

## **IMPLICATIONS OF THE GRATITUDE CONCEPT IN THE QUR'AN ON LEARNING DURING THE COVID-19 PANDEMIC**

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**ABSTRAK:** Tujuan penelitian ini adalah untuk mengkaji konsep syukur dalam Al-Qur'an dan implikasinya pada pembelajaran di masa pandemi covid-19. Studi ini dilatarbelakangi berbagai respon masyarakat dalam menyikapi proses pembelajaran dimasa pandemi covid-19. Metode yang digunakan dalam penelitian ini adalah studi Pustaka dengan pendekatan tafsir tematik. Hasil penelitian ini menunjukkan bahwa dalam menghadapi situasi pandemi covid-19 sepatutnya pembelajaran tetap berlangsung dengan baik, maka guru, siswa dan orang tua sepatutnya menggunakan cara pandang bersyukur kepada Allah SWT, sebagaimana Lukman Al-Hakim diperintahkan bersyukur dalam Al-Qur'an surat Lukman ayat 12 sebelum mulai memberikan pembelajaran kepada anaknya. Hal ini sepatutnya dilakukan agar bersyukur dan disertai ikhtiar seseorang mendorongnya memiliki rasa optimis dalam menghadapi berbagai situasi dan persoalan kehidupan. Hadirnya rasa syukur bagi guru menguatkan semangat mengajar, dan bagi siswa akan membangkitkan tekadnya dalam belajar ditengah pandemi covid-19.

**Kata Kunci:** Gratitude, Al-Qur'an, Learning, Covid-19 Pandemic

**ABSTRACT:** The purpose of this study was to examine the concept of gratitude in the Qur'an and its implications for learning during the COVID-19 pandemic. This study was motivated by various community responses in responding to the learning process during the COVID-19 pandemic. The method used in this research is a library study with a thematic interpretation approach. The results of this study indicate that in dealing with the COVID-19 pandemic situation, learning should continue well, so teachers, students and parents should use a perspective of gratitude to Allah SWT, as Lukman Al-Hakim was ordered to be grateful in the Qur'an letter Lukman verse 12 before starting to give lessons to their children. This should be done so that one's gratitude and efforts encourage him to have a sense of optimism in dealing with various situations and problems in life. The presence of gratitude for teachers strengthens the spirit of teaching, and for students it will raise their determination in learning in the midst of the covid-19 pandemic

**Keywords:** Gratitude, Al-Qur'an, Learning, Covid-19 Pandemic

### **A. INTRODUCTION**

The outbreak of the COVID-19 pandemic has impacted many sectors (Sarnoto & Hayatina, 2021), including in the education sector, especially in the learning process. Gratitude is part of the values of Islamic teachings that are practiced in daily life, saying alhamdulillah is a symbol of gratitude. Although gratitude is not enough just to say but it needs to be proven in life practice. The meaning of gratitude in a Muslim society certainly comes from the teachings of Islam, in this case the Qur'an and Hadith (Shobihah, 2014).

The ability to be grateful is a form of spiritual intelligence that will help a person have the strength to face various problems in life, including the face of the covid-19 pandemic that has hit Indonesia and even the world, so that the ability to be grateful will make people strong in any situation as a form of belief in Allah SWT Almighty (Rahman, 2014).

The spread of the corona virus in parts of the world, including in Indonesia, has an impact on many sectors, including health, economy, education, and even influences the government's political

policies. Since it was designated as a global pandemic disease by the United Nations (UN) through WHO in March 2020, the Indonesian government has taken several policies, including encouraging people to maintain social distance (Sarnoto, 2021a)

The large-scale social restriction policy (PSBB) also targets the education sector, so in an effort to prevent the spread of the COVID-19 pandemic through school clusters, the government through the Ministry of Education and Culture has eliminated face-to-face learning and replaced it with distance learning using information technology devices, including Google Classroom, Zoom and many more (Warliani & Fauziyyah, 2020).

The online learning policy, of course, is not without obstacles, among the obstacles faced is the unavailability of supporting devices as learning support facilities and infrastructure such as laptops, cellphones and even internet networks, causing obstacles and making the learning process not optimal (Naziha, Maula, & Sutisnawati, 2020).

In our life the word gratitude is understood by being grateful, not arrogant and self-aware and not forgetting Allah. For Muslims, gratitude is the ability to always remember Allah SWT who has given various kinds of pleasure gifts, and gratitude is synonymous with gratitude (Mahfud, 2014).

Islam has explained the concept of gratitude in detail. This is an opportunity to develop a better gratitude measurement tool. The evidences of the Qur'an and hadith quite a lot explain the concept of gratitude even to the level of indicators (Rusdi, 2017).

The meaning of gratitude is defined as praise for goodness, this word in Arabic is taken from the word *syakara*. Humans who are grateful to Allah SWT realize in their hearts how great His blessings and gifts are (Shihab, 2006).

Gratitude can be interpreted with an attitude full of gratitude and appreciation for the gifts and favors that have been bestowed by Allah SWT to humans. An attitude of gratitude is a reflection of an optimistic attitude in facing life, because it is aware of the power of God who is the one who regulates life and human life (Madjid, 2000).

If we examine further the concept of gratitude in Islam, it can be constructed in the educational paradigm, because gratitude is essentially an attitude and gratitude for all the gifts of Allah SWT, gratitude behavior is formed from awareness in the form of reflection and knowledge of the learning process in life (Fuadi, 2018).

While learning in the educational process is an important element, because without learning the concept of education does not materialize. As creatures who are given the potential for intelligence in themselves, humans can increase their knowledge by learning so that they have the ability to regulate the earth as *khalifah fil ardh* (Sakilah, 2009) In the learning process there is interaction and communication between educators and students to gain knowledge (Saifulloh & Darwis, 2020).

The outbreak of the corona virus (covid-19) which hit almost the whole world including Indonesia, the education sector was seriously affected, all learning patterns were carried out online, changes in the online learning system by utilizing information technology such as zoom, google classroom and other (Nissa & Haryanto, 2020).

The online learning process is a solution that is used in the teaching and learning process, student and teacher interaction using the internet network, of course there are many obstacles, including internet network disturbances, saturation and others (Fikri et al., 2021). In online teaching and learning process of course the ability to master the media is needed, both teachers, parents and students (A., Ngampo, & Nuraisyah, 2020).

## B. METHOD

The method used in this research is a library research where the data presented comes from books, journals and the results of previous research related to the topic of discussion (Sari, Rifki, & Karmila, 2020). As for the study of the Qur'an with the thematic/maudhu'i interpretation method approach, and looking for answers about the conception of gratitude in the verses of the Qur'an and its relation to learning during the pandemic.

The pattern of thematic/maudhu'i interpretation is to discuss one topic by collecting verses from the Qur'an and then explaining the main contents of the verse (Sja'roni, 2014). The book of interpretation used in this study is Tafsir Al-Misbah by M. Quraish Shihab.

## C. RESULTS AND DISCUSSION

The meaning of gratitude in the Qur'an is associated with wisdom or the ability to understand something wisely based on the demands and grace of Allah SWT. Gratitude will give peace for someone because they understand with knowledge and faith in dealing with life's problems. Lukman Al-hakim is described in the Qur'an as a parent/educator who has the ability to teach with wisdom and knowledge, as the word of God in Surah Lukman verse 12;

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ {12}

Meaning: " *And We had certainly given Luqman wisdom [and said], "Be grateful to Allah." And whoever is grateful is grateful for [the benefit of] himself. And whoever denies [His favor] - then indeed, Allah is Free of need and Praiseworthy.*" QS. Lukman/31:12)

The meaning of wisdom in the verse above according to M. Quraish Shihab in Tafsir Al-Misbah is knowing the virtues of something or *amaliah* science and scientific charity. So people who have wisdom will always do good and be wise (judges) in attitude (Shihab, 2005). (Shihab, 2005)

The ability to be wise is wisdom for someone during a pandemic, a wise attitude is needed in dealing with difficult situations such as the spread of the covid-19 outbreak which has an impact on all sectors including education (Sarnoto et al., 2021). In the context of learning during the pandemic, the policies taken by the government in preventing the transmission of the COVID-19 pandemic by eliminating face-to-face learning need to be addressed wisely, changes in learning patterns from face-to-face to online and all students carry out the learning process from their respective homes using internet-based media (Sarnoto, 2021b). If the learning system is not addressed wisely by teachers, students and parents, it can trigger apathy, even pessimism, which will disrupt the learning process. (Fikri et al., 2021)

Lukman's wise attitude as an educator (parents/teachers) in the verse above, needs to be followed by educators (teachers/parents) in responding to the spread of the covid-19 pandemic, because wise attitudes are a reflection of the breadth of the heart and mind supported by the power of faith. On the other hand, a person's inability to be grateful will give birth to an attitude of *kufir* or denying something that has been given. (Shihab, 2005)

In addition to having a wise attitude, Luqman's story can be learned about the ability to be grateful. The meaning of gratitude in the verse <sup>اللَّهُ</sup> According to Quraish Shihab, the above mentioned is the wisdom itself that was given by Allah SWT to Luqman. This means that the ability to be grateful is part of the wisdom given by God and the grace that a person receives. By

knowing Allah as the creator and giver of all needs, humans will understand the function of the gift they receive and will encourage them to have the ability to be grateful (Shihab, 2005).

Gratitude is essentially the ability to be aware of what is received and expressed with gratitude. Gratitude in Islam is addressed to Allah SWT as evidenced by actions that provide benefits (Rachmadi, Safitri, & Aini, 2019). Psychologically, the ability to be grateful will make it easier for someone to reach peace and happiness and be able to face the problems faced in life, even the ability to be grateful will prevent someone from potential depression (Shobihah, 2014).

The implementation of online learning during the COVID-19 pandemic needs attention from educators (teachers/parents), monotonous use of media in learning and no direct social interaction of children has the potential to experience boredom and even stress, so it is important to maintain mental health (Mahmudah, 2020)

Presenting gratitude in order to be able to act wisely is necessary for educators, both teachers and parents, especially during the pandemic, because changes in learning patterns from face-to-face to online need to be addressed wisely. Teachers who are good at being grateful will try their best to play the role of educators, who will transfer knowledge and wisdom (Sarnoto, 2019) not only teaching but guiding and directing students to continue to excel in learning. For parents, the ability to be grateful will give birth to a wise attitude in nurturing and guiding their children as Lukman Al-Hakim educates their children with wisdom and gratitude.

A person's gratitude as a reflection of his faith. So someone who is not grateful for his faith needs to be corrected (Muin, 2017). Thus the implications of gratitude are needed in the learning process during the covid-19 pandemic, a wise attitude in dealing with various difficult problems in life is a reflection of one's ability to be grateful.

#### D. CONCLUSION

The description of gratitude has been widely discussed in the Qur'an which describes how human attitudes and behavior when facing life's problems, especially when faced with two conditions, whether the conditions are favorable in terms of getting a decent life or unfavorable conditions in the sense of living in stressful conditions such as during the Covid-19 pandemic.

The meaning of gratitude in the Qur'an letter Lukman verse 12 is related to the wisdom possessed by Lukman Al-Hakim as a parent as well as an educator. Educators who have the ability and knowledge and are wise. Presenting gratitude for educators is needed during the covid-19 pandemic, because the change in learning patterns from face-to-face to online needs to be addressed wisely. The ability to be grateful is a lesson for an educator who will provide positive energy in learning, as well as being able to motivate students to continue to excel in the midst of a pandemic.

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