

Mulang Tarima: The Gratitude Concept in Sundanese Interpretation

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ABSTRACT

During the COVID-19 pandemic, apart from physical health problems, mental health disorders increased significantly. Various efforts have been made to maintain mental health, including using a positive emotional approach, such as gratitude. The study of gratitude has been widely discussed from various perspectives, both positive psychology, and religion. This qualitative study aimed to explore the concept of gratitude from Islam's perspective using the main source of the Sundanese interpretation of the Qur'an by Moh E Hasim, *Ayat Suci Lenyepaneun*. As a result, Moh E Hasim provided the concept of gratitude using the *mulang tarima* term. *Babasan* in Sundanese emphasizes the form of gratitude by doing reciprocity. Moh E Hasim also presented a comprehensive explanation of gratitude, such as the practice of gratitude, being grateful, the dimensions of gratitude, the characteristics of a grateful person, and the rewards for those who are grateful.

Keywords: *Ayat Suci Lenyepaneun, Gratitude, Mental Health, Moh E Hasim, Mulang Tarima*

1. INTRODUCTION

Mental health often does not gain as much attention as physical health. In fact, according to data from the Ministry of Health in 2017, mental health problems are the biggest contributor to Years of Healthy Life Lost Due to Disabilities (YLDs) defeating cardiovascular disease, which is the most cause of death. Several types of mental health issues experienced by Indonesian people include depression, anxiety, bipolar mood disorders, eating disorders, autism, and ADHD [1].

Since the COVID-19 pandemic occurred, mental health disorders have experienced a dramatic increase. This happens due to death reports, loss of family members or friends, job losses, and uncertainty about when the end of the pandemic is every day exposed by the media. Mental health surveys also show an alarming number. The Household Health Survey (SK-RT) conducted by the National Institute of Health Research and Development of the Indonesian Ministry of Health estimates that 264 out of 1000 household members experience mental health disorders [2]. Prior to the COVID-19 pandemic, the highest depression rate in

2014 was approximately 18-24%. Furthermore, in a survey in May 2020, 55%

suffered from anxiety disorder and 58% had a depressive disorder [3]. The results of the self-examination of the Indonesian Psychiatric Association (IPA) in the first five months of COVID-19 on its website showed towering mental health problems. As many as 65% of the correspondents experienced anxiety, 62% endured depression, while others suffered from psychological trauma suicidal thought with 75% and 44%, respectively [4].

A positive psychological approach to gratitude is considered effective in supporting, strengthening, and establishing mental health in order to overcome the psychological impact amid the pandemic [5]. Gratitude can reduce the symptoms of anxiety and depression that have spiked as a result of the current situation. This has been shown to significantly reduce abomination and encourage optimism and self-confidence [6]. Previously, research on gratitude has been carried out by many researchers. In positive psychology studies, for example, gratitude is defined by the likelihood to recognize and respond to the benevolence of others who have benefited him [7]. Regarding the benefits of gratitude, Robert A Emmons probed research in the Gratitude Journal.

Volunteers who kept a weekly journal of life aspects they were grateful for had greater positive emotions, were optimistic about life overall and experienced fewer symptoms of physical illness [8]. The results obtained by other studies showed that gratitude also had an effect on improving quality of life, increasing psychological well-being, happiness, friendship, and prosocial behavior [9]. There will be no social bonds that can be built between humans with the absence of gratitude.

Research on gratitude is not only studied from the positive psychology standpoint, but also from theological. Theological or religious perspective has an important role in life because it acts as a guide in carrying out activities [10]. Many religions perceive gratitude as a spiritual and religious form. Gratitude is an acknowledgment that the blessings are gifts from God [11]. In Islam, gratitude is one of the morals that gains much attention. This can be seen from the various verses of the Qur'an that explain gratitude. The word gratitude in the Qur'an is mentioned 74 times in 69 verses, which implies that the Qur'an has the ideal concept of gratitude in the complexity of its verses.

Indonesia is one of the largest Muslim population countries in the world and is one of the religious countries. In dealing with psychological problems amid the pandemic, ideas generated from religious values are required to be adopted by the community. Therefore, the concept of gratitude as a treatment for mental health problems suitable for Indonesia departs from the spiritual values of Islam and is familiar with the culture of its people. Indonesia comprises many ethnicities and cultures. One of the ethnic groups that has a distinctive religious culture with 98% adherence to Islam is the Sundanese ethnicity [12]. Sundanese has a unique and diverse culture that contains positive values [13]. Sundanese culture as part of Indonesian culture has wisdom that can be benefited from. The concept of gratitude in Sundanese which is similar to Islamic values and Indonesian culture is considered relevant to be implemented in Indonesia. In order to understand the concept of gratitude in Sundanese culture, it is necessary to study the book of interpretation of the Qur'an in Sundanese. One of the Sundanese interpretations that complete 30 chapters are the interpretation of the *Ayat Suci Lenyepaneun* by Moh E Hasim.

Ayat Suci Lenyepaneun was written by a former Chairman of the Muhammadiyah Cicendo Branch, Bandung. The hallmark of this interpretation is that it uses the local language, Sundanese, which is the mother tongue of the author. *Adabi Ijtima'i* pattern is greatly attentive to discussions related to social society, albeit the interpretation appears to be concise (Tafsir Ijmali). To illustrate, in interpreting the verses of gratitude, of the 69 verses available, Moh E Hasim interpreted 52

verses or about 82% of the total verses to address this matter.

Research on gratitude has been done by former studies. Khairun examines the concept of gratitude by comparing the perspectives of Abdurrauf As-Singkili and Muhammad Hasbi Ash-Shiddieqy [14]. The findings showed that, according to As-Singkhili, gratitude is to believe in Allah, command His orders and forbid His prohibitions. As for Hasbi Ash-Shiddieqy, gratitude is believing in the heart and confessing with mouth, acknowledging the benevolence of Allah, and not using it to disobey Him. Furthermore, Emmi Nur Afifah discusses the concept of gratitude in Javanese culture [15]. She found that gratitude in Javanese culture is expressed in the form of the salvation (*selametan*) ceremony. Those believe that salvation will bring blessings and protect them from evil. Earth alms (*sedekah bumi*) at the salvation ceremony is a form of gratitude to Allah. Furthermore, Ni Putu Eka Widiastuti, et al. examines the concept of gratitude for SME entrepreneurs in Bali to overcome income tax avoidance with a Hindu spiritual philosophy approach [16]. The result is that SME entrepreneurs who applied *Yadnya* – a Hindu spiritual philosophy in Bali – practiced gratitude as an implementation of their own *yadnya*.

From the previous studies on gratitude, it can be concluded that no research discusses the concept of gratitude by considering local interpretations. Therefore, the authors examine the concept of gratitude in Sundanese interpretation by referring to the local interpretations of the West Java area written by Moh E Hasim, *Tafsir Ayat Suci Lenyepaneun*.

2. METHOD

This study is qualitative research; research that emphasizes in-depth data in order to obtain quality research results, using work mechanisms based on descriptive words or sentences arranged systematically and carefully starting from data collection, interpretation, to reporting research results [17]. This study used library research methods by utilizing research materials gathered from books, articles, magazines, journals, documents, and so on [18].

This study implemented a positive psychological approach. Positive psychology is a study oriented towards eliminating the causal factors of pathology, deficits, or failures, in order to establish mental health and promote its development. Positive psychology explores the factors leading to a happy life, success, and virtue by focusing on positive emotions and self-potential [19]. Furthermore, the primary source used in this research is the 26 volumes of the commentary on the *Ayat Suci Lenyepaneun* by Moh E Hasim published by Bandung Pustaka Publisher, excluding volume 3, volume 10, volume 16, and volume 30 which do not contain gratitude word.

The analysis procedures carried out in this study are applying the thematic interpretation method from Abdul Mustaqim in the following order. The first is to determine the theme to be studied. The second is to collect all the verses relating to the theme of the study. The third is to arrange the verses based on the chronological order of their descent along with *asbabun nuzul* (circumstances of revelation), if possible. Fourth is to observe the correlation of these verses in the respective surah. Fifth is to arrange the discussion in an appropriate framework. Sixth is to complete the hadiths relevant to the theme and expert explanations such as psychologists, sociologists, and so on. Seventh is to analyze the verse as an entity by collecting verses with similar meaning, compromising between the *'amm* (general) and *khas* (specific), *mutlaq* (definite) and *muqayyad* (bound), or which are outwardly contradictory so that they can converge in one conclusion [20].

3. RESULT

3.1. Moh E Hasim Biography

Moh E Hasim or Mohammad Emon Hasim was born on August 15, 1916, in Ciamis, located in Bangbayang Kidul Hamlet, Cieurih Village, Cipaku Subdistrict, Kawali, Ciamis Regency. His parents worked as village heads and coconut farmer. Hasim is known as a teacher, commentator, philanthropist, and good public figure. He also mastered 4 foreign languages, English, Arabic, Japanese, and Dutch [21].

Hasim received basic education for 3 years at the Village School, continued to Schakelschool Muhammadiyah and HIS, then entered MULO (Meer Uitgebreid Lager Onderwijs/junior high school). After graduating, Hasim briefly continued to AMS (Algemene Middelbare School/general secondary school) but dropped out due to the malaise of the 1929 New York stock market crash which hugely affected his parents' income. Furthermore, Hasim was self-taught in Dutch, English, and pedagogy. Hasim then taught at HIS (Hollandsch-Inlandsche School/basic education) Pasundan in Tasikmalaya and at Schakelschool Islam Miftahul Huda as principal.

During the Japanese colonial period, Hasim taught at the People's School (Kokumin Gakko) and then was transferred to the Regency Office as *Boei Karicho*, a recruiting worker to become *Seinendan* (youth army) and *Keibodan* (civil defense unit). At the same time, Hasim also doubled as an interpreter. After the independence of Indonesia, Hasim founded the People's Front (BARA), People's Security Agency (BKR), and People's Security Army (TKR) in Ciamis. Subsequently, he was assigned to lead the PPN (National Struggle Union) which was a combination of the *Sabilillah*, *Hizbullah*, Student Army, and BPRI (Indonesian People's Revolutionary Front). Hasim also taught at the

Parki Junior High School during his escape while serving as a non-cooperator secretary and leading the Office for Student Demobilization simultaneously. Hasim educated English at junior high school, senior high school, IKIP Bandung, SAKTA (Djawatan Kereta Api), Academy of Commerce, and the language course for pre-college at Pitman College London. Between his busy schedules, Hasim still spared time to write several English textbooks for elementary, middle, and high school.

After his retirement, Hasim spent his time self-taught studying language and religion. During his lifetime, he served as chairman of the Muhammadiyah branch, an Islamic movement founded by Kyai Haji Ahmad Dahlan in 1330 H [22]. Hasim died on May 3, 2009, at Hasan Sadikin Hospital Bandung due to complications. He was laid to rest at the TPU Sinaraga near his house Jl. Mahmud No. 5 Pasirkaliki Bandung. Hasim died at the age of 93, leaving behind two wives, 10 children, 28 grandchildren, 28 great-grandchildren, and 1 great-grandson.

3.2. *Ayat Suci Lenyepaneun* Commentary

The interpretation of the *Ayat Suci Lenyepaneun* is the first interpretation of the Qur'an in Sundanese which was published and has a complete edition of 30 chapters. It consists of 30 volumes and each volume contains the interpretation of one *juz* (part). Each volume contains 300-400 pages. It was first written in 1986 and fully completed in 1993. It took him approximately 7 years to write this commentary.

Motivated by the desire to give a memento to his family, Hasim finally wrote a commentary of the Qur'an so that they always remember Allah. During his 70th birthday, Hasim was only able to finish a third of chapter 1. However, he still devoted it to his family and relatives. Six months later, Kyai Adnan, who was interested in Hasim's commentary, arrived from Ciamis and asked Hasim to complete the interpretation. Hasim was excited to write his commentary and he finished 2 *juz*.

He offered it to a publisher for printing but was refused because of the publisher's experience that there was once an old writer who promised to write a complete book but apparently died before finishing. Hasim went go to another publisher and was approved to be published with a minimum of 3 *juz* of interpretation. Finally, Hasim's commentary was printed and widely circulated.

When writing, Hasim always started with the *tahajjud* prayer and Fajr prayer in the congregation. After that, he sat at his desk to contemplate the verses of the Qur'an and relate their relevance to the states he was experiencing. According to him, many verses should be perceived from the point of view of politics, economics, modern science, and others. Therefore, he named his

book "Ayat Suci Lenyepaneun", which means "holy verse in contemplation" because this interpretation was born from Hasim's contemplation (tadabbur) on the verses of the Qur'an he read.

Ayat Suci Lenyepaneun is an interpretation of *bil Ra'yi* which is dominated by reasoning with realistic explanations. It is written sequentially starting from the letter Al-Fatihah to An-Nas but with a brief explanation (Ijmali). The orientation focuses on *manhaj ahlussunnah wal jamaah* (Sunni) as he conveyed in the *muqaddimah* (preface) of his book. The emphasis can be spot on the *Adabi Ijtima'i* style from the way of conveying the phenomenon of local wisdom that is closely related to the life of the Sundanese. The references occasionally use the Prophet's hadith, *asbab nuzul*, and quotes from other verses. According to Hasim, he only used translation and interpretation sources in Indonesian & English, as well as Sundanese dictionary and Arabic teaching books in English. The systematics of writing this commentary begins by including verse by verse, the Latin text, then it is translated into Sundanese. It is provided with word translation, then it enters the explanation of the verse commentary. There are at least 4 characteristics of the interpretation of the *Ayat Suci Lenyepaneun*: using the local language as an introduction, citing daily events experienced by the author, using Pasundan natural setting, and promoting Sundanese literary culture in the sentence choice.

3.3. Commentary of Gratitude Verses

The word gratitude in the Qur'an is mentioned in 75 places in 64 verses spread over 35 surahs in 26 juz with derivation of 18 forms [23] The word gratitude was translated by Hasim into 3 Sundanese words, namely *mulang tarima* in 51 places, *syukur* in 18 places, and *nuhun* in 6 places, as shown in Table 1.

Table 1. Translation of Gratitude verses in ASL

No	Translation
1	<p><i>Mulang Tarima</i> in 51 places</p> <p>Al-Baqarah: 52, Al-Baqarah: 56, Al-Baqarah: 243, Ali Imran: 123, Al-Maidah: 6, Al-Maidah: 89, Al-A'raf: 10, Al-A'raf: 17, Al-Anfal: 26, Yunus: 60, Yusuf: 38, Al-Isra: 3, Al-Anbiya: 80, Al-Hajj: 36, Al-Mu'minin: 78, Al-Furqon: 62, An-Naml: 73, Al-Ankabut: 17, Ar-Rum: 46, Luqman: 14, Luqman: 31, Saba: 19, Father: 12, Yasin: 35, Yasin: 73, Az-Zumar: 7, Az-Zumar: 66, Ghafir: 61, Asy-Syura: 23, Asy-Syura: 33, Al-Jatsiyah: 12, Al-Ahqaf: 15, Al-Waqi'ah: 70, Al-Mulk: 23, Al-Insan :22, Al-An'am: 63, Al-A'raf :144, Yunus:22, Al-Baqarah :185, Ali Imran : 144, Ali Imran : 145, Al-An'am :53, Al-A'raf : 58, Qamar :35, An-Nisa : 147, Ibrahim : 7, As-Sajdah : 9, An-Nisa: 147, Father : 30,</p>

	Father : 34, At-Taghabun :17
2	<p>Syukur in 18 places</p> <p>Saba : 13, Al-Insan : 3, Saba: 13, Al-Baqarah : 152, Al-Baqarah : 158, Ibrahim :5, An-Nahl : 114, An-Nahl :121, Al-A'raf : 189, An-Naml : 40, An-Naml : 40, An-Nahl : 14, An-Nahl : 78, An-Naml : 40, Ibrahim : 37, Luqman: 12, Luqman : 12, Luqman: 12</p>
3	<p><i>Nuhun</i> in 6 places</p> <p>Al-Insan : 9, Al-Isra : 19, An-Naml : 19, Qasas : 73, Saba : 15, Al-Baqarah : 172</p>

The commentary of Moh E Hasim on the verses of gratitude is as follows.

1. QS. Al-Maidah (5): 6

“O you who believe, when you rise up for prayer, wash your faces, and your hands up to the elbows, and wipe your heads, and (wash) your feet up to the ankles. And if you are under an obligation, then wash (yourselves). And if you are sick or on a journey, or one of you comes from the privy, or you have had contact with woman and you cannot find water, be take yourselves to pure earth and wipe your face and your hands therewith. Allah desires not to place a burden on you but He wishes to purify you, and then He may complete His favour on you, so that you may give thanks.”[24]

Urang moal bisa mulang tarima ka mantenna lamun urang teu ngarasa jeung teu ngarti kana ni'matna. Syukur atawa mulang tarima ka mantenna teh bakal meresihan urang tina dosa. Lamun urang teu boga dosa tanwande salamet di dunya jeung di akhirat [25].

2. QS. Al-Baqarah (2): 152

“Therefore glorify Me, I will make you eminent, and give thanks to Me and be not ungrateful to Me”

Jelema nu syukuran teh nyaeta nu mulang tarima kana ni'mat mantenna nu dipaparinkeun ka manehna. Malar urang bisa syukuran tur jauh tina kakufuran urang kudu rajin nyungsi harti nuntun elmu, pacuan ulah era tatanya. Upama teu kaharti tanyakeun ka kiai, tatanya saperti kieu kaasup keneh kana syukuran , suku letah jeung pikiran dipake dina jalan nu dipikarido [26].

3. QS. Al-Baqarah (2): 172

“ O you who believe, eat of the good things that We have provided you with, and give thanks to Allah if He it is Whom you serve.”

Syukuran ka Gusti Allah teh kudu bari ihsan ka sasama dina surat An-Nisa ayat 36 juz 5.

4. QS. Ali Imran (3): 123

“and Allah certainly helped you at Badr when you were weak. So keep your duty to Allah that you may give thanks”

Ku pitulung Nu Maha Agung, umat islam nu kacida saeutikna tur walurat pakarangna, bisa unggul jurit. Musuh nu jumlahna tilu kalieun umat islam tur samagreng pakarangna teh kucar-kacir. Kajadian sarupa kieu the kudu dicatet dina ingetan sangkan timbul rasa syukur, nguatan iman jeung nambahan takwa ka papayung nu geus maparin pitulung.[27]

5. QS. Ali Imran (3): 144

“And Muhammad is but a messenger –messagers have already passed away before him. If then he dies or is killed, will you turn back upon your heels? And he who turns back upon his heels will go no harm at all to Allah. And Allah will reward the grateful.”

Jalma-jalma nu mulang tarima kana ni'mat hirup paparin Allah, maranehna mareunang wawales ganjaran ti mantenna ,ginuluran bagja kamanyangan di alam kalanggengan.

6. QS. Ali Imran (3): 145

“And no soul can die but with Allah’s permission –the term is fixed. And whoever desires the reward of this world, We give him of it, and whoever desires the reward of the Hereafter, We give him of it. And We shall reward the grateful.”

Kukituna dina jihad fisabilillah, urang ulah leutik burih ,ulah sumoreang ka tukang, pati aya dina panangan Gusti, sing buled kumureb ka mantenna, lali rabi tegang pati, tanda mulang tarima kana pirang-pirang ni'matna.

7. QS. An-Nisa (4): 147

“Why should Allah chastise you if you are grateful and believe? And Allah is ever Multiplier of rewards, Knowing.”

Mustahil Allah bakal nyiksa maraneh lamun maraneh mulang tarima jeung iman ka mantenna mah. Jalma nu syukuran teh diantarana ngagunakeun sagala ni'mat paparin Allah swt nurutkeun aturan mantenna. [28]

8. QS. Al-An'am (6): 53

“And thus do we try some of them by others so that they say: are these they upon whom Allah has conferred benefit from among us? Does not Allah best know the grateful?”

Sing saha nu hirup saderhana, leket ibadah bari mere maweh ka sasama, tah eta teh jalma nu mulang tarima ka mantenna.[29]

9. QS. Al-A'raf (7): 10

“And certainly We established you in the earth and made therein means of livelihood for you; little it is that you give thanks!”

Tuh ilikan di Afrika, tanah gambling upluk aplak, dina usum katiga mah sakabeh balong jeung walungan saat ngoletrak, taneuh teuas ngabaketrak, tatangkalan

gararing, jalma kalaparan loba nu kuru aking ngajangjawing tinggal tulang jeung kulit teh lain bobohongan, geura ilikan dina teve. Sakudun mah urang teh muji syukur ka Nu Maha Agung, kalayan ihlas ngalaksanakeun timbalan mantenna jeung ngajauhan laranganna [30].

10. QS. Al-A'raf (7): 58

“And the good land – its vegetation comes forth (abundantly) by the permission of its Lord. And that which is inferior – (its herbage) comes forth but scantily. Thus do We repeat the messages for a people who give thanks.”

Lamun urang rajin maluruh sajarah marcapada ku urang bakal kabuki tanda-tanda kakawasaan pangeran nu murheng alam. Geus teu samar deui mantenna teh nu ngayuga saniskara nu aya di saantero jagat. Ku kituna urang tanwande sujud syukur ka mantenna.

11. QS. Al-A'raf (7): 144

“He said: O Moses, surely I have chosen thee above the people by My messages and My words. So take hold of what I give thee and be of the grateful.”

Syukur atawa mulang tarima ka Allah swt teh kudu dibuktikeun dina ati sanubari, dina ucapan saperti ngucapkeun tasbih , tahmid, takbir jeung tahlil, saterusna dina amal nyata nyaeta miharep rido Allah ku jalan ngimfakkeun harta, nyumbangkeun tanaga, ngamanfaatkeun ilmu jeung ngalobakeun jasa [31].

12. QS. Al-Anfal (8): 26

“And remember when you were few, deemed weak in the land, fearing lest people should carry you off by force, He sheltered you and strengthened you with His help, and gave you of the good things that you might give thanks.”

Mulang tarima ka mantenna, nya eta leket ibadah , hirup runtut rukun sauyunan jeung batur saiman, sapapait samamanis ka cai jadi saleuwi ka darat jadi salebak. Tah ieu ngaranna mulang tarima ka pangeran.

13. QS. Ibrahim (14): 5

“And certainly We sent Moses with Our messages, saying: Bring forth thy people from darkness into light and remind them of the days of Allah. In this are surely signs for every steadfast, grateful one.”

Upama urang ngalenyapan kajadian-kajadian dina jaman Nabi Noh, Nabi Hud, Nabi soleh, Nabi Ibrahim, Nabi Yusuf jeung Nabi Musa nu kaungel dina ayat-ayat nu geus kaliwat, ku urang bakal kapanggih kalayan atra tanda-tanda kakawasaan jeung kaagungan Gusti Allah, nu bisa ngaronjatkeun kashabaran upama pinanggih jeung cocoba, sarta rasa syukur ka mantenna upama ginuluran katenangan [32].

14. QS. An-Nahl (16): 114

“So eat of what Allah has given you, lawful and good (things), and give thanks for Allah’s favour, if He it is you serve.”

Elmu nu geus kapimilik ku urang teh ni’mat paparin Gusti Allah, ku urang wajib disyukuran, nyeta digunakeun dina jalan nu masalahat keur sakumna ummat manusa, nu mawa kana kabagjaan dunya jeung aherat.

Harta nu geus kapimilik ku urang tah eta ni’mat ti Gusti Allah, ku urang wajib disyukuran nyaeta digunakeun pikeun kamamuran sakumna ummat, dipake sacara siger tengah, teu koret tapi teu awuntah, kudu dipake nulungan nu butuh nalang nu susah, diimfakkeun jisabilillah.

Pangkat ge ni’mat ti Gusti Allah keneh, ku urang kudu disyukuran nyaeta digunakeun pikeun nagenkeun kaadilan jeung kasalametan balarea.[33]

15. QS. An-Naml (27): 40

“One having knowledge of the Book said: I will bring it to thee in the twinkling of an eye. Then when he saw it settled beside him, he said: This is of the grace of my Lord, that He may try me whether I am grateful or ungrateful. And whoever is grateful, he is grateful only for his own soul, and whoever is ungrateful, then surely my Lord is Self-sufficient, Bountiful.”

Urang kudu muji syukur ka mantenna ku jalan nembongkeun ucap jeung lampah handap asor ka sasama, jeung nyebarkeun ni’mat mantenna ka balarea sakumaha nu kaunggel dina surat adh-dhuha ayat panutup.

Syukuran ka gusti Allah teh diantarana leket ibadah jeung ihsan ka sasama manusa. Tah ieu teh lain pikeun kapentingan gusti Allah jeung batur tapi keur urang urang keneh, ku gusti Allah dipikarido ku sasama manusa dipikaasih. [34]

16. QS. An-Naml (27): 73

“And surely thy Lord is Full of grace to men, but most of them do not give thanks,”

Kurnia nu dipaparinkeun ku gusti Allah ka urang teh geus lain itung itungeun bakating ku loba-lobana. Lamun urang daek ngalenyapan ni’mat mantenna nu aya dina badan urang bae heula tanwande ku urang bakal karasa kalawan sadar kamurahan jeung kaasih mantenna ka urang.[35]

17. QS. Luqman (31): 31

“Seest thou not that the ships glide on the sea by Allah’s grace, that He may show you of His signs? Surely there are signs in this for every patient endure, grateful one.”

Motor atawa mesin teh ngagunakeun minyak nu dikaluarkeun ti jero taneuh. Saha nu nyadiakeun minyak dijero taneuh, naha urang ,naha para dewa atawa naha

para karuhun? Ieu ge tanda kakawasaan mantenna pikeun jelema nu teguh pengkuh kumureb jeung mulang tarima ka mantenna.[36]

18. QS. Az-Zumar (39): 7

“If you are ungrateful, then surely Allah is above need of you. And He likes not ungratefulness in His servants. And if you are grateful, He likes it for you. And no nearer of a burden will bear another’s burden. Then to your Lord is your return, then will He inform you of what you did. Surely He is Knower of what is in the breasts.”

Sagala rupa kurnia mantenna nu aya dina badan urang jeung diluareun badan urang, ku urang kudu dinuhunkeun. Panenjo, pangdenge, tanaga jeungpikiran ku urang kudu digunakeun nurutkeun aturan mantenna. Pangkat, kakawasaan jeung rajakaya oge nyakitu keneh kudu digunakeun dina nu dipikarido ku mantenna. Tah ieu ngaranna mulang tarima atawa syukuran ka mantenna. Sing saha nu mulang tarima ka mantenna tanwande dipikadeudeuh dipikaasih ku mantenna.[37]

19. QS. Asy-Syura (42): 23

“This it is of which Allah gives the good news to His servants, who believe and do good. Say: I ask of you naught in return for it but love for relatives. And whoever earns good, We give him more of good therein. Surely Allah is Forgiving, Grateful”

Sing saha nu leket ibadah ka gusti Allah jeung hade lampah ka sasama, kahadean manehna bakal ditambah ku kahadean manglipet-lipet. Tah ieu teh pamulang tarima ti mantenna pikeun ummatna nu bener bener iman jeung milampah amal soleh. Mantenna the nu maha mulang tarima [38].

20. QS. Al-Insan (76): 3

“We have truly shown him the way; he may be thankful or unthankful.”

Upama kufur terus-terusan mah jiwa urang geus dijajah sagemblengna ku nafsu ammarah, upama geus anteng dina syukur, teu kagembang ku pangajak setan, nu kieu ngaranna nafsu muthmainnah [39].

21. QS. Al-Insan (79): 9

“We feed you, for Allah’s pleasure only –We desire from you neither reward nor thanks.”

Unggeling ayat 9 ieu teh ucapan golongan al abrar. Dina tutulung teh maranehna bener-bener klik putih clak herang karena Allah, taya pangarahan saeutik-eutik acan, oge teu dibarengan ku ria malar pamuji

4. DISCUSSION

From the interpretation of Moh E Hasim in his book, *Ayat Suci Lenyepaneun*, the analysis is explained as follows.

4.1. Definition of Gratitude

Moh E Hasim provided the meaning of gratitude with 3 words in Sundanese. First, *Nuhun* is the original *kecap asli* (original word) of the Sundanese language. This is a word of gratitude to others, to *Gusti Allah* [40]. As a greeting (*kecap pangedal*), the intended form of gratitude is conveyed with word of mouth, either to others by saying *haturnuhun* (thank you), or to Allah by saying *Alhamdulillah* (Praise be to God).

The second is *syukur*. *Syukur* is a *kecap serepan* (loan word) from Arabic. The meaning is to thank God who has given blessings, help, *ngayuga* (for being born), and so on. The gratitude intended is still general, but has a deep meaning of what is the reason for gratitude. In its original language, gratitude means describing (remembering) and showing favors. Some argue that *asy-syukru* (الشكر) is a change in form from *al-kasyru الكشر* which means to reveal. Meanwhile, the opposite of the word is *al-kufru* (الكفر), which is forgetting and concealing favors [41].

Third is *mulang tarima*. It is *kecap kantetan* (compound word) which is also a *babasan* – in Indonesian is called an expression. The meaning is to repay the benevolence of those who have done good deeds, it can be parents or others; As how a child should *mulang tarima* to parents [42]. *Mulang tarima* is a form of gratitude that should be realized in an action. When others give kindness, there is a need to repay their kindness by giving something in return. "Never return an empty plate" is a metaphor of what *mulang tarima* is. When people shared their food, others should give something in return as well so kindness does not stop on one point. In terms of favors from Allah, for example, sustenance, it should not stop but continues with *infaq* and other forms of good deeds. If one obtains the pleasure of knowledge, then that knowledge should not stop but continues by teaching, preaching, and so on.

4.2. How to be grateful

Gratitude can be done in 3 ways (see Surah Al-A'raf verse 144). First is *dina ati sanubari*. Gratitude with the heart is to accept and realize that one has been blessed with favors and realizes that the blessings obtained, such as gifts from others, are essentially gifts from Allah.

The second is *dina ucapan*, namely expressing gratitude with word of mouth. When it involves people, one can say *haturnuhun*, then returns gratitude to Allah with *tahmid alhamdulillah*, *tasbih*, *tahmid* and *tahlil*, also mentions His blessings (see Surah An-Naml verse 40).

The third is *dina amal*. This means being grateful for what Allah has blessed by obeying His commands that have been stated in the Qur'an and hadith and forbidding all His prohibitions. In addition, it is done by spending wealth that has been given for the sake of others, in the way that Allah favors.

Subsequently, it is performed by teaching the knowledge that has been obtained to benefit the people, preaching, and teaching others. One can use position to uphold justice and the safety of others (see Surah An-Nahl verse 114).

4.3. Dimension of Gratitude

The dimensions of the target or object of gratitude can be divided into 2 (see Al-Baqarah verse 172).

- a. vertical dimension (transpersonal). That is gratitude addressed to Allah
- b. horizontal (personal) dimension. That is gratitude addressed to creatures, to others

4.4. Benefit of Gratitude

Those grateful will obtain benefits both in this world and in the hereafter, including the following.

- a. *Mareunang ganjaran wawales ti mantenna*. Allah will reward the grateful in the hereafter (see Ali Imran verse 144)
- b. *Mustahil Allah bakal nyiksa..* Allah will not chastise the grateful and believer (see An-Nisa verse 147)
- c. *Meresihan urang tina dosa. salamet di dunya deung di akhirat*. Sins will be forgiven and Allah will grant reward in the world and the hereafter (see Al-Maidah verse 6)
- d. *Ku Gusti dipikarido, ku sasama dipikaasih*. Allah blesses and loves every His creature (see An-Naml verse 40)
- e. *Dipikadeudeuh, dipikaasih ku mantenna*. Allah loves and cherishes (see Az-Zumar verse 7)
- f. *Ditambah ku kahadean manglipet-lipet*. Allah will give abundant blessings (see Ash-Shura verse 23)

4.5. The Character of a Grateful Person

From Moh E Hasim's interpretation of the verses of gratitude, five characters of grateful people are obtained as follows.

- a. *Nafs muthmainnah*. Those who are grateful and resolved in gratitude will find their souls at peace (see Al-Insan verse 3)
- b. *Mujahid fii sabilillah*. Those who are grateful will not hesitate to fight for the sake of Allah in practicing the blessings they have received; being determined and confident that they are always under the supervision of Allah and His help (see Ali Imran verse 145)
- c. *Clik putih clak herang*. It is sincere in giving help and charity because there is no motivation other than Allah (see Al-Insan verse 9)
- d. *Hirup saderhana, teu pelit tapi teu awuntah*. Those who are grateful will manage all the

blessings from Allah as well as possible (see Al-An'am verse 53)

- e. *Runtut rukun sauyunan*. A grateful person has a good relationship with his surroundings (see Al-Anfal verse 26)

4.6. Practicing Gratitude

Although many explanations about the virtues of gratitude have been elaborated, in reality, many people are not grateful. This is expressed in the Qur'an in 14 verses that contain such interpretation, or about 20% of the total verses about gratitude. Hasim affirmed in his interpretation of the verse of gratitude: "*urang moal bisa mulang tarima ka mantenna lamun urang teu ngarasa jeung teu ngarti kana ni'matna*", which means we cannot *mulang tarima* to Allah if we do not understand the blessings the favors He has given. Therefore, practice is necessary to teach oneself about a sense of gratitude in the following ways.

- a. *nyungsi harti nuntut elmu*. Knowledge will open insight about everything surrounding (see Al-Baqarah verse 152)
- b. *ngalenyapan ni'mat dina badan urang*. Contemplate as a human being with all the blessings from Allah. Two eyes, hands, feet, brain, and others are impossible for human beings to create the perfect forms (see An-Naml verse 73)
- c. *maluruh sajarah marcapada*. Observing the universe and His creation will show clearly that Allah has made the world and everything exists therein (see Al-A'raf verse 58)
- d. reflect on the closest blessings regardless of the size. For example, fuel for a vehicle is provided by Allah and we can use it without bothering to drill more (see Luqman verse 31)
- e. looking below. The point is to see other people or around us who are not in a better condition than us (see Al-A'raf verse 10)
- f. read the history of Islam and the struggle of the Prophets. Knowing the hardships of the Prophet's struggle and the symbols of Islam in the past will prompt gratitude because today we can enjoy the teachings of Islam in peace (see Ali Imran verse 123 and Ibrahim verse 5)

4. CONCLUSION

This study examined the concept of gratitude in the commentary of the *Ayat Suci Lenyepaneun*. The results show that gratitude in the interpretation by Moh E Hasim provides an overview of the concept of gratitude by using *babasan* in Sundanese, such as *mulang tarima*, which means emphasizing the form of gratitude by doing good deeds to repay the benevolence that has been received. In his interpretation of the verses of gratitude, Moh E Hasim also provides a fairly complex concept of gratitude such as various ways of

being grateful, how to practice gratitude, the character of a grateful person, and the reward of a grateful person.

The concept of gratitude in the commentary of Moh E Hasim is deemed relevant to be applied by Indonesians in general because it corresponds to the values of Islam and the culture of the people. Then, considering a few studies probing Sundanese-language interpretation, other studies using the interpretation of the *Ayat Suci Lenyepaeun* as the main source are needed in order to enrich the treasures of scientific references in the field of local interpretation in regional languages in Indonesia.

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