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Mohammad Natsir, Character Education, and its Relevance to the National Education System: A Study of the Educational Thought in Effort to Build the Students' Noble Characters in Indonesia

ABSTRACT: *The main problem in this research is the constellation of Mohammad Natsir educational thought in an effort to build a noble character of learners in the National Education System. A primary issue is described in three sub-problems, namely: How does the concept of Islamic educational thought of Mohammad Natsir?; How does the concept of noble character that became Mohammad Natsir's educational purposes?; and What methods of Islamic education, according to Mohammad Natsir, in an effort to build a noble character of learners? Above problems is assessed through methods of library research that is qualitative and using descriptive analysis. Data was collected through a variety of written sources, such as books, papers, magazines, and journals related to the research focus. The results showed that the concept of educational thought in Islam, according to Mohammad Natsir, to build a noble character of students, namely: (1) the Purpose of Islamic education is servitude to Allah; (2) Man/woman as an actor and educational goals, aiming to cultivate the competences of 'aqliyah, qalbiyah, and 'amaliyah; (3) Principles of Islamic education is monotheism; (4) Sources of Islamic education is the Al-Qur'an, Al-Sunnah, and ijtihad; and (5) Method of Islamic education is exemplary and habituation. Mohammad Natsir also stated that there are four pillars of education for Islamic ummah, namely: family, Islamic boarding schools, schools institution, and mosques. Finally, Mohammad Natsir's thought on character education is still relevance and has become the locomotive of the birth of national education system in Indonesia.*

KEY WORDS: *Mohammad Natsir, history of thought, concept of character education, system of national education in Indonesia, character education for students, and a good citizen.*

INTRODUCTION

The Indonesian government, through the Ministry of National Education, has announced the implementation of character education for all levels of education, from kindergarten level, elementary and secondary educations to tertiary education. It is very appropriate because the character education must start from early age. Character education is expected to build a character personalities that affect learners (students) to the formation of national identity.

As a thinker and architect of education, Mohammad Natsir is not only writing the scientific papers containing thoughts and ideas about the reform of Islamic education, but he is also a successful educational practitioner. Mohammad Natsir found that the main problem to overcome backwardness in Islamic education is to overhaul the way of the curriculum that is dichotomous system between religious knowledge and general knowledge toward the integrated curriculum as well as to prepare the teachers who have

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committed, professional, and can be a good role model for the learners or students (Syafri, 2008:45).

If we examined in depth on the educational thoughts of Mohammad Natsir above, and connected it to the national education goals as outlined in Law No.20 Year 2003 on the National Education System, it is thus very relevant. As stated by Ministry of Education of the Republic of Indonesia that the national education system serves to develop skills and character development and civilization dignified nation in order to achieve the life of the nation, aimed at developing the potential of students to become a man/woman of faith and fear of God Almighty, noble, healthy, knowledgeable, skilled, creative, independent, and become citizens of a democratic and responsible (Depdiknas RI, 2004 and 2009).

Furthermore, if we studied the standards of educational system as stipulated in Government Regulation No. 19 Year 2005 on National Education Standards, which in the explanation stated that education is a process of acculturation and empowerment of the learners that last a lifetime. In its educational process, there must be educators who provide exemplary and able to build the good will and to develop the potential and creativity of learners. The principle requires a paradigm shift from teaching oriented to learning centered.

Paradigm of teaching oriented has focused on the role of educators in transforming knowledge to learners; it should be shift to learning centered paradigm that provides more roles for learners to develop her/his potential and creativity in order to form human beings who have spiritual strength, morality, personality, has the intelligence, have aesthetic, physical and spiritual health, as well as the skills needed for themselves, society, and nation-state. Therefore, quality of education should be directed toward the development of potential learners in order to become a man/woman of faith and fear to God Almighty, noble, healthy, knowledgeable, skilled, creative, independent, and democratic citizenship and responsibility.

Morality is not something that we "use" in us as finished goods. Morals are the attributes of God that we "absorb" and then changed man ontologically. This is the place where people keep the good names of God. Humans who want to improve their potential should absorb the good names of Allah with *shari'ah* (law in Islam) instructions. He/she should look at the example of the Prophet and Apostles themselves, as well as the *Aulia* (saints) of Allah. Prophets and Apostles are men who have been intensively absorbing the good names of God in balancing and in proper proportion, as well as the saints of Allah. They are the perfect man (*insan al-kamil*) which means exemplary human and superhuman which are a model and an example to emulate achieve human perfection in accordance with Islamic teachings (Natsir, 2005).

The description above is an opinion about the perfect man (*insan al-kamil*) from the perspective of Sufism or mysticism of Islam, as stated by Ibn 'Arabi (cited in Suwirta, 2002). But this is not the main discussion of this study, because the main point is how the noble character building of students from the perspective of educational thought of Mohammad Natsir in the view of Islam and its relationship with the Law on National Education System No.20 of 2003. As an introduction to the background of the problem, according to the author, it is necessary to deepen the analysis presented character education thoughts of Mohammad Natsir.

Furthermore, to realize the human figure that has elements of a whole human being above, it required the educational process comprehensively and continuously. As stated by Ahmad Fu'ad al-Ahwani that the education process substantially implies inheritance of a civilization of generation to the next (cited in Abdullah, 2007).

As an effort to build a noble character of students, in this paper will describe the thought from the figure of history and character educator in Indonesia, namely Mohammad Natsir. The author's interest to chose the topic of educational thinking of Mohammad Natsir is due to his high

commitment to building a nation through the realm of character education, which is empirically evidenced when he, before Indonesia's independence (1945-1950), has been active in education with A. Hassan, in institution of PERSIS (*Persatuan Islam* or Islamic Unity) in Bandung, and even Mohammad Natsir established an institution of PENDIS (*Pendidikan Islam* or Islamic Education) and sits as a Director (1932-1942). He has also held the positions as Chief of Educational Bureau in Bandung during the Japanese occupation in Indonesia, 1942-1945 (Wildan, 1999).

Indeed, the studies about Mohammad Natsir figure have much been reviewed in various scientific papers, both dissertations, theses, and academic exercise. However, most of the studies are generally associated with the political and constitutional themes, such as seems, among others, in the works of Mardias Gufron (2007) and M. Dzulfikriddin (2009). While discussing the topic on educational thought of Mohammad Natsir still very few, such as the works of a doctoral dissertation of Gamal Abdul Nazir Zakaria (2009 and 2010) and Mohd Kamal Hasan (2009). Also the works of H. Syuhada Bahari (2009) and Munawir (2011), although in this work is discussed on educational thinking of Mohammad Natsir, but it is not discussed specifically how to effort a noble character building of students.

This differentiates my research with the previous study, because the focus of my study is more concentrated to the constellation of Mohammad Natsir's educational thinking in an effort to build a noble character of learners in the perspective of Law No. 20 Year 2003 on National Education System. In addition, Mohammad Natsir was a notable educational figure who aligned with other Indonesia's educational figures, such as K.H. (*Kyai Haji*) Ahmad Dahlan and Ki Hajar Dewantara. Besides he is very concern to the fate of people who do not have the right and access to education; when he became the Prime Minister in 1950's, one of the achievements of Mohammad Natsir was a joint decision with

the Minister of Religious, Wachid Hasyim, to oblige the religious instruction in public schools. Likewise, when in the time of New Order government (1966-1998), although Mohammad Natsir prohibited to active in politics, but he continued to be active in the world of education through the organization of DDII (*Dewan Dakwah Islamiyah Indonesia* or Indonesian Islamic Propagation Council); and this is not found in the other figures who were talking about the character education.¹

In addition to the above factors, Mohammad Natsir's educational thinking has its own characteristics compared with other educational figures; because only he (Mohammad Natsir) who sparked and analysed the development concept of students' nature potentials from the aspects of *aqliyah* (intelligent), *qalbiyah* (heart), and *amaliyah* (charitable). This three educational aspects of Mohammad Natsir is what distinguishes with other educational figures in Indonesia contemporaries, such as Sheikh Ahmad Surkati of *Al-Irsyad* which emphasizes the education on the aspects of monotheism, jurisprudence, and history; Sheikh Mohammad Abdul Hamid of *Al-Jami'at al-Khairiyyah* which emphasizes the development of education on the subjects of history, geography, the Al-Qur'an, and *Al-Hadith* (legacy of the Prophet Muhammad); K.H. Hasyim Asy'ari of *Nahdlatul Ulama* with ethics learning orientation; K.H. Ahmad Dahlan of *Muhammadiyah* organization who emphasizes on community-based education; and Ki Hajar Dewantoro of *Taman Siswa's* educational institution with his orientation on the development of national character and culture. While Mohammad Natsir, in addition to the importance of education on monotheism and character, he is also concerned with cadre education that is

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oriented to develop critical thinking, corrective attitude, and constructive behaviour (Natsir, 1973 and 1989).

According to the author, Mohammad Natsir's thought is very important to review in the present context, because it involves the aspects of life that are important for the nation-state generation who are currently facing a moral crisis and losing the spirit of Islam. Mohammad Natsir's educational thinking is also important and relevant to be re-examined in the reality and condition of the Indonesian nation-state who need stimulants to rise up against the hegemony of capitalism style in education,² which is pervasive in the educational system in Indonesia today. Mohammad Natsir is an historical figure and a reformer of Islamic education; and his thought in education is very important and relevant to be analysed in searching the new strategies and formulations in order to find a solution to build a noble character of students in the national education system.

MAIN PROBLEMS AND METHODS

The main problem in this study is: How the constellation of Mohammad Natsir's educational thinking in an effort to build a noble character of learners in the perspective of Law No. 20 Year 2003 on National

²Capitalism style in education is an educational ideology pertaining to individualism, the view that society consists of individuals and the community looked just a secular outlook, while devoting thought to the individual and their full potential as individuals. This means that capitalism has guaranteed the freedom that is regardless of various ties from religion, customs, norms, values systems, and the ultimate goal of humanity. According to the ideology of capitalism, education is made and designed so that education is like a factory workforce that fits for purpose of capitalist economy, all of which are measured by the material and money. Similarly in educational curriculum content, its orientation is focused on the knowledge and expertise to the process of industrialization. Human is equated with goods, even be measured and traded as a market commodity. This model of education is certainly contrary to the principles of Islamic education, because the emphasis in the capitalist and secular education is how, for human, to win the competition at any cost, whether based on lawful or unlawful, due to what is important here is that he/she can survive in life. Consequently, school and educational institutions are to be a high cost, so that only they (children) who have the big capital, they are able to learn at the schools; while the poor cannot get and access to education properly and enjoyable. There is exploitation of human by human. See, for further information about the capitalism style in education, Francis Wahono (2001:6).

Education System? Based on the main problem, the focus of the study consisted on three issues, namely: (1) How does the concept of Islamic educational thinking from Mohammad Natsir in the National Education System?; (2) How does the Islamic concept of noble character, according to Mohammad Natsir, in the goal of National Education System?; and (3) How does the method of Islamic education in an effort to build a noble character of students, according to Mohammad Natsir, in the National Education System?

This study, therefore, focused on three things, namely: (1) the concept of Islamic educational thinking from Mohammad Natsir in the National Education System; (2) the Islamic concept of noble character that became the goal of National Education System, according to Mohammad Natsir; and (3) methods of Islamic education in an effort to build a noble character of learners, according to Mohammad Natsir, in the National Education System. This can be seen in the following table:

This research is qualitative and based on library research by using descriptive analysis. Descriptive analysis is used to describe and explain the answers to research problems. Analysis is done by interpreting the meanings of the data or sources obtained, then, the reconstruction or formulate a concept based on different opinions, so it becomes final statement which was then called proposition or theory (Abdullah & Surjomihardjo eds., 1985).

From aspects of the approach, this study will apply the scientific method with approach: Religious, Educational Pedagogy, and Historical. While the methodological approach is done by way of literature study, which categories it in the realm of qualitative research and descriptive matters. In the process of this qualitative study, the author relied on the opinions of Anselm Strauss and Juliet Corbin, who argued that qualitative data is what people are saying, what is produced by a person of ideas and their thoughts, whether the data was received directly or indirectly

Table 1:
Matrix of Research Focus and its Descriptions

No	Main Issues	Sub Main Issues
1.	The concept of Islamic educational thinking from Mohammad Natsir in National Education System.	<p>1. Purpose of Education:</p> <ol style="list-style-type: none"> a. Lead as well as guide so that learners can grow and develop, both physically and spiritually. b. Directs the learners to have perfection humanness, in the sense of good character. c. Create the learners whose are honest and responsible in his/her life. d. Produce the learners whose serve as human beings to God and expects His blessing. e. Produce the learners, as human beings, to be a mercy for the environment and provide benefits wherever he/she is exist. <p>2. Educational Foundation: Mohammad Natsir has grounded his Islamic educational concept on "monotheism", i.e. servitude to Allah.</p> <p>3. Educational Curriculum: Educational curriculum of Mohammad Natsir is an integral curriculum which does not distinguish between general knowledge and Islamic (religious) knowledge. Both support each other and synergism. There is no dichotomy.</p> <p>4. Sources of Islamic Education: There are three sources of Islamic education, namely: the Al-Qur'an, the <i>Sunnah</i> (legacy of the Prophet Muhammad), and <i>ijtihad</i> (diligence).</p> <p>5. Institutional Aspects: There are four pillars of Islamic institutions that should be developed systematically as a defense agency of the <i>ummah</i> (Islamic society), namely: Family, <i>Pesantren</i> (Islamic Boarding Schools), Mosques, and <i>Madrasah</i> (Islamic Modern Schools).</p>
2.	The concept of noble character that become the Islamic educational goals, according to Mohammad Natsir, in National Education System.	<ol style="list-style-type: none"> 1. Growth and development of learners' potential which includes aspects of <i>aqliyah</i> (intelligent), <i>qalbiyah</i> (heart), and <i>amaliyah</i> (charitable) potentials. 2. Create the learners whose have perfect personal integrity, such as: <i>qaul syadid</i> (telling the truth); <i>qaul ma'ruf</i> (say gently, do preventively, and give a good example in behaviour without much speechless); <i>qaul baligh</i> (convey a message or subject matter by way of a gentle, be able to demonstrate an attitude and acts of sympathetic and a wonderful character); and <i>lisan al-hal</i> (the statement without much indulgence in words but deeds of kindness exemplifies). These elements must be internalized in self-learners who will produce the <i>uli-al-bab</i> (critical thinker) with the indicators: <i>dzikrullah</i> (recall to Allah), <i>tafakkur</i> (reflective thinking), and submission to Allah.
3.	Methods of Islamic education in an effort to build a noble character of learners, according to Mohammad Natsir, in the National Education System.	<ol style="list-style-type: none"> 1. Modeling method (<i>uswah hasanah</i>), which exemplifies the fine with habituation. 2. The wisdom method, i.e. wisdom through reason, gracefully, sincere, caring attitude, and instill empathy. 3. <i>Al-mauizah</i> method, which deliver a good lesson and fully sympathetic. 4. Methods of <i>wajadilhum bi al-lati hiya ahsan</i>, which refuted in a good way and invites students to the correct way of thinking. The four methods above must go through deepening, appreciation, and habituation by educational institutions, namely: family, Islamic boarding school, mosques, and Islamic modern schools through three steps: (1) knowing the good; (2) loving kindness, and (3) happy doing good.

Table 2:
The Concept of Noble Character According to Law No. 20 Year 2003
on the National Education System

No	Main Issues	Sub Main Issues
1.	The Purpose of National Education	Develop skills and character development and a dignified civilization in order to achieve the smart life of nation, aimed at developing the students' potential to become a man/woman of faith and fear of God Almighty.
2	The Concept of Noble Character	(1) Faith and fear of God Almighty; (2) Morality; (3) Healthy; (4) Knowledgeable; (5) Proficient; (6) Creative; (7) Independent; (8) Democratic citizens; and (9) Be responsible.
3	Method of Character Education	(1) Modeling; (2) Habituation; (3) Enforcement of Rules; and (4) Motivating.

through verbal and written form through the analysis of documents (Strauss & Corbin, 1990; and Ahmadi, 2005:2-3).

As primary sources in this study are the books by Mohammad Natsir consisting of: *Capita Selecta*, Volume 1, 2, and 3 (2008), *Fiqhu 'Da'wah* (2009), and many others. These books are a direct work of Mohammad Natsir. The secondary sources used in the study are the articles and books that discuss, either directly or indirectly, of Mohammad Natsir as it seems in the References.

CONCEPTION OF CHARACTER EDUCATION

Etymologically, the *akhlak* (character) comes from the Arabic, namely: *al-khuluq* which means *al-sajiyah* or character; *al-tabi'ah* or nature and temperament; *al-'adah* or tradition and custom; *al-din* or religion; and *al-muru'ah* or self-esteem (Amin Zainuddin, 2004:25-26). In the book of *Kamus Besar Bahasa Indonesia* (the Great Indonesian Dictionary), the word "morality" means manners or behavior (Kemdiknas RI, 2005:15).

In the Al-Qur'an, verse of *Al-Syu'ara*, 26:137 and verse of *Al-Qalam*, 68:4, found only the singular form of the word *khuluq* (Depag RI, 2005). To clarify the definition and distinction between *akhlak* (character), morals, ethics, and *susila* (decency) can be seen in the following table 3.

The difference between *akhlak* (character), moral, ethical, and decency is located at the source of which is used as a benchmark to

determine the good and bad deeds of human. When in ethics, good and bad assessment was based on the opinions and minds; while moral or decency based on the generally accepted practice in society; when for *akhlak* (character), good or bad in determining human behavior, the measure used is Al-Quran and Al-Sunnah (legacy) of the Prophet Muhammad.

The above description shows that the moral, ethical, and decency derived from the products of ratio and culture that is selectively believed to benefit the society and its environment. While *akhlak* (character) is derived from the revelations of God, i.e. the provision based on the instructions of Al-Qur'an and *Al-Hadith* (legacy of the Prophet Muhammad). In other words, ethics, morality, and decency derived from human to human; whereas character comes from God to human. Character is absolute and it cannot be changed. While the ethics, morality, and decency are limited and they can change according to circumstances and conditions (Depdikbud RI, 1998).

The Concepts of Noble Character According to Mohammad Natsir. Mohammad Natsir said that character is ingrained in a person whose deeds thereof rises easily, without think about it and weighed again, spontaneously. Good and bad deeds that appeared spontaneously it depends on the good and bad characters are concerned. The good *lisan al-hal* and interesting *uswah hasanah* can only rise from good and noble

Table 3:
Between Character, Morals, Ethics, and Decency

Character	Morals	Ethics	Decency
The origin word of "akhlak" (character) is <i>khuluq</i> . Its plural is <i>khuluqun</i> , which means conduct of life, temperament, behavior, or nature. Character implies universal than the ethics, morality, and decency. Because character covers all aspects of psychiatric and behavior, both physically and mentally.	Moral comes from the Latin language, "mores". Its plural is <i>mos</i> , which means customs. In <i>KBBI (Kamus Besar Bahasa Indonesia or the Great Indonesian Dictionary)</i> book, it is defined as the determination of the moral good and the bad deeds of human life and behavior. Within the meaning of term, "moral" determine the boundaries of nature, temperament, desire, opinions, or actions that can properly be said right, wrong, good, or bad.	According to meaning of the word and etymologically, ethics comes from the Greek language, <i>ethos</i> , which means character, decency, or custom. In <i>KBBI (Kamus Besar Bahasa Indonesia or the Great Indonesian Dictionary)</i> book, ethics is defined as science of moral principles and morality. This notion suggests that ethics related to efforts determining the human behavior. In term, ethics contains a lot of sense, as the point of view of each person.	<i>Susila or kesusilaan</i> (decency) comes from the word of <i>su</i> and <i>sila</i> and then it is getting to the prefix- <i>ke</i> and suffix- <i>an</i> . The word is derived from the Sanskrit language, which means "su" is good, right, and beautiful; while "sila" means basic, principle, rule of life, or the norm. Furthermore, decency sense as a rule used to life better manners and civilized.

characters too, namely *al-akhlaq al-karimah* (Natsir, 2009:271-273). In addition, Mohammad Natsir further said that the assessment of one's personal character will have a big impact to others, namely those who behaved very easy to follow the doings and deeds, and will open the wisdom gate for others because of his/her sincerity and sincerity (cited by Malim, 2008:25-27).

Education and *akhlak al-karimah* (noble character) are two things that can not be separated. Many difficult things that can not be addressed solely due to science, but it can be solved in a good manner, so that in educational process is needed the noble character. Islamic teaching contains three main elements, namely *Iman* (faith), *Islam* (peace), and *Ihsan* (good deeds). In other words, it includes the *aqidah* (belief), *fiqh* (rule of conduct), and *akhlak* (character). The third essential element each having a different position, but three is a series that can not be separated (Kemdiknas RI, 2010). For example, the *aqidah* has a key position, while *fiqh* and *akhlak* are like as the door. As an illustration, if Islam is a building, then *aqidah* is the foundation, while the *fiqh* and *akhlak* are building wall and other objects that stand on it (Natsir, 2008 and 2009).

In conjunction with the issues of *aqidah* (belief) and *akhlak* (character), Mohammad Natsir said that the ideology of Islamic education must starts from and oriented towards *tauhid* (monotheism or oneness of God). Conviction for *tauhid*, with all its consequences, is the subject of faith; while faith itself, according to Mohammad Natsir, has basic functions, i.e. motivation, inspiration, source of strength, a point of departure in the act, and outlook on life will be taken until passed away (Natsir, 1982:6). This Mohammad Natsir's opinion gives meaning that people with the faith of monotheism or oneness of God clearly have a noble character that emanated from the properties of full glory. He/she will do based on his/her good abilities, skills, and intelligence in the interaction (*muamalah*) with fellow human beings and other creatures, as well as with the environment of the universe based on Al-Qur'an and *Al-Sunnah* (Natsir, 2009).

Character Education in Law Number 20 Year 2003. According to the Ministry of National Education, character education in the national education system in Indonesia, either express or implied, can be elaborated as follows: (1) Religion norm and humanity to conduct everyday life, both as a creature of

humans to distinguish between good and evil, and invites people to hold on to the Al-Qur'an and *Al-Sunnah* (legacy of the Prophet Muhammad), explained the purpose and way of life that will be gained by humans, provide the rule of conduct on communication in relationships between human beings, and the creating to the human spirit in a tendency to have the virtues (Natsir, 1969 and 1972).

The main function of character education is to build the spirit or soul as an infinite spiritual substance, which can emit the light of life, and potentially learn something and actively. Thus, the function of character education is as a driver of the soul or spirit in actualizing the possibilities of hidden potentials to develop and become a good behavior (morals) in everyday life. In other words, the function of character education is to maximize the potential of the spirit or soul in order to be productive in the form of a noble character and perfect behavior (Natsir, 2008 and 2009).

BIOGRAPHY OF MOHAMMAD NATSIR

On 10 November 2008, in conjunction with commemoration of National Heroes Day, the Indonesian government has decided Dr. (HC, *Honoris Causa*) Mohammad Natsir as a "national hero" for the nation-state of Indonesia. Although it is impressed so long time, but the committee efforts of Reflections on One Thousand Year of Mohammad Natsir and all components of Muslims finally can be achieved. All were excited, and touched, because although Mohammad Natsir had died since February 6, 1993,³ but his name and his roles remains to be a motivator for Islamic movement, not only in Indonesia but also in level of the world.

International Islamic movement leader who fondly called as *Mujahid Kabir* (the great thinker) by King Faisal of Saudi Arabia (Alkhottob, 2010) was a legendary figure for the Islamic *ummah* (people). King Faisal himself conferred the award "Faisal Award" to Mohammad Natsir of his services in the fight

for the Islamic world (cited in Haryono *et al.* 2001:14). And to know the educational mind map of Mohammad Natsir, the following will describe the journey of life history of Mohammad Natsir.

Period of His Birth, Educational Process, and Socio-Cultural Conditions. Precisely on July 17, 1908, couple of Idris Sultan Saripado (work as clerk in the Dutch colonial government) and Khadija have gave birth the little Natsir in the land of Alahan Panjang, Minangkabau, West Sumatra (Rosidi, 1990:145). Mohammad Natsir then grew in a historical setting fully with social and religious turmoil. Since the 19th century, the Minangkabau is the main base of Islamic education reform movement and the rise of Islam that be spearheaded by the *kaum Padri* (Islamic purists group). This movement spawned its own social dynamics, for example, intellectual debate arose among the reformers of Islam with the indigenous. Mohammad Natsir witness and be part of the socio-religious dynamics. Even to build interaction with religion, in accordance with what is understood by Minangkabau people, they build custom releasing their children to sleep in the *surau* (prayer-house). In guiding of parents and teachers when his childhood time, Mohammad Natsir has started his journey with a strong touch of modernist Islam.

SR (*Sekolah Rakyat* or Primary School) is a little Mohammad Natsir for the first time education up to grade two. Have not had time to finish, Mohammad Natsir had to move to a HIS (*Hollandsche Inlandsche School* or Elementary School) *Adabiyah* in Padang, and lives with his uncle, Ibrahim. HIS *Adabiyah* Padang is private school, founded by Haji Abdullah Ahmad on August 23, 1915; and by the Dutch colonialist government, this school is often referred to as *wilde scholen* or wild school, due to it cannot be controlled by the Dutch government. Indeed, Mohammad Natsir hopes to attend HIS founded by the Dutch government for indigenous children of upperclass or nobleman, but it was not possible because of the position of his parents who works as clerk (Abdullah Puar *et al.*, 1978:4).

³From the results of Mohammad Natsir marriage with Nur Nahar, he was blessed with five children, all born in Bandung. See, further, Anton July King ed. (2008:5).

God Almighty, individual beings, as well as social beings; (2) Norm of national unity to form a character of the nation in order to maintain the integrity of the nation and the Republic of Indonesia; (3) Populist and democratic norms to shape human understanding and applying the principles of democracy and democratic government in the life of society, nation, and state; and (4) the values of social justice to ensure the implementation of equitable and quality education for all son of nation, and to guarantee the elimination of all forms of discrimination and gender bias, as well as the implementation of education for all in order to realize social justice (Kemdiknas RI, 2009:3-5).

Meanwhile, the educational implementation is based on some universal principles and paradigms that need to be considered and then applied in the context of educational system in Indonesia. The principles and paradigms are: (1) Complete Indonesian Human Empowerment; (2) Lifelong Education of Students-Centered; and (3) Education for Sustainable Development (Kemdiknas RI, 2009).

Character is a behavior that is based on values related to religious norms, culture, law, customs, and aesthetics. Character education is a planned effort to make the students know, care about, and aware the values so that students behave as a perfect human (Ditjendikdas, 2011:11-12). The importance of character education can be seen in the Law No. 20 Year 2003 on National Education System, which is described in the vision and mission, among other things, that national education is to improve the readiness and quality of education to optimize the creation of a moral personality, conduct the religious education, and noble character (Depdiknas RI, 2004:110-111).

This suggests that character education is not only the purpose of the teachings of Islam itself, but it has become a purpose of nation-state of the Republic of Indonesia, which is also the final goal of Indonesia's national education system. What exactly be the vision and mission of the Indonesian national education is strongly associated with moral

power, character strength from the target and the subject of education, namely students. People who can be made in the realm of national education goals, based on the Law No. 20 Year 2003, are the character persons, in the sense that national education goals should be able to build the character learners, which implicitly establish a pattern of noble character behavior (Kemdikbud RI, 2011).

Therefore, the purposes of character education are: (1) Encourage the habits and behavior of students that is commendable and in line with universal values and traditions of nation culture religiously; (2) Instill a spirit of leadership and responsibility the students as a successor to the future national leadership; (3) Cultivate the toughness and sensitivity of learners' social mentality towards the situation of surroundings for insoluble in destructive and deviant behavior; and (4) Improve the learners' ability to ensure distancing themselves from the despicable nature that can destroy their ownself, family, others, and their communities (cited by Zuriyah, 2008:240).

Meanwhile, the functions of character education for students are: (1) The development, which is to increase good behavior for students who have been embedded within the family and society; (2) Channeling, which is to help the students who have the talent to thrive and optimally useful in accordance with Indonesian culture; (3) As a refinement, i.e. to correct errors, shortcomings, and weaknesses of the students' behavior in the day-to-day; (4) As a preventive, which is trying to prevent negative behavior that is incompatible with the teachings of religion and values of national culture; (5) For purification, i.e. the effort to clean themselves from heart disease, such as arrogant, envy, jealousy, selfishness, and haughty so that the learners can grow and develop in accordance with the teachings of religion; and (6) as filters to the culture or values that are not in accordance with religious teachings and character values (Zuriyah, 2008:241).

According to Mohammad Natsir, character science is the knowledge which deals with human behavior, which illuminate the way for

Mohammad Natsir has not had time to finish it in class, then, he was moved again by his father to other school in different area. This time, he has to move to Solok area and stayed with a wealthy merchant named Haji Musa. In this city, there is one HIS school that be opened by Dutch government recently. By his father, Mohammad Natsir attempted to be registered in the HIS school. Because the class one is full, Mohammad Natsir then tries enrolling in class two. Due to his intelligence, Mohammad Natsir apparently deserve to sit in the second grade. This is the first time where Mohammad Natsir interacts with the colonial education system (Suhelmi, 1999:22).

In Solok, in addition to studying at HIS school, in the afternoon Mohammad Natsir also studied the religion at *Madrasah Diniyah* Tuanku Mudo Amin, a follower of Haji Rasul. Again and again, Mohammad Natsir is unable to complete his education from HIS school in Solok city. It is caused when he ups to fourth grade, he moved back to Padang on the invitation of his sister, Rabi'ah. In Padang, Mohammad Natsir received in class five of HIS school. This school is owned by the Dutch government, in which this school had once rejected him because of his father status as lower class. Finally, at this HIS school of Padang, Mohammad Natsir completed his study with satisfactory grade.

After graduating from HIS school, Mohammad Natsir was awarded a scholarship to continue his education to the school of MULO (*Meer Uitgebreid Lager Onderwijs*) owned by the Dutch government as level as a Junior High School in Padang.⁴ Mohammad Natsir get the scholarship f 20.- (twenty guilders Dutch) per month. In this MULO school, Mohammad Natsir has been undergoing the process of education from 1923 to 1927, and completed his studies with honors. During in this MULO's school, Mohammad Natsir registered as member and activist of JIB (*Jong Islamieten Bond* or Young Moslem Association) led by Sanusi Pane, a

⁴In those days, every student who learns in MULO (*Meer Uitgebreid Lager Onderwijs*) is respected students, witty, and brilliant. See, further, Firdaus Syam (2004:119).

renowned Indonesian writer working in the field of Islamic youth.⁵

Because Mohammad Natsir get a good passing score in MULO's school, then he went back to get the opportunity to continue his education to the level of AMS (*Algemene Midlebare School*) at the level of Senior High School from 1927 to 1930. Since there is no school in Padang as level as AMS, Mohammad Natsir then decided to continue his AMS school in Bandung, West Java (Mohammad *et al.*, 2006:48). In this AMS school of Bandung, Mohammad Natsir gets a scholarship at 30 Dutch guilders per month from the Dutch government. Here also, then, Mohammad Natsir met with the figure of A. Hassan, who then intensely deepen his study of Islam under the guiding of A. Hassan, between the years 1927 to 1932.⁶

While studying at AMS school in Bandung, Mohammad Natsir then become active again in JIB Branch of Bandung. Because an expert in organization, he was later appointed to be the Chairman of JIB, since the year 1928 to 1932. After graduating from AMS school in Bandung, Mohammad Natsir was offered a scholarship from the Dutch government to continue his education to the Faculty of Law in Batavia (Jakarta) or to the faculty of Economics in Rotterdam (the Netherlands). But he rejected both the offer, preferring to be an employee of the *Pembela Islam* (Islamic Defenders) magazine, a mass media owned by PERSIS (*Persatuan Islam* or Islamic Unity) organization under the tutelage of Ahmad Hassan. Attention to the condition of Dutch occupation and the plight of the oppressed nation of Indonesian to be the main cause rejection of Mohammad Natsir against the bid of Dutch colonial. Also because of his desire to

⁵See TP (2000:21); and Firdaus Syam (2004:119). In the JIB (*Jong Islamieten Bond* or *Young Moslem Association*), the young Mohammad Natsir receives leadership training and political awareness. Other figures who were trained by JIB organization, among others, are Mohammad Roem, Prawoto Mangkusasmito, and Yusuf Wibisono.

⁶A. Hassan is the PERSIS (*Persatuan Islam* or Islamic Unity) organizational leaders, whose became an icon of Islamic education reform movement. He joined since 1924, after organization of PERSIS itself was founded by H. Muhammad Yunus and H. Zam Zam on 11 September 1923. See, further information, Howard M. Fiderspiel (1996:15-17).

establish an Islamic educational institution, then Mohammad Natsir attends the courses of teachers diploma LO (*Lager Onderwijs*) from 1931 to 1932 in Bandung.

The Roles of Mohammad Natsir in Developing Nations and Indonesian Muslims.

When sitting in class three of *Madrasah Diniyah* Tuanku Mudo Amin, Mohammad Natsir was asked to be an assistant teacher in his school class. It is because of his intelligence and accomplishments. But when Mohammad Natsir ups to the fourth grade, he moved to Padang at the urging of his sister, Rabi'ah, so that Mohammad Natsir no longer had the opportunity to teach (Abdullah Puar *et al.*, 1978:6). Mohammad Natsir in Padang is completing his school in 1923.

Prior to founding the institution of PENDIS (*Pendidikan Islam* or Islamic Education), Mohammad Natsir has taught at school of MULO (*Meer Uitgebreid Lager Onderwijs*), as level as Junior High School, without salary. His motivation in that time just wants to teach Islamic education. At his residence, Mohammad Natsir also opened the learning courses that later constantly evolving (Natsir, 2010:11).

After completing his education from school of AMS (*Algemene Midlebare School*) as level as Senior High School in Bandung, Mohammad Natsir turned down a scholarship to study in Rotterdam, Netherlands. He prefers to keep learning to Ahmad Hassan and later founded the school of PENDIS (*Pendidikan Islam* or Islamic Education). PENDIS is a private school with integral education system from elementary to secondary schools. What was done by Mohammad Natsir with PENDIS becomes important, for several reasons. *First*, Mohammad Natsir consistently implements his vision of education in the teaching the curriculum in the form of integral. *Second*, Mohammad Natsir put the PENDIS as only model of education that should be developed. Consistently, Mohammad Natsir also supports the establishment of *Pesantren PERSIS* (Boarding School of Islamic Unity) in 1936 based on the initiative of Ahmad Hassan. Mohammad Natsir was also involved to

formulate the curriculum and he becomes the teacher in *Pesantren PERSIS*.

While serving as Chairman of the DDII (*Dewan Dakwah Islamiyah Indonesia* or Indonesian Islamic Propagation Council) in the time of New Order government (1966-1998), Mohammad Natsir established an institution of cadre education for his successors. This institution was labelled by the name of LPDI (*Lembaga Pendidikan Dakwah Islamiyah* or Islamic Propagation Institute of Education). From the LPDI was born much younger cadres of Mohammad Natsir. Now that's a lot of volunteers involved in the world of education and propagation, both in the DDII and other higher education institutions. The DDI in 1999 has developed the campus of LPDI from diploma degree to undergraduate level (S-1 or *Sarjana* degree) by establishing a new college by the name of Mohammad Natsir Islamic University.

Mohammad Natsir was also recorded as one of the co-founders eight universities in various cities in Indonesia. Among others are *Universitas Islam Ibnu Khaldun* (Ibn Khaldun Islamic University) in Bogor, West Java; UISU (*Universitas Islam Sumatera Utara* or Islamic University of North Sumatra) in Medan; UNISBA (*Universitas Islam Bandung* or Bandung Islamic University) in Bandung, West Java; UMI (*Universitas Muslim Indonesia* or Indonesian Muslim University) in Makassar, South Sulawesi; UNISSULA (*Universitas Islam Sultan Agung* or Sultan Agung Islamic University) in Semarang, Central Java; UII (*Universitas Islam Indonesia* or Indonesian Islamic University) in Yogyakarta; UIR (*Universitas Islam Riau* or Islamic University of Riau) in Pekanbaru, Riau; and the UAI (*Universitas Al-Azhar Indonesia* or Al-Azhar University of Indonesia) in Jakarta (Syafri, 2008:45).

Mohammad Natsir also as Chairman of the Advisory Board of Agriculture Islamic Boarding School of *Darul Falah* Foundation in Bogor, West Java and in 1984, he as Chairman of the Advisory Board of Foundation for *Pondok Pesantren* (Islamic Boarding School) Indonesia. Because of his figure at the international level, Mohammad Natsir also get

the honor of being the member of the Curators Board at the international universities, namely: IIUM (International Islamic University of Malaysia) in Gombak, Kuala Lumpur; IIUI (International Islamic University of Islamabad) in Pakistan; Board Members of the International Islamic Charitable Foundation which is based in Kuwait since 1986; and the Oxford Centre of Islamic Studies in London, UK (United Kingdom) in 1987 (Syafri, 2008:46).

In addition, Mohammad Natsir also became Chairman of the Solution Seeker Team for Moro Muslim Problems in South Philippines in 1978 (Fatahullah Rais *et al.* eds., 1989:134). The critical roles played by Mohammad Natsir in the world of education and politics, as described above, is proof that he is making the education as something that is very basic in human life, especially for *ummah* Muslims or Islamic society. Even as written by Anwar Haryono *et al.* (1995:103), Mohammad Natsir as individuals, Muslims, and the leader of the nation so much interest and attention to two aspects, namely education and propagation.

As political party figure of MASYUMI (*Majelis Syuro Muslimin Indonesia* or Indonesian Moslem League), Mohammad Natsir had served as Minister of Information during the Indonesian revolution (1945-1950) and the Prime Minister of the Republic of Indonesia in the early 1950s. In this context, Mohammad Natsir recognized as an outstanding figure in building and maintaining the NKRI (*Negara Kesatuan Republik Indonesia* or Unitary State of the Republic of Indonesia). It is recognized by the Indonesian people themselves that Mohammad Natsir has successful fight for the return of the Republic of Indonesia in 1950, after the Indonesian state had become a federal state by the Dutch colonial government through the KMB (*Konferensi Meja Bundar* or Round Table Conference) in 1949. Integral vote of Mohammad Natsir, delivered in Parliament on 3 April 1950, is a proof of his great role in restoring Indonesia as a unitary state (Hakim ed., 2008a:103).

The implications of Mohammad Natsir's integral vote, Indonesia that has been split into 17 states finally be reunited to form the

Unitary State of the Republic of Indonesia. For his services, the President Soekarno appointed Mohammad Natsir as Prime Minister of Indonesia. This position is the highest political career ever achieved by Mohammad Natsir. At that time, he has just had age of 42 years old (Haryono, 1999:58). As one of the national figures whose sees that the Indonesian country experienced various forms of undermining from the Dutch colonial, Mohammad Natsir has produced the brilliant thoughts and ideas with the integral vote. When the integral vote of Mohammad Natsir was accepted by Parliament, then on August 17, 1950, the NKRI (*Negara Kesatuan Republik Indonesia* or Unitary State of the Republic of Indonesia) was standing again up, although the area of West Irian was still a territory dispute between Indonesia and the Dutch governments.

Mohammad Natsir was a nationalist who is active during the struggle for independence and against the formation of the states that were made in by the Dutch colonialist. This shows that Mohammad Natsir plays a very important role in saving the integrity of Indonesia's nation-state while being threatened by disintegration as a result of KMB (*Konferensi Meja Bundar* or Round Table Conference). Integral vote that is championed by Mohammad Natsir declared that "unity" as a nation and the bond is absolutely necessary; while the "unitary state" as a system and structure of the Indonesian State (Hakim ed., 2008b:197). The integral concept, when associated with the condition of the Indonesian nation-state now, then it is still very relevant in order the government not to be hesitant and ambivalent, defensive and passive in the guise of "it's up to the people" to take decisive steps in dealing with the challenges of national disintegration. Government should always be willing to take the initiative and step firmly, and do not hesitate to resolve the problems that be faced by the nation-state of Indonesia.

As a nation-state, Indonesia's future must have leaders whose are intelligent, brave, bold, assertive, and honest, as indicated by the figure of Mohammad Natsir. If intelligence is

not supported by the fortitude, courage, firmness, and honesty, it's not going to ever be able to create civilization and independence of Indonesia. On the contrary, precisely might undermine Indonesia. In this context, Mohammad Natsir, as a figure and national leader, never seems to die in the history of Indonesia, because his traces of the struggle remains in the collective memory of the community, the nation, and the state of Indonesia.

The attitude of Mohammad Natsir whose are assertive and bold related to his involvement, when he was still young, in the organization of PERSIS (*Persatuan Islam* or Islamic Unity) in Bandung, which was established on 12 September 1923. The establishment of PERSIS, if we compared with the other organizations of modern Islamic movements such as *Jami'at al-Khairiyah* (1905), Islamic Trade League (1905) or Islamic League (1911), *Muhammadiyah* (1912), and *Al-Irsyad* (1913), it seems a bit late. Even so, PERSIS as Islamic organization has given birth to the nation's prominent leader as caliber as Mohammad Natsir. Through this PERSIS organization, Mohammad Natsir associates with and gets upbringing his character from the main figure of PERSIS, namely Ahmad Hassan. This is where Mohammad Natsir for the first time to pursue a career in politics, education, and propagation. This suggests that PERSIS, for Mohammad Natsir, was the first place to be forged in order he become a prominent leader in the future of Indonesia. PERSIS, one again, is very instrumental in ushering Mohammad Natsir as a figure and leader of the nation, even as the world leader.

In 1932, Mohammad Natsir, with Ahmad Hassan of Bandung, participates in debating on the issue of "Islam and Nationalism" against the opinion of H. Mochtar Lutfi, Chairman of PERMI (*Persatuan Muslimin Indonesia* or Muslim Association of Indonesia) from West Sumatera (Luth, 1999:29). Presence of Mohammad Natsir in the PERSIS organization is not a mere coincidence, but there are claims of intellect to make his choice to PERSIS as medium for his career

development. Moreover, the challenges facing Muslims in the early 20th century, it was very motivating Mohammad Natsir to respond the challenges with the ability to respond all problems rationally and ideologically. For this purpose, PERSIS makes magazine called the *Pembela Islam* (Islamic Defenders). The purpose of this publication, the *Pembela Islam* magazine, is:

[...] akan membela Islam secara sabar dan sopan, tetapi kalau perlu dengan secara apa saja, kita akan mengatakan hak dengan beralasan pada Al-Qur'an dan Al-Hadist. Saudara-saudara kami yang Islam, harap memperingatkan kami, jikalau kami keluar dari garis Al-Qur'an dan Al-Sunah, sebagaimana kami mengatakan begitu jikalau perbuatan saudara-saudara kita itu bersalahan dengan Islam sejati. Terhadap kaum-kaum yang tidak seagama dengan kami, kami suka sekali bertukar pikiran dengan cara yang bijaksana; kami menjawab sekalian pertanyaan yang bersangkutan dengan agama Islam, yaitu: tidak saja dengan mereka yang hendak merobohkan Islam, tetapi juga mereka yang mencari dan menghina agama junjungan kita, Muhammad SAW, kita mengambil sikap lelaki dengan artian yang seluas-luasnya. Selama nyawa ada di badan, kita tidak akan berhenti bekerja memerangi dan memusnahkan mereka yang menghina dan mencaci agama Islam itu. Ketahuilah bahwa musuh yang berbahaya sekali ialah mereka yang menamakan dirinya Islam, tetapi bukan sebenarnya Islam (cited by Rosidi, 1990:39).

Translation:

[...] will defend Islam patiently and politely, but if needs to be anything, we would say the right based on the reasons of Al-Qur'an and Al-Hadith. Our brothers of Islam, please warn us, if we get out from the lines of Al-Qur'an and Al-Sunnah, as we say so if deeds of our brothers was awry with true of Islam. To the groups of the co-religionists who are not with us, we love to exchange the ideas in a prudent manner; we answer all questions concerned with the religion of Islam, i.e. not just with those who want to tear down of Islam, but also those who berate and insult our lord of religion, Muhammad SAW, we take the stance man with the widest sense. As long as there is soul in the body, we will not stop working to fight and annihilate those who insult and berate the Islamic religion. Know please that the dangerous enemy is those who call themselves as Muslims, but his/her Islam is not true.

Mohammad Natsir takes advantage of the golden opportunity to contribute as well as to spread his ideas through the *Pembela Islam* (Islamic Defenders) magazine. In the contents of magazine, Mohammad Natsir pours his ideas and thoughts which then got a response from the clergy of other religions, other than from the Islam scholars themselves (Luth, 1999:33). With mind of Mohammad Natsir, as outlined in the *Pembela Islam* (Islamic Defenders) magazine, turns inviting splendor of discourse about Islam, religion, and politics. Pro and contra sometimes colored the Mohammad Natsir's articles that addressed a variety of opinions from the readers. Mohammad Natsir's ideas seem radical and very hard in a positive sense, due to his thoughts are to be critical, corrective, and constructive. In this case, Mohammad Natsir was an Islamic modernist who idealistic, as well as pragmatic (Natsir, 2011).

Furthermore, the presence of Mohammad Natsir in the political organization of MASYUMI (*Majelis Syuro Muslimin Indonesia* or Indonesian Moslem League) has given a fresh new look for the struggle of Muslims in Indonesia related to the interests of religion, politics, economics, and social. The establishment of MASYUMI, as a political party, on 17 November 1945, through the National Congress of Muslims in Yogyakarta, was led by Mr. Sukiman Wirjosandjojo as the first Chairman (Luth, 1999:41).

MASYUMI that was established in the early of Indonesian revolution (1945) is different with MASYUMI that ever been formed by the Japanese occupation government in late of 1943. MASYUMI made in Japan (1943), its membership is only opened to associations that have given legal status by the government of the Japanese occupation. At that time, the *kyais* (traditional Islamic scholars in Java) and *ulama* (Islamic scholar in general) who has been approved by the legal status of the Japanese occupation government can become a member of MASYUMI, but his movements are under the full control of the Japanese occupation government (Benda, 1980:185).

MASYUMI made in Japan, thus, more politically favorable to the Japan government, which is to unite all associations or organizations recognized by the Japanese, as well as bringing together the *kyais* and the *ulamas* so that all Muslims potential to help preserve the Japanese occupation in Indonesia. It is different with the MASYUMI formation of Muslim congress in Yogyakarta on November 1945. MASYUMI in the early of Indonesian revolution (1945) was founded and sponsored by Muslims itself and open to be members to all Indonesia people. This MAYSUIMI political party is getting rave reviews from almost all Islamic movement organizations, both nationally and locally, including from political, social, and other Islamic religious organizations (Ma'arif, 1985:110).

Political organization of MASYUMI, however, has been bringing together the most potential of Islam, ranging from clerics and scholars in various Islamic organizations at that time. In that time (1945) united the representatives of Islamic organizations, such as *Muhammadiyah* (followers the Prophet Muhammad) organization, PERSIS (*Persatuan Islam* or Islamic Unity), NU (*Nahdlatul Ulama* or Emerging of Islamic Scholars), PERTI (*Pergerakan Tarbiyah Islamiyah* or Islamic Education Movement), and PSII (*Partai Syarekat Islam Indonesia* or Indonesia Islamic League Party). All potential of Indonesian Muslims was united in MASYUMI, although eventually broke, and some even resigned, until MASYUMI as a political party was dissolved by President Soekarno in December 1960.

Mohammad Natsir leads the political party of MASYUMI, as Chairman, from 1949 until 1958, two years before MASYUMI was dissolved by Soekarno's government in 1960. As long as nine years (1949-1958), Mohammad Natsir has roled in MASYUMI as the largest Islamic political party in national politics in Indonesia. As the political leader of Islam, Mohammad Natsir has maximum given all his energy and thoughts for the benefit of Muslims in particular and the nation of Indonesia as a whole.

However, Mohammad Natsir efforts to find a consensus in order to be able to live side by side constantly and among different from each other in the party, but there are difficulties caused by different viewpoints. This is what then causes Mohammad Natsir's relationship with President Soekarno worsened in the 1950s. Mohammad Natsir's cabinet, for example, falls on 27 April 1951 and automatically he must restore his mandate as Prime Minister of the Republic of Indonesia to President Soekarno (Natsir, 1987).

When Mohammad Natsir no longer a cabinet member of President Soekarno in the late 1950s, he was active as a member of *Konstituante* (Parliament) as representative of MASYUMI's political party. In that time, it talked the hot issue about the basis and political ideology of the Republic of Indonesia, whether it is *Pancasila* (five basic principles of the Republic of Indonesia) or Islam, during the period of November 1956 to June 1959. Debate about the basis and ideology of the Indonesia's nation-state in *Konstituante* (Parliament) ended on June 2, 1959 without a decision. This implies that effort to enact a new Constitution is undermined. It also makes the President Soekarno's government considered as constitutional deadlock that is dangerous for the Indonesian nation-state.

On July 5, 1959, as its solution, President Soekarno issued the Presidential Decree, with the full support from the military (especially the army), to return to the Constitution or UUD (*Undang-Undang Dasar*) 1945; no longer effective Provisional Constitution or UUDS (*Undang-Undang Sementara*) 1950; the dissolution of the Constituent Assembly or *Dewan Konstituante*, as well as the formation of MPRS (*Majelis Permusyawaratan Rakyat Sementara* or Provisional People's Consultative Assembly) and DPAS (*Dewan Pertimbangan Agung Sementara* or Provisional Supreme Advisory Council). This situation led to shock people, especially Muslims, both politically and psychologically in Indonesia. The Presidential Decree on July 5, 1959 formally ended the period of Parliamentary Democracy in Indonesia, which began in 1950 under the Provisional

Constitution or UUDS 1950 (Maarif, 1988:79). Since then, each proposal on the basis and ideology of nation-state that intended to replace the *Pancasila*, constitutionally, be run aground.

After Mohammad Natsir was dismissal from *Konstituante* (Parliament) and his political party, MASYUMI, was also disbanded by President Soekarno in 1960, so he never give up to fight for the constitution rule and the Islamic teachings for the betterment of the nation-state of Indonesia. Even though MASYUMI, as a political party, has been disbanded, but Mohammad Natsir has still been trying and hoping to the New Order government era (1966-1998) in order MASYUMI can bounce back in the national politics in Indonesia.

Efforts to revive the political party of MASYUMI during the New Order government, under the leadership of General Soeharto (1966-1998), were carried out in earnest. Several high-level lobbies were mobilized to realize this desire, but the reality was hard to realize it. The Indonesian Armed Forces objected if the former figures of MASYUMI comeback in national politics. It certainly can be "understood", when associated with matter involvement of MASYUMI leaders, such as Mohammad Natsir himself, in the event of PRRI (*Pemerintahan Revolusioner Republik Indonesia* or Revolutionary Government of the Republic of Indonesia) in West Sumatra in the late 1950s. Seeing this condition, Mohammad Natsir is looking the other way, i.e. establishing DDII (*Dewan Dakwah Islamiyah Indonesia* or Indonesian Islamic Propagation Council). Through this organization, Mohammad Natsir precisely performs more freely, became well-known, and respected by the top leaders nationally and internationally.

Japanese Prime Minister, Takeo Fukuda, in his an article entitled "*Perginya Seorang Bapak Negeri*" (Passing a National Founding Father), written in the 1990s about Mohammad Natsir, has been explaining as follows:

Lama setelah hiruk-pikuk dunia politik ditinggalkannya, Ayahanda M. Natsir yang pernah dua kali dipenjara sebagai tahanan politik,

tetap sibuk membina bangsanya. Kalau dulu, katanya dalam sebuah wawancara, kita berdakwah lewat politik, tapi sekarang kita berpolitik lewat dakwah. Setelah kenyang dengan pengalaman politik sejak menjadi anggota BP-KNIP (Badan Pekerja Komite Nasional Indonesia Pusat), waktu Republik Indonesia ini baru merdeka, menjabat beberapa posisi penting di tingkat eksekutif negara, dan terlibat dalam parahnya PRRI (Pemerintahan Revolusioner Republik Indonesia) menentang pemerintahan "kiri" Bung Karno, maka pada tahun 1967, Ayahanda M. Natsir dan kawan-kawan mendirikan DDII (Dewan Dakwah Islamiyah Indonesia), di sebuah masjid di kawasan yang ramai di tengah kota Jakarta, Kramat Raya, sebuah lembaga yang bertahun-tahun kemudian dikenal luas sebagai organisasi dakwah yang paling responsif terhadap kebijakan-kebijakan penguasa yang merugikan umat Islam (quoted in *Suara Hidayatullah*, 1993).

Translation:

Long after the bustle of political world left him, father M. Natsir who was twice imprisoned as a political prisoner, kept busy in developing his nation. If in the last time, he said in an interview, we preach through politics, but now we are playing politics through the propagation. Having satisfied with the political experiences since becoming a member of BP-KNIP (Working Agency of the Indonesian National Central Committee), when the newly independent of the Republic of Indonesia, held several important positions in the executive level of the state, and engaged in the PRRI (Revolutionary Government of the Republic of Indonesia)'s hurricane against the "left" government of Bung Karno, then in 1967, father M. Natsir and his friends founded the DDII (Indonesian Islamic Propagation Council), at a mosque that is bustling in the central of Jakarta city, Kramat Raya, an institution that many years later was known as propagation organization that is most responsive towards the ruling policies of harming the Muslims.

Mohammad Natsir chooses the preaching as medium of struggle is an alternative option, after the way through the political struggles prevented, either by Soekarno (1959-1965) as well as by Soeharto governments (1966-1998). Mohammad Natsir's choice to the propagation way is actually an extension also of the MASYUMI's struggle, having failed politically. This can be proven with several arguments.

Firstly, after the New Order government took over the power from the Old Order regime in 1966, Mohammad Natsir and his friends want to bring back the political role of MASYUMI, although it is not approved by the New Order government. Secondly, there is a meeting or agreement in 1967, initiated by Mohammad Natsir and other MASYUMI figures, who later founded the DDII (*Dewan Dakwah Islamiyah Indonesia* or Indonesian Islamic Propagation Council), and Mohammad Natsir appointed as Chairman until his death in 1993. Thirdly, the DDII secretariat office, which became the center of propagation activity, is former of the MASYUMI office. Fourthly, the committee of DDI, most of them are former the MASYUMI figures.⁷

From these facts, it can be concluded that the DDII is a continuation of the MASYUMI's struggle with the focal point in the field of propagation, social, and education. Based also on this facts, M. Nurcholish Madjid (1990) argues that the propagation choice as struggle medium for Mohammad Natsir is a new breakthrough, because the struggle in Indonesia not only through political channels. Struggle through the propagation has the effect of a longer and more sustainable.

Growth and development of DDII is really inseparable from the roles of Mohammad Natsir which determines the direction and policies of the propagation movement by using the principles of consultation. Propagation movement is not only addressed to the educated urban population, but also to the rural population. It can be seen through the various activities that are carried out, such as: development and coaching the mosques, preachers delivery to the remote areas, publishing business in the form of books, magazines of *Media Dakwah* (Propagation Media), *Suara Masjid* (Sound of Mosque), *Majalah Sahabat* (Friends Magazine), and *Serial Khutbah Jum'at* (Friday Preaching Serial), all of which are distributed to Muslim

⁷They are: Mohammad Natsir, Burhanuddin Harahap, Mohammad Roem, Syafruddin Prawiranegara, Prawoto Mangkusasmito, H. Zainal Abidin Ahmad, H.M. Rasyidi, K.H. Hasan Basri, Oesman Raliby, K.H. Taufiqurrahman, Haji Mansyur Daud Datuk Palimo Kayo, and Haji Nawawi Dasuki.

communities in Indonesia (Nasution, 1989:16). Regarding this DDII activity, more proposed by the Chairman of DDII after Mohammad Natsir, i.e. Anwar Haryono, as follows:

Adapun mengenai segi pembinaan intern umat, Dewan Dakwah telah membuktikan amal nyata atau dakwah bilhal berupa pendirian tempat-tempat ibadah (masjid dan mushalla), baik di tempat-tempat umum, kampus, pemukiman transmigrasi, kompleks perumahan, rumah sakit, daerah suku terasing, kompleks lembaga pemasyarakatan, maupun di tempat-tempat lain. DDII juga membantu pengadaan rumah sakit Islam, Islamic Center, asrama pelajar, pondok pesantren, rumah anak yatim, dan lain-lain yang tersebar di berbagai daerah di seluruh tanah air Indonesia (Haryono et al., 1995:204).

Translation:

As for the people in terms of internal development, Propagation Council has proved a real charity or propagation of *bilhal* by establishing the places of worship (mosques and prayer rooms), both in public places, campus, transmigration settlements, housing complexes, hospitals, tribal areas, prison building complex, as well as in other places. DDII also help to supply the Islamic hospitals, Islamic Center, student dormitories, Islamic boarding schools, orphan homes, and others that are scattered in various areas throughout the country of Indonesia.

CONCLUSION

From the analysis of the constellation of Mohammad Natsir's educational thinking in an effort to build a noble character of the students, and also in line with the Law of the Republic of Indonesia Number 20 Year 2003 on the National Education System, it can be concluded as follows:

The concept of Islamic educational thought of Mohammad Natsir, in the perspective of the Law No. 20 Year 2003 on National Education System, is to emphasis on five main aspects, namely: (1) the purpose of Islamic education, (2) basis of Islamic education, (3) Islamic education curriculum, (4) sources of Islamic education, and (5) Islamic educational institutional. The fifth aspect of Mohammad Natsir's educational thought became part of the formulation of the Law No. 20 Year 2003

on National Education System that is contained in Article 3, Chapter II, on the Basics, Functions, and Objectives of National Education.

The concept of noble character that became Mohammad Natsir's educational goals are: (1) for growth and development of the potential of learners, which include the potentials of *aqliyah* or intelligent, *qalbiyah* or heart, and *amaliyah* or charitable; and (2) to produce the whole student, who has personal integrity that shaped behavior telling the truth, say gentle, invite to goodness, and give a good example, convey a message and a lesson with a good and wise way, showing sympathetic attitude and full of action, and noble character. This, according to Mohammad Natsir, should be internalized in self-learners. Mohammad Natsir's concept of education has been the spirit of the Law No. 20 Year 2003 on National Education System, which is summarized in Section 1, Chapter I, paragraph 1 about the General Provisions of National Education Organization; and in Article 4, Chapter III, paragraphs 1, 3, and 4 about the Principles of National Education Administration; as well as in Article 36 of Chapter X, paragraph 3 about the Purpose of National Curriculum.

Methods of Islamic education in building a noble character of the students, according to Mohammad Natsir, are through four methods: *First*, through *uswah hasanah* or exemplary, that is a fine example with habituation. *Second*, through *al-hikmah* or wisdom, which through reason, gracefully, wise, sincere, caring, and empathy. *Third*, through *al-mauizah*, namely: deliver a good lesson and fully sympathetic. *Fourth*, through the critical thinking, which is how a teacher, in educating their students, always ask the students to think critically in view and facing any problem.

The fourth method is to be done through a process of deepening, appreciation, and habituation in the educational institutions, ranging from the family, community, mosques, and Islamic boarding schools (*pesantren* and *madrasah*). This method has become the basis of the formulation of Law No. 20 Year 2003 on National Education Implementation Principle, which states that education was organized by

an ex-ample, a willingness to build and develop the creativity of learners in the learning process.

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(Source: www.google.com, 17/8/2013)

Mohammad Natsir chooses the preaching as medium of struggle is an alternative option, after the way through the political struggles prevented, either by Soekarno (1959-1965) as well as by Soeharto governments (1966-1998). Mohammad Natsir's choice to the propagation way is actually an extension also of the MASYUMI's struggle, having failed politically.