



Educational Concepts from Mohammad Natsir's Perspective and Its Relevance to Education in Indonesia

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ABSTRACT Long before independence, Islamic education and its existence as one of the components of national development, especially in Indonesia, played an important role in the history of this country. However, the dualism of education represented by traditional groups and Western intellectual groups made the face of education in Indonesia very dichotomous, differential and disharmonious, in addition to the education organized by the colonizers at that time did not teach religious learning at all. For this reason, Mohammad Natsir was present and appeared to carry the concept of integral, harmonious and universal education. This study aims to analyze and provide a comprehensive overview of Natsir's concept of education and its relevance to education in Indonesia. This research uses a literature review with an analytical descriptive approach. The results of this study show that Natsir's concept of education has relevance to the education system in Indonesia. This can be seen in how general subjects are taught and integrated into the pesantren curriculum, and religious subjects are integrated into the general education curriculum. Although in practice not all educational institutions in Indonesia have implemented this.			
Keywords: Education Concept, Mohammad Natsir, Relevance			

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INTRODUCTION

Basically the educational process has existed since humans were created, even though in a relatively simple form, because education is an important component of the existence of human life (Asman dkk., 2023). The idea of disseminating, preserving and advancing education in harmony with the progress of socio-cultural institutions arises as a result of the inherent human desire to progress in all aspects of life.

Islam as a religion that teaches the way of life, emphasizes the importance of maintaining the balance of life in the world and the hereafter (akhirah), cannot be separated (B. Beribe, 2023). Because the world is the main road to the afterlife (akhirah) and the hereafter (akhirah) is the continuation of the world's life (Makniyah & Khotimah, 2023). Humans, as creatures glorified by the creator who must fulfill their responsibilities

as caliphs (khalifah) on this earth, are very important to maintain the development of their mind, body and potential and must be fostered optimally through education based on Islamic teachings.

In Indonesia, long before independence, Islamic education and its existence as a component of national development played an important role in the history of this country. This can be seen from the existence of traditional education such as majlis ta'lim, mosque study forums, surau, Islamic school (madrasah) and Islamic boarding schools (pesantren) which are growing in this country (Yeltriana dkk., 2023). But despite this, historical determinism and practical realism persist. Where Islamic education on the one hand has not been able to completely escape from the idealism of the hegemonic thought and civilization of the past, and on the one hand Islamic education is forced to accept contemporary demands, especially those coming from the West which are quite pragmatic in nature.

In addition, the conflict between science and religion is a challenge for the education sector (Lumban Gaol, Hansrainer, dkk., 2023). In other words, there is an exclusive separation between religious education and general education (Ulum dkk., 2023). As was the case in the last year of the Dutch colonial government, dualism in education emerged as quite a hot topic of conversation. Which is represented by traditional groups such as pesantren and madrasah, and Western-educated intellectuals (Minarti dkk., 2023). This also raises a number of terminology that is not quite right. Where this duality gives rise to the perception that religious education runs alone without the support of science and technology and general education runs without any religious foundation (Ahmad, 2017, hlm. 4).

For this reason, as an intellectual who often studies the thoughts of Islamic reform figures such as Muhammad Abduh, Rasyid Rido, Hasan Al-Bana, Sheikh Muhammad Ami Al-Husaini, and Hasan Al-Hudaibi through the work of these figures, Natsir promotes education based Al-Qur'an (Mustajab dkk., 2023). Natsir emphasized that education must be integral, harmonious and universal. This concept was the result of his *ijtihad* and reflection on the Al-Qur'an and Hadith and this concept was also part of his response to the sociohistorical environment that existed at that time (Rajab, 2016, hlm. 111). Therefore, starting from the background above, the researcher intends to examine M. Natsir's educational thinking and its relevance to education in Indonesia.

RESEARCH METHODOLOGY

The authors use a literature study methodology or text review with an analytic descriptive approach (Roshayanti dkk., 2023). Research knowledge is developed through data or text presented, not field data or through events that require eyewitnesses, researchers only deal directly with ready-to-use data sources in the library (Pringgar & Sujatmiko, 2020, hlm. 319).

While the main sources used in this research are relevant scientific papers, both books, journal articles, proceedings, theses or dissertations or other writings that are related to the authors' research (Pamungkas & Halimah, 2023). The analysis technique

used is content analysis. According to Fraenel & Wallen content analysis is a research technique that concentrates on actual content, thus a conclusion can be drawn regarding the focus being researched by the authors (Sari & Asmendri, 2020, hlm. 47).

RESULT AND DISCUSSION

Biography of Mohammad Natsir

Mohammad Natsir was born in the Village of Berukir Bridge, Alahan Panjang, Solok Regency, West Sumatra 17 Jumadil Akhir 1326 H, which coincides on Friday, 17 July 1908 (Fuadi & Mirsal, 2023). Khadijah was her mother's name, and her father Muhammad Idris Sutan Saripado was a low-paid controller who was later transferred to Makassar as a prison warden (Pesch dkk., 2019). Natsir is the middle child of 4 siblings. Two sisters and one brother. His older sister's names are Yukinan and Rubiah, and his younger sister's name is Yohanusun. It was in this land of his birth that he received his primary education (Badri, 2020, hlm. 193).

In Maninjau, West Sumatra, Natsir started his first education at the People's School (SR) up to grade two (Mutalib & Dylan, 2021). This educational institution uses the Malay language as its main teaching medium. Ibrahim's uncle offered Natsir to go to Holland Inlandse School (HIS) in Padang and live with him. Natsir accepted the offer enthusiastically (Arsul dkk., 2021). However, HIS Padang rejected Natsir because he was the son of a lowly official. Luckily at that time the HIS Adabiyah private school provided education and accepted him as a student. It was at HIS Adabiyah that Natsir returned to his education and took advantage of this opportunity by dividing his days between HIS in the morning and Diniyah school in the afternoon and reciting the Alquran at night (Falamsyah, 2022, hlm. 125).

After Natsir finished his studies at HIS with an excellent graduation predicate, he applied for a scholarship of MULO (Meer Uitgebreid Lager Orderwijs) in Padang and he passed it well. While at MULO Natsir began to get involved in the world of organizations. Initially, he joined the Jong Sumatranen Bond (Sumatran Youth Union) under the leadership of Sanusi Pane (Gusvita & Alon, 2021). Then he joined Jong Islamieten Bond (Islamic Youth Association), which was also led by Sanusi Pane. According to Natsir, the organization complements what he learned in school and makes a meaningful contribution to the life of the nation (Rahmah & Martin, 2022). From the activities of a number of these organizations, Mohammad Natsir sowed the seeds of his future as the nation's leader (Jilhadi, 2019, p. 189).

Natsir's progress expanded after he enrolled at AMS (Algeme Middelbare School) in Bandung. He studied religion extensively and was active in politics, preaching and education. Natsir also met Ahmad Hasan (1887-1958), a radical thinker and founder of the Islamic Union (Persis), at this location. Natsir admits that Ahmad Hasan influenced his way of thinking (Afifah dkk., 2023). Natsir said he did not receive formal Islamic education, but through direct contact with leading Islamic thinkers at the time, especially Ahmad Hasan and Agus Salim, as well as through the works of reformers in the Islamic world, such as Muhammad Abduh and Rasyid Ridha, whom he met in Indonesia. It was

this reformist influence that helped Mohammad Natsir's intellectual development (Julhadi, 2019, pp. 189–190).

As someone who has lived in a religious tradition and has adequate religious knowledge, he is of the opinion that the Dutch colonial model of education is not in accordance with his beliefs as a Muslim (Yennizar dkk., 2022), because it will not only reduce students' awareness of their diversity. But it will cause students to be anti to the teachings of the religion they adhere to (Amirudin dkk., 2022). Natsir's awareness and concern for the state of education at that time led him to sign up for a one-year teacher diploma course (Lager Orderwijs) sponsored by the government for HBS and AMS graduates to obtain a teaching certificate (1931-1932) (Aulia, 2019, hlm. 87).

In March 1932, Persis held a meeting of Muslims in Bandung with the central theme of education for the younger generation of Muslims. The meeting resulted in the formation of an association called Islamic Education (Pendis), whose main mission is to improve the quality of education by revising the curriculum, instilling the spirit of Islam in every subject taught to students, and managing an education system that can produce graduates who are independent, skilled individuals. and have a noble character (Lumban Gaol, Morales, dkk., 2023). At that time Natsir was assigned to be the director of the Islamic Education Institute (Pendis). This institution oversees various levels of education, including Kindergarten, HIS, Mulo, and Kweekschool. In 1938, Islamic Education (Pendis) had five HIS institutions in various locations in West Java (Aulia, 2019, hlm. 88). In 1938, Natsir also began to be active in politics by joining the Bandung branch of the Indonesian Islamic Association (PII) (Muhammadong dkk., 2023). In 1940-1942, Natsir served as chairman of the PII, and in 1942-1945, he held concurrent positions as head of the Bandung City Education Office and administrator of the Islamic College (STI) in Jakarta, this STI was the first Islamic College in Jakarta (Badri, 2020, hlm. 194).

In 1945-1946, he joined the Central Indonesian National Committee (KNIP). Then served as Minister of Information of the Republic of Indonesia during the reign of the Syahrir I, II and Hatta I cabinets. In addition, he served as chairman of the Masyumi from 1949 to 1958. And he was appointed Prime Minister in 1950-1951 (Pathurohman dkk., 2023). Then, in 1955, he was elected to the People's Representative Council, and from 1956 to 1957, he served in the Constituent Assembly of the Republic of Indonesia. The dispute with Sukarno effectively ended his political career. Because Natsir wanted to make Islam the basis of the state. Even during the New Order era, he was dismissed from his position due to ideological differences (Fitri, 2022, hlm. 77). Seeing the progress and struggles of M. Natsir, the people gave him several nicknames and titles. Among them are educators and guides for the people, statesmen and reformers (Julhadi, 2019, hlm. 191).

The Social Conditions of the Society During the Mohamad Natsir Period

The social conditions of the Indonesian people during Natsir's lifetime (colonial period) were in a downturn. Not only economically, but also in all aspects of social life as a bias from colonialism which always divides the people. On the other hand, the condition of education, both general education organized by the government and Islamic education such as Islamic school (madrasah) and Islamic boarding schools (pesantren) established

and supported by the Indonesian Muslim community, is still quite apprehensive. Even though at that time there was an intense effort to reform Islamic education, the condition of Islamic educational institutions at that time was quite apprehensive. Mohammad Natsir even criticized the Islamic education curriculum. He considered that the content of the learning curriculum was too dense and the curriculum applied was too dichotomous, which contrasted religious education and general education (Marsela, 2018, hlm. 58).

Dutch colonial education at that time was only for a select few and education was also held without religious studies. The content of the curriculum is limited to reading, writing, drawing, Dutch, French, mathematics, history, geography and natural sciences. Meanwhile, Islamic education only focuses on teaching religion and still closes itself to include general studies. The Indonesian Muslim community at that time, like the Egyptian society during the Hasan al-Banna era, experienced stagnation in thought. For this reason, the presence of Indonesian movement figures such as Mohammad Natsir with his quite intelligent ideas, such as incorporating Islamic religious lessons into the public school curriculum, was the right step to reform the unfavorable educational conditions at that time (Falah, 2012, hlm. 150).

Educational Concept of Mohammad Natsir's Perspective

Basically Muhammad Natsir's thoughts are largely consistent with Islamic political thought. However, Muhammad Nasir's work as a thinker also contributed a number of ideas in the field of education (Firdaus, 2020, p.18). Natsir's educational concept was a response to the socio-cultural conditions of society at that time. The existence of educational dualism represented by traditional groups and Western intellectual groups made the face of education in Indonesia very dichotomous, differential and disharmonious, plus the education held by the colonialists at that time did not teach religious learning at all (Ahmad, 2017, hlm. 4).

As an intellectual who is full of awareness of the importance of religious knowledge and general knowledge, Natsir later appeared and carried out the concept of integral, harmonious and universal education. This concept is also the result of Natsir's *ijtihad* and his reflections on the Qur'an and Hadith. Linguistically integral implies the meaning of wholeness, integration, and perfection. Integral education is an education system that combines intellectual, moral, and spiritual dimensions. This can also be understood as physical and spiritual education. This integral education is expected to provide education that not only transfers knowledge but also transfers moral and good values (transfer of values) so that education is balanced and produces output that can answer the challenges of the times (Rajab, 2016, hlm. 114).

Then, Natsir stated that education must be harmonious, because education is the process of guiding a person to become an adult human and humanizing humans, therefore communication between students and educators must be harmonious. Both students and educators must trust and support one another. So that it will not result in fatal conflicts between educators and students, but harmony. At the universal level, Natsir stated that education should not be used to make a person an individualist who only focuses on himself and his worldly life and forgets about his afterlife. For this reason, universal

education is the process of providing students with learning content that makes them useful for their daily lives as caliphs and also servants of Allah SWT, who are always oriented towards ukhrawi life (Rajab, 2016, hlm. 115).

The formulations of the educational component in the perspective of Mohammad Natsir are:

1. Basic of Education

As an educator, Natsir is very aware of the importance of education for the nation and state. Long before he was entrusted with leading the educational program proclaimed by Islamic figures in 1949, he had long conveyed his views on the importance of education for a nation in 1934 at the Islamic Association meeting in Bogor, he said:

"There is no nation that is backward to progress unless after that it improves the education of their children and youths. The Japanese and Eastern nations which are the talk of the world because of their progress will continue to be left in the dark if they do not regulate their nation's education and let smart people and experts from other nations to provide education and knowledge for their youth."

From this quote, we can see how clear and straightforward Natsir's thoughts on education are. According to him, improving education is the most effective way to lift the degraded and underdeveloped condition of society. In his speech we could also see the two countries which were used as examples representing Eastern and Western countries how their countries embraced intelligent people even though they came from other countries. Natsir also believes that Islamic education will not progress as long as it remains inclusive and rejects the ideas of even intelligent people from the West (Friani, t.t., hlm. 8).

2. Islamic Education Goals

After laying the foundation of education, Natsir formulated the educational goals he wanted to achieve, namely the formation of human beings who have faith, are pious, have noble character, are advanced and independent, so that they have high spiritual resilience and can adapt to the dynamics of societal development. Natsir added, the purpose of education cannot be separated from the purpose of human existence, namely, "to worship Allah". According to him, the essence of education is an effort to realize the true purpose of human life, through activities that place humans as caliphs and servants of Allah SWT (Marsela, 2018, hlm. 43).

3. Role and Function of Education

According to Natsir, there are at least 6 formulations regarding the goals and functions of education, including:

- a) Education plays a role as a means of guiding students to achieve overall physical growth and spiritual development.
 - b) Education functions to instill human qualities in students.
 - c) Education functions as a means to produce students who have good morals.
 - d) Education plays a role and helps humans to achieve their goals in life, namely to become servants of Allah SWT.
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- e) Education plays a role in producing students who in all vertical and horizontal interactions or behaviors are always beneficial to all of nature.
 - f) Education plays a role in encouraging and training the quality of the perfection of students, not eliminating and misleading their humanity (Julhadi, 2019, hlm. 199).

The Relevance of Natsir's Education Concept to Education in Indonesia

Education in Indonesia, as stated in the National Education System Law No. 20 of 2003 article 3 states that the purpose of education functions to develop and shape the character of students, so that they become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, independent, creative, and become a democratic and responsible citizen. National education in the National Education System Law is defined as education based on Pancasila and the 1945 Constitution, which is rooted in religious and cultural values and can be adapted to the needs of the times (Friani, t.t., hlm. 14).

From the goals and functions of education presented above, the nuances of religious values can be felt, and when analyzed and correlated with the current concept of education from Mohammad Natsir's perspective, it seems very relevant to the practice of education in this country. Where there is a balance between the cognitive, affective, and psychomotor domains which are integral, harmonious, and universal, as stated by Mohammad Natsir. And if you look at M. Natsir's integral concept which emphasizes that religious education and general education cannot be separated from each other, it is also very relevant to the current concept of education. Where, current education has integrated religious studies and general studies, although not all educational institutions combine the two. This can also be seen in how religious subjects are taught in public schools and how general subjects are taught and incorporated into the pesantren curriculum. Thus it can be concluded that the concept of education from M. Natsir's perspective has relevance to existing education in this country and the integral, harmonious and universal education initiated by Natsir is education that not only functions as a transfer of knowledge but also transfers moral values and goodness (transfer of value) so that education is balanced and produces output that can answer the challenges of the times.

CONCLUSION

From the description that the authors conveyed, it can be concluded that Natsir's ideas in the concept of education were the result of his *ijtihad* and his reflections on the Qur'an and Hadith and also part of a response to the sociocultural conditions of society at that time. We can see this integral, harmonious and universal concept of education from the three components of education that Natsir put forward starting from the principles or basis of education, educational goals and the role and function of education.

The ideas and concepts of Natsir's educational concept are very relevant to the existing educational practices in Indonesia. Where there is a balance between the cognitive, affective, and psychomotor domains which are integral, harmonious, and universal, as he stated. And this concept also has relevance to the current educational curriculum. We can see this in how religious subjects are taught and included in the public

school curriculum and how general subjects are taught and included in the pesantren curriculum, although not all educational institutions do this.

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