

SPIRITUAL LEADERSHIP IN  
ISLAMIC EDUCATION  
(ANALYTICAL STUDY OF THE  
BOOK KIMIA AS-SA'ADAH  
(CHEMISTRY OF HAPPINESS AL-  
GHAZALI))

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**SPIRITUAL LEADERSHIP IN ISLAMIC EDUCATION  
(ANALYTICAL STUDY OF THE BOOK KIMIA AS-SA'ADAH (CHEMISTRY OF  
HAPPINESS AL-GHAZALI)**

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**Abstract:** *One of the figures who initiated the concept was al-Ghazali through the chemical of Happiness or kimia as-sa'adah. The purpose of this study is to analyze the book Chemical of Happiness as a guide in the application of leadership in the world of Islamic education. This research is qualitative research with library research methods, while the approach used is a historical and philosophical approach. The historical approach is used to obtain data on social and cultural aspects that occurred during the al-Ghazali period, while the philosophical approach is used to produce data about aspects of Epistemology, Anthology, and Axiology of Chemical of Happiness. There are two sources of data used by the main data is the book of chemical of Happiness, the second source is a study that discusses leadership from both journals and books. The results of the study found that the chemical of Happiness actualization to spiritual leadership has similarities with al-Ghazali concept of chemical of Happiness, where a leader applies four steps to apply spiritual leadership: First, a leader must know who he is as humankind, so that he acts justly or fair and trustworthily, then knows where a leader comes from, so that the leader should not be arrogant because before Allah he is the same who distinguishes his level of devotion, as well as a leader must know where he is going back and will be held accountable for what he leads. Second, a leader must know God by realizing that God is the creator. Third, a leader must know about this world, so that he will prosper the world and the organization he leads well and correctly, Fourth, a leader must know about the afterlife. The implications of al-Ghazali's idea are that a leader who has a spiritual must have metacognition, metaaffection, and metapsychomotor in order to truly become a caliph on the face of this earth.*

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## **INTRODUCTION**

Leadership is an entity strongly associated with the Islamic religion with some accompanying terminologies such as khilāfah, imārah, and imāmah. (Marbawi, 1359 H). In contemporary terminology, it is called by spiritually leadership. Spirit linguistically means spirit that is eternal terms which indicates that spiritual leadership is based on the spirit of divinity or tawhid as called by Moh. Roqib which spiritual leadership is a struggle carried out by the Prophet about the value of honesty, trustworthiness, communicative and intelligent in any case in leading an organization (Roqib, 2016:11). Many theories of leadership in Islam have been discussed, especially when it comes to Islamic political discourses, (Bastoni, 2009:9) which turns out to be the point of similarity is tawhid, for example, Ibn Khaldun who based leadership on the mandate, sincerity and values of justice, (Khaldun, t.t.t) Al-Mawardi in al-Ahkam al-Sulthaniyah stated that leadership is a necessity for the purpose of ikhilafati an-Nubuwwah fi-Harosati ad-Din, which is a substitute for prophetic missions in maintaining the religion of dan Wa sissati ad-Dunnya which is to create a sense of security, justice, benefit, uphold amar ma'ruf nahi munkar, nurture the people, organize and solve the problems faced community. (Al-Mawardi, Al-Ahkam Al-Sulthaniyah).

Regarded to the figures mentioned the author wants to examine a book that has a spiritual leadership context based on a Happiness or as-sa'adah written by al-Ghazali under the title *Kīmīa as-Sa'ā dah*. This book is very interesting to be a reference in developing the concept of leadership today, especially in Islamic education, the number of cases that are not in line with the concept of leadership that occurs comes from the dishonesty of a leadership practitioner, not to mention from the psychological concept, if it happens it means that there is a mismatch between the chemical elements in that person, then al-Ghazali gives a path or step to achieve Happiness itself which more towards Sufism or drawing closer to God, this is what goes hand in hand with sipiritual leadership.

Al-Ghazali as one of the reference figure of Islamic thought also has works related to leadership, such as the books of at-Tibru al-Masbūk fī Nasīhati al-Muluk, *Ihyā 'Ulūmiddin* and *Al-Iqtishād fī al-Iqtiqād*. (Hasib, 2020). Specifically, the book *Chemistry of Happiness* or *Kīmīa as-Sa'ā dah* is a relatively thin book that is only 21 pages, but in scientific studies it has important aspects in initiating the concept of spiritual leadership, especially in the concept of Happiness and the steps to obtain Happiness, to be elaborated to be used as a critical study of today's leadership.

## RESEARCH METHODS

This research is a review of literature, the object is al-Ghazali's thoughts on Happiness. The source of data is based on written data which is divided into three parts, namely primary, secondary and general. The primary source is *Kīmīa as-Sa'ā dah*. Secondary sources are based on literature written by others on these three issues. General sources are related to general data or theories related to the subject matter. The data obtained are then analyzed using the content analysis method. The results of the analysis are then reviewed again using discourse analysis by tracing its historical roots with historical methods or predicting its logical consequences with interpretative analysis methods to then draw conclusions.

## RESULTS AND DISCUSSION

### KĪMĪA AS-SA'ĀDAH BOOK AT A GLANCE

*Kīmīa as-Sa'ādah* is one of the essays of al-Ghazali or Abu Hamid Muhammad ibn Muhammad ibn Muhammad al-Tusi al-Ghazali. Al-Ghazali was born in Tus, now near Masyhad, Khurasan, in 450 A.D. / 1058 A.D., to the father of a wool weaver (ghazzal) so nicknamed "al-Ghazali", the book of *Chemistry of Happiness* (*Kīmīa as-Sa'ādah*) is one of the works that focuses more on the discussion of the heart and psychological aspects of man in finding the Happiness that is in him, this book contains 23 chapters that are closely related to aspects of human psychology in which man is considered a human being who has two uniqueness in In its potential such as the potential of Ghazab, Shahwat, and knowledges, then the three components of man there are also three, namely angels, devil, and animals.

With the pattern in the book of *Kīmīa as-Sa'ādah* which emphasizes more on the sufi and spiritual aspects of discussion, it can be stated that this happened during al-Ghazali's wanderings as a Sufi, in addition to the book of *Ihyā' 'Ulūm ad-Dīn* with four volumes. It can even be stated that *Kīmīa as-Sa'ādah* is a sufism treatise written by al-Ghazali which was originally written in Persian and is considered a summary of *Ihyā. 'Abd al-Rahmān Badawī* in *Mu'allafāt al-Ghazālī* says that *Kīmīa as-Sa'ādah* in its Persian version is quite thick and its systematics is exactly that of *Ihyā'*. But there is also a very succinct Arabic version, which al-Ghazali allegedly wrote as well. This book of *Kīmīa as-Sa'ādah* was most likely written after

he returned to teaching and shortly before he died. This work is written in a popular style, enriched with many anecdotes while containing very deep thoughts.

In the translation in Indonesian by Haidar Bagir entitled *The Chemistry of Happiness*. While the latest Indonesian translation is published by Zaman and Dedi Slamet Riyadi and Fauzi Bahreisy with the title *Kīmīa as-Sa'ādah: Ruhani Chemistry for Eternal Happiness*. Bagir's translation refers to the English translation, while Riyadi and Bahreisy's translation refers to the English and Arabic versions of the translation. The question arises, why is this treatise entitled "chemistry"? Apparently, in ancient times there was a belief that certain chemicals could turn ordinary metals into gold. Chemicals like this are certainly very expensive and rare. Sometimes the chemical is called "red sulfur" (al-Kibrīt Al-a hmar). The book *Kīmīa as-Sa'ādah* has discussed it a lot, such as Yahya who discusses the elements of Happiness in al-Ghazali's perspective (Yahya, 2020) dan Mirsepassi dan Lim tentang relasi kebahagiaan al-Ghazali dengan secularism dan nasionalism. (Fernée, 2015).

### HAPPINESSS ACCORDING TO AL-GHAZALI

Happy in Indonesian means lucky or feeling happy, serene (avoidance of difficult things). Meanwhile, Happiness is the pleasure and tranquility of life, luck, the efficacy of the birth and the mind. (Penyusun, 2003). In the Arabic dictionary the word happy or Happiness can be seen in several terms, among others:

يُمُّ هَنَاءَ، هَنَاءٌ، نَعِيمٌ، مُتَعَةٌ، فَرَحَةٌ، فَرَحٌ، غَيْطَةٌ، طَرَبٌ، سُهُولَةٌ، سَعَادَةٌ، سُرُورٌ، حُبُورٌ، بَهْجَةٌ، بِشَاشَةٌ، بِنْتَهَاجٌ،

In his book, al-Ghazali uses the term happy with the word as-sadah as seen in the title of the *Kīmīa as-Sa'ādah* which is interpreted as the chemistry of Happiness. The pattern of his writings leading to Sufism can be seen in his description that in *Lauh al-Mahfūz* the happy or suffering person is already mentioned in the hadith, namely *saqiyyun wa sa'idun*. Al-Asfahani interprets the word Sa'id with help to man to the cause of divinity to obtain goodness, and the word sa'id (happy) is the opposite of the word *syaqāwah/syaqiyyun* (miserable). (al-Asfahany, tt) as Allah says in surah Hud: 105 which means "When the day came, no one spoke, but with His permission; then among them some are wretched and some are happy. Furthermore, al-Ghazali likens delicacy and happiness to the same thing, namely knowing Allah by identifying himself and also nature. (al-Ghazali, 2001). The perfect Happiness according (as-sa'ādāt at-tāmat) to al-Ghazali lies in the balance or simplicity in the three principles of powers are power of angry lust, the power of lust and the power of knowledge. All three forces must proceed simply with the impression is that someone will get the right direction. This can be done by escorting all three forces as follows: (al-Ghazali, 2001) *First*: Angry lust should not be allowed to explode so as to corrupt a person and make himself a fool. Angry lust when surpassed can cause a person to fight and kill easily. *Secondly*, lust of sex should not be allowed to go beyond the limits and destroy a person. If one surpasses one will fall into heinous deeds, *Third*: knowledge, namely the search for knowledge or wisdom, is the highest achievement. (al-Ghazali, 2001). If one were able to combine the three, then according to al-Ghazali Happiness would be able to lead to perfect Happiness as the following picture:

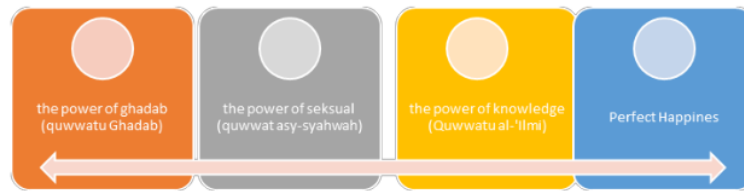


Figure 1.  
Perfect Happiness according to al-Ghazali in the Book of Kīmīa as-Sa'ādah

In this book, al-Ghazali also mentions that human identity actually has 3 elements of beings, namely angels, animals, and demons. (al-Ghazali, 2001). Therefore, the happiness obtained by humans has its own characteristics, where humans have a psychological catalyst that is in accordance with the chemical conditions of a person to what is faced according to the 3 psychological elements of man himself as can be described as:

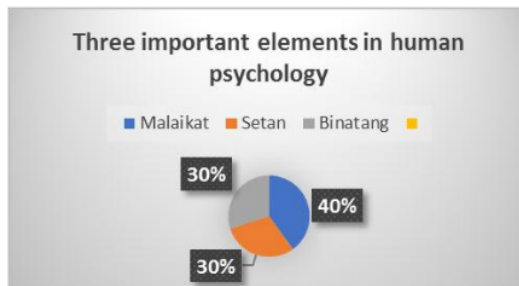


Figure 2: Three important elements in human psychology

Based on the picture above, according to al-Ghazali, a large component is in the animal and angels component that will master human psychology, it's just that because humans also have reason, the angelic component also affects humans in his mind called al-Ghazali as the *vizier* or prime minister of the aspect of human psychology which in turn gets the presence of God symbolized in angels. (al-Ghazali, 2001). Therefore, to gain stability in human psychology requires at-ta'lim or education either through the education of the Sufis or the Prophets, namely by jihad, riyadhah, managing of shahwat, and doing good and abandoning bad charity. (al-Ghazali, 2001)

## DISCUSSION

According to Fasya, al-Ghazali's concept of leadership in the Kīmīa as-Sa'ādah corresponds to the teachings of Sufism which interprets it as sincerity to Allah and good association with fellow human beings. Sufism contains two elements. First, man's relationship with God and man's relationship. Secondly, the relationship is based on morality. The relationship with God is based on sincerity (sincerity of intention), which is characterized by negating self-interest from fulfillment god's command. Then, when the relationship human beings are based on social ethics hence the one that is done. al-Ghazal's concept and influence is widespread in the Sunni Muslim community in the Middle East and in various countries including Indonesia. One of the steps used by al-Ghazali in displaying moderate Sufism that bridges shari'a and Sufism is to make Sufism the spirit of Shari'a (Fasya, 2022)

this leads to human consciousness as a special being who has rational potential within reason and feeling the form of two important elements for humans, namely the body and the spirit or heart.

The leader is the determining factor in the success or failure of an organization and enterprise. Both in the business world and in the world of education, health, enterprise, religi, social, political, state government, and others, the quality of the leader determines the success of his institution or organization. Because, a successful leader is able to manage the organization, can influence constructively others, and show the right path and behavior that must be done together (doing cooperation), and even leadership greatly affects the work of the group. (Umiarso, 2011:73)

Compare with Moh. Roqib, who cited Al-Abrasyi's opinion in also revealed some of the personality requirements that a person must have in order to be a good leader are: 1) zuhud and sincerity; 2) clean born and inward; 3) forgiving; patient, and able to control oneself; 4) fatherly or motherly, 5) knowing learners well (both individually and collectively). (Roqib M. , 2016). For this reason, it is not easy to become a good and ideal leader because the personality of the leader should be a reflection of Islamic values. A good leader remains in the process of improving the quality of knowledge, learning, as well as his personality and strategies in managing his educational institution. According to Wathan, leaders in Al-Ghazali's view are those who have authority, are intelligent and obedient to Allah, so that people will always obey the rules they apply. In addition, the leadership must have a good team so that positions in leadership should not be given to random people. (Wathan, 2019).

A happy leader's for al-Ghazali is when the leader has a spiritual direction based on tawhid to Allah which in his book is inseparable from al-Ghazali's personality as a sufism. Therefore the concept of happiness is more dominated by a more sufistic spirituality. In addition, al-Ghazali's concept of happiness is also based on his personal intellectual and spiritual journey with the aim of finding true truth and Happiness. Also, according to al-Ghazali, the source for achieving Happiness is through the norm of the revelation of the Qur'an and stored in the heart (qalb) and the concept of Happiness. So actually, if leadership with the pattern offered by al-Ghazali will bring a happy life to the one he leads, this is because leadership cannot be separated from social life. If the roots are fragile without faith, have few branches, the tree will be uprooted from the roots and collapse. Dying without faith and facing God without goodness. (al-Ghazali, Al-Tibr Al-Masbuk fi Nasihat Al-Mulk, 1994:30.). One's leadership and Happiness for al-Ghazali are strongly linked to one's psychological condition. (Yahya, 2020) Happiness is indicated by the calmness of the soul of a leader who has no lies because lies will bring unease due to which he will lead well resulting from tawhid and good morals. (al-Ghazali, Khuluq al-Muslim, 1970)

There are several forms of Happiness in man, namely sa'adatu al-qalb or Happiness in the heart which is shown by knowing Allah and being able to know anything that can lead to know him both knowing nature and others. (al-Ghazali, Kimiya-i-Sa'adat , 2001) So that a leader must also be able to manage his potential, be it the power of shahwat, ghadab and his passions just to know God, and this is what is called perfect Happiness, namely with the potential of ghadab, the potential of shahwah and scientific autonomy. (al-Ghazali, Kimiya-i-Sa'adat , 2001) The ideal leader is a dream for everyone, because it is the leader who will bring back and forth an organization, institution, state and nation. Therefore, leaders are absolutely necessary for the benefit of the people. It is not surprising that if there is a leader

who is underprivileged, less than ideal for example mentally and physically disabled, then it is likely to invite controversy, whether it will be retained or inactiven. (Fernée, 2015)

Al-Ghazali's own criticism can be seen in the introduction to *Mi'rāj al-Sâlikîn* hinting at this. Namely, that at that time many scholars tended to try to get closer to the ruler for the sake of popularity and worldly interests so that they could no longer function as social control. (al-Ghazali, *Mi'rāj Al-Sâlikîn*, 1964: 4) Al-Ghazali discusses the truth from two aspects, namely the source and the means to achieve it. From the aspect of sources, al-Ghazali mentions two sources of truth, namely revelation and ratio. The revelation in question is the word of God which is codified in the form of a holy book or the Holy Koran. In addition, included in the category of revelation is the word of the Messenger of Allah, because the word of the Apostle is not based on his own passions but a decree from Allah (QS. Al-Najm, 3). For al-Ghazali, revelation is the ultimate and absolute source of truth, for revelation is the word of God. (al-Ghazali, *Ihyā Ulūm Ad-Dīn Juz. IV*, 1995:117). Moreover, revelation is the source of the criteria of right and wrong. Al-Ghazali states that the thinking parameters he formulated in *al-Qistās al-Mustaqīm* are based on the teachings of the Qur'an. (al-Ghazali, *Al-Qistās Al-Mustaqīm*,” in *Majmū'ah Al-Rasā'il*, 1996).

From the source of this revelation were born religious sciences (al-ulūm ash-shar'iyah) this is what he called spiritual leadership must direct to the ability to lead according to the context of knowing God (ma'rifatullāh) so that it should not be zalim, know himself by having akhlak mahmudah and good attitude, know man so as to have good humanistic management so that there is no favoritism, and then know nature so that in his leadership, for al-Ghazali man really knows how to use and optimize natural resources aimed at obtaining the blessings of Allah so that a leader truly becomes happy, as the basis of the spiritual as quoted by Kurniyatul Faizah. (Faizah, 2021)

What al-Ghazali introduced, Sarkowi considered that the character of spiritual leadership has three dimensions; *First*, being able to bring the worldly dimension to the spiritual dimension (divinity) and maintain ethical values. Second, it is able to motivate and inspire the community and stake holders in Islamic educational institutions in achieving the content and academic culture and marwah of Islamic educational organizations. Third, being able to create commitment and dedication of the entire community, which in the end also has an impact on increasing the integrity and professionalism of serving for the advancement of Islamic educational institutions. (Sarkowi, 2020). Spiritual values derived from God's ethical values towards His servants; and his leadership behavior that promotes the enlightenment of the mind ('aqlun salīm), the cleansing of conscience (qalibun salīm), the triumph of conscience (qalibun munīb), and the liberation of the soul (lust mutmainnah) which aims and has an impact to inspire, awaken, influence and move through exemplary, service, compassion in the purpose, process, culture and behavior of leadership. M. Samkhan Mushowwifin, , at all stated that the leadership is visoner leadership and is able to build effective, efficient and productive organizational processes in conducive learning. This leadership model is nothing but; spiritual leadership that is able to give birth to solar in the world of education Building the Epistemology of Spiritual Leadership to Strengthen Islamic Education: A Discursive Study. (M. Samkhan Mushowwifin, 2020).

Alimuddin, mentioned that spiritual leadership is a leadership inspired by belief in God. The leader does not view his position as the highest position so that it requires excelent service from his subordinates, but rather views as a mandate (caliph) to serve, cultivate, and manage his subordinates in order to jointly achieve success. Spiritual leadership has the

character of true honesty, fairness, focus on pious charity, hating formality and organized religion, working more efficiently with less talk and more relaxed, openness to accepting change, a leader who is loved and certainly loves the one he leads and has humility. (Alimuddin, 2019) Mohd Annas Shafiq Ayob, et al stated that Happiness according to Ibn Miskawayh and al-Ghazali will not be separated from the ultimate goal of man, the role of reason, the concept of simplicity and the relationship of Happiness with physical and spiritual aspects, so that the Happiness that exists in this world is only temporary and not eternal. (Mohd Annas Shafiq Ayoba, 2021).

Thus, al-Ghazali has a different view from most Islamic educational philosophers regarding educational leadership that leads to the primacy of drawing closer to Allah, which is very much in line with the ideal educational leadership standards for Al-Ghazali who has a broad intellectuality, a deep understanding of religion and noble morals. (M. Padhil, 2022) a happy leader then he does charity for Happiness, the thing that turns with the inhabitants of afflictions, will do charity for afflictions. Eternal Happiness is bought with the Happiness of treasures through infak, alms and zakat. Women's Happiness By marrying her fulfilling her rights, closing her aurat, making her sāliha. The Happiness of office, by exercising its rights, facilitates the establishment of goodness and truth. The Happiness of posterity, by making him a filial, shalih, knowledgeable, and sacrificial child for Islam. The Happiness of power, by creating justice and the welfare of the people.

## CONCLUSION

The results of the study found that the chemical actualization of spiritual leadership has similarities with what al-Ghazali wrote where a leader applies four steps to apply spiritual leadership: First, a leader must know who he is, so that he acts justly and trustworthily, then knows where a leader comes from, so that the leader should not be arrogant because before Allah he is the same who distinguishes his level of devotion, as well as a leader must know where he is going back and will be held accountable for what he leads. Second, a leader must know God by realizing that God is the creator. Thirdly, a leader must know about this world, so that he will prosper the world and the organization he leads well and correctly, Fourth, a leader must know about the afterlife. The implication of al-Ghazali's idea is that a leader who has a spiritual must have metacognition, metaaffection, and metapsychomotor so that he truly becomes a caliph on the face of this earth.



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