

Articulation of Syaikhona Mohammad Kholil's Staff in Nahdlatul Ulama's Management

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Abstract

Verses 17-21 of Surah Thaha are philosophical of the establishment of Nahdlatul Ulama'. This verse was a sign of Sheikhona Mohammad Kholil's message to KH. Hasyim Asy'ari through the intermediary of KH. As'ad Syamsul Arifin. This verse has strong articulation in the story of the Prophet Moses, the Prophet Muhammad, or geopolitics in the 1900s. This study wants to answer the challenge of this verse in the role of Nahdlatul Ulama' in facing various challenges of the transnationalism movement, globalization, radicalism, digital, the era of disruption, capitalism, modern colonialism, and other problems. This research method uses a blended methodology approach; historiographical, conceptual, and lexical-semantic research in *dalalah lafzhiyyah* in Arabic grammar. The study concludes that a vision of an articulate message is contained in Syaikhona Mohammad Kholil's staff cue. Syaikhona Mohammad Kholil seemed to want to emphasize that the solution of Nahdlatul Ulama's in facing various challenges of the transnationalism movement, globalization, radicalism, digital, the era of disruption, capitalism, modern colonialism, and other problems have been contained in verses 17-21 of Surah Thaha. This solution can be articulated in the managerial of the Nahdlatul Ulama organization. The managerial articulation that can be played by Nahdlatul Ulama' is in the form of planting an ideology and aqidah, independent economic management, good organizational leadership governance, and the selection of sophisticated and beautiful strategies and politics.

Keywords: *Verses 17-21, Articulation, Mohammad Kholil's Staff, Nahdlatul Ulama's Management*

Abstrak

Ayat 17-21 Surah Thaha merupakan filosofi berdirinya Nahdlatul Ulama'. Ayat ini merupakan tanda pesan Sheikhona Mohammad Kholil kepada KH. Hasyim Asy'ari melalui perantara KH. Asad Syamsul Arifin. Ayat ini memiliki artikulasi yang kuat dalam kisah Nabi Musa, Nabi Muhammad, atau geopolitik pada tahun

1900-an. Kajian ini ingin menjawab tantangan ayat ini dalam peran Nahdlatul Ulama' dalam menghadapi berbagai tantangan gerakan transnasionalisme, globalisasi, radikalisme, digital, era disrupsi, kapitalisme, kolonialisme modern, dan permasalahan lainnya. Metode penelitian ini menggunakan pendekatan metodologi campuran; penelitian historiografi, konseptual, dan leksikal-semantik dalam dalalah lafzhiyyah dalam tata bahasa Arab. Kajian menyimpulkan bahwa visi pesan artikulatif terkandung dalam isyarat staf Syaikhona Mohammad Kholil. Syaikhona Mohammad Kholil seolah ingin menegaskan bahwa solusi Nahdlatul Ulama dalam menghadapi berbagai tantangan gerakan transnasionalisme, globalisasi, radikalisme, digital, era disrupsi, kapitalisme, kolonialisme modern, dan persoalan lainnya telah tertuang dalam ayat 17-21. dari Surat Thaha. Solusi ini dapat diartikulasikan dalam kepengurusan organisasi Nahdlatul Ulama. Artikulasi manajerial yang dapat dimainkan Nahdlatul Ulama' adalah berupa penanaman ideologi dan akidah, pengelolaan ekonomi yang mandiri, tata kelola kepemimpinan organisasi yang baik, serta pemilihan strategi dan politik yang cangguh dan indah.

Kata Kunci: *Ayat 17-21, Artikulasi, Tongkat Mohammad Kholil, Manajemen Nahdlatul Ulama*

INTRODUCTION

The Story of Shaykhona Mohammad Kholil's Staff

One of the legendary stories in the journey of the Indonesian people is the formation of the Nahdlatul Ulama Organization by Islamic Boarding Schools. The Islamic boarding school which has been synonymous with the sarong, traditional tribe and village groups in its history has given birth to a modern organizational concept; in the Nahdlatul Ulama's knot. Not surprisingly, Nahdlatul Ulama' and pesantren are identical twins. The adage that Nahdlatul Ulama' is a large pesantren, and a pesantren is a small Nahdlatul Ulama', can illustrate how the relationship between the two is simultaneous and integrative. As is well known, Nahdlatul Ulama' is one of the big organizations that contributed hugely to the founding of the Indonesian nation. Nahdlatul Ulama' struggle has been recognized as one of the epic struggles that gave birth to this Indonesian nation. Nahdlatul Ulama' is known not only to be engaged in socio-religious movements, but Nahdlatul Ulama' is also recognized as one of the movements of nationalism and independence of this nation.

Three of the major figures have played a major role in the process of founding and birthing Nahdlatul Ulama', with a note of course not neglecting the roles and contributions of others. The existence of this triumvirate of figures becomes the focus of this paper; They are Syaikhona Mohammad Kholil

Bangkalan, KH. Hasyim Asy'ari Jombang and KH. As'ad Syamsul Arifin Situbondo.

Recorded in history, Shaykhona Mohammad Kholil is a charismatic figure, highly knowledgeable, global-minded, and has a range of magical abilities, which could describe a further explanation who is Syaikhona Mohammad Kholil Bangkalan. Professor Snouck Hurgronje's statement can be a description of who is Syaikhona Mohammad Kholil Bangkalan. The advisor to the Dutch East Indies government said that Syaikhona Mohammad Kholil was the main figure of the ulama'-Santri network in the Indonesian archipelago even in Southeast Asia. While KH. Hasyim Asy'ari is a great Ulama' who has been recognized as a National Hero. KH. Hasyim Asy'ari is known as the founder of Nahdlatul Ulama¹. KH. Hasyim Asy'ari has laid the foundations of the struggle, unity and the spirit of an independent nationality for the independence of the Republic of Indonesia. On the other side, KH. As'ad Syamsul Arifin is the one of warrior who led the Hezbollah troops in the Tapal Kuda residence to fight heroically against the Japanese. KH. As'ad Syamsul Arifin was awarded as a National Hero. Interesting to be discussed is those KH. Hasyim Asy'ari Jombang and KH. As'ad Syamsul Arifin Situbondo was recorded as the favorite student of Syaikhona Mohammad Kholil Bangkalan.

The chronicle of those figures; Shaykhona Mohammad Kholil Bangkalan, KH. Hasyim Asy'ari Jombang and KH. As'ad Syamsul Arifin Situbondo occurred in the late 19th century and early 20th century. During the 1900s, the Ulama' in Indonesia were faced with extraordinary anxiety seeing the political conditions that occurred in most Muslims. This anxiety is caused by several factors. First; the condition of the teachings of Ahlul Sunnah Wal Jama'ah in the Hijaz area which is being suppressed by the Wahhabism Movement. Second; The ruler of the Ottoman Empire was on the collapse. Ottoman Empire follow Ahlul Sunnah Wal Jama'ah ideology. Third; Political conditions in the Dutch East Indies at that time were in the grip of the Dutch colonial government. Of course, the prolonged suffering experienced by all the nation's children is in an alarming condition. The anxiety of Ulama' forced them to hold intense meetings oftenly. One of the important meetings held in Madura was a meeting of around 66 Ulama' (another version of 64 Ulama') held at Kiai Muntaha in Jengkebuen. Kiai Muntaha is son-in-law of Syaikhona Mohammad Kholil. Even though the Ulama' lived for one month at Kiai Muntaha's home. This meeting took place in the

¹ Tim Kajian Akademik dan Biografi. *Biografi Syaikhona Muhammad Kholil; Guru Para Ulama dan Pahlawan Nasional*. Cet I 2021; CV. Orang-Orang Madura. page 133.

period 1920 AD. This history was revealed by Kiai As'ad Syamsul Arifin Situbondo.

Furtherthly , in 1924, the group of Ulama' agreed to form the Khilafat Committee at the same time as the fall of the Ottoman Empire . Simultaneously with the collapse of the Ottoman Turks on March 3, 1924, the Indonesian Muslims convened a Khilafat committee. The hope is that the unity of Muslims will be created and then become the relay of the Islamic Unity worldwide. However, the unity that was hoped by holding the Committee Khilafat was not successful because the friction views of the group of Ulama' traditionalists disagreed with the Modernists who rejected religious practices. Finally, in 1926, KH Wahab Hasbullah withdrew from the Committee Khilafat².

In the early period of 1924, during the massive anxiety of the pesantren, Kiai Hasyim continued to strive, pray and pray for guidance and support. Nevertheless, the guidance and the expected views is not came. The guidance and inspiration actually came from Syaikhona Mohammad Kholil. Syaikhona Mohammad Kholil called Kiai As'ad Syamsul Arifin to deliver the staff to Kiai Hasyim Asy'ari, while giving the message:

{وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَى (17) قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأُشْفُّ بِهَا عَلَى غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَى (18) قَالَ أَلْقَاهَا يَا مُوسَى (19) فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى (20) قَالَ خُذْهَا وَلَا تَحْزَنْ سَنُعِيدُهَا سِيرَتَهَا الْأُولَى (21) } [طه: 17 - 21]

And what is in your right hand, O Moses. He said, 'This is my staff. I lean upon it and i bring down leaves for my sheep and i have therein other uses Allah said: "Throw him down, O Moses!" . Then he threw it down, and thereupon it was snake moving swiftly. Allah says: "Seize it and fear not; We will return it to its former condition;

KH. As'ad Syamsul Arifin obediently delivered this staff to KH. Hasyim Asy'ari. After receiving this staff, KH Hasyim Asy'ari felt calm and suddenly said that KH. KH Hasyim Asy'ari was determined to establish an organization that could accommodate the thoughts and movements of the pesantren.

² Zamakhsyari Dhofier. *Konsolidasi Tradisionalisme dalam Ensiklopedi Dunia Islam Asia Tenggara*. Jakarta: Ichtiar Baru Van Hoeve. page 380

Basic Concepts of Management

Management in Islam

The basic of Islam is built on the principle of faith. Faith is not just an esoteric matter of the heart. Faith must be actualized in the form of real actions in everyday life. How many affirmations of the Prophet's hadith which states that Faith must appear in actions. The hadith that contains the affirmation of the actualization of faith is illustrated in the correlation of the hadith of faith and good speech, faith and doing good to neighbors³.

Management discussion in Islam is closely related to obedience, loyalty and solidity principles. Sayyidina Umar ibn Khottab said⁴

عن تميم الدرامي تناول الناس في البناء في زمن عمر فقال عمر يا معشر العريب الأرض الأرض إنه لا
إسلام إلا بجماعة ولا جماعة إلا بإمارة ولا إمارة إلا بطاعة فمن سوده قومه على الفقه كان حياة له
ولهم ومن سوده قومه على غير فقه كان هلاكاً له ولهم

Islam, groups, Leaders and obedience are the power in Islam. Thus finally, a good leader will lead to an excellent Islamic status. Thus is in the opponent.

Sayyidina Ali' has said:

أن هولاء القوم سيدالون منكم باجتماعهم على باطلهم وتفرقكم عن حقكم وبمعصيتكم إمامكم في
الحق وطاعتهم إمامهم في الباطل

Sayyidina Ali preached that knowing his followers' unity, solidity and organization were in an alarming condition even though they were on the right side. While the enemy is on good organization, even though they are in a position of defiance⁵.

In the history of Islam, there are dark history; that is war between the of Sayyidina Ali as Khalifah and the Governor of Sham (Damaskus) Sayyidina Mua'wiyah as the Opposition. This incident occurred around the year 37-39 H. The war was later known as the Shiffin War, culminating in the tahkim arbitration process. After the tahkim process, Sayyidina Ali re-consolidated and sent his troops to Syria to resuscitate (read: invite to reunite) with Mua'wiyah. On the

³ Imam Bukhori. *Shohih Bukhori*. Maktabah Syamilah.

⁴ Tamim ad-Darimi. *Sunan ad-Darimi*. Maktabah Syamilah. Chapter 1 page 91.

⁵ *Nahj al-Balaghah*. Beirut: Dar al-Fikr.tt.

journey to Sham, a rebellion from the Khawarij in the Nahrawan area arises. The troops that were supposed to be sent to Sham had to be diverted to Nahrawan to quell this khawarij rebellion. This tiring condition caused the organization of Sayyidina Ali's troops to be disrupted. As an experienced politician, Muawiyah knew how to take advantage of this situation very well. Muawiyah then organized his troops well, to continue the "ijtihad" rebellion against Sayyidina Ali. While Sayyidina Ali's troop in weak condition, Sayyidina Ali delivered a speech to encourage his troops. Sayyidina Ali's speech then changed into a simpler adage.

الحق بلا نظام يغلبه الباطل بنظام

POACE as Basic of Management

The basics of management are described in several stages of POACE. The basics of POACE management apply in any organizational field, from political organizations to agriculture though⁶. The basic principles of POACE management were introduced by George R Kelly. The POACE stages are as follows:

First; Planning is the first step in the beginning of the organization. The setting of goals and targets is determined in this plan. setting goals and targets will lead to understanding strategies, techniques, and how to achieve them. This planning stage considers SMART factors; Specific, Measurable, achievable (achievable/reachable), Realistic (according to reality/ability) and Time limit (time) is determined.

Second; Organizing is the process of ensuring that resources (both human and material) are available to meet and achieve the goals of the organization. This stage also provides a burden of responsibility and division of tasks which are described in the form of a job description.

Third; Actuating is the implementation action step. Good planning and organization does not result none unless it is done. Implementation of work must be in accordance with the plans, strategies, techniques and methods that have been prepared.

Fourth; Controlling is the process of supervising all the stages that have been determined, whether all have worked in accordance with the provisions that have been set. Monitoring, supervision, and auditing occupy this stage of the process.

⁶ NR. Arumsari. *Penerapan Planning, Organizing, Actuating dan Controlling di UPTD DIKPORA Kecamatan Jepara*. Jurnal MKMI Vol 2 No 1. 2017. Hlm 3. Baca juga Rifki Faisal Miftahul Zannah. *Pengaruh Fungsi Manajemen Terhadap Kepuasan Kerja Karyawan*. Jurnal Ilmu Pertanian dan Peternakan. Vol 4 No 2 Desember 2016. page 158

Some experts then add the last stage, that is Evaluating. Evaluating is the final process of seeing all the stages that have been done. The assessment process is this final stage which will also provide recommendations for the next follow-up activity.

Concept of *Dalalah lafzhiyyah*

In Islamic sciences; The study of language is included in almost all knowledge disciplines. This is because, in the Islamic sciences, the Qur'an and Hadith are the primary sources of all sources. While the Qur'an and hadith are arranged in an Arabic. Meanwhile, in the daily context, language is a means of articulation displayed by humans to express what they think according to their hearts⁷. *Dalalah lafzhiyyah* is the designation of lafadz on a meaning. In the study of language grammar, the discussion of *dalalah lafzhiyyah* occupies a very important position. The discussion about *dalalah lafzhiyyah* is explained after the discussion about law. The discussion about *dalalah lafzhiyyah* is intertwined around lafazh and the meaning born of human language. Language is articulation refers to meanings⁸. Mantuq is the meaning indicated by lafazh, (which) the meaning is in speech (lafazh). Lafazh denotes a meaning that is impossible to understand other meanings, such as the lafazh is called Nash. Lafazh that shows the meaning that still has the possibility to be interpreted differently, such as ۱ lafazh is called *zahir*. Lafazh whose juz lafazh shows in juz its meaning is called *murakkab*. And if not, then called *Mufrad*.

Mafhum is the meaning indicated by lafazh, which meaning is not in speech (lafazh). If the meaning of understanding is in harmony with the meaning of the mantuq, it is called *Muwafaqah* even though it is the same. Then it is called *Mafhum muwafaqah* *Fahwa al-Khitab* if the level of harmony is more important/higher than the meaning of the mantuq. And it is called *Mafhum muwafaqah Lahn al-Khitab* if the level of harmony is equal to the meaning of the mantuq.

In the example زید أسد (*Zaid is tiger*) can have several meanings. This phrase refers to the meaning of a tiger, but this phrase still can be interpreted in another meaning. That meaning is brave man. The first meaning is called *Hakekat* while the second meaning is called *majaz*. The first meaning is called the meaning of *dhahir* while the second meaning is called the meaning of *khafiy*. The first

⁷ Syaikh Zakariya bin Muhammad bin Ahmad bin Zakariya al-Anshori. *Ghayatul Wushul*. Maktabah Syamilah (kitab digital). Chapter 1 Page 27.

⁸ Ibid. *Ghayatul Wushul*. Maktabah Syamilah (kitab digital). Chapter 1 page 27.

meaning is called the meaning of rajih (superior) while the second meaning is called the meaning of marjuh (lose).

RESEARCH METHOD

Research Approach

This study uses a blended approach (mixed methodology)⁹, which uses a conceptual research approach, historical¹⁰ research (historiography) and a lexical semantic research approach in Arabic grammar. Conceptual Research Approach is used to examine aspects of the concept of management and administration governance. The historical research approach (Historiography) was used to examine the vision implied in the historical chronicle of Syaikhona Mohammad Kholil's staff which was presented to KH. Hasyim Asy'ari through the intermediary of KH. As'ad Syamsul Arifin. This historical research approach was chosen because of the articulative hypothesis hidden in the message of the staff of Syaikhona Mohammad Kholil Bangkalan. While the research approach is lafdhiyyah in this study, it was carried out as a presentation of linguistic research on lafadz and meaning in the verses of the Qur'an Surah Thaha 17-21 as recorded in the historical chronicle of the journey of Syaikhona Mohammad Kholil Bangkalan, KH. Hasyim Asy'ari Jombang and KH. As'ad Syamsul Arifin Situbondo.

Data Collection And Analysis

The collection technique in this study uses documentation techniques in the form of primary sources of manuscripts and relevant references. The documentation carried out in this study targets manuscripts related to the historical aspects of Syaikhona Mohammad Kholil Bangkalan. The data analysis carried out in this study is descriptive-interpretative, namely directly describing the results of the interpretation carried out by the researcher. This descriptive-interpretative analysis was carried out directly on aspects related to the research theme, namely the articulation of the vision of Syaikhona Mohammad Kholil's message in building the struggle in general and the management of Nahdlatul Ulama' in particular.

⁹ Saifuddin and Habib. *Kritik Epistemologi Tafsir Kontemporer. Studi atas kritik Jamal al-Banna terhadap Beberapa Pemikir al-Qur'an Kontemporer*. Jurnal Analisis. Vol XVI Nomor 1 Juni 2016. Page 37.

¹⁰ Ahmad Syukri. *Metodologi Tafsir al-Qur'an Kontemporer dalam Pemikiran Fazlur Rahman*. Jurnal Konstektualita. Jurnal Penelitian Sosial Keagamaan. Vol. No 1. Juni 2005. Page 54.

Source of Data

Data sources are from the Qur'an, interpretations, hadith, ushul fiqh books, journals and other references relevant to this research.

DISCUSSION

The story of Taha verses 17-21

The story of the verses 17-21 occurred between the Prophet Moses and Allah directly. This verse is still a series of stories from the dialogue between God directly and the Prophet Moses, as recorded in verses 11-13. Indonesian commentator Prof. Dr. Quraish Shihab includes this series of verses, in the range of series of verses 9 to 41¹¹. The chronology of this story later became the legitimacy of the privileged position of Prophet Musa as Kalimullah.

{وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَى (17) قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَى غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَى (18) قَالَ أَلْقِهَا يَا مُوسَى (19) فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى (20) قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا الْأُولَى (21)} [طه: 17 - 21]

And what is in your right hand, O Moses. He said, "This is my staff. I lean upon it and i bring down leaves for my sheep and i have therein other uses Allah said: "Throw him down, O Moses!" . Then he threw it down, and thereupon it was snake moving swiftly. Allah says: "Seize it and fear not; We will return it to its former condition;

This verse is a form of miracle given by God to Moses in the form of a staff that can turn into a snake. Prophet Musa as understood was born and grew up in the grip of the tyrannical ruler Pharaoh. Prophet Musa who incidentally was raised in Pharaoh's "upbringing" then grew to realize that his "father" was a despot and dictator. The instinct of truth led Prophet Moses to dare to fight against the dictatorship and awaken the Father to stop claiming to be God. In the series of verses above, the following is the editorial of lafazh which has a dalalah in the context of this research.

a. Verse 17

وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَى

And what is in your right hand, O Moses. He said, "This is my staff.

b. Verse 18

¹¹ M. Quraish Shihab. *Tafsir al-Misbah; Pesan, Kesan, dan Keserasian al-Qur'an*. Jakarta: Lentera Hati. Cet V 2012. page 559.

قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَى غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَى

I lean upo it and i bring down leaves for my sheep and i have therein other uses

c. Verse 19

قَالَ أَلْقِهَا يَا مُوسَى

Allah said: "Throw him down, O Moses!"

d. Verse 20

فَأَلْفَاها فَيَإِذَا هِيَ حَيَّةٌ تَسْعَى

Then he threw it down, and thereupon it was snake moving swiftly.

e. Verse 21

قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُها سِيرَتَها الْأُولَى

Allah says: "Seize it and fear not; We will return it to its former condidion;

Articulation of Thaha Verses 17 – 21

In the process of the Prophet Muhammad's struggle against the hegemony of the Jahiliyah community of Makkah Arabs, the Prophet Muhammad experienced endless trials. The struggle that has been so bloody has not yet seen the results. The struggle of the Prophet Muhammad, which has been provided with the Qur'an as a miracle, has also not shown the expected results. This fact of course made the Prophet Muhammad uneasy. Allah then sent down this letter from Thaha, wanting to emphasize that the existence of the Qur'an as a staff (miracle) of struggle should not cause anxiety. This is clearly stated in the first and second verses of Surah Thaha.

Professor Dr. Quraish Shihab wrote that Verse Thaha 17-21 is still a series of verses 9-41. This series of verse stories aims to encourage the Prophet Muhammad to imitate the Prophet Moses in the process of his struggle to face all kinds of challenges and tests¹² (وهل أذاك حديث موسى). The presence of the miracles of the Qur'an that came to the Prophet Muhammad was not at all to disturb him (مَا أَكْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى). As is the case, Prophet Musa was nervous about the fate of the Ummah under Pharaoh's control. Even Moses was worried and afraid of the miracle of a staff that turned into a snake.

The Qur'an that came to the Prophet Muhammad is a tool of struggle. Al-Qur'an as a miracle is a staff of struggle that can be used by the Prophet

¹² Ibid. M. Quraish Shihab. *Tafsir al-Misbah; Pesan, Kesan, dan Keserasian al-Qur'an*. page 562.

Muhammad to preach Islam. Likewise, Allah made a staff (which can turn into a snake), as an instrument of struggle. Prophet Musa used this staff (and snake) as a means of struggle against the tyrannical dictatorship of Pharaoh. So the Qur'an can also be used as a staff (and a snake) against the hegemony of ignorant thought that was rooted in the people of Mecca at that time. In the process

of the struggle against the deep-rooted hegemony of the Jahiliyah, God first wanted to set an example for the Prophet Muhammad to emigrate first, just as the Prophet Moses first emigrated to Madyan State, before finally returning to Egypt.

When Prophet Musa emigrated to Madyan Country, Prophet Musa came alone without bringing anything. The item that accompanied him was a "simple" staff. In this Madyan, Prophet Musa used this staff as a loyal friend who accompanied him everywhere on his journey. Staffs as a means of support, as well as a tool that can be used to lead sheep as a livelihood. With this staff, Prophet Musa then succeeded in gaining the trust of shepherding the sheep belonging to the Prophet Shu'aib. And even with the "help" of this staff, then Prophet Musa was able to marry the wife of the Prophet Shu'aib to get peace in Madyan Country. The calm which then leads to enlightenment and the longing to return to fight to free his country from the grip of Pharaoh.

Likewise with the struggle of the Prophet Muhammad against the hegemony of the Jahiliyah of Makkah Arabs. The Qur'an can be used as a foothold as well as a guide in livelihood, just as the Prophet Moses made a staff as a handle and a livelihood. The Qur'an can also be thrown and can change as a snake, which can walk and crawl quickly.

Articulation of Syaikhona Mohammad Kholil's Staff to KH. Hasyim Asy'ari

As recorded in history, during the 1900s, the Ulama' in Indonesia faced great anxiety to see the political conditions that occurred in most Muslims. Anxiety over the situation of the teachings of Ahlusunnah Wal Jama'ah in the hijaz area which was being suppressed by the Wahhabism Movement, plus anxiety over the Ottoman Ruler who was on the verge of collapse, not to mention anxiety over the grip of the Dutch colonial government in his beloved homeland. This anxiety and concern sparked the Ulama' to continue to act, respond and discuss how to find solutions to these various problems. Incessantly, the Ulama' continued to think and ask for guidance so that these problems found a bright spot for a solution.

One of the senior Ulama who continues to contemplate, *tadabbur* looking for the answer is KH. Hasyim Asy'ari. As the testimony of KH. As'ad Syamsul

Arifin¹³, in the early period of 1924, in the midst of the massive anxiety of the Ulama' of the pesantren, KH Hasyim continued to strive, pray and pray for guidance and hints. However, the expected hints and cues did not come. In fact, hints and inspiration came from Syaikhona Mohammad Kholil. With the degree and strength of Shaykhona Mohammad Kholil, he opened the veil of the sky for the Ulama's restlessness. Syaikhona Mohammad Kholil called one of his favorite students, KH. As'ad Syamsul Arifin to convey the message of this letter from Thaha 17-21.

As Student of Syaikhona Mohammad Kholil Bangkalan, KH. Hasyim Asya'ari immediately understood the articulation of what the Master wanted to convey. With an in-depth understanding of the interpretation, the historical chronicle of the Prophet Musa, the story of the struggle of the Prophet Muhammad, as well as an articulative comparative message between the story of the Prophet Moses and the Prophet Muhammad, KH. Hasyim understands and can immediately catch the message that Shaykhona Mohammad Kholil Bangkalan wants to convey through the message of this verse 17-21. This can be read from the reflex expression that spontaneously came out of KH. Hasyim Asy'ari when he received this message. "I am determined to establish a Jam'iyyah"

Spontaneous speech that came out of Hadlrotus Shaykh KH. Hasyim Asy'ari implies a deep and complete understanding of the meaning of articulative comparisons contained in this Surah Thaha 17-21. Shaykhona Mohammad Kholil as the messenger and Hadlrotus Shaykh KH. Hasyim Asy'ari as the recipient of the message, fully understands the meaning contained in the message of Thaha 17-21, both in the original story of the Prophet Musa facing Pharaoh and his people, then story the struggle of Prhopeht of Muhammad to face the hegemony of Jahiliyah, as well as the geopolitical conditions in the atmosphere that developed in the 1920s. In addition, the history of the message of Thaha verses 17-21 also implies a strong teacher-student connection between Shaykhona Mohammad Kholil Bangkalan and Hadlrotus Shaykh KH. Hasyim Asy'ari. Only with *wasilah* these two great figures, Shaykhona Mohammad Kholil Bangkalan and Hadlrotus Shaykh KH. Hasyim Asy'ari is able to articulate the meaning contained in Surah Thaha 17-21.

¹³ KH. As'ad Syamsul Arifin. A Video Documentasion.

Articulation of Meaning Syaikhona Mohammad Kholil's Staff from Thaha Verses 17-21 in Nahdlatul Ulama' Management

In the chronicle of the story of Moses being directly with God, the content of *dalalah lafzhiyyah* in verses 17-21 in the form of the word staff, the function of the staff as a support and threshing leaves, throwing staffs, magic staffs into snakes, and the command not to be afraid are articulations in the meaning of essence. It means; *dalalah lafzhiyyah* is interpreted with its original meaning, the meaning of *dhohir* with the articulation of the real physical meaning, just as a tiger is interpreted as a wild animal.

Furthermore, in the chronicle of the history of the Prophet Muhammad, the disclosure of the story of the Prophet Moses who was about to be abducted is no longer in the form of a *lafzhiyyah dalalah* with the physical articulation of a staff and a snake. This can be understood from the second verse of Surah Thaha.

{ مَا أُنزِلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ [طه: 2]

It is well known that the Prophet Muhammad did not have the miracle of staffs and snakes. The *Dalalah lafzhiyyah* that Allah wants to convey in this verse is precisely in the form of *dalalah lafzhiyyah* meaning *majaz*, no longer in the form of the *dhohir* (physical) meaning of staffs and snakes. The context of the meaning to be discussed is the similarity of the function of the staff and the Qur'an as a miracle. The miracle of the Prophet Muhammad is the Qur'an. Allah did not send down the Qur'an to make Muhammad difficult (مَا لَنَا بِكَ الْقُرْآنَ) (لِتَشْقَىٰ) just as Allah commanded Moses not to be afraid of a staff that turns into a snake قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا الْأُولَى Likewise, the meaning Zaid is Tiger can be articulated as Zaid is brave man with the same side of courage.

This understanding seems to be deeply rooted in the broad horizons of Syaikhona Mohammad Kholil and KH. Hasyim Asy'ari. As Ulama' have a large knowledge, called '*alim-'allamah*, Shaykhona Mohammad Kholil and KH. Hasyim Asy'ari understands the chronicles of the history of the Prophet Moses and also the story of the Prophet Muhammad. The articulation is getting stronger, when looking at the world's geopolitical conditions, in the Hijaz and Ottoman, or the socio-political conditions in the Hindian Land. Syaikhona Mohammad Kholil in the breadth of his knowledge and his large horizons, understands that the solutions to various problems of the people and the world have been clearly explained by the miraculous articulation of Thoha's verses. Likewise, with KH. Hasyim Asy'ari. He immediately understood the articulation of what the

Syaikhona Mohammad Kholil was trying to convey with this message of the staff and snake verse. KH. Hasyim Asy'ari spontaneously said on the stability of the day to establish the organization, as urged by the Nahdlatul Ulama'.

So, what articulation can be played by Nahdlatul Ulama' in this millennial year (2020) anxiety challenge? In every era and era, challenges and problems always increase and develop. The casuistic problems they face are definitely different, even if the dynamic style gives the same rhythm name.

If Prophet Musa faced the challenge of the tyrannical "his father" of the tyrannical ruler of Pharaoh, Prophet Muhammad faced the challenge of the hegemony of the Jahiliyah which was so strong, Shaykhona Mohammad Kholil and KH. Hasyim Asy'ari found the geopolitical challenges of Wahhabism, the destruction of the Ottoman Empire and the hegemony of Dutch East Indies authoritarianism in the country, so Nahdlatul Ulama' faced the challenges of transnationalism, globalization, radicalism, digital globalization, the era of disruption, modern capitalism and colonialism, and other problems. . This discussion will focus on understanding the articulation of verses Thaha 17-21 in the organizational and management dimensions of Nahdlatul Ulama'.

The following are the organizational and management articulations that can be played by Nahdlatul Ulama':

Planting of a strong ideology and aqidah (Dimension of aqidah)

قال هي عصاي

The articulation of the meaning of the staff that can be presented here is the planting of a strong ideology and aqidah ahlusunnah wal jama'ah. Ideology and aqidah are the basis for all struggles against any hegemony. As Prophet Musa used a staff as a support, Prophet Muhammad started *da'wah* from the tawhid movement and planting aqidah, so the planting of a strong ideology and aqidah is the absolute and first thing that must be done. Nahdlatul Ulama' must be able to maintain and cultivate their congregations into strong and militant congregations with the correct foundation of Ahlusunnah aqidah and genealogy of sanad directly to the Prophet Muhammad.

Independence in Economic, Educational, Social and other Management (Dimensions of the Basic Needs of its Citizens)

وأهش بها على غنمي ولي فيها مأرب أخرى

The articulation of the function of the staff as a thresher of leaves is the independence of economic management. The economy is one of the crucial

factors in the point of giving anxiety to the people. As the hadith of the Prophet that poverty can lead someone to disbelief (disobedience).

كاد الفقر أن يكون كفرا

Nahdlatul Ulama' can design the management of the ummah's economic management based on Islamic values. A solid economic foundation can strengthen the basis for the firmness of faith. On the other hand, a fragile economy can often erode the religious ideology of the Nahdlatul Ulama'.

Good leadership and governance (internalitation)

In the governance of the management structure of the Nahdlatul Ulama Organization, it must be built with patterns of leadership, deliberation, transparency, good governance, democracy or even if needed extreme and dictatorial methods can be used according to conditions and needs. The Qur'an contains the verse of *samabah* (flexibility/tolerance) and the verse of *syiddah* (hard) at the same time. This articulation can be presented as the meaning of the disruption of a staff that can turn into a snake and the snake turns into a staff again. The change of a staff into a snake and vice versa looks scary, but if handled properly, it will not be dangerous. A staff that is *syiddah* and hard can turn into a snake that is *samabah* and flexible, and a snake that is *samabah* and flexible can again turn into a staff that is *syiddah* and hard. The most important thing is that the ideology and *aqidah* of Ahlussunah wal Jama'ah as the staff remains the main reference and goal. In any condition, the Islamic struggle of Ahlusunnah wal Jama'ah, estafet of *tabligh* relay of the Prophet's teachings, sincerity is the crutch of the line of struggle and the direction of the Nahdlatul Ulama' command.

Good political Strategy (eksternalitation)

The articulation of the political strategy is one of the meaning of snake includes a very clear articulative meaning. The story of the Devil using snakes as a political strategy in order to get close to the Prophet Adam is the confirmation of this articulation. Prophet Musa's success in conquering Pharaoh was inseparable from the selection of sophisticated political strategies, when to enter the palace, how to use communication and diplomacy techniques, *قولا لنا* and when to penetrate attacks (offensively) and run (defensively) when pinched and use a staff as a breaker. Likewise, the success of the Prophet Muhammad in overthrowing the hegemony of the Jahiliyah Makkah Arabs was none other than the beautiful strategy of the Prophet's *da'wah*, starting when *da'wah* was covert, *da'wah* openly, the use of wisdom, *mauidbob hasanah*, discussion/debate and when to build

communication, consolidation, diplomacy and eventhough declare the war. Articulation of sophisticated political strategies can be built meaning snakes that can twist and can bite and are poisonous at the same time.

In their journey, the Kiai of Nahdlatul Ulama' can always take a beautiful and beautiful role in formulating political strategies to deal with the various problems they face. Fusing into a political party, standing as a political party, returning to styory Khittoh of Nahdlatul Ulama', disbanding as a political party, even if they have to enter the ring of power. Simple political adages such as hooks and fishing rods, catching fish without cloudy water, throwing stones and hiding hands, pulling kites, or even the wisdom of Prophet Khidir at certain times can be presented.

CONCLUSSION

After contemplating and conducting an in-depth analysis of the chronicle of Syaikhona Mohammad Kholil's staff to KH. Hasyim Asy'ari through the role of KH. As'ad Syamsul Arifin, the author can take a view of how wide and deep, the horizon of Syaikhona Mohammad Kholil as well as KH. Hasyim Asy'ari for the content of the Qur'an in the analogy for story of the Prophet Moses and the Prophet Muhammad. At the same time, the author is amazed at the understanding of the articulation of the content of the verse in the midst of geopolitical conditions at the end of the 19th century and politics in the country. There is no mistaking it, a hadith of the Prophet which confirms that he is a true Ulama', and he is the heir to the Prophets.

Conclusions that can be drawn from the message of Syaikhona Mohammad Kholil's staff, KH. Hasyim Asy'ari and KH. As'ad Syamsul Arifin through his Nahdlatul Ulama' legacy that in the staff of verses 17-21 there is a very deep articulative vision. The solutions to the various challenges of the transnationalism movement, globalization, radicalism, digital, the era of disruption, to post-modern capitalism, digital colonialism, and other problems faced by Nahdlatul Ulama' are contained in verses 17-21 of Surah Thaha. Verses 17-21 of Surah Thaha contain the meaning of the miracle of the staff of the Prophet Moses and the miracle of the Qur'an of the Prophet Muhammad in accordance with the contextual meaning of the articulative simultaneously. The managerial articulation that can be played by Nahdlatul Ulama' in the present context is in the form of planting a strong ideology and aqidah, independent economic management, good organizational leadership governance and the selection of sophisticated, beautiful and beautiful strategies and politics.

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