-Being of the Al-Hikam Recitation Congregation at Indonesia Islamic Boarding School**

**Meta Malihatul Maslahat<sup>1\*</sup>, Atika Ulfia Adlina<sup>2</sup>, Dianing Pra Fitri<sup>3</sup>, Amalia Surya Siwi<sup>4</sup>**

<sup>1,2,3,4</sup> Institut Agama Islam Negeri Kudus,  
[metamaslahat@iainkudus.ac.id](mailto:metamaslahat@iainkudus.ac.id), Kudus, 59322, INDONESIA

\*Corresponding Author Designation

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**Abstract:** Humans must feel the problems in their lives during they live in the world. Especially humans who live in a very sophisticated and modern era like today. they more often experience psychological problems because of an imbalance in fulfillment of the biological, psychological, sociological, and spiritual aspects. Therefore, many people feel unwell in these four aspects. From the Islamic perspective, improving welfare in these four aspects, it can be done through an increase in the spiritual aspect. As for the aspect of spirituality in humans which is the determinant for getting psychological well-being, namely faith and gratitude to Allah SWT because with gratitude all enjoyment and welfare in other aspects will increase. In this study, the author will examine how the impact of gratitude on the psychological well-being of the Al-Hikam recitation congregation at the At-Taqy Islamic Boarding School Kalipucang Jepara. This research uses *field research* with a qualitative approach method. The data collection techniques were obtained through observation, interviews, and documentation. The subjects in this study were 1 caregiver, 2 administrators, and 6 recitation members. In the process of data analysis using data reduction methods, data presentation, verification, and drawing conclusions. The results of this study indicate that gratitude has an impact on the psychological well-being of the Al-Hikam recitation congregation at the At-Taqy Islamic Boarding School Kalipucang Jepara. The indicators of psychological well-being felt by the pilgrims are feeling happier, able to accept God's destiny with grace, feeling calmer, more peaceful, and avoiding various psychological problems.

**Keywords:** Gratitude, Psychological Well-Being, Islamic Boarding School

## 1. Introduction

Every human live in the world, they must feel there are problems in their lives. Especially humans who live in a very sophisticated and modern era like today. They more often experience psychological problems because of an imbalance in fulfillment of the biological, psychological, sociological, and spiritual aspects. These four aspects should ideally be fulfilled in the life [20].

In the biological aspect, humans need clothing, food, and shelter. Meanwhile, on the psychological aspect, humans need a sense of security, affection, and respect. In the sociological aspect, humans need other people to adapt to the environment and can keep up with the changing times. In the spiritual aspect, humans need a close relationship with their creator so that their lives are more directed and meaningful

These four aspects must be balanced in human life. However, the spiritual aspect is more important than other aspects. The spiritual aspect has an important role because it will connect the inner dimension of the man with his god. Therefore, the spiritual aspect must be maintained because when humans forget their spiritual dimension, they will experience inner turmoil and psychological problems will arise [12].

According to Imam Al Ghazali, the mind that lies in the human heart is very influential on the passage of life. The heart is one of the most central elements in human beings. If the human heart is good then the whole soul will be good, while if the heart is damaged then the whole human soul will be damaged [14]. This is as the hadith of the Prophet which reads:

أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً، إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ

Meaning: "Behold, indeed in the body there is a lump of flesh. If the meat is good, the whole body is good. If it breaks, it destroys the whole body. Know, that lump of flesh is the heart (heart)." (Narrated by al-Bukhari and Muslim).

In addition to the above explanation, the heart dimension also affects human psychological well-being, because the heart dimension will bring up a strong intention to set clear goals and actualize one's potential so that it will make humans happier and more meaningful in their lives. In addition to the heart dimension, other factors that affect the psychological well-being of a person include gender, age, personality, emotional intelligence, culture, socioeconomic status, and gratitude [5].

Gratitude is one of the factors that influence the creation of psychological well-being. This is because gratitude can create everything positive, both views and actions for what is happening in life. Gratitude is an expression of gratitude to Allah SWT for all the blessings that have been bestowed, both with the heart, verbally, and in actions [18].

The existence of gratitude will vent positive emotions to bring up expressions of happiness and gratitude for all the goodness that has been received. A person who is grateful will usually realize that he has received a lot of kindness, appreciation, and gifts, both from God, other people, and the surrounding environment so that he is encouraged to reciprocate, appreciate and be grateful.

A person who is grateful with totality will have an inner condition filled with sincerity, patience, modesty, not easy to blame God, sufficient, humanist, generous, positive thinking, not materialistic, and selfish. Thus, a person's psychological condition will be happy, calm, and peaceful in every situation. Someone who is grateful will reflect the values of Pancasila ideology and become part of the efforts to build the nation's character [26].

With gratitude, a person can be touched through the cognitive aspect or through the way of thinking, emotion, and spirituality (belief). So, through this, there are positive things that will be obtained by

presenting gratitude, especially in responding to events that occur in life. For example, when someone is stressed, being grateful for the situation will be more accepting and surrendering everything to Allah SWT. Gratitude is also a source of positive power that will benefit oneself thereby increasing psychological well-being [10].

Gratitude is also considered an affective trait. Someone who is in a grateful position will automatically have positive emotions, psychological and physical well-being, good social relationships, and maintaining spirituality. More specifically, someone who is grateful will be able to feel the pleasures of life at a level of satisfaction and have higher goals and expectations [13].

Instilling gratitude in every situation will be positively correlated with the formation of personality, welfare, and religiosity. All three can be formed through an honest person, having humility, and establishing intimacy [3]. With gratitude, someone will have wider patience. Gratitude and patience can go hand in hand so it will give a role that with gratitude and instilling patience will be able to increase life satisfaction and maintain goals [25].

Gratitude is correlated with psychological well-being. Gratitude will greatly affect improving *well-being* such as building on psychological, social, and spiritual resources. The more grateful they are, the higher their psychological [5].

In this case, what is meant is that there are positive benefits that individuals get when they are grateful, such as feeling a better life in responding to everything that happens in their lives. Therefore, gratitude will become a positive force that can benefit every human being in improving his psychological well-being [29].

In addition to improving psychological well-being, being grateful can also increase the enjoyment of Allah SWT. This is in accordance with the explanation that emphasizes the importance of gratitude, in the Qur'an Surah Ibrahim verse 7, which reads:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

Meaning: "And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe'".

Based on the above verse, humans as servants of Allah SWT are encouraged to be grateful. Because it is explained that someone who feels grateful will also have many blessings from Allah SWT. On the other hand, those who deny His favors will feel pain.

Given how many benefits of gratitude this, the author is finally interested in researching about how actually the effectiveness of this gratitude on psychological well-being. Based on the results of the author's observations, when the author conducted field research, namely in one of the cottages in Jepara, the author finally found a lot of positive changes for students after attending the Al-Hikam book recitation.

Kitab Al-Hikam is a reference book that contains many life lessons that are commonly used by clerics to teach students or their congregations at Islamic Boarding Schools. In this book, for example, someone is taught so that humans perform *zuhud*. The *zuhud* referred to here does not mean leaving the life of the world completely, but the world is used as *wasilah* as a key to be able to achieve and seek the pleasure of Allah SWT. Therefore, according to Ibn Athaillah looking for a living in the world is important for humans. With the achievement of the necessities of life, humans will feel grateful. By feeling grateful, it will support humans to be able to achieve enjoyment and prosperity. On the other hand, people who cannot fulfill their needs cannot feel gratitude, so with their gratitude, their lives will suffer [7].

This is what the authors also found in the field, the results of interviews with KH. Nur Kholis as the owner of the At-Taqy Islamic Boarding School, Kalipucang, Jepara, many students of the Al-Hikam recitation congregation at the Islamic Boarding School came to take part in the Koran the reason that there were many problems in life that were being faced. For example, thinking too much and being complacent with worldly life while their mind is empty, their hearts are not accepting and sincere, and that lack of gratitude makes them feel restless. Life circumstances that are often unexpected can then be interpreted as a lack of gratitude to be one of the triggers for changes in human psychological conditions. By following this Al-Hikam recitation, where the congregation gets understanding through tausiah KH. Nurcholis, there are several changes such as an increased sense of gratitude. Starting from academic anxiety, the researcher intends to examine the "Impact of Gratitude for Psychological Well-Being of the Al-Hikam Recitation Congregation at the At-Taqy Islamic Boarding School Kalipucang Jepara".

## 2. Materials and Methods

### 2.1 Materials

- Gratitude Discourse in Islamic Perspective and Psychology

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Gratitude in the Arabic-Indonesian Contemporary Dictionary has the meaning of being grateful. In Arabic, gratitude comes from the root word Syakara. Ibn Qayyim al-Jauziyyah describes gratitude in three meanings including *first*, knowing favors or presenting favors in the mind. *Second*, with the meaning of receiving favors from Allah with humility to Him. *Third*, namely praising the giver of favors, namely Allah SWT.

Gratitude is realizing that no one gives pleasure except Allah SWT. According to Imam al-Ghazali as quoted by Ida Fitri Shobihah explained that gratitude is composed of three things, knowledge, circumstances, and deeds. Knowledge is knowledge of the giver of pleasure. The state is a feeling of joy at the pleasure accompanied by *tawadlu'*. Charity is carrying out all the commands of Allah SWT by involving the heart, mouth, and limbs. With a heart to do good, verbally can be *tahmid* as an expression of gratitude and through actions that are not intended to show off [4].

Sayyid Qutb quoted Ahmad Yani that gratitude has benefits, namely: purifying the soul, encouraging the soul to do good deeds, making other people happy because they share the pleasures obtained, and improving social interactions among *people* [30].

According to Sheikh Ibn 'Athailah, with gratitude, humans will feel the perfection of the blessings that have been given by Allah SWT. This will encourage people to always feel enough for whatever God has given them. In other words, humans will always be happy for the blessings and sufficiency

they get. Belief in the gift that Allah SWT has determined, will make humans busy with Allah's commands rather than taking care of the world which is still pseudo. Thus, Allah SWT will elevate his status, fulfill all his needs and perfect His divine light (*makrifat*). Syekh Ibn Athaillah said:

من تمام النعمة عليك أن يرزقك ويمنعك يطغيك

Meaning: "Among the forms of perfection of favors upon you is when He (Allah) gives you something sufficient and restrains your lust for something that will harm you." [1].

In psychology, gratitude is called *gratitude*. Gratitude is interpreted as an expression of gratitude. In addition, gratitude is conceptualized as a form of emotion that can develop into good attitudes and morals. The existence of good morals will make habits in shaping personality and in the end can affect humans in responding to everything and the situation that is being experienced [17]. Gratitude can give birth to a relationship with positive emotions such as happiness, life satisfaction, ease to forgive, not feeling lonely, ease to control anger, avoid depression, anxiety, and envy [17].

According to Sheldon and Sonja, gratitude can reduce negative emotions in a person. Someone who feels grateful will be easy to get happiness [27]. In addition, with gratitude, it will be filled with peace and it will be easier to deal with various life problems and *stressful situations*. With gratitude, it will also be able to make a person not easy to feel lonely and can avoid symptoms of psychiatric disorders, one of which is depression [8]. This is reinforced by the opinion of Emmons, McCullough, and Tsang who say that gratitude is one of the most important parts to organize morals in human life.

Emmons and McCullough further explain that gratitude is a form of emotion or feeling that arises and will then develop into an attitude. Attitudes produced by the emergence of gratitude such as the existence of better morals, habits, and personalities can have an influence on humans to respond or react to something or a better situation [17].

Humans who have gratitude will feel better for the life they live. A better life, it will encourage all prosocial actions that tend to be maintained so that they do not want to carry out deviant behavior. Therefore, humans who have gratitude will feel as recipients of prosocial behavior from others.

Fitzgerald said that gratitude consists of three components, namely a warm feeling of appreciation for someone or something, a goodwill or wish (*goodwill*) directed to someone or something, and a tendency to act positively based on a sense of appreciation and goodwill he has. In addition to Fitzgerald, Watkins et al also suggested four characteristics of grateful people, namely, not feeling lacking in life, appreciating the contribution of others to their *well-being*, and tending to appreciate and feel *simple pleasures*, namely pleasure. Pleasures in life that are readily available to most people, such as air to breathe, water to live daily, and so on, as well as realizing the importance of experiencing and expressing gratitude [16].

#### • Psychological Well-Being in Islamic and Psychological Perspectives

In the perspective of Islam, or rather the science of Sufism, psychological well-being is defined as a human being who can integrate and balance his God-given potential so that his mind and mind become enlightened by the light of knowledge and divine light. In addition, in Sufism, humans must have the right personality, and are not only motivated by the environment but also from the inner aspect, as well as the intervention or will of God Almighty [19].

The term psychological well-being basically has the same meaning as the term *nafs mutma'innah*. As stated by al-Ghazali in the book *Ihya 'ulum al-Din* that the *mutma'innah nafs* is the highest *nafs* where the condition of the soul always feels happy and at ease because the mind is close to God. It is

these people whose minds are at peace, who will then return to their God with a peaceful and contented soul [21].

According to al-Ghazali, the characteristics of people who have felt peace of mind, then their morals become good. Thus, it is concluded that in al-Ghazali's view, prosperous is a person whose soul or heart is calm which is achieved through earnest effort (mujahadah) and continuous practice (riyadah) [20].

Based on the description above, it can be understood that the nafs mutmma'innah as a peaceful soul and a calm soul is categorized as the condition of a person who feels psychological well-being. So that psychological well-being according to the Sufism perspective does not lead to anthropocentricity and the pursuit of worldly and bodily pleasures (exoteric), but rather emphasizes the theocentric direction which always strives for happiness that is ukhrawi and inner (esoteric) [21].

Al-Ghazali considers that the mutma'innah nafs is the nafs that have been given the light of the heart through the opening of things that block the vision of the human mind so that with the opening of the human mind it will achieve tranquility, confidence, and divine knowledge. Ibn Qayyim al-Jawziyyah in the book Ighatsat al-Lahfan also explains that the nafs mutmma'innah is the condition of the soul that is calm, happy, and prosperous. The meaning of tranquility, happiness and welfare conveyed by Ibn Qayyim is more focused on the condition of the soul, including the condition of the soul that has been blessed by Allah SWT. The condition of the soul that has received grace will reflect positive behavior towards oneself, humans, nature, and most importantly Allah SWT. These positive behaviors include the loss of anxiety, worry, and shock. Besides that, love Allah and His Messenger, give up servitude, worship, and fund all actions only to Allah SWT, surrender to be pleased with Him, love creatures with the permission of Allah SWT, tawakkal, iinabah or return, humble yourself, khasyyah or fear, and king. ' or hope.

In line with the thoughts of al-Ghazali and Ibn Qayyim, Javad Nurbakhsy in the book Psychology of Sufism also explains the same thing that psychological well-being in the Western psychological tradition has similarities with the terminology of nafs mutma'innah in Sufism. According to Nurbakhsy, there are characteristics of the mutmai'innah nafs, including: self-realization, devotion, faith, patience, honesty, pleasure, open-mindedness and broad knowledge, independent and fair. According to Nurbakhsy, the characteristics of the mutma'innah nafs are strengthened by Akbar Husein, who reveals that the mutmainnah nafs is the core of the ultimate goal of the spiritual journey process [21].

In the perspective of psychology, humans have the potential to be able to find the meaning of life so that they feel their life is meaningful and happy and prosperous. The existence of determinants of psychological well-being can be felt by humans because of the personality that is applied in their lives. Human personality which according to the perspective of human psychology has a personality that appears as it is and the background of personality in environmental aspects that are influenced by the presence of humans only [21].

In addition, in the research of Ryff and Singer 1996 that religiosity affects welfare. The more you have high religiosity, the more you will feel psychological well-being. One of the dimensions of psychological well-being in question is the purpose of life. Because the purpose of life will have an effect on making life more directed and have a better desire. By having these dimensions, humans in living life's problems are left to Allah SWT and will have a higher level of religiosity so that they are able to interpret the events of their lives positively and become more meaningful. By feeling life meaningful it will achieve psychological well-being [22].

This is supported by Aflakseir's research which examines religiosity that Muslim humans view life with meaning. The source of meaning in life is obtained mostly from diversity activities and good relations with family. Not from hedonistic activities or the number of possessions they have. This means that welfare does not mean that it is judged by how much people do fun activities such as enjoying entertainment or pleasure in exhibiting, but from the lessons learned in dealing with diversity and an environment that has a good relationship [2].

Carol D. Ryff is the originator of the Psychological Well-Being theory which explains that psychological well-being is part of the full achievement of psychological potential in humans who have

a state of being able to accept strengths and weaknesses freely, have clear life goals, accept and digest positively all responses. others, independent personality, able to control the environment, and continue to grow personally [11].

The factors that affect a person's psychological well-being include social support, religiosity, economic status, and gratitude. Gratitude is one of the important factors that affect psychological well-being. This is because gratitude is able to create everything positive, both views and actions for what is happening in life. Gratitude is gratitude to Allah SWT for all the blessings that have been bestowed, both with the heart, verbally, and deed. With gratitude, a person will be touched in the cognitive aspect or through ways of thinking, emotion (empathy), and spiritual (belief). In this case there are positive things that are obtained by presenting gratitude, especially in responding to events that occur in life. Gratitude is also a source of positive power that will benefit oneself thereby increasing psychological well-being.

## 2.2 Methods

In this study, the author uses a qualitative method with the type of field research (field research). Qualitative research is a research method that aims to obtain or gain an understanding of reality through an inductive thinking process [15]. In the process of collecting primary data, the writer collects data through observation and interviews with the parties concerned. Meanwhile, secondary data collection techniques are carried out through literature study by studying, analyzing and also reviewing literatures and scientific works, which are related to this research [28].

The research location was carried out at the At-Taqy Islamic Boarding School Kalipucang Jepara. The subjects in this study were 1 caregiver, 2 administrators and 6 members of the Al-Hikam Study at Pondok Pesantren At-Taqy Kalipucang Jepara. The sampling technique is non-probability or the *snowball sampling* technique, namely the technique of collecting data sources, which initially are small in number, but gradually become large. This is done because the small number of data sources has not been able to provide satisfactory data, so look for other people who can be used as data sources. Thus the number of samples of data sources will be even greater, like a snowball that rolls over time [28]. In the process of analyzing the data, the writer uses steps, namely by organizing the data into several categories and describing several units, choosing which ones are important and which ones are not and which ones must be studied in order to make conclusions so as to obtain results that are easy to understand [28].

## 3. Results and Discussion

### 3.1 The Impact of Gratitude for Psychological Well-Being of the Al-Hikam Book Recitation Congregation at the At-Taqy Islamic Boarding School Kalipucang Jepara

The congregations of the Al-Hikam book recitation at the At-Taqy Islamic Boarding School Kalipucang Jepara have different backgrounds, including students who live and congregations from outside the pesantren. In addition, the congregation took part in this recitation on the basis of their own will without coercion from others. This desire arises because many feel the awareness to be closer to Allah SWT. In addition, there are many problems that are being experienced so they want to find guidance and peace of mind through participating in this Al-Hikam book recitation activity [31].

Furthermore, Mr. Sis as the administrator of the Islamic boarding school explained that the existence of the Al-Hikam book recitation was a means, especially for the elderly, to provide provisions in achieving a prosperous life. Because most of those who take part in this activity must have experienced life problems at first. With the hope that following the study of the book of Al-Hikam will find a way and become more open both in his mind and in his heart [32].

The same thing was also emphasized by Abah, that his background in establishing this Al-Hikam study was because many people were confused in seeking their Lord. The number of people who come to ask questions or complain to Abah certainly makes you feel compelled to study together by equipping them to be calmer and accept everything that has become the destiny of Allah SWT.

Based on the presentation of Abah as the caregiver and Pak Sis as the administrator of the At-Taqy Islamic boarding school, the researchers conducted interviews with several congregations of the Al-Hikam book recitation.

**Table 4.1: General Identity of Resource Person**

Source person	Gender	Age	Length of time following the study	Hometown
M N	P	50 years	2 years	Jepara
RZ	P	50 years	4 years	Demak
KS	P	60 years	4 years	Demak
NA	P	35 years old	7 years	Demak
NF	P	27 years	2 years	Japan
CH	P	52 years old	4 years	Kudus

Based on the explanations of Abah as the caregiver and Pak Sis as the administrator of the At-Taqy Islamic boarding school, the researchers conducted interviews with several congregations of the Al-Hikam book recitation. All of the speakers above are members of the Al-Hikam recitation congregation at the At-Taqy Islamic Boarding School Kalipucang Jepara. The pilgrims who come from various different places, different backgrounds, and the purpose of attending different recitations as well.

*First*, the MN subject, who is known to be 50 years old and married, comes from Jepara and has attended Al-Hikam recitations in Islamic boarding schools for 2 years. She explained that the factor in attending the recitation was because her husband invited her to have a clear and peaceful heart. Because at first, she felt easily emotional both with her husband and with her child when they were together. In addition, they also want to fill their old time because they no longer have dependents with work.

According to the subject of MN, the meaning of gratitude is how to accept everything that is in him for the gift from Allah SWT. He explained that at this time in his life he had many things to be grateful for, including gratitude for being healed from illness, gratitude for being able to enjoy old age and his efforts have been continued by his children, gratitude because his children have found a way of life and are happy.

MN subjects feel a sense of gratitude which has an impact on their lives, especially in their psychological well-being. He feels that by being grateful, he becomes more enjoying life, has a happier and calmer feeling. According to him, being happy and calm will influence making worship easier, such as entering prayer time, you will immediately pray, and when it is time to recite the Koran, you will immediately recite the Koran. In addition, his stomach by enjoying life can increase positive thinking and reduce bad emotions [33].

*Second*, the subject of RZ is known to be 50 years old from Demak. RZ's subject has been attending Al-Hikam recitations at the AT-Taqy Islamic boarding school for about 4 years. She always comes with her husband. The factor that made RZ's subject to take part in the study was at first because his daughter married his son Abah. So, since the relationship with Abah's family, he always follows the activities in



the Islamic boarding school. For the subjects of RZ, they joined this study because they wanted to strengthen their faith. He realized that sometimes he still made many mistakes and made mistakes.

Furthermore, the subjects of RZ got a lot of lessons learned from attending the recitation. There are so many lectures that Abah always contemplates, especially about gratitude. So according to him the meaning of gratitude is about accepting what is by always remembering Allah SWT. Sad happy still grateful if you always remember Allah SWT. Furthermore, the subject of RZ explained that the impact of gratitude on psychological well-being is to believe according to the promise of Allah SWT that pleasure will be added. In addition, he holds Abah's teaching that gratitude must be satisfied, and not complaining under any circumstances must learn to accept. So that by being grateful, you feel good, and satisfied, then you will get prosperity which automatically happiness will always accompany you in life [34].

*Third*, the subject of KS is 60 years old, he is from Demak, and has been attending the study of the Al-Hikam book for about 4 years. when the interviewing researcher said that the factors that influenced him to take part in the study of the book of Al-Hikam because he had no dependents and according to him had entered an old age so that worship became a priority by attending the lectures, one of which was the study of the book of Al-Hikam. According to the subject of KS, who has been actively participating in recitations for 4 years ago and has received a lot of advice from Abah that the meaning of gratitude is how to feel a happy heart, whether it is a little or a lot, ready to accept it with pleasure. Whatever you have is accepted with ease. Furthermore, the subject of KS when interviewing the researcher that the impact of gratitude on psychological well-being is being able to feel happy, prosperous, at peace, and the key according to Mrs. Kasmidah is to always be taqwa to Allah SWT. Never felt ungrateful that made his heart mixed. So that currently always be grateful to wake up first to be grateful [35].

*Fourth*, the fourth subject is NA, he is 35 years old and is a *Hafiz* (memorizer of) Al-Qur'an, it is known that he has been 7 years since the establishment of the Friday morning study, always trying to attend the majlis, especially the recitation of the Kitab Al-Hikam. When the interviewing researcher said that the factor that influenced him to take part in the study of the Al-Hikam book was because it was close and could be reached only by foot. In addition, according to him, it can increase the provision of knowledge for life, especially in marriage, especially as a woman must practice and be good at hiding. According to the NA subject, the meaning of gratitude is that the first one must be able to receive so that the longer it will be more grateful and say *Alhamdulillah*, because according to him, people who cannot accept it will not be able to feel gratitude. Then he gave an example of gratitude, which is related to his household which is mutually grateful between the two and often apologizes for sometimes feeling emotional. Furthermore, the subject of NA when interviewing researchers said that the impact of gratitude on their psychological well-being is by being grateful, they will feel prosperous in their lives and minds, can feel enough, and feel harmony in the household. He also said that if a person cannot feel gratitude, he will not be able to feel pleasure and achieve happiness [4].

*Fifth*, the subject of NF is 27 years old. He has known the study of the Al-Hikam book for 2 years. The factor is being able to join and regularly attend recitations since marriage and her husband is one of the community leaders in the area who is famous for being diligent in attending *ta'lim* (Islamic studies) majlis in various places. So that since the subject of NF got married, he always accompanied his husband to attend various taklim events, one of which was recitation at the At-Taqy Islamic boarding school Kalipucang Jepara. According to the subject of NF, he attended this recitation because he thought that sitting in the majlis was a good thing to do, even if it was just sitting. It will be a witness in the hereafter to weigh the scales.

In addition, the subject of NF considers that by attending this study it is the same as giving him food, especially for his mind. So that the intake obtained becomes hope for his mind to remain bright. Furthermore, the subject of NF explained the meaning of gratitude according to him, namely how what

is received, whether it is a little or a lot, remains a reason to always be grateful. Because as in Abah's narrative, people who are peaceful and happy are because they can be grateful. In addition, by learning to look down and not look up, you will avoid *kufr*. Because by looking up we will only focus on pursuing the world without having enough sense because by looking up it is not necessarily achievable but on the contrary it will plunge into things that are not approved by Allah SWT such as fun deeds. For NF subjects, the impact of gratitude on psychological well-being is because they can feel calm and peaceful. In addition, what is felt with gratitude is that their attitudes and actions in dealing with problems are calmer and easier to solve. There is also gratitude that he is able to understand himself, especially in determining the direction of the life he is living [36].

*Sixth*, the subject of CH is a single parent who lives with a son who is now waiting for a graduation schedule at a private campus. He is 52 years old. In the beginning, he attended the Al Hikam book recitation at the At-Taqy Islamic Boarding School Kalipucang Jepara because he was nervous about his defeat in the 2016 election. So, he was originally a seller of gallons of mineral water who deposited at Islamic boarding schools, became interested in activities at Islamic boarding schools, and finally ended up with now it is routine to become a congregation in the Al-Hikam *kitab* (book) recitation. The meaning of gratitude expressed according to the subject of CH is that with gratitude before we ask, it is already there. It is likened that happiness already exists depending on us. According to him, true gratitude cannot be expressed in words, but it can still be felt and only he can know how it feels. What is known for sure is that with gratitude, worship becomes easier to carry out. Likewise, the impact of gratitude felt by the CH subject, is that he always feels himself to be a happy person and then becomes a better person who loves others, cares for others, and shares everything with the people around him sincerely without any reward. If the heart is grateful when you go to sleep and wake up, only happiness can be felt. Everything becomes easier without the burden. Even the impact that is felt when other people see themselves doing difficult things becomes easier when everyone is still in trouble [37].

### 3.2 Discussions

Based on the data obtained in the field, it is known that for every congregation who takes part in the study of the Al-Hikam book, it can grow and increase gratitude in their lives [33]. The pilgrims are also able to interpret and feel from different gratitude. In addition, being grateful also has an impact on psychological well-being in his life. Because being grateful will be touched in the aspect of cognition or through ways of thinking, emotions, and in spiritual matters. There are positive things that can be obtained by presenting gratitude, especially in responding to events or all problems that occur in life. Gratitude is also a positive force that will benefit oneself thereby increasing psychological well-being.

As for the congregation, the meaning of gratitude is to accept everything that happens to them, so that by accepting they will be able to feel everything that happens in their lives and will reduce bad emotions towards their families [33]. This is as stated by Park, Peterson, and Seligman that gratitude is a positive emotion as a form of expressing a sense of happiness that is felt such as getting appreciation and good gifts from God, other people and the surrounding environment so that they are encouraged to reciprocate, appreciate and be grateful in feelings, words, and actions [4].

In addition, the researchers also found that according to the congregation, by being grateful for all the blessings given by Allah SWT, they believed that it would be as promised by Allah SWT that the blessings would be added [34]. Based on this disclosure, it is the same as that expressed in the explanation according to Sheikh ibn Athaillah, namely that humans must always be grateful for everything, especially the blessings that Allah SWT has given, because with gratitude it will be added and get more perfection of blessings for everything that Allah SWT has given [1].

As for those who express the meaning of gratitude as feeling a happy heart, whether it is a little or a lot, they will be ready to accept it with pleasure and whatever happens, will be accepted with grace

[38]. It is as if being grateful will provide benefits to bring happiness. As stated in Ibn Athaillah's Sufism concept which emphasizes *Riyadh al-Qulub*, namely the emphasis on aspects of the condition of the heart and inner qualities obtained through gratitude, such as feelings of sincerity, pleasure, patience, *tawadhu'*, *tawakal*, *raja'*, *khauf*, and gratitude. itself. So that it will lead to the path of goodness which can further achieve the pleasures of happiness and self-actualization [1].

There are congregations who express the meaning of gratitude that gratitude can always be felt by always remembering Allah SWT and saying *hamdalah* or prayer for gratitude [34]. This is as emphasized by Al Fauzan that with gratitude that involves the heart will be able to grow a person to feel pleasure in himself so that he becomes in a position to always remember Allah SWT for everything that is given. So that humans will be grateful both through their mouths, namely by praying to always be grateful and dhikr and express their gratitude through their actions that become better.

In dealing with worldly problems experienced by the congregation can also be reduced by instilling gratitude in all circumstances. Because with gratitude, you will realize that everything that happens is part of the decree of Allah SWT that must be accepted by his servant [31]. This is based on research by Polack and McCullough which shows that work that is intended only to pursue material and worldly pleasures will have an impact on lack of happiness and have an easy risk of mental disorders. The habit of pursuing excessive worldly material can be overcome with gratitude, because humans who have gratitude will not have a life that merely wants to pursue material things but focuses more on happiness [23].

Based on the data obtained in the field through several subjects who stated the meaning of gratitude, it was also found that gratitude has an impact on psychological well-being for the congregation of Al-Hikam recitation at Pondok Pesantren At-Ta'ay Kalipucang Jepara. The indicators of psychological well-being that the pilgrims feel after gratitude are enjoying life, being happy, calm, diligent in worship, positive thinking, reducing bad emotions, feeling pleasure, being happy, prosperous, peaceful, taqwa, feeling enough, getting along with the household, caring for fellow beings, and sincere. Many factors affect a person's psychological well-being including social support, religiosity, economic status, and gratitude. Gratitude is one of the important factors that affect psychological well-being. This is because gratitude can create everything that is positive, both views and actions for what is happening in life [18].

The impacts that are felt are of various kinds, especially to find happiness and psychological well-being and life. This is as stated by Sheikh ibn Atha'illah that gratitude can bring happiness by always being grateful for everything, especially the blessings that Allah SWT has given. The number of people who deny favors such as feeling inadequate for all the necessities of life will make humans feel pain such as neglecting their obligations. With gratitude, humans will feel the perfection of the blessings that have been given by Allah SWT. This will encourage people to always feel enough for whatever God has given them. In other words, humans will always be happy for the blessings and sufficiency they get [1].

In addition, researchers found several things that gratitude will always be psychologically prosperous through being able to feel happy and inner peace [38]. According to al-Ghazali, the term psychological well-being basically has the same meaning as the term *nafs mutma'innah* which is the highest nafs where the condition of the soul always feels happy and peaceful because the mind is close to God. These people whose hearts are at peace will then return to their god with a peaceful and pleasing soul condition [21].

As for the benefits of gratitude felt by the congregation of the book al-Hikam recitation, it has an impact on their psychological well-being where they can feel calm in their souls which then affects their behavior for the better and their emotions are controlled [33]. This is as stated according to al-Ghazali that the characteristics of people who already feel peace of mind then their morals become good. Thus,

it is concluded that in al-Ghazali's view prosperous is a person whose soul or heart condition is calm which is achieved through earnest effort (mujahadah) and continuous practice (riyadhah) [21].

In the results of the study, it is also found that with gratitude, you will feel increased in the spirit of worshipping Allah SWT [36]. This is in accordance with the results of Ryff and Singer's research that religiosity affects welfare primarily on psychological well-being. The more they have high religiosity, the more they will feel their psychological well-being [22]. As described above, the gratitude felt by the worshippers of the Kitan Al-Hikam at the Pondok Pesantren At-Taqy Kalipucang Jepara has an impact on psychological well-being. As for psychological well-being, Ryff explained that there are 6 dimensions, namely self-acceptance, having positive relationships with others, being independent, having clear life goals, being able to develop potential and being able to control the environment.

#### **4. Conclusion**

Based on the research that the author has done, regarding the research on the impact of gratitude for the psychological well-being of the Al-Hikam recitation congregation at the At-Taqy Islamic Boarding School Kalipucang Jepara, it can be concluded that the meaning of gratitude for the Al-Hikam recitation congregation at the At-Taqy Islamic boarding school Kalipucang Jepara that is to accept everything that happens to him, whether it is difficult or happy, a little or a lot, visible or invisible.

The Al-Hikam recitation congregations feel gratitude and have reasons for gratitude because one of them often hears that gratitude will not worry about what will happen in life, especially worldly problems, because with gratitude they believe that one second that will happen in the future is one of destiny which Allah has ordained. Gratitude has an impact on the psychological well-being of the Al-Hikam recitation congregation. By making a healthy physical and spiritual condition, especially in the psychological aspect for the better. The indicators of psychological well-being that the pilgrims feel after gratitude are enjoying life, being happy, calm, diligent in worship, positive thinking, reducing bad emotions, feeling pleasure, being happy, prosperous, peaceful, taqwa, feeling enough, getting along with the household, caring for fellow beings, and sincere. In addition, it becomes easier to respond to events or all problems that occur in life. Gratitude is also a positive force that will benefit oneself thereby increasing well-being. From the description above, gratitude also makes the fulfillment of the six dimensions of psychological well-being including, the dimension of self-acceptance, the dimension of having a positive relationship with others, the dimension of autonomy, the dimension of life goals, the dimension of personal development, and the dimension of mastery of the environment.

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