



**The Concept of Leadership in the Perspective of Al-Asmā' Al-Ḥusnā
(Tadabbur QS. Al-Ḥasyr Verses 22-24 in Mushaf Al-Qur'an Tadabbur
Maiyah Padhangmbulan)**

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ABSTRACT :

The writing and publication of Qur'anic exegesis in Indonesia, which was born from diverse socio-cultural spaces, continues to develop. The diversity of tafsir literature and efforts to uncover the meaning of the Qur'an is because the text of the Qur'an is a sign system that contains various meanings due to the process of meaning. *Tadabbur* is one of the methods used in interpreting the Qur'an. One example of the application of the *tadabbur* method is in *QS. Al-Ḥasyr/59: 22-24* written by Muhammad Ainun Nadjib in the *Mushaf Al-Qur'an Tadabbur Maiyah Padhangmbulan*. This research will explain about the *Mushaf Al-Qur'an Tadabbur Maiyah Padhangmbulan*, and explain *tadabbur QS. Al-Ḥasyr* verses 22-24 in the mushaf through Paul Ricoeur's hermeneutic analysis which uses two stages (semiological analysis of the structure of the text and analysis of philosophical reflection). This study found that the *Mushaf Al-Qur'an Tadabbur Maiyah Padhangmbulan* uses the *tadabbur* method which can be understood as the activity of finding the implicit message of one verse or series of verses, then applying it in life. *Tadabbur QS. Al-Ḥasyr* verses 22-24 mention that there are about fifteen systematically arranged *al-asmā' al-ḥusnā* which are attributed as sources of wisdom, discourse, and concepts of leadership for mankind.

Key words: *Al-asmā' al-ḥusnā*, Leadership, Paul Ricoeur, *QS. Al-Ḥasyr* verses 22-24, *Tadabbur*

INTRODUCTION

Tafsir Al-Qur'an in Indonesia was born from a diverse socio-cultural space. The writing and publication of Qur'anic exegesis in Indonesia continues to develop through the role of Muslim scholars and intellectuals, with the aim of answering the problems of the Ummah. It must be realized that from a socio-cultural point of view, the interpretation of the Qur'an is not merely the result of the practice of understanding God's message through the texts of the Qur'an, but at the same time, it is also an arena for interpreters to recite the socio-political reality that occurred at the time the Qur'anic exegesis were written and published.¹ The diversity of exegetical literature and efforts to uncover the meaning of the Qur'an that has occurred is because the text of the Qur'an

¹ Islah Gusmian, *Tafsir Al-Qur'an Dan Kekuasaan Di Indonesia: Peneguhan, Kontestasi, Dan Pertarungan Wacana* (Yogyakarta: Yayasan Salwa, 2021).

is a sign system in the linguistic-semiotic sense, which contains various meanings due to the process of meaning.²

In the context of the meaning of the Qur'an there are various methods used, one of which is tadabbur. Tadabbur means meditating and thinking about the verses of the Qur'an in order to be able to explore the meanings stored in it and take lessons from what is meant in the Qur'an.³ Of course, in general, this tadabbur process can only be done by people who have clarity of mind and a deep appreciation of the content of the verses of the Qur'an.⁴ Like Muhammad Ainun Nadjib or more familiarly known as Cak Nun in the Mushaf of the Qur'an Tadabbur Maiyah Padhangmbulan, he uses verses of the Qur'an to read the circumstances, events, and phenomena that occur in the reality of life. This approach emphasizes the importance of the Qur'an as Allah's kalam to touch the hearts of people, so as to produce praiseworthy morals, motivation to do good, moral development, and self-transformation in every servant who performs tadabbur to the Qur'an.⁵

One example of the application of the tadabbur method as mentioned in QS. Al-Ḥasyr/59 verses 22-24 in the Mushaf of the Qur'an Tadabbur Maiyah Padhangmbulan written by Drs. Ahmad Fuad Effendy, MA. and Muhammad Ainun Nadjib. These verses mention that there are about fifteen al-asmā' al-ḥusnā arranged systematically, starting from Al-'Ālim to Al-Ḥakim where name has a meaning that is very close to the values of human life. The best names popular with the ninety-nine in number are full of the attributes of the Most Perfect God. Understanding and contemplating Allah's name spread in the verses of the Qur'an makes man as a servant better know Allah as his Lord. Referring to the opinions of some scholars, in al-Sunnah there is advice to be moral with the morals of Allah. Emulating the beautiful qualities or names of God in accordance with man's ability and position as a creature, will give birth to optimism in living life. Success in trying to emulate the attributes of God is a reflection of religious success that makes man worthy of bearing the name of the caliph and servant of God.⁶ As Allah says in QS. Al-Baqarah/2 verses 30-31 which explains that Allah has made man a caliph on earth and taught him.

² Zahrotul Akmalia, "Analisis Metodologi Tafsir Cak Nun Dan Cak Fuad Dalam Mushaf Al-Qur'an Tadabbur Maiyah Padhangmbulan (Perspektif Islah Gusmian)" (Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2022).

³ Asrizal Saiin and Mohamad Azmi Karuok, "The Concept of Sense in The Qur'an: Tazakkur, Nazara, and Tadabbur as The Basic Human Potential Towards a Superior Human Being," *QiST: Journal of Quran and Tafseer Studies* 2, no. 1 (2023).

⁴ Abu Aisyah Rahendra Maya, "Perspektif Al-Qur'an Tentang Konsep Al-Tadabbur," *Al-Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir* 1, no. 1 (2014): 1-9.

⁵ Muhammad Ainun Nadjib and Ahmad Fuad Effendy, *Mushaf Al-Qur'an Tadabbur Maiyah Padhangmbulan* (Malang: Yayasan Maiyah Al-Manhal, 2019).

⁶ M. Quraish Shihab, "Menyingkap" *Tabir Illahi: Asma Al Husna Dalam Perspektif Al-Qur'an* (Jakarta: Lentera Hati, 1999).

The author's search for previous research on this research includes; thesis written by Ahmad Rosikhun which focuses on reading and implementing the meaning of al-asmā' al-ḥusnā contained in QS. Al-Ḥasyr/59 verse 22 towards the social attitudes and behavior of a group of members of society.⁷ Furthermore, there is research conducted by Baluddin Siregar, Zulheddi, and Achyar Zein which reveals how the education of creed is in the tafsir of Imam Jamal al-Din al-Qasimi in QS. Al-Ḥasyr verses 22-24.⁸ Then the research conducted by Muhamad Ali Asri Faen described and analyzed the application of Emha Ainun Nadjib's perspective method of understanding the Qur'an which brought the meaning of the Qur'an into the majazi or hidden meaning, and into the reality of real life, as well as into contemplations.⁹ Research by Ullya Romatika that explains about tadabbur QS. Al-Fatihah used Paul Ricoeur's hermeneutic reasoning as a method of understanding the text contained in it. From some of these studies, the author will focus on discussing the example of al-asmā' al-ḥusnā in QS. Al-Ḥasyr verses 22-24 in the context of leadership in the Qur'anic Mushaf Tadabbur Maiyah Padhangmbulan using Paul Ricoeur's hermeneutic perspective.¹⁰

This research will explain about the Mushaf Al-Qur'an Tadabbur Maiyah Padhangmbulan, and explain tadabbur QS. Al-Ḥasyr verses 22-24 in the mushaf are about leadership. In addition, the author also presents a hermeneutic analysis of the tadabbur of these verses using Paul Ricoeur's hermeneutic perspective. To reveal this, the author uses the stages of Ricoeur's analysis, namely: (1) Conducting structural semiological analysis of the text by analyzing the language in the verse tadabbur, with the aim of finding the symbol of each tadabbur, then finding the meaning behind the symbol. (2) Conduct a philosophical reflection analysis of the verse tadabbur, with which it will produce an understanding that is appropriate to current conditions or context.

RESEARCH METHODS

This research uses a qualitative type of approach with library research methods or literature studies. The qualitative approach seeks to uncover symptoms thoroughly and in accordance with the setting or context (holistic-contextual) through collecting data from the setting by utilizing the researcher as a key instrument.¹¹ Literature research is a method carried out systematically to collect, process, and conclude data using certain methods/techniques to find answers to the

⁷ (2016)

⁸ (2018)

⁹ (2020)

¹⁰ (2022b)

¹¹ Suyitno, *Metode Penelitian Kualitatif: Konsep, Prinsip Dan Operasionalnya*, ed. Ahmad Tanzeh (Tulungagung: Akademia Pustaka, 2018).

problems faced. The data sources used by the author come from: a) primary sources, namely the Mushaf Al-Qur'an Tadabbur Maiyah Padhangmbulan, and b) secondary sources in the form of book sources and journal articles related to the author's research.

RESULTS AND DISCUSSION

Mushaf Al-Qur'an Tadabbur Maiyah Padhangmbulan

Author Biography

Mushaf Al-Qur'an Tadabbur Maiyah Padhangmbulan is a work written by two Indonesian Muslim intellectuals, namely Drs. Ahmad Fuad Effendy, MA. (henceforth researchers will call it Cak Fuad) and Muhammad Ainun Nadjib (henceforth researchers will call it Cak Nun). Cak Fuad and Cak Nun are two brothers of Muhammad Latief and Chalimah. Cak Fuad was born in Jombang, on July 7, 1947 and died on January 20, 2023. He was the first of fourteen children. Completed his basic education at SDN Bakalan, then continued his junior high school level to Gontor Islamic Boarding School until high school. After that he continued his high school at IAIN Sunan Kalijaga majoring in Arabic.

After graduating from IAIN Sunan Kalijaga Yogyakarta, he was active as a lecturer at the campus. In addition, he also briefly became a lecturer at Gadjah Mada University. When he was appointed as a civil servant, Cak Fuad was assigned to Malang until he served as dean at one of the faculties at State University of Malang until his retirement. Despite his retirement, he continued to actively manage Arabic newsletters and conduct religious studies, especially in the fields of exegesis and Arabic.¹² Not only that, he also took part in the international world. Cak Fuad is a member of the Umana Council (Member of Trustees) which is the highest institution in safeguarding the Arabic language in the world, which is based at the King Abdul Aziz International Center of Arabic Language, Riyadh, Saudi Arabia. For Cak Fuad's expertise in Arabic, he was trusted to be a Member of the Board of Trustees for two periods, namely the period 2013-2016 and the period 2016-2019. Cak Fuad's works include; *Tarikh al-Lugah al-'Arobiyah Fi Indunisiya*, *Arabic Language Teaching Methodology: Approaches, Methods, and Techniques*, *Al-Qiro'ah al-Muwassa'ah*, *Contemporary Arabic Poetry*, *Qur'anic Psychology*, *Mukhtarul Ahadith Translation*, *Mushaf Al-Qur'an Tadabbur Maiyah Padhangmbulan*, and his magnum opus is a book entitled *Have We Known the Qur'an*.¹³

¹² A. Taufiq Arifin, "Profil Ahmad Fuad Effendy 'Cak Fuad' Kakak Kandung Cak Nun," *VIVA.Co.Id*, last modified 2023, <https://mindset.viva.co.id/berita/385-profil-ahmad-fuad-effendy-cak-fuad-kakak-kandung-cak-nun?page=2>.

¹³ Ullya Romatika, "Metode Tadabbur Qur'an Dalam Mushaf Al-Qur'an Tadabbur Maiyah Padangmbulan," *MAGHZA: Jurnal Ilmu Al-Qur'an dan Tafsir* 7, no. 1 (2022): 103–119.

While her brother, Cak Nun is known as a scholar, poet, culturalist, writer, social activist, and even kiyai. The fourth child, who was born on May 27, 1953, began his formal education at one of the elementary schools in his village. Since childhood, he has inherited social sensitivity from his mother who also cared deeply about the situation of their neighbors, especially about food and education. He is very sensitive to all forms of injustice. Therefore, at school he was once considered problematic by his teachers because he protested against teachers who arrived late to school, until he was expelled from school. Then her father sent Cak Nun to Pondok Modern Darussalam Gontor. When he was in his third year in Gontor, he challenged the policy made by the hut security which he considered unfair by protesting with other students. However, this resulted in him being expelled from the cottage. After that Cak Nun moved to SMP Muhammadiyah 4 in Yogyakarta. Then continue to SMA Muhammadiyah 1 until the end. After graduating from high school, Cak Nun entered the Faculty of Economics UGM, but only lasted four months. In the 1970s, Cak Nun lived on the streets of Malioboro for about five years. At that time Cak Nun met student activists, artists, and also Yogyakarta literati. Cak Nun also joined a community called PSK (Persada Studi Klub), which is a space to learn about literature for young Yogyakarta poets under the care of Umbu Landu Paranggi. His meeting with Umbu Landu Paranggi was enough to influence Cak Nun's next life journey.

Tadabbur Methods

Cak Nun's works are scattered in various types; poems, plays, essays, short stories, poetry music, and so on. He is a prolific writer whose thoughts breathe the Qur'an, as in the Mushaf of the Qur'an Tadabbur Maiyah Padhangmbulan. Cak Nun uses Qur'anic verses as *i'tibar* in interpreting something. Example in QS. Al-Ḥasyr verses 22-24, he exemplifies it as an example of how a leadership should be built. This is based on religious awareness which is then reflected on this life. He understood the Qur'an by applying the *tadabbur* method, which was then used as a perspective in understanding the reality of life. *Tadabbur* means meditating and thinking about the verses of the Qur'an in order to be able to explore the meanings stored in it and take lessons from what is meant in the Qur'an.¹⁴ This *tadabbur* method emphasizes the importance of God's word to be able to touch people's hearts, always be used as contemplation, and is expected to produce noble moral output, and motivation to do good. The spirit of *mentadabburi* Al-Qur'an encouraged the publication of the Mushaf Al-Qur'an Tadabbur Maiyah Padhangmbulan. Cak Nun expressed the purpose of making the mushaf, namely:

¹⁴ Saiin and Karuok, "The Concept of Sense in The Qur'an: Tazakkur, Nazara, and Tadabbur as The Basic Human Potential Towards a Superior Human Being."

“Tujuan dibuatnya Mushaf adalah menciptakan suasana di hati dan pikiran pembaca agar dia lebih punya keberanian untuk dekat ataupun memiliki gairah dengan Qur’an, dadi koncoan (jadi berteman) karo Qur’an, kekancan karo Qur’an, sampeyan koncoan karo kucing moso koncoan karo Qur’an gak iso, jadi intinya mendorong orang siapa tabu Gusti Allah mengijabahi arek-arek sing moco, itu iso luwih cedhak karo Al-Qur’an, koncoan karo Al-Qur’an tidak harus kata dan Babasa, meskipun bagus kalau pakai kata dan Babasa, kan banyak akrab yang tidak tau nama tapi bisa berteman dan kerjasama sangat bagus.”¹⁵

In the introduction to *Tadabbur Maiyah Padhangmbulan*, Cak Nun also explained the difference between tafsir and tadabbur. According to him, tadabbur can be understood as the activity of finding a message from one verse or series of verses where the message is implicit. So between tafsir and tadabbur can be distinguished in several aspects:

- First, tafsir explains the meaning and meaning of the verse, while tadabbur reveals the implicit message of the verse, lives it, and applies it to life.
- Second, the purpose of the interpreter is to understand the meaning of a verse, while in tadabbur it is to take advantage of a verse to be used as a lesson and reinforcement of faith.
- Third, tafsir is commanded for those who are qualified to interpret, whereas tadabbur is commanded for everyone to benefit from the Qur'an.
- Fourth, to interpret a verse an interpreter must meet the requirements for mastery of a knowledge, whereas in tadabbur there are not many conditions needed except the right intention in interpreting a verse, a general understanding of the meaning of the verse, and the sincerity to seek guidance.
- Fifth, tafsir is an obligation for scholars according to their fields, while tadabbur is an obligation for every believer.¹⁶

In general, the process of tadabbur can only be carried out by people who have clarity of mind and a deep appreciation for the content of the verses of the Qur'an.¹⁷ As for according to Cak Fuad, to do tadabbur on a verse, the reader must first understand the verse to be sprinkled. Understanding here can be due to understanding of Arabic or understanding by reading translations of the Qur'an. Then ponder the meaning of the verse and do some introspection by asking yourself what to do with the verse. The systematic steps taken by Cak Nun in adhering to the verses of the Qur'an, namely:

¹⁵ Muhammad Ainun Nadjib, “Mushaf Al-Qur’an Dan Tadabbur Maiyah Padhangmbulan: Mbah Nun Dan Cak Fuad,” *YouTube CakNun.Com*, last modified 2021, <https://www.youtube.com/watch?v=tQIBQjdyHw>.

¹⁶ Nadjib and Effendy, *Mushaf Al-Qur’an Tadabbur Maiyah Padhangmbulan*.

¹⁷ Maya, “Perspektif Al-Qur’an Tentang Konsep Al-Tadabbur.”

- First, it has the assumption that the Qur'an is a guide for all mankind, not a guide for the alim alone, by which every human being is guaranteed by Allah to be able to take guidance from the Qur'an.
- Second, it is assumed that the Qur'an was revealed to all mankind. All verses, whether promises or threats, are addressed to all mankind, by which one will not easily blame others with religion.
- Third, the way it works is free as long as it has the output of increasing goodness, strengthening faith, strengthening creed, nobler morals, and increasing closeness to God.
- Fourth, always use basmalah and istighfar as provisions. Start everything with God's name, and when it turns out that there is a mistake, forgiveness is also only with God alone.¹⁸ So it can be concluded that tadabbur looks at the consequences that arise after one has lived and meditated on the verses of the Qur'an.

The naming of the Mushaf Al-Qur'an Tadabbur Maiyah Padhangmbulan began with Padhangmbulan's routine studies which have been active since 1992 until now in Menturo Village, Jombang. The study focuses on the study of the interpretation of the Qur'an with the flow of Cak Fuad conveying first the textual interpretation of a verse with reference to the book of tafsir or hadith, followed by the conclusion of the interpretation of a verse. Then continued by Cak Nun who explained the interpretation contextually by connecting the verse that is being discussed with cultural, sausage, religious, and even political conditions in this contemporary era.¹⁹ Until eight years later, in the 2000s, the term Maiyah appeared and developed in various cities in Indonesia, accompanied by interpretive studies that emphasized more on tadabbur studies. Tadabbur is considered to be the best method in making the Qur'an as a solution to every problem. In addition, tadabbur is also considered in accordance with the needs of a heterogeneous community.

Systematics of the Preparation of the Mushaf of the Qur'an Tadabbur Maiyah Padhangmbulan

This Mushaf Al-Qur'an Tadabbur Maiyah Padhangmbulan is a 30 juz Qur'an mushaf accompanied by a tadabbur narration on the back. The pages number about 860 pages consisting of 624 pages of mushaf and 238 pages of tadabbur that have received tashih from the Research and Development Agency and the Education and Training of Lajnah Pentashihan Mushaf Al-Qur'an, Ministry of Religious Affairs of the Republic of Indonesia. The tadabbur page, which was

¹⁸ Romatika, "Metode Tadabbur Qur'an Dalam Mushaf Al-Qur'an Tadabbur Maiyah Padangmbulan."

¹⁹ Akmalia, "Analisis Metodologi Tafsir Cak Nun Dan Cak Fuad Dalam Mushaf Al-Qur'an Tadabbur Maiyah Padhangmbulan (Perspektif Islah Gusmian)."

originally estimated at 80 pages, increased to 238 pages because Cak Nun continued to write her tadabbur while the team was busy taking care of printing preparations. Therefore, this tadabbur has also increased into two parts, namely Tadabbur Part One written by Cak Fuad and Cak Nun, and Tadabbur Part Two written only by Cak Nun.

Tadabbur Part One starts from pages 11 to 118. The verses and epistles described in this first part of the tadabbur are *QS. Al-Fātibah*: 1-7, *QS. Al-Baqarab*: 1-4, *QS. Al-Baqarab*: 6-9, *QS. Al-Baqarab*: 23, *QS. Al-Baqarab*: 26, *QS. Al-Baqarab*: 30, *QS. Al-Baqarab*: 60, *QS. Al-Baqarab*: 83, *QS. Al-Baqarab*: 120, *QS. Al-Baqarab*: 183, *QS. Al-Baqarab*: 185-186, *QS. Al-Baqarab*: 216, *QS. Al-Baqarab*: 237, *QS. Āli-Imrān*: 104, *QS. Āli-Imrān*: 133, *QS. Ibrāhīm*: 24-27, *QS. Al-Qaṣas*: 56, *QS. Al-Qaṣas*: 77, *QS. Al-Hujurat*: 6, *QS. Al-Hujurat*: 10, *QS. Al-Ḥasyr*: 18, *QS. Al-Ṭalāq*: 3, *QS. Nūḥ*: 10-12, and *QS. Al-Insyirāḥ*: 1-8.

The systematics of writing Tadabbur Part One explains the tadabbur of Cak Fuad first then the tadabbur of Cak Nun which always uses a certain title in accordance with the theme of the verse being sprinkled. The explanation of tadabbur by Cak Fuad emphasizes more on textual sources that use Qur'anic verses and hadiths in explaining the meaning of a verse. While tadabbur by Cak Nun emphasizes more on contextual explanations that are in accordance with cultural, social, religious, and even political conditions at this time. For example, the difference between tadabbur from Cak Fuad and Cak Nun is seen in tadabbur *QS. Al-Insyirāḥ* verses 1-8. Cak Fuad explains the task of the Messenger in the second verse of this surah using the source of the Qur'anic verse, namely *QS. Al-Mā'idah* verse 99 and *QS. Al-Gāshiyah* verses 21-22. While Cak Nun gave the title of God's Assurance and Human Negligence in his tadabbur.

Tadabbur Part Two, written only by Cak Nun, contains several titles; Allah Menantang (*QS. Al-Baqarab*: 23 dan *QS. Al-Ḥijr*: 9), Al-Mujahir wal Mukibat (*QS. Al-Baqarab*: 149), Kursi dan Lautan (*QS. Al-Baqarab*: 255), Diri Pengetahuan dan Diri Tujuan (*QS. Al-Baqarab*: 286), Agamamu Agamamu, Agamaku Agamaku (*QS. Āli-Imrān*: 19), Apakah Agama itu Cinta? (*QS. Āli-Imrān*: 31 dan *QS. Al-Kahf*: 110), Merintis dan Belajar Masuk Neraka (*QS. Al-Mā'idab*: 8), Karakter Sosial Ideal Kaum Muslimin (*QS. Al-Mā'idab*: 54), Bahasa Al-Qur'an Tidak Sama dengan Bahasa Arab (*QS. Yūsuf*: 2), Diperjalankan oleh Allah (*QS. Al-Isrā'*: 1), Majma'al Bahrain (*QS. Al-Kahf*: 67 dan *QS. Al-Kahf*: 75), Kepergok oleh Kekuasaan Allah (*QS. Al-Mu'minūn*: 115-118), Himbauan Kepada para Ahli Tafsir (*QS. Al-Isrā'*: 85), Hak Tidak Asasi Manusia (*QS. As-Syu'arā'*: 29), Waspada dan Hati-hati Terhadap Kemudlaratan (*QS. Al-Syu'arā'*: 45), Yang Ulama (*QS. Faṭir*: 28), Bolehkah Manusia Membenci? (*QS. Al-Hujurat*: 7), Wacana dan Hikmah Kepemimpinan (*QS. Al-Ḥasyr*: 22-24), Selimut Tidur dan Selimut Zaman (*QS. Al-Muḥammil*: 1-5 dan *QS. Al-Muddaṣṣir*: 1-7), Mati Muthmainnah dan Mati Dhalalah (*QS. Al-Fajr*: 27-30), Melemparkan Bumi ke Matahari (*QS. Al-*

‘Alaq: 1-5), Jaminan dari Lapar dan Takut (QS. *Quraisy*: 3-4), Nur dan Nar, Cahaya dan Api (QS. *Al-Baqarab*: 17), Hidup Sejati Tanpa Mati (QS. *Al-Dukhan*: 56), dan yang terakhir adalah Nurun ‘ala Nur, Zulmun ‘ala Zulm (QS. *An-Nur*: 35).”

Tadabbur QS. Al-Ḥasyr Verses 22-24 in Mushaf Al-Qur'an Tadabbur Maiyah Padhangmbulan on Leadership

In the life of the nation, society, and state, leadership plays an important role in the progress of bureaucratic reform in a region. Leadership type or style is a behavioral norm used by a person when the person tries to influence the behavior of others as he sees it.²⁰ It can also be said that the type or style of leadership is a strategy and pattern of behavior applied in leading an organizational group. In general, according to Franklyn, there are three main types or styles of leadership, namely the type of autocratic leadership (authoritarian leadership), democratic leadership (participative leadership), and free leadership (laissez faire leadership).²¹ Autocratic leadership style is a type that has criteria that always identify personal goals with organizational goals, the organization is considered private property, subordinates are considered mere tools, unwilling to accept criticism and suggestions, and rely too much on formal power. Democratic leadership style is a type that has the characteristics of trying to align the goals and interests of the organization with the goals and personal interests of its subordinates, willing to accept criticism and suggestions, and always trying to develop personal qualities as a leader. The free leadership style is the type in which the leader usually exhibits passive behavior and often avoids his responsibilities.

In addition to the three types of leadership above, there is also a leadership perspective according to the Qur'an as mentioned in QS. Al-Ḥasyr/59 verses 22-24 in the Mushaf of the Qur'an Tadabbur Maiyah Padhangmbulan written by Cak Nun. This verse is associated as a source of wisdom, discourse, and the concept of leadership for mankind, as the title in the tadabbur of these verses, namely Wacana dan Hikmah Kepemimpinan (Discourse and Wisdom of Leadership). This is based on the fact that the Qur'an is a greeting from Allah SWT, so he was kind enough to think that in fact every word of Allah can be used as a guide to do all good. As Cak Nun wrote in this verse tadabbur:

“Segala pedoman, wacana, acuan, panduan dan tuntunan bagi manusia untuk melakukan apa saja, dari yang kecil dan mikro, hingga yang besar dan makro, dari yang lokal hingga global, sangat bertebaran di ayat-ayat Al-Qur'an. Bahkan karena Al-Qur'an adalah ciptaan Allah Yang Maha, maka bisa

²⁰ Miftah Thoha, *Kepemimpinan Dalam Manajemen* (Jakarta: Raja Grafindo Persada, 2013).

²¹ Onong Uchjana Effendi, *Human Relations and Public Relations* (Bandung, 1993).

dibusunuzzani bahwa sesungguhnya firman yang mana saja atau ayat serta rangkaian wahyu spa saja di dalam Al-Qur'an bisa dijadikan pedoman untuk melakukan segala kebaikan. Tinggal maksimalisasi atau minimal optimalisasi penggunaan akal dalam diri manusia yang Allah menganugerahkannya untuk berjodoh atau berpasangan dengan anugerah lainnya, misalnya firman atau ayat-ayat. Apalagi bab kepemimpinan sebab pangkal penciptaannya sendiri Allah menciptakan Adam As. disengaja untuk dijadikan khalifah yang memimpin pengelolaan manusia dan alam di bumi. Manusia bisa belajar dan mempelajari teori, manajemen atau ilmu dan hikmah kepemimpinan dari kehidupan para nabi dan rasul, dalam suatu komposisi ataupun masing-masing. Bisa belajar dan mempelajari ayat yang mana saja dengan kecerdasan korelasi dan interelasi yang bisa diidentifikasi dan dipetakan oleh anugerah akal.²²”

According to Gusmian, the development of Qur'anic exegesis in Indonesia does not stop at reading the text of the Qur'an, but is also contested by reading the socio-political religiosity that occurs when the tafsir is written and published.²³ The Qur'an also remains open to interpretation, because it dialogues with past generations and condemns those who do not think about its content, it also dialogues with later generations throughout the ages and commands to read and think about its content.²⁴ As in their tadabbur, Cak Fuad and Cak Nun read phenomena, events, and circumstances that occur in the reality of life using verses of the Qur'an. This approach emphasizes the importance of God's word to be able to touch the hearts of people, so as to produce the output of noble morals, motivation to do good, and self-transformation in every human being who performs tadabbur to the Qur'an.²⁵ Similarly, tadabbur against the word of Allah QS. Al-Hasyr verses 22-24:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ (٢٢) هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ
 الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ (٢٣) هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى
 يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (٢٤)

“Dialah Allah Yang tiada Tuhan selain Dia, Yang Mengetahui yang gaib dan yang nyata, Dialah Yang Maha Pemurah lagi Maha Penyayang. Dialah Allah Yang tiada Tuhan selain Dia, Raja, Yang Maha Suci, Yang Maha Sejahtera, Yang Mengaruniakan Keamanan, Yang Maha Memelihara, Yang Maha Perkasa, Yang Maha Kuasa, Yang Memiliki segala Keagungan, Maha Suci Allah dari apa yang mereka persekutukan. Dialah Allah Yang Menciptakan, Yang Mengadakan, Yang Membentuk Rupa, Yang

²² (Nadjib, 2019, 201)

²³ Islah Gusmian, *Khazanah Tafsir Al-Qur'an Indonesia: Dari Hermeneutika, Wacana Hingga Ideologi* (Yogyakarta: Pustaka Salwa, 2021).

²⁴ M. Quraish Shihab, *Kaidah Tafsir: Syarat, Ketentuan, Dan Aturan Yang Patut Anda Ketahui Dalam Memahami Ayat-Ayat Al-Qur'an* (Tangerang: Lentera Hati, 2019).

²⁵ Nadjib and Effendy, *Mushaf Al-Qur'an Tadabbur Maiyah Padhangmbulan*.

Mempunyai Al-asmā' al-ḥusnā. Bertasbib kepada-Nya apa yang di langit dan bumi. Dan Dialah Yang Maha Perkasa lagi Maha Bijaksana.” (QS. Al-Ḥasyr/59: 22-24)

Verses 22 to 24 in QS. The al-Ḥasyr contains a series of fifteen al-asmā' al-ḥusnā, namely Al-'Ālim, Al-Raḥmān, Al-Raḥīm, Al-Malik, Al-Quddūs, Al-Salām, Al-Mu'min, Al-Muhaimin, Al-'Azīz, Al-Jabbār, Al-Mutakabbir, Al-Khāliq, Al-Bāri', Al-Muṣhawwir, and Al-Ḥakīm which Cak Nun sees as a sequence of requirements for a leader. Al-asmā' al-ḥusnā is often used as dhikr chanted to get closer to the Khaliq, where when mentioning it is usually accompanied by an understanding of its meaning.²⁶ It should be pondered deeply by man, that such good names should be exemplified by applying personality in accordance with the al-asmā' al-ḥusnā. Emulating God's names does not mean equaling or matching, but striving to form a personality of noble character. As affirmed by Wahbah Az-Zuaili in giving the meaning of fiqh of life to QS. Al-Ḥasyr verses 22-24, show that Allah Almighty motivates, stimulates, and commands to meditate, observe, and live out the teachings and exhortations of the Qur'an. Allah Almighty affirms that there is no reason not to practice tadabbur and contemplation over His verses.²⁷

According to Cak Nun, the exemplification of the concept of leadership al-asmā' al-ḥusnā (QS. Al-Ḥasyr/59:22-24) i.e. starting from the name of Al-'Ālim (All-Knowing), so that a leader is expected to know the condition or condition of his people or subordinates. Furthermore, the example of name Al-Raḥmān Al-Raḥīm (Most Gracious and Most Merciful) so that the leader must have compassion for his people or subordinates. If the leader has emulated the three al-asmā' al-ḥusnā (Al-'Ālim, Al-Raḥmān, and Al-Raḥīm) then he will become Al-Malik (King) or a respected leader. However, a leader (Al-Malik) must emulate the four al-asmā' al-ḥusnā starting from Al-Quddūs (Most Holy), Al-Salām (Most Prosperous), Al-Mu'min (All-Guarding), and Al-Muhaimin (All-Nurturing). Furthermore, if he has succeeded in emulating the four al-asmā' al-ḥusnā (Al-Quddūs, Al-Salām, Al-Mu'min, and Al-Muhaimin) then he will become Al-'Azīz (Almighty), Al-Jabbār (Almighty), and Al-Mutakabbir (Who Has All Majesty). Furthermore, the leader is expected to emulate al-asmā' al-ḥusnā Al-Khāliq (The Creator) who can be exemplified by creating a policy, then Al-Bāri' (the One) in the sense of actualizing his policy, then Al-Muṣhawwir (The One Who Forms the Likeness) in this case the policy he makes will be characteristic of his leadership. After that, such a leader will undoubtedly become the leader of Al-Ḥakīm (Most Wise Furthermore, if he has succeeded in emulating the four al-asmā' al-ḥusnā (Al-Quddūs, Al-Salām, Al-Mu'min, and

²⁶ Singgih Prasetya Aji and Nur Azizah, “Pembentukan Karakter Santri Melalui Pembiasaan Pembacaan Asmaul Husna,” *Didaktita: Jurnal Kependidikan* 15 (2021): 148–157.

²⁷ Wahbah Az-Zuhaili, *Tafsir Al-Munir: Aqidah, Syari'ah, Manhaj*, ed. Abdul Hayyie Al-Kattani, 14th ed. (Jakarta: Gema Insani, n.d.).

Al-Muhaimin) then he will become Al-'Azīz (Almighty), Al-Jabbār (Almighty), and Al-Mutakabbir (Who Has All Majesty). Furthermore, the leader is expected to emulate al-asmā' al-ḥusnā Al-Khāliq (The Creator) who can be exemplified by creating a policy, then Al-Bāri' (the One) in the sense of actualizing his policy, then Al-Muṣhawwir (The One Who Forms the Likeness) in this case the policy he makes will be characteristic of his leadership. After that, such a leader will undoubtedly become the leader of Al-Ḥakīm (Most Wise).

The success of imitating God in His attributes is a mirror of religious success. Therefore, one of the oldest definitions of religion is the attempt to emulate God in His attributes, which of course is in addition to the nature of Godhead/Uluhiyah (Allah), because this trait is impossible for His creatures to emulate. For Allah is azali and qadim, different from creatures, and has absolute perfection. Sufism argues that the success of imitating God in His attributes can be achieved in several stages; First, increase ma'rifah through knowledge and piety. Second, to free oneself from the influence of lust and lust. Third, purify the soul by morally using God's morals.²⁸ The interpretation of the verse refers to a contextual approach whose nature of the movement is to interpret it from the context of social reality in which the interpreter lives towards reflection in which the text of the Qur'an stores its moral and social views and ideas.²⁹

Analysis

Paul Ricoeur's Hermeneutics

This research refers to the subjectivist school, which is a school that emphasizes the role of interpreters / readers in interpreting texts. According to a philosopher named Jacques Derrida, states that the text is open to always be interpreted by a reader according to their individual experience. He disagreed with the closure of text by which one seeks to find the central meaning of a text. According to him, the text can be understood pluralistically and relatively and is subjective-individualistic, which means anyone can give meaning to the text read. There are several arguments put forward to justify this subjectivist school. First, an interpreter no longer has direct access to the author of the text, so it is utopian to grasp the original meaning of a text. Second, the meaning of dynamic text in its sense is always changing from time to time and from one reader to another. Third, the meaning of the text can only be obtained by analyzing the language aspects and symbols contained in the text.³⁰ Paul Ricoeur is one of the figures in the subjectivist school.

²⁸ Shihab, "Menyingkap" Tabir Ilahi: Asma Al Husna Dalam Perspektif Al-Qur'an.

²⁹ Gusman, *Khazanah Tafsir Al-Qur'an Indonesia: Dari Hermeneutika, Wacana Hingga Ideologi*.

³⁰ Sahiron Syamsuddin, *Hermeneutika Dan Pengembangan Ulumul Qur'an* (Yogyakarta: Pesantren Nawasea Press, 2017).

According to him, in an effort to understand the text, the meaning of a text is not always fixed on the text itself, but can be related to the existential context / meaning of life.³¹

According to Ricoeur's hermeneutics, there are two important steps in understanding a text/symbol. First, structural semiological analysis of text is used to understand a symbol, the text itself. The reader will try to understand the text as something autonomous, in the sense that it is not tied to the intention of the author of the text. For Ricoeur, the text is an autonomous, self-contained corpus that has a totality characterized by four things:

- First, the meaning contained in a text (what is said) is independent of the process of expression.
- Second, the meaning of a text is no longer tied to the speaker, so what the author intended was not initially related to the intention of the text.
- Third, because it is not bound by a dialogue system, a text is no longer bound to the original context in which it was the original context of a conversation. What the text shows is the imaginary world that the text itself builds within itself as well as in relation to other texts.
- Fourth, the initial audience is not binding to the text. A text is addressed to all readers who are not limited to space and time, not just to a specific reader.³²

Therefore, anyone can read the text and then draw conclusions about its meaning independently, because that is how the text reveals itself to the reader.³³

Once the text becomes autonomous, the reader can decontextualize and recontextualize the text. Decontextualization makes the text autonomous, here the text is already detached from the horizon of intention or purpose intended by its author, the conditions when the text appears, as well as to whom the text is addressed which means the text here has been free from context. While recontextualization is the openness of the text to the possibility of being read and interpreted widely by diverse readers. With the structural semiology of this text, the reader will understand the meaning of a text by paying attention to the arrangement of meanings in the text.³⁴ The second step, according to Ricoeur, is that understanding the text will lead the reader to a philosophical

³¹ Romatika, "Nalar Hermeneutik Dalam Tadabbur Qur'an Surat Al-Fatihah (Kajian Mushaf Al-Qur'an Tadabbur Maiyah Padangmbulan)."

³² Daden Robi Rahman, "Kritik Nalar Hermeneutika Paul Ricoeur," *Kalimah: Jurnal Studi Agama dan Pemikiran Islam* 14, no. 1 (2016): 37–52, <https://core.ac.uk/download/pdf/295426599.pdf>.

³³ Fahrudin Faiz, "Ngaji Filsafat 70: Paul Ricoeur," *YouTube MJS Channel*, last modified 2020, accessed April 4, 2023, https://www.youtube.com/watch?v=L7uH_3CnK3A.

³⁴ Ninuk Lustyantje, "Pendekatan Semiotika Model Roland Barthes Dalam Karya Sastra Prancis," *Seminar Nasional FIB UI* (2012): 1–15.

reflection, with which it will produce an understanding appropriate to the current conditions or context.³⁵

Hermeneutic reasoning found in tadabbur QS. Al-Ḥasyr verses 22-24 in the Mushaf of the Qur'an Tadabbur Maiyah Padhangmbulan can be found by conducting an analysis using the hermeneutic steps of Paul Ricoeur. First, the author conducts a structural semiological analysis of the text by analyzing the language in the verse tadabbur written by Cak Nun. Analyzing the structure of the language here aims to find the symbol of each tadabbur, which symbol is the text itself. Then find the meaning behind the symbol to further analyze the philosophical reflection on the verse tadabbur.³⁶ The analysis of structural semiology and philosophical reflection analysis of tadabbur QS. Al-Ḥasyr verses 22-24 in the Mushaf of the Qur'an Tadabbur Maiyah Padhangmbulan are:

Hermeneutic Analysis in Asma Al-'Ālim, Al-Raḥmān, Al-Raḥīm, and Al-Malik

“Dialah Allah Yang tiada Tuhan selain Dia, Yang Mengetahui yang gaib dan yang nyata, Dialah Yang Maha Pemurah lagi Maha Penyayang. Dialah Allah Yang tiada Tuhan selain Dia, Raja, Yang Maha Suci, Yang Maha Sejahtera, Yang Mengaruniakan Keamanan, Yang Maha Memelihara, Yang Maha Perkasa, Yang Maha Kuasa, Yang Memiliki segala Keagungan, Maha Suci Allah dari apa yang mereka persekutukan. Dialah Allah Yang Menciptakan, Yang Mengadakan, Yang Membentuk Rupa, Yang Mempunyai Al-asmā' al-ḥusnā. Bertasbih kepada-Nya apa yang di langit dan bumi. Dan Dialah Yang Maha Perkasa lagi Maha Bijaksana.” (QS. Al-Ḥasyr/59: 22-24)

The series of al-asmā' al-ḥusnā in these verses when an analysis of the structural semiology of the text is carried out, then the series by Cak Nun is seen as a sequence of requirements for a leader. As the title in the tadabbur of these verses, namely Discourse and Wisdom of Leadership. Before going to Al-Malik (King), three conditions are required for a person, namely 'Ālim al-gaibi wa al-shahādah, Al-Raḥmān, and Al-Raḥīm. As mentioned in his tadabbur:

“Kalau sekumpulan manusia berhajat memilih dan mengangkat pemimpin di antara mereka, maka menurut eskalasi makna di dalam ayat tersebut, sebelum Al-Malik, dipersyaratkan dulu tiga kondisi: 'Ālim al-gaibi wa al-syabādah, Rahman dan Rabim. Tentu tidak berarti calon pemimpin harus dan mampu memiliki sifat Allah itu, melainkan pada batas kondisi dan kadar kemanusiaannya, calon pemimpin wajib memenuhi tiga potensialitas itu di dalam jiwa dan kepribadiannya.”³⁷

³⁵ Romatika, “Nalar Hermeneutik Dalam Tadabbur Qur'an Surat Al-Fatihah (Kajian Mushaf Al-Qur'an Tadabbur Maiyah Padangmbulan).”

³⁶ Farida Rukan Salikun, “Paradigma Baru Hermeneutika Kontemporer Poul Ricoeur,” *Hermeneutik* 9, no. 1 (2015): 161–184.

³⁷ (Nadjib, 2019, 202)

According to Cak Nun, 'Ālimul-gaibi is not always associated with the occultation of Allah, angels, jinns, and so on. Everything that will happen tomorrow, even one second in the future is something supernatural to human limitations. Every human being also has a heart, mind, will, and aspirations that no one else can know. But what needs to be exemplified by man, is not knowing the supernatural thing itself that only God knows, but the awareness that in this life there are many supernatural conditions or facts around him. Even something unknown to man is far more than what he knows. Humans who realize this, will be more humble and always careful in every action, so as not to give birth to arbitrary attitudes and actions. Ignorance will also encourage humans, especially a leader to always try to expand the horizon of knowledge, trying to move from a state of ignorance to know.

In imitating the nature of Al-'Ālim man should continuously increase his knowledge by making maximum use of all the potential that Allah has bestowed upon him, which includes the eyes, senses, ears, intellect, and heart in order to gain as much useful knowledge as possible. Knowledge that can lead to increased faith, which then with this will lead to the sincerity and submission of a servant to his Rabb.³⁸ Science that must also be able to lead to charity and policies that benefit especially to all people.

Man, who is inseparable from all his limitations, does not allow to know everything that he has known completely. So what is needed after 'Ālim al-gaibi wa al-shahādah is Raḥmān and Raḥīm. A leader must know the condition of his diverse people, accompanied by Rahman and Rahim or affection for them. According to Cak Nun, prospective leaders need to be examined in advance the level of love and affection for the people. If the people have felt confident about the quality of love and the level of affection of their prospective leader, then it is possible to appoint him as a leader. Especially for a country that has a democratic form of government, a person cannot be a leader without the foundation and will of his sovereign people.

A person who realizes that God is Raḥmān and Raḥīm, will seek to establish in him the nature of Raḥmān and Raḥīm. He will not hesitate or hesitate to spread the grace of affection to his fellow human beings regardless of differences, and to give mercy also to other beings, whether animate or inanimate.³⁹ That person will be the sun that does not tire of radiating its light and warmth to anyone and anywhere. Just as a leader who does not allow his people to need except to try to meet their needs, does not let a poor person in his country unless he tries to help and reject his thoughts with property, position, or others so that his needs are met.

³⁸ Shihab, *"Menyingkap" Tabir Ilahi: Asma Al Husna Dalam Perspektif Al-Qur'an*.

³⁹ Ibid.

Everyone who has authority in governing, either towards himself through the ability to control his powers and direct his passions, or towards others, is King. But a man cannot be an absolute king because he cannot eliminate the need for something in himself. He always needs God, even other humans because people live as social beings. But since it is true that he does not need so many, and he is needed by many, then in essence a servant has a little bit of power. But it must always be remembered that the power he has is a gift from Allah SWT.

Hermeneutic Analysis in Asma Al-Quddūs, Al-Salām, Al-Mu'min, and Al-Muhaimin

Furthermore, a leader must be followed by four controlling qualities, namely Al-Quddūs, Al-Salām, Al-Mu'min, and Al-Muhaimin. The symbol of Al-Quddūs here has the meaning of holy or free from haram deeds, which means honest and has sincerity. Al-Salām means to give salvation to its people, not even harm them. Al-Mu'min means that every word and behavior must be trustworthy. Al-Muhaimin means that a leader must be able to maintain and maintain the safety of property, soul, and honor of his people. As Cak Nun explained in his tadabbur:

“Yang harus dikontrol oleh kumpulan manusia atau rakyat adalah pancaran atau pantulan simbolisme dari Al-Quddus, As-Salam, Al-Mu'min dan Al-Muhaimin. Rakyat mengamati dan mengontrol apakah pemimpinnya memiliki kejujuran dan ketulusan, atau kesungguhan pikiran dan kekudusan hati. Apakah tindakan dan keputusan-keputusannya sebagai pemimpin menyelamatkan ataukah mencelakakan rakyatnya. Apakah setiap ucapan dan perilakunya bisa dipercaya. Apakah si pemimpin sanggup menata sistem dan organisasi kepemimpinannya untuk mencapai kesejahteraan dan keselamatan lahir batin rakyatnya. Demikianlah eskalasi Al-Quddus, As-Salam, Al-Mu'min dan Al-Muhaimin.”⁴⁰

According to Al-Mawardi, people who have the right to become leaders must have seven conditions⁴¹, namely; First, a leader must be fair on all predetermined terms. Second, a leader must have sufficient knowledge that enables him to perform ijtihad in the face of future problems and to establish laws. This is in accordance with the example of the name of Allah Al-'Ālim. Third, a leader must be physically fit so that he can correctly and precisely grasp what is captured by his senses. Fourth, he has no limb defects that can prevent him from moving. Fifth, have a good vision so that it can create policies that are beneficial for the interests of the people. This is in accordance with the example of Allah's name Al-Ḥakīm. The sixth has courage and the nature of caring for the people that makes him defend the people and fight the enemy. As Allah's name Al-

⁴⁰ (Nadjib, 2019, 203)

⁴¹ Zulfikar Yoga Widyatma, “Konsep Kepemimpinan Menurut Al-Mawardi,” *Ijtihad: Jurnal Hukum dan Ekonomi Islam* 8, no. 1 (2014): 95.

Salām which means Almighty Giving Prosperity, Al-Mu'min which means Most Maintaining Security, and Al-Muhaimin which means Almighty Maintaining Salvation. Seventh, he had nasab from the tribe of Quraysh based on the presence of nash about it and the ijma' of the scholars.⁴²

According to Al-Ghazali, a leader has conditions that must be fulfilled including; first adult (puberty). Both have a sound mind, as Imam Al-Mawardi said. Third, it is not in the power of others (free). The four were male, the fifth descendant of Quraysh, the sixth sound hearing and sight. The seven leaders must have real power/adequate equipment (strong armed forces and police to carry out security duties). The eighth has strong thinking power and design power. The ninth has knowledge, and the tenth is to have a clean life with the ability to control themselves not to do things that are forbidden/warak.⁴³ As the example of Allah's name Al-Quddūs.

Some scholars say that holiness contains at least three aspects, namely truth, beauty, and goodness. From these three aspects, it leads humans to scientists, artists and budiman. Because seeking something right will produce knowledge, expressing beauty will give birth to art, and doing good will produce ethics. Emulating God in His holiness will lead to always presenting God in every knowledge thought and practiced, in every art expressed, and in every mind performed.⁴⁴ Thus, a leader should also be able to manifest his holy nature in every activity of his leadership.

The nature of Al-Salām can be exemplified by a person by guarding his heart to avoid all sins, hasud and spite, and every desire to do evil. As Al-Ghazali said, that a person whose heart is saved from evil, will also be saved his limbs from all evil, and his heart will also be saved from upside down (al-intikas) and later rejection (al-in'ikas), then he will come before Allah with a salim (saved) heart.⁴⁵ A person who is able to emulate this trait, if he is unable to benefit others, will not cause harm to him. If it cannot give happiness to the hearts of others, it will not disturb or make other people's hearts sad. If he is unable to praise others, then he will not reproach him. Even for those who do bad, the Qur'an recommends congratulating him because such is the nature of Allah's servant Rahman. As Allah says in QS. Al-Furqān verse 63:

“Dan hamba-hamba Tuhan yang Maha Penyayang itu (ialah) orang-orang yang berjalan di atas bumi dengan rendah hati dan apabila orang-orang jahil menyapa mereka, mereka mengucapkan kata-kata (yang mengandung) keselamatan.” (QS. Al-Furqān/25: 63)

A person who exemplifies the nature of Al-Mu'min, will be able to provide a sense of security from fear to other beings. Especially for a leader, he must be able to provide support and

⁴² Imam Al Mawardi, *Al-Ahkaamus-Sulthaaniyyah Wal-Wilaayaatud-Diiniyyah* (Jakarta: Gema Insani Press, 2000).

⁴³ Sjadzali Munawir, *Islam Dan Tata Negara: Ajaran, Sejarah Dan Pemikiran* (Jakarta: Universitas Indonesia UI Press, 1990).

⁴⁴ Shihab, *“Menyingkap” Tabir Ilahi: Asma Al Husna Dalam Perspektif Al-Qur’an*.

⁴⁵ Ibid.

protection to his people to save from all the evil that can befall himself, his religion, and his country. Before a leader is able to do that, he must first have a sense of security and inner peace within himself. This can be obtained by several phases, namely clearing the heart of all despicable qualities through confessing all sins, regretting them, and exercising self-control, then doing mujahadah against despicable qualities with praiseworthy qualities, while asking Allah for help by multiplying prayers and dhikr. After going through these phases, the face will emit brightness accompanied by smooth speech, airy chest, which is presented by inner calm. This makes a person willing to put the interests of others before personal interests.

While the nature of Allah Al-Muhaimin, according to Imam Ghazali has the meaning of Allah who handles or supervises the affairs of His creatures in terms of sustenance, deeds, and death. God handles it with His complete mastery, knowledge, and providence. Because all those who oversee the essence of something, maintain, and are responsible for it all are Allah SWT. A person who seeks to live out this quality will realize that God masters and knows every action of His servant, both outward and mental. So that a person will always fix his intention and motivation before doing everything.

Hermeneutic Analysis in Asma Al-'Azīz, Al-Jabbār, and Al-Mutakabbir

If a leader has fulfilled all the above requirements, namely 'Ālim al-gaibi wa al-shahādah, Al-Raḥmān, Al-Raḥīm, Al-Quddūs, Al-Salām, Al-Mu'min, and Al-Muhaimin, then he will naturally inherit the qualities of Al-'Azīz, Al-Jabbār, and Al-Mutakabbir which become symbols of strength and greatness. As Cak Nun explained in his tadabbur:

“Kalau seorang pemimpin memenuhi semua persyaratan itu dan lulus kepemimpinannya, maka ia tidak perlu membangun kekuatan dan kebesaran. Dengan sendirinya di depan rakyatnya ia dengan sendirinya memiliki kekuatan dan kebesaran. Ia memantulkan dimensi Al-'Azīz, Al-Jabbar dan Al-Mutakabbir. Ia kuat tidak berkat kekuatan, melainkan merupakan hasil dari cinta dan kasih sayangnya, produk dari ketulusan dan kejujurannya, bangunan dari keterampilannya menata segala hal yang menyelamatkan dan menyejahterakan rakyatnya.”⁴⁶

Al-Ghazali describes the servants of Allah who exemplify the nature of Al-'Azīz as someone who is needed by others in their very important affairs. A person who exemplifies this trait will guard his honor and keep himself from reaching out or begging. An aziz is willing to appear in the community as a figure who has an important role and is useful. He has personal integrity that makes him respected.

⁴⁶ (Nadjib, 2019, 203)

The nature of Allah Al-Jabbār which means That His Will Is Not Denied, in the opinion while scholars state that this trait is despicable for man, even man will not be able to bear it. Unlike Al-Ghazali, he said that this trait can be carried by a praiseworthy human being, namely the Holy Prophet Muhammad (peace be upon him). A servant who manifests this trait will make him occupy a higher place than his followers, so that his behavior and lifestyle are followed and exemplified. This kind of man becomes the best example for other human beings.

While the nature of Allah Al-Mutakabbir (Who Has Greatness), is actually a very despicable trait when carried by creatures. The only place a person is allowed to make greatness in himself is when confronted with others who are vague to him, even this is considered charity. Because running away from them is intended so that the person is aware of it so that it does not drag on in his arrogance.⁴⁷

Hermeneutic Analysis in Asma Al-Khāliq, Al-Bāri', Al-Muṣhawwir, and Al-Ḥakīm

Furthermore, a powerful leader is expected to emulate al-asmā' al-ḥusnā Al-Khāliq (All-Creation) which can be exemplified by creating a policy. Of course, creating these policies requires adequate knowledge and abilities. Then asma Al-Bāri' (The Procurement) in this case a leader must be able to actualize his policies. Then the asma Al-Muṣhawwir (Who Forms the Likeness) in this case the policies he made would be the hallmark or likeness of his leadership. After that, the leader who can emulate the attributes of Allah will undoubtedly become the leader of Al-Ḥakīm (Most Wise).

Thus the structural semiological analysis of the text as well as philosophical reflections on tadabbur QS. Al-Ḥasyr verses 22-24 in the Mushaf of the Qur'an Tadabbur Maiyah Padhangmbulan which views the series of al-asmā' al-ḥusnā in the verse as a sequence of conditions that must be possessed for a leader. Before going to Al-Malik (King), three conditions are required for a person, namely 'Ālimul-gaibi wasy-shahādah, Al-Raḥmān, and Al-Raḥīm. Furthermore, a leader must be followed by four controlling qualities, namely Al-Quddus, Al-Salām, Al-Mu'min, and Al-Muhaimin. If a leader has fulfilled all the above requirements, then he will naturally inherit the qualities of Al-'Azīz, Al-Jabbār, and Al-Mutakabbir which become symbols of strength and greatness. As a leader, he will certainly create a policy, actualize it, henceforth become the hallmark or form of his leadership which is an example of the name of Al-Khāliq, Al-Bāri', and Al-Muṣhawwir. Such a leader is a wise leader (Al-Ḥakīm). Just as Paul Ricoeur's hermeneutic analysis links symbols to the meaning of life as well as to the social reality that exists

⁴⁷ Shihab, "Menyingkap" Tabir Ilahi: Asma Al Husna Dalam Perspektif Al-Qur'an.

today, so too does the series of al-asmā' al-ḥusnā in QS. Al-Ḥasyr verses 22-24 which are used as a source of wisdom, discourse and concept of leadership for mankind.

Conclusions

Based on the research above, the author concludes that the Mushaf of the Qur'an Tadabbur Maiyah Padhangmbulan uses the tadabbur method which can be understood as the activity of finding implicit messages from one verse or series of verses, then applying them in life. Tadabbur is commanded to everyone to take advantage of the verses of the Qur'an to serve as lessons to strengthen faith. The Mushaf of the Qur'an Tadabbur Maiyah Padhangmbulan is divided into two parts, namely Tadabbur Part One written by Cak Fuad and Cak Nun, and Tadabbur Part Two written only by Cak Nun. The explanation of tadabbur by Cak Fuad emphasizes more on textual sources that use Qur'anic verses and hadiths in explaining the meaning of a verse. While tadabbur by Cak Nun emphasizes more on contextual explanations that are in accordance with cultural, social, religious, and even political conditions at this time.

Based on Paul Ricoeur's hermeneutic analysis that links symbols to the meaning of life and also social reality that occurs today, tadabbur QS. Al-Ḥasyr verses 22-24 in the Mushaf of the Qur'an Tadabbur Maiyah Padhangmbulan which contains a series of fifteen al-asmā' al-ḥusnā, namely Al-'Ālim, Al-Raḥmān, Al-Raḥīm, Al-Malik, Al-Quddūs, Al-Salām, Al-Mu'min, Al-Muhaimin, Al-'Azīz, Al-Jabbār, Al-Mutakabbir, Al-Khāliq, Al-Bāri', Al-Muṣhawwir, and Al-Ḥakīm are associated as sources of wisdom, discourse, and concepts of leadership for mankind.

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