

From concept to institution: M. Natsir's integrated Islamic education model at the Mohammad Natsir Institute of Da'wah

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Abstract

The optimal form of education is one that integrates diverse skill sets with a foundation of moral integrity, producing well-rounded graduates. The educational challenges in Indonesia, particularly within Islamic universities, necessitate a comprehensive understanding of Islamic obligations, followed by a specialized academic focus that enhances the graduates' independence and well-being. This study aims to explore M. Natsir's integrated education model as implemented by the College of Islamic Propagation Sciences (STID) Mohammad Natsir. A descriptive qualitative research method was employed, with content analysis utilized to examine the integrated education model. The findings indicate that M. Natsir advocates for an integrated educational approach that does not dichotomize Western and Eastern Islamic sciences. At the Mohammad Natsir Institute of Da'wah, this integrated model is applied across two study programs, encompassing Islamic knowledge. In practice, the institution incorporates Boarding Schools, Mosques, and Campuses as part of its character development model, aiming to produce preachers in line with M. Natsir's educational philosophy.

Keywords: *institute of Islamic da'wah; educational integration; M. Natsir; Islamic education; integrated education.*

Abstrak

Bentuk pendidikan yang optimal adalah pendidikan yang mengintegrasikan beragam keterampilan dengan landasan integritas moral, menghasilkan lulusan yang berwawasan luas. Tantangan pendidikan di Indonesia, khususnya di universitas-universitas Islam, menuntut pemahaman komprehensif tentang kewajiban Islam, diikuti dengan fokus akademik khusus yang meningkatkan kemandirian dan kesejahteraan lulusan. Studi ini bertujuan untuk mengeksplorasi model pendidikan terpadu M. Natsir sebagaimana diimplementasikan oleh Institut Dakwah Islam (STID) Mohammad Natsir. Metode penelitian kualitatif deskriptif digunakan, dengan analisis isi yang dimanfaatkan untuk menguji model pendidikan terpadu tersebut. Hasil penelitian menunjukkan bahwa M. Natsir menganjurkan pendekatan pendidikan terpadu yang tidak memisahkan ilmu-ilmu Islam Barat dan Timur. Di Institut Dakwah Mohammad Natsir, model terpadu ini diterapkan di dua program studi, yang mencakup pengetahuan Islam. Dalam praktiknya, lembaga ini menggabungkan Sekolah Berasrama, Masjid, dan

Kampus sebagai bagian dari model pengembangan karakternya, yang bertujuan untuk menghasilkan pendakwah yang sejalan dengan filosofi pendidikan M. Natsir.

Kata kunci: institut dakwah Islam; integrasi pendidikan; M. Natsir; pendidikan Islam; pendidikan terpadu.

Introduction

In Indonesia, higher education follows a series of steps to comply with legal requirements concerning the quality and goals of higher education. These steps include the mandatory accreditation of higher education institutions, adhering to seven established standards, and adopting new instruments introduced by the National Accreditation Agency for Higher Education (BAN-PT), which outline nine criteria. These criteria encompass the institution's vision, mission, and strategic objectives, organizational structure and governance, collaborations, student body, human resources, financial resources and infrastructure, education, research, community service, and the institution's outcomes and achievements in its tri-dharma (teaching, research, and community service). These criteria are grounded in the national standards for higher education established in 2015 (Makarim, 2022).

In terms of the Ministry of Education and Culture's classification of education, four key aspects are considered in designating an excellent higher education institution. These aspects include the quality of human resources and students (input), the institutional management processes of the higher education institution (process), the institution's short-term performance achievements (output), and its long-term performance achievements (outcome) (Makarim, 2022).

From the perspective of the Islamic worldview, many Quranic verses and Hadith emphasize that the best indicator of a person is becoming a Dai, as mentioned in Surah Ali-Imran, verses 104 and 110. A Dai is responsible for promoting good, preventing evil, learning and teaching the Quran, benefiting others greatly, being the most pious, and practicing their knowledge, among other qualities. This creates a dilemma in education, particularly in Islamic higher education, about whether graduates should aspire to become dais or seek employment solely for earning a salary.

Private Islamic higher education institutions must meet minimum criteria to gain state legality, either by submitting new study programs or ensuring that their institutions can issue valid student diplomas, despite the higher associated costs. This is particularly relevant with the planned shift towards Independent

Accreditation Agencies, moving away from BAN-PT (National Accreditation Agency for Higher Education) (Basaruddin, 2019).

The mandate of the 1945 Constitution asserts that one of the government's primary duties is to foster the intellectual growth of the nation, as articulated in Article 31 of the Indonesian Constitution. Thus, the national education mandate reflects a democratic commitment to building a democratic society. Its implementation negates differences in human intelligence as a Divine blessing and provides equal opportunities for all citizens to access quality education based on their abilities (Hakim, 2016).

The role and competence of higher education leaders are crucial in managing a healthy organization guided by the principles of good governance (GOG). Leaders are also expected to have inspirational ideas and demonstrate self-mastery in any situation, so their actions, words, and decision-making regarding established policies are well-controlled and inspire the organization to find solutions to existing problems (Hakim, 2016). However, Islamic higher education has yet to fully implement a leadership cadre system based on competence and expertise. The existing system often relies on direct appointments from foundations or organizations overseeing the institutions.

Currently, the focus of higher education is primarily directed towards the industrial sector. The "freedom to learn, independent campuses" policy encompasses aspects such as accreditation systems, proposing new study programs, allowing students to study outside their chosen majors for three semesters, and offering universities the option to become non-profit state universities. This policy aims to make higher education more competitive at national and international levels (Arifin & Muslim, 2020). Higher education institutions are expected to produce graduates who are ready to work in the industrial and general job markets, as outlined in the roadmap of the Ministry of Education and Culture (Kemendikbud), and reflected in the Key Performance Indicators and Additional Performance Indicators, which serve as references for all BAN-PT-accredited institutions.

Revisiting Mohammad Natsir's ideas, as the founder of six universities in Indonesia, requires re-formulation. This approach will help create a concept of integrated Islamic higher education that combines graduates who are both faithful and morally upright while also capable of conducting innovative and highly beneficial initiatives. Extremism is unknown in Islam if it serves humanity and does not violate religious principles. This educational model emphasizes teaching students to be mindful of their physical and spiritual well-being while remembering their Creator. This idea and approach are relevant for developing the current Islamic education curriculum (Irva', 2021).

The concept that Moh wants is also reflected in Kasmuri Slamet's scholarly article "Integral-Universal Education: Analysis of M. Natsir's Thoughts on Islamic Education." Natsir promotes an education system that integrates religious and general education. Moh exemplifies this continuity. Natsir's core idea does not distinguish between Eastern and Western education. Islam does not associate mistakes with rights; all wrongs are rejected, regardless of their origin, while all rights, even from the West, are welcomed. Extremism is unknown in Islam as long as it serves humanity and aligns with religious principles. The foundation of this educational model is to develop students who remember their Creator and care for their physical and spiritual well-being. The current Islamic education curriculum was developed with these ideas in mind (Selamat, 2020).

Budi Marta Saudin's journal examines Imam Badr al-Din bin Jama'ah's theory of education and its relationship to Islamic literature. Imam Ibn Jama'ah categorized and structured his educational ideas, which are considered one of Islam's pillars. He recognized that the most critical factor in the success of the educational process is the teacher. A competent teacher's approach includes reading, investigating, memorizing, and spending time with students. Ibn Jama'ah believed that a good teacher could set aside personal preferences when interacting with students (Marta, 2022). The primary goal of this article is to explore Moh. The multidisciplinary education paradigm developed by Natsir at the Muhammad Natsir Institute of *Da'wah*.

This study employs a historical-philosophical approach combined with qualitative methodology. Analyzing historical events through logical examination is central to historical research. Primary sources are those created by witnesses or participants in the events, while secondary sources are documents related to the events (Iskandar, 2008). Historical research addresses questions regarding the timing, participants, and progression of events. Subsequently, content analysis is applied to the data obtained from this historical inquiry (Sidiq & Choiri, 2019).

Research Methodology

This study employs a qualitative approach using a library research design complemented by limited field inquiry. This approach is selected because the research focuses on an in-depth conceptual analysis of an integrated educational model derived from the educational thought of M. Natsir and its institutional implementation within the Mohammad Natsir Institute of *Da'wah*. The research procedures include determining the research focus, collecting relevant data, classifying and selecting data based on major thematic categories, conducting

conceptual analysis, and developing a synthesis of the integrated educational model. Data sources consist of primary data in the form of intellectual works, writings, speeches, and official documents related to M. Natsir's educational ideas, as well as institutional documents, curricula, and educational programs from the studied institute. Secondary data are obtained from scholarly books, academic journal articles, and previous studies relevant to Islamic education and the integration of knowledge.

Data collection is conducted through documentation techniques by critically examining written sources and institutional archives and may be supported by limited interviews to clarify the practical implementation of the educational model. Data analysis applies content analysis and thematic analysis through the stages of data reduction, data display, and interpretative conclusion drawing. The analytical process aims to identify patterns, values, and conceptual structures linking M. Natsir's educational thought with the educational practices implemented by the Mohammad Natsir Institute of Da'wah, thereby producing a conceptual yet applicable formulation of an integrated educational model.

Results and Discussion

Muhammad Natsir was born on July 17, 1908, in Alahan Panjang, Gumanti Valley, Solok Regency, West Sumatra, to Idris Sutan Saripado and Khadija. He began his primary education at Hollandsche Inlandsche Schoolen (HIS) in 1914 and completed it in 1923. He then continued his studies at Meer Uitgebreide Lagere Onderwijs (MULO). In July 1927, Natsir enrolled in Algemene Middlebare Scholen (AMS) in Bandung, aiming to become a law scholar, a title known as Meester in de Rechten (Mr.) at that time. Muhammad Natsir passed away in 1993 (Siddik et al., 2019).

Natsir's educational journey took a pivotal turn when he met A. Hassan, who played a significant role in broadening his understanding of Islam, which Natsir had started studying in Solok. Hassan encouraged his students to attend a church lecture by a prominent Protestant preacher, featuring talks on "Muhammad as Prophet" and "Quran en Evangelie" (a comparison between the Qur'an and the teachings of Prophet Isa) (Siddik et al., 2019).

Following his discussions with Hassan, Natsir decided not to pursue law school in the Netherlands. Instead, he used his remaining scholarship funds to co-find the magazine "Pembela Islam" (The Defender of Islam) with Hassan after completing three years at AMS. During this time, he also studied tafsir al-Furqan, read English literature, and the Arabic journal "al-Manar," earning a monthly stipend of 20 gulden for his work (Hakim, 2019).

Natsir's passion for journalism provided him a platform to advocate for Islamic law. As the director of "Pembela Islam," he responded to criticisms of Islamic polygamy by Suwarno and Sutomo. He also anticipated debates with Soekarno, the influential leader of the Indonesian National Party (PNI). Natsir and his associates felt that Soekarno, known for his eloquent speeches, was avoiding incorporating religion into their national movement, focusing solely on nationalism and warning against religious divisions (Hakim, 2019).

Due to his commitment to Islamic democracy, Natsir perceived hostility towards Islam and division within the national movement led by Soekarno. Feeling that Soekarno was undermining Islamic teachings, Natsir supported the Islamic political movement through the Indonesian Islamic Association Party (PSII) and was appointed chairman of its Bandung branch in 1930. He also briefly joined the Indonesian Islamic Party (PII), introduced by Wirjosandjojo, and became the chairman of the Bandung chapter of PII in 1938, where he authored several writings (Hakim, 2019).

When Soekarno violated the Constitution, Natsir and his colleagues urged him to adhere to it. Soekarno's actions led to the emergence of rescue and preservation movements, including the PRRI movement in West Sumatra, which was seen as a rebellion by the Central Government and faced military opposition (Hakim, 2019).

"Sebutlah Gerakan itu pemberontakan karena kami melepaskan diri dari pemerintah, tapi itu bukan untuk kepentingan sendiri. Kami ingin Kembali ke UUD. Kita tunduk sama-sama. Apa itu pemberontak namanya? Hah?... Sebab kita memerlukan suatu budaya taat kepada konstitusi. Soekarno sudah melanggar dan komunis malah terus memasukkan faham mereka sehingga memperoleh kekuasaan." (Natsir, 1978: 37).

Despite their efforts to restore the Masyumi Party, M. Natsir and his associates were unsuccessful. Consequently, they established the Dewan *Da'wah* Islamiyah Indonesia as a new platform for their ongoing efforts. They recognized the need to move beyond mere criticism and to actively engage in non-political areas to support the spiritual and worldly development of the community. Natsir led Dewan *Da'wah* as Chairman for 26 years, from 1967 to 1993.

Natsir was a strong critic of secular education and advocated for a comprehensive educational system that balanced religious and worldly knowledge. He believed that education should integrate both religious teachings and practical knowledge to cultivate morally sound and intellectually capable individuals. He characterized the distinction between Western and Eastern knowledge as "Barat dan Timur" (West and East).

"Sering kali pula kenyataan, ada jang menganggap bahwa didikan Islam itu ialah didikan timur dan didikan Barat ialah lawan dari didikan Islam. Boleh djadi, ini reaksi terjahap

didikan kebaratan jang ada di negeri kita, jang memang sebagian dari akibat-akibat-nja tidak mungkin kita menyetujui sebagai umat Islam. Akan tetapi tjoba kita berhenti sebentar dan bertanja: Apakah sudah boleh kita katakan Islam itu anti-Barat dan pro-Timur, chususnja dalam pendidikan?" (Natsir, 1978: 37).

The debate between Islam and secularism persisted through the BPUPKI (1945) and the Constitutional Assembly sessions in 1955 and 1959. On November 13, 1957, Muhammad Natsir delivered a landmark speech addressing the tension between Islam and secularism (Rasjidi, 1978). Natsir firmly argued that Islam should form the foundation of the state. He asserted that, even at its best, secularism cannot surpass the moral and rational superiority of religion. He questioned the ultimate source of "humanity" offered by secularism, highlighting the inadequacies of secular frameworks compared to religious teachings (Husaini, 2018).

Secularization and liberalization, as previously mentioned, were significant concerns raised by Mohammad Natsir in his messages to the generation of Amien Rais and others. In addition to the challenge of "Nativization," another challenge he highlighted was the secularization movement. According to M. Natsir, secularization not only emerged "naturally" as a result of the development of science and technology but was also actively pursued by certain groups. He believed that secularization would inevitably lead to the weakening of faith. On this matter, Mohammad Natsir stated: "However, the process of secularization, which appears to be 'natural' in line with the progression of time, seems to be deliberately fostered by a group of people. I use the term 'deliberately fostered' because we are aware of the active efforts to bring about this process of secularization. In the 1970s, we recall the existence of the 'secularization movement' (Natsir, 1978: 67).

Natsir stated that secularism is a doctrine that rejects religion or is 'la diniyah' (without religion). Secularism is a worldview that encompasses concepts, goals, and attitudes confined to worldly matters. "A secularist does not recognize Revelation as a source of knowledge and belief. They consider that beliefs and values arise solely from history or remnants of human animality and are centered on human happiness in this present life alone." Natsir firmly proposed to the Constituent Assembly that Islam should be the foundation of the state. He argued, "When compared to even the best form of secularism, religion is still more profound and more rationally acceptable. The highest goals of life that secularism can offer do not surpass what is termed humanity. But the question remains: 'What is the source of this humanity?'" (Husaini, 2018: 72-73).

According to M. Natsir, in addition to growing naturally due to the advancement of science and technology, secularization is also actively promoted

by certain groups. He believed that secularization automatically erodes faith. However, the secularization process, which seems 'natural' in line with the progression of life as mentioned above, is evidently being deliberately fostered by certain groups. I say 'deliberately fostered' because we know there is an active effort to bring about this process of secularization. In the 1970s, we recall the 'secularization movement' in the name of what they called 'Islamic reform.' Similarly, more recently, we see reactualization, contextualization, and other such movements (Husaini, 2018: 72-73).

So, there is indeed an active effort. This secularization process is particularly evident in our education system. Religious teachings or understandings are not only limited in content, but other subjects are taught that blur or even contradict the goal of educating religious individuals. Secularization also utilizes the channels of publication and mass media, both in the form of books and writings. In this context, I call upon Muslim intellectuals, in particular, to think about how to confront this tide of secularization, whether it occurs naturally or is intentionally orchestrated. In contrast, Soekarno viewed the secularization promoted by Kemal Ataturk in Turkey as the 'most modern' and most radical step, as for him, religion is a personal matter (Husaini, 2018: 72-73).

As a historian, Natsir was deeply engaged in studying Indonesian history and integrating his historical insights with his political views. He emphasized the need for multidisciplinary knowledge and believed that scholars should be well-versed in various fields, not limited to a single discipline. His educational background, which included HIS Adabiyah Padang, Madrasah Diniyah Solok, MULO, and AMS in Bandung, as well as a study of Classical Western Literature, showcased his broad intellectual interests. Natsir's potential in journalism was evident, and he chose to forgo further education at Leiden University to focus on his commitments (Hakim, 2019).

Natsir's educational initiatives led to the creation of Pendis, aimed at improving educational access in Indonesia. This effort contributed to the establishment of Islamic higher education institutions that evolved into notable universities such as the Indonesia Islamic University (UII) Jogjakarta, Islamic University of Bandung (UNISBA), Islamic Sultan Agung University (UNISSULA), Indonesia Muslim University (UMI) Makassar, Ibn Khaldun University (UIKA) Bogor, among others. Natsir's concept of integrated education was similar to Hamka's, emphasizing that graduates should have a broad knowledge base to tackle multifaceted modern challenges (Nashr, 2017: 59-81).

In politics, Natsir made significant contributions, holding various governmental roles to achieve his vision of a blessed Indonesia. He was instrumental in establishing Masyumi as a platform for Indonesian Muslims to

uphold sharia in the 1945 Constitution. His economic and development work began during his tenure as Minister of Information and included advocating for a just economic system and sustainable development. Natsir's focus on welfare echoed the concerns of al-Ghazali, who influenced the Madrasah Nizhamiyah, an institution noted for its comprehensive educational approach and societal impact (Riyadhy, 2015: 38).

Natsir also championed freedom of thought and independence. He advocated for Indonesia's liberation from colonial rule and promoted human rights and democracy, aligning with the educational philosophies of Ki Hajar Dewantara. Dewantara's "Among" system aimed to nurture independence and personal development in students, which inspired concepts like "*Kampus Merdeka*" (independent campuses) and "Merdeka Belajar" (freedom to learn). However, the application of these concepts in the industrial world often becomes materialistic, whereas Natsir emphasized that intellectual freedom must be consistent with divine revelation.

Marwah's study on Ki Hajar Dewantara's educational philosophy reveals that most components of Dewantara's concept are relevant. The decline in moral values among students is attributed not to deficiencies in Dewantara's philosophy but to ineffective implementation by educators. This finding suggests that the Indonesian government should reassess educational practices to align with Dewantara's principles (Shafa, 2018).

Natsir also had a profound interest in literature and language, which influenced his work as a writer and poet. He believed in the importance of mastering foreign languages, particularly Arabic, reflecting his broader intellectual and cultural engagements.

"Hanja dengan mengetahui salah satu bahasa Eropah,- terutama sekali sudah tentu bahasa Belanda, Masyarakat Bumi Putera ditjabang atasnja dapat mentjapai kemadjuan dan kemerdekaan fikiran....." Demikianlah keputusan jang diambil. Dr. G. Drewes, waktu dia memperbintjangkan pengaruh Barat atas bahasa Indonesia ("The influence of Western Civilia etc."). Marilah kita periksa sebentar sampai kemana benarja dalil Dr. Drewes ini. Sebagai dasar bagi ketjerdasan salah satu bangsa, adal bahasa Ibumja sendiri. Bahasa bersangkut-paut dan tak dapat & tjeraikan dari aliran berfikir. Bahasa dari salah satu banga adalah tulang punggung dari kebudajaannja. Mempertahank bahasa sendiri berarti mempertahankan sifat-sifat dan kebudayaan sendiri (Natsir, 1996: 21).

Muhammad Natsir's commitment to integrating literature, language, and education aligns with the broader educational philosophy advocated by SMN al-Attas and his disciple Wan Daud. Both emphasize the significance of mastering language as part of fostering a culture of knowledge essential for national development. This approach underscores the notion that a robust and effective culture of knowledge is crucial for the success and happiness of both individuals

and nations. Without it, a nation might end up adopting foreign values and characteristics, compromising its own cultural integrity (Wan Daud, 2019: 21).

Natsir's views on nationalism and pluralism reflect his dedication to unifying Indonesia while respecting its diverse cultural, religious, and ethnic backgrounds. His active involvement in politics dates to 1930, when he engaged in debates through the magazine "Pembela Islam" and became a member of the PSI (Syarikat Islam Party) Branch in Bandung. His significant roles included being a member of the Preparatory Committee for Indonesian Independence (PPKI) and the Central Indonesian National Committee (KNIP). As Minister of Information in 1946, Natsir was a trusted ally of Soekarno, who once praised his indispensability by saying, "Natsir cannot resign, ten ministers should resign than one Natsir" (Natsir, 1978: 8).

The Round Table Conference (KMB), Indonesia was fragmented into various states, including Jogja. Natsir played a key role in lobbying for the reunification of these states with the Republic of Indonesia, leading to its establishment with Soekarno and Hatta as leaders. Despite his contributions, during the New Order era, President Suharto did not reinstate political rights to Natsir or lift the ban on Masyumi. In response, Natsir founded the Dewan *Da'wah* Islamiyah Indonesia in 1967, emphasizing five pillars: strengthening faith, upholding Sharia, fostering brotherhood, preserving Indonesian unity, and maintaining solidarity among the Muslim world (Habibi, 2018: 15-37).

The importance of mastering language in acquiring knowledge is paramount. Regarding the status of the Arabic language, Umar bin Khattab stated, "Learn Arabic, for it is part of the religion of Islam." In the principles of jurisprudence (*usul al-fiqh*), it is also mentioned, "Anything that is necessary to fulfill an obligation becomes obligatory in itself." Indeed, the Arabic language has been specially honored by Allah, as mentioned in Surah Yusuf: 1.

Bilamana dalam merancang pekerjaan untuk sekolah Tinggi Islam hanya atau terutama didahulukan dan mengutamakan Intelenjensia yang berbahasa Barat, berarti menutup mata kepada satu pembuluh kecerdasan yang sudah berpengaruh dan sudah masuk ketulang sumsum masyarakat kita serta membiarkan satu kesatuan rakyat yang sudah kumpul tapi belum tersusun hingga tinggal tidak terpakai dengan cara yang lebih bermanfaat (Natsir, 1996: 102).

The importance of language mastery is also discussed by Wan Nor Mohammad Wan Daud, a student of SM Naquib al-Attas, who emphasizes that mastering language is a crucial part of realizing the scholarly culture of a nation. The development of a cohesive and effective scholarly culture is a fundamental prerequisite for the success, strength, and happiness of individuals and nations. No matter how great a nation may be, if it lacks a scholarly culture, it will

eventually adopt and embrace the values and characteristics of other civilizations. He also mentions that the Greek scholarly civilization, which lasted for 2000 years, fell because it separated knowledge from ethics (as noted by Demosthenes), as well as the Jewish, Chinese, Indian, and Western scholarly cultures, which declined due to dualism, humanism, and tragedy according to SM Naquib al-Attas. Mohammad Natsir also said:

"Biasanya orang yang kita sudah memberi titel "intelektual" itu khusus bagi mereka yang dapat berbahasa Belanda, sedangkan yang menguasai bahasa arab itu, "Kiai Kampung" "urang siak"".

Sebenarnya duduk perkara bukan begitu. Di samping intelegensia kita yang bermazhab ke Leiden, Paris, London, Berlin, ada satu golongan intelegensia yang berpedoman ke Kairo, Mekah, Aligarh dan Delhi. Kedua golongan ini berhak mendapatkan penghargaan yang sama (Natsir, 1996: 102).

This highlights the importance of integrating mastery of both scientific and Islamic languages through the realization of a scholarly culture. The Islamic scholarly culture is central to the system of Islamic values and holds a high place in the worldview, Sharia, ethics, and Islamic civilization. The call for a scholarly culture is emphasized in Surah Al-Alaq, verses 1-5, as well as in the hadith that commands the pursuit of knowledge: "Seeking knowledge is an obligation upon every Muslim." The importance of seeking knowledge is also mentioned in Surah Ali-Imran, verse 18, and Surah Fatir, verse 28, which can be achieved with adequate proficiency in Arabic as the key to this pursuit. The significance of scholarly culture was demonstrated by Japan after the bombing of their country, when the government promoted education by preparing 600,000 new textbooks in 1882 (Yukichi Fukuzawa) (Daud, 2019: 36).

Table. 1. The description of Mohammad Natsir's concept of education and Islamic higher education

Number	Several Figure has Articulated his Concept	The description of Mohammad Natsir's Concept of Education
1	M. Natsir Zubaidi Summarized (AM. Saefuddin and Yudhi Ardi, 2022: 31)	The foundation of education is tauhid (monotheism). Knowledge is divided into religious knowledge (<i>ulum al-Diniyah</i>) and general knowledge (<i>ulum al-'Ammah</i>). Independence and freedom of thought as a tradition of knowledge and discipline. Arabic as the language of knowledge. Mosques, <i>Pesantren</i> (Islamic boarding schools), and campuses as centers of knowledge and nation-building.

2	Moh. Noer Summarized (Husaini, 2018: 123-124)	The goal of Islamic education, like the goal of human life, aligns with the concept of tauhid to worship Allah S.W.T. The principles within Islamic education require an integrated approach. Islamic universities do not recognise the separation of Eastern and Western systems. Both belong to Allah. Islamic educational ideology incorporates beneficial aspects from any source and rejects what is harmful, regardless of its origin. In Islamic education, there is no dichotomy between general education and religious education. Religious education should be instilled in students as early as possible, as providing education for children is not only a personal obligation for their parents but also a collective obligation for the community
3	Abuddin Nata Summarized (Nata, 2016. 137)	Placing Tawhid as the Foundation of Education**: Tawhid (the concept of the oneness of Allah) is positioned as the fundamental basis of education, ensuring that all educational practices are grounded in the core Islamic belief in monotheism. The Goal of Education**: The objective of education is to realize the idealistic vision of Islam, which essentially aims to produce individuals who embody Islamic values—believing in and being pious towards Allah (S.W.T). Role of a Servant of Allah**: The ideal figure in this educational framework is the Muballigh (preacher or missionary), who is committed to calling others to goodness and preventing them from wrongdoing. Creation of Universal Education**: The development of an educational system that integrates both scientific knowledge and Islamic teachings, creating a comprehensive approach to learning that balances modern science with religious principles.

Higher education oriented towards *da'wah* (Islamic preaching) should align with the objectives of *da'wah* as formulated by Mohammad Natsir. The goals of *da'wah* include:

1. Calling Sharia, to address individual, familial, societal, national, and international issues.
2. Calling to the purpose of life as a servant of Allah in a world with diverse educational backgrounds and beliefs, to be witnesses to humanity and pioneers and overseers for humankind.

3. *Da'wah* calls to the ultimate purpose of life, which is worship of Allah. This is the function and objective of *da'wah* (Natsir, 1978).

Abuddin Nata advocates for comprehensive holistic education, which aligns with Ki Hajar Dewantara's idea of producing individuals who are both physically and spiritually strong, able to elevate the nation's dignity. Nata's concept of holistic education integrates various aspects including psychological, character, social, emotional, spiritual, and intellectual dimensions, and is rooted in divine revelations and teachings (Nata, 2016). This approach mirrors Natsir's educational philosophy, which emphasizes mastery in multiple fields of knowledge. Natsir's background, from HIS Adabiyah Padang to MULO and AMS in Bandung, and his interest in Western Classical Literature, illustrate his broad intellectual pursuits. Despite an opportunity to study at Leiden University, Natsir chose to focus on his work in journalism and education (Hakim, 2016).

Natsir's contributions to education include establishing Pendis, which led to the creation of Islamic higher education institutions like UII, Universitas Islam Bandung, UNISULA, UMI Makassar, and UIKA Bogor. His extensive political work aimed to realize an Indonesia blessed by Allah SWT, focusing on integrating Sharia into the 1945 Constitution and fostering economic independence and strength (Husaini, 2018).

At the Mohammad Natsir Institute of *Da'wah*, integrated education is aligned with national educational mandates and frameworks, including KKNi and programs like "Kampus Merdeka" and "Merdeka Belajar." Efforts to produce multidisciplinary scholars include specialization programs in various fields such as ulama expertise, Christology, Harakah al Haddamah, and journalism, guided by experts and tailored to specific educational goals.

Table 2. Integrated Education Is Aligned with National Educational Mandates and Frameworks (Taufik, 2022)

No	Specialization Programs	The Targets Are Set as Follows
1	The Ulama Shariah Expertise	Mastering the Mazhab Syafii Jurisprudence from the book Thaharah to Shalat, Zakat, Shiyam, Marriage, and Mawarits. Mastering Muqaranah Fiqih in Muamalat and specific issues. Proficiency in Tafaqquh fiddin tools: Arabic language, Ushul Fiqih, and Fiqhiyyah principles, and Hadith Sciences. Proficiency in the methodology of interpreting Ayat Ahkam. Proficiency in the methodology of explaining Hadith Ahkam.

		Capable of resolving Fiqh problems (<i>Tahrir Masa'il Fiqhiyyah</i>) and presenting them in written and oral form
2	The Christology Expertise	Students are able to understand the main beliefs of Christians. Students are able to understand and master the Gospel and other references. Students are able to refute and counter the arguments of missionaries and priests using a scientific approach through the Gospel and other books. Students are ready to engage in preaching and debating with missionaries and priests, adhering to the concepts of the Quran (<i>Bil Hikmah, Wal Mauizhatil Hasanah, Wa Jaadilhum Billatii Hiya Ahsan</i>)
3	Safeguarding of Faith Expertise (Harakah Haddamah)	Students master the fundamental beliefs and deviations of deviant sects: Shia, Ahmadiyya, LDII, NII, Secularism, and Communism. Students understand the methods used by these sects in attacking the Muslim community. Students are capable of refuting the ideologies of these sects both verbally and in writing. Students are prepared to conduct investigations and advocacy related to cases of deviant sects existing within society

The integration of M. Natsir's concept and Mohammad Natsir Institute of Da'wah focuses on producing *da'i* (preachers) and teachers through educational pathways. Mohammad Natsir's concern with the shortage of teachers in Indonesia led him to establish the Islamic Higher School (STI), which has since evolved into the Universitas Islam Indonesia. Graduates of the teacher training school and the Pendis (Islamic Secondary School) at that time went on to teach in Muhammadiyah private schools. Some alumni of Pendis established HIS (Islamic Elementary Schools) in other cities outside Bandung. After the establishment of Pendis Bandung, further efforts and thoughts led to the formation of Islamic higher education institutions, which are now known as Indonesian Islamic University (UII), Islamic University of Bandung (UNISBA), North Sumatera University of Medan, and Indonesian Moslem University of Makassar (UMI) (Abdullah, 1978: 51).

Mohammad Natsir also placed great emphasis on *da'wah* (Islamic preaching). Among his notable statements is the idea that one should engage in politics through *da'wah* and practice *da'wah* within politics. After Mohammad Natsir was arrested for his involvement in the PRRI (Revolutionary Government of the Republic of Indonesia) without a trial due to his stance against the Sukarno administration's guided democracy that allowed the PKI (Communist Party of

Indonesia) to operate, and later, during the New Order era under Suharto, he was still denied political rights and the Masyumi Party's suspension was not lifted. Mohammad Natsir then founded the Dewan *Da'wah* Islamiyah Indonesia in 1967. Referring to the four pillars of the Dewan *Da'wah* Indonesia, the Mohammad Natsir Institute of *Da'wah* was established with a focus on training *da'i* (Islamic preachers). Syuhada Bahri, responsible for foreign relations, sought assistance for the establishment of Pusdiklat, which is now the campus location for Mohammad Natsir Institute of *Da'wah* in South of Tambun (Taufik, 2022).

The implementation at Mohammad Natsir Institute of *Da'wah* is focused on training *da'i* who will be sent to remote areas to preach and teach Indonesian children who have not received proper education. The role of *da'i* from Mohammad Natsir Institute of *Da'wah* involves performing Islamic teaching duties, which are considered mandatory knowledge (*fardu 'ain*) according to SM Naquib al-Attas. The primary emphasis is on producing well-mannered individuals who know their Creator, understand how to worship correctly, and avoid falling into shrink (associating partners with Allah) (Taufik, 2022: 57).

Efforts to produce outstanding *da'i*, *mujahid* (fighters), *mukhlisin* (sincere), and *sabir* (patient) are pursued by Mohammad Natsir Institute of *Da'wah* through the implementation of Mohammad Natsir's triple helix concept. This integral education concept combines *pesantren* (Islamic boarding schools), mosques, and campuses into a cohesive symbiosis. In this regard, students at Mohammad Natsir Institute of *Da'wah* are required to participate in the student boarding (PESMA) program for two years (semesters 1-4), followed by a *da'wah* training program with assignments at mosques affiliated with Mohammad Natsir Institute of *Da'wah*. The development of *da'i* at Mohammad Natsir Institute of *Da'wah* is managed through the student affairs sector, which focuses on five main areas: a) Character development of *da'i*, b) Student activity units, c) Student welfare, d) Career guidance services, e) Alumni association.

As a higher education institution focusing on the development of *da'wah* and Islamic preaching, Mohammad Natsir Institute of *Da'wah*'s Student Affairs Department conducts various extracurricular activities to foster and strengthen the character of its *da'i* students in cognitive, affective, and psychomotor aspects. The character of *da'i* aimed for includes strengthening *aqidah* (faith), improving the *akhlak* (morals) of *da'i*, practicing worship according to the Sunnah, national character, and *da'wah* character according to the Dewan *Da'wah*. Extracurricular activities that contribute to character development include personal mentoring, counseling and problem solving, pre-marriage seminars, Qur'an night vigils, and *da'wah* readiness drills (Taufik, 2022: 59).

In the paper of Didin Hafidhuddin et.al according to the concept of integrating science and Islam in higher education, according to M. Natsir, involves merging religious knowledge (ulum al-diniyah) with general knowledge (ulum al-ammah). This integration is also seen as a process of desecularizing science and religion. The approach can be broken down into several stages: 1) Language Mastery. This includes learning Arabic, which is essential for studying the Quran and Prophetic traditions, as well as acquiring proficiency in other foreign languages like English, to keep up with advancements in science and technology, especially from the West, 2) Moral Development. This is achieved through ta'dib, which focuses on instilling proper ethics and morals, 3) Holistic Learning. This involves delivering knowledge with evidence (hujjah), offering guidance, and acting with wisdom, while integrating the educational environments of Pesantren (Islamic boarding schools), mosques, and campuses, 4) Graduate Orientation. Higher education should aim to produce graduates who are strong and sincere preachers, dedicated to improving society by applying their expertise in their respective fields (Patahuddin, 2024: 70).

From this integrated educational goal by Mohammad Natsir cites Surah Al-Qasas, verse 77:

وَاتَّبِعْ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ ۚ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا ۚ وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ
الْفُسَادَ فِي الْأَرْضِ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

Rather, seek the 'reward' of the Hereafter by means of what Allah has granted you, without forgetting your share of this world. And be good 'to others' as Allah has been good to you. Do not seek to spread corruption in the land, for Allah certainly does not like the corruptors."

Sheikh as-Sa'di explains this verse as follows: "Seek the Hereafter by means of what Allah has granted you," meaning to attain what is with Allah and to give charity. Do not be content with merely satisfying personal desires and enjoying worldly pleasures, "and do not forget your share of worldly benefits." This means that we do not command you to give away all your wealth until you become destitute, but to spend time in charity for your Hereafter while enjoying your worldly wealth without corrupting your religion or harming your Hereafter. "And do good" to the servants of Allah, "as Allah has done good" to you by granting you this wealth. "And do not cause corruption on the earth" by being arrogant, committing sins against Allah, and becoming engrossed in pleasures while forgetting the Giver of blessings. "Indeed, Allah does not like those who cause corruption." In fact, Allah will punish them with severe punishment.

Natsir quotes this verse and uses it as the objective of education, so that university graduates can integrate the welfare of life in both this world and the Hereafter. A person should not become secular by separating these aspects, as Western education often does. Instead, the primary focus should be on the eternal Hereafter, without neglecting one's rights and those of one's family to a decent livelihood. Indeed, a successful *da'i* is one who can give. The Prophet said, "The upper hand is better than the lower hand." A higher education graduate should always strive to do good to others, which is also an implementation of the hadith of the Prophet: "The best of you is those who are most beneficial to others." The best deed is to show the straight path, as the Prophet said, "For you to guide someone to guidance is better than red camels." It also involves guiding people towards lawful and wholesome livelihoods.

Conclusions

In M. Natsir's integrated education model, the combination of scientific and religious studies begins with Islamic Education (Pendis) in Bandung and UII Jogja, aiming to develop graduates who possess extensive knowledge and deep faith. This model seeks to produce individuals who are not only competent and ethical but also dedicated to missionary work. Natsir's approach aligns with al-Attas's principles, which advocate for maintaining the sanctity of religious knowledge alongside general education. The model is implemented through institutions like Mohammad Natsir Institute of *Da'wah*, which operates under the Indonesian Islamic *Da'wah* Council. This higher education institution focuses on preparing preachers for service in remote areas of Indonesia. Mohammad Natsir Institute of *Da'wah* offers two main study programs: Islamic Communication and Broadcasting (KPI) and Islamic Community Development (PMI). These programs provide students with comprehensive training in creed, worship, ethics, Arabic, and Quran memorization. Additionally, Mohammad Natsir Institute of *Da'wah* offers specialized classes in Sharia (Ulama), Christology, safeguarding against deviant beliefs (*Harakah al Haddamah*), and Journalism. Overall, the educational approach at Mohammad Natsir Institute of *Da'wah* reflects M. Natsir's integrated education model, emphasizing the balance of Islamic knowledge necessary for producing *da'i* (Islamic preachers) and teachers through educational pathways, with characters *mujahid* (fighters), *mukhlisin* (sincere), and *sabir* (patient)

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