

BASIC PRINCIPLES OF ISLAMIC EDUCATION: MUHAMMAD NATSIR'S THOUGHT ON THE QUALITY COMMUNITY DEVELOPMENT

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Abstract

This study investigated Muhammad Natsir's thoughts on education, specifically on the basic principles of Islamic education by using the historical tracing method. Data sources were examined through library research due to materials from readings and references to relevant books and manuscripts. Based on the study, it was discovered that Muhammad Natsir laid down five basic principles and concepts of Islamic education in the following: first, *tawhid* as the foundation of education; second, the position of science is placed after *tawhid*, which serves as a reinforcement of faith; third, tradition and discipline of thought; fourth, mastery of Arabic; and the necessity of Islamic educational institutions has a crucial role as a facility and a place to actualize these four concepts.

Keywords: Islamic education, Muhammad Natsir, *tawhid*, science, thought.

Abstrak

Kajian ini mengkaji pemikiran Muhammad Natsir tentang pendidikan, khususnya tentang prinsip-prinsip dasar pendidikan Islam dengan menggunakan metode penelusuran sejarah. Sumber data dikaji melalui studi kepustakaan karena bahan-bahan dari bacaan dan referensi buku dan manuskrip yang relevan. Berdasarkan kajian tersebut, diketahui bahwa Muhammad Natsir meletakkan lima prinsip dan konsep dasar pendidikan Islam sebagai berikut: pertama, tauhid sebagai landasan pendidikan; kedua, posisi ilmu ditempatkan setelah tauhid, yang berfungsi sebagai penguat iman; ketiga, tradisi dan disiplin pemikiran; keempat, penguasaan bahasa Arab; dan keniscayaan lembaga pendidikan Islam memiliki peran yang sangat penting sebagai sarana dan wadah untuk mengaktualisasikan keempat konsep tersebut.

Kata kunci: pendidikan Islam, Muhammad Natsir, tauhid, ilmu, pemikiran.

Introduction

Islamic education is the main means for the people humans to be able to carry out their main tasks in the face of the earth, both as servants of Allah SWT and as a caliph whose duty is to prosper life on earth, without any process Islamic education will be very difficult for every ummah humans can carry out their main tasks the. The importance of Islamic education for humans, especially Muslims due to coverage and the reach of

Islamic education is very universal and complete, Islamic education is beneficial to life worldly and spiritual (Winata et al., 2020). Principles of Islamic education include all components of education and must used as the basis for education. With Islamic education that is applied in life day-to-day prosperity will be created, and welfare of human life throughout corners of the world.(Ahyani et al., 2021).

Islamic movements in the past or present provide many lessons to us (Alkhotob, 2020). What a loss for the Muslim community in the past, who were often wronged by members of the movement's own activists, who did not know the essence of the struggle of a movement. After the victory was achieved, they tried to offer some concepts for governing the country that were more or less out of what the activists of the true Islamic movement expected. The name of Mohammad Natsir was so important in the era of the national movement and the beginning Indonesian independence. This figure, who in the 1930s often clashed with Sukarno, was a figure who always inspired (Sugioanto, 2019)

Muhammad Natsir (1908-1993) is one of the prominent figures born in Minangkabau, West Sumatra, Indonesia, who had a significant role in the process of fighting for independence and the formation of the Unitary State of the Republic of Indonesia (NKRI). Muhammad Natsir is a person full of integrity and uniqueness. Since his youth, he was involved in various intellectual, religious, and social controversies, consistently attracting attention among thinkers. The presence of Muhammad Natsir as an intellectual has always been an engaging topic of discussion. As a leader, his excellence and fame are acknowledged nationally and internationally. Muhammad Natsir, with his prominent role in politics, has earned the title of an established politician. His involvement in politics influenced the value of the Indonesian national fight during the Dutch colonial era and the period leading up to independence.

However, Muhammad Natsir is a prolific thinker and writer. He started writing in high school. At that time, he was still 20 years old and did not stop writing until the end of his life. His thoughts have been compiled in various books, treatises, and

articles, significantly enriching the science and expelling Indonesian history. Muhammad Natsir's thoughts are not merely intellectual study materials; instead, he wrote his thoughts based on his involvement in his social, religious, and political movements.

Muhammad Natsir is a figure who can integrate his daily activities with his role as an Islamic preacher (*mubaligh*). This specificity distinguishes him from other Indonesian figures. Every issue Muhammad Natsir resolved was based on the basic principles of Islam. In education, Muhammad Natsir placed *tawhid* (monotheism) as the first basic principle of education, particularly in Islamic Education, and science was positioned after *tawhid*. Afterward, tradition and discipline of thought are involved. Mastery of Arabic is essential because Arabic serves as a bridge to understanding the Quran and Sunnah. Finally, educational institutions and Pesantren (Islamic boarding schools) serve as facilities and a place to actualize the four concepts mentioned above.

Actually, there are some related research analyzing the thought of Muhammad Natsir and his thought in Islamic education such as from Al-Asy'ari, (2014) who analyzed the transformative da'wah of Muhammad Natsir. The research was conducted in qualitative research using historical approach both writings and his life history. The research shows that transformative efforts on the dakwah movement implemented by Muhammad Natsir was based on the principles of verbal deeds, actualization of Islam in a factual actions, and good person. The principles had been implemented by doing organizational breakthrough toward the community. Next research is a research from (Rohman & Hariyanto, 2021) where they analyzed about the concept of Islamic education of Muhammad Natsir. The research used library research combining the method of analysis.

The research shows that he wanted was an education that combined general education with religion. This continuity was proven by the integral concept of Mohammad Natsir which did not distinguish between eastern education and western education. It is because Islam does not equalize rights with falsehood. All rights can be received or from the west, and all that has a false nature will be removed even though it also comes from the east. Because Islam has never known fanaticism as long as it is beneficial to humans and does not violate the law of its religion, then this pattern is based on creating students who care about their spiritual and physical bodies. Next research is about the implementation of Muhammad Natsir on Integral Islamic Education (Mashudi, 2016). Muhammad Natsir ideas produced and organized an integrated Islamic school starting from Elementary School to High School. Muhammad Natsir's concept of integral educational thought was implemented in the transformation of IAIN into UIN. The implementation of the concept of integrative Islamic education at UIN Sunan Kaljaga includes the principles, 1) students are academics who have ideas and creativity, 2) students must have extensive knowledge, both in the field of religion as well as the general public, 3) have the skills needed by the surrounding community. The concept of integrative Islamic education at UIN Sultan Maulana Malik Ibrahim Malang can be seen in UIN's mission to produce graduates who have solid faith, spiritual depth, noble character, breadth of knowledge, and professional maturity.

Based on the previous research, there are some research gaps that could be highlighted for this research. First is the research focused on the basic thought principles of Muhammad Natsir and then, the second, this research was focused on his writing about Islamic education from 1930 –

1993. There are some important factors to conduct this research such to explore the thought of Muhammad Natsir about his religion and how he relates it to the education which is very useful for the Islamic community. This research will describe about Muhammad Natsir thoughts on education, specifically on the basic principles of Islamic education. There are some significances of the research for example: this research could highlight how the education develops from the past to present from the point of view of Islamic education and then, how Muhammad Natsir gives great contribution for the education world.

RESEARCH METHOD

This research used qualitative research. Here, it means that researchers can recognize the subject, feel what is experienced by the subject in everyday life. Qualitative research involves researchers so that they will understand the context with the situation and setting of natural phenomena according to what is being studied. Each phenomenon is something unique, different from the others because of the different context. The purpose of qualitative research is to understand the condition of a context by directing it to a detailed and in-depth description of the portrait of the condition in a natural context (natural setting), about what actually happened according to what is in the field of study (Fadli, 2021). Qualitative research method is a research that is used to examine natural objects where the researcher is the key instrument, data collection techniques are carried out in a combined manner, data analysis is inductive, and the results of qualitative research emphasize meaning rather than generalizations. Qualitative research aims defending the form and content of human behavior and analyzing its qualities, instead turn them into quantitative entities. (Prasanti, 2018).

Then, the researcher also used historical facts combined with the crucial chronological order by comparative design. Comparative design means that the researchers compare the files from time to time in order to explore the thought of Muhammad Natsir from his works. Data of the research was collected through the library research. Library research is a study used to collect information and data with various kinds of help materials in the library such as documents, books, magazines, historical stories and literature research is a study who studied books references and research results previously of a similar kind useful to get theoretical basis of the problem to be researched (Asmendri, 2020). Library research will be at least focused on four main characteristics need to pay attention to including: First, that the researcher deals directly with the text or numerical data, not with direct knowledge from the field. Second, library data is "ready to use" meaning that researchers do not go directly to the field because researchers deal directly with data sources in the library. Third, that library data is generally a secondary source, in the sense that the researcher obtains materials or data from second hand and not original data from first data in the field. Fourth, that the condition of the library data is not limited by space and time. (Supriyadi, 2017). For this research, the researcher used document sources from online and offline such books and articles discussing about Muhammad Natsir from 1930 – 1993. There were 5 books and 15 articles discussing about principles of Muhammad Natsir on Islamic education.

Meanwhile for the data analysis, the researcher used method of content analysis. Before conducting the data analysis, the researchers prepare document checklist in order to identify about the principles of Islamic Education proposed by Muhammad

Natsir on his writings or information. The indicators are such as the types of the sources, years, information, and evidences. Sumarno, (2020) stated that content analysis have a tendency to present content media seen from the context and process of source documents so results obtained more deeply and detailed/managed regarding the contents of the media as well able to explain the relevance of media content with the context of social reality that occurs. This is due to the study paradigm qualitative content analysis looked at message and media as a set of symbols or representing symbols certain culture in the sphere of life public. Then, content analysis can be used to conduct research that not only limited to descriptive but also can be used to test a hypothesis. In some conditions there is a tendency that content analysis studies are intended to test a hypothesis. Even so, content analysis can also be used for exploratory as well as descriptive studies. Basically, content analysis can be used to analyze all forms of communication, such as content in various print media (books, magazines, newspapers, leaflets, letters, etc.), electronic media (television, radio, internet, etc.), more specifically such as: poetry, songs (music), films, theater, paintings, regulations, laws, papers, folklore (legends, myths, fairy tales, comics, etc.), or other documented materials (Gusti Yasser Arafat, 2018). For this research, the researcher will explore the information written by Muhammad Natsir on his published writings. Then, the researcher will identify, describe and interpret any information related to basic principles of Islamic Education proposed by Muhammad Natsir on his works. Next, the researchers will triangulate the results of the data research based on the supporting factors such as documents, researchers and text analysis.

FINDINGS

Muhammad Natsir's Thought on Education

According to Muhammad Natsir, Islamic education is a conscious effort to prepare the younger generation to contribute in the future. From the historical data on the growth of human populations, evidence has been discovered that the progress or decline of a particular ethnic group or nation does not depend on their location in the East or West, nor does it rely on the colour of their skin,

whether white, yellow, or black. Instead, it is determined by the presence or absence of qualities and potentialities that enable them to occupy top positions in the world. Additionally, he stated that a nation that neglects children's education in this progress and development era will inevitably be left behind by the surrounding nations that continue to develop (Muhammad Natsir, 1937). Accordingly, the complete thought of Muhammad Natsir on Islamic education is presented in the diagram below.

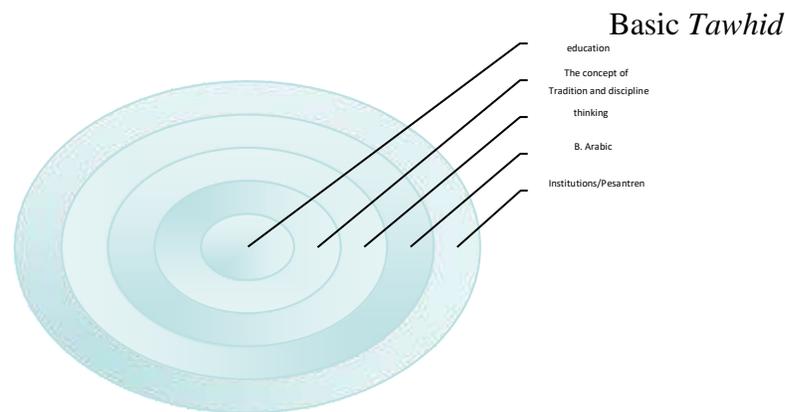


Diagram 1: Muhammad Natsir's thoughts on Islamic education

The diagram above depicts Muhammad Natsir's thoughts on Islamic education. The placement of *tawhid* as the basic principle of Islamic education introduces the concept that *tawhid* is an education that aligns with the teachings of Allah without acknowledging dualism in the prevailing educational system of that time. The position of science placed after *tawhid* is the foundation of faith. When both sources have become the main basic principles, the intellect begins to be given the freedom to think and generate new ideas by Shariah. Arabic is placed at the fourth level, after *tawhid*, science, tradition, and discipline of thought. Muhammad Natsir believes that Arabic is the key to all sciences. When it

comes to understanding religious knowledge from the Quran and Sunnah, mastery of Arabic is essential and is a primary requirement. Muhammad Natsir's final thought on education emphasizes the significance of an Islamic educational institution that becomes a pivotal part of actualizing the five basic principles and concepts.

1. *Tawhid* as the Basic Principle of Education

Every person should have a guiding principle in life. For those who do not have an appropriate guiding principle in life, the more they delve into science, the more they lose their direction. A soul that longs to find

a place to lean on and search for the right place to hang its hopes remains calm in the face of life's challenges, a safe shelter for a turbulent soul. All of these things are impossible to obtain with dozens of theories, hundreds of assumptions, and hypotheses. According to Muhammad Natsir, this kind of education exchange means with purpose. This kind of education lacks basic principles. Knowing, monotheizing, trusting, and surrendering to God should become the foundation of every education for the next generation. Muhammad Natsir argued that the relationship between *tawhid* and the essence of education encompasses the scope, level, and arrangement of learning subjects. *Tawhid* should be the foundation of education because this belief not only shapes a strong personality but also instills the courage to face various challenges, including the willingness to sacrifice for truth and the Divine command.

Knowing Allah (SWT), acknowledging His oneness, believing in Him, and surrendering to Him must be the foundation for every (Islamic) education for every generation. Neglecting this foundation means committing negligence and significant mistakes. According to Muhammad Natsir, the *tawhid* education of children should be delivered as early as possible because they are still young and easily formed, as it is analogized "before a bamboo shoot becomes bamboo" and before other ideologies and beliefs overtake it. Education is the responsibility of parents and educators to instill in the hearts and minds of children and students that they must hang their hopes in Allah, be grateful to Him, be devoted to both parents and be kind to fellow human beings (Muhammad Natsir, 1973).

Believing in the oneness of Allah (knowing Allah) must serve as the foundation for every education to be delivered to the upcoming generations (Muhammad Natsir,

1937). It signifies that education must be based on the *tawhid* principle of Allah SWT, as revealed by Allah in the Quran, Surah Al-Alaq: 1-5.

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ ١ خَلَقَ
الْإِنْسَانَ مِنْ عَلَقٍ ۝ ٢ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ ٣
الَّذِي عَلَّمَ بِالْقَلَمِ ۝ ٤ عَلَّمَ الْإِنْسَانَ مَا لَمْ
يَعْلَمُ ۝ ٥

"Read! In the Name of your Lord, Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood) Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen. He has taught man that which he knew not." (Surah Al-Alaq: 1-5).

It is the foundation for building a strong character in fulfilling the duties and responsibilities of humans as servants of Allah. As a social being, a human can fulfill his obligations with responsibility for the benefit of society, showing noble character towards fellow humans and other creatures as showing cultured and highly civilized human beings. That is an Education based on *tawhid*. In a meeting with the Islamic organization in Bogor on June 17, 1934 (when he was 26), Muhammad Natsir delivered a speech titled *"The Ideology of Islamic Education."* In this speech, he explained the meaning of education and the objectives of Islamic education. According to him, Islamic education is a physical and spiritual guidance that leads to the perfection and completeness of human qualities in their genuine sense. According to him, surrendering to Allah and becoming His servant is the purpose of life for every individual in this world, and it is also the objective of education that must be delivered to children and future generations.

Muhammad Natsir emphasized that surrendering to Allah is the purpose of life and the objective of education that needs to be delivered to children and the younger generation. It is not a servitude that benefits the worshipped but a servitude that brings happiness to the worshipper. Servitude gives strength to the one who surrenders himself. Furthermore, Muhammad Natsir explained that Islam is essentially a religion of *tarbiyyah* (religion of education) taught by Allah to His servants. The word *tarbiyyah* encompasses all aspects, including materiality and spirituality, metaphysic and physic, intellect and personal ethics, family and society, which are universal, united, and harmonious. According to him, *tarbiyyah* is a process that will never stop as long as the spirit is still in the body.

Based on the discussion above, seven aspects can be concluded from Muhammad Natsir's thoughts on Islamic Education: *tawhid* as the principle of education, education as a director or guide for people to live and develop physically and spiritually, educators as a guide of students to possess the virtue of humanity, which means having noble character, forbidding to educate students to behave pretentiously. Fifth, the purpose of education corresponds to the purpose of life. It implies an educator must teach students to worship Allah to seek His pleasure. Sixth, school graduates can be competitive human beings, and all their conduct becomes a blessing for all. Seventh, educators must avoid all information that can mislead students and even eliminate their human qualities.

2. The Concept of Science

After completing his education at a Dutch secondary school and studying religion in depth with his teacher, Ahmad Hasan, Muhammad Natsir wrote extensively. He contributed his thoughts on science and being

directly involved in education. His involvement in these two fields is the beginning of his involvement in politics and government, eventually leading him to occupy the position of Prime Minister during the reign of President Soekarno. There are two interesting things when examining Muhammad Natsir's thoughts on science. First, the condition of science at the time of Muhammad Natsir was far different from that of Ibn Khaldun and al-Ghazali. Both of these classical figures lived when the splendor of science had reached its peak. Thus, the era was characterized by a multitude of new ideas, various disciplines of science, and governments that consistently support and are sincerely passionate about science. This factor drove Muslims to develop and delve into science, resulting in new discoveries in various areas of life.

It differs from Muhammad Natsir, who lived hundreds of years after these classical Islamic figures. He lived in a condition of scientific decline. The factual situation is upsetting regarding the separation between religion and science. Furthermore, all aspects of life are pioneered by Western countries. This concept of separation is known as secularism. This condition worsened as colonization in almost all Islamic countries for a long time dominated all aspects of life (Gamal Abd. Nasr, 2003). This condition has caused the degeneration of Muslims, which resulted in two different generations. The first generation is the generation that studies science without studying religion. Meanwhile, the second generation is the generation that studies religion but neglects science. Both conditions of science are still apprehended to this day.

Muhammad Natsir had been sounding the problem of secularism and its dangers to Muslims since 1930. This perspective was discussed in detail in the Constituent Assembly (November 12, 1957). This debate

occurred within a discussion to establish the foundations of the state. The Islamic figure was represented by himself, while President Soekarno represented secular nationalist figures. In his explanation, there are only two principles to form the foundation of the state, namely secularism (*la diniyyah*) and religion (*diniyyah*). Secularism is a way of life that contains understandings, purposes, and attitudes only within worldly boundaries. They do not know Allah and the hereafter. Although secularists may occasionally admit the existence of God, they often feel no need for a spiritual connection with God in their attitudes, behaviors, and daily practices. Furthermore, individuals who hold secular beliefs do not admit the existence of revelation. They have separated science from the values of life and civilization, while morals must be separated from science. They consider that religion should be separated from the state and government affairs. Religion becomes personal privacy. Muhammad Natsir rejected secular thought in all respects. He assessed that separating religion from the state and daily activities is highly dangerous for the Muslim community. In this regard, he stated that "secularism is a way of life, the opinions aim, and characteristics of which are limited by boundaries of worldly existence, nothing in the lives of secularists has objectives beyond the limits of this world, such as the here and now, God and so forth." (Mohamad Natsir, 1970).

Second, the relationship between both disciplines. Muhammad Natsir's thought on science reflects his learning experience and intellectual journey. As it is widely recognized, Muhammad Natsir delved into religion after delving into science (basic science) and eventually integrated both disciplines. He realized the danger of separating the two disciplines for the younger generation of Islam. Based on the existing

situation and his experience, he endeavored to restore the science concept according to Islam, although it has not been realized. He also realized that this endeavor requires a long time, figures with a similar perspective on science, and a place to consider it. According to Muhammad Natsir, Islam preserves science in high esteem because Islam respects intellect, places it in the noblest place, and tells people to use it correctly by religious demands. He added that Islam obliges people to learn for the rest of their lives. According to him, Islam forbids people to practice *taqlid* without studying it beforehand. Islam teaches people always to strive to create something that does not yet exist, pioneer paths that have not been taken, and take initiatives in worldly matters that benefit society. As Allah SWT says in Surah al-Isra': 36

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ
إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ
أُولَئِكَ كَانَ عِنْدَهُ مُسَدُّوًّا

And follow not that of which you have no knowledge. Verily! The hearing, sight, and heart of each of you will be questioned (by Allah) (*Qs: al-Isra' 36*).

Muhammad Natsir unequivocally rejects the theory that separates religion from science. For this reason, he also rejected the separation between religious and general education. The separation between religion and science results from secular ideas that must be rejected. The concept of separation between religion and science is not an Islamic concept. The Western countries introduced the concept of separation between these two disciplines after its revival in the 16th and 17th centuries. He decided that all sciences originate from and are sourced in the divine revelation of Allah and the Sunnah of the

Prophet, including the sciences related to life in this world. Furthermore, Muhammad Natsir explained that both disciplines are equally important and should not be separated from one another. The separation between the two disciplines will result in a severe problem. He emphasized that every Muslim must have a religious education, especially in youth, to serve as a mental and spiritual strength foundation. By adhering to the teachings of Allah, an individual will not be swayed and flow with the currents of change and progress. He also emphasized that Muslims, especially the younger generation, should acquire science based on religious teachings. Thus, they can attain a prosperous life and have an equal position with the progress achieved by non-Muslims. Muslims must master economic, social, science, and technology (Muhammad Natsir, 1934).

3. Tradition and Discipline of Thought

One of the objectives of education is to develop critical thinking and creative abilities in conducting activities (Gamal Abdul Nasr, 2003). The word *al-fikr* (intellect) in Arabic refers to the use of human intellect in recognizing, understanding, and solving a logical and rational case. This word has a connection to science and education. A thinker who possesses *fikrah* (ideas) about a specific matter knows that matter. Islam has offered a special place to intellect and placed it in a noble position. In Islam, intellect is not suppressed but encouraged to be utilized and offered a path to prosperity and humanity. Furthermore, Islam strongly condemns and undervalues someone who refuses to use their intellect properly. Islam also condemns those who imprison their thought with beliefs and understandings not grounded in truth without examining whether the accepted beliefs and understandings are true and based on the appropriate basic principles (Muhammad Natsir, 1940).

In the history of Islamic thought, one intriguing aspect is that no Muslim has ever provoked their followers to follow their teachings and understanding without prior contemplation mindlessly. They realize that *taklid* (blind imitation) will dull the intellect in producing meaningful thoughts and *ijtihad* (the independent interpretation of problems) for the benefit of the community and undoubtedly lead to regression. The freedom and independence of thought granted by Islam have released and freed Muslims from narrow-mindedness and stagnation that paralyzes the mind. Unrestricted intellect has also provided space and opportunity for Muslims to have brilliance in thinking and creativity. Unrestricted intellect may lead one to criticize those who believe in amulets and talismans and criticize those who worship statues, as these practices are considered illogical. However, unrestricted intellect will find excuses and tricks to bow and respect the flag and the campfire. Finally, all forms of *khurafat* (superstition), *bidaah* (innovation in religious matters), and irrationality can be rationalized and justified by Unrestricted intellect (Muhammad Natsir, 1940).

Unrestricted intellect can also strengthen and maintain faith, raising *tawadhu'* (humility) toward the greatness of God. Additionally, the intellect can assist in uncovering the secrets of Allah's verses, understanding the wisdom of religious teachings, and enhancing and delving into spiritual profoundness. Unrestricted intellect effectively obliterates old superstitions *khurafat* but supports modern *khurafat* (superstition). Unrestricted intellect can purify religion from harmful factors that impede progress and contradict religious teachings. He will also facilitate the exchange of ideas, allowing the removal of impure and stagnant thoughts and welcoming new and comfortable ones.

In this case, the unrestricted intellect is also effective at dismantling the pillars of religion and hudud law. All of these reasons are aimed at seeking synthesis and adapting them to the advancements of modern times. Muhammad Natsir analogized unrestricted intellect to a flame. It is like a shining lamp, guiding humankind from darkness to bright light, and it may burn brightly, ablaze, eradicating everything around it (Muhammad Natsir, 1940). According to Muhammad Natsir, Islam comes as a support of intellect, as a bridge of the power of intellect, in areas and situations where the intellect cannot function properly. It is a grave error and mistake for someone to prioritize intellect independently and believe that intellect can attain and obtain all truths. This kind of individual does not properly utilize their intellect according to religious teachings. Moreover, they have yet to free their thought from desires and arrogance.

4. Arabic as the Language of Science

Muhammad Natsir initiated the discussion by elucidating the position of the mother tongue as the national language. A student must master his native language well and correctly. Mother tongue is the basis for educating a nation, as it is closely intertwined with the flow of thought. In addition, the mother tongue is also a pillar of culture. The rise and fall of a nation depends on the rise and fall of its language. Thus, Language is one of the most important issues. The Indonesian language is the mother tongue of the Indonesian people which will be a requirement for the establishment of Indonesian culture (Muhammad Natsir, 1940). However, he added that preserving culture is insufficient with its establishment. It requires growth, emergence, transformation, movement, and dynamism. Therefore, besides the mother tongue, it is necessary to have a broader and more

extensive foreign language that can facilitate the interaction of Indonesian Muslim with foreign countries, as this is essential for progress and intellectual development (Muhammad Natsir, 1940).

Typically, when foreign languages are mentioned, the languages that come to most people's minds are Dutch, English, French, and German, but not Arabic. Muhammad Natsir emphasized that centuries ago, even before the Dutch language became a medium of communication across the world and English began to be learned and taught among the Malay people, the Muslim community already had a language connecting them to external cultural sources, namely Arabic. Arabic for Muslims in Southeast Asia is not considered a foreign language, unlike Dutch, English, German, French, and others. It is because Arabic has been closely intertwined with Indonesian, Malay, and local languages. Many religious books were written in Malay or local languages using Arabic script (Jawi script), and even Malay used words adapted to Arabic.

Muhammad Natsir explained that Arabic is not only a language associated with religion but also a dialect and language specific to a particular region. However, it has developed into a global language, serving as a medium for cultural exchange and fostering intellectual growth. Arabic is also the only language for communication and fostering unity within the Muslim community. Arabic is also a primary language of education and culture, as it is compared to Greek and Sanskrit (Muhammad Natsir, 1940). For Muslims, Arabic has a special function. Rasulullah SAW., before his demise, left a message to Muslims, urging them to strongly adhere to the two primary sources of Islamic teachings, namely the Quran and Sunnah. A person who claims to follow Islam is responsible for adequately

understanding the teachings of Islam because the Quran and Sunnah, the primary sources of Islamic teachings, are written in Arabic. Allah SWT says in surah Yusuf: 2 and surah Az-Zumar: 27-28.

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ

مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ (27)

قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ (28)

لَعَلَّهُمْ يَتَّقُونَ

"And indeed! We have put forth for men, in this Quran every kind of similitude in order that they may remember An Arabic Quran, without any crookedness (therein) in order that they may avoid all evil which Allah has ordered them to avoid, fear Him and keep their duty to Him."

Therefore, it becomes an obligation for Muslims, especially, to learn and delve into Arabic. Muhammad Natsir greatly appreciates the intellectual students and youths who master and delve into Arabic as a second language after their mother tongue. His uniqueness lies in his mastery and exploration of multiple foreign languages, particularly in mastering Arabic. Muhammad Natsir reminds us not to underestimate students who have Arabic proficiency. Those with Arabic proficiency will have a more excellent understanding of renowned religious books from old times to the present day. Furthermore, they can recognize and comprehend the thoughts of Greek philosophers such as Socrates, Plato, and Aristotle in Arabic. Muhammad Natsir indeed intends it for those who enjoy reading and are willing to comprehend it.

At the end of his discussion about the role and position of Arabic, especially in the world of Education, he stated that in achieving intelligence and freedom of thought, Arabic offers enlightenment at a more affordable cost and is equally advantageous and practical compared to other foreign languages. Arabic is the language of the Quran and Sunnah, serving as a unifying language that cannot be replaced. Additionally, it is the key language for science and Islam. The immense loss and damage that occur when Arabic is neglected and marginalized should not be underestimated (Muhammad Natsir, 1940).

5. Educational Institutions

In connection with the previous explanation, Muhammad Natsir and his colleagues initiated the establishment of schools (educational institutions) as part of their implementation of the education system. School activities are conducted in the afternoon from three to five (one-session school). At the beginning of its development, this school had only five students with a building and facilities that were very simple. It rented space on Pangeran Sumedang Street. Finally, From the generous donation from philanthropist Haji Muhammad Yunus, the school was relocated to a private building on Lengkong Bandung Street.

Due to his dedication and perseverance, along with his colleagues, after being inaugurated for two months, this school expanded and received positive responses from the public. The educational program offered by the school founded by Muhammad Natsir and his colleagues gained significant recognition and popularity among the people. This school did not have enough classrooms and other necessary facilities for teaching. However, due to his perseverance and dedication, along with his colleagues, this school eventually acquired a building and

adequate facilities from the kindergarten level, elementary school to the secondary school level, managed by reputable and certified teachers. Muhammad Natsir formulated a more solid and integrated program to operate an excellent private school and establish the aspiration and ambition for a robust education system following Islamic teachings. At the school he established, Muhammad Natsir and the teachers provided academic lessons similar to those found in Dutch schools. Teachers trained students to be more active and independent, as well as less dependent on teachers. They read and discussed a subject, which made their minds can function properly and beneficially, not merely memorize. This teaching system is based on and inspired by his study experience with *Ustad* (Islamic religion teacher) Ahmad Hassan.

The approach and teaching principles practiced by Muhammad Natsir and the teachers at his founded school are recently recognized as the student-centered learning strategy. In the classroom, the educator is a leader who guides students in performing individual learning activities. In teaching and learning, more time is allocated to student learning. Meanwhile, methods of discussion, problem-solving, discovery, and simulation are commonly employed in learning activities. He also combined the memorization rules used in schools and Islamic institutions with a system of discussion and conversation. This principle has ultimately developed in Indonesia and is used by private and state schools. This system is recognized in Indonesia as CBSA or Active Student Learning Methods (Student-Centered Learning Theory). Religious education is a compulsory subject for every student, where students must perform the *fardh* (obligatory) prayers and Friday prayer, together at school. The subject of life independence, including

handicrafts, was taught to every student from elementary school to high school.

Furthermore, in secondary school, students were also trained in agricultural aspects. In fact, this school has its garden area as a source of school revenue. In addition, this school offered an uncommon subject, a music class. The students were taught to sing accompanied by piano and other instruments. The song and melody were composed to promote positive values. Through education and training at this school, students can experience that Islam is truly beneficial and not impeding world progress while also prioritizing faith and obedience to Allah. Graduates of this school can live independently and do not want to become civil servants like other school graduates. They are willing to become community, private, and Islamic school teachers nationwide. Furthermore, the graduates of this school also aspire to become entrepreneurs in various types of businesses. Besides being a teacher, some want to become soldiers, educational leaders, and employees in the Office of Religious Affairs, and some want to become renowned politicians. Muhammad Natsir established a private school with distinctive features: a well-balanced curriculum between religious education, academics, and extracurricular activities. It aimed to equip students with skills that align with their talents as preparation for the future.

Muhammad Natsir stated that the Islamic Educational Institutions (Pondok Pesantren) served as a defense throughout the centuries and centers of development for producing high-quality scholars and leaders for the community. It also serves as an educational and *da'wah* (Islamic preaching), reminding the community about Islamic lessons. To ensure the future sustainability of the Islamic boarding school, Muhammad Natsir emphasized the significance of this

educational institution to have the capability of managing external challenges and adapting to the changing times. The ability of a boarding school to address such issues becomes a benchmark for assessing its capability of managing the changing times. Pondok Pesantren should not only exist and consider internal concerns but also be open and willing to welcome the changing times, such as technological advancements and globalization. Pondok Pesantren should prepare the students with a comprehensive education based on divine revelation, then equip them with skills and competencies due to their talents, which benefit their lives, and others.

DISCUSSIONS

Based on the research results above, there is some important information that could be derived from the analysis. First is *tawhid* becomes the basic principles of education. It means that *tawhid* is the first and main principle in Islamic education that distinguishes the principles of Islamic education from education in general and in this case monotheism is also closely related to the concept of human nature, because all humans were created by God on the basis of faith (*tawhid*). However, this faith does not grow by itself, but is honed and strengthened through the process of teaching and learning or education, in addition to being obedient, pious, and worshiping Him. It is in line with the research result from Noor (2012) who informed that one thing that is very basic and what distinguishes the principles of Islamic education from education in general is the principle of monotheism. The principle of monotheism is the first and foremost principle in Islamic education which is also closely related to human nature. Here, it means that in education, a muslim or a religious person should have belief and maintain it as long as they live day by day.

Whenever they have problems, it will help them to solve it wisely because they have already known how to behave well whenever they face something in their problems of education.

Next important information from the research results is about the concept of science and traditions and disciplines of thought. From the thought of the Muhammad Natsir, it can be explained that in Islam, especially Islamic education, there are so many life concepts that are valuable in education. He believed that by combining the religion and education it will broaden many new things, new ideas, new ideas, various disciplines of science. It is similar with research (Hidayati, 2016) where she stated that through multicultural education, it is hoped that all adherents of religions will be aware of the challenges of differences created by God. The differences should be highlighted and well-explained and explored so that the societies get the information about something happening on their condition. Then, the religion also makes the community becomes disciplines and full of thought. Every person will be diligent to study and work because they know that there is something that they will achieve if they work serious or belief in it. For the Islamic education especially, it makes the muslims obey many rules and regulations and it is universally truth that there are many Islamic scholars invented many innovations form technology and knowledge (Jailani, 2018).

At last, from the Muhammad Natsir thought, it is also found that there are many educational education keep growing from time to time. The education form is not only based on the formal organization or education but it is also based on the religion. The existence of religion, especially Islam, in education makes the various schools appear from the elementary until higher education. The only purpose is to make the community

become smart and get the knowledge and technology well (Jamila, 2016).

CONCLUSION

Muhammad Natsir has laid down the basic principles of thought on education since 1930. He is an educational figure who is directly involved in education. Even though he is in Indonesia, his thoughts and ideas regarding Islamic education have reached a global scale. Muhammad Natsir possessed a sharp mind, wherein he could think and integrate the concepts of *tawhid*, science, freedom of thought, Arabic, and educational institutions to realize an impactful system recognized as the Islamic education system. Based on the description and analysis of Muhammad Natsir's thoughts on Islamic education in Indonesia, several conclusions that Muhammad Natsir's thoughts on education were beneficial not only at that time but can be used today. Although Muhammad Natsir is more prevalent in the political movement or *da'wah*, it can be revealed that his contribution to education remains equally significant in politics and *da'wah*. The author discovered that a *da'wah* movement initiated in education has more influence than one that lacks support from other instrumental elements. There are many great opportunities of the research that could be conducted from Muhammad Natsir himself. From this research, the researchers only focused on the research by using library research where the source of documents or data are very limited. The further research can be conducted such as rhetorics or language style of Muhammad Natsir on revealing their ideas for people. Those research could find out how smart and intelligence of Muhammad Natsir on developing their ideas on religion and also education.

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