



Islamic Education as an Instrument of Maqashid Al Syariah: Study of the Thought of Sheikh Sulaiman Ar-Rasuli

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Abstrak

Islamic education in Indonesia still has various kinds of problems that have not been resolved, ranging from internal and external problems of educators to the contribution of students after completing education. Islamic education is expected to be able to provide a safe space and benefit humanity. In terms of Islamic law, Maqashid Al Syari'ah is a concept that seeks to protect aspects of human life, namely religion, soul, mind, property and offspring. The aim of this research is to examine Sheikh Sulaiman Ar-Rasuli's thoughts on Islamic education and the integration of Islamic education with Maqashid Al Syari'ah. The methodology used is qualitative (Library Research) with a Hermeneutical approach and the primary source used is the work of Syekh Sulaiman Ar-Rasuli entitled Guidebook for Living in the Minangkabau Nature according to the Lines of Adat and Syarak. The research results show that Islamic education is an instrument used by Sheikh Ar-Rasuli in implementing the concept of Maqashid Al Syari'ah. The integration of the two shows the maintenance of aspects of human life carried out through Islamic education.

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INTRODUCTION

Maqashid Al Syari'ah is only known as an order in Islamic law and is studied in Ushul Fiqh as the aim of establishing Islamic law through ijihad, Maqashid Al Syari'ah is always interesting to discuss in classical and contemporary studies as a form of Islam's contribution in building and developing human life in the nation and state, the aim of the concept of Maqashid Al Syari'ah is to create the benefit (goodness) of the people, this benefit can be interpreted as economic prosperity, legal justice, granting rights and fulfilling obligations as citizens to equal distribution of education that must be given and obtained by every citizen.

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If we examine it further, Maqashid Al Syari'ah enters all aspects of life if it is done really seriously and in accordance with the guidance of Islamic law, education is one of the bridges and the first step to achieving the benefit of the people, therefore it is necessary to maintain this aspect of human life through education. which is part of the discussion of Islamic education. Islamic education from the perspective of Arabic lexicology with word *terms education* (The process of physical, intellectual and soul development), this is the basis for seeing the integration of education with Maqashid Al Syari'ah to maintain all aspects of human life (Elihami & Syahid, 2018).

Education is a field that never ends to be discussed and various perspectives emerge regarding the concept of education, this arises because the problems of education have never been resolved optimally, starting from the moral problems of educators and students, to the problems of social conflict and the high index of perceptions of corruption with answers that simple, namely the need to improve the education system in Indonesia. Education aims to refine feelings, not create greed for power, this greed for power has an impact on the field of education by appointing people whose fields are not from education to handle the field of education, then policies emerge that are not in accordance with the basic concept of education, therefore The importance of education which essentially aims to humanize humans who are responsible for themselves, their families, the nation and the state (Willis, 2013; Rahman et al., 2017).

Responding to all kinds of educational problems in Indonesia which are endless, therefore there is a need for renewal and development of basic concepts in education itself, Maqashid Al Syariah is one solution that can be taken in dealing with educational problems, especially Islamic education, so that later education can be created. whose aim refers to prosperity in this world and safety in the afterlife.

Maqashid Al Syari'ah is a concept in Islamic law for the maintenance of religion, soul, mind, property and offspring. This maintenance can be carried out through all aspects ranging from economics, law, politics, culture to education. Basically, the maintenance of all these aspects originates or begins through education, therefore it can be concluded that Maqashid Al Syariah begins through education, then leads to other fields as the implementation of knowledge obtained from the educational process (*Output*) in order to maintain these 5 sides of human life. Maqashid Al Syari'ah which refers to the review of mandatory human needs (*First*) mentioned by scholars *Let's go with Hear from Dharuriyah* or also called *Kulliyatu Alkham* (Nisa, 2017; Engkizar et al., 2022).

Maqashid Al Syari'ah in the field of education are two different things that are ideal to be combined, Maqashid Al Syari'ah is a basic concept for carrying out maintenance in human life while education is a manifestation of this maintenance. In this research, it refers to the concept of Maqashid Al Syari'ah *Dharuriyah* which was implemented by Sheikh Sulaiman Ar-Rasuli who used the field of education in his application while he was involved in the world of education which until now has inherited the Madrasah Tarbiyah Islamiah educational institution in several provinces in Indonesia which was developed by his students and which has been a strong witness of his struggle until now is Madrasah Tarbiyah Islamiyah Canduang (Zed, 2021), then he also left various writings as a guide in national and state life, therefore it is important to integrate and discuss his writings entitled *Guidebook for Living in Minangkabau Nature according to Custom and Sharia* with Maqashid Al Syari'ah

because his writing contains elements of benefit in the life of the nation and state, especially in the field of education.

METHODS

This research is a qualitative research type with a library method Character Thought Study using a Hermeneutical research approach then the source used is a primary source, namely a book written by Sheikh Sulaiman Ar-rasuli entitled *"Guidelines for Living in Minangkabau Nature according to Custom and Sharia"* and secondary sources for everything related to the literature of Sheikh Sulaiman Ar-Rasuli. The data collection method in this research uses the documentation method by collecting literature related to themes, grouping literature and quoting keywords from the required literature, confirming primary and secondary data to test reliability and validity, while the data analysis method used in this research is the objective hermeneutic data analysis using data reduction, data presentation and data verification (Kalsum, 2020; Widodo, & Gunawan, 2021).

RESULT AND DISCUSSION

Biography of Sheikh Sulaiman Ar-Rasuli

Sheikh Sulaiman Ar-Rasuli was born to a woman named Siti Buliah in the month of Muharram 1297 AH along with 10 December 1871 AD in the Canduang area. Sheikh Sulaiman Ar-Rasuli, who is more popularly known as Inyiaq Canduang or Buya Canduang, with the full name Sulaiman bin Muhammad Ar-Rasuli-Syafiiy-Khalidy, his father was a young cleric named Muhammad Rasul and was given the title Angku Mudo and his mother was named Siti Buliah. Sheikh Sulaiman's family background genetically influenced his soul as one of the children of ulama who was respected by society in his time so that he showed spiritual and social intelligence which is the capital for a charismatic ulama (Khairul, 2020). Sheikh Sulaiman died on August 1 1970 at the age of 99 years and he died in Canduang and was then buried in the grounds of the Madrasah Tarbiyah Islamiyah Canduang Islamic Boarding School, Agam Regency, West Sumatra Province (Adityawarman, 2008; Jasmi, 2020).

The death of Sheikh Sulaiman Ar-Rasuli brought deep sorrow to the Minangkabau people and also the Indonesian people, when he died no less than 6000 mourners came and took part in sending his body to the cemetery where he was buried in the Madrasah Tarbiyah Islamiyah Canduang yard. Meanwhile, the priest of the funeral prayer was Buya H. Mansur Dt. Nagari Basa, who was also a student of Sheikh Sulaiman during his life, was coached by Sheikh Sulaiman. After Sheikh Sulaiman's death, many national figures came, such as political figures, government officials, ulama and Madrasah Tarbiyah Islamiyah teachers in West Sumatra as well as his students from all over Indonesia. Officials and figures who came, such as the Governor of West Sumatra, Harun Zein, and Buya Hamka who came as the last figure after Inyiaq Canduang was buried (Sarwan, 2012; Herman, 2021).

Educational Process

Sheikh Sulaiman Ar-Rasuli is seen as a young man who is persistent in honing his religious talents and the sharpness of his spiritual eye through learning from well-known ulama figures such as Tuanku Sami' Ilmiyah at the Baso Islamic boarding school, Sheikh Ahmad Thaib Umar in Sungayang-Batusangkar, Sheikh Abdullah Halaban in Payakumbuh. At the age of 10, Sheikh Suliaman studied with Sheikh Abdurrahman in Batuhampar, Sheikh

Abdurrahman's surau was also the first surau where he studied outside his father's surau in Canduang. When he first went to Batuhampar, Sheikh Sulaiman was accompanied directly by his father (Angku Mudo) with his grandfather named Tuanku Nan Pahit and also brought his little brother named Habib Ar-Rasuli. At the age of 10, Sheikh Sulaiman was not yet good at writing and reading Latin, but his father had taught him the basics of Islam.

Studying from surau to surau in the land of Minang made Sheikh Sulaiman increasingly thirsty for knowledge and then he decided to go to Mecca in 1903 to go on the Hajj and deepen his religious knowledge for 3.5 years by studying with several teachers such as Sheikh Ahmad Chatib Al Minangkabawi, Sheikh Muchtar At-Tharid, Sheikh Nawawi Al Bantany, Sayyid Umar Bajened and Sheikh Sayid Babas Al Yamani (Jamil, 2019).

While studying in Mecca, Sheikh Sulaiman Ar-Rasuli was accompanied by a friend named Taher who came from Sungayang. The first teacher they looked for was Sheikh Ahmad Chatib Al Minangkabawi who was also of native Minangkabau descent, son of Nagari Koto Tuo, Balai Gurah, VI Angkek Canduang settled in Mecca and became a cleric and high priest of the Grand Mosque. The meeting between Sheikh Sulaiman Ar-Rasuli and Sheikh Ahmad Chatib Al Minangkabawi took place in the Kaaba area after the evening prayer had finished.

Sheikh Sulaiman Ar-Rasuli and Taher studied several times at the house of Sheikh Ahmad Chatib Al Minangkabawi and more often studied in the Kaaba environment. One time, after evening prayers, Sheikh Sulaiman and two of his friends, namely Taher and Abebe (a black African man who both came to Mecca to study religion) were studying in the assembly of Sheikh Ahmad Chatib Al Minangkabawi, several young people came to join him. studied with Sheikh Ahmad Chatib Al Minangkabawi, they were Abdul Karim Amrullah, Abbas Abdullah, Ahmad Dahlan, and Hasyim Asy'ary (Khairul, 2020).

This learning momentum is a valuable moment from a historical perspective, because with this momentum we can actually see that the ulama and reform figures in Minangkabau studied with the same figures, and this can also be interpreted as the beginning of the emergence of the foundation for the idea of Islamic reform and educational reform. Islam in the Archipelago given by Sheikh Ahmad Khatib Al Minangkabawi.

Sheikh Sulaiman Ar-Rasuli's Contributions and Writings

Sheikh Sulaiaman Ar-Rasuli returned to the realm of Minang in 1907 after enriching his knowledge for 3.5 years in Mecca, his return gave his own color to the preaching of Islam and the struggle of the Minangkabau people in seizing the Independence of the Republic of Indonesia. This can be seen from his actions which are able to merge into the middle of the community and awaken their fighting spirit to fight the Dutch and Japanese colonialism. He voiced the fire of the struggle through lectures in the surau, sermons in the mosque, studies and even in the market, strengthening the defense base by embracing all elements of society then giving birth to struggle and spirit in the face of Dutch and Japanese colonialism, of course the struggle in embracing all elements of society is not easy, because he is a jurist in the understanding of custom and religion, so he uses the emotional approach in embracing society, through his jurisprudence in mastering custom and religion able to unite the fighting spirit against colonialism as well as the assimilation of custom and religion was also used by Sheikh Sulaiman in developing Islamic education in Canduang. The charisma of a cleric in Minangkabau will be seen

to give color when the cleric understands customs and religion, understanding of customs and religion is what is characteristic of Sheikh Sulaiman Ar-Rasuli in developing Islamic preaching and developing Islamic education.

Sheikh Sulaiman Ar-Rasuli before carrying out the rebellion against the Dutch, he first taught in the surau which was made by the Canduang people who hoped to gain the knowledge he had gained while studying in the Minangkabau and Mecca areas. In the surau he taught fiqh, tafsir, mantiq, hadith, and balagh and other religious knowledge. He also carried out educational reforms which were initially carried out in surau using the halaqah method and then transformed into schools with a classical system, this transformation was based on the request of several ulama and saw the development of education that occurred in Minangkabau, at that time many educational institutions had taken the form of schools initiated by the Dutch (Aditiyawarman, 2008).

Sheikh Sulaiman carried out a movement to reform Islamic education in West Sumatra together with famous ulama in Minangkabau. When the plans for the educational reform movement were being drawn up at Surau Parabek which was built in 1908 and is now the premises of the Sumatran Islamic Boarding School Thawalib Parabek, the meeting took place in 1926, at that time Indonesia was being rocked by communist ideology and the Minangkabau region was resolving the conflict between young people and old people (Khairul, 2020).

The educational transformation carried out by Sheikh Sulaiman Ar-Rasuli resulted in the establishment and naming of the institution as Madrasah Tarbiyah Islamiyah Canduang and was later widely used as the basis for the establishment of Persatuan Tarbiyah Islamiyah. Madrasah Tarbiyah Islamiyah Canduang was founded on May 5 1928, the transformation carried out was the halaqah system which was changed to a classroom learning system using chairs and tables consisting of classes I to class V and May 5 was the Madrasah's birthday (Padang, 2012).

Sheikh Sulaiman Ar-Rasuli in addition to carrying out transformations in the field of Islamic education in Minangkabau, he also left many guidelines for his future students and Muslims in general, namely by writing several books including namely *Al Jawahirul Kalamiyah*, *Siti Budiman's Advice*, *Traditional Peace and Syara'* and so on. The advice he left is certainly not separated from his own education and thoughts on Islamic education. The written work left by Sheikh Sulaiman Ar-Rasuli is *Al Jawahirul Kalamiyah*, *Customary Peace and Sharia'*, *The Origin of the Rank of Penghulu and Its Establishment*, *Guidelines for Fasting*, *Guidelines for Living in Minangkabau Nature according to Custom and Sharia* (Aditiyawarman, 2008). *Tsamarat al-Ihsān fī Walādat Sayyid al-Insān*, *Al-Aqwālu al-Mardhiyyah fī al-'Aqaid al-Diniyyah*, *Tabligh al-Amānāt*, *Al-Qaul al-Bayān fī Tafsīr al-Qur'ān*, *Dawa' al-Qulub fī Qishshah Yusuf wa Ya'kub*, *Kitab Enam Risalah*, *Aqwālu Wāshithah fī Zikri wa al-Rābithah*, *Aqwāl al-'āliyah fī Tharīqah al Naqsybandiyah*, *Al-Qaul al-Bayān fī Fadhilah al-Lailah al-Sya'bān*, *Islamic Guide to the Pillar of Faith .* , and *Let's Unite with Custom and Sharia*. The writings he bequeathed include customs and syarak, jurisprudence, tafsir, Sufism, up to novels or literary writings with educational nuances (Mestika Zed, 2021).

Sheikh Sulaiman Ar-Rasuli's Concept of Islamic Education

Islamic education in the view of Sheikh Sulaiman Ar-Rasuli is an effort to safeguard human life through a learning process by seeking knowledge based on the Alquran and hadith, the efforts made are none other than to

achieve safety and happiness for humans while living in the world. and as provisions for the afterlife. Islamic education in the view of Sheikh Sulaiman Ar-Rasuli is a very fundamental thing because it concerns life in this world and the afterlife, therefore it is necessary to undergo an educational process that is sourced from the Qur'an and hadith, maintaining the human side of life is expected to prepare provisions for life in the afterlife and in fact, learning from the Quran and Hadith can provide happiness and safety during life in this world (Hudamahya et al., 2022).

The concept of Islamic education according to Sheikh Sulaiman Ar-Rasuli comes from the Alquran and hadith without ignoring science that comes from the west (Zulkifli, 2015), As for other sources, there are all writings related to Islam, whether classical books or scientific research results that support and strengthen arguments for Islamic values whose sources remain from the Alquran and Hadith. Materials related to Islamic education which are derivatives of Islamic learning are the sciences of monotheism, tafsir, hadith, fiqh, morals, Sufism, culture (local Minangkabau wisdom) and other sciences which contribute to shaping thinking patterns and increasing the knowledge of the young Islamic generation.(Zulkifli, 2015). The presence of these learning materials is a basis for studying and analyzing the Alquran with the aim of providing benefits in human life so that they have a handle on life in accordance with Islamic guidance and have Islamic values in living life in the world.

The aim of Islamic education in the view of Sheikh Sulaiman Ar-Rasuli is to create people who have knowledge supported by Islamic values and have a national spirit based on cultural values (Ar-Rasuli, 1939). Humans are gifted by Allah SWT with the ability to think and develop this ability, so that this ability can be controlled well, therefore it needs to be based on Islamic values. If the ability to think is not based on Islamic values then the ability to reason will be possessed will be blind in thinking so that there is chaos in thinking which then has an impact on human life which can damage the order of human life itself, not only the ability to reason must be based on Islamic values, other abilities bestowed by Allah SWT must also be based on Islamic values so that human life is maintained and safe from chaos caused by chaos in abilities that have no religious basis.

The aim of Islamic education in the view of Sheikh Sulaiman Ar-Rasuli, further explained by Zulkifli, is for humans to obtain happiness in this world and the hereafter, to become servants of Allah, so that humans have noble morals, and become intelligent people (Zulkifli, 2015). From these four goals, it can be understood that the goal of Islamic education in the view of Sheikh Sulaiman Ar-Rasuli is to maintain human life so that it is safe in the world by becoming servants of Allah through noble morals as signs of life, then in order to obtain happiness, therefore education is necessary. Islam to become intelligent people with the ultimate goal of being safe in this world and the afterlife.

The concept of Maqashid Al Syariah

Maqashid Al Syariah is linguistically divided into two words, *Hearing* in Arabic it is the plural form of *maqashud* with the meaning of aim, purpose or intention, whereas *Sharia* in Arabic means *asroad to water source*, Water can be interpreted as a source of life, therefore it can be concluded *road to the water source* here is the path to the direction of life, the path to a prosperous life and to the tree of a prosperous life (Sauri, 2020).

Maqashid Al Syariah is everything from the objectives of Islamic laws that are Shari'ah prescribed by Allah SWT to His servants with the aim of providing benefit (goodness) and rejecting evil in this world and the hereafter, in substance Maqashid Al Syariah contains good benefits in terms of *Shar'i* (God's purpose) as well as in terms of *Mukallaf* (Servant's goal) (Nisa, 2017).

The position of Maqashid Al Syariah is the main element in the aim of Islamic law in developing the values contained in the law to face social changes in society, therefore Maqashid Al Syariah is very important to develop in order to develop values and carry out analysis in emphasizing law as a basic principle. The components of the *maslahah* concept are freedom, security and equality (Hermanto, 2017).

The concept above can be concluded that Maqashid Al Syari'ah is a path or way to achieve benefit (goodness) and reject evil using a path that has been prescribed by Alla SWT through Islamic law. Maqashid Al Syari'ah has various levels, in this research the Maqashid used as the basis for teoti is Maqashid Dharuriyyat or interpreted as primary (basic) needs, primary needs are needs that must exist in human life in order to achieve benefit (goodness) and reject evil by fulfilling and protecting it (maintaining) in accordance with the methods prescribed by Allah SWT, as for Primary needs are called Al Dharuriyyat Al Khamsah, It is called the five needs because it concerns the five main elements in human life, namely: religion, soul, reason, wealth and offspring (Syarifuddin, 2008; Dahlan, 2012).

Education is an effort to build civilization in human life and also give birth to civilized humans who live in accordance with the provisions of religious norms and customary norms that apply in society. Education as a way to achieve a civilized human being is seen as needing to continue to be developed to adapt to the times and the needs of humans themselves as actors and objects of civilization.

Educational development is an effort to create new things in order to answer all the challenges of developing educational problems. One of the efforts to develop education is to create educational integration with Maqashid Al Syari'ah. Sheikh Sulaiman Ar-Rasuli is one of the figures who contributed to the development of education in Indonesia. The educational development carried out by Sheikh Sulaiman Ar-Rasuli was by transforming classical education into modern educational methods or class systems. On the other hand, the development carried out by him also included to the development of education through character education, he expressed this character education in a legacy of writing which is still relevant to use today, one of his writings is entitled the book *Guidelines for Living in Minangkabau Nature according to Custom and Sharia Lines*.

Islamic education in the concept of Sheikh Sulaiman Ar-Rasuli is an effort to create balance and maintain it. The balance in question is the balance between knowledge and practice, the balance of knowledge gained both in the family, school and community environment to be put into practice as a provision for everyday life. The care that is meant is the care of religion, life, property and descendants. This maintenance is carried out in order to protect the nation's future generations from all attitudes and actions that can cause the decline of the nation's cultural values and values that are considered good in the religious and social realms.

Religious Maintenance is the cultivation of religious character values education with the meaning of providing space to create humans who are able to maintain religion by maintaining their relationship with God and

maintaining their relationships with fellow humans and placing themselves in devotion. The simple thing about maintaining religion is by studying religious knowledge, worshiping according to Islamic religious law, maintaining relationships with fellow humans according to religious, cultural and state norms. Maintaining religion when you are no longer in the educational process can be done by working in a chosen profession such as preacher, religious teacher, and working in government that handles religious affairs.

Soul Nurturing interpreted as taking care of the heart/heart, and feelings/emotions. Maintaining one's heart and feelings is a very important thing in the educational process so that one is able to absorb knowledge and then when practicing this knowledge it is based on Islamic values and is not chaotic and creates a balance between knowledge and practice. Examples of nurturing the soul in Islamic education can be exemplified through a love of reading the Quran, maintaining noble morals, honesty, independence, instilling curiosity, tolerance among Muslims and non-Muslims, love of peace, responsibility and so on that are related to the soul. Maintaining your soul when you are no longer in the educational process can be done by working in a chosen profession such as doctor, counselor and all professions that require high integrity. Maintenance inherited by Sheikh Sulaiman Ar-Rasuli through books *Guidelines for Living in Minangkabau Nature according to customs and syar'ak* expressed in advice such as; i) the spiteful person comes to persuade him, ii) Siti Budiman will give birth, iii) Siti Budiman's work since her husband died, iv) Muhammad Arif will enter school, v) Siti Budiman gives advice, vi) Siti Arifah will enter school, vii) Muhammad Arif goes to a religious school, viii) Siti Budiman's advice if her child becomes a teacher, ix) Siti Budiman's advice if her child becomes an ambassador, x) Siti Budiman's advice if her child becomes a merchant and rich person, xi) Siti Budiman's advice if her child becomes a headman, xii) Siti Budiman's advice to Muhammad Arif if he wants to get married, xiv) Siti Budiman's advice to Siti Arifah regarding the etiquette of marriage, xv) Division of Man.

Mind Maintenance that is, by maintaining the spirit to learn and taking care of every behavior that can harm both physically and spiritually, taking care of the behavior will have an impact on personal habits and change the way of thinking, if the behavior that is taken care of is a positive behavior then positive thoughts will also be born.

The above two pieces of advice can be understood by maintaining good habits that give rise to good ways of thinking, but on the other hand, if the habits that are treated are bad habits, then a cunning/cheat way of thinking will be born so that the people who will develop are those who have bad thoughts. Sheikh Sulaiman Ar-Rasuli

"..Constantly demand knowledge, don't just settle for what you already have..." (Sarwan, 2012; Herman, 2021).

This message is interpreted as advice in an effort to maintain character values in humans, because by continuously seeking knowledge it will have a positive impact on human character, apart from maintaining human character values, continuing to seek knowledge will improve the quality of life. Humans, with new discoveries in the field of science, will also give happiness in life in the world because it is easy to do things and solve all things with the knowledge they have. Therefore, it is important to maintain the habit of maintaining the mind so that everything is done in the right way. thinking has a good impact on many people (benefits). Maintaining religion when you are no longer in the educational process can be done by working in a chosen

profession such as researcher, observer, teacher and other professions that prioritize ways of thinking.

Property maintenance namely instilling values in protecting the assets one owns and then developing them for the benefit of the people. The expected benefit of the people in this nation is prosperity in the economic sector and then alleviating poverty through education with efforts made by increasing the values of social care and creativity.

"...anak kok duduak dalam kampung, jadi guru di nan banyak, suluah bendang dalam nagari, camin taruih dalam suku, tampek batanyo rakyat, pandai bergaul, letakkan sesuatu pada tempatnya. Nan tuo dimuliakan, nan mudo hendak dikasihi, samo gadang lawan mufakat..." (Zulkifli, 2015).

After the education that students have completed, they must be able to create an independent economic base by utilizing the natural resources around them and building human resources well by opening employment opportunities from businesses that are built of course with an Islamic and Indonesian spirit and basis. . Targets like this are an important concept and note for educators in educational institutions to build students' mental independence in building a business that is able to contribute to humanity. Maintaining religion when you are no longer in the educational process can be done by working in a chosen profession such as economics, bank workers and all jobs related to the economy.

Maintenance of offspring It is hoped that this will be a long-term investment in preparing the nation's next generation and maintaining the country's identity according to what has been passed down by our ancestors. Maintaining offspring is an effort to improve the quality of the nation's generation in the field of education, both in terms of intellectual, emotional, and the abilities that this nation needs. The values of character education in caring for offspring can refer to nationalist values, love of the country, caring for the environment, democracy and other things related to the creation and mapping of civilization. The simple thing that can be done is to maintain the nation's cultural values (*Local Wisdom*) Indonesia so that it can later be passed on to the descendants and grandchildren of the Indonesian nation, as mandated by Sheikh Sulaiman Ar-Rasuli *"... It's true that the children of Basulut, the nation should not be forgotten, customs and syar'ak should not be sold..."* (Zulkifli, 2015).

We can understand the advice above that when someone is successful, the nation of origin should not be forgotten, including the cultural values of the nation which are the identity of a nation, then the customs and syarak should not be sold, meaning the rules or norms of life, should not be sold and pawned to fulfill the contents. stomach. This happens a lot in our country, in order to get money they are willing to violate customary rules and syarak. Deviant behavior like this will later be imitated by our children and grandchildren, therefore it is necessary to maintain the nation's cultural values so that descendants or the next generation are protected from deviations from customary and religious norms. Maintaining your religion when you are no longer in the educational process can be done by working in a chosen profession such as humanist, minister, police officer or soldier, and so on.

CONCLUSION

Syekh Sulaiman Ar-Rasuli is one of the figures who practices Maqashid Al Syariah in the field of education by building an Islamic boarding school educational institution which is now known as Madrasah Tarbiyah

Islamiyah Canduang. We can see and understand the integration of Islamic education with Maqashid Al Syari'ah based on its objectives, this together builds a safe and secure space for humanity to avoid actions outside the norms of religion and the state, so that humans are preserved in terms of their religion, soul, and spirit. thoughts, wealth and descendants. Through Islamic education, all aspects of human life are built based on Islamic values without neglecting national values. In fact, national values are the identity of humans themselves which can be used as a unifier of life, then human life will be maintained. Maqashid Al-Syari'ah as an effort to create the benefit of the people must be coupled with Islamic education so that the concept of benefit can be achieved well as has been exemplified by Sheikh Sulaiman Ar-Rasuli in one of his works. *the book Guidelines for Living in Minangkabau Nature according to the Lines of Custom and Sharia.*

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