



THE CONTRIBUTION OF MOHAMMAD NATSIR'S THOUGHTS IN THE FORMATION OF THE UNITARY STATE OF THE REPUBLIC OF INDONESIA (NKRI) PERSPECTIVE OF RELIGIOUS MODERATION DA'WAH

Ali Abdurrahim

Universitas Islam As Syafi'iyah Jakarta
Email: abduarrohim17@gmail.com

ABSTRACT

This research is qualitative in nature which produces descriptive data. This research is a type of library research, which is conducting research by studying and reading literature that has to do with the problem that is the object of research. This type of research is included in the explanatory, which is looking for new things from historical facts in the form of the application of Mohammad Natsir's da'wah thought to then be formulated analytically as a strategy pattern in religious moderation da'wah using descriptive analysis methods. This technique begins with reducing data, then organizing and explaining, verifying then ending with impending data on "The Contribution of Mohammad Natsir's Thought in the Formation of the Sovereign State of the Republic of Indonesia (NKRI) Perspective of Da'wah Religious Moderation". The purpose of this study is to find the concept of Religious Moderation Da'wah Mohammad Natsir and its implementation in the formation of the Republic of Indonesia. The concept of Da'wah Religious Moderation carried out by Mohammad Natsir by explaining what Mohammad Natsir's contribution to the Republic of Indonesia and in preaching, The concept of Mohammad Natsir's religious moderation da'wah is Robbaniyah, Tawasut and Tasammuh, then implemented in: First in Statehood this is illustrated during the discussion of Pancasila, Islam as the basis of the state, Integral Motion and tolerance towards political opponents. Second, in Da'wah by conducting inter-religious dialogue, proposing Modus Vivendi, socializing the Islamic Concept, da'wah against Sekularism and establishing a Da'wah Institute (Dewan Dakwah Islamiyah Indonesia / DDII). Third in Education by establishing educational institutions such as UII, UIKA, Bandung Islamic University, Islamic University of North Sumatra, Riau University, STID and Pendis. Mohammad Natsir also initiated the Concept of Integral Education by uniting Campuses, Mosques and Pesantren.

Kata Kunci: Da'wah, Religious Moderation, NKRI, Mohammad Natsir

INTRODUCTION

Islam is a perfect religion, down to perfect earlier religions such as Judaism and Christianity (Safia et al., 2023). Islam has teachings that are full of noble values, such as the value of tolerance which teaches the importance of interacting with mutual respect and working together in good things regardless of ethnic background, religion, race, and social group. Unfortunately, these noble values are increasingly forgotten and abandoned by Muslims as time goes by.

This decline in noble values may have occurred due to the gap between idealism and reality among Muslims, which in turn led to conflicts and divisions both between Muslims themselves and in the religious phenomenon in Indonesia.

Da'wah religious moderation is an effort to create harmony, mutual respect, safeguard, and tolerance without causing conflict due to differences (Hasanah, 2021). By strengthening the preaching of religious moderation, it is hoped that religious people can be in the right position in a multireligious society, so as to create social harmonization and balance in social life (Sulaiman et al., 2022).

Da'wah religious moderation is an important context to be conveyed to all circles and levels of society in Indonesia and this has become very relevant (Mulyana, 2023). The goal is to maintain harmony and safety, including in conveying religious teachings that need to be done wisely (Asrawijaya, 2022). This principle is also reflected in the 1945 Constitution Article 29 Paragraphs 1 and 2, which states that the state is based on the One True God and the state guarantees the freedom of every citizen to practice his religion and beliefs in accordance with their respective religions and beliefs (Aditya & Al-Fatih, 2017).

Da'wah religious moderation in Indonesia in its implementation faces certain challenges (Jubba et al., 2021). First, some groups still maintain a more conservative and intolerant understanding of diversity, thus hampering efforts to promote religious moderation (Jubba et al., 2021). Second, there are different interpretations of religious moderation between different groups (Parhan et al., 2022). Third, there is criticism of the vague and ambiguous definition of religious moderation (Lerner, 2013).

Critics of religious moderation also highlight that this concept does not fully reflect the reality and complexity of religion in Indonesia. Religion in the country involves various dimensions, such as ethnicity, culture, and socio-economy, which are not adequately represented by the concept of religious moderation (Baidhawiy, 2010).

It is important to acknowledge that religious moderation remains a relevant conversation in the context of religion in Indonesia (Munandar & Amin, 2023). This is because religious moderation is considered a better alternative to extremism and liberalism that can threaten social and political stability (Vermeulen, 2014). Therefore, there is a need for critical reflection and deeper thinking on religious moderation, as well as how this concept can be implemented effectively in Indonesia (Parhan et al., 2022).

Through this research, the author hopes to contribute to the discourse of religious moderation in Indonesia (Kawangung, 2019). By understanding the history of Mohammad Natsir as a national hero in the context of the development of religious moderation and its implementation.

Mohammad Natsir himself is one of the national heroes who had served as prime minister (Ahmad & Amir, 2018). Mohammad Natsir himself is known as an Islamic figure in Indonesia who plays an active role in the world of da'wah both nationally and internationally (Setiawati et al., 2021). Concrete evidence of Mohammad Natsir's role in da'wah in Indonesia is by forming the Indonesian Islamic Da'wah Council or known as DDII, with Mohammad Natsir's Da'wah Council actively sending da'i-da'i to preach in various corners of the archipelago. The evidence of Mohammad Natsir's active in preaching internationally can be seen from his involvement in various organizations such as Majlis Ta'sisi Rabithah Alam Islami based in Makkah and Al-Hai'ah al-Khairiyah Al-Islamiyah Al-Alamiyah (International Islamic Charitable Organization) based in Kuwait.

The contribution of Natsir's thoughts in the formation of the Unitary State of the Republic of Indonesia NKRI or maintaining the integrity of the nation is by restoring the State of the United States of Indonesia (RIS) to the Unitary State of the Republic of Indonesia (NKRI) (Minardi, 2019).

Mohammad Natsir submitted an Integral Motion to the People's Representative Council (DPR) of the United States of Indonesia (RIS) on April 3, 1950, when he was a member of the RIS House of Representatives from the Masyumi Party, one of the Islamic parties in Indonesia.

Mohammad Natsir also acted as the First Prime Minister of the Unitary State of Indonesia (Adan et al., 2023). With the return of the Republic of Indonesia to the form of a Unitary State, the government must be replaced (Fikri & Wibisono, 2023). The RIS cabinet led by Hatta automatically became a demisionary until the formation of a new cabinet. According to the 1950 Constitution, "The Government of Indonesia is based on a parliamentary democratic system.

Mohammad Natsir's contribution and thoughts in the independence of the Republic of Indonesia, are often misunderstood by most people who are unhappy with Islam. Many say Natsir sought to establish an Islamic state and did not recognize Pancasila as the basis of the state. Whereas if Natsir wanted to make Islam the basis of the state by force, of course he would do it when he became prime minister (PM) in 1950-1951. Because at the beginning of independence many Islamic thinkers were aware of the need for a state based on Islam. But then in fighting for Islam as the basis of the state there are those who take radical steps.

Mohammad Natsir himself is a figure who takes moderate steps or still tries to maintain the unity of the Republic of Indonesia, this can be seen when Natsir became prime minister (PM) firmly rejected groups that want to establish an Islamic state in Indonesia by unconstitutional means. Mohammad Natsir also championed Islam as the basis of the state through the Constituent Assembly in a way that was constitutionally compatible not with rebellions such as the NII or PKI and this was rejected by nationalist and non-Islamic groups. At the end of 1957 Natsir had to save himself by returning to West Sumatra, due to his criticism and thoughts against Sukarno (Bourchier & Jusuf, 2023). After the dissolution of the Constituent, Natsir's voice began to fade in making Islam the basis of the state and Natsir focused more on preaching and making da'wah as politics by establishing DDII. The vision and mission brought by Natsir and DDII is "The realization of the Islamic life order of Indonesian society based on taqwa and the pleasure of Allah Subhanahu wa Ta'ala and maintaining the unity of the Republic of Indonesia".

METHOD

This research is qualitative in nature that produces descriptive data. This research is a type of library research, which is conducting research by studying and reading literature that has to do with the problem that is the object of research or a series of activities related to collecting library data, reading, recording, and processing research materials. Researchers examine history, namely in the form of Mohammad Natsir's da'wah steps based on existing literature.

In this study, researchers will use various existing references, both print media or books, mass media, and audio-visual media, which of course are still related to the main source. Along with the development of communication technology and the dissemination of information, annotations and references to internet sources if deemed necessary, will be included. So that research does not need to go through interview methods and field research but simply with literature research .

This type of research is included in the explanatory, which is looking for new things from historical facts in the form of the application of Mohammad Natsir's da'wah thought to then be formulated analytically as a strategy pattern in religious moderation da'wah, The data that has been collected is seen with an approach using the method of "text interpretation" a reading of hidden meaning inside the text of the apparent meaning. Operation of comprehension within the 'Hermeneutical circle".

The data analysis technique of this research uses a descriptive method of analysis. This technique begins with reducing data, then organizing and exposing, verifying then ending with concluding data.

RESULTS AND DISCUSSION

Definition of Country

The term "state" is a translation of several foreign words such as "state" (English), "staat" (Dutch and German), or "etat" (French). In terminology, the state is defined as the highest entity among a group of people who have the goal of uniting, living in a territory, and having a sovereign government. This definition includes constitutive values generally shared by sovereign states, namely the people (people), territories, and sovereign governments. Furthermore, the state is also associated with rights and powers.

In Indonesia, the term "Negara" has its Sanskrit roots, namely "Nagara" or "Nagari," which means city. The term "Negara" has been known and used in Indonesia since around the 5th century. Evidence of this can be found in the naming of the Tarumanegara Kingdom in West Java. In addition, the term "nagara" is also used in the naming of the book Majapahit Negara Kertagama written by Mpu Prapanca. Thus, the term "country" has been used in Indonesia before the Europeans.

Mohammad Natsir defines the state as an institution with certain rights. Fulfill duties and objectives, have substantive and clear rules and be recognized by society. According to him, the conditions for the formation of a body or organization are aimed at meeting the physical and spiritual needs of the community, the state has the means to achieve its goals, has certain regulations, norms and values on which it is based. is based on the ideology of life, exercising power over its members, sanctioning any violation of norms, therefore the establishment of the state as an institution must have territory, people, government, sovereignty, constitution, sources of law and other principles.

As written in his writing in the book *Capita Selecta* as follows: "The state is a unity given certain rights, obligations and goals. What are facilities? An institution in a general sense is a body, an organization with a specific purpose, which has its own material and pormatic device and is recognized by society. Take, for example, the institution of our marriage. We have kadis and other wedding officiants. In addition, it also has material tools such as buildings, mosques, management tools, and others. We also have rules for getting married. All have a function to meet the needs of the community.

History of Indonesian Independence

Proclamation of Independence: August 17, 1945 became an important point in Indonesian history. On that day, Sukarno and Hatta proclaimed Indonesian independence in Jakarta. Although the Dutch were still trying to restore their power, this proclamation became the basis for the establishment of an independent state.

The reading of the text of the proclamation on 17 August by Sukarno became a sign in the establishment of the Sovereign State of the Republic of Indonesia. Many events became the cause and background in the reading of the text of the proclamation. When the atomic bomb was dropped by allied troops on Hiroshima on August 6, 1945, the day after the national figures made the Preparatory Committee for Indonesian Independence (PPKI) which was previously

called BPUPKI (Indonesian Independence Preparatory Business Investigation Agency) which at the time of its formation by the Japanese brained 63 members.

In order to form a stable government after the reading of the proclamation, PPKI immediately formed by agreeing on the preamble and Constitution of the Republic of Indonesia, by making the Jakarta Charter designed by BPUPKI as an awa design and making Soekarno and Hatta as President and Vice President of Indonesia. From this meeting, Indonesia has a strong legal foundation in the state.

Change of the United States of Indonesia (RIS) into the Unitary State of the Republic of Indonesia (NKRI)

The results of the Round Table Conference (KMB) on December 6-15, 1949 declared Indonesia to be a federal state or the United States of Indonesia (RIS), it caused the emergence of a movement that opposed the existence of a federal state (RIS) and wanted the formation of a Unitary State, this conflict was increasingly precarious until early 1950. The results of the Round Table Conference (KMB) formed Indonesia into 16 states, each of which has a different area and number of inhabitants and areas.

The effect of the formation of RIS is that the 1945 Constitution is no longer used as a Constitution, but uses the RIS Constitution in 1949. The RIS system of government states that the President is held by Sukarno and the Prime Minister by Mohammad Hatta. The formation of RIS itself was part of the Dutch dividing Indonesian power and caused the Dutch to be able to maintain their influence and power in Indonesia, it caused the people to react against RIS and demand its dissolution and desire to merge into the Republic of Indonesia

From this sad situation, a brilliant idea was born from M. Natsir, who at that time was still serving as Chairman of the Indonesian Muslim Shura Council Party (Masyumi) Faction in the RIS DPRS. Natsir stated that the solution to all these divisions was the creation of a unitary state rather than a federated state.

The event became known as the submission of the "Natsir Integral Motion", which allowed the unification of the RIS States into the Republic of Indonesia. Natsir's Integral Motion on April 3, 1950 then ushered in the re-establishment of the Unitary State of the Republic of Indonesia (NKRI).

Hatta said, the first Proclamation, August 17, 1945, and the Second Proclamation were officially announced on August 17, 1950, after Mohammad Natsir's integral motion, RIS returned to the Republic of Indonesia

It was not easy for Natsir to realize the idea. He must convince all representatives from the states and parliament in the RIS DPRD. Figures from all walks of life he had to convince in order to agree with his ideas. These people include Sirajuddin Abbas from the Indonesian Tarbiyah Association, Amelz from the Indonesian Company Party, I.J Kasimo from the Catholic party, A.M Tambunan from the Indonesian Christian Party, and Sukiman from the Indonesian Communists.

Parliament accepted the motion from Natsir and asked the government to immediately take steps to form a Unitary State of the Republic of Indonesia. Natsir's speech became widely known as Natsir's Integral Motion.

Several states dissolved themselves and joined the Republic of Indonesia, the State of East Java, the State of Pasundan, the State of South Sumatra, the State of East Kalimantan, Kalteng, Dayak, Bangka, Belitung and Riau. As for the State of Padang joining West Sumatra, Sabang

joining Aceh. Until April 5, 1950 RIS only consisted of: the State of East Sumatra, the State of East Indonesia, the Republic of Indonesia.

On 12 May 1950 both states handed over their mandates to RIS prime Minister Mohammad Hatta. With the agreement of the Republic of Indonesia, it will be formed in Yogyakarta. On August 17, 1950 RIS was officially dissolved and Indonesia returned in the form of the Republic of Indonesia.

Contribution of Thought

According to the Big Indonesian Dictionary (KBBI), contribution has the meaning of a donation or part given by a person or group for common interests or to achieve a goal. Contributions can be ideas, energy, money, or other resources given to make a positive impact or benefit others or society in general. Experts also provide a similar understanding of contributions. The following are some definitions from experts:

1. Robert N. Anthony: Contribution can be interpreted as the contribution or influence exerted by a person or group on the results or achievement of the goals of an organization .
2. Gary S. Becker: Contribution is the provision of economic value from a person in the form of labor, skills, or other resources that contribute to the output of production or economic growth.

Meanwhile, thinking according to KBBI (Big Dictionary Indonesian), is defined as thinking activities, thoughts, or mental processes in searching, finding, considering, connecting, grouping, compiling, completing, and so on. In general, experts also give diverse definitions of thought. The following are some opinions from some experts on thinking:

1. John Dewey: Thinking is an active process in which the individual uses existing experience and knowledge to solve problems, plan actions and understand the world around him .
2. Jean Piaget: Thinking is a mental activity that involves the formation of concepts, problem solving, reasoning and construction of knowledge .

From the explanation above, we can understand that the meaning of the Contribution of Thought in the Formation of the Republic of Indonesia is a contribution or positive influence given by a person or group to achieve common goals by involving a complex process of knowledge, problem solving and concept formation in realizing the Sovereign State of the Republic of Indonesia (NKRI)

Da 'wah Concept

Da'wah according to the language "means to invite, call or call". As for the term, da'wah is "inviting people in a wise way to the right path according to Allah's command, for their happiness and benefit in this world and in the Hereafter". From this it can be understood that da'wah is not only devoted to Muslims, but to the whole of humanity.

Wherever da'wah is directed, the central goal is to want changes in each individual or group of people so that they live happily in this world and in the hereafter.

Da'wah is to call, invite people to understand and practice the teachings of Islam in accordance with the Qur'an and the sunnah of the Holy Prophet Muhammad (peace be upon him) As the Word of Allah Almighty:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ
هُمُ الْمُفْلِحُونَ

That is to say: and let there be among you a class of people who seek virtue, commanding the ma'ruf and preventing the munkar, they are the fortunate." (QS Ali-Imran: 104).

Thus, the term "da'wah" comes from the Arabic word da'wah, which is the masdar form of the verb da'a (madli), yad'u (mudlari'). Means exclamation, solicitation, or call. These exclamations and calls can be made by voice, word, or deed. It is said that the person who made the adhan (muezzin) has called and called people to perform prayers. A prophet, called a da'i, is one who invites people to believe in Allah and to make Him happy.

While the inclusion of "Islam" after the word "da'wah" is intended to emphasize the word and mission content "da'wah because in the Qur'an described there are two systems of da'wah: first, da'wah towards the way of Allah SWT, the way of goodness or the way of paradise, as seen in the verse: "Call (man) to the way of your Lord" (QS. An-Nahl: 125), and "Allah calls (people) to heaven and points those whom He wants to the straight path (Islam)." (Jonah: 25); Second, proselytizing leads to the path of Satan, the way of evil or the way to hellfire, as in the verse, "and whether they (will follow their fathers) even though Satan sends them into the torment of hellfire." (QS. Luqman: 21). These two models of da'wah are explained in the Qur'ah: they invite them to hell, while Allah invites them to heaven and forgiveness with His permission and Allah explains His verses (His commandments) to people so that they can learn lessons. (QS. al-Baqarah: 221)

According to Abdul Karim Zaidan, da'wah is an invitation to the path of Allah, that is, an invitation to the path of Islam revealed to the Prophet Muhammad. Another expert, Ahmad Ahmad Ghulusy, explained that "da'wah is work or speech to influence people to follow Islam".

Mohammad Natsir in describing the understanding of da'wah is more about delivering the message of Islamic da'wah. This can be seen in his statement when writing a freelance article titled "The Right Sentence is Sharper than the Sword". The duty of preachers, muballigs, and clerics is not just to give fatwas or give verdicts that communism is haram. We don't need to say, even ordinary people say that communists are evil. The duty of Muslims is to present alternatives in the face of the communist system, to propose good alternatives to the bad.

For Mohammad Natsir, the ethics of da'wah is very important to support the process of achieving the goals of Islamic da'wah. Therefore, the moral charisma in da'wah for Mohammad Natsir is an important issue that should not be forgotten by the perpetrators of da'wah. Thus, preaching by cornering the object of da'wah is unethical, for example by punishing infidels, hypocrites should be avoided by preachers.

The Concept of Religious Moderation

Conceptually, religious moderation is built from the word moderation. The word moderation itself was adopted from English moderation which means moderate attitude, not exaggeration, and impartiality. While in the Big Dictionary Indonesian the word 'moderation' is taken from the word moderate, which means referring to the meaning of behavior or actions

that are reasonable and not deviant, tend towards dimensions or middle ground, have sufficient views, and are willing to consider the views of other parties.

Viewed from a general understanding, religious moderation means prioritizing balance in terms of beliefs, morals, and character as an expression of religious attitudes of certain individuals or groups. Religious behavior based on balanced values is consistent in acknowledging and understanding other individuals and groups who are different.

Moderation is known in Arabic as *wasathiyyah*. Linguistically it has been explained that the notion of *wasathiyyah* refers to the meaning of fair, primary, choice or best, and is balanced between two opposing positions. The word *wusuth* has the meaning of *al-mutawassith* and *al-mu'tadil*. The word *al-wasath* also has the meaning of *al-mutawassith baina al-mutakhashimain* (mediator between two people who are in dispute). In Islamic studies academically, *wasathiyyah* Islam is also called justly-balanced Islam, the middle path or the middle way of Islam, and Islam as mediating and balancing power to play the role of mediation and balance.

The notion of *wasathiyyah* which departs from the etymological meanings above is a commendable characteristic that guards a person from extreme and liberal tendencies. Moderation can also be defined as a method of thinking, interacting and behaving based on a *tawāzun* (balanced) attitude in addressing two behavioral states that are possible to be analyzed and compared, so that attitudes can be found that are in accordance with the conditions and do not contradict the principles of religious teachings.

In his book *Qadāyā al-Fiqh wa al-Fikr al-Mu'āshir*, Wahbah al-Zuhaili argues that this way of thinking and behaving is most likely to bring stability and calm, which will greatly help the well-being of individuals and society. That is with *wasathiyyah* which is the embodiment of the essence of moral honor and glory of Islam.

Yusuf Al-Qaradawi explained, the attitude of *wasathiyyah* is the same as *al-tawāzun*, which is an effort to maintain a balance between two opposite or opposite sides/edges/edges, so as not to let one dominate and alienate the other. For example, two opposite sides; spiritualism and materialism, individualism and socialism, realistic and idealistic ideas, and so on. Being balanced that needs to be raised is by giving a fair and proportional portion to each side / party without exaggeration.

Abdul Karim al-Zaid defined *wasathiyyah* as a concept that has a broad meaning encompassing every praiseworthy characteristic (*khashah mahmūdah*) between two sides of the reprehensible/extreme (*tarfani mazmūmāni*), such as generosity between filial piety and disgrace, courageous attitude between cowardice and suicide.

According to Fereydoon Hoveyda, an Iranian thinker and diplomat. In his journal published in 2001 under the title, "Moderate Islamist? American Policy Interest," scientific article in The Journal of the National Committee on American Policy. The term Islamic moderation, moderate Muslim, or religious moderation began to be widely used after 1979 by journalists and academics, to describe the context of the relationship between two things, namely on the other side is Muslim, Islam, or Islamist (Islamic activist) while on the other side is the West (The West).

From there then the term moderate Islamist (moderate Islamic activists) is pinned to those who are considered pro-Western (the West), especially those who are pro-United States while those who are different or opposite are termed hard-line Islamists (hardline Islamic activists), namely those who want pure Islam (pure) and reject Western ideology. Historically, religious moderation in the context of civil religion was born as a result of generalizing the trauma of

Western history dominated by church decisions. as well as a concept born of secular humanism and liberalism . Islam has different historical roots from the West, and is not the same as the understanding raised by the Western worldview. Therefore, if the meaning of religious moderation is interpreted by accepting liberalism and secular humanism, then it will clearly not solve the problem, it will even hurt religions, especially Islam.

So it can be understood from the above understandings, that true moderation is not rejecting Islamic sharia being carried out as a whole, nor does it recognize all religions are true, nor does it preserve the culture of society which is very clearly shirk in religious views. Misconceptions in understanding moderation can be a gap for the implementation of the concept of Civil Religion in Indonesia. If this is left alone, then the consequences can be when Muslims carry out activities such as dating, drinking khamar, adultery, and others are common things that do not need to worry. But when other Muslims carry out activities in accordance with religious rules or preach them, they are said to be radical and against human freedom. Thus, it is natural to judge, that religious moderation efforts are nothing but efforts made to block the proselytizing of Islam and the rise of Muslims.

A Brief History of Mohammad Natsir

Mohammad Natsir, popularly known as Pak Natsir and entitled Datuk Sinaro Panjang, was born on July 17, 1908 in Alahan Panjang, West Sumatra. Natsir was the third of two sets of children. His father, Idris Sutan Saripado, came from Maninjau and settled in Batu Sangkar. While his mother named Khadijah comes from Rantau Panupat North Sumatra.

The title Sutan on Natsir's parents does not indicate his family's noble title. But it is only a title obtained because of tradition after marriage. Because Natsir's parents did not come from the nobility or nobility but came from ordinary society. Especially considering that his parents also come from the Maninjau area, where this area is a land far from the center of the Pagar Ruyung Kingdom of West Sumatra. Thus, it is highly unlikely that Natsir's parental lineage is of noble descent. But the Maninjau community, like most coastal areas, is democratic, open, and tolerant of differences.

Natsir's parents' occupation was a Dutch Warden employee who often moved around during his service. Some of the places that have been visited during his time as a Dutch warden are in the Makassar and Bonjol areas. The Bonjol area is the center of the Islamic renewal movement spearheaded by young people called the Paderi. Renewal in this area was much influenced by the renewal movement of the state of Saudi Arabia through its Wahhabi movement and other Islamic renewals originating from Egypt.

Natsir's wife named Putri Nurnahar hereinafter referred to as Umi. He was born in Bukit Tinggi on May 28, 1905. Umi is the noble daughter of the Sultan Natal family. Among her other siblings, Umi is the most serious and successful person in matters of education. Umi's parents in 1926 had been involved in a rebellion against the Dutch in an event 'Kamang Rebellion' so she was exiled and imprisoned in Glodok, Jakarta, until she died and it is not clear where her grave is.

Umi is also still related to Sutan Destiny Ali Syahbana and Sutan Syahrir. Since Umi was in junior high school, she has been selling packaged rice in the morning in the city of Bukittinggi. Then in 1919, when she was 14 years old, Umi had migrated to Jakarta. During her overseas

period in Jakarta, Umi had been the adopted daughter of Dr. Tarmidzi Thaher who was also her teacher.

Umi was very active in organizing with Natsir at the Jong Islamieten Bond (JIB) Bandung City Branch, where at that time Natsir served as its chairman. Perhaps because they were both in the same fate and struggle in the Islamic organization, Allah then betrothed the two.

When Natsir was about to establish an Islamic Education school (Pendis) and needed a kindergarten teacher, the first to apply to become a teacher was his future wife, Umi Putri Nurnahar. Even though the school is unclear about its future and really needs a lot of costs for its operation. However, because she was attracted by Mr. Natsir's enthusiasm and persistence in preparing the Indonesian nation through Islamic education, Umi was willing to become a kindergarten teacher, without salary, on the contrary, she sacrificed a lot to help the school's operational costs. Many of the jewelry that noodles have been sold to finance these teaching and learning activities. Even though at that time Umi was not yet Natsir's wife.

Pernikahan Pak Natsir dan Umi berlangsung pada tanggal 20 Oktober 1934 di Bandung. Dari pernikahan tersebut, Pak Natsir dan Umi dikaruniai enam anak: lima di antaranya puteri dan seorang lagi putera. Satu anak perempuannya meninggal pada saat Pak Natsir menjadi Perdana Menteri dan harus bertugas ke Aceh untuk melakukan penyadaran pada kelompok Daud Beureuh. Adapun nama-nama anak Pak Natsir yang masih hidup adalah: (1) Lies Agus Alwi, (2) Asma Farida, (3) Hasnah Fauziah, (4) Aisyah Rahim, dan (5) Ahmad Fauzi.

Mohammad Natsir's Concept of Religious Moderation

The following is the view of Mohammad Natsir in seeing the diversity that exists in Indonesia or the concept of religious moderation da'wah according to Natsir:

Divinity (Rabbaniyah)

That is, Islamic thought comes from the rabb (god) of the universe of Allah SWT, namely revelation. All ideas and thoughts of faith, tawhid and shari'a, flow and originate from Allah Almighty, like the flow of blood in the human body. There is no Islamic thought that contradicts and contradicts the revelation of Allah Almighty. This is called rabbaniyah.

For Natsir, divinity or rabbaniyah became the basis for moderate torture, this became Natsir's view and was written in his book by saying:

- a. How is it possible that the Qur'an that teaches Tawhid will have commandments that contradict the idea of the one and only god?
- b. How can the Qur'an which teaches Tawhid with teachings full of commandments "is Ijtimaiyah" contradict social justice.
- c. How can the Qur'an which teaches Tawhid and commands to fight the feudal system and arbitrary istibdad government, and put the basis of deliberation in the structure of government contrary to the sovereignty of the people.

In the eyes of a Muslim, according to Natsir, the formulation of Pancasila is not a foreign item that contradicts the teachings of the Quran with its Tawhid commandments, but it does not mean that Pancasila is identical or includes all Islamic teachings, Pancasila does contain the purpose of Islamic teachings but Pancasila does not mean Islam. But with the teachings of Islam, Pancasila can live more fertile.

Tawassuth (taking the middle way)

Tawassuth is the understanding and practice of religion that is not *ifrāth*, i.e. excessive in religion and *tafrīth*, i.e. reducing religious teachings. Tawassuth is a middle or intermediate attitude between two attitudes, namely not too far to the right (fundamentalist) and too far to the left (liberalist). With this tawassuth attitude, Islam will be easily accepted in all walks of life. The character of tawassuth in Islam is the midpoint between the two ends and it is the good that Allah Almighty has laid down from the beginning. The value of tawassuth which has become a principle in Islam needs to be applied in all fields so that Islam and the religious expression of Muslims become witnesses to the truth for all human attitudes and behaviors in general.

"The religion of Islam eradicates religious intolerance and upholds religious freedom and lays the foundations for diversity of life between religions. Freedom to profess religion is a value of life, which is maintained by every Muslim and Muslimat. Islam protects the worship of God according to each religion, both in mosques and churches." Such was M. Natsir's speech. He added, "We Muslims call upon all our fellow countrymen of other faiths, that this State is our common State, which we establish for us to be together, on the basis of tolerance and tolerance, not for special groups.

In Islam, this principle of tawassuth is clearly mentioned in the Quran:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ
الرَّسُولُ عَلَيْكُمْ شَهِيدًا

And so (also) We have made you (Muslims), a just and elect people so that you may be witnesses to (the deeds) of men and that the Messenger (Muhammad) be a witness to (deeds) of you. (Q.S. al-Baqarah [2]: 143)

Tasāmuh (tolerance)

The character of Mohammad Natsir's thought is not limited to rhetoric. His thought trail crosses knowledge. His social life in religion, politics, and state is undeniable. M Natsir did not hesitate to sit and stand on equal footing with his interlocutor even though he was opposite his ideology and thoughts.

Many Westerners, even Muslims themselves, are skeptical of Islam, claiming and acknowledging that it is an extreme and intolerant religion. The most astonishing of their ideas is the idea of liberalizing Islam by carrying out the concept of Religious Pluralism. What is desired from this teaching is to try to put the concept of truth in Islam parallel and even the same as the concept of truth in other religions.

Religious pluralism arises from the relativist way of thinking, that all truths are relative including religious truths. That a religion has no right to claim its truth unilaterally (truth claims) which, according to this understanding, can lead to oppression and even war in the name of religion.

Facing the reality of diversity, Moh.Natsir has his own experience dealing with people who contextualize Islam by interpreting (reinterpretation). He said the move was nothing more than

an attempt to "liquidate" Islam with other religions. He firmly expressed his disagreement with the ideas of equalizing religions simply because he wanted to promote tolerance.

Tolerance for him does not have to merge into different religions as theosophies do. But neither should he stay away and clash with other religious communities (intolerance), instead a Muslim should be able to communicate with them. All this he proves, one of them, when he is close to a figure and chairman of the Catholic Party, IJ. Kasimo, in state affairs and facing the openive behavior of the PKI in the Sukarno era.

Natsir's thoughts on tolerance can be traced in some of his writings which state that tolerance in Islam comes from the Qur'an. He added that such tolerance is not passive but actively fighting for religious freedom, not only for Islam, but also for other religions.

Natsir asserts: "The Qur'an thus teaches its adherents to respect and uphold one's own beliefs and stances earnestly, along with respecting the personal right of others to differ from them." Still according to Natsir, "This is the highest form of tolerance, which humanity is still fighting for in modern states today."

In this regard, Mohammad Natsir always quotes several verses of the Qur'an, one of which is about polite, polite, and orderly ways of preaching, namely, "ad-da'wah bi Al-Mau'idhoh Al-Hasanah wa al-Mujdari bi Al-Lati hiya ahsan" (preaching with wisdom and arguing politely).

Implementation of Religious Moderation Da'wah Mohammad Natsir

Pancasila

In the 1950s, when the 1945 Constitution was suspended, representatives of Islamic parties demanded that Indonesia return to the Jakarta Charter. To fulfill the wishes of the Islamic groups, President Sukarno announced in the Presidential Decree of 5 July 1959 (which restated the 1945 Constitution) that the Jakarta Charter "animated" the 1945 Constitution and "constituted a series of unity with the constitution". The meaning of this sentence itself continued to spark controversy after the decree was issued. The nationalities felt that this sentence merely recognized the Jakarta Charter as a historical document, while the Islamists believed that the decree gave legal force to the "seven words" of the Jakarta Charter, and on this basis they demanded the promulgation of Islamic law specifically for Muslims

Natsir said the removal of the seven words was an ultimatum for Christian groups, which was not only addressed to Muslims, but also to the Indonesian nation which had only been proclaimed 24 hours. Natsir emphasized that the events of August 18, 1945 were historical events that could not be forgotten. "Welcoming the proclamation on August 17, we are enthroned. Welcoming the next day, August 18, we are istighfar. God willing, Muslims will not forget," Natsir said.

Mohammad Natsir called the Jakarta Charter "a milestone for the achievement of Islamic ideals on Indonesian soil." Unfortunately, the day after the proclamation of Indonesian independence was read, the efforts of Indonesian Muslims to uphold Islamic law through the Jakarta Charter previously agreed by national figures, were blocked in the middle of the road. Natsir called the abolition "a Christian ultimatum, addressed not only to Muslims, but also to the Indonesian nation that has only been proclaimed 24 hours." To the bitter event, Natsir said, "God willing, Muslims will not forget!" According to him, if the aspirations of Muslims are continuously scuttled by the rejection of Christian groups, Muslims can feel like second-class citizens.

Islam as the basis of the state

At the time of the constituent assemblies in 1955, Natsir was the most persistent figure in voicing Islam as the basis of the state and not Pancasila, so was Natsir radical and extreme in imposing his opinions? Of course Natsir did not continue to fight for Islam as the basis of the state in legitimate and democratic ways, and Natsir did not agree that Pancasila was used as a tool to deter others.

Natsir considered that Pancasila was a product that did not contradict Islam, so that if Islam became the basis of the state then Pancasila would be able to become more fertile with other precepts, therefore after independence until 1955 Natsir fought for Islam as the basis of the state in a constitutional way, and did not oppose Pancasila as long as it was implemented properly.

Although Natsir firmly stated Islam as the basis of the state, it does not mean that when Natsir failed to be extreme until Natsir expressed his attitude by giving his loyalty to the Republic of Indonesia. Natsir himself firmly rejected the establishment of a rival state founded by Kartosuwiryo assisted by Abdul Qahhar Mudzakar in the establishment of DI/TII in South Sulawesi. This includes Daud Bereueh's efforts in establishing a rival state to DI/TII in Aceh. Although between Masyumi and DI / TII both want to make the Republic of Indonesia an Islamic republic.

Integral Motion.

The integral motion is one of the attitudes of religious moderation proselytizing shown by Natsir and evidence of tasammuh tolerance in state. After the round table conference (KMB) in 1949 which marked the recognition of the sovereignty of the Republic of Indonesia by the Dutch, did not necessarily end the tragedy that hit the Indonesian people. The RIS-federalistic form of the State as a result of the KMB has caused divisions and disputes between the nation's own children, conflicts occur everywhere between supporters and opponents of federalists. In the midst of the nation's turmoil, Natsir appeared to resolve the conflict with his Integral Motion. A great problem of the nation can be solved by democratic means. The attitude of religious moderation shown by Natsir by promoting tolerance / tasammuh is an inseparable part of his integral concept. Although Natsir championed Islamic ideology as the basis of the state in the Constituent .

Behind the success of the Integral Motion there are Natsir's efforts that are not easy and not everyone is able to do it, a high tolerance attitude in diplomacy makes Natsir get amazing results from his efforts. Mohammad Roem noted how in his efforts to pave the way for Natsir's Integral Motion, Natsir spoke with the leader of the far-left faction, Ir. Sakirman of the PKI and with the leader of the far right, Sahetapy Engel of the BFO. When presenting the proposal of the Integral Motion in Parliament M. Natsir tried to refrain from talking about federalism or unitarism, because according to M. Natsir the problem was not there. For this brilliant achievement, the main Christian figure of PNI, Arnold Mononutu, gave a very high appreciation to Natsir by saying; "Without Mohammad Natsir there is no unity of the Republic of Indonesia."

Religious moderation towards political opponents

In the well-recorded historical record, there are impressive things about M. Natsir's tolerance and good relations towards his political opponents who differed in views and ideology. DN Aidit, a figure of the Indonesian Communist party, is an enemy of Natsir's ideology. Aidit

fought for the establishment of Communism in Indonesia, on the other hand Natsir wanted a state based on Islam. According to Yusril, Natsir often could not control his emotions when arguing with Aidit in parliament, "Mr. Natsir said, it felt like he wanted to hit Aidit's head with a chair" but until the end of the session there was no chair floating, even when leaving the courtroom, Aidit often brought him a cup of coffee, then they chatted intimately about their respective families. There was no harsh words or hostility even though they had a great debate before, even his behavior seemed as if nothing had happened. Because for Natsir "arguing can be hard, but it can't be harsh".

In addition to contradicting Aidit, in parliament Natsir also faced figures of Catholic Parati and Indonesian Christian Party, such as I.J Kasimo and A.M Tambunan. Kasimo and his friends insisted on maintaining Pancasila, while Natsir championed Islamic ideology. After all, the same as Aidit, Natsir is also close friends with them. Even when Natsir filed his Integral Motion, it was these who stood tall in his favor. In addition, when Natsir served as Prime Minister, Natsir embraced Christian figures sitting in his cabinet.

This kind of example in politics should be the legacy of today's democratic political attitude. Differences in political and religious views do not disturb the friendship and brotherhood of the countrymen. Politeness and close friendship do not prevent hard debates in defense of each other's principles and ideologies.

Vivendi mode

As a form of religious moderation, Natsir proposed Modus Vivendi as a form of maintaining inter-religious harmony in Indonesia. Modus Vivendi is a mutual agreement between followers of other religions to maintain peace and to coexist peacefully, which ensures diversity of life between religious communities, so as not to betray the beliefs of each religion. The content of Modus Vivendi itself is:

- a. Coexist well, respect each other and uphold tolerance between religions.
- b. All religions in Indonesia feel alive.
- c. The realization of peace between people who have different religions in Indonesia with the interests of national development.

Natsir believes that if this modus vivendi prevails, many things can be done together by Christians and Muslims in facing atheism and preventing moral corruption that has plagued society today, together to restore decency and ethics that are in line with the character of religious Indonesian society. Natsir as a Muslim is very optimistic that he can fulfill this modus vivendi, because in carrying out the obligation of da'wah, Islam has a code of ethics such as not being able to impose religious beliefs on others, and also Christians in the view of Islam are People of the Book not Heiden or animist society.

Establishing a Da'wah Institute

After efforts to rehabilitate the Masyumi Party at the beginning of the New Order failed, on February 26, 1967 Natsir and friends formed the Indonesian Islamic Da'wah Council. The formation of the Da'wah Council began with the deliberations of alim ulama and zu'ama at the invitation of the management of Masjid ak Munawarah, Kampung Bali, Tanah Abang, Jakarta.

Based on the deliberations of Alim Ulama which were attended by M.Natsir, H.M.Rosyidi, K.H.Taufiqurrahman, Haji Mansyur Daud Datuk Palimo Kayo, and Haji Nawawi Duski, Mr.

Mohammad Roem (Minister of Foreign Affairs of the Republic of Indonesia, and signatory of the Roem-Van Roijen Agreement), Mr. Sjafroedin Prawiranegara (President of the Emergency Government of the Republic of Indonesia and the first Governor of Bank Indonesia), Prof. Dr. HM Rasjidi (the first Minister of Religious Affairs of the Republic of Indonesia, who led the Ministry of Religious Affairs), Mr. Burhanuddin Harahap (9th Prime Minister of the Republic of Indonesia), Prawoto Mangkusasmito (last Chairman of the Masyumi Islamic Party), Prof. Kasman Singodimedjo (First Attorney General), and so on. can to establish a da'wah institution that can synergize and improve the quality of da'wah. Thus was born the Indonesian Islamic Da'wah Council (abbreviated: Dewan Da'wah / DDII) on February 26, 1967.

Establish an Educational Institution

One of Natsir's concepts of religious moderation da'wah is to establish Islamic educational institutions, this responds to the large number of Dutch secular education that does not teach religion, as quoted by Tempo magazine:

"I started teaching at a MULO school, one of the students was Dahlan Djambek who later became involved in PRRI. I teach because I am driven to teach religion, not being given a salary is okay, I also teach in train courses, the form of teaching is a discussion system. When I see that our schools are empty of religious teaching, I intend to form a modern education that is in line with religious education.

In 1932-1942 Natsir founded and at the same time trusted as Islamic education (Pendis) Bandung. In this Islamic education school, students are developed with religious knowledge and fighting attitudes, alumni then establish similar schools in various regions. Natsir's choices sometimes expose him to difficult situations. In his letters to his children while in guerrilla conditions in the jungles of West Sumatra, Natsir recounted in detail his work in managing this Pendis. Natsir not only conceptualized the curriculum, taught, managed his teachers, but Natsir also had to struggle to find funding for his school. In fact, to "support this school, according to Natsir, sometimes he had to pawn his wife's bracelet. The students are also taught to live independently so as not to depend on the government.

CONCLUSION

The concept of Religious Moderation Da'wah carried out by Mohammad Natsir by explaining what Mohammad Natsir's contribution to the Republic of Indonesia and in preaching, The concept of Mohammad Natsir's religious moderation da'wah is Robbaniyah, Tawasut and Tasammuh, then implemented in: First in Statehood this was illustrated during the discussion of Pancasila, Islam as the basis of the state, Integral Motion and tolerance towards political opponents. Second, in Da'wah by conducting inter-religious dialogue, proposing Modus Vivendi, socializing the Islamic Concept, da'wah against Sekularism and establishing a Da'wah Institute (Dewan Dakwah Islamiyah Indonesia / DDII). Third in Education by establishing educational institutions such as UII, UIKA, Bandung Islamic University, Islamic University of North Sumatra, Riau University, STID and Pendis. Mohammad Natsir also initiated the Concept of Integral Education by uniting Campuses, Mosques and Pesantren.

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