

Educational Leadership Emotional Based Spiritual Quotient (ESQ) Model Ary Ginanjar Agustian

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ABSTRACT

This study discusses educational leadership based on the Emotional Spiritual Quotient (ESQ) Model of Ary Ginanjar Agustian. The methodology used in this study is qualitative research with the type of library research and using a content analysis approach. The data in this study were collected using documentation techniques. From the results of the research conducted, it can be concluded that the ESQ model concept initiated by Ary Ginanjar can be used as a basis for educational leadership because it encourages harmony between intellectual, emotional, and spiritual intelligence into a single unity of tauhid, even starting from the level of mindset to the stage of implementing attitudes and behaviors shown by a person. This can be seen especially from the six principles initiated by Ary Ginanjar which include the star principle, angel principle, leadership principle, learning principle, vision principle, well organized principle. These principles contain the main ideas in building and instilling intellectual, emotional and spiritual intelligence at the same time which are very much needed and relevant to the concept of leadership in educational institutions.

INTRODUCTION

School organization management, a principal displays a leadership style that is in accordance with the environment, characteristics or culture of the school organization. There are various leadership styles that can be applied by the principal (Mega, A. 2024). According to Sudarman Danim, one of the leadership styles used in the world of education is the Javanese leadership style. This style is considered the ideal and best style, especially for educational purposes (Danim 2004). Daryanto stated that Javanese leadership is like believing that leadership comes from a Single Substance. For Javanese and Islamic communities, they will love leaders who have great charisma. This charisma cannot be explained rationally, because of the enormous attraction of leaders with this type. They do not know the rational reasons that they (Daryanto 2011).

Leadership is the ability and readiness possessed by a person to influence, encourage, invite, guide, move others to do something in order to achieve certain goals (Rafsanjan 2017). This opinion is the same as Robbins as quoted by Zamroni and Umiarso, leadership is the ability to influence a group towards achieving goals (Umarso 2011). Owens defines leadership as an

interaction between one party as the leader and the party being led (Suparno 2009). Meanwhile, James Latham defines leadership as the beginning of a new structure or procedure to achieve organizational goals and objectives or to change organizational goals and objectives. And many more definitions put forward by educational figures both locally and internationally (Rafsanjan 2017).

The principal as an educational leader is required to be able to interpret various things around him correctly, so that he is able to design and determine various school policies to improve the quality of the school he leads. The principal who is also a school administrator and manager should have a management strategy so that his educational institution is able to achieve significant changes. Of course, various reforms are needed in various aspects (Rohmadi, R. 2021). However, the most important thing about a reform is the emergence of actual, innovative and progressive ideas that can support the improvement and growth of human resources in educational institutions. These ideas will function as a catalyst for societal change, which includes the revitalization of educational administration in general and schools in particular (Sarifuiddin 2016). This reform is certainly very important to do, especially if we look at the various changes that occur due to digitalization in various aspects of life.

Digitalization has now changed many activities that occur in humans. In this millennial era, humans are increasingly busy with technology, especially in the use of social media. This certainly has a big impact on various aspects of human life, not only positive but also negative. Currently, humans are increasingly busy with various worldly affairs, so that they ignore and neglect the spiritual affairs that exist in themselves (Era, M. 2023). This negligence results in various life crises that are very complex and multidimensional. The impact has penetrated every aspect of human life, from social relations, economy, technology, politics, livelihood, health, and the environment to moral, intellectual, and spiritual crises at once (Mohlis 2023).

To be able to overcome various crises and challenges, critical ideas are needed from leaders. Leaders must have visionary thinking. Through visionary thinking skills, a leader can develop creativity to be more innovative and able to face changes in the challenges faced by Islamic educational institutions. Visionary Thinking and new and critical ideas do not arise from intellectual intelligence alone, but also from other intelligences, including emotional and spiritual intelligence (Sarifuiddin 2016). So it is very clear that a leader, including in educational leadership, in addition to having intellectual intelligence, is also important to be based on emotional and spiritual intelligence.

If in the mid-19th century the existence of intellectual intelligence became an intense and spectacular discussion, because at that time the measuring tool for a person's intelligence was high intellectual intelligence, meaning that if someone had high intellectual intelligence, then that person was said to be intellectually or rationally intelligent. In the next development, namely the mid-1990s, the big issue about IQ had shifted, meaning that only having a high IQ was not enough without being accompanied by high emotional intelligence, so Daniel Goleman emphasized that the existence of Emotional Quotient (EQ) is a basic requirement for using IQ effectively. Emotional intelligence includes resilience, initiative, optimism, adaptability, integrity, honesty, commitment, vision, creativity, mental resilience (Aryani et al., 2022). Only having high IQ and EQ seems not enough for a leader, so at the end of the twentieth century a third very spectacular quotient was discovered, namely Spiritual Quotient (SQ). SQ is the intelligence to place our life behavior in a broader and richer context of meaning, the intelligence to judge that someone's actions or life path are more meaningful (Suparman, Abbas, and Subando 2023).

One of the experts on the issue of emotional spiritual intelligence and a figure in this study is Ary Ginanjar Agustian. According to Ary Ginanjar Agustian in his book *The Secret to Success in Building Emotional and Spiritual Intelligence ESQ (Emotional Spiritual Quotient) Based on the*

6 Pillars of Faith and 5 Pillars of Islam, to foster spiritual intelligence it is necessary to conduct training and habituation while the principle is based on the pillars of Faith and Islam, so that it is expected to create a generation of divine character and al-karimah morals (Agustian 2001). And in the context of education, this can be started through educational leadership or the leadership of the principal who has emotional and spiritual intelligence in managing his educational institution.

Based on the background above, it is important for the author to conduct further studies related to educational leadership based on Emotional Spiritual Quotient with the title, "Educational Leadership and Emotional, Spiritual Quotient (ESQ) in the Perspective of Ary Ginanjar Agustian".

METHODOLOGY

The research method used in this study is descriptive-analytical with a qualitative approach, using library research as the type of research (Setiawan, 2018). This approach aims to understand the concept of educational leadership based on Ary Ginanjar Agustian's ESQ Model in depth. Data were collected through documentation techniques from various sources, especially books by Ary Ginanjar Agustian, as well as other supporting literature such as journals and scientific articles. Data analysis was carried out through data reduction, data presentation, and drawing conclusions. Data reduction is carried out by selecting relevant information, then the data is presented in the form of a narrative description to facilitate analysis. Furthermore, conclusions are drawn based on relevant theories and concepts. To ensure the validity and reliability of the data, triangulation techniques are used by comparing various literature sources and conducting critical analysis of the contents of the documents being studied. With this method, research is expected to provide a more comprehensive understanding of ESQ-based educational leadership and its contribution to the world of education.

RESULTS AND DISCUSSION

Educational Leadership Based on Emotional Spiritual Quotient (ESQ) Model by Ary Ginanjar Agustian

Leadership is the ability that a person has to influence others to work towards achieving goals and objectives. Another definition of leadership is the ability and readiness of a person to influence, guide and direct or manage others so that they are willing to do something to achieve common goals (Sutarto 2020).

The term "leadership" has been widely known to us, both academically and sociologically. However, when the word leadership is combined with the concept of SQ, it becomes leadership SQ which becomes ambiguous. In this article, the concept of Leadership SQ will be translated as "spiritual leadership". The term "spiritual" is English derived from the root word "spirit". In the Oxford Advanced Learner's Dictionary, for example, the term spirit includes the following meanings: soul, spirit, spirit, ghost, morals and ultimate purpose or meaning (Rahmawati, Arifah, and Rokhmawanto 2022). While in Arabic, the term spiritual is related to the spiritual and the ma'nawi of everything.

The core meaning of the word spirit and its derivatives such as spiritual and spirituality is to lead to the truth, eternity and spirit; not something temporary and imitation. From an Islamic perspective, the dimension of spirituality is always directly related to the Divine reality, the One Almighty God (tawhid). Spirituality is not something foreign to humans, because it is the core of humanity itself. Humans consist of material and spiritual elements or physical and spiritual elements. Human behavior is a product of the attraction between spiritual and material energy or between the spiritual and physical dimensions. Spiritual drive always makes it possible to bring the material dimension of humans to their spiritual dimension (spirit, divinity). The way is to understand and internalize His attributes, live life according to His guidance and emulate His

Messenger. The goal is to obtain His pleasure, to become a "friend" of Allah, a "lover" (wali) of Allah. This is a holy human being, whose existence brings joy to other humans (Wahib 2022).

In relation to the educational mission, leadership can be interpreted as the Principal's efforts in leading, influencing and providing guidance to educational personnel as subordinates so that educational and teaching goals can be achieved through a series of planned activities (Simamora 2016). The function of educational leadership refers to various activities or actions carried out by a Principal in an effort to motivate teachers, employees, students and community members to do something to implement educational programs in schools.

The ability of a leader to influence others is supported by the advantages he has, both those related to personality traits and those related to the breadth of his knowledge and experience, which are recognized by the people he leads. According to Mujami Qomar, the characteristics of leadership in education include (Qomar 2007):

- a. Adequate knowledge and skills to manage the institution.
- b. Taking advantage of the privileges it has.
- c. Understand the habits of his subordinates.
- d. Be kind, gentle and affectionate towards your subordinates.
- e. Consult with subordinates and ask for opinions in decision making.
- f. Have influence and power in giving direction.
- g. Listen to advice humbly.
- h. Has a unique authority and charisma.

In this study, the author focuses on the analysis of several characteristics of leadership in education that have been mentioned above with the perspective of the Emotional Spiritual Quotient (ESQ) Model proposed by Ary Ginanjar. The Emotional Spiritual Quotient (ESQ) Model is the intelligence that determines the level of human success in life, both as khalifah fi al-ard and as 'abd. The ESQ proposed by Ary Ginanjar Agustian is built on the basic foundation of a Muslim, namely the 6 pillars of faith and the 5 pillars of Islam which are then added with ihsan. Apparently, what was the finding of western psychologists became a criticism for Ary Ginanjar Agustian. That what was initiated by Zohar and Marshall was still limited to material and partial (secular) findings. Ary Ginanjar Agustian (again) elaborated EQ and SQ with the values he embraced (Islam) into a complete integration without dichotomy (Umairso 2011).

The ESQ Model is a structured system for managing three dimensions of human beings, namely body, mind, and soul, which are viewed as a whole. Simply put, ESQ focuses on the arrangement of three main components: Faith, Islam, and Ihsan, in harmony and unity of monotheism. Every individual has a God Spot, which stores energy in the form of sparks of the attributes of Allah as the Creator. In this God Spot there is a Divine voice, which is a collective unconscious and has the potential to become spiritual power (SQ). The Divine Voice at this point is called Spiritual Capital, which provides direction and guidance from God regarding what He wants, as well as prohibitions so that humans can live in harmony with the laws of the universe (Agustian 2001).

Inner values and motivations in the God spot are often blocked by a "dark circle" filled with worldly perceptions or limiting paradigms. To activate and cleanse the Spiritual Quotient (SQ) or spiritual power, there are several steps that need to be taken, namely (Agustian 2001):

- 1) Zero Mind Process (ZMP), which is a process to cleanse the heart and mind from the shackles that prevent the emergence of potential in the God Spot. This process aims to recognize and remove things that cover a person's spiritual potential.
- 2) Instilling 6 principles based on the pillars of faith. After going through the zero mind process (ZMP), the next step is to internalize the six principles based on the pillars of faith. These principles include: first, the star principle, which is the foundation of life

or basic principle, namely believing in Allah SWT; second, the angel principle, which is related to trust; third, the leadership principle; fourth, the learning principle; fifth, the vision principle; and sixth, the well-organized principle. All of these principles are designed to help control human emotions, so that emotions remain stable. This is important because spiritual intelligence (SQ) can only function well when emotions are in a balanced and stable state.

- 3) Implementing 3 principles of personal strength and 2 principles of social strength based on the pillars of Islam. The five principles are mission statement with the shahada, character building with prayer, self-control with fasting, social strength or giving goodness to all creatures with zakat and total application (total action) with hajj.

This study reveals that the ESQ model concept initiated by Ary Ginanjar can be used as a basis for educational leadership because it encourages harmony between intellectual, emotional, and spiritual intelligence into a single unity of monotheism, even starting from the level of mindset to the stage of implementing attitudes and behaviors shown by a person. This can be seen especially from the six principles initiated by Ary Ginanjar which include the star principle, angel principle, leadership principle, learning principle, vision principle, well organized principle. These principles contain the main ideas in building and instilling intellectual, emotional and spiritual intelligence at the same time. Of course, the integration of these three intelligences is very much needed and relevant to the concept of leadership in educational institutions (Ridho 2018).

Have adequate knowledge and skills

In Ary Ginanjar's ESQ model, this knowledge and skill insight is summarized in the learning principle as part of self-awareness. Self-awareness in Ary Ginanjar's view is an integration between the systematic realm of thinking and emotion. The Learning Principle itself contains things that encourage leaders to continue to grow the character of learners within themselves. The learning principle encourages leaders to always read, whether it is reading knowledge from written sources, or reading the environment and the universe directly. This learning principle also encourages leaders to always think critically, both about the physical world and about humans and their social relationships, even about their God. This principle also contains the importance of knowledge and seeking the truth of that knowledge. By adhering to this principle, humans are expected to be able to become leaders who are knowledgeable and at the same time seek the truth of knowledge. This is so that leaders are able to view knowledge objectively and can use it for positive things as well as for the benefit of the public (Agustian 2001).

If researchers examine further, the learning principles put forward by Ary Ginanjar in his ESQ model tend to encourage leaders to have intellectual intelligence, which means that the learning principles are also an internalization of intellectual intelligence. This also shows that Ary Ginanjar's ESQ model, especially at the stage of building a mentality based on the pillars of faith, contains intellectual, emotional and spiritual principles at once. Of course, this requires that intellectual, emotional and spiritual can be integrated in a leader (Ismail and Baharuddin 2020).

Have peace and negotiate well with your subordinates

If examined from the perspective of Ary Ginanjar's ESQ Model, then this characteristic is an internalization of the Angel Principle and the Leadership Principle at the same time. The angel principle promoted by Ary describes how important it is to get used to always giving, initiating and helping. This is certainly included in interpersonal intelligence

which is generally the core of emotional intelligence. In addition, this second character is also an internalization of the leadership principle, especially the first leadership ladder, namely a beloved leader. In his leadership concept, Ary Ginanjar explains that someone can love others without leading them, but someone cannot lead others without loving them. This statement illustrates that a leader must be able to relate well to others, especially to his subordinates by loving them. Ary Ginanjar further explains that the way to love others can be done by internalizing the values contained in the phrase *bismillahirohmanirahim* (by mentioning the name of Allah, the Most Gracious and the Most Merciful). The emphasis is on the phrases *ar-rahman* and *ar-rahim*. Implicitly, this phrase encourages leaders to always try to understand and appreciate individuals, and treat others with love and gentleness (Agustian 2001).

Visionary

A leader must be a visionary. Namely, looking ahead, inspiring, having a myriad of ideas and concepts, and always being confident. In Ary Ginanjar's ESQ model, there is a vision principle which is the fifth of the six principles proposed in his idea. According to Ary Ginanjar, this principle is the development of a vision whose formation stage will greatly depend on the quality of the leader in implementing the four previous principles, namely the star principle, angel principle, leadership principle and learning principle. The star principle will help a leader in strengthening belief in divine values that are closely related to moral and ethical values. A leader who has this principle embedded in him will always prioritize moral values in formulating and implementing his vision. This leader will also have self-confidence, integrity, wisdom and motivation within himself that can be transmitted to his members. Next is the angel principle. This principle will form a leader who is loyal, has commitment, always gives and initiates positive things, fosters an attitude of mutual trust, and cultivates mutual assistance (Agustian 2001).

After passing through these two principles, then in the leadership principle, it will form a leader who will be loved, produce a leader who is able to be trusted by each member, form a leader who is always patient and sincere in providing guidance to its members, and is able to provide a good example for its members (Agustian 2001). According to the author, these three principles are part of the management of spiritual and emotional intelligence, which then really needs to be equipped with intellectual abilities. Which in the ESQ concept of Ary Ginanjar's model is called the learning principle. In this learning principle, according to Ary Ginanjar, a leader must have the habit of reading books and situations, getting used to thinking critically, being willing to evaluate and improve and perfect various things from the results of the evaluation. No less important is having a guideline which in this case is making the Qur'an a guideline in the unity of conscience, thoughts and actions. When these four principles are perfect, then at the next level a person will have a visionary soul, which is oriented towards goals and the future. Armed with the previous principles, a leader will be able to make maximum efforts to achieve goals, be able to control himself and the social environment, so that the future can be achieved according to goals.

CONCLUSION

This study has shown that the concept of the Emotional Spiritual Quotient (ESQ) model initiated by Ary Ginanjar can be used as a basis for educational leadership because it encourages harmony between intellectual, emotional, and spiritual intelligence into a single unity of monotheism, even starting from the level of mindset to the stage of implementing attitudes and behaviors shown by a person. This can be seen especially from the six principles initiated by Ary Ginanjar which include the star principle, angel principle, leadership

principle, learning principle, vision principle, well organized principle. These principles contain the main ideas in building and instilling intellectual, emotional and spiritual intelligence at the same time. Of course, the integration of these three intelligences is very much needed and relevant to the concept of leadership in educational institutions.

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