



Ramli Abdul Wahid and His Thoughts on Islamic Education

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Abstract

Ramli Abdul Wahid and His Thought on Islamic Education. This paper discusses the biography of Ramli Abdul Wahid, a North Sumatra scholar who has multidisciplinary thinking. He is a Hadith expert, but discusses various disciplines and one of them is Islamic education. This research is a qualitative research with a character study approach. From the research conducted, the author concludes that Ramli Abdul Wahid's Islamic education thinking is motivated by his educational history and his position as chairman of the fatwa commission at the Indonesian Ulama Council of North Sumatra (MUI SU) and Al-Jam'iyatul Washliyah Medan. Therefore, the orientation of Islamic education according to him is that it must be in accordance with Islamic values based on the Qur'an and Hadith.

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

Introduction

Ramli Abdul Wahid is a prominent cleric in North Sumatra. He is known as a “professor of hadith”. His works are mostly about hadith and one of them is the Complete Dictionary of Hadith Science. He is also known as an “expert in heretical sects” who defends the creed of Ahlusunah wal Jamaah through his writing, *Kupas Tuntas Ajaran Ahmadiyah*. He is also known as a “critical” figure in matters of thought and worship through his work *Melurkan Pikiran dan Cara Ibadah dalam Islam*.

The diverse patterns of thought give the impression that Ramli does not agree with the existence of scientific specialists, which limits people from discussing other sciences other than what is their expertise. This was acknowledged by Husnel Anwar Matondang, Ramli's student, that he wanted to make himself a generalist rather than a specialist (Wahid, 2014:313). Therefore, the written works produced by Ramli have a variety of scientific disciplines and one of them is Islamic education.

Ramli's thoughts on Islamic education began to emerge after he felt the scarcity of scholars. For him, Islamic education must be able to produce cadres of scholars who are religious experts, religious practitioners and defenders of religion. However, in fact, after the death of

scholars from North Sumatra such as Arifin Isa, Hamdan Abbas, Fuad Said, TM. Ali Muda, Lahmuiddin Nasution, and OK. Mas`ud, no figure emerged as their replacement. This is the basis of Ramli's thinking together with the Indonesian Ulema Council of North Sumatra (MUI SU), in 2006, opening the Ulama Cadre Education (PKU) program with a dormitory model for three years (six semesters). At PKU, Ramli was appointed as director and at MUI he was appointed as head of education and cadre formation, so he often came into contact with Islamic education. Since 2006, Ramli began to seriously convey his thoughts on Islamic education through seminars, lectures and writings. Ramli not only discussed Islamic education theoretically, but also practically with the establishment of PKU.

Method

This study uses a qualitative method with a character study approach. According to Syahrin Harahap, a character study is a systematic study related to the ideas/thoughts of Muslim thinkers, either comprehensively or partially (Harahap, 2017:6). This study uses primary data sources from Ramli's works such as *Anak Desa Tak Bertuan Jadi Profesor: Prof. Dr. Drs. H. Ramli Abdul Wahid, Lc., MA; The Quality of Islamic Education in Indonesia; Educating and Shaping*

Family Personality from the Perspective of the Qur'an and Hadith and the Position of Hadith/Hadith Science in Islamic Education Studies. From the various data obtained, an analysis was then carried out using the interpretation and internal coherence methods which aim to obtain complete and in-depth data so that the research results become integral-comprehensive.

Result and Discussion

Biography and Intellectual Activity

Ramli Abdul Wahid was born on December 12, 1954 in the village of Sei Lendir, Sei Kepayang- Asahan. He is the son of Abdul Wahid Simangunsong and Salmiyah Sirait. Ramli's real name is Ramli Simangunsong. Simangunsong is a Batak Toba clan. His name changed when he received a scholarship to the Middle East; which required the name to have three syllables. Therefore, Ramli chose to combine his name and his father's name without the clan, so it became Ramli Abdul Wahid. Ramli began his elementary education at the Al Washliyah Elementary School (MI) in Manggo, Sei Kepayang Kedai Pendek. During this time, he studied books from several scholars in Asahan. The first time, he studied books from H.M Arsyad Haitami. Initially, Ramli studied with this scholar along with dozens of his friends. However, later, Ramli was the only one who survived. Because he was the only student, H.M. Arsyad gave him three choices and he had to choose one, namely money, women or knowledge. Ramli then chose knowledge, and his teacher prayed that he would become a cleric in the future (Wahid, 2014:17-18). With this cleric who graduated from Mecca, he studied the book *Kifāyah al-'Awām* by Muḥammad al-Fuḍālī, *Matn al-Ajurūmiyyah* by Muḥammad Ibn Dāud al-Ṣanhājī, *Mukhtaṣar Jiddan* by Aḥmad Zainī Daḥlān, and *Tarjamah Yāsīn* (Wahid, 2014:18). In the fourth grade of ibtidaiyah, Ramli studied with Marzuki, the book *al-Syarqāwī 'alā al-Hudhudī* by 'Abd Allāh al-Syarqāwī, *Iqnā' fī Ḥalli Alfāz Abī Syuja'* by Muḥammad al-Khaṭīb al-Syirbīnī, *Mukhtaṣar Jiddan* by Aḥmad Zainī Daḥlān, *Kawākib al-Durriyah Syarḥ al-Ajurūmiyyah* by Muḥammad Ibn Aḥmad al-Aḥḍal, *Alfiyah Ibn Mālik* by Ibn Mālik al-Ṭā'ī, *Syazarāt al-Zahab fī Akhbār Man Zahab* by Abū al-Falāḥ, and *Hāsiyyah al-Khuḍarī 'alā Syarḥ Ibn 'Aqīl* by Muḥammad Ibn Mustafā al-Khuḍarī (Wahid, 2014:21). He also studied with Syarif Alang, an expert on nahu, the book *Kawākib al-*

Durriyah Syarḥ al-Ajurūmiyyah. He studied from Hasan Basri, a qadhi, the book *al-Tuḥfah al-Saniyyah* by Ḥasan Ibn Muḥammad Masysyāṭ in the field of faraid science. He studied with Syahminan, the book *Kifāyah al-'Awām*. Apart from school, he also studied with Mr. Taher Abdullah in Tanjung Balai, a cleric who studied in Mecca (Ja'far, 2015: 157).

After graduating in 1970, he continued his education at the Islamic Education Madrasah (MPI), Sei Tualang Raso, Tanjung Balai. Here he studied with many teachers. With Usmansyah, a student of Arsyad Talib Lubis, he studied the books *al-Uṣūl min 'Ilm al-Uṣūl* (fiqh) and *Qawā'id al-Fiqhiyyah* (fiqh rules) by Arsyad Talib Lubis. With Adlin, he studied the book *Tuḥfah al-Ṭullāb* (fiqh) by Zakariā al-Anṣārī. From Abdul Manan Usman, he studied the book *al-Ḥuṣūn al-Ḥamidiyah* (tawhid) by Said Ḥusain Affandī. From Nursyam, he studied the book *'Izzah al-Nāsiyīn: Kitāb Akhlāq wa Adab wa Ijtīmā'* (morals) by Mustafā al-Ghalāyainī. From Anaim Sirafi, he studied the book *Nūr al-Yaqīn* (sirah) by Muḥammad al-Khuḍarī Bīk. From Hasan Kalang, he studied the science of *balāghah*, *ma'āni* and *bayān*. In addition, Ramli also studied with Aminuddin Isus, Abdul Halim Sirait, Main Sirait and Aminuddin. The books he studied were *Tafsīr al-Jalālain* by Jalāl al-Dīn al-Maḥallī and *Jalāl al-Dīn al-Suyūfī*, *Bulūgh al-Marām* by Ibn Ḥajar al-Asqalānī, *Qawā'id al-Lughah al-'Arabiyyah* and *Mantiq al-Ibrāhīmī*. At MPI, Ramli also studied general sciences such as economics, biology, English, Indonesian and mathematics (Wahid, 2014:26). It's just that religious knowledge takes precedence over general knowledge.

After graduating from MPI in 1973, Ramli continued his education at Madrasah Aliyah (MA) Islamic Composition College in Tanjung Balai. This college was founded by an Egyptian-trained cleric and Indonesian independence fighter, Syaikh Ismail Abdul Wahab. Here, the lessons given did not contribute much to Ramli. Because, all the lessons at this level have been learned and mastered while studying at the Tsanawiyah level. Indeed, Ramli is a smart child, from Ibtidaiyah to Tsanawiyah level, he always gets first place. In fact, when he was at levels one and two of Tsanawiyah, several teachers suggested that Ramli be promoted to a higher class to the principal. However, Sarbaini Sirait, as the school principal, did not agree. At the Aliyah level, Ramli also always gets first place.

At this level too, Ramli studied with Khaidir and Hubban Haitami (sons of Ramli's first teacher, H.M. Arsyad Haitami). In addition to studying at Aliyah, Ramli was asked by his teacher, Aminuddin Isus, to teach at Ibtidaiyah (Wahid, 2014:33-34). After graduating from Aliyah in 1975, Ramli continued his studies to college level in Medan. The teachers recommended that he study at Al Washliyah University (UNIVA), not studying at the Islamic University of North Sumatra (UISU) or at the State Islamic Institute of North Sumatra (IAIN SU – now the State Islamic University of North Sumatra). The reason is, lecturers at UNIVA are scholars who graduated from the East Middle. However, Ramli actually did not want to study at the three campuses. Ramli only wanted to study in Egypt or Syria. Ramli was inspired by his teachers who graduated from the Middle East, such as Ammat Hasan Lubis, an Egyptian alumni and Naim Sirait, an alumni of Syria (Wahid, 2014:35 -36).

The efforts made by Ramli were to survey the three campuses. While at the Sharia Faculty of the North Sumatra State Islamic Institute (IAIN SU), he read an announcement regarding the requirements for studying in the Middle East. Feeling that there was an opportunity to go to the Middle East, he decided to enter IAIN SU at the Sharia Faculty. Not even a year, before the second semester exams, he received a scholarship to Egypt on the advice of Tengku Amir Husen (Wahid, 2014:38). In Egypt, Ramli did not have time to study at al-Azhar University in Cairo, because the scholarship was not yet clear. In Egypt, he attended language education at Ma`had al-Wāfīdīn and studied with `Abd al-Ḥalīm Maḥmūd, the book *al-Munqiz min al-Dalāl* by Abū Ḥāmid al-Ghazālī. He also attended studies held around the al-Azhar campus. After waiting and the scholarship in Cairo being unclear, he decided to study in Libya via a scholarship.

In Libya, Ramli entered the Faculty of Da'wah under the auspices of Jam`iyah Da'wah Libya led by Maḥmūd Subhi, an alumnus of al-Azhar University in Cairo. There he studied with many teachers. With Qosim, an orator who had been a preacher at the Ilksa Mosque, He studied the book *Subul al-Salām* by al-Ṣan`ānī. From Ibrāhīm Rufaiḍah, he studied the book *I`rāb al-Qur`ān*, Ibrāhīm Rufaiḍah's dissertation which was published in a book. From Amruh Ṭāhiri, he studied rhetoric. From Hamzah, he studied psychology (soul). He also studied philosophy, *tārīkh* and Islamic civilization from German and Francis alumni. He also had a teacher, a pious

blind man, namely Robṭī. Together with this teacher, he was always asked to read books of interpretation such as *al-Jāmi` li Aḥkām al-Qur`ān* by al-Qurtubī, *Tafsīr al-Manār* by Rasyīd Riḍā, *Tafsīr fī Zilāl al-Qur`ān* by Sayyid Quṭub, *Tafsīr al-Nafasī* by Muḥammad al-Nafasī, and *Tafsīr al-Taḥrīr wa al-Tanwīr* by Ibn `Āsyūr. In Libya, Ramli studied for four years (1976-1980) and obtained a LC diploma (*al-ijāzah al-`āliyah*) (Wahid, 2014:50-56). During his studies here, he always got second place, and first place was always achieved by Muḥammad Ṣādīq, an intelligent student from Libya who had written 63 titles (Wahid, 2014:28).

Although Ramli's original desire was to study in Egypt or Syria, he was happy to study in Libya, because of five things, namely: 1) the scholarship was bigger than Al-Azhar Cairo, 2) the study was more disciplined compared to Al-Azhar, 3) free college guide books, 4) the first, second and third rankers received quite a large amount of coaching money, and 5) received recommendations after graduating to teach and preach abroad such as Australia, Malaysia, Japan and America. Ramli chose Australia as a place to teach and preach, precisely in the Fiji Islands. In the Fiji Islands, Ramli served as a teacher of religion and Arabic at Ba Muslim College and was entrusted as Head of the Department of Arabic and Islamic Studies Ba Muslim College, Fiji Islands. During this time, he took non-formal education, Diploma Higher English in New Jersey, England in 1982; and Introductory English at The University of South Pacific, Fiji Islands in 1982. He then received a Certificate of Teaching English as a Second Language from Parmlerston University in 1983. In Fiji Islands, he only stayed for three years, namely from the end of 1980 to the beginning of 1984. Here he had time to write several articles in the Fiji Muslim Lague magazine (Wahid, 2014:57-60).

In 1984, Ramli decided to return to Medan with his wife, Maymun Aswita Hutasoit. In Medan, Ramli was once a religious teacher at Madrasah al-Qismul `Aly Al Washliyah (1984-1987), Madrasah Aliyah Al Washliyah Lubuk Pakam (1984-1987), Madrasah Aliyah Muallimin UNIVA Medan (1984-1987), Madrasah Tsanawiyah Sore UNIVA (1986-1987), and the Islamic Center for Ulama Cadre Education. In addition to being a teacher, he served as a lecturer at several universities in Medan such as Al Washliyah University (UNIVA), Faculty of Ushuluddin and Faculty of Sharia, 1984; Islamic University of North

Sumatra (UISU), Faculty of Tarbiyah, 1987; University of North Sumatra (USU), teaching Arabic Literature, 1985; and the State Islamic Institute (IAIN) of North Sumatra, Faculty of Ushuluddin, Faculty of Da'wah and Faculty of Tarbiyah, 1984 (Wahid, 2014:72). In 1988-1997, he was trusted as the Rector of the Darul Ulum Islamic Institute (IAIDU), Asahan. In addition to his busy schedule as a teacher and lecturer, Ramli continued his studies taking a bachelor's degree with a Drs. degree as a requirement to become a permanent lecturer at IAIN SU. When Harun Harahap, a professor who taught *Qirā'ah al-Kutub*, the book *I'ānah al-Ṭālibīn* and *Risālah al-Tauḥīd*, took a course, Ramli corrected his friend's reading that had been corrected by Harun Harahap. Seeing Ramli's ability to understand the yellow book, Harun Harahap appointed Ramli as his assistant to teach *Qirā'ah al-Kutub*. At this level, Ramli completed his studies with an Arabic thesis entitled “*al-Muqāranah bain `Aqīdah Ahl al-Sunnah wa al-Jamā'ah wa al-`Aqīdah al-Aḥmadiyah*” (Wahid, 2014:73).

After completing his undergraduate degree, Ramli took the entrance test for the Postgraduate Program of IAIN Syarif Hidayatullah (now UIN) in Jakarta. There he completed his master's and doctoral programs. During his time as a postgraduate student, Ramli had reached the level of a Muslim scholar. He studied interpretation with Muhammad Quraish Shihab. Studied the field of thought with Harun Nasution and Nurcholis Madjid. Studied Islamic history with Deliar Noer. Studied Indonesian grammar with Johan Meuleman, a Dutch scientist.

Ramli studied with teachers who had extensive knowledge in their respective fields, and among his other teachers were Bustami Abdul Ghani, Sutan Takdir Ali Syahbana, Ahmad Baikuni, Muliato, Muslim Nasution, Panuti Sudjiman, and Said Agil Husin Al Munawar. As a critical student, he always criticizes his teacher's thoughts. He rejected Quraish Shihab's idea that the story of *Aṣḥāb al-Kahf* was a fairy tale and that the limits of aurat were modesty. He also often debated with Harun Nasution about *al-Ash`ariyah* and *Muktazilah* theology. Ramli as the defender of *al-Ash`ariyah* and Harun Nasution as the defender of the *Muktazilah* (Wahid, 2014: 79-83).

Ramli completed his master's studies in 1991 and his doctorate in 1997. In the doctoral program, he was named the best graduate of IAIN

Syarif Hidayatullah with a dissertation entitled *Takhrij Hadith-hadith in the Book of Fiqh as-Sunnah (Study on the Quality of the Sanad of Hadith on the Issue of Buying and Selling, Food and Beverages), and Clothing*. Ramli researched the *fiqh* book by Sayyid Sābiq. Because at that time there was no writing about Sayyid Sābiq's life story, Quraish Shihab asked Ramli to get information directly from Sayyid Sābiq in Egypt. Ramli agreed. From this research, he gained wisdom which is to be the first person to write a biography of Sayyid Sābiq in the *Encyclopedia of Islam* (Wahid, 2005:VI) This dissertation was later made into a book entitled *Fikih Sunnah dalam Sorotan*.

After completing his doctorate, Ramli returned to Medan. In Medan he became a permanent lecturer at the Faculty of Ushuluddin IAIN SU. At IAIN SU, he was given the mandate as Head of the Postgraduate Islamic Thought Study Program IAIN SU (1999-2000), Assistant Dean I of the Faculty of Ushuluddin IAIN SU (1999-2001), Dean of the Faculty of Ushuluddin IAIN SU (2001-2007), Vice Chancellor IV IAIN SU (2009-2012), and Director of Postgraduate Studies IAIN SU (2014-2018). Apart from IAIN SU, he was also entrusted as Director of Ulama Cadre Education for the Indonesian Ulema Council (2006), External Examiner at the University of Malaya - Malaysia (2011), External Examiner at the National University of Malaysia (UKM) Malaysia (2011), External Examiner at the Islamic Science University Malaysia (USIM) Negeri Sembilan Malaysia (2011), Postgraduate Lecturer in Literature USU (2008), and Doctoral Program Lecturer IAIN Ar-Raniry Banda Aceh (2007-2012). In addition to being active in teaching, Ramli is also active in community organizations such as *Al-Jam' Iyatul Washliyah* and the Indonesian Ulema Council of North Sumatra (MUI SU). At *Al Washliyah*, he was trusted as Secretary of the *Al Washliyah Fatwa Council* (1992-1997), Deputy Chairman of the *Al Washliyah Fatwa Council* (1997-2003), Deputy Chairman of the *Al Washliyah Fatwa Council* (2005-2015), Chairman of the *Al Washliyah Fatwa Council* (2015- 2020), Member of BPH UMN *AL Washliyah* (2002-2005), Member of the Sharia Supervisory Board of Bank *Al Washliyah* (2005), Secretary of the Sharia Supervisory Board of Bank *Al Washliyah* (2005-2010), and Chairman of the Sharia Supervisory Board of Bank *Al Washliyah* (2010-2013)). At MUI SU, he was entrusted as Deputy Chair of the MUI SU Fatwa Commission (2000-2005),

Member of the MUI SU Fatwa Commission (2010-2015), Chair of the MUI SU Fatwa Commission (2015-2020), Chair of the MUI SU Education and Culture Commission (2005-2015). -2010), and Head of Education and Cadre Development (2010-2015). Ramli was also the General Chair of the Medan Al-Ittihad Taklim Council (2009-2013).

Ramli's intellectual and scientific activities were not obtained instantly. He fought so hard that can position himself as a figure of a scholar who has influence and contribution in various aspects and one of them is his influence and contribution in Islamic education. In the world of education, he received the highest degree, namely a doctorate, and in his career in 2008, he was appointed as a professor). So, before his death on May 2, 2022, his name was full of academic titles, namely Prof. Dr. Drs. H. Ramli Abdul Wahid, Lc., MA.

Written Works and Patterns of Thought

Ramli is a productive scholar. He wrote dozens of books independently and collectively, as well as hundreds of articles in the form of papers, journals, bulletins and Friday pulpits with diverse scientific perspectives (multidisciplinary). The following are his written works. First, the field of hadith such as the Study of Hadith Science, Hadith: Several Aspects of Islamic Teachings, History of Hadith Studies in Indonesia, Hadith Sciences, Complete Dictionary of Hadith Science, *Tanawwu` al-Ibadat* (Variations of Worship), *Fiqh Sunnah in the Spotlight*, *Methods for Finding Hadith: Theory and Application*, *Methods for Researching Hadith Sanad*, *Muwattha Imam Malik as the First Book of Hadith*, *Methodology of Hadith Studies in German Universities*, *Intensity of Use of Hadith and Atsar*, *Hadith Maudhu': Reasons for Its Birth and Efforts of Scholars to Anticipate It*, *Study of the Hadiths on the Loss of the Obligation of Friday and Dhuhur Prayers for People Who Attend the Eid Prayer and the History of the Development of Hadith Studies in Indonesia*. Second, the field of creed/theology such as *al-Muqāranah bain `Aqīdah Ahl al-Sunnah wa al-Jamā`ah wa al-`Aqīdah al-Ahmadiyah*, *Complete Analysis of Ahmadiyah Teachings*, *History of Man's Search for God*, *Deviant Sects and Deviant Understandings*, *Sects and Understandings in Islamic History and Encyclopedia of Islamic Creed*. Third, the field of fiqh such as *Ilmu Fardu Ain*, *Ramadan Lecture: Popular Science and Ramadan Fiqh*. Fourth, the

field of the Qur'an such as *Ulumul Qur'an*, *Main Themes of the Qur'an*, *Encyclopedia of the Qur'an*, *the Qur'an and Science*, *Analysis of the Language of the Qur'an: Testing the Luxemburg Lawsuit against the Arabicness of the Language of the Qur'an*, *The Concept of Capital in the Qur'an and Jesus in the Qur'an*. Fifth, the field of Sufism such as *the Alternative Order: Efforts to Seek Experience and Actualization and Implementation of Sufism Practice in Modern Life*. Sixth, the field of preaching such as *Religious Lectures: Popular Science*, *Islam Facing Secular Globalization*, *Christology and Preaching in Indonesia*, *Wajib Inqaz Filistin min Aidi al-Mughtashibin and Prosperous Family according to the Concept of Islam*. Seventh, the field of economics such as *Bank Interest Law in the View of Islam and the Urgency of Islamic Banking in the View of Islam*. Eighth, the socio-political field such as *the Criteria for Ideal Leaders in Islam*, *Women's Leadership in the Qur'an and Hadith*, *Political Theologizing or Theological Politicians and the Basis for Islamic Thinking in Facing Elections*. Tenth, the field of language such as *the Asahan Malay Dictionary*. Eleventh, the field of education such as *Reinforcing the Role of Islamic Education Madrasah (MPI) in Developing National Character*, *Quality of Islamic Education in Indonesia*, *Problems of Islamic Education in Indonesia*, *Position of Hadith/Hadith Science in Islamic Education Studies*, *Educating and Forming Personality and Family from the Perspective of the Qur'an and Hadith*. From Ramli's works, it can be seen that he has a diverse pattern of thinking. His thinking is of course influenced by his educational factors obtained from teachers who also have diverse disciplines. No less important, the functional position he holds in MUI SU and Al Washliyah as chairman of the fatwa commission is one of the important factors in influencing his pattern of thinking. It is widely known that the main objective of the fatwa commission is to respond to and answer various problems faced by the community from various perspectives. Therefore, Ramli as chairman of the fatwa commission, in the two organizations, must be able to provide a response as a solution to the problems faced by the community with various perspectives according to the problems faced. One of the things he responded to seriously was Islamic education. However, in Islamic education, he had not had time to write a book specifically, but only in the form of articles. However, in his personal library, he had prepared various references on Islamic

education and had intended to write them, but qadarullāh, he died before fulfilling his wish of writing books on Islamic education and educational interpretations.

Islamic Education

The formulation of the definition of Islamic education according to Ramli is very broad, covering various activities and objectives. Therefore, before defining Islamic education, he refers to the Big Indonesian Dictionary (KBBI) and Law on the National Education System Number 20 of 2000 Chapter 1 Article 1 Paragraph 1. In KBBI, education is a process of changing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts (National 2012). In the Law, education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual religious strength, self-control, personality, intelligence, noble morals, and the skills needed by themselves, society, nation and state (Wahid, 2019:1). According to Ramli, based on the definition above, education is an effort by educators to train their students to be able to independently do things that are useful and good for themselves and others. This definition also refers to the etymological meaning of education in Arabic, namely *tarbiyah* based on the word of Allah in Surah al-Isrā' verse 21, "O my Lord, have mercy on both of them as they both (loved me) and raised me when I was little". He explained that if the education in question is Islamic education, then its meaning is added to according to Islamic teachings which aim to achieve happiness in life in this world and the hereafter (Wahid 2018). Thus, Islamic education according to Ramli is an effort by educators to train their students to be able to independently do things that are useful and good for themselves and others based on Islamic teachings which aim to achieve happiness in life in this world and the hereafter. According to him, Islamic education is different from conventional education. Islamic education is based on revelation, namely the Qur'an and Hadith. According to him, Islamic education experts agree that the Qur'an and Hadith are the basis of Islamic education "(Daulay & Ja'far, ed, 2016:). Therefore, according to him, Islamic education experts must make these two sources of Islamic teachings as a source of inspiration for formulating theories and practices of Islamic education (Daulay & Ja'far,

ed, 2016:53). In the Qur'an and especially in the Hadith, many hadiths are found that are related to the theory and practice of Islamic education (Asrul Daulay 2016). Therefore, according to him, students of Islamic education or Islamic religious education study programs must master the Hadith and Ulumul Hadith courses. Lecturers must also be able to link the two courses with educational patterns such as Islamic education science and Islamic educational philosophy (Asrul Daulay 2016).

The basis of Islamic education (the Qur'an and Hadith) is the main difference between Islamic education and conventional education. Thus, the orientation and objectives of Islamic education are also different. According to Ramli, the objectives of Islamic education must be in accordance with the objectives of human creation by Allah. According to him, there are three objectives of Islamic education. First, to form a human character that is godly and devoted to Allah. This is based on Allah's words in surah al-Zāriyāt verse 56, "I did not create jinn and humans except to worship Me" (Wahid 2016). Second, forming noble morals (Wahid, 2014). This is based on the Hadith narrated by Aḥmad, Rasūlullāh said "Indeed, I was sent to perfect good/noble morals" (Ḥanbal, 1995). Third, obtain happiness in this world and the hereafter (Wahid 2018). This is based on the words of Allah in surah al-Baqarah verse 201, "Among them there are also those who pray, "Our Lord, give us goodness in this world and goodness in the afterlife and protect us from the punishment of hell."

Ramli understands that Islamic education must be full of Islamic values, so he emphasizes this in defining Islamic education. Likewise, he firmly states that the basis of Islamic education is the Qur'an and Hadith. Thus, to obtain a formulation of the concept of Islamic education, Islamic education experts must have the ability to understand the Qur'an and Hadith as a basis for building the concept of Islamic education whose goal is to make humans have a godly character and serve Allah, have noble morals and obtain happiness in the world and the hereafter. In addition, Ramli also discusses educators and students who are two important components for the continuation of educational activities. According to Ramli, educators are scholars. According to him, citing the opinion of al-Ghazālī, scholars are of two types, namely scholars of the afterlife and scholars of the world.

Scholars of the afterlife are scholars who always practice their knowledge (*‘āmilīn*) and scholars of the world are evil scholars (*sū’*) (Wahid, 2014:91). According to him, there are two main requirements that must be met to become a cleric, namely mastery of religious knowledge and morality. Knowledge alone is not enough and morality alone is not enough (Wahid, 2014:91). These two requirements are absolutely necessary to become a cleric. Ramli views that educators must have these two qualifications, namely knowledge and morality. Because, educators are one of the important components for the advancement of education. As for students, Ramli does not discuss it theoretically, but practically, namely that today's students are generally not diligent in studying, not diligent in buying books, not diligent in reading and not diligent in taking notes (Wahid, 2014). Ramli's criticism is of course based on the facts of his experience as a teacher and lecturer, as well as being a rector, vice rector and director at an Islamic university. Thus, his criticism has a strong foundation. Likewise in Islamic education, he makes philosophical criticisms of the Islamic education system. Interestingly, he not only made criticisms, but also provided alternative solutions to advance the quality of Islamic education, even practically he opened an Islamic educational institution whose goal was to make its alumni "religious experts, religious practitioners, and religious defenders" (Mangunsong, et al., 2020). Because according to him, the quality of education is a factor that determines the progress and decline of a nation (Wahid 2010). Therefore, Ramli is quite serious about handling problems in Islamic education. According to him, there are six problems in Islamic education along with their solutions. First, the problem of the emergence of the Joint Decree of 3 Ministers and the solution is to open education for cleric cadres with a curriculum and syllabus based on yellow books/Arabic. Second, the problem of educators who are less competent and the solution is to improve the competence of educators by qualifying in teaching courses/subjects, conducting various orientations, having references and providing welfare. Third, the problem of the weak enthusiasm of students in seeking knowledge and the solution is to increase the enthusiasm of students in seeking knowledge by motivating, supervising, and facilitating during learning activities.

Fourth, the problem of the proliferation of fake academic degrees and the solution is to

sanction perpetrators of fake academic degrees and society must respect education. Fifth, the problem of weak mastery of Arabic and the solution is to improve mastery of Arabic by opening special classes in madrasas, Islamic boarding schools and universities by taking steps to accommodate alumni of Islamic boarding schools, improve foreign language skills for lecturers, motivate to improve mastery of Arabic, and overseas training and the use of easy methods in memorizing Arabic vocabulary. Sixth, the problem of weak moral education and the solution is to improve moral education by raising awareness to improve the nation's morals and prioritizing moral subjects in schools, madrasas and Islamic boarding schools over other subjects and providing moral lessons to students and adults (Mangunsong, et al. 2024). Of the six problems of Islamic education, the one that became the center of Ramli's attention was the problem of the emergence of the Joint Decree of the 3 Ministers in 1975 concerning Madrasahs which changed the orientation of Islamic education which initially produced cadres of ulama who only mastered religious knowledge to efforts to produce graduates who mastered general knowledge from adequate religious knowledge. He conducted a deeper analysis related to the problems of the curriculum which until now is still used by all Islamic educational institutions such as madrasahs and Islamic boarding schools. He proved that these problems are the core of the decline in the quality of Islamic education. He made a comparison related to the policies of madrasahs in the past which produced quality graduates in the field of religion with madrasahs today which produce alumni who are half-hearted in religious knowledge and general knowledge.

Ramli argued that ulamas are the result of educational institutions. According to him, Indonesia has two types of religious educational institutions, namely madrasahs and Islamic boarding schools. In the past, private and state religious colleges or state Islamic universities (UIN) were not familiar, and emerged later after the birth of madrasahs and Islamic boarding schools. In the past, the highest education was Madrasah Aliyah. However, scholars who have scientific capacity are alumni of old Islamic boarding schools and madrasahs (Wahid 2010). Nowadays, many religious scholars have even mushroomed everywhere, but according to his assessment, no scholars who are scholars have been found. This means that according to him, the

old model of madrasas and Islamic boarding schools is different from the current model of madrasas and Islamic boarding schools (Wahid 2010). However, Ramli admitted that in terms of physical, management, teaching methods and finances, today's madrasas and Islamic boarding schools are more advanced. He admitted that this change is something good. However, in terms of the objectives of today's madrasas and Islamic boarding schools, it is not good and the objectives of the old madrasas and Islamic boarding schools are much better. The objectives of old madrasas and Islamic boarding schools are trying to produce graduates who are able to read yellow books and master religious knowledge. This is different from the objectives of today's madrasas and Islamic boarding schools, which are to be able to enter general and religious universities and be able to work according to market needs. Therefore, according to Ramli, the curriculum and syllabus must be adjusted to market needs. Market needs require graduates who are skilled in computers, mathematics and English, not religious knowledge (Wahid 2010).

On that basis, Ramli and MUI SU opened an Islamic scholar cadre education which aims to prepare Islamic scholar cadres who master religious knowledge through yellow books, both classical and modern and produce religious experts, religious practitioners, and religious defenders, especially according to the Ahlusunnah wal Jamaah ideology. Its alumni are

expected to be able to uphold the true teachings of Islam and ward off all deviant ideologies based on justifiable arguments in this world and the hereafter (Wahid 2014:94).

Ramli views that Islamic education must be in line with the values of Islamic teachings whose sources are the Qur'an and Hadith. The concept of Islamic education must be formulated based on both sources of Islamic teachings. Likewise, the objectives of Islamic education must be in accordance with the purpose of Allah in creating humans, namely to worship, have morals and be happy. Thus, the curriculum and syllabus of Islamic education must be prioritized and specialized so as to produce output that understands religion in depth.

Conclusion

Ramli Abdul Wahid is a North Sumatran cleric who has quite significant influence and contribution in various sectors and one of them is his influence and contribution in Islamic education. In Islamic education, he not only appears as an expert who presents theoretical writings on the concept of Islamic education, but also appears as a practitioner in education by opening an Islamic education institution with MUI SU in 2006, namely the education of cleric cadres. His thoughts on Islamic education by making various criticisms of the quality of Islamic education are none other than his efforts to be able to advance Islamic education.

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