

# The Thinking KH. Hasyim Asy'ari and KH. Ahmad Dahlan About Objectives and Educational Materials (Study Comparative Analysis)

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**Abstract**—Education in the broader sense can be defined as a process of learning to students in an effort to educate and mature learners. In order to educate and mature learners must not be separated from the role of an educator. Due to the rise of a competent learner can not be separated from the expertise of an educator in educating learners. Therefore, according to KH.Hasyim Ashari education should be aimed at the establishment of a Muslim personal goal can finally make a Muslim the fear of Allah SWT. Meanwhile, According to KH. Ahmad Dahlan Education should be aimed at the establishment of a Muslim who does not just understand the science of religion, but must be knowledgeable and understand the science of the mundane.

**Index Terms**— Comparative Education Thought



IJSER

## 1 INTRODUCTION

The development in the world of education also changes along with the development of an age where the mindset of educators changed from conservative to more modern. This has implications for educational methods. In response to this, education experts criticize the event explaining the theory of education that reveals the real theory of education. In this case Thought KH. Hasyim Asy'ari in Education is more in terms of ethics in education. Ethics in education are much expressed by Imam Al-Ghazali in Ihya Ulumuddin on the part of the courtesy of students and teachers. In the world of education today, much touched on in relation to the principles of implementation of education. and educational psychologists, alluding to him in an effective personality for students and teaching. Among the students according to Al-Ghazali are: putting the inner holiness of humility and disgraceful qualities, do not brag and do not oppose teachers, begin learning in the more important fields of science, and adorn themselves with the main qualities. While amongst a teacher there is: to start a lesson by reading basmalah, to have compassion for the students and to treat it like a child of his own, to follow the Prophet's footsteps, to teach not to seek wages but merely because of worship to Allah SWT. practice throughout his knowledge, and do not say his words to deceive his actions (Haidar Putra Daulay, 2007: 43-45).

The method offered by KH. Ahmad Dahlan is a method of synthesis between the methods of Western education with traditional educational methods. Amal KH business. Ahmad Dahlan is a reflection and manifestation of his thoughts in the field of education and to-religion. The term education here is used in a broad context not only limited to formal schools but includes all the efforts systematically undertaken to transform the knowledge, values and skills of previous generations to the younger generation, in this context including in the definition of education is the activity of recitation, tabligh and the like (Ramayulis, 2011: 328).

## 2 EDUCATIONAL THOUGHT ACCORDING TO EXPERTS

According to M.J. Langeveld Education is an adult human effort to guide immature people to maturity. Education is an effort to help children to carry out the tasks of life, in order to be independent, akil-baliq, and responsible morally. Education is an attempt to achieve self-determination and responsibility. Educational Objectives according to M.J. Langeveld is self-maturing, with the characteristics of: maturity of thinking, emotional maturity, self-esteem, exemplary attitudes and behaviors and self-evaluation abilities. Self-esteem or attitudes, that can be marked on least dependence on others and always trying to find something without seeing others. According to Driyarkara Education is defined as an attempt to humanize young people or the appointment of young human beings to the human level. According to Stella Van Petten Henderson Education is a combination of human growth and development with social heritage. Kohnstamm and Gunning Education is the formation of conscience. Education is the process of self-establishment and self-determination ethically, in accordance with the conscience (Muhaimin, 2012: 48).

Ibn Qayyim's view in Education is that the mind, soul, and body are the elements of totality as the basic human potential that can be educated and developed so that human beings can optimize the potential of reason, soul, and body to be able to give the impact and good benefits for the man himself. Ibn Hazm's view in education is his emphasis on the primacy of seeking knowledge. His studies began in the process of seeking knowledge, methods of acquiring knowledge, and the order of seeking knowledge. These three aspects are the main provision for a human to wade his life in this world because without knowledge one will be abandoned and shunned. Ibnu Sahnun view in the field of education is the emphasis on the competencies that must be owned by educators. The education expected by Ibnu Sahnun is a model of psychiatric education, an education that combines the purposes of the world and Ukhrawi. Psychological education is something that is important to connect people with their creators. Psychiatric education is emphasized to shape the child's personality in order to have a perfect personality. Hasan Al-Banna's view in the field of education is the educational material covering three aspects namely the material of reason, body and heart (Qalbu) education. All three materials can be obtained from the science of religion, exact, social sciences, and its branches. While the methods that can be applied in the educational process include six models, namely diachronic, synchronic, analytic, hallul, tajribiyat, al-istqraiyat, and al-istinbathiyat methods. Abdul Hamid Al-Khatib's view of education is about adab and requirements for an individual educator in behaving and acting in order to be a role model for the community, among them knowing his duties, being careful in attitude and speech, and continuing to learn to increase knowledge and his experience (Ahmad Susanto, 2010: 34-37).

Based on the explanation of educational thinking according to experts, we can see some explanation of educational goals according to western education experts and Islamic education. According to western educational experts the ultimate goal of education is to form a good human person, with the coaching of thought, human beings are expected to increase intelligence and also increased maturity of thinking, especially having intelligence in solving problems in his life. Education is essentially a skill training after a human has gained sufficient knowledge from the results of his thinking. Skill in question is a certain object that helps human life because with these skills humans seek sustenance and maintain his life. Education aims to create a society that has a high culture and civilization with a major indicator of the improvement of good intellectual intelligence and dignity, and the formation of a noble personality. While the final goal of Islamic education According to Islamic education experts is worship to Allah SWT. Because with human education can know who he really is and who his God. The essence of Islamic education itself is an absolute obligation imposed on all Muslims, even the obligation of education or seek knowledge begins since the baby in the womb to enter keliang lahat (Hasan Basri, 2014: 56).

## 3 PURPOSE AND EDUCATIONAL MATERIALS BY KH. HASYIM ASY'ARI

K.H. Hasyim Asy'ari argues that the goal of Islamic Education is the worship to seek the pleasure of Allah, which leads man to obtain the happiness of the world and the hereafter. Therefore learning must be devoted to developing and preserving Islamic values, not just to simply eliminate ignorance. Education should be able to deliver humanity to the benefit, to the happiness of the world and the hereafter. Education should be able to develop and preserve the values of virtue and norms of Islam to the next generation of people, and the successor of the nation. Muslims must advance and do not want to be fooled by others, Muslims must walk in accordance with Islamic values and norms. K.H. Hasyim Asy'ari presents two goals of Islamic education for human beings, namely: Being a full-time person who aims to get closer to Allah SWT and Being a full-time person who aims to get the happiness of the world and the hereafter (Ramayulis, 2011: 335-336).

It looks very much the nuance of theology or tawheed of K.H. Hasyim Asy'ari. Not only addressed in daily activities, even to spread to his educational thinking. Above has also been presented on the definition of Islamic education is very subtle of his Divine values. And now formulate the goal of Islamic education also put forward the values of divinity. By prioritizing these values, the expectations of all humans who implement and participate in the education process has always been a full-time person who aims always to get closer to Allah SWT. So to get happiness in the world and afterlife. Di addition, in Islam, the goal of Islamic education developed is to educate the character. Therefore, character education and morals are the soul of Islamic education. Achieving a perfect character is the real purpose of the educational process. This understanding does not mean that Islamic education does not pay attention to physical education, reason, and science. However, Islamic education takes into account the aspect of moral education as attention to other aspects (Ahmad Tafsir, 1994: 193-196).

As explained by K.H. Hasyim Asy'ari that the goal of Islamic Education is a worship to seek the pleasure of Allah SWT, which can lead humans to obtain the happiness of the world and the hereafter. Education should be able to deliver humanity to the benefit, to the happiness of the world and the hereafter. Education should be able to develop and preserve the values of virtue and norms of Islam to the next generation of people, and the successor of the nation. This means that the main goal is to prepare candidates Kyai or scholars who only master the problem of Religion. So that science does not develop into the plenary of science, melaikan only limited to the science of religion. But in the next development, because of social changes in society that follows the development of the era, finally KH thinking. Hasyim Asy'ari is not limited to Religion, but social change in society also needs to be noticed. So in the end when looking at the condition of the community KH. Hasyim Asy'ari began to change the pattern of education with the aim that education is essentially still the ultimate goal is to worship Allah Almighty, however, such a goal of education should also be able to solve all the problems that exist in society in general. So do not be surprised if the subsequent development of sugar cane ireng Boarding School began to study the general sciences, but the characteristics of salafiyah education is maintained, because the much-studied still remains the science of religion.

In traditional Islamic educational institutions the teaching of classical Islamic books is the only formal teaching given to the santri. The entire classical books taught in Salafiyah educational institutions are classified into eight groups: 1. Nahwu and Sharaf Sciences, 2. Fiqh, 3. Ushul Fiqih, 4. Hadith, 5. Tafsir, 6. Tawheed, 7. Sufism and Ethics, 8. Other branches such as Tariqh and Balaghah. They include very short texts but texts composed of bold volumes of

Hadith, Tafseer, Fiqh, Ushul Fiqih and Sufism. All of these can also be classified into three groups: the basic books, the middle books, and the great books (Zamakhsyari Dhofier, 1984: 50-51).

The division of skill areas of graduates or the production of Boarding School education generally revolves around the following: Nahwu-Sharaf is the ability to recite and teach books such as Ajurumiyah, 'Imrity, Alfiyah, or the high level of Ibnu Aqil. Many people succeed in obtaining socio-religious status by earning the title of Kyai, Ustadz and so on, simply because they are considered Arab grammar experts. Fiqh is the knowledge of the laws (Religion or Shari'a) is indeed for a long time once held the domination of the world of thought or intellectual Islam. So it is not strange if the skill in fiqh is the strongest connotation for the leadership of Islam. Aqidah namely the areas of fundamental beliefs or Aqidah is called Ushuluddin (the principalities of Religion). To distinguish it from Fiqh there is a so-called furu '(branches), but in fact the attention to this principal field is bigger, less enthusiastic than the attention to the furu's fiqh. Presumably because the connection of aqa'id with a small (socio-political) power structure compared to fiqh and possibilities for this so-called field of science kalam opens the door to highly speculative philosophical thought (Dawam Raharjo 1985: 7-9).

Sufism is a profound teaching of the field and is related to the religious sense or spirit itself. And in fact this field is the most interesting thing in the structure of religious life. But there are no Boarding Schools who really work on it so it becomes a process of fertilizing a fully conscious religious sense, which gives birth to a noble character. Tafseer is the ability to explain the totality of Islamic teachings. Fundamental thoughts in the Islamic world are usually expressed through the interpretations of the Qur'an. But the Boarding School are less interested in this field, reflected by the lack of variety of tafseer books owned, let alone controlled. Usually not far from Jalalain alone. Hadith is the ability to control history and dirayat. The importance of this area of expertise from the point of knowledge development of religion if it is remembered that the position of hadith is second only to the Qur'an as a source of religion. Arabic is the mastery of both passive and active language. Expertise in this field should be distinguished from Nahwu-Sharaf's expertise, because it emphasizes the language's own material. Fundamentalism is a high spirit to uphold Islam. This type can usually be limited, given the level of fundamentalism and their puritanism that often gives rise to rigid attitudes (Dawam Raharjo, 1985: 9-10).

It seems that the classical educational institutions until 1930 only taught Religious subjects, except for a few who taught general lessons, such as the Boarding School tebuireng under KH. Ilyas in 1929 included the following lessons in the curriculum: reading and writing Latin letters, Indonesian, earth sciences, Indonesian history, and numeracy. The teaching methodology is still more dominated by the Sorogan system, where the teacher reads an Arabic book and explains it with the local language then the students listen to it. In other words, lesson evaluation is overlooked. In general, the curriculum of Islamic educational institutions until 1930 covers the sciences: Arabic with its grammar, Fiqh, Akidah, Akhlak, and education. Educational facilities are usually nothing more than mosques and madrassas (classes). The class is not measured from the evaluation results, but the class by year of entry, or periodization. There is no term increase in class. Once they have finished six years or seven years, they are deemed to have graduated and are entitled to teach. So it can be assumed that the teachers of Boarding School alumni or other Islamic educational institutions are not all able to master what they learn (Abudin Nata, 2013: 195-196).

About Salafiyah Islamic education materials such as: Nahwu and Sharaf Science, Fiqh, Ushul fiqh, Hadith, Tafsir, Tawheed, Sufism and ethics, Other branches such as Tariqh and Balaghah, or materials that are subject matter of Religion. The kinds of results of this Salafiyah Islamic Education by itself reflect the educational goals even though formulated to convince us that it is impossible to make an absolute attitude, either justify or blame. That is, a specialty of the field of expertise will not be the hallmark of the advantages of an Islamic educational institution. But on the other hand, this type of field of expertise is only sectoral. Such a field is meaningful if it is a deep field of specialization. It is therefore impossible to apply to everyone, because not everyone has the ability or interest in that kind of specialization, and indeed specialization is not a necessity for everyone. Everyone needs something from a more universal religion.

Someone is said to be quite religious or religious because it has obeyed the norms of religious law as contained in the fiqh, or uphold the principles of belief as taught by the science of 'aqaid, or with khusyu' and diligent to practice sunnat worship and wirid-wirid as suggested Sufism or tarekat. But it certainly is not belonging to the category of the Religion if one is only an expert, even profound in Arabic, let alone Nahwu-Sharaf. Actually it is so keadaanya, then the sciences were named as the sciences tools, the tool to study the Religion itself. It's just unfortunate many people like the proverb sinking in the conditions of forgetting the goal, because many spend energy, wealth and age just to learn

the sciences tools only, without getting to the knowledge of religion itself. Because it is essentially that any science has been summarized in the Qur'an, whether it is the science of human life and the science of divinity (Dawam Raharjo, 1985: 11-12).

When viewed from the subject matter it is clear that the material taught on Islamic education Salafiyah ala K.H. Hasyim Ash'ari emphasizes the deepening or appreciating aspects of the material and is very little directed to aspects of theory development, methodology and insight. This means that all science taught does not develop into the plenary of science, because all learners are encouraged to memorize all the subject matter so that not all learners are able to understand the material taught. Though the three aspects that it becomes fundamental elements of science. As a result, salafiyah education is rich in materials, but lacks theories and methodologies. So that the material wealth is difficult to be developed and expressed in contextual and impressive, let alone to ambition to renew Islamic thinking. Thus in the teachings of traditional Islam there are teachings in the form of a trio of components namely Faith, Islam and Ihsan (doctrine, ritual and mysticism). Then develop with the presentation of science such as Nahwu Science, Sharaf, Fiqh, Tafsir, Kalam Science (Tawheed), Science of Sufism and so on. At this stage the science of Sufism has a strong position because the socio-psychological and socio-religious conditions of society around traditional education requires the presence of Islam in the form of Sufism. In addition, the emphasis on language is based on the consideration that Arabic is the main tool for understanding and practicing the teachings of Islam both in the Qur'an, Hadith and classical books. While the pressure on fiqh has a very wide coverage ranging from economic, social, political, and military. Fiqh in the tradition of Islamic thought is more than just law known in general. So do not be surprised if in salafiyah education many studied these sciences with the aim of solving a problem in society.

#### 4 PURPOSE AND EDUCATIONAL MATERIALS BY KH. AHMAD DAHLAN

The purpose of Islamic Education according to the perspective of K.H. Ahmad Dahlan is a means and conscious effort made in order to erase the human mind that is static toward dynamic thinking which aims to give birth to a man who is ready to emerge as intellectual clerics who have the firmness of faith and knowledge of the broad, and strong physical and spiritual that still base all it is on Al-Qur'an and Hadith, as well as an understanding of general science / secular. Tujuan Islamic Education According KH. Ahmad Dahlan is the flow of renewal dynamics that continues to flow and move towards the increasingly complex issues of life. Thus, the role of Islamic education becomes increasingly important and strategic to always get serious attention. This is due, because education is a very strategic media to educate the people. Through this medium, people will be more critical and have a sharp analysis and read the map of his future dynamic life. In this context, at least KH education thought. Ahmad Dahlan can be placed as an effort as well as discourse to provide inspiration for the formation and fostering civilization of the future of a more proportional people (Hasan Basri, 2009: 234-236).

K.H. Ahmad Dahlan considers that the formation of personality as an important target of educational goals. K.H. Ahmad Dahlan argues that no one can attain greatness in this world and in this akhlat except those who have a good personality. Someone who has a good personality is one who practices the teachings of the Qur'an and Hadith. Because the Prophet is an example of the experience of the Qur'an and Hadith, then in the process of forming the student's personality should be allowed on the life and teachings of the Prophet. In addition, K.H. Ahmad Dahlan also views that education should equip students with the knowledge and skills necessary to achieve material progress. Therefore a good educational education is in accordance with the demands of the society in which the student lives (Imam munawir, 1980: 247).

With such an opinion, K.H. Ahmad Dahlan criticized the traditionalists who run the educational model inherited from generation to generation without trying to see its relevance to the times. In addition KH. Ahmad Dahlan also argued that, Islamic education should be directed at efforts to form a virtuous Muslim man of noble character, pious in religion, broad view and understand the world science problem, and willing to fight for the progress of society. The purpose of the education is the renewal of conflicting educational goals at that time of Boarding School education and Dutch model school education. On the one hand, Boarding School education only aims to create a salacious individual and understand the science of religion. In contrast, Dutch model school education is a secular education in which religion is not taught at all. Due to the dualism of education was born two poles of intelligence: graduates of the Boarding School who mastered the religion but did not master the general science and Dutch schools that master the general science but do not master the science of religion. See the inequality K.H. Ahmad Dahlan argues that the goal of perfect education is to give birth to a whole person who master the science of religion and general science, material and spiritual and the world and



the hereafter. For K.H. Ahmad Dahlan these two things (Religion-general, material-spiritual and world-afterlife) are things that can not be separated from each other. This is the reason why K.H. Ahmad Dahlan teaches the lessons of Religion and general science as well as in Madrasah Muhammadiyah (Ramayulis, 2010: 327-330).

Muhammadiyah emphasizes the importance of godliness based on the obligations expressed in the Qur'an and the Prophetic Hadith, but rejects the philosophical system and legal system of medieval Muslim legacy and the authority of the guardians to be replaced by the exercise of *ijtihad* or individual reasoning in various business affairs to -*Agame*. The main effort of Muhammadiyah is the formation of modern education system of religious school. The Muhammadiyah School teaches the basic principles of Islam, Arabic, Dutch, and some secular lessons. Muhammadiyah schools introduce a tiered learning-learning model, rationalize teaching methods, and emphasize understanding and reasoning rather than memorization. Muhammadiyah initiated various types of schools, some of which were elementary schools of religion, and secular primary schools. In 1929 Muhammadiyah had established 64 kampung schools and a number of teacher training courses. Muhammadiyah also organized a number of libraries, clinics, orphan homes, hospitals, and poor people's lodges and a number of related associations. Part of the Muhammadiyah movement includes a Muhammadiyah women's movement, and Muhammadiyah youth groups. The main function of Muhammadiyah which is directly related to society is the function of *tabligh*, or the delivery of modern Islamic teachings (Ira M. Lapidus, 2000: 328-329).

As has been explained before that the goal of Islamic Education proposed by K.H. Ahmad Dahlan is a means and conscious effort made in order to alleviate the human mind that is static toward dynamic thinking and aims to bear human beings who are ready to appear as *ulama-intelektual* who have the firmness of faith and knowledge of the broad, and the strength of physical and spiritual that still bases all of it to the Qur'an and Hadith. This strategy is modified for the development of adult Muslim individuals through the development of the horizon of view, enhances the scope of commitment, and deepens the awareness of the complexity of the human environment and its solidarity by observing the process of human events without regard to religious, ethnic, cultural and religious ideology. Attitude to get those objects is the development of the rational attitude of the Muslims in the face of life changes. This strategy emphasizes open dialogue with all ideologies and philosophical thoughts in order to sharpen all forms of knowledge and information as much as possible. This attitude praxis, preventing all Islamic education from formalization efforts, narrows them down with their exclusive attitude and steps, and impedes the freedom to express liberal opinions and thoughts as measured by this strategy. These are secular ideas, only a fairly objective form of government alone will guarantee freedom.

To realize the idea of renewal in the field of education, then K.H. Ahmad Dahlan established educational institutions oriented to modern education that is by using a classical system. Where in this classical system is taught based on a standardized curriculum by combining Religious Lessons and also general. The material taught is the teaching of the Qur'an and Hadith, reading, writing, arithmetic, earth sciences, and drawing. The material of al-Qur'an and hadith include: Worship, equality, function of human actions in determining its fate, deliberation, verification of the truth of the Qur'an and Hadith according to reason, cooperation between Religion culture civilization law of causality change, lust and will, democracy and liberalization, freedom of thought, the dynamics of life and the role of people in it, and morals (Character). Modern and professional, so Islamic education needs to be open, innovative and progressive (Ramayulis, 2010: 332-333).

In the material of modern Islamic education (*khalfiyah*) seeks to integrate the disciplines of the sciences to the Religion with the general discipline. If returned to one of the characteristics of Islamic education curriculum, this process is ideal. Since the days before independence has also presented an integrated curriculum by including subjects: earth sciences, plant science, zoology, human body science, arithmetic, english, and gestures. While the sciences of Religion such as Tafsir Al-Qur'an, Hadith, tauhid, fiqh, ushul fiqh, Arabic, and Islam.

Departing from the purpose of education K.H. Ahmad Dahlan argues that curriculum or educational materials should include:

- a. Moral education, *akhlaq* is as an effort to instill good human character based on Al-Qur'an and As-Sunnah.
- b. Individual education, that is, as an effort to cultivate a continuous intact individual consciousness between mental development and ideas, between belief and intellect and between the world and the hereafter.
- c. Community education is as an effort to foster willingness and desire to live in society.

In this school, in addition to studying Religion, students also learn the science presented by teachers using western methods. In addition, health science has also been taught to his students by K.H. Ahmad Dahlan himself. Another interesting aspect of the Muhammadiyah school is the separation of Arabic as an independent subject. This is a decisive step in the view of the reformers. In the boarding school, Arabic is taught as part of reading the Qur'an. After studying the Arabic letters and the way of pronunciation, the verses of the Qur'an are studied in order, and the interpretation of certain verses is given in Javanese. There is no Arabic teaching as a language. But the Muhammadiyah school teaches Arabic as a stand-alone subject. The new method taught by Muhammadiyah encourages the free understanding of the Qur'an and Hadith by the students themselves. With the education system run by Muhammadiyah, the Indonesian nation is educated to be a whole personality, not split into a public knowledgeable or religiously knowledgeable person (Samsul Nizar, 2011: 290-293).

Thus, regarding the educational material at the Khalafiyah Islamic educational institution provides space for maneuvering and experimentation with the ideas and ideas of thinkers. The results of the skills of *khalfiyah* Islamic educational institutions to respond to constructive methods of external challenges such as western schools at the time, were an autonomous situation given by *khalfiyah* Islamic educational institutions and flexible enough in order to pioneer the concept of new education. In a cultural perspective, implementing supplementary rules with ideological awareness provides a strong foundation for fundamental social transformation and is needed by the State in the future. Therefore educational materials *Khalfiyah* always try to realize the knowledge of the material towards a more rational.

## 5 COMPARATIVE ANALYSIS OF KH THINKING. HASYIM ASY'ARI AND KH. AHMAD DAHLAN ON PURPOSE AND EDUCATIONAL EDUCATION MATERIALS IN THE EDUCATION INSTITUTION

From some explanations that have been presented about the objectives and materials of Islamic education and its application on Islamic education *Salafiyah* and Islamic Education *Khalfiyah*, it can be seen analysis of thinking K.H. Hasyim Asy'ari and K.H. Ahmad Dahlan is as follows:

When viewed from the educational material, call it in traditional Islamic education is "yellow book", covering the various branches of Islamic scholarship, amounting to fourteen branches of science. However, as long as it is popularly known in traditional Islamic educational institutions, there are only a few that are taught, ie *fiqh* (*fiqh*), *aqidah* (*aqidah*), Arabic grammar (*al-qawaid al-arabiyyah*) which includes *nahwu* (*nahw*), *sharaf* (*sharf*), and *balaqah hadith*, *tasawuf* (*tashawwuf*), and the history of the Prophet (*as-sirah-nabawiyah*) until the period of four caliphs after the Prophet (*al-khulafa 'ar-rashidun*). Besides, it is also taught the other sciences, namely the interpretation of the Qur'an (*tafsir*), theology (*ilm al-kalam*), *ushul fiqh* (*ushul al-fiqh*), logic (*manthiq*), the history of Islamic civilization to the Islamic world contemporary (*hadhir al-alam al-Islami*). From the presentation of the material we can see that the yellow book taught in traditional Islamic educational institutions focuses more on the deepening and enrichment of matter and is very little directed to aspects of the development of theory, methodology, and insight (Zamakhsyari Dhofier 1984: 50-51).

From this, it can be seen the difference between traditional Islamic education and modern Islamic education, where traditional Islamic education is richer in material but less in theory and methodology. Unlike the case with modern Islamic education that prioritizes the theory, methodology and broad insight. So it is not surprising that in traditional Islamic educational institutions when the aspects of theory and methodology are ignored, material wealth becomes difficult to develop and expressed in contextual and impressive. Moreover, the wealth of traditional Islamic education is more focused on the study of jurisprudence as a product of thought alone and not seen as a dynamic thinking process that is responding to the development of the era. The study of jurisprudence in traditional Islamic education has narrowed its capacity, ie in (chapter) worship only. Other chapters such as *mu'amalah*, *jinayah*, *murafa'ah*, *siyasa* and *al-alaqah ad-dawliyyah* less seriously studied (Marjuki wahid, 1999: 270-272).

In yellow books that circulate widely in traditional Islamic educational institutions, it appears that the basic pattern uses *ahl al-hadits* and not *ahl-ar-ra'y*. The first pattern of thought is intended as a way and tendency in reviewing and solving a problem with more attention to the external aspects and history of a text. Meanwhile, the rational aspect (*manath al-amr*) as the pattern of the second pattern tendency (*ahl ar-ra'y*) is less talked about. Therefore, the criticism of the text (*nash ata 'ibarah*) as if taboo. Moreover, attempts toward sociological or textual considerations in the yellow book are almost impossible to find. Besides the pattern of *ahl al-hadith*, the yellow book also gets the influence of *ahl-at-tashawuf* quite strongly. A large number of yellow books studied in *salafiyah* Islamic educational institutions contain the nuances of *Sufism-tarekat*,

in addition to the book of Sufism itself. Some of them are Durrah an-Nashihin, Bidayah al-Hidayah, Minaj al-Abidin, Ihya 'Ulum ad-Din, Mizan al-Kubra, and Syarh al-Hikam. Apparently, ahl al-hadith and ahl at-tasawwuf have a strong correlation. This yellow book orientation clearly influences the views, thoughts, and attitudes of salafiyah Islamic education community. On the one hand, that orientation can form a noble personality, and on the other hand the understanding of Sufism and the life of the tarekat often overcomes the dimension of reason or intellect. This situation is evident when the study of yellow manthiq (logic) less and even not get attention and study of philosophy become forbidden in salafiyah Islamic educational institutions (Marjuki wahid, 1999: 272-275).

Modernization of da'wah and education of Islam in the development of contemporary education not only changed the socio-cultural base and knowledge of the santri elite, but also to the Muslims as a whole. Elite students and scholars who originally grew and developed in salafiyah Islamic education system are now growing, developing, and matured by modern education system and other socialization media of Islam. The expansion of the network of modernization of transportation technology, communications, information media, and educational renewal enhances social mobility with broad and complex coverage. Technological advancements and their impact have dominated almost all the world's people. This process is because modern culture is always based on: 1. Advanced technology and the spirit of the scientific world, 2. Rational life view, 3. Secular approach in social relations, 4. Social justice sense in public affairs, especially in politics, and 5. Accept the belief that the main political unit should be a nation-state.

## Conclusion

The Thinking KH. Hasyim Asy'ari and KH. Ahmad Dahlan basically aims to bring Muslims to fear Allah SWT. there are only a few differences between the objectives and the educational material that is KH. Hasyim Asy'ari wants Muslims to maintain and preserve the teachings of Islam brought by previous scholars, so that in the teaching of Islamic education materials KH. Hasyim Asy'ari More emphasized on Religious Education (Al-Quran and Hadith) and Sufistic tendencies, until in the end Muslims really become Kyai Salaf scholars who are proficient in the field of Religion (Ihya Ulumuddin) and protected from mundane things. While KH. Ahmad Dahlan wants Muslims not to be static, but Muslims must be dynamic and follow the times. So in his teaching KH. Ahmad Dahlan is not limited to the teaching of Religion and the books of classical scholars, but the books of modern scholars and general / secular science were studied. So that the knowledge of Muslims is not limited to the Science of Religion but also understand the worldly science, which in the end the Muslims will become an intellectual Kyai scholars who are proficient in the field of religion and general / secular.

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