

## The Issue Of Islamic Education: A Perspective By Ramli Abdul Wahid

Research Article

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**Abstract.** This research aims to explore the issues and solutions regarding Islamic education from the perspective of Ramli Abdul Wahid. Employing a qualitative method with a figure study approach, the study reveals six problems in Islamic education according to Ramli, including the emergence of SKB 3 Ministers, insufficiently competent educators, lack of enthusiasm among students for academic studies, proliferation of fake academic degrees, a lack of proficiency in Arabic language, and a lack of moral education. The primary solution to these issues as identified by Ramli Abdul Wahid, lies in fostering awareness among students, educators, and parents that Indonesia lags behind in the field of education compared to other countries, including neighboring ones. Consequently, there should be a growing determination to address this educational lag.

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

### Introduction

Ramli Abdul Wahid (later referred to as Ramli) was a ulama (scholar) from North Sumatra. He began his *Ibtidaiyah* (elementary), *Tsanawiyah* (junior high), and *Aliyah* (senior high) school education in his hometown, Asahan. He pursued his undergraduate studies at the State Islamic Institute (IAIN) of Sumatra Utara but did not complete it as he received a scholarship to study in the Middle East. After completing his studies in Libya, Ramli proceeded to obtain his Bachelor's degree at IAIN Sumatra Utara. He then proceeded to continue his master's and doctoral programs at IAIN Syarif Hidayatullah Jakarta.

In the academic, Ramli was recognized as a professor specializing in Hadith studies within the Faculty of *Usuluddin*. This was natural as Ramli had focused his specialization on the hadith science. During his doctoral program, Ramli conducted research on Hadith science titled "*Takhrij Hadith in the Book of Fiqh al-Sunnah (Study on the Quality of Hadith Sanad Regarding Issues of Buying and Selling, Food, and Clothing)*." In his inaugural address, Ramli discussed the theme of Hadiths studies, entitled "*Tanawwu' al-'Ibadah (Variations of worhip): The Sunnah Solution to*

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*Khilafiyah.*" Ramli has published works on hadith science, including *The Complete Dictionary of Hadith Science and Hadith Sciences*.

Nevertheless, Ramli was also known as a ulama with a multidisciplinary approach to thinking. He not only wrote and researched Hadith studies but also other fields such Quranic studies, theology, Islamic jurisprudence (*fiqh*), language, history, politics, economics, and Islamic education. This is due to Ramli's previous roles as Chairman of the Fatwa Commission in the Indonesian Ulama Council of North Sumatra (MUI SU) and the Chairman of the Fatwa Commission in *Al Washliyah* Medan. These roles undoubtedly influenced Ramli's diverse thinking, as he was confronted with various issues brought before the fatwa commissions in MUI SU and *Al Washliyah*, including theological, legal, political, economic, and educational issues. As a chairman of the fatwa commission, Ramli had to be capable of addressing and providing solutions to a wide of issues, one of which was Islamic education.

Based on the data and analysis conducted, Ramli to engage intensively with Islamic education in 2006, when he, along with MUI SU, reinitiated the Islamic Scholars Cadre Education of the Indonesian Ulama Council of North Sumtra (PKU MUI SU), which had previously ceased at the Islamic Centre. At that time, Ramli served as the director of PKU MUI SU. In 2010, Ramli was appointed as the Chairman of the Education and Cadreization Department of MUI SU. Ramli articulated his views on the concept of Islamic education through various forms of writing, including articles, papers, and several chapters in his books. However, Ramli specifically delved into the issues surrounding Islamic education and alternative solutions.

The issues within Islamic education, known as the problems of Islamic education encompass various challenges affecting its quality. According to Chandra, these issues can arise within the home, the community, and educational institutions. At home, the problem lies in the insufficient implementation of religious values. In the community, there is a lack of awareness regarding the application of religious teaching. Within schools, problems include Islamic Religious Education (PAI) being treated as a mere formality rather than a priority for practice, inadequate educators, and poorly executed educational management, such as the lack of a comprehensive curriculum (Candra, 2019).

According to Wardi, the issues surrounding Islamic education from a philosophical standpoint give rise to several problems in the aspects of ontology, epistemology. In essence, he asserts that the core problems in Islamic education is the lack of actualization of values of *ihsan* and noble morals by students, teaching methods that appear traditional and conservative, and the existence of a dichotomous paradigm of Islamic education (Wardi, 2013). Lestari and Masyithoh argue that the most

complex challenge issues in 21st century is the scientific dichotomy and the lack of proficiency in foreign languages among educators and students (Lestari & Masyithoh, 2023).

In their study, Husni et al. identified two main categories of issues facing Islamic education: internal and external. Internally, the issues encompass the relationship between power and the uncertain orientation of Islamic education, curriculum problems, teaching method, low-quality human resources, and high educational cost. Externally, there is a dichotomy between religious and secular knowledge, the general nature of knowledge without providing problem-solving solutions, memorization focused on rote learning and lack of analysis, and the issue of seeking knowledge with a tendency to prioritize obtaining credentials over acquiring knowledge (Husni dkk, 2023).

The preceding description indicates that there are numerous issues within Islamic education, which can generally be categorized into three aspects: structural, cultural, and human resources (Daulay, 2012:12-13). Among the various issues in Islamic education, the prevalent are those pertaining to the Islamic education curriculum, educators, students, and Islamic education management. Currently, the Islamic education curriculum emphasizes intellectual aspects over affective ones and exhibits a dichotomy between religious and secular knowledge. Educators face two significant challenges. First, they lack the requisite competence and professionalism to effectively transfer knowledge to students. Second, there is a dearth of educators who can serve as role models and mentors in student' everyday lives. A further issue is the lack of interest on the part of students in reading and applying the knowledge acquired through the learning process. The issue of management is further complicated by the high cost of education and the lack of facilities in Islamic education.

The aforementioned issues in Islamic education serve as the subject of critique for Ramli. Drawing from various data sources, he addresses issues in Islamic education including the curriculum, educators, students, and educational management. Ramli identifies the SKB 3 Minister curriculum on madrasah and pesantren in Indonesia as a key area in need of revision. He asserts that the SKB 3 Minister curriculum has a significant impact on the quality of educational outputs, particularly in terms of religious knowledge and general knowledge. Ramli refers to it as the science of responsibility, distinguishing between responsibility for religious knowledge and responsibility for general knowledge. He perceives the SKB 3 Minister curriculum is primarily oriented towards market needs, rather than the production of scholar (Wahid, 2014a).

Based on the various data sources examined, Ramli's critique regarding the issues in Islamic education is particularly intriguing and

warrants further exploration, especially given Ramli's reputation as a critical ulama who address a wide range of issues affecting the community at large and education specifically. Therefore, to delve deeper into Ramli's perspectives on Islamic education in general and its specific challenges, the author will explore the research titled "**Issues in Islamic Education: A Perspective by Ramli Abdul Wahid**".

## **Methodology**

This research employs a qualitative method with a figure study approach. According to Syahrin Harahap, figure study is a systematic examination related to the ideas/thoughts of Muslim thinkers, either comprehensively or partially (Harahap, 2017:6). This research utilizes primary data sources from Ramli's works, including "*Anak Desa Tak Bertuan Jadi Profesor: Prof. Dr. Drs, H. Ramli Abdul Wahid, Lc., MA (The Village Boy Who Became a Professor: Prof. Dr. Drs, H. Ramli Abdul Wahid, Lc., MA)*," "*Kualitas Pendidikan Islam di Indonesia (The Quality of Islamic Education in Indonesia)*," "*Mendidik dan Membentuk Kepribadian Keluarga Perspektif Al-Qur'an dan Hadits (Educating and Shaping Family Personality in the Perspective of Qur'an and Hadith)*"; dan *Kedudukan Hadis/Ilmu Hadis dalam Kajian Pendidikan Islam (The Position off Hadith/Hadith Science in the Study of Islamic Education)*." Subsequently, various data sources are analyzed using interpretation and internal coherence methods aimed to obtaining comprehensive and in-depth data, thus ensuring that the research results are comprehensive and integral.

## **Discussion**

### **1. Biography of Ramli Abdul Wahid**

Ramli Abdul Wahid was born on December 12, 1954, in Sei Lendir village. This village is located in the Sei Kepayang district, Asahan regency, North Sumatra province, Indonesia. Ramli is the child of Abdul Wahid Simangunsong and Salmiyah Sirait. Ramli's family could be described as financially disadvantaged. Even providing meals was a struggle, let alone covering educational expenses. However, these challenges did not deter Ramli. Nevertheless, these challenges did not dissuade Ramli from pursuing his goals. From an early age, Ramli displayed a keen desire to pursue knowledge (ṭ ālib al-`ilm).

Ramli is a professor who pursued his education from his hometown to abroad. He began his education at *Ibtidaiyah Al Washliyah*, Sei Kepayang Asahan in 1970, then continued to his studies at *Tsanawiyah Raso*, Tanjung Balai Asahan in 1973, and subsequently to Aliyah at Gubahan Islam School in Tanjung Balai Asahan in 1974. Upon completing these stages of education, Ramli then moved to Medan before pursuing studies at the Faculty of ad-Da'wah in Libya (1980). He returned to Indonesia to obtain his undergraduate degree from IAIN SU (1987),

followed by a master's program at IAIN Jakarta in 1991, and finally the doctoral program at the same institution (now UIN Syarif Hidayatullah) in 1998.

After completing his postgraduate program, Ramli returned to Medan with a doctoral degree. He served in Medan as a Permanent Lecturer at the Faculty of Ushuluddin, IAIN SU, a position he has held since 1989. During his tenure at IAIN SU, Ramli was appointed head of the Postgraduate Islamic Thought Program (1999-2000), Assistant Dean I of the Faculty of Ushuluddin (1999-2001), Dean of the Faculty of Ushuluddin (2001-2007), Assistant Rector IV of IAIN SU (2009-2012), and Director of the Postgraduate Program at IAIN SU (2014-2018). After years of service at IAIN SU, Ramli was awarded the title of professor in 2008 (Prof. Dr. Drs. H. Ramli Abdul Wahid, Lc., MA).

In addition to his roles at IAIN SU, Ramli was also entrusted with various responsibilities elsewhere. He served as the Director of the *Ulama Council of North Sumarta* (2006), *External Examiner at the Universiti Malaya, Malaysia* (2011), *External Examiner at Universiti Kebangsaan Malaysia (UKM) Malaysia* (2011), *External Examiner at Universiti Sains Islam Malaysia (USIM) Negeri Sembilan Malaysia* (2011), *Lecturer in the Postgraduate Literature Program at USU* (2008), and *lecturer in the Doctoral Progra, at IAIN Ar-Raniry, Banda Aceh* (2007-2012)

In addition to his role as an educator, Ramli is engaged in various community organization, including *Al-Washliyah* and the Indonesian Ulama Council of North Sumatra (MUI SU). In *Al Washliyah*, Ramli was entrusted with the role of 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), and Chairman of the *Al Washliyah Fatwa Council* (2015-2020). He was a member of the *BPH UMN UMN AL Washliyah* (2002-2005), a member of the *Bank of Al Washliyah Sharia Supervisory Board* (2005), the Secretary of the *Sharia Supervisory Board Al Washliyah Bank* (2005-2010), and Chairman of the *Sharia Supervisory Board of Al Washliyah Bank* (2010-2013). At MUI SU, Ramli was entrusted with various responsibility as Deputy Chairman of the *MUI SU Fatwa Commission* (200-2005), a member of the *MUI SU Fatwa Commission* (2010-2015), Chairman of the *MUI SU Fatwa Commission* (2015-2020), Chairman of the *Education and Cadreization Department* (2010-2015). Additionally, Ramli served as Chairman of the *Board of Majelis Taklim al-Ittihad Medan* (2009-2013).

As a ulama and scientist, Ramli published numerous works, including *Sejarah Pengkajian Hadis di Indonesia* (History of Hadiths Studies in Indonesia); *Studi Ilmu Hadis* (Studies in Hadith Sciences); *Ilmu-ilmu Hadis* (Hadiths Sciences); *Kamus Lengkap Ilmu Hadis* (Complete Dictionary of Hadith Sciences); *Fikih Sunnah dalam Sorotan* (Fikih Sunnah

in the Spotlight); *Hadis: Tuntunan dalam Berbagai Aspek Kehidupan* (Hadith: Guidance in Various Aspects of Life); *al-Muqāranah bain `Aqīdah Ahl al-Sunnah wa al-Jamā`ah wa al-`Aqīdah al-Aḥmadiyah*; *Ulumul Qur'an*; *Fikih Ramadhan*; *Kamus Bahasa Melayu Asahan* (Dictionary of Asahan Malaya); *Kuliah Agama: Ilmiah Populer* (Religious Lectures: Popular Science), *Peranan Islam Menghadapi Globalisasi Sekuler* (The Role of Islam in Facing Secular Globalization). In the field of Islamic education, Ramli has penned several article and papers such as *Menguatkan Kembali Peran Madrasah Pendidikan Islam (MPI) dalam Pembinaan Karakter Bangsa*, *Kualitas Pendidikan Islam di Indonesia* (Strengthening the Role of Islamic Education Madrasah in Nation Character Building); *Problematika Pendidikan Islam di Indonesia* (Issues of Islamic Education in Indonesia), *Kedudukan Hadis/Ilmu Hadis dalam Kajian Pendidikan Islam* (The position of Hadith/Science of Hadith in Islamic Education Studies), and *Mendidik dan Membentuk Kepribadian Keluarga Perspektif Alquran dan Hadis* (Educating and Shaping Family Character from the Perspective of the Qur'an and Hadith).

## **2. Quality of Islamic Education**

According to Ramli, the quality of education is a determining factor in the advancement or decline of a nation (Wahid 2010). In the past, Islamic countries were more advanced than European countries due to the high quality of education during the Umayyad and Abbasid dynasties. However, in recent times, Islamic countries have become underdeveloped compared to other countries. Syakīb Aرسالān has discussed the reasons why Islamic communities have regressed while non-Islamic communities have progressed, attributing it to the diminishing emphasis on education among Muslims, meaning that Muslims have become ignorant (Aرسالān n.d:75). This assertion is supported by Ainusyamsi (2021), who emphasizes the importance of the improvement of the character and behavior of Muslims to overcome various forms of backwardness, including ignorance.

Ramli's statement is not without basis. He assesses that Indonesia, a nation with a Muslim majority, is underdeveloped in numerous respects, including education. According to him, in 2010, only 3 percent of the Indonesian population had the opportunity to pursue higher education, whereas in developed countries, the population that received higher education was between 50 and 80 percent. The quality of education in Indonesia is also low, with Bandung Institute of Technology (ITB) ranked 15th in Asia and Gajah Mada University (UGM) ranked 40th in Asia. Approximately 45 percent of respondents stated that the physical conditions of school facilities in Indonesia were inadequate, and the qualifications of teachers fell below (Wahid 2010). Consequently, the Human Resources (HR) sector in Indonesia is ranked 102nd behind of

Vietnam. Despite Indonesia gaining independence much earlier than Vietnam, the latter outperforms Indonesia (Wahid 2010).

Internationally, Indonesia and Islamic countries have lagged behind other regions, including Israel/Jewish with 16.000 per million people, USA/Cristian with 6,500 per million people, Japan/Buddhist with 6.500, the Soviet Union/Atheist with 5000, France/Cristian with 4.500, the Netherlands/Cristian with 4.500, the UK/Cristian with 3.200, Germany/Cristian with 3000, India/Hindu with 1.300, Egypt/Islam with 367, and Indonesia/Islam with only 64 per million people respectively (Wahid 2010). Likewise, in controlling world information, control rests in the hands of internet rules. The United States is the largest user of the internet, followed by China, Japan, Germany, the United Kingdom, South Korea, France, Canada, Italy, India, Brazil, Spain, the Netherlands, Russia, and Australia (Wahid 2010). According to Ramli, no Islamic country is included in the list, let alone Indonesia. Indonesia, with world' largest Muslim population, still faces various issues in the realm of education (Agustang, Mutiara, & Asrifan, 2021). This indicates that the Islamic world significantly lags behind other nations in education and science.

The data presented by Ramli, dating back to 2010, aligns closely with recent data, indicating Indonesia's ongoing lag in the fields of education, knowledge, and Human Resources (HR). Indonesia has only one victory, which its rich Natural Resources (NR). However, due to its low quality human resources, the existing natural resources cannot be managed to benefit the populace. It is disadvantageous for a country as large as Indonesia to have abundant natural resources but to be unable to manage them optimally due to the low quality and quantity of its population (Indriani, 2016). This is the result of a failure to prioritize the quality of education in general and Islamic education in particular

In Islamic education, Ramli also laments the notably low quality of Islamic education (Wahid 2014:84). According to him, nowadays, there are not many people who truly master the religious sciences. In North Sumatra specifically, there many scholars whose scholarly capacity and fatwas were highly regarded, but many have passed away, such as Ustaz Arifin Isa, Ustaz Hamdan Abbas, Ustaz H. Fuad Said, Drs. Tengku Ali Muda, Prof. Lahmuddin Nasution, Syaikh Afifuddin, Syaikh Abdurrahman Abdullah, Ustaz Ahmad Ridwan, Ustaz Baharuddin Ali dan Ustaz Amaruddin. Similarly, there are many scholars in *Tanjung Balai* and South *Tapanuli* (Wahid 2010). However, according to Ramli, it has been challenging to identify suitable replacements for the deceased scholars. He considers this as one of the contributing factors to the decline in the quality of Islamic education, necessitating a comprehensive evaluation and improvement.

### **3. Issues and Solutions in Islamic Education**

Ramli identifies several issues in Islamic education that contribute to its low quality. The data obtained from Ramli's various works revealed six main problems in Islamic education. These include the emergence of SKB 3 Ministers, insufficiently competent educators, a lack of enthusiasm among students for academic studies, the proliferation of fake academic degrees, a lack of mastery of Arabic, and a lack of moral education. Furthermore, Ramli proposes solutions to these issues as efforts to advance Islamic education.

According to Ramli, the first step in advancing both general and Islamic education is to raise awareness among students, educators, and parents that in the field of education, Indonesia lags behind other countries, including neighboring ones (Wahid 2016:141). This reality must be acknowledged to instill the willingness to catch up in education.

Recognizing the low quality of education in general and Islamic education in particular and improve educational quality are the primary solutions. This requires the involvement of educators, students, the government, parents and the wider community. Below are problems and solutions in Islamic education according to Ramli:

**Firstly**, the issue of the emergence of SKB 3 Minister has become a contributing factor to the decline in Islamic education and the rarity of scholars. This decision has impacted the curriculum and syllabus of madrasas, initially comprising 70% religious subjects and 30% general subjects, which has now reversed (Wahid 2014:150). Consequently, graduates' quality suffers, possessing inadequate knowledge in both religious and general fields. Therefore, Ramli proposes that the solution to this problem is to organize the education of ulama cadres using a curriculum and syllabus based on the study of the yellow book, memorization, modern methodology, practical exercises (Wahid 2016:95). Additionally, the establishment of teams of small groups within madrasas and Islamic boarding schools (*pesantren*) to study the yellow books and the necessity for boarding schools to select superior candidates interested in becoming scholars are deemed essential (Wahid 2016:95).

**Second**, the problem of insufficiently competent educators according to Ramli, such as the lack of professionalism, inadequate qualifications in delivering subjects, many being unable to read and comprehend yellow book, even many still do not pass reading Surah al-Fatihah, are not competent in giving grades (Wahid 2014:73). Therefore, Ramli proposes a solution to this problem by enhancing educators' quality through qualification improvements in teaching, conducting various orientations, and utilizing substantial reading materials for the subjects taught, along with Islamic books to gain comprehensive understanding when imparting lessons to students



(Wahid 2016:147-148). Because empowering all school components sustainably will result in enhancing the school organization's capacity and capabilities in meeting the needs of students and the community (Kuntoro 2019). Furthermore, the solution is to provide good welfare for educators by increasing their honorarium legitimate source, aiming to increase educators' responsibilities (Wahid 2016:89).

**Third**, the issue of the student's lack enthusiasm for learning, as identified by Ramli, encompasses student's lack of diligence in studying, purchasing books, reading, and taking notes (Wahid 2014:84). Students engage in plagiarism when completing research (Wahid 2014:84). Therefore, Ramli suggests that the solution to this problem begin with the arousal of students' enthusiasm. As students nowadays are easily influenced by negative influences and tend to influence each other. (Adiyono & Rohimah, 2021). Ramli recommends that the encouragement given to students in pursuing knowledge should commence in the family and school environment. Parents and educators should emphasize to students that seeking knowledge is an obligation, even more so in today context (Wahid 2016:143). Parents should guide their children by increasing their study time and limiting their TV watching, directing them to improve their learning methods and diligence. Parents should endeavor to provide their children with books, PRULs, dictionaries, encyclopedias, and if possible, electronic dictionaries and formulas to stimulate children's learning (Wahid 2016:142). In the educational setting, educators should strive to provide that align with students' abilities, including in the procurement of reading materials (Wahid 2014:151). This underscores the crucial role of Islamic educational institution in Indonesia in preparing professional and competent human resources (Dacholfany, 2017).

**Fourth**, the issue of the proliferation of fake academic degrees represents a threat to the integrity of higher education and the quality of education in Indonesia. Ramli asserts that the proliferation of fake degrees has the potential to negatively impact the academic standards of the nation and the quality of education. Therefore, Ramli suggests that the solution to this problem involves imposing sanctions on violators based on the Republic of Indonesia Law No. 20 of 2003 concerning the National Education System Chapter XX Article 69 Paragraph 1 and Article 68 Paragraph 1 and 2 (Wahid 2014:157-158). Furthermore, society must value education, and the Ministry of Education establish clear and strict regulations and requirements regarding the issuance and use of academic degrees in Indonesia (Wahid 2014:157-158).

Fifth, the lack of proficiency in Arabic has implications for the inability navigate primary sources of Islamic teaching, namely the Qur'an and Hadith, as well as the works of scholars, all of which are in Arabic.

This issue aligns with the statements of Amma, Setiyanto, & Fauzi (2021) who mention several problems in learning Islamic religion, including the lack of ability to read Arabic script and difficulty in memorizing material. Therefore, according to Ramli, the solution to this problem is to enhance Arabic language proficiency. He argues that the inadequate grasp of Arabic can be attributed to the advent of the SKB 3 Ministers, hence there is a need to redesign the vision and mission of madrasahs with consequence of adjusting majors and curricula (Wahid 2014:152). Ramli then proposed the establishment of special classes in madrasahs, *pesantren* (boarding school), and universities. These classes would be designed to accommodate *pesantren alumni*, improve foreign language skills for lectures, motivate students to improve their Arabic language proficiency, and provide opportunities for early childhood education abroad (Wahid 2014:76-77). Additionally, Ramli presents a method for mastering the language by memorizing every vocabulary, as he believes language proficiency is impossible without memorizing vocabulary. Each word should be repeated 7-9 times, envisioning its writing. This approach entails success and practice, with the occasional self-talk (Wahid 2016:142).

**Sixth**, the issue of weak moral education will have an impact on the destruction of a nation, as seen in Islamic nations that collapsed due to moral damage. In line with this issue, Adisaputro & Rosidi (2020) state that the dignity of a nation depends on its morals. If the morals are damaged, the nation will also be damaged. Therefore, according to Ramli, the solution to this problem is to have an awareness to improve the nation's morals. He suggests that Moral Education subject (Pendidikan Budi Pekerti-PBP), which has been modified by integrating it with other subjects, should be reverted to its status in the 1950s, specifically as a separate subject. Moreover, PBP should be given a higher position than other subject. Additionally, PBP should be designed by the central government not only for elementary and secondary schools but also for universities and adults. Furthermore, according to Ramli, each region needs to establish special platforms to socialize PBP to the community and training officials (Wahid 2016:169-170).

Based on the discussion above, it can be concluded that the issues identified by Ramli with regard to Islamic education remain unresolved, resulting in a persistently low quality of Islamic education due to the lack of efforts to address them. It can even be argued that issues may be worsening compared to previous years. Therefore, the aforementioned issues and solutions are highly relevant to Islamic education today. Considering the numerous challenges and issues faced by the Islamic education in the country, both from external or

global challenges (Siswanto, 2018) and domestic challenges, these solutions are imperative.

### Conclusion

According to Ramli, there are six issues concerning Islam education. The first is the emergence of SKB 3 Ministers, which has led to concerns about the quality of educators. The second is the issue of inadequately qualified educators. The third is a lack of enthusiasm among students for acquiring knowledge. The fourth is the proliferation of fake academic degrees, which has led to questions about the credibility of degrees in Indonesia. Fifth, there is a deficiency in Arabic language proficiency. The last is the weak moral education. Ramli's primary solution revolves around fostering awareness among students, educators, and parents regarding Indonesia's educational lag compared to other countries, including its neighbors. Consequently, there should be a growing determination to address the country's educational deficit.

Based on the findings of this study, the author provides recommendations for educators, students, parents, and the government as reading material and evaluation regarding the issues of Islamic education and the solutions that can be implemented. Similarly, to researchers and advocate of Islamic education, the author suggests conducting further researcher on Ramli's thoughts regarding Islamic education in general and educational issues in particular.

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