



Islamic Education According to Ramli Abdul Wahid

Aldiansyah¹, Usiono², Azizah Hanum OK³

Universitas Islam Negeri Sumatera Utara Medan ^{1,2,3}

aldiansyah3003234040@uinsu.ac.id¹, usiono@uinsu.ac.id², azizahhanum@uinsu.ac.id³

Receive: 11/02/2024	Accepted: 11/02/2024	Published: 01/03/2024
----------------------------	-----------------------------	------------------------------

ABSTRACT

In the past, the habit of writing among ulama was deeply rooted in various scientific disciplines, especially religious sciences. No doubt, it is this habit of writing that has encouraged the rapid development of knowledge in Islamic education. Therefore, this scientific study aims to examine in more depth the thoughts on Islamic education based on the work written by Prof. Dr. Ramli Abdul Wahid, MA. This scientific study uses the Systematic Literature Review (SLR) method with PRISMA analysis. The results of the analysis state that in his perspective, Prof. Ramli views Islamic education as education based on the Al-Qur'an and Hadith. However, the delay in the study of hadith in Indonesia has had a significant impact on the progress of thinking among Muslims. This is because Islamic education, especially the science of hadith, is very closely related to the living conditions of Muslims in every era or civilization. Therefore, awareness and the active role of various parties and contemporary Islamic educational institutions are urgently needed, so that they can become a means of developing and studying Islamic education in Indonesia.

Keywords: *Thought, Islamic Education, Ramli Abdul Wahid*

INTRODUCTION

Writing is a human effort to convey the results of his thoughts. In linguistics itself, writing has far greater benefits than developing speaking habits (Hasyim et al., 2022). This is also in line with a fragment of Allah's word in Surah Al-Baqarah verse 282, namely. Meaning: "O you who believe, if you do not pay in cash for a specified time, you should write it down. And let a writer among you write it correctly. And let the writer not be reluctant to write it as Allah has

taught him, so let him write, and let the person who is in debt accept (what he will write), and let him fear Allah, his Lord.." (QS. Al-Baqarah: 282)

From the verse above it can be seen how important the habit of writing is. Where in the past, the habit of writing among ulama was deeply rooted in various scientific disciplines, especially religious sciences. No doubt, it is this habit of writing that has encouraged the rapid development of knowledge in Islamic education.

Education itself is a fundamental element in society, especially in Muslims. Islamic education can be understood as an effort to realize the understanding and practice of Islamic law by Muslims in their daily lives based on the Al-Qur'an and Hadith (Silvia & Holis, 2024). Therefore, Islamic education is closely related to human development and even the development of the times.

Based on the explanation above, it can be concluded that the habit of writing is one of the efforts that can be made to encourage educational development, which can also influence the progress of the times. In Indonesia itself, there is a Muslim scholar and one of the scholars in North Sumatra who is very active in writing, namely Prof. Dr. Ramli Abdul Wahid, MA. He is also one of the Professors at the State Islamic University of North Sumatra in the field of Hadith.

In the course of his life, Prof. Ramli (his nickname) has received various formal and non-formal education, at home and abroad. These various educations have made Prof. Ramli a Muslim scholar who has a tendency in the field of Hadith. Apart from that, with the wealth of classical treasures he owns, Prof. Ramli is the Chairman of the Al Jamiyatul Al Washliyah Fatwa Council and Chairman of the North Sumatra MUI Fatwa Commission. Meanwhile, Al Jamiyatul Al Washliyah itself is the third largest organization in Indonesia (after Nahdlatul Ulama and Muhammadiyah), which was founded by ulama from Medan City, North Sumatra (Yazid, 2023).

Prof. Ramli's love for the study of hadith has played a major role in Islamic education in Indonesia. In addition, hadith is the source or foundation of life for Muslims after the Koran, resulting in the development of many new fatwas related to various laws or orders of life for Muslims, especially in Indonesia. However, on the other hand, Prof. Ramli's direct role in Islamic education in Indonesia had to stop when he passed away to the bosom of Allah SWT on May 2 2020 (Muralis, 2020).

Based on the background above, the researcher is interested in studying in more depth the thoughts on Islamic education from the perspective of Prof. Dr. Ramli Abdul Wahid, MA. The aim of the study of Islamic educational thought is to reveal the various paradigms of Islamic education, as well as their role in the development of Islamic education based on the work written by Prof. Dr. Ramli Abdul Wahid, MA. So the results of this study can contribute to increasing the treasures of Islamic scholarship in Indonesia.

METODE

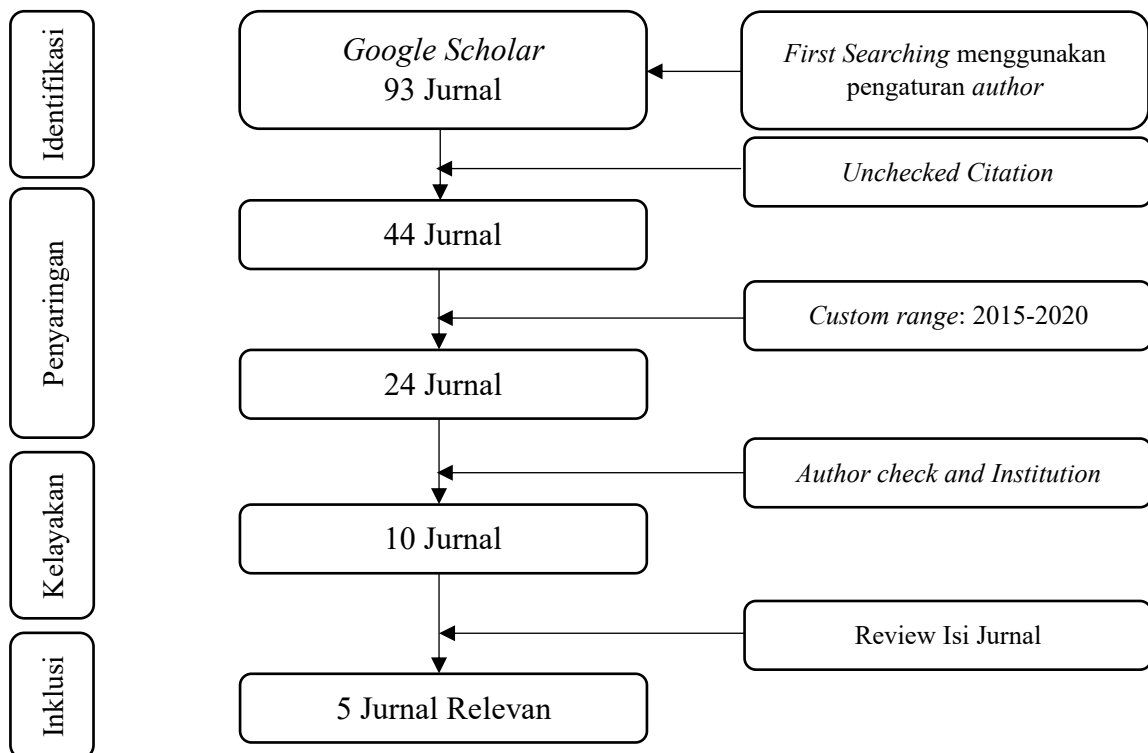
This scientific study uses the Systematic Literature Review (SLR) method. SLR is a systematic scientific method for collecting, critically evaluating, integrating and presenting findings from various previous study results related to research questions (Sari et al., 2023). In this SLR, researchers used PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) analysis, namely a systematic analysis technique by following each research stage correctly (Fitriyani, 2021).

In this scientific study, journals were obtained from the Google Scholar

page. The keywords or settings used by researchers are author: "Ramli Abdul Wahid". Meanwhile, for the publication year filter, researchers used journals year filter is used by researchers to maintain the relevance and quality of

published 5 years before Prof. Dr. Ramli Abdul Wahid, MA died, namely 2015 until the year he died, namely 2020. This

articles or journals that will be studied in this research.



Gambar 1. Diagram Prisma
 Sumber: Peneliti

RESULTS

Based on the background, the researcher has stated that the aim of this research is to study in more depth related to Islamic educational thought from the perspective of Prof. Dr. Ramli Abdul Wahid, MA. Therefore, the following are the results of PRISMA analysis where the researchers have modified the procedure according to data needs.

Tabel 1. Daftar Jurnal Hasil Analisa Prisma

No	Penulis	Judul	Tahun	Penerbit
1	Ramli Abdul Wahid	“Perkembangan Metode Pemahaman Hadis di Indonesia”	2015	<i>Analytica Islamica</i>
2	Ramli Abdul Wahid	“Integrasi Ilmu Dalam Hadis”	2016	<i>Batusangkar International Coference I: Integration and Interconnection of</i>

				<i>Sciences "The Reflection of Islam Kaffah"</i>
3	Ramli Abdul Wahid dan Dedi Masri	"Perkembangan Terkini Studi Hadis di Indonesia: Peran Lembaga-lembaga Pendidikan dalam Pengkajian Hadis"	2018	LP2M UINSU: Penelitian Dasar Interdisipliner
4	Ramli Abdul Wahid dan Dedi Masri	"Perkembangan Terkini Studi Hadis di Indonesia"	2018	MIQOT: Jurnal Ilmu-ilmu Keislaman
5	Ahmad Faisal, Ramli Abdul Wahid, dan Sulidar	"Study of Hadith Living in All Islamic Boarding Schools in Medan, Indonesia"	2019	<i>BIRCI-Journal: Budapest International Research and Critics Institute - Journal</i>

The following are the results of a review of each of the journals above which are the material for this study, including:

1. According to (Wahid, 2015), Islamic education has a big influence on the progress of a nation. This can be seen from how Islamic studies, especially the study of hadith, is developing in Indonesia. But on the other hand, it is quite sad when we just found out that the study of hadith in Indonesia itself is experiencing delays. It is known that before 1900, Islamic education in the majority of educational institutions only focused on learning the pillars of Islam and the pillars of faith.

Initially, the study of hadith in Islamic education was carried out simply, which only took various explanations from hadith books textually without linking them to methods or approaches outside of language and religious rules. Therefore, as time progressed, many Islamic organizations began to question the suitability of the hadith to the conditions at that time. So in the end, many Muslim intellectuals used a modern approach to study hadith studies more deeply.

One of the modern approaches used in studying hadith is

the contextual approach. For example, in the hadith narrated by Bukhari, in essence it is not permissible for women to become caliphate. If studied more deeply, women in ancient times could not become khilafah because they did not receive education like men. However, with the development of the times, many women have received quality education, which is also supported by several words of God to provide equal education for boys and girls. Therefore, currently women have equality with men, and even have authority before men. So that nothing can prevent women from becoming leaders or khilafah.

2. According to (Wahid, 2016), Islam is a perfect religion, where one of its perfections is the command from Allah to humans to seek knowledge and elevate the status of the knowledgeable. In Islam itself, the Al-Qur'an and Hadith are used as guidelines and the most important sources of knowledge. This is in line with the Hadith of the Prophet SAW in the History of Al-Bukhari, namely. Meaning: "The best people among you are those who study the Koran and teach it." (HR. Al-Bukhori)

From the above hadith it can be seen that basically Muslims are

strongly encouraged to seek knowledge throughout their lives, especially religious knowledge. Even Imam Al-Ghazali has classified knowledge into 2 groups, namely fardu ain and fardu kifayah. The science of fardu ain is a science that must be studied by every individual (religious science). Meanwhile, fardu kifayah knowledge will lose its obligation when there is a person or group of people who have studied it (for example engineering, medicine, economics, etc.).

Education with the concept of Imam Al-Ghozali above is not actually intended to dichotomy science, but to raise awareness among Muslims who are engrossed in the study of exact sciences. As for its implementation, the development of knowledge goals and their hierarchy becomes stronger with Imam Al-Ghozali's approach. In his perspective, Imam Al-Ghozali stated that good education is a combination of fardu kifayah and fardu 'ain knowledge. The aim of Imam Al-Ghozali's statement is to form a holistic scientist's mentality, who is an expert in 'aqli science but is also not blind to syar'i science

3. According to (Wahid & Masri, 2018a), since Islam entered the archipelago from the first century Hijri until 1990, Islamic learning was very simple. Where this learning only aims to ensure that Muslims understand the pillars of Islam, the pillars of faith, are able to carry out prayer, fasting, and various other sharia commands. Therefore, with the development of the times, the study of fiqh, monotheism, Sufism,

and so on began to be implemented in Islamic education.

In its development, studies related to the science of hadith only emerged when there was a need for people to study sources of Islamic teachings after the Koran. However, along the way, the development of hadith tends to be scattered compared to the Al-Qur'an and various other religious sciences. This is due to the lack of attention of Indonesian scholars to hadith, which is caused by 3 factors, namely 1) sectarianism, 2) lack of experts, and 3) lack of access and literacy to obtain information related to hadith.

Based on the lack of attention of scholars to the development of hadith studies, studies related to living hadiths began to appear. Where in its development, the study of hadith in Indonesia took place in stages. Starting from hadiths that were not included in the curriculum, to being included in the curriculum of Islamic boarding schools, Islamic schools, and even universities. Therefore, the science of hadith as a source of Islamic teachings after the Koran in Islamic education is not only a curriculum, but also an innovative method and approach. This shows that the science of hadith as the spearhead of Islamic education has experienced development and progress in quality and quantity in Indonesia.

4. According to (Wahid & Masri, 2018b), Islamic education is education that is based on the Al-Quran and Hadith. Where these two sources have very close ties, because the information from the verses of

the Qur'an is mujmal (global) and 'amm (general). Therefore, the hadith functions as an explanation of the verses of the alquran.

In Indonesia itself, the development of the study of hadith science has experienced a delay in its development compared to other sciences in Islam. This phenomenon eventually became one of the areas for studying why Islamic education, especially the science of hadith, did not develop as rapidly as other sciences. In fact, many scholars have begun to seek the important role of contemporary Islamic educational institutions as a means of studying and developing hadith science in Indonesia.

5. According to (Faisal et al., 2019), in Islamic education, hadith is fundamental because it contains Islamic values that were exemplified or stated directly by the Prophet. It also contains various rules and conditions for the implementation of an established order for social, state and religious life. So it is no wonder that hadith has become the basis for Muslims in living their lives, after the alquran.

In its development, there is a term called *Pensyarah* or teacher in the field of hadith. To be a lecturer, of course a person must have several characteristics, including a) having sincere intentions, b) being serious in pursuing knowledge, c) being patient, d) being brave, e) being polite, and f) objectivity. Where in Indonesia itself we find many teachers who were born from Islamic boarding schools.

Pesantren is the oldest Islamic educational institution in Indonesia, which is community-based. In practice, hadith becomes a reference after the Koran, especially in the Islamic boarding school environment. So it cannot be denied, hadith has become a tradition and practice for people in the Islamic boarding school environment. Where there are at least 3 variations and forms of hadith that develop in Islamic boarding schools, namely written traditions, oral traditions and practice traditions.

DISCUSSION

Basically, the idea of Islamic education has existed since the emergence of the Islamic religion, which was revealed to the Prophet SAW (Bakar, 2024). However, with the development of the times, thoughts on Islamic education have also begun to change following the current of existing developments. The way to analyze Islamic educational thought is to examine various written works by Muslim scholars, one of which is the work of Prof. Dr. Ramli Abdul Wahid, MA. The following is a discussion of the results of literature studies of various scientific works (journals) of Prof. Dr. Ramli Abdul Wahid, MA. what researchers have done before.

Islam is a perfect religion on earth, in which Allah SWT as the Lord of the Universe has designed and regulated the lives of His creatures in great detail. One aspect that does not escape His arrangement is education. Where in Islam, education is one of the efforts that can have a big influence on the progress of human civilization.

Basically, Islamic education is education that is based on the Al-Quran and Hadith. In Indonesia itself, studies related to hadith can be said to be experiencing delays compared to studies related to the Koran and other sciences. However, on the other hand, hadith is the source or foundation of life for Muslims after the Qur'an, as well as being an explanation of the verses of the Qur'an. Therefore, Allah SWT requires His people to seek knowledge, especially religious education so that they can carry out all His commands and stay away from His prohibitions. This is in line with the word of Allah in Surah At-Tahubah verse 71 (Hidayat & Wijaya, 2017). Meaning: "And those who believe, men and women, some of them (are) helpers for others. They enjoin (do) what is good, prevent what is evil, perform prayers, pay zakat and they obey Allah and His Messenger. They will be given mercy by Allah; Verily Allah is All-Mighty, All-Wise." (QS. At-Tahubah: 71)

Based on the verse above, it can be understood that Islamic education is a gift given by Allah SWT, so that its people are able to carry out worship and obtain grace from Allah SWT. Apart from that, the verse above also makes it clear that basically women have an equal position with men, starting from their rights and obligations. Therefore, Islamic education is very much needed as a right that must be obtained by both boys and girls, from birth to death.

On the other hand, the delay in the development of Islamic education, especially the study of hadith, has had a major impact on the understanding of law and sharia for Muslims in Indonesia. For example, there is a hadith regarding the prohibition of women becoming

leaders or caliphate. This hadith has given quite a big shock to the progress of the people's understanding of gender equality, which is also compounded by changing times. Therefore, Islamic education, especially the study of hadith, is very much needed so that what is contained in the verses of the Qur'an and Hadith is in harmony with current world conditions.

Even in its development, Imam Al-Ghozali stated that good education is a combination of fardu kifayah (general knowledge) and fardu 'ain (religious knowledge). Education with the concept of Imam Al-Ghozali is actually not intended to dichotomy science, but to raise awareness among Muslims who are engrossed in the study of exact sciences. Therefore, there is a great need for awareness and an active role from various parties, especially contemporary Islamic educational institutions, as a means of studying and developing Islamic education (hadith science) in Indonesia.

From the various explanations above, it can be seen how profound Prof. Dr. Ramli Abdul Wahid, MA in studying Islamic education in Indonesia, especially in relation to the science of Hadith. By studying hadith, one of the goals is to find out the fatwa behind it. Referring to Hasan Asari in (Hasyim et al., 2022), he stated that Prof. Ramli has a very prominent wealth of classical treasures, namely the yellow book library as a primary reference for his Islamic studies. In fact, his book collection far surpassed his formal expertise in the field of Hadith. So it cannot be denied how big an influence Prof. Ramli has had in Islamic education, he has even become a professor in the

field of Hadith and a scholar in North Sumatra.

CONCLUSION

From the scientific study that the author has described in the discussion section, it can be concluded that in this study the researcher used 5 relevant journals as literature sources. As for his perspective, Prof. Dr. Ramli Abdul Wahid, MA views Islamic education as education based on the Koran and Hadith. However, the delay in the study of hadith in Indonesia has greatly affected the progress of Muslim thinking, especially in terms of issuing fatwas. This is because Islamic education, especially the science of hadith, is very closely related to the living conditions of Muslims in every era or civilization. Therefore, awareness and the active role of various parties and contemporary Islamic educational institutions are urgently needed, so that they can become a means of developing and studying Islamic education in Indonesia.

Hopefully this scientific study can become a reference and suggestion in thinking about Islamic education. Apart from that, the results of this study can provide an illustration that the study of Islamic education in Indonesia, especially the science of hadith, is not yet fully developed compared to sciences in other religions. In fact, hadith itself is the source or foundation of life for Muslims after the Koran, as well as being an explanation of the verses of the Koran. So an active role from various related parties (further researchers and contemporary Islamic educational institutions) is really needed, to be able to study in more depth the various hadiths of the Prophet, so that their

suitability for the current conditions of civilization is known.

REFERENSI

Bakar, H. Y. A. (2024). Peradaban Islam Sebagai Legasi Produk Pemikiran Pendidikan Islam. UIN Sunan Ampel.

Faisal, A., Wahid, R. A., & Sulidar, S. (2019). Study of Hadith Living in All Islamic Boarding Schools in Medan, Indonesia. Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences, 2(2), 195–208. <https://doi.org/10.33258/birci.v2i2.252>

Fitriyani, N. I. (2021). Metode PRISMA untuk memprediksi penyakit kanker payudara. JII : Jurnal Inovasi Informatika Universitas Pradita, 6(September 2021), 13–18. <https://jurnal.pradita.ac.id/index.php/jii/article/download/187/82/642>

Hasyim, K. H., Wahid, A., Dalimunthe, R. A., Lubis, M., & Efendi, R. (2022). Melacak Tradisi Menulis Ulama Indonesia Abad Ke-19-21 (KH. Hasyim Asy'ari dan Ramli Abdul Wahid) Rasyid Anwar Dalimunthe, Masruroh Lubis, Ruslan Efendi. Al-Fikru: Jurnal Ilmiah, 16(1), 148–162.

Hidayat, R., & Wijaya, C. (2017). Ayat-ayat Al-qur'an Tentang Manajemen Pendidikan Islam. In Lembaga Peduli Pengembangan Pendidikan Indonesia (Cetakan I). LPPPI.

Muralis. (2020, May). Ketua Dewan Fatwa Al Washliyah Prof. Ramli Abdul Wahid Meninggal Dunia. Kabar Wasliyah. <https://kabarwashliyah.com/2020/05/03/ketua-dewan-fatwa-al-washliyah-prof-ramli-abdul-wahid-meninggal-dunia/>

Sari, A. D. I., Herman, T., Sopandi, W., & Jupri, A. (2023). A Systematic Literature Review (SLR): Implementasi Audiobook pada Pembelajaran di Sekolah Dasar. *Jurnal Elementaria Edukasia*, 6(2), 661–667. <https://doi.org/10.31949/jee.v6i2.5238>

Silvia, A., & Holis, K. (2024). Pemikiran Pendidikan Islam Periode Kemerdekaan. *El-Fata: Jurnal Ilmu Tarbiyah*, 04(01), 54–72.

Wahid, R. A. (2015). Perkembangan Metode Pemahaman Hadis di Indonesia. *Analytica Islamica*, 4(2), 231–243.

Wahid, R. A. (2016). Integrasi Ilmu Dalam Hadis. *PROCEEDING IAIN Batusangkar*, 1(1), 565–584. <https://ojs.iainbatusangkar.ac.id/ojs/index.php/proceedings/article/view/570%0A>
<https://ojs.iainbatusangkar.ac.id/ojs/index.php/proceedings/article/viewFile/570/566>

Wahid, R. A., & Masri, D. (2018a). Perkembangan Terkini Studi Hadis di Indonesia: Peran Lembaga-Lembaga Pendidikan dalam Pengkajian Hadis. *LP2M UIN Sumaera Utara Medan*.

OK, A. H., Nahar, S., & Feri, E. C. (2022). Pemikiran Pendidikan Islam Prof. Dja'far Siddik. *Edukasi Islam: Jurnal Pendidikan Islam*, 11(1).

Usiono, H., & AA, A. (n.d.). S., Qomariah, S., Dalimunthe, & Ayuni, S.(2023). Palang Merah Indonesia Menjadi Salah Satu Organisasi Sosial di Masyarakat. *Jurnal Ilmiah Wahana Pendidikan*, 9(2), 1–23.

Usiono, U., Syafaruddin, S., & Fuadi, W. (2022). Perencanaan Kurikulum Pendidikan Agama Islam Madrasah Ibtidaiyah Swasta Al-Ikhlash Kampung Dalam Kecamatan Bilah Hulu Kabupaten Labuhanbatu. *Bunayya:*

Jurnal Pendidikan Guru Madrasah Ibtidaiyah, 3(1), 1–23.

Usiono, U., Ulfa, S. W., & Tambusai, K. (2022). The Implementation of Character Education Design through Integrated Curriculum at Islamic University. *AL-ISHLAH: Jurnal Pendidikan*, 14(4), 6973–6980.

Daulay, N., Hanum, A., & Siregar, M. D. (2022). Konseling Islami Dalam Pembentukan Akhlak Santri Di Madrasah Aliyah Pondok Pesantren Zakiyun Najah. *JBKI (Jurnal Bimbingan Konseling Indonesia)*, 7(2), 91–98.

Fauzi, I., Hanum, A., & Arsyad, J. (2023). The Concept Of Fitrah Perspective Yasin Mohamed In Fitra's Book: The Islamic Concept Of Human Nature. *JHSS (JOURNAL OF HUMANITIES AND SOCIAL STUDIES)*, 7(2), 622–626.

Harahap, M. S. (2019). Sejarah Dinasti Bani Umaiyiyah dan Pendidikan Islam. *WARAQAT: Jurnal Ilmu-Ilmu Keislaman*, 4(2), 21.

Harahap, M. S. (2020). *Boarding School Perguruan Tinggi Islam (Kajian Berbasis Data Penelitian Lapangan)*. PKBM AL-AMIN.

Harahap, M. S. (2023). The Role of the History of Islamic Education in Improving Morals in Adolescents. *Ummapul*, 7(2). <https://ummapul.e-journal.id/maspuljr/article/view/7928>

Muhammad Sapii Harahap, Ahmad Zaky, Suhendri Suhendri, Suswanto Suswanto, Fatkhur Rohman, R. E. S. (2024). Track Record of Islamic Education at Al Fatih Islamic Private Elementary School, Deli Serdang Regency (Historical Study of Islamic Education). *Ummapul*, 8(1). <https://ummapul.e-journal.id/maspuljr/article/view/7927>

Muhammad Sapii Harahap, Annisa Salsabilla Albarad, Tiy Kusmarabbi Karo, Ahmad Afandi, Isnawati Isnawati, Fatkhur R. (2022). A comparative study on speaking skill among female linguistic preparation students at Sunnah Islamic University (A study among female graduates from Salafi institutes and Ummaspul, 6(2). <https://ummaspul.e-journal.id/maspuljr/article/view/8013>

Muhammad Sapii Harahap. (2022). Sejarah Pendidikan Islam. As-Sunnah Press.

Wahid, R. A., & Masri, D. (2018b). Perkembangan Terkini Studi Hadis Di Indonesia. MIQOT: Jurnal Ilmu-Ilmu Keislaman, 42(2). <https://doi.org/10.30821/miqot.v42i2.572>

Yazid, I. (2023). Current Development on Al Washliyah Ulama. Journal of Indonesian Ulama, 1(1), 20–35. <https://doi.org/10.30821/jiu.v1i1.5>