



Islamic Educational Values in the Relationship between *Adat* and Sharia: Syekh Sulaiman ar-Rasuli's Educational Thought

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Abstract

This study aims to analyze the Islamic educational values embedded in Syekh Sulaiman ar-Rasuli's concept of the relationship between *adat* and sharia and to examine their relevance to contemporary Islamic education. This study employed a qualitative research design with a content analysis approach. Data were derived from ar-Rasuli's works and relevant scholarly literature on Islamic education, Minangkabau *adat*, and his intellectual legacy. The data were analyzed through coding, categorization, contextual interpretation, and conceptual synthesis. The findings indicate that ar-Rasuli's thought encompasses educational values related to *tawhid*, morality, trustworthiness, justice, deliberation, leadership, family responsibility, social solidarity, independence, simplicity, and critical cultural preservation. Sharia functions as the normative foundation of education, while *adat* serves as a social and pedagogical medium for internalizing Islamic values through family, *surau*, madrasas, and community life. Based on these findings, the study formulates a contextual Islamic education model comprising theological foundations, personal character formation, social development, and cultural transmission. The model highlights the relevance of ar-Rasuli's thought to character education, religious moderation, social ethics, and culturally grounded Islamic education.

Article Information:

Received June 10, 2026

Revised July 18, 2026

Accepted August 10, 2026

Keywords: *Islamic education, adat and sharia, Syekh Sulaiman ar-Rasuli, character education, Minangkabau local wisdom*

INTRODUCTION

Islamic education does not take place in a social and cultural vacuum. Islamic values continuously interact with language, family structures, leadership systems, traditions, and community experiences (Natalia et al., 2026). Local culture can function as an educational environment that connects Islamic teachings with learners' everyday lives. At the same time, cultural practices require critical evaluation to ensure that inherited traditions remain consistent with the principles of *tawhid*, justice, and social benefit (Maideja et al., 2023).

Minangkabau society has developed a distinctive relationship between religion and culture through the philosophical principle of *adat basandi syarak, syarak basandi Kitabullah*. This principle positions Islamic sharia as the normative foundation of *adat*,

How to cite:

Nasution, S. A., Burhanuddin, N., Hayati, H., Sar'an, S., Fadlan, A. H. (2026). Islamic Educational Values in the Relationship between Adat and Sharia: Syekh Sulaiman ar-Rasuli's Educational Thought. *Ahlussunnah: Journal of Islamic Education*, 5(2), 1016-1027.

E-ISSN:

2827-9573

Published by:

The Institute for Research and Community Service

while *adat* provides a social framework for expressing religious values in everyday life. Their relationship can be observed in kinship systems, traditional leadership, communal life, deliberation, *surau*-based education, the management of ancestral property, and conflict resolution. As a framework for communal life, this philosophy has also been codified by customary institutions as a reference for ethics, governance, and the resolution of social issues (Albert et al., 2022).

The relationship between *adat* and sharia was not formed automatically but developed through historical processes of dialogue, conflict, adaptation, and transformation. Suleman et al (2025) explains that the relationship between *adat* and Islam in Minangkabau society emerged through prolonged social dynamics. Nora et al (2026) similarly demonstrates that religious transformation occurred alongside changes in economic conditions, political authority, and social structures. Therefore, the relationship between *adat* and sharia should be understood as a dynamic construction rather than merely a cultural maxim. This development was also influenced by *merantau*, transformations in communal structures, and interactions with colonial and modern state authorities (Yunarti et al., 2025).

One of the scholars who contributed significantly to the formulation of the relationship between *adat* and sharia was Syekh Sulaiman ar-Rasuli. He was an Islamic scholar and educator who also engaged extensively with customary leadership and social life. His intellectual contribution extended beyond the teaching of Islamic knowledge to issues of leadership, family responsibility, social ethics, and the relationship between religious teachings and customary practices.

His ideas concerning the relationship between religion and *adat* were articulated in several works, including *Pertalian Adat dan Syarak yang Terpakai di Alam Minangkabau Lareh nan Duo Lubak nan Tigo*, *Asal Pangkat Penghulu dan Pendiannya*, and *Pedoman Hidup di Alam Minangkabau Menurut Garisan Adat dan Syarak*. These works emphasize that *adat* should operate in accordance with sharia, while sharia should be manifested through social institutions and everyday practices. His writings emerged within an intellectual environment shaped by the historical development of communal institutions, customary leadership, *surau*-based education, and encounters between Islamic reform and political change (Fajri & Aprison, 2024; Nisa et al., 2019).

This perspective contains a significant educational dimension. The relationship between *adat* and sharia can be understood not only as a framework of law and social organization but also as a system for transmitting values. Religious values are conveyed through the exemplary conduct of customary leaders, parental responsibility, relationships between *mamak* and *kemenakan*, learning activities in *surau*, communal deliberation, and participation in social life. Education in ar-Rasuli's thought therefore extends beyond formal instruction to include habituation, advice, social supervision, community participation, and exemplary behavior. Historically, *surau* functioned as a center for religious education, character formation, customary socialization, and the development of youth independence (Hidayati et al., 2024; Yossar et al., 2026).

Previous studies have examined several dimensions of Syekh Sulaiman ar-Rasuli's thought. (Ahwani et al., 2025) examined his contribution to the development of culturally oriented Islamic education and found that ar-Rasuli pursued educational institutional reform while maintaining Islamic scholarly traditions and Minangkabau cultural values. Studies on the transformation of *surau*-based education have likewise shown that modernization affected learning systems, curricula, institutional structures, and the relationship between Islamic education and community life (Yossar et al., 2026; Yunus, 2018).

Triasa (2024) analyzed the integration of religion and culture in *Pedoman Hidup di Alam Minangkabau Menurut Garisan Adat dan Syara'* and identified values related to

character education, the balance between religion and *adat*, leadership, social ethics, and respect for women. Mariana (2024) similarly found that the integration of Islam and *adat* contributes to the maintenance of social identity and harmony. In the context of character education, Minangkabau proverbs and cultural expressions have also been found to contain values of religiosity, responsibility, deliberation, hard work, brotherhood, and discipline (Alfurqan, 2020; Maideja et al., 2023).

Despite these studies, the educational values embedded specifically in ar-Rasuli's concept of the relationship between *adat* and sharia have not been comprehensively categorized and synthesized. Existing scholarship has largely focused on biography, educational reform, the relationship between religion and *adat*, or the interpretation of individual works. Moreover, *adat* has generally been examined as a cultural system that requires adaptation to Islamic principles rather than as a pedagogical medium through which Islamic values can be internalized.

A further gap concerns the absence of a conceptual model that connects sources of religious values, personal formation, social practices, and cultural transmission within ar-Rasuli's educational thought. Addressing this gap is important for understanding how Islamic education can remain grounded in social and cultural life while maintaining its normative religious foundations.

Against this background, this study examines the Islamic educational values embedded in Syekh Sulaiman ar-Rasuli's concept of the relationship between *adat* and sharia and explores their relevance to contemporary Islamic education. The analysis focuses on how sharia and *adat* are positioned within his educational thought, the values that emerge from their relationship, and their implications for contemporary Islamic education. The study further develops a contextual conceptual model that positions *adat* as an educational environment, method, and medium for internalizing Islamic values. This model integrates four dimensions: theological foundations, personal character formation, social development, and cultural transmission.

METHODS

This study employed a qualitative research design with a content analysis approach to examine the Islamic educational values embedded in Syekh Sulaiman ar-Rasuli's thought on the relationship between *adat* and sharia. The primary data were derived from ar-Rasuli's works, particularly *Pertalian Adat dan Syarak yang Terpakai di Alam Minangkabau Lareh nan Duo Lubak nan Tigo*, *Pedoman Hidup di Alam Minangkabau Menurut Garisan Adat dan Syarak*, and *Asal Pangkat Penghulu dan Pendiriannya*. Secondary data were obtained from scholarly books, journal articles, and previous studies related to Islamic education, Minangkabau *adat*, and ar-Rasuli's intellectual legacy (Engkizar et al., 2026; Kleinheksel et al., 2020; Renz et al., 2018; Selvi, 2019).

Data were collected through systematic document analysis. The analysis involved several stages: data reduction, coding, categorization, contextual interpretation, and conceptual synthesis. Relevant textual data were first identified and reduced according to their relevance to the relationship between *adat* and sharia and their educational implications. The selected data were then coded and grouped into thematic categories representing Islamic educational values. Each category was interpreted within the social, cultural, and intellectual context of ar-Rasuli's thought. Finally, the identified themes were synthesized to formulate the educational dimensions and contemporary relevance of the relationship between *adat* and sharia (Engkizar et al., 2024, 2025; Inayatillah et al., 2022; Nicmanis, 2024; Vourvachis & Woodward, 2015).

RESULT AND DISCUSSION

Sharia as the Normative Foundation of Education

The analysis indicates that *sharia* occupies a central position in the educational framework of Shaykh Sulaiman al-Rasuli. Sharia functions as a source of values, an educational orientation, and a basis for evaluating customary practices. This position is reflected in the principle of *syarak mangato, adat mamakai*, which positions sharia as the source of normative guidance, while *adat* serves to apply these principles in community life.

Positioning sharia as the foundation indicates that education is directed toward developing individuals who recognize their responsibility to Allah. Knowledge, social status, and culture are not viewed as separate elements but are connected to religious responsibility. Therefore, customary practices and social traditions need to be considered in light of the principles of *tawhid*, justice, and public benefit (Triasa, 2024).

Within this framework, sharia performs three main functions. First, the orientative function, which determines the direction and objectives of education. Second, the evaluative function, which provides a basis for assessing the compatibility of cultural practices with Islamic teachings. Third, the transformative function, which directs customary practices to serve as a means of developing individuals who possess faith and good character.

The position of sharia as the foundation does not mean that Shaykh Sulaiman al-Rasuli rejected *adat*. Rather, he recognized several customary values that are compatible with Islamic teachings, including deliberation, communal responsibility, respect for parents, concern for relatives, and leadership based on trustworthiness. These values can be maintained and strengthened through a religious orientation (Gucandra et al., 2026).

Adat as a Pedagogical Environment

In the thought of Shaykh Sulaiman al-Rasuli, *adat* functions not only as a set of social rules but also as a pedagogical environment that shapes ways of thinking, attitudes, and behavior. Individuals learn through interactions with their families, *kaum*, *penghulu*, religious scholars, and the *nagari* community. This understanding is consistent with the view that *adat* constitutes a knowledge system that is continuously interpreted and negotiated rather than a collection of completely static rules (Peng et al., 2019).

The pedagogical function of *adat* operates through exemplary behavior, habituation, advice, deliberation, social supervision, and individual involvement in community life. Through these mechanisms, Islamic values do not remain at the conceptual level but are embodied in everyday experiences. In this context, *adat* can be understood as a social curriculum. The community becomes a learning environment, while family members and community leaders function as educators. Children learn responsibility through participation in family life, politeness through social norms, and deliberation through participation in *kaum* affairs (Azwar & Permatasari, 2020).

However, the educational function of *adat* does not imply that all customary practices should be preserved. Shaykh Sulaiman al-Rasuli criticized customary practices that were performed excessively, caused unnecessary expenditure, or were used to display social status. This position indicates that cultural transmission in education needs to be accompanied by the ability to evaluate and critically examine social practices.

Educational Values of Tawhid and Obedience

Tawhid constitutes a fundamental value in the relationship between *adat* and sharia. Positioning sharia as the basis of *adat* indicates that human life is directed toward obedience to the commands of Allah. Accordingly, customary titles, lineage,

power, and wealth are not regarded as absolute sources of honor. The value of *tawhid* develops an awareness that every social role constitutes a trust. A *penghulu* has responsibilities toward the community as well as toward Allah. Parents are responsible for their children's education, while religious scholars have a responsibility to convey and foster sound religious understanding within the community (Faradila & Andi, 2023; Kurniawan et al., 2025).

Tawhid also enables religious and cultural identities to be positioned in a mutually reinforcing relationship. An individual's membership in Minangkabau society does not need to be separated from their responsibility as a Muslim. Within this framework, culture can become a means of actualizing religious values as long as it does not contradict sharia. The value of obedience is manifested through religious worship and the organization of everyday life. The *surau* occupies an important position as a space for learning prayer, Quranic recitation, religious knowledge, discipline, and togetherness. This function indicates that religious worship has both personal and social dimensions (Harto, 2018; Rivauzi, 2019).

Educational Values of Morality

Morality is one of the dominant values in the thought of Shaykh Sulaiman al-Rasuli. A person's honor is not associated solely with knowledge or social position but also with behavior. Honesty, politeness, modesty, respect for others, and the ability to guard one's speech constitute important aspects of personal maturity. Minangkabau *adat* provides concrete forms of moral education. Politeness in language, the ability to behave appropriately in different social contexts, respect for elders, and affection toward younger people are social practices that can strengthen moral development (Azwar & Permatasari, 2020).

Moral education within this framework cannot be achieved solely through advice or lectures. Values need to be reinforced through exemplary behavior, habituation, and social interaction. For example, children are more likely to understand honesty when parents and community leaders demonstrate honest behavior in everyday life. These findings indicate that character education requires a consistent ecosystem. Schools cannot operate independently when the values taught in formal educational settings conflict with the behaviors that students encounter in their families and communities (Warman et al., 2023).

Values of Trustworthiness and Responsibility

Trustworthiness is an important value in the construction of *penghulu* leadership. The title of *penghulu* is not understood merely as an honor but as a responsibility to guide, protect, and help resolve the problems of *kaum* members. A leader is expected to possess knowledge, integrity, wisdom, and the ability to engage in deliberation. Leadership positions should not be used for personal gain. The legitimacy of leadership is associated with the ability to exercise authority for the common good (Afdhal, 2023; Subakdi, 2025).

The value of trustworthiness also extends beyond customary leadership. Every individual has responsibilities according to their respective roles. Students are responsible for their learning processes, parents for family education, and religious scholars for the religious development of the community. From an educational perspective, trustworthiness can be cultivated by giving students responsibilities, involving them in organizations, engaging them in social activities, and providing leadership opportunities. However, such responsibilities need to be accompanied by exemplary conduct and evaluation of their implementation (Wahyuni, 2017).

Values of Justice and Deliberation

Justice constitutes one of the foundations of customary practice and leadership. Leaders are expected to treat members of the *kaum* fairly and proportionally and not to use their positions to discriminate against others. Decision-making should consider applicable rules, relevant facts, the rights of the parties

involved, and the common interest. Justice also provides a basis for evaluating traditions. A practice is not automatically considered correct simply because it has been maintained for a long period. When a practice causes harm, excessive expenditure, or neglects the rights of certain parties, it may need to be revised (Miftahussurur & Firdaus, 2024).

Deliberation represents an actualization of the value of justice. Through deliberation, decisions are not determined unilaterally. Relevant parties are given opportunities to express their views and consider the consequences of the decisions being made. From an educational perspective, deliberation encompasses the values of listening, presenting arguments, respecting differences, and prioritizing the common interest. This process simultaneously develops critical thinking and social intelligence.

Educational Values of the Family

The family constitutes the first environment for education based on *adat* and sharia. Parents have responsibility for instilling faith, religious worship, morality, discipline, and politeness. Within the structure of Minangkabau society, the *mamak* also has responsibility for guiding the *kemenakan* and maintaining the continuity of *kaum* life. The matrilineal structure places the household, maternal lineage, and the responsibilities of the *mamak* as important elements in social continuity, although these practices continue to change in response to economic conditions and family mobility (Ismail et al., 2023).

The responsibilities of the extended family demonstrate that children's education is a collective process. Children receive guidance not only from their biological parents but also from family members who possess particular positions and experiences. Therefore, the relationships among mothers, fathers, *mamak*, and *kemenakan* can be understood as an interconnected educational network rather than as a fixed division of roles. Although family structures continue to change, the principle of intergenerational responsibility remains relevant. Family education can be strengthened through communication, exemplary behavior, attention, and supervision while continuing to respect children's dignity and development.

Values of Brotherhood and Social Solidarity

The concept of the relationship between *adat* and sharia positions individuals as members of families, *kaum*, *nagari*, and the wider Muslim community. Individuals are not merely directed toward fulfilling personal interests but are also encouraged to recognize their interconnectedness with others. This communal awareness is rooted in clan organization, the management of communal property, and mechanisms of reciprocal responsibility that sustain community continuity (Masuud & Baroud, 2025; Tarlam et al., 2024; Turyani et al., 2024).

Solidarity is manifested through mutual assistance, helping relatives who experience difficulties, maintaining communal property, and resolving conflicts through familial approaches. These values are closely related to Islamic teachings concerning brotherhood and mutual assistance. Education in solidarity develops empathy and a willingness to contribute. Knowledge, wealth, and social position are not intended solely for personal interests but are expected to provide benefits for families and communities. In the context of social change and increasing digital interaction, solidarity has become increasingly relevant. Education can provide social experiences through community service, collaborative activities, and involvement in initiatives oriented toward concern for others.

Educational Values of Leadership

Shaykh Sulaiman al-Rasuli's conception of the *penghulu* demonstrates a form of leadership oriented toward ethics and service. Leaders are expected to possess knowledge, justice, wisdom, courage, and concern for the community. Leadership, therefore, is not merely a matter of status but also a responsibility toward those being led. This conception extends beyond an understanding of leadership that emphasizes

only the ability to influence others. Leadership also involves the capacity to take responsibility for decisions, protect collective interests, and provide protection for those in need (Sola, 2020). In the educational context, leadership values can be developed by providing students with opportunities to assume roles, manage activities, engage in deliberation, and evaluate decisions. The courage to express opinions needs to be accompanied by the ability to listen, accept criticism, and consider the interests of others.

Values of Independence and Hard Work

Minangkabau society contains educational values of independence, particularly through traditions of seeking knowledge and *merantau*. Individuals are encouraged to develop the ability to manage themselves, work, adapt, and gain experience. The tradition of *merantau* can be understood as a process of social learning through experience, adaptation, the pursuit of knowledge, and the development of a responsibility to return and contribute to one's community of origin (Naim, 1984).

Independence does not mean severing relationships with the family. Individuals who acquire knowledge and achieve success are expected to maintain their responsibility to contribute to their families and communities of origin. Thus, independence is integrated with social responsibility.

These values are relevant to the development of creativity, problem-solving skills, literacy, hard work, and entrepreneurship. Educational independence should nevertheless remain grounded in honesty, responsibility, and the pursuit of the common good.

The Value of Simplicity

Shaykh Sulaiman al-Rasuli criticized customary practices that were excessive and placed burdens on the community. Traditional celebrations should not become a means of displaying wealth or social status when their implementation creates economic difficulties.

This criticism reflects an educational value of simplicity. A person's honor is not measured solely by the extravagance of an event but by their morality, responsibility, and contribution to society.

In the contemporary context, the value of simplicity is relevant to addressing consumer culture and the tendency to display social status through social media. Education can help students develop the ability to distinguish between needs, wants, honor, and prestige.

Critical Cultural Preservation

Shaykh Sulaiman al-Rasuli did not reject local culture, but neither did he accept it without evaluation. Customs that are consistent with Islamic teachings are preserved, customs that have positive purposes but contain shortcomings are revised, and practices that contradict sharia are abandoned. This selective approach is important because the writing and codification of customary law may also represent the interests, authority, and perspectives of particular groups and therefore need to be read critically (Nisa et al., 2019). This approach produces a conception of critical cultural preservation. Cultural education should not merely introduce traditional clothing, language, arts, and ceremonies but should also help students understand the moral values underlying cultural practices. Critical preservation also provides room for reinterpretation. *Adat* is not understood as a fixed system but as a practice that can develop as long as such changes continue to consider the common good and the continuity of community identity.

An Islamic Education Model Based on the Relationship between Adat and Sharia

Based on the overall findings, the Islamic education model reflected in the thought of Shaykh Sulaiman al-Rasuli can be formulated into four dimensions as follows.

Dimension	Core Values	Educational Orientation
Theological foundation	Tawhid, worship, and obedience	Developing an orientation toward devotion to Allah
Personal development	Morality, trustworthiness, discipline, independence, and simplicity	Developing individuals with integrity
Social development	Justice, deliberation, leadership, brotherhood, and family responsibility	Developing religious commitment and social responsibility
Cultural transmission	Exemplary behavior, habituation, advice, <i>surau</i> , family, <i>kaum</i> , and <i>nagari</i>	Transmitting and renewing religious and cultural values

The model is cyclical. Sharia serves as the normative foundation, its values are then implemented through *adat* and transmitted through various educational environments. The practices that are inherited remain open to evaluation based on sharia and considerations of the common good. This relationship allows culture to develop while maintaining its religious orientation.

The model also demonstrates three positions of *adat* in education. First, *adat* as a source of values, provided that these values do not contradict sharia. Second, *adat* as an educational method, through exemplary behavior, habituation, deliberation, and advice. Third, *adat* as an educational environment, through the family, *surau*, *kaum*, and *nagari*.

Relevance to Contemporary Islamic Education

The thought of Shaykh Sulaiman al-Rasuli is relevant to the development of contextual Islamic education. Religious values should not only be presented as abstract concepts but can also be connected to students' social and cultural experiences. The integration of local culture provides opportunities for Islamic values to be understood through situations that are close to students' everyday lives.

Several values within this framework can be contextualized in contemporary educational issues. The value of trustworthiness, for example, can be developed through ethical use of digital information. The value of politeness can be applied to communication on social media, while deliberation can be used to develop students' capacity for dialogue and democratic decision-making. The value of simplicity can also provide an educational foundation for responding to consumer culture (Hidayati et al., 2024; Mariana, 2024; Triasa, 2024).

This perspective is also relevant to the development of religious moderation. Commitment to Islamic teachings does not necessarily lead to the rejection of local culture. Culture can be accepted, revised, or abandoned based on considerations of sharia and the common good. The historical experience of Minangkabau demonstrates that integration into the modern state did not eliminate *adat* but encouraged new negotiations among local identity, religious authority, and political change (Gucandra et al., 2026; Yossar et al., 2026).

In the educational context, this approach has the potential to develop students who possess strong religious identities, appreciate culture, and are capable of critically evaluating social practices. Thus, students are not directed toward either rejecting culture or accepting traditions uncritically. The implementation of this perspective requires the involvement of schools, families, *surau*, customary institutions, and *nagari* governments. Character education cannot be placed solely on teachers because the values taught need to be supported by a consistent social environment. Revitalizing the socio-educational function of the *surau* may serve as one strategy, provided that it is implemented adaptively rather than simply reproducing institutional forms from the past (Mariana, 2024; Nisa et al., 2019; Yossar et al., 2026).

CONCLUSION

This study concludes that Human Resource Management in educational institutions should be understood as an integrated strategic system rather than a set of separate administrative functions. The synthesis of the literature indicates that the effectiveness of human resource planning and recruitment, professional development, compensation and work motivation, and performance management and evaluation depend on the extent to which these functions are aligned with institutional objectives. Their integration provides a foundation for strengthening educator competence, organizational engagement, career development, and continuous institutional improvement.

The findings further suggest that the strategic orientation of Human Resource Management is particularly important in responding to technological change, evolving pedagogical demands, and increasing expectations for institutional accountability. Accordingly, educational institutions need to develop Human Resource Management practices that are competency-oriented, evidence-based, transparent, and responsive to changing educational contexts. Such an orientation shifts the role of Human Resource Management from an administrative support function toward a strategic mechanism for sustaining educational quality and institutional excellence.

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First publication right:

Ahlussunnah: Journal of Islamic Education

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