ABSTRAK

MUHAMMAD SYAFII HAZAMI. 2026. *Pendidikan Akhlak Berbasis Kitab Kīmiyāʾ Al-Saʿādah dan Al-Ḥikam (Pendekatan Spiritual-Etik)*. Tesis. Banjarmasin: Pascasarjana UIN Antasari Prodi Pendidikan Agama Islam. Pembimbing I: Dr. H. Hasni Noor, M. Ag dan Pembimbing II: Dr. H. Asikin Nor, M. Ag.

Kata Kunci: Pendidikan Akhlak, *Kīmiyāʾ al-Saʿādah*, *Al-Ḥikam*, Pendekatan Spiritual-Etik

Pendidikan modern saat ini menghadapi tantangan serius berupa *spiritual void* (kekosongan ruhani) dan pragmatisme-materialistik yang memicu degradasi adab serta formalisme karakter yang kering. Penelitian ini bertujuan untuk mengomparasikan secara kritis konsepsi pendidikan akhlak dari dua otoritas besar eto-spiritual Islam, yaitu Abū Ḥāmid al-Ghazālī dalam *Kīmiyāʾ al-Saʿādah* dan Ibn ‘Aṭhā’illāh al-Sakandarī dalam *Al-Ḥikam*, guna menemukan resolusi teoretis bagi krisis moral kontemporer. Jenis penelitian ini adalah penelitian kepustakaan (*library research*) dengan pendekatan kualitatif. Pengumpulan data dilakukan melalui dokumentasi teks primer, sedangkan analisis data menggunakan metode hermeneutika, analisis isi (*content analysis*), dan metode komparatif konstan.

Konsepsi pendidikan akhlak dalam penelitian ini dioperasionalkan melalui pendekatan spiritual-etik yang memadukan dimensi lahiriah dan batiniah secara integral. Pendekatan spiritual-etik berbasis kitab *Kīmiyāʾ al-Saʿādah* menekankan pada penataan elemen psikologis jiwa secara terstruktur, pengenalan diri, serta latihan kepatuhan moral demi membebaskan jiwa dari hawa nafsu. Sementara itu, pendekatan spiritual-etik berbasis kitab *Al-Ḥikam* menitikberatkan pada penataan orientasi tauhid yang murni, pembersihan niat dari kepalsuan ego batin, serta pelepasan ketergantungan pada sebab duniawi (*asbāb*). Melalui pendekatan ini, adab kepada Allah diposisikan sebagai fondasi utama bagi pembentukan tindakan moral yang autentik.

Hasil penelitian menunjukkan adanya konvergensi epistemologis di mana kedua tokoh sepakat esensi akhlak mulia (*al-akhlāq al-karīmah*) bersumber dari penyucian jiwa (*tazkiyat al-nafs*), namun terdapat divergensi metodologis komplementer antara *Manhaj ʻAmalī* (eksplisit-konseptual) al-Ghazālī dan *Manhaj Dzauqī* (implisit-intuitif) Ibn ‘Aṭhā’illāh. Integrasi keduanya menghasilkan model pendidikan akhlak holistik yang meruntuhkan dikotomi kesalehan batin dan lahir. Implikasinya, pembiasaan disiplin moral wajib diimbangi ruang kontemplatif. Penelitian ini merekomendasikan Kementerian Pendidikan untuk mengintegrasikan dimensi *al-tarbiyah al-rūḥiyyah* dalam kurikulum nasional, serta menyarankan praktisi madrasah/pesantren menerapkan metode integratif ini demi menjaga keikhlasan peserta didik.

ABSTRACT

MUHAMMAD SYAFII HAZAMI. 2026**.** Moral Education Based on the Books of *Kīmiyāʾ al-Saʿādah* and *Al-Ḥikam* (An Ethico-Spiritual Approach). Thesis. Banjarmasin: Postgraduate Program of UIN Antasari, Islamic Education Department. Advisor I: Dr. H. Hasni Noor, M. Ag., Advisor II: Dr. H. Asikin Nor, M. Ag.

Keywords: Moral Education, *Kīmiyāʾ al-Saʿādah*, *Al-Ḥikam*, Ethico-Spiritual Approach

Modern education is currently confronting serious challenges in the form of a spiritual void and pragmatic-materialism, which trigger the degradation of *adab* (decorum) and a dry formalism of character. This study aims to critically compare the conception of moral education from two great authorities of Islamic ethico-spiritual thought, namely Abū Ḥāmid al-Ghazālī in *Kīmiyāʾ al-Saʿādah* and Ibn ‘Aṭhā’illāh al-Sakandarī in *Al-Ḥikam*, in order to formulate a theoretical resolution for the contemporary moral crisis. This study is a library research employing a qualitative approach. Data collection was carried out through the documentation of primary texts, while data analysis utilized hermeneutics, content analysis, and the constant comparative method.

The conception of moral education in this study is operationalized through an ethico-spiritual approach that integrally combines outward (exoteric) and inward (esoteric) dimensions. The ethico-spiritual approach based on the book Kīmiyāʾ al-Saʿādah emphasizes the structured management of the psychological elements of the soul, self-knowledge, and moral compliance exercises to liberate the soul from the shackles of desires (*hawā al-nafs*). Meanwhile, the ethico-spiritual approach based on the book Al-Ḥikam focuses on organizing a pure monotheistic orientation (*tawḥīd*), purifying intentions from the falsehoods of the inner ego, and releasing dependence on worldly causes (*asbāb*). Through this approach, adab toward Allah is positioned as the core foundation for the formation of authentic moral actions.

The results demonstrates an epistemological convergence wherein both scholars fundamentally agree that the essence of noble character (*al-akhlāq al-karīmah*) originates from soul purification (*tazkiyat al-nafs*). However, there is a complementary methodological divergence between al-Ghazālī’s Manhaj ‘Amalī (explicit-conceptual) and Ibn ‘Aṭhā’illāh’s *Manhaj Dzauqī* (implicit-intuitive). The integration of both thoughts produces a holistic moral education model that dismantles the dichotomy between inner and outer piety. The implication is that the habituation of moral discipline must be balanced with students' contemplative spaces. This study recommends the Ministry of Education to explicitly integrate the dimension of *al-tarbiyah al-rūḥiyyah* (spiritual education) into the national curriculum, and advises madrasah/pesantren practitioners to apply this integrative method to sustain students' sincerity.