

Study of Muhammad Natsir Thoughts About *Dakwah* *Harakah*

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Abstract—Mohammad Natsir is a figure, thinker, and reformer who initiates concept of *Harakah Dakwah*. His thoughts have a purpose for the welfare of the people and realize Islam that "*Rahmatan Lil Alamin*". This research aims to determine the concept of *Dakwah* Islam Mohammad Natsir and its application in Indonesia. This research method uses descriptive qualitative analysis, selection of topics, heuristics (data collection), verification (source criticism), interpretation and research approach of character studies and historiography. The Results achieved are: the concept of Islamic *Dakwah* Mohammad Natsir was created with bi-Lisani al-Amal. The idea of *Harakah* in his mind is Three: Din (religion), Daulah (country), Dunya (World).

Keywords: *Harakah Dakwah, Dakwah paradigm*

I. INTRODUCTION

Islamic *Dakwah* always relates to daily life, as well as Islam is a solution for Muslims in various issues. Remembering *Dakwah* is a manifestation of spiritual consciousness in the form of Muslim endeavor to make Islamic teachings, it is necessary to complete and comprehensive understanding of the preaching (*Dakwah*) itself.

The understanding of the nature of *Dakwah* is necessary because it is a philosophical and normative foundation to mobilize preaching as the social dynamic level of society. *Dakwah* Islamiyah to cultivate a tendency and interest in what is being spoken. Therefore, the *Dakwah* of Islam is not only limited to oral activity, but includes all activity or actions that are exhibited to foster tendency and interest toward Islam [1].

The scope of *Dakwah* is very extensive covering a variety of fields such as social, economics, education and politics. This characterizes that the preaching must be universal so that all aspects can be entered on the whole. In reviewing a problem, *Dakwah* has a special paradigm that discusses the problems of *Dakwah*.

The paradigm of *Dakwah* is the perspective of a theorist (*Dakwah* thinker) in formulating *Dakwah* which he considers most optimal to the goals of *Dakwah*. In this segment will be explained the develop of three kinds of *Dakwah* paradigms, namely the paradigm of the *Tabligh Dakwah*, the cultural *Dakwah* paradigm, and the paradigm of *Dakwah* movements (*Harakah*). But it must be realized, that there is no practice of preaching that can be implemented autonomously on one

paradigm alone. In practice, *Dakwah* can be implemented simultaneously in two or three paradigms. The formulation of this paradigm is intended to give theoretical discourse on the level of scientific studies, on how *Dakwah* should be implemented [2]. The movement of *Dakwah* or more often known by Arabic *Dakwah* means *Dakwah* with or through the movement system. As the name suggests, the flow of preaching this one emphasizes the aspect of action rather than discourse (theorization) [3].

This practice of *Dakwah* is so universal that it means entry to all aspects of *Dakwah* itself. Therefore, the paradigm and the thought of *Dakwah* are many people who use one of the three Paradigm *Dakwah* that is the paradigm of *Dakwah* (movement). One of the characters in Indonesia who use this paradigm is M. Natsir, although he does not specifically mention but can be seen in his thinking is a paradigm part of *Dakwah*.

M. Natsir is one of the sons of Indonesia known as bureaucrats, politicians, and also as the famous Da'i. As a bureaucrat, M. Natsir once held two important positions, namely as the Information Minister in the cabinet of Sjahrir and the first prime minister during the reign of Sukarno. As a politician, M. Natsir has assumed the position of the largest Islamic party, Masyumi and has been championing Islam as the foundation of the country. As a prominent Dai, M. Natsir has held the position as Vice President of natural Islamic Mukhtar and also as the top figure of Rabithah Alam Islami, as well as the Chairman of the Board of *Dakwah* Islamiyah Indonesia from 1967 until his death in 1993. This is the evidence that M. Natsir has done the *Dakwah*.

Special in the field of Islamic *Dakwah*, M. Natsir was a formidable man who tried to break through the preaching of Islam through the walls and also through remote areas by sending energy to these places. In his accounting, M. Natsir clearly stated that in calling for religion one must be brave "*In that, Dakwah is a confrontation. Confrontation in an atmosphere of freedom, thought, and worship. Here there is no road one course, such as the waterway in the vessels. As a muballigh faced the crowd, the crowd adapted it in various ways and styles as well. Especially at the commencement of the confrontation, he would often experience bitter experiences.*" [4]. In the quotation of the sentence that he had said, it is clear that the *Dakwah* is one of the hallmarks of M. Natsir in Islam.

As the development of political conditions now in Indonesia is of course the concept of *Dakwah* M. Natsir which makes politics as a means to preach instead used the opposite of *Dakwah* as a tool for politics by Da'i-Da'i or preacher or his term Da'i became statesman, statesman to Da'i. This has become very contradictory because basically, the *Dakwah* is a concept of *Dakwah* that is done more emphasis on action.

Seeing the facts, researcher is very interested in reviewing the concept and content of Islamic *Dakwah* by M. Natsir under the title "Study of Muhammad Natsir Thoughts About *Dakwah* *Harakah*."

Based on the above problem, the study aims to find: 1) to know the concept of *Dakwah* Islam M. Natsir. 2) to know the thought of M. Natsir about the *Harakah* preaching. 3) to know the application of *Harakah* Da'wah M. Natsir.

II. METHOD

This research uses a qualitative method with a library research, which is to conduct research by studying and reading the literature that has to do with issues that are Research or a series of activities relating to the collection of library data, reading, recording, and processing of research materials [5].

This research also uses the approach of character studies and historiography (history). The character study approach is a study that allows researchers to look at the character in the context of their entire life, from the present-day SAMPA. Meanwhile, the historiography approach was done to reconstruct a historical event [6]. The historical approach used in this research uses the approach according to Kuntowijoyo, there are five phases as follows [7]:

A. Topic Selection

Topic selection is an important part and is the beginning of historical writing. The topics that are chosen must have a spiritual and emotional proximity, which is necessary to facilitate the writing of history that is being studied [8].

According to the nature of historical sources divided into two, namely: primary source and secondary source [9].

B. Verification (Source criticism)

Source criticism is used to obtain the validity of the sources obtained. This criticism concerns the verification of resources i.e. testing of the truth or accuracy of the source [10].

C. Interpretation

In the interpretation the author performs analysis of the sources used in the writing, so that the element of subjectivity can be reduced. Subjectivity in history is acknowledged to be but should be avoided [11].

D. Character Study

Historically, this model study has long been used by people. Anciently, this method was used by the historians of ancient Greece, as well as Islamic historians such as Ibn Khaldun. In the beginning the works of this figure are more literary works and more emphasis on the beauty of the

language in its writing so that it is better read and more communicative [12].

E. Historiography

Historiography is the final stage that the author in presenting all the facts that exist [7].

III. A REVIEW OF *HARAKAH DAKWAH*

A. *Harakah* *Dakwah*

The movement of *Dakwah* or more often known by Islamic *Dakwah* means *Dakwah* with or through the movement system. As the name suggests, the flow of preaching this one emphasizes the aspect of action (*action*) rather than discourse (*theorization*) [3].

According to Hasan al-Qattany, which means the *Dakwah* is *Dakwah* which is oriented to the development of Islamic society, by doing total reforms (*Islah*) to all aspects of social life, whether associated with individuals (*Islah al-Fard*), The family (*Islah al-Usrah*), the community (*Islah al-Mujtama'*) to the state (*Islah al-Daulah*) [12].

Harakah (*movement*), According to Kalim Siddiqui, is an Islamic character. It is said that Islam (born) becomes a movement and will always be a movement. Islamic Movement aims to establish and protect the Islamic State for the welfare and happiness of life in the world as well as in the hereafter [2].

The development of *Harakah* *Dakwah* in terms of substance and its scope, Islamic *Dakwah* claimed to have a more comprehensive mobility space than in *Dakwah* community development. If in its development, it is important to see the involvement and independence of political elements and to limit the move more to the scope of education and economic development, but if the *Dakwah* is more political, as one part an integral part of the Islamic system, because *Dakwah* cannot be released from politics. In the paradigm of *Harakah*, Islam is symbolized by 3D, *din* (religion), *Daulah* (country), and *Dunya* (world) [2].

B. *Da'i* In *Harakah* *Da'wah*

A definite movement requires cadre support. It is Da'i, but da'i in the movement paradigm is Da'wah Warrior (Mujahid ad-Da'wah). Here, Da'i is a warrior and activist of the movement of Islam, who has prepared himself with science, insight and the *Dinniyah Ghirah* so steadfast against ridicule, physical torment and even ready to be a shahid. The motto of Da'wah is *Allāhū muqshadunā* (God our Purpose), Al-Quran *imāmunā* (al-Quran of our priests), the Sunnah (Sunnah sabīlinā), and *al-Mautu fī sabīlillāh amanunā* (Martyrdom of our hope).

C. *Interests* *Harakah* *Da'wah*

The enforcement of movements not throughout the ages, but only in case of force, i.e.: 1) When Da'wah is inhibited by physical force, so there is absolutely no chance of spreading Islam (preaching) peacefully. 2) When there is readiness in the Muslims, mental preparedness, moral, and strength. 3) The use of physical force in Da'wah movements is emergency. If the

situation returns to be conducive to preaching peacefully, then the use of physical force should be discontinued [13].

Differences in Islam in different parts of the earth and to make decisions respond to the need for deep thought and *ijtihad* the *Ikhtiyath* (careful) because it is vulnerable to the intrusion of the opponent, as experienced by Jama'ah Islamiyah led by Abu Bakar Ba'asyir and Habib Rizieq, also Lasykar jihad Ja'far Umar, and Lasykar jihad Imran [13].

D. Movement Harakah Dakwah

The understanding of Da'wah movement is the whole process of motivating work to the subordinates in such a way, so that they are able to work willingly to achieve the objectives of the Organization efficiently and economically. Motiving means that the organization's leadership in the center of its subordinates can provide guidance, instruction, advice, and correction if necessary [14].

For the function of this da'wah mobilization can run optimally, it must use certain techniques include: 1) give a comprehensive explanation to all elements of Da'wah in the organization of Da'wah. 2) try to make every propagator aware, understand, and accept the good purpose that has been applied. 3) Every perpetrator understands the organizational structure established. 4) treating both subordinates and giving awards accompanied by guidance and instruction to all members [15].

IV. THE HARAKAH THINKING (MOVEMENT) OF DAKWAH M. NATSIR

Broadly speaking, the *Harakah* movement of *Dakwah* M. Natsir can be divided into three: *Din* (Religion); *Daulah* (State); *Dunya* (world).

A. *Din* (Religion)

M. Natsir sees that religion is not just a belief system, but in it there are multisystem to regulate human life, both in a vertical line with Allah SWT and horizontally with humans and their environment. As he admitted himself, religion should be a leader and guide for people to achieve the highest possible development in spiritual, moral, intellectual and physical abilities. Furthermore, the function of religion is to establish, maintain, and harmonize the relationship between God and human beings and also between humans and humans [16]. He emphasized the role of humans as servants of God by citing Q.S. adz-Dzariyat, 51:56: "And I did not create *jin* and men but that they worship me".

Towards this first objective, the delivery of the message of *Dakwah* is more focused on efforts to provide a clear picture of how Islamic concepts govern human life. This means that the message of preaching delivered aims at giving instructions to humans to obtain a welfare of life materially and spiritually. Furthermore, the message of *Dakwah* also contains various motivations for humans to have the spirit to achieve a better standard of life. In that case also needs to be conveyed how the existence of religion as a therapy of various life problems experienced by humans. From the writings of M. Natsir, it turns out that the content of the preaching that has been stated by him is almost related to all aspects of human life. This

shows that the *Harakah Dakwah* M. Natsir is very universal means to enter all aspects of life. This is one of the characteristics of the concept of the *Dakwah*, because the Da'wah Movement or more commonly known as the *Dakwah* means Da'wah with or through the movement system. As the name implies, the flow of da'wah on this one emphasizes the aspect of action (action) rather than discourse (theoretical) [17].

As explained earlier that according to M. Natsir that religion is not just a system of belief, but it involves all aspects of human life both vertically with the Creator and horizontally with fellow human beings and the environment. So he does not separate world life from religion and better known as "secularization", because secularization (secularism) prioritizes temporal things that are temporal rather than spiritual things. Secularism wants to separate religion and state (Capita Selecta I, 490) [18].

B. *Daulah* (State)

M. Natsir is not only a politician and statesman, but also known as a mujahid da'wah. He has taken his role and contribution to organizations that take care of the interests of Islamic da'wah, both on a national and international scale. On a national scale, M. Natsir chairs the Indonesian Islamic Da'wah Council (DDII). As chairman he guided the Islamic da'wah movement through DDII from 1967 to the end of his life on 6 February 1993 in his 85th year.

On an international scale, M. Natsir served as President of the World Moslem Congress in 1967 until his death. He was also a member of the World Moslem League / Rabithah 'Alam Islami in 1969 and a member of the Assembly of 'Ala al-lam Alamy li al-Masajid (World Mosque Council) from 1967 to the end of his life. In fact, long before that, M. Natsir was also active in the Islamic Union Organization (Persis), Masyumi, all of whom were followed by efforts to deliver Islamic da'wah amar ma'ruf and nahi munkar.

When M. Natsir talked about education, he considered education to be integral, taught in it the problems of religion and the development of modern science according to the demands of the times. Education for Natsir is concerned with the interests of worldly life and *ukhrawi* (the day after) that cannot be separated from one another. He saw an imbalance between Western education and education that had been managed by Muslims. Measured in terms of worldly progress, Western education is more advanced, but in terms of ethical values and the importance of *ukhrawi* education managed by Muslims is more prominent. This problem is the background of Natsir's thinking so that he goes to the world of education. He tried to unite the two virtues of each of these institutions, so that in this case very open to accept things that are positive in Western education. In this case especially those concerning the development of science and technology. For Natsir not to see from the West and East sides, but the progress itself which he admitted was in the West. Natsir also pointed out the lack of spiritual Western education (M. Basyir Syam 'Synergy).

M. Natsir in 1934 in his speech at the Islamic Unity Meeting in Bogor said as follows.

“Often also the reality, there are those who assume that Islamic education is East education, and Western education is the opposite of Islamic education. Perhaps, this is a reaction to the "western" education that exists in our country, which indeed some of the consequences we may not approve of as Muslims. But let us stop for a moment and ask: "Can we say that Islam is anti-Western and pro-Eastern, especially in education?! That question can only be answered if it has been answered first: "What would be the goal of Islamic education?" What is called education, is a physical and spiritual leader that leads to the perfection and completeness of human traits in the true sense.”

While the basic principles and objectives of education itself are explained by M. Natsir in the 1938 *Pandji Islam* magazine as follows.

“If people ask the leaders of our religious schools, from Sabang to Ende, from Balikpapan to Cilacap, from big cities to hamlets: "What are the basis and ideals of the education that you provide?", Then certainly will get an answer, short or panyang, it can be concluded with: "The basis of our upbringing is monotheism, which is knotted in two sentences, monotheism, which is the subject of spiritual freedom and strength, the basis of human progress and intelligence. The purpose of our education is to educate our children, to be able to meet the conditions of human life as embossed in the words of God: "*Wabtaghi fimâ ata-kallahud-dâral-âchirata, wa lâtansâ nashibaka minad-dun-jâ*" ..., so that the child our children can fulfill the obligations that need to reach the level of "servants of God", so as high as the degree that is the goal for each human according to Muslim beliefs, as illustrated in the word of God: "*wa mâ chalaqtul-djinna wal insa illâ lija'buduni*".

From what is said above it appears that M. Natsir apprenticed the principle of integral, not dualistic, education. Natsir does not want that Muslims only master the religious sciences so that they are left behind in global competition. Vice versa. He did not want Muslims to only study "general" sciences and be blind to their religion which would cause them not to know the true mission of life based on Islamic guidance. His thoughts came after he saw the reality on the ground in his time that the educational practices faced by the people were negating and opposing each other. On the one hand, classical Dutch-style education which was only introduced to the Indonesian Muslim community in the late 19th and early 20th centuries, especially through the Dutch Ethical Political policy, did not teach and touch on aspects of religion at all. Secularism clearly overshadows this new education system. While on the other hand, *pesantren* as the oldest and original Indonesian educational institution is antipathy towards all things Dutch. This attitude is easy to understand, considering that throughout the 19th century, the *pesantren* with the fervent *jihād fi sabilillah* moved various elements of society and society to fight against the Dutch invaders who had oppressed the people of the archipelago for so long. Therefore, anything that smells of the Netherlands is considered bad and must be removed, including the education offered through Ethical Politics [19].

M. Natsir's integrated views on education inspired the realization of universal Islamic tertiary institutions: Bandung

Islamic University (UNISBA), Sultan Agung Islamic University (UNISULA), Indonesian Muslim University (UMI), Ibnu Khaldun University (UIK).

V. CONCLUSION

Islamic Da'wah concept M. Natsir initiated the concept of Da'wah Islam not merely convey the teachings of Islam, but was created with *bi lisani al-amal*.

Da'wah *Harakah* M. Natsir There are 3 of them, Din (religion), Daulah (state), Dunya (World). The application of his thoughts. First, Din (religion), M. Natsir established the Indonesian Da'wah Council of Islamiyah (DDII) and wrote the works to support his guidance. Second, Daulah (country), M. Natsir has two important roles that are social control and social support. Thirdly, Dunya (world), in politics, M. Natsir served as the chairman of the Masyumi party and served as the Minister of Information and Prime Minister. M. Natsir and Masyumi party have initiated an economy that is based on Islamic teachings to fulfill the rights of society. Education, M. Natsir took care of the participatory School of "Islamic education". In addition, M. Natsir also contributed in the formation of the state Islamic Religious College (PTAIN) and private Islamic Religious College (PTAIS).

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