

The Prophetic Dimension of KH. Ahmad Dahlan's and KH. Hasyim Asy'ari's Thought and its Implication in Education

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ABSTRACT

Prophetic dimension owned by KH. Ahmad Dahlan and KH. Hasyim Asy'ari is a privilege that they had. Muhammadiyah and NU education that realizes the thoughts of its founding fathers should have synergy in terms of the prophetic dimensions owned by the founding fathers. Research on Muhammadiyah Education and Muhammadiyah Teaching and NU Education and NU Teaching by studying the thoughts of KH. Ahmad Dahlan and KH. Hasyim Asy'ari through a prophetic analysis is necessary because it could be a material for the evaluation and development of Islamic Education in Indonesia to give more benefits for umat (society). The aims of research are to know the prophetic dimensions of KH. Ahmad Dahlan and KH. Hasyim Asy'ari about the concept of education and its implications in education. The results showed that KH owns the prophetic dimension in the humane education, element of liberation, element of transcendence, and direction in prayers. The Prophetic Dimension of KH. Hasyim Asy'ari is in the element of humane education, element of liberation, resistance to colonizers, element of transcendence, pure intention for knowledge seekers. The implications of the prophetic dimensions owned by KH. Ahmad Dahlan and KH. Hasyim Asy'ari on Muhammadiyah dan NU education for the development of Islamic Education in Indonesia are found on the aspect of system development of which the realization is the development of policy regarding the content of Islamic Education Curriculum at Schools.

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Introduction

KH. Ahmad Dahlan is a figure who does not write many manuscripts, but he presents himself more as a generous human or practitioner than a philosopher who produces many ideas with a few charity, however it doesn't mean he doesn't have a thought. Besides, Muhammadiyah Charity Work is the reflection and manifestation of his thought in the education and the religious field. Here, the term of education is utilized in a broad context, not only limited to formal school but all works, which are systematically performed to transform

knowledge, value, and skill from generation to generation. In this context, the definition of education is recitation, tabligh, and the like.

KH. Hasyim Asy'ari has a view in understanding Islamic education. In KH.Hasyim Asy'ari's thought, he expresses that Islamic Education is an instrument to achieve their humanity so they realize who creates them what it is for. In the history of traditional Islamic Education, especially in Java, he has a big role in the Islamic boarding school world. He's called Hadrat Asy-Syekh (A professor in the boarding school environment) because his role is very big in forming Islamic scholar cadres of the boarding school head. He also has an important role in maintaining the school when at that time would be closed by the colonizers.

Considering the contribution of educational institution, the Muhammadiyah School is an education institution that has a special character and uniqueness. The uniqueness that is intended is on the quality of Islamic characteristic formation of students. The formation of characteristics is not only on his self-improvement as a Moslem but also the Muhammadiyah School ideological mission. The mission states that with the Muhammadiyah education that discusses the history, ideology, and organisation of Muhammadiyah. Also, Nahdhatul Ulama represented the Ma'arif education institution. The uniqueness of Aswaja and NU education existence cause Ma'arif Education is expected to produce future Aswaja Generation.

According to Mohammad Ali, al-Islam and Muhammadiyah lesson is the characteristic of Muhammadiyah education, which is different from the other education. Because this lesson becomes the characteristics, so it becomes an "objective identity" accepted public outside Muhammadiyah. In this context, there are five objective identities as the elaboration of al-Islam and Muhammadiyah in the Muhammadiyah Educations system; grow tajdid/innovative mindset, have anticipative the ability, develop pluralistic attitude, cultivate independent character, and take a moderate step (Ali, 2010).

The moderate education model carried by Ma'arif NU Education Institution is "SNP-Plus" which is integration between Aswaja and NU lesson and Ahl al-Sunnah wa al-Jama'ah ideology-based NU cultural values, which are tasâmuh (tolerance), tawassut (moderate), tawâzun (balance), and i'tidâl (upright). This SNP-Plus moderate education that becomes an NU instrument to nurture a moderate Islamic character to its thousand education institution, therefore the outcome of this institution is expected to have moderate Islam understanding that becomes the character and ideology of NU (Suharto, 2014).

The steps of thought, religion, and social transfer of KH.Ahmad Dahlan and KH Hasyim Asy'ari are implemented directly in the education practice. He teaches the importance of a relationship with Allah SWT, in social interest to found an educational institution and in mind he teaches the importance of critical thinking towards social problems and how to build the

societies. These three steps are in line with prophetic dimension. A prophet is prepared and prepares himself with an extraordinary process so he is ready to be the Messenger of Allah. This self-preparation is in form of ideal physical potential, noble descent, and strong psychological condition. With the potential that has been prepared well, the prophet is able to deliver a visionary message to build their people to be psychologically, physically, individually, and socially wealthy (Makruf, 2017).

Muhammadiyah and NU education as the embodied form of the founding fathers' thought that should be in line and in tune with their prophetic dimension (Sanusi & Misran, 2019). The materials which are discussed in both lessons can encourage students to imitate, perform and develop KH. Ahmad Dahlan's and KH. Hasyim Asy'ari's religious and social practice (Martono, 2020). Therefore, understanding Muhammadiyah Education and matters and NU education and NU matters with prophetic analysis should be observed because it becomes the material of comparison and evaluation to improve the role as a great religious education foundation.

Based on the description of the background, the problem formulations formulated in this research are "How Prophetic Dimension of Education Thought KH. Ahmad Dahlan and KH. Hasyim Asy'ary is; and What Implications of Prophetic Dimension of KH.Ahmad Dahlan and KH.Hasyim Asy'ari towards the Education of Muhammadiyah and NU are. Based on the problem formulation, the research aims to give a contribution to the development of Muhamadiyah and NU education as the education moral value foundation. As the steps and motivation to dig the concept of Prophetic Education deeper as the development Muhammadiyah and NU education development.

Method

This research is descriptive qualitative research. Creswell defines the qualitative method as the methods that are used to explore and understand the meaning of a number of individuals or a group of people who are considered to have social and human problems.

This qualitative research process involves important efforts, such as asking questions and procedures, collecting participants' specific data, analyzing the data inductively from specific to general themes, and interpreting the data meaning (Creswell, 2013). By explaining it emphasizes more on data analysis power than the existing data. The sources are obtained from books and other writings by relying on the existing theories to be clearly and deeply interpreted (Sukmadinata, 2005). It is relevant with Lexy J. Moleong's descriptive terms to use as the characteristics of the qualitative approach because the data explanation is descriptive, inductive data analysis, temporary design, and negotiable result (Moeloeng, 2007).

This is library research, which tries to reveal new concepts by reading and writing

necessary and relevant information. The reading materials include books, journal texts, scientific magazines, and research results. The data sources required in this research covered primary and secondary data. The primary data source was utilized to analyze Prophetic Social Science, which was Kutowijoyo: Muslim Tanpa Masjid (A Moslem without a Mosque). Religious, cultural, and political essays are framed in structuralism transcendental, Islam as the methodology and ethic epistemology, interpretation Islam Paradigm for action.

In order to analyze the concept of Muhammadiyah Education by using Muhammadiyah textbook for Senior High School published by the Assembly of Dikdasmen PP Muhammadiyah, while the NU Education utilized Aswaja and NU textbook for Senior High School published by the Regional Leaders of Ma'arif Education Institution of East Java and KH.Ahmad Education with 7 philosophies and 17 groups of Al-Qur'an verses written by K.H.R Hadjid, direct students of KH.Ahmad Dahlan. It contains the original writing of KH. Ahmad Dahlan's advices an religious, social, and national concepts. Islamic Religion Ethics : Advices of KH. Hasyim Asy'ari for Teachers (Kyai) and the students (santri)(Translation by Adabul Alim Wal-Muta'alim, K.H. Hasyim Asy'ari's work and Ahlussunah wal Jama'ah treatise : The Analysis of hadith of deat, and the Understanding on Sunah and Bid'ah, KH.Hasyim Asy'ari's work. While the secondary source includes pieces of literatures in form of supporting books, journals, and scientific works that are composed or published by other studies other than the analyzed field to help the researchers relating to the Prophetic concepts, the history of KH.Ahmad Dahlan and KH. Hasyim Asy'ari and Muhammadiyah and NU education.

The data collection techniques utilized in this research was documentation, which the steps were performing a discourse identification from books, papers or articles, magazines, journals, newspapers, web (internet), or other information related to the research title to find out the variables that have a connection with the analysis on the prophetic dimension in the thought of KH. Ahmad Dahlan and KH.Hasyim Asy'ari and analized the comparison in Muhammadiyah and NU education. As stated by Suharsimi Arikunto, the documentation method is finding data on an instrument or variables in forms of file, transcript, books, newspaper, magazines, inscriptions, meeting minutes, agendas, etc (Arikunto, 2013). The data analysis technique utilized in this research was a content analysis that analyzed what is contained in the research data source texts, meaning, and concepts as the variables to provide a clear understanding of the problem formulation. The comparison discussion method that was utilized had the data analysis steps by reducing data and identifying units. Initially, the smallest unit found in the data that had a meaning if it's related to the research focus and problem, was identified. The effort categorization of sorting out each unit into the parts that had similarities, synthesis of finding a relationship between one category and the other (Moeloeng, 2007).

Results and Discussion

The prophetic concepts of this research were taken from Prophetic Social Science. In this case, the prophetic social science does not only explain and change social phenomenon, but also drives to which direction the transformation is performed what for, and by whom. Therefore, it does not only change for the change but also a certain ethinical and prophetic ideals. In this definition, the prophetic social science intentionally contains values of change ideals yearned by the societies. The change ideals are based on humanization, liberation, and transcendence. A prophetic ideal that is derived from Islamic historical missions as in the Surah of Ali Imran- verse 110 means "you are the best nation brought forth for mankind: you bid what is right and forbid what is wrong, and have faith in Allah." The three contents characterize prophetic social science. By humanization, liberation, and transcendence, the prophetic social science is directed to manipulate the societies towards their future social-ethical ideals (Kuntowijoyo, 2001).

The first element is humanization, in the creative interpretation of *amar ma'ruf*, which is simply interpreted as humanize humans, and omit their materiality, dependency, violence and resentment. In the prophetic interpretation, the embraced humanization is theocentric humanism as the antithesis of anthropocentric humanism as believed by Barati. By this concept, humans should center themselves on God. The objective is for their own interest. Humans civilization development is no longer measured by rationality but transcendence. Humanization is required by societies who are in three acute conditions, such as dehumanization (technological, economic, cultural, and state objectivation), aggressivity (collective and criminality aggressivity), and loneliness (privatization, individualization) (Kuntowijoyo, 2001). The second element is liberation in Nahi Munkar's creative interpretation. Humanization is necessary because the societies are in three acute situations, which are Liberation in Prophetic Science is relevant to socialism principles (Maxism, communism, dependency theory, liberation theology) (Kuntowijoyo, 2001).

Liberative context in prophetic science don't make the unit context as an ideology, but knowledge based on transcendental. If liberative values in liberation theological teaching, the liberative values in Prophetic Social Science is understood and positioned in the context of social science that has prophetic responsibility to set humans free from the cruelty of poverty, profusion exploitation, structural domination, and fake awareness hegemony. If Marxism with its liberating spirit refuses religion that is perceived as conservative, the Prophetic Social Science exactly looks for its liberating spirit assistance on transcendental prophetic values from religion that has been transformed to become objective-factual science (Fahmi, 2005).

The third element is transcendence in the creative meaning of *billahatu* faith related to deity, spiritual values, or in faith Islamic theology towards Allah SWT, bible and supernatural, and the last day. Transcendence makes transcendental (belief) an important part of civilization-building process. The content of transcendence value as stated by Garaudy contains three values, such as acknowledge humans' dependency on God, continuity, and size with God, absolute norms superiority over logic. The transcendence places the religion (Islamic values) in a very central position in prophetic analysis (Roqib, 2014).

For Muslims, the transcendence means being faithful to Allah SWT. Both Prophetic social science elements in the forms of Humanization and liberalization should have a clear reference. According to Fromm, who doesn't admit God's authority will follow full relativism in which the values and norms are fully personal matters, the values depend on the societies so that it is from the dominant group should dominate, values depend on biologic, social Darwinism, egoism, competition, and aggressivity are benevolence values. Therefore, it's appropriate if Moslems believe in Allah SWT as the authority holder (Kuntowijoyo, 2001). The element that differs between prophetic social science and the other is its transcendence element. This element in scientific life is manifested in form of comprehension. It's an individual's thoughts and feeling about something he trusts and loves. In the prophetic paradigm, a transcendent matter that believed and loved is Allah SWT. If the interpretation in religion is manifested in the religious duties, social and cultural, it can be implemented in daily scientific activities with a main intention that the activities are performed to glorify The Knowledge Giver, follow and stay away from his prohibition, delivered by his Messenger, Muhammad SAW (Heddy, 2017).

Dimension of Humanization

Dimension of Humanization is the first element of prophetic concepts that becomes the analysis knife research. Individuals who are internalized by this value will have characters such as: maintaining brotherhood although they have different religions, beliefs, social-economic status, and tradition; considering people in total including physical and psychological aspects, avoiding many types of violence to whoever and wherever, including domestic violence (KDRT), and eliminating hatefull nature. Every individual has a limitation so it is possible to make a mistake or imperfection. Accepting other people's weakness will eliminate hatred that sometimes whacks an individual's soul (Roqib, 2014).

The process of humanization is performed by KH. Ahmad Dahlan and KH.Hasyim Asy'ari is an appropriate thought in order to improve humans' life quality. As in the prophetic concept, the humanization element has a character that can become an indicator. The elements are humanizing humans, Teocentric humanism, and identity clearance. These three elements

become the foundation of humanization performed by KH Ahmad Dahlan and KH.Hasyim Asy'ari. By building these three elements in the humanization implementation, there are comparisons that are contained in table 1.

Table 1. The comparison of humanization implementation

<i>Humanization Dimension</i>	<i>KH. Ahmad Dahlan</i>	<i>KH. Hasyim Asy'ari</i>
Humanize humans	Modern Islamic Education	Traditional Islamic Education
Theocentric Humanism	The Founding of Muhammadiyah	The Founding of Nahdhatul Ulama
Identity	Moslem Unity	Ukhuwah Islamiyah

First, Modern Islam Education and Traditional Islam Education become two characteristics that differ how KH. Ahmad Dahlan and KH. Hasyim Asy'ari to develop the Moslems' potentials at that time. They have the same goals to glorify humans with science or knowledge. The patterns and characteristics of modern and traditional are done by considering the societies' social conditions and the figures' background when studying. However, apart from the difference, it doesn't mean that the modern education developed by KH.Ahmad Dahlan in ignoring aspects of traditional characteristics, which are classics and reverence towards the students. On the other side, KH. Hasyim Asy'ari's traditional Islamic education does not necessarily become traditional without a modernization in the learning method and education institution system. The tract of developing and embodying Islam education thought in the Madrasah and Islamic Boarding School founding steps.

Achievement motivation becomes a very important thing to build a nation's civilization, including a developing country like Indonesia (Falikah, 2020). Therefore, KH. Ahmad Dahlan always cultivates his students' achievement motivation. KH. Ahmad Dahlan builds a Madrasah Ibtidaiyah Diniyah Islamiyah with table-and-chair system plus general lessons. KH.Ahmad Dahlan perceived that in order to improve humans' life quality with education at that time, he utilized a very intelligent method, which is by following the Dutch school model in the school system aspect but always holds Islamic materials. KH. Ahmad Dahlan believes that in order to make humans confident or assume themselves as inferior towards the colonizers, it can be done through their education method (Hadjid, 2011).

Kauman area was one of the city centers during the Colonialization in Yogyakarta, so KH. Ahmad Dahlan saw the humans' symptoms, especially Moslems' that would be marginalized if they didn't obtain the education using Dutch education method, although it is online in the school system. It signifies the existence of thought, feeling, and interpretation of prophetic in themselves that Moslems should be humanized, their life qualities, knowledge, and mental should be improved so that in the future they understand that the colonializations are things that against truth and humanism values.

The KH. Ahmad Dahlan's prophetic dimension on humanizing humans to carry out education, which is in harmony with KH. Hasyim Asy'ari builds the boarding school in East Java, specifically Tebu Ireng Jombang. Even, the history of boarding schools is initiated with a noble intention to change humans better and more qualified. As known that Tebu Ireng village was famous for the lairs of robbers, thieves, and prostitutes. So, it can be said that Tebu Ireng was a gathering place of all negativities. However, since the attendance of KH.Hasyim Asy'ari, a gradual change occurs (Ahmad, 2015).

The piety and belief of KH. Hasyim Asy'ari to be good and qualified humans are in line with the prophetic values as in the theory of amar ma'ruf , ask for positivity. He carried out amar ma'aruf mission through education, by founding Tebu Ireng Boarding School among the negative actions of the humans around, but it produced good results. Moslems in Tebu Ireng area left their bad habits and they became good and qualified humans. KH. Ahmad Dahlan and KH.Hasyim Asy'ari has a similarity in performing this humanization mission through school founding. However, there is a difference between them. KH.Ahmad Dahlan founded the Madrasah system and KH.Hasyim Asy'ari founded the Boarding School system. The difference is on the area contexts of Kauman as an urban area and Tebu Ireng as the rural are. KH.Ahmad Dahlan performed an innovation in the system of Islamic Education in Indonesia, while the other tried to maintain a boarding school-style education system that has hereditarily performed by Moslems in Indonesia.

Second, Humanism-Teocentric means humans must center themselves on God, but the objective is for the humans' interest (humanity). This second prophetic dimension carries out the Deity mission that is stated by making a gathering for humans' interest, in this context are Moslems. Both KH. Ahmad Dahlan and KH.Hasyim Asy'ari has a similarity that they have founded an Islam organization.

H.Ahmad Dahlan founded Muhammadiyah to be more organized in developing Islam teachings through his deeds and in delivering Da'wah through education or social (Asrofi, 1983). Also, KH.Hasyim Asy'ari founded Nahdhatul Ulama to be more organized in developing the Da'wah through boarding school and social education (Zuhairi, 2010).

The difference is on the establishment of Muhammadiyah and Nahdhatul Ulama in religious aspects. KH.Ahmad Dahlan more develops the mission of purifying Islamic teachings, while KH.Hasyim Asy'ari has a mission to maintain the School Understanding (Mazhab) in Islam through the term *Ahlus sunnah wal jamaa*. This difference doesn't cause the prophetic value of this organization establishment deviant but more qualified prophetic values because of each organization establishment Islam-based noble intention. The prophetic dimension to develop the humanism-theocentric exists even it is useful for humans' interest.

The theocentric Humanism is practiced by founding Muhammadiyah and Nadhatul Ulama to become education values in the aspect of Islamic education objective. The theory of education objective individual and social objective. The individual objective is related to lessons individuals and their personalities. Besides, it is also about the matters that are related to the individuals on the changes desired about actions, activities and its achievement, and the world and hereafter. The social objective is related to the societies' overall lives and their general behaviors and what is related to this life about the change, growth, enrichment, and development that they desire.

Third, the human liberalization dimension of the dependency makes an identity blurred. The identity affirmation in humanization prophetic dimension in forms of a Moslem Association's desires in Indonesia becomes clear and strong. KH. Ahmad Dahlan expressed that humans should be unified in truth, collectively use their mind to think about how they live in the world and what is it for? What should be done in the world? What are they looking for? What are their objectives? Therefore, humans should correct their trust, life aims, and behaviors to find the true truth (Hadjid, 2011).

KH.Hasyim Asy'ari sees Islamic Schism into many organizations and associations, and there is no unifier that unifies them. He thinks to unify the organizations and associations into one media. So he tries to realize his hope and be successful. KH.Hasyim Asy'ari always states: as long as Moslems are Moslems, so the issues about khilafah madzhabiyah and their unity are separated any circumstances. Actually, those are small issues (Zuhairi, 2010).

The humanization element of this identity is humans' affirmation to not depend on something that makes them fall into negativity. In the spirit of identity affirmation through the Association of Moslems / Ukhuwah Islamiyah makes the mission of enforcing and developing Islamic Da'wah mentally clear and strong. Here is the conceptual similarity between KH.Ahmad Dahlan and KH. Hasyim Asy'ari.

The areas of difference is on the activities to unite the people. KH.Hasyim Asy'ari's activities are more than KH.Ahmad Dahlan's. KH. Hasyim Asy'ari was granted with a long age until 1947 so he was able to unite Moslems through MIAI and Masyumi. While KH.Ahmad Dahlan utilized more social activities so the Moslems become one mission to welfare them and spreading the vision and mission of Muhammadiyah while doing Da'wah.

Liberation Dimension

Liberation Dimension is the first element of prophetic concept that becomes the research analysis knife here. Individuals who are value-internalized will have a character that takes side on the public's interest (poor people), do not burden them with a complex procedure and high

cost, uphold justice, truth, and welfare by making a program and system that is able to keep themselves and their social environment to support and participate, and eradicate ignorance and socio-economic underdevelopment (poverty) through an education that liberalizes and social-economic development (Roqib, 2014).

The process of liberalization done by KH.Ahmad Dahlan and KH. Hasyim Asy'ari is the right thinking in order to liberalize humans from the worldly confinement that demean them. As in the concept of the prophetic concept, the element of liberalization has some character that becomes an indicator. The elements are poverty and hegemony liberalization. These both elements become the foundation of liberation performed by KH. Ahmad Dahlan and KH. Hasyim Asy'ari. By basing these three elements in the implementations of liberation, the comparisons are provided in the table 2.

Table 2. The Comparison of Liberalization Dimensions

<i>Humanization Dimensions</i>	<i>KH. Ahmad Dahlan</i>	<i>KH. Hasyim Asy'ari</i>
Poverty Eradication	Wealth Charity	Moslems Economic Development
Hegemony Eradication	Accomodative towards the Colonializers	Resistance towards the Colonializers

First, poverty liberation becomes a prophetic dimension of the Liberation concept. Liberating humans from poverty will bring a welfare impact for Moslems. This value is useful for the people's development, even for the Islamic Civilization development in general. KH. Ahmad Dahlan focuses on this by always having the belief that world lust will demean Moslems. Therefore, he always suggested that we donate our wealth in the way of Allah as he learned surah al-Ma'un (Salam, 1968). Also, KH.Hasyim suggested Moslems be attentive towards other Moslems who are in need. He tried to synthesize between the economic system and values in the Yellow Book. So,he founded an economic institution that resembles cooperation, known as Syirkatul Inan li Murabathati Ahl al-Tujjar (Zuhairi, 2010).

The prophetic dimension in this research positions humans as social creatures who always need other people. The aspect of property generosity with Allah's intention is an Islamic teaching value that should be performed by KH.Ahmad Dahlan with al-maun theology to uphold humans from the welfare aspect helped Moslems at that time.

Second, Hegemony liberation becomes the liberation aspect inb Prophetic Dimension as the thought of KH.Ahmad Dahlan and KH. Hasyim Asy'ari. They live in the context of Dutch colonialism and an unfree situation. However, they were able to show the prophetic noble characteristics by being responsive towards colonialism at that time. Their model and steps differences are not deviant from Islamic values because the area context required them to do it. Besides, the people need the steps taken by KH.Ahmad Dahlan and KH. Hasyim Asy'ari.

In taking accommodative steps towards the Dutch, KH.Ahmad Dahlan joined a national movement, which meant that Muhammadiyah provides political freedom for the members. He takes an accommodative step towards the colonizers. He teaches in the Dutch school so he's trusted to represent Moslems who are marginalized in front of Dutch elites. On the other side, the implementation of urban poor societies' education and empowerment becomes a resistant that produces a long-term result. He prepares people who care about social problems caused by political problems. In the future, people taught by him will realize that colonialism makes societies suffer, so they need a great solution (Asrofi, 1983). KH. Hasyim Asy'ari takes a resistant or obvious step towards colonialism. For example, he struggled when founding tebu ireng boarding school. It's obvious on how he chose the location, where it's located only 5 miles from Cukir sugar factory, a factory built by Dutch government in 1835. The founding of the boarding school is opposition towards modernization and industrialization of the colonizers that exploited the societies with education and culture. Furthermore, he opposed by rejecting the medal of honor, which was made from silver and gold, given by the Dutch as an effort to attract his sympathy.

Even, he bravely issued the forbidden fatwa for Indonesian people who go for a pilgrimage if using facilities provided by the Dutch colonizers. Although KH. Hasyim Asy'ari did the obvious resistance, but it affects Moslems. They were mentally stronger and perceive that colonialism tormented Indonesian people. Therefore, he did the best with all of his charisma as an Islamic scholar made the colonizers understand that there would be a greater opposition if they continuously suppressed Moslems (Zuhairi, 2010).

Transcendence Dimension

The third element of the prophetic concept is transcendence dimension that becomes this research analysis knife. Individuals whose transcendence prophetic value has been internalized will realize a supernatural power, get closer and be more friendly with the environment because it is understood as the part of Allah verses, always pray to Him and try to obtain His goodness so they are not hopeless because Allah's gifts are everywhere. As long as they want to try and pray, Allah will grant their hope, understand an event with a mystical (occultation), not a rational approach. Many meta-rational occurrences should be approached with faith and conscience, connecting an occurrences with the scripture teaching and their life journey is directed by Al-quran Compass and sunnah and virtues' opinion and makrifat to Allah; and doing something with a hope for future and the last day happiness. The life vision is far ahead with a high ideal to get closer with God and His Creatures, and willing to admit a problem as it is with a reply home in the hereafter (Roqib, 2014).

As the concept of prophetic, the transcendence element has some characteristics that can be an indicator. The three elements, such as faith, piety, and interpretation. The three elements become the foundation of humanization analysis performed by KH Ahmad Dahlan and KH.Hasyim Asy'ari. Based on the three elements of transcendence implementation, the comparison is provided in table 3.

Table 3. The Comparison of Transcendence Dimension

<i>Humanization Dimension</i>	<i>KH. Ahmad Dahlan</i>	<i>KH. Hasyim Asy'ari</i>
Faith	Religious Purification	The Obedience and Sufi
Piety	Straighten the Qibla	The practice of Madzhab
Appreciation	Religious Charity	Charity is Knowledge

First, the most basic prophetic faith for the transcendence element. For Moslems, transcendence means have faith in Allah SWT. These two prophetic social science elements in forms of Humanization and liberation should have clear reference. According to Fromm, whoever doesn't accept God's authority will follow full relativism in which the values and norms are personal issues. The value depends on the societies so that the value from dominant group will dominate. The value depends biological so social, egoism, competition, and aggressivity Darwinism are the virtue value. Therefore, Moslems should position Allah SWT as the authority holder.

KH. Ahmad Dahlan practices this faith element by purifying the religion from the practices that make the dependency moves not to Allah SWT. KH. Ahmad Dahlan realizes that it is humans' character if something is believed or performed well from their teacher's teaching, friends' suggestion, or their own thought. It becomes stability because it has been a habit. Moreover, the belief or action has been hereditary, so it's great. There's no feeling because it has been an instinct. If it has become a general habit, it is considered good and right. Most people consider it as luck and fun thing, whoever opposes will be unlucky and in a difficult situation (Hadjid, 2011).

KH. Hasyim Asy'ary provides an understanding on the foundation or principle of a Moslem who believes in the Oneness of Allah needs afaith. On the other side, whoever doesn't have faith will not believe in the Oneness of Allah. Considering Allah as the foundation and life objective will get happiness.

The prophetic dimension from this faith element makes KH.Ahmad Dahlan and KH.Hasyim Asy'ari is the figure who is not able to take action for their social area but also maintain their obedience to Allah. Here the aspect is important, full of humility, faith in Allah SWT, and sincerely grow the faith within themselves. It's not surprising they have incredible charisma and exemplary from the people around them (Khuluq, 2013).

Second, an individual who has the prophetic dimension will be mentally and physically pious. Besides, the piety is found in their selves as the cause of mental and physical piety. Therefore, religious piety becomes a principle for those who will practice the benefit to the people, whether it is a religious or social benefit.

KH.Ahmad Dahlan practices the religious piety as a principle when giving religious and social benefits related to straightening the Qibla of the Great Mosque Kauman. It is an action taken by him to reassure what is right. It's done based on the astronomy and belief that the Qibla of Moslems in Yogyakarta was wrong. Religious piety is not only able to practice formal religious activities every day, but also based on the belief towards the science foundation that there are some wrong things in our religious activity. One of them was the Mosque Qibla that didn't lead to the Kaaba. There the true religious piety exists (Amal, 2017). KH.Hasyim Asy'ari has piety in religion when he practices our Islamic charity by holding one of the four schools of bermanhaj Ahlus Sunnah wal Jamaah. He considers that following one of these Sunni schools is important. An opinion difference is allowed as long as it is still in the Sharia frame and not deviated from the Islamic teaching (Asy'ari, 2007).

The element of piety by practicing to straighten the Qibla is very crucial in Islamic Education world. KH.Ahmad Dahlan practices an approach in the Islamic education, which is scientific approach that humans have the cognitive and affective ability that should be developed. He makes the people understand with their cognitive and affective ability by holding a deliberation. Here, he performs the Islamic education method, which is a discussion. In the societies' social life, especially in the educative interaction relationship, humans are often faced with various life problems. It sometimes can be solved individually but many of the problems need other people's assistance to solve. The discussion or deliberation method is one of the methods that can be used to solve a problem that is related to public need and interest.

Third, as the main point of transcendence prophetic dimension is this element in scientific life is manifested in form of interpretation. Interpretation is an individual's mind and feeling involved in something he believes in and loved. In the prophetic paradigm, sometimes something that is transcendent, believed, and loved is Allah SWT. If in the religious aspect the interpretation is manifested in the religious activity and scientific world (social-cultural) is manifested in daily activities with the main intention to glorify the Giver of Knowledge and follow His orders and stay away from His prohibitions as delivered by His Messenger, the Prophet Muhammad SAW.

KH.Ahmad Dahlan carries out this interpretation mentally and emotionally in religious practice. He defines the religious people as people who practice. KH. Ahmad Dahlan has

explained how to learn Al-Qur'an, which is by taking one, two, or three verses and reading them with tartils and tadabbur. What is the meaning? How is the interpretation? Is it a prohibition? Have you left this? Is it an order that must be performed? Have we done it? If we haven't practiced it, we don't need to read the other verses (Jamhari, 2016).

KH.Hasyim Asy'ari interprets when we are in the science searching. Before starting the science process, a student should clean his heart from many heart illnesses such as lie, prejudice, envy, and improperly moral and faith. Building a noble value means finding knowledge to achieve Allah's SWT and practices it after the knowledge is obtained, develops Islamic Sharia, enlighten the inner eyes, and get closer to Allah SWT (Roqib, 2016).

He instructed them hasten themselves and didn't procrastinate the time for gaining knowledge and science, be willing and admit their limitation, be vigilant and cautious in each action, and stay away from bad intercommunication. Before learning the other knowledge, we should initially learn 4 knowledge, which the law is fardhu 'ain, such as knowledge about Allah, His characteristics, fiqh science, and behavioral and spiritual science (Martono, 2020). This transcendence prophetic dimension with interpretation element is an active provision of a prophetic Islamic scholar. In this case, KH.Ahmad Dahlan and KH.Hasyim Asy'ari is more familiar as an Islamic scholar. So, the prophetic scholar needs an interpretation in undergoing his religious life. Mind and emotional interpretation is influenced by individual and social piety. If they are failed to interpret life, they destroy the societies, national, and state order.

However, on the other side. They are imitated, they are very charismatic and bring purity and welfare for humans. Even they are also crowned as national heroes for Indonesia. It indicates that they are able to interpret the people's situation at that time. They are successful in guiding people in in the social, national or religious condition. It is based on a sincere intention as the Allah's servants and broad scientific provision, and the ability to think intelligently. Those principles are utilized to perform the Chaliphate mission in the Earth of Allah SWT. It's not surprising if they become the prophetic Islamic scholars, who are able to humanize humans, liberalize and bring them to Allah's way. They are able to become the Islamic Scholars who carry the prophetic mission in order to uphold the Islam religion to be Rahmatan lil Alamin religion and bring blessings for the nature. The proportional balance between physical and spiritual content, between pure and applied science, between theory and practice and among values related to aqidah, sharia, and moral (Fadhurrahman, 2020).

The Implications of Muhammadiyah and NU Education

Considering the importance of Muhammadiyah and NU Education in maintaining the thought of KH. Ahmad Dahlan and KH. Hasyim Asy'ari, an implication study is necessary. The

chain of thought as performed by KH.Ahmad Dahlan during his lifetime is consistent with the Muhammadiyah education material teaching. Also, the chain of thought of KH. Hasyim Asy'ari during his lifetime is consistent with NU education material teaching. Studying the harmony and implications of both figures are a provision to make a renewal of Islamic Education.

The Education of Muhammadiyah Versus NU

The implications of Muhammadiyah Education is obtained from book source of Mahmud Fauzi, Pendidikan kemuhammadiyah (Education of Muhammadiyah) SMA/SMK/MA (Senior High School/Vocational High School/MA) of Muhammadiyah Grade 10, published by the Assembly of Primary and Secondary Education PWM DIY and Nurchayati, Siti, Pendidikan kemuhammadiyah (Education of Muhammadiyah) SMA/SMK/MA (Senior High School/Vocational High School/MA) of Muhammadiyah Grade 11 and 12, published by the Assembly of Primary and Secondary Education PWM DIY.

Table 4. The Education of Muhammadiyah

Prophetic Dimensions	Prophetic Dimensions of KH. Ahmad Dahlan	Muhammadiyah Education Material
Humanize humans	Modern Islamic Religion	Profilof Muhammadiyah Cadres
Humanism	The Founding of Muhammadiyah	The History of Muhammadiyah Founding
Theocentric	Moslems' Unity	Muhamadiyah Personality
Identity	Treasure Generosity	PHIWM
Porvety Eradication	Response towards the Colonializers.	The Khittah of Muhammadiyah Struggle
Hegemony	Religious Purification	MADM, MKCH
Liberalization	Straighten the Qibla	Initial Period of Muhammadiyah Assembly, Institution, Orthonomous.
Faith	Religious Charity	
Piety		
Interpretation		

Table 5. Implications of Kh. Hasyim Asy'ari in Nu Education

Prophetic Dimensions	Prophetic Dimensions of KH. Hasyim Asy'ari	Muhammadiyah Education Material
Humanize humans	Traditional Islam Education	Education Institutionof Ma'arif NU
Humanism	The Establishment of Nahdatul Ulama	The Birth of Nahdhatul Ulama
Theocentric	Ulama	The vision of NU struggle
Identity	Ukhuwah Islamiyah	The concept of Ukhuwah according to NU
Poverty Eradication	The Moslems' Economic Development	Mabadi Khairu Ummah
Hegemony	The Response towards the Colonializers	The Responsibilities of NU people
Liberalization	Monotheism and Sufi	NU in the beginning of Indonesian Independence
Faith	School Practice (Madzhab Practive)	Ahlussunnah wal Jamaah
Piety		The Foundation of NU Religious School

Authors should discuss the results and how they can be interpreted from previous research and working hypotheses. Its findings and implications should be discussed in the widest

possible context (Vink et al., 2019). The direction of future research can also be highlighted. The implications of NU education can be seen in Thoha et al's book, As'ad, Aswaja and NU Education for SMA/SMK/MA (Senior High School/Vocational High School/MA) Grade 10, 11,12, published by Al-Maktabah-PW EDUCATION INSTITUTION of Ma'arif NU East Java.

Conclusion

The Prophetic Dimension of Education Thought of KH.Ahmad Dahlan in the education thought element includes liberalization, hegemony liberalization, transcendence, and interpretation element. On the other hand, KH.Hasyim Asy'ari in education thought includes humanistic, liberation, hegemony liberalization, transcendence, and interpretation elements. The implications of KH. Ahmad Dahlan's Prophetic Dimension towards Muhammadiyah Education is found in the Muhammadiyah cadres' profile. Besides, they are also found in its history and movement characteristics. The implications are found in Muhammadiyah's personalities, Khittah Struggle, Articles of Associations of Muwaddimah, Faith Content and Life Achievement, Initial Periods, Assembly, institution and orthom, and Islamic Life styles of Muhammadiyah people. The implications of KH.Hasyim's Asya'ri Prophetic Dimension towards NU education are found in NU Ma'arif Education Institutions, the Islamic scholars' Da'wah method, the foundation of Nahdhatul Ulama, the vision of NU struggle, Mabadi Khairu Ummah NU, NU societies' responsibilities, NU in the beginning of independence day, Ukhuwah concept according to NU,Ahlusunnah wal Jama'ah, the basic school of NU, respecting Islamic Scholars.

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