

# Integration of Mohammad Natsir's Characters on Millennial Generation

*by Abdul Khoir Hs*

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## Integration of Mohammad Natsir's Characters on Millennial Generation

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**Abstract**—For millennial generation, the name of Mohammad Natsir is not familiar. However, the struggle and great works of the founding father of integral motion in the Republic of Indonesia needs to be known. As an educator, mujahid da'wah educator of the nation, politicians, thinkers and practitioners of Islamic education, then the expertise, credibility, and ability of Natsir is not only recognized nationally, but also internationally. Therefore, Natsir is very relevant to be a role model for millennials who experience the phenomenon of being reluctant to history. This paper aims to analyze the characters of Mohammad Natsir who is supposed to be a good modelling, and his characters should be integrated into life by millennials. As a study of the character's thoughts, the writer used a qualitative approach with a descriptive analysis method. In writing, a literature review method was used. And to reveal the written literature of Mohammad Natsir, the historical (socio-historical) and textual approaches were used. The results showed that Mohammad Natsir's characters that can be integrated with millennial generation includes honesty, simplicity, religious, intellectual, patriotism, sincerity, persistence, nationalism, love the nation, perseverance, never giving up, and so forth.

**Keywords**—Mohammad Natsir; millennial generation; character

### 1. INTRODUCTION

Globalization is the process of globalized world of social, economic, political and cultural life between one country and another resulting in a whole world without borders. News related to each country's problems can easily spread through the internet, social media, and other internet-based applications. This happens to Indonesia's young generation today, which is often referred to as gadget generation or millennial generation.

The millennial generation is one of the groupings of young people that is widely discussed today, either in Indonesia or in various parts of the world. They are the generation who were born between the 1980s and 2000s. In other words, they are young people who are currently aged 17-37 years.

The impact of the current globalization era is increasingly prevalent in today's youth culture. Most young people have been influenced by Western culture which is made as the center of their every behavior. It makes their identity as Indonesian is getting lost. Therefore, we need to make efforts that can build the nation's character in this millennial era.

One of the efforts to build the nation's character for the millennial generation is by modelling. Modelling is part of the most effective methods in preparing and building children morally, spiritually and socially.

Allah *subhaanahu wa ta'ala* said:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

It means: "Indeed, the Prophet is a good role model for you (that is) for those who hope for (the mercy) of Allah and (the coming of) the Day of Resurrection and he often mentions Allah". (Q.S. al-Ahzab [33]: 21).

Modelling doesn't only come from parents, family, teachers, friends, and the community. But it also comes from a figure who is well known for his personality. One of the figures that can be a good role model is Mohammad Natsir. Natsir is very relevant to be emulated by millennials who experience the phenomenon of being reluctant to historical review. This is because the the area of his thoughts and ideas about people and the nation is still very relevant to be applied today. Also he has everyday attitudes that should be imitated by today's young generation.

Mohammad Natsir is known as a national hero whose works in developing this nation, particularly for Muslims, had been recognized by various groups. In fact, the influence of his efforts is still felt today. Pak Natsir (his nickname) is not only known as a statesman, modernist thinker, and mujahid of da'wah. However, he is also known as an educator activist of the nation who had carved his history episodes in Indonesia, from the beginning of the nation's independence until the New Order era. His thoughts were explored and used as a starting point for the rise of Millennials in various fields<sup>39</sup>.

Based on the explanation above, this paper aims to analyze the characters of Mohammad Natsir who should be emulated and integrated into the millennial generation's life.

## II. RESEARCH METHODS

As a study of the character's thoughts, the writer used a qualitative approach with a descriptive analysis method, such as solving existing problems by analyzing and explaining thoroughly the factual facts of the subject under the study. Therefore a complete picture based on facts can be obtained.<sup>40</sup>

In writing, a literature review method was used which can be interpreted as a research being carried out in a library and take library settings as a place of research where the object of research is library materials.<sup>41</sup>

To reveal the written literature of Mohammad Natsir containing his thoughts, to find out his personality, a historical (socio-historical) and textual approaches were used such as a book titled *Capita Selecta*. The historical approach was used to obtain and reveal a phenomena about the state of development and past experience of someone related to concepts, ideas and thoughts. Meanwhile the textual approach is used to express the views, thoughts and personality of Mohammad Natsir contained in his works, scripts, or other written texts.

## III. RESULTS AND DISCUSSION

Mohammad Natsir was born on the 17th of Jumadil Akhir 1326 H or July 17, 1908 at the Jembata Berukir, Alahan Panjang, Solok Regency, West Sumatra. He is the third child of Idris Sutan Saripado and Khadijah.<sup>42</sup>

When he was 8 years old, Mohammad Natsir started to go to school at *Holladsch Inlandsche School* (HIS) Adabiyah Padang. HIS was a kind of elementary school in the

<sup>39</sup> Jatim, *Gagasan Kebangsaan Mohammad Natsir dan Kontribusinya dalam Pemikiran Keislaman*, *El-Furqania*, 04 (02), August 2018, 8-22.

<sup>40</sup> Inarto Surakhmad, *Pengantar Penelitian Ilmiah; Dasar, Metode, dan Teknik*, (Bandung: Tarsito, 1998), p. 139.

<sup>41</sup> Nidah Halid Alkaf, *Metodologi Penelitian Pendidikan*, (Jakarta: Islamic Research Publishing, 2009), p. 20.

<sup>42</sup> Ajib Rosidi, *M. Natsir: Sebuah Biografi*, (Jakarta: Girmurti Pustaka, 1990), p. 145-152.

Dutch period. After only a few months at HIS Adabiyah, he was moved by his father to HIS Solok.<sup>43</sup>

While he was in Solok, every morning he went to a public school (HIS), while in the afternoon he studied the Koran and other Islamic sciences in a religious school (Madrasah Diniyah) led by Tuanku Mudo Amin. Besides learning, he also taught students and was a teacher at the same school. After graduating from HIS, in 1923, Mohammad Natsir continued his education at *Meer Uitgebreid Lager Ordewijs* (MULO) Padang, which is a kind of junior high school and he actively participated in extracurricular activities. He later joined as a member of boys scout named *Nationale Islamietische Pavinderij* from JIB Association (*Jong Islamieten Bond*) in Padang which was chaired by Sanusi Pane.<sup>44</sup>

In 1927 he continued his formal education to *Algemene Middelbare School* (AMS) in Bandung and majored in Classical Western Literature. However, something that can not be separated from the spirit of his soul is his desire to explore Islam. In Bandung, his interest in religion developed. He then joined *Persis* (Unity of Islam) in Bandung and participated in lectures delivered by Ahmad Hasan, the founder father of the *Persis*.<sup>45</sup>

In his young age, 21 years, Natsir has mastered five foreign languages (Dutch, Arabic, English, French, and Latin) and two regional languages (Minangkabau and Sundanese). The mastery of these languages made it possible for Natsir to carry out almost unlimited intellectual exploration and shape him into a cosmopolitan man.<sup>46</sup>

Mohammad Natsir married Noer Nahar on October 22, 1934 in Bandung. From the marriage he was blessed with six children such as Siti Muchlisah (born at March 20, 1936), Abu Hanifah (born at April 29, 1937), Asma Farida (born at March 17, 1939), Hasnah Faizah (born at May 5, 1941), Asyatul Asyrah (born at May 20, 1942) and Ahmad Fauzi (born at April 26, 1944).<sup>47</sup>

Mohammad Natsir died on February 6, 1993, which was coincided with 14 Sya'ban 1413 H at Cipto Mangunkusumo Hospital in Jakarta at the age of 85 years.<sup>48</sup>

Yusril Ihza Mahendra who was a student of Mohammad Natsir said that Mohammad Natsir was full of charm. Indeed, we look at Natsir's origin and physical appearance, he was just an ordinary person with a gentle temperament, but firmly upholding Islamic principles. In this case, Yusril Ihza Mahendra revealed his impression on Mohammad Natsir:

"One thing that deserves to be an example from Natsir's life is his humble personality and he keeps himself far from a love of property. The simplicity of life has indeed been lived since he was a child when he was still living in Tanah Minang. The simplicity continued until the end of his life. During his involvement in politics, Natsir had never thought about enriching himself, nor had he abused of power in his hands. When he was Minister of Information, he went to the office by bicycle and put on clothes with fillings because the clothes were old and torn to pieces due to his fragile thread ... In his old ages, Natsir continued to live in a house that looked modest with simple furniture. No one would have thought that it was the home of a former Prime Minister ..."<sup>49</sup>

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<sup>43</sup> M. Dzulfikridin, *Moham*, 10, *Natsir dalam Sejarah Politik Indonesia*, (Bandung: Mizan, 2010), p. 19.

<sup>44</sup> Yusuf Abdullah Puar, in 18, *hir Luth, M. Natsir Dakwah dan Pemikirannya*, (Jakarta: Gema Insani, 1999), p. 23.

<sup>45</sup> George Mc.T. Kahin, in Waluyo, *Dari Pemberontak Menjadi Pahlawan Nasional: Mohammad Natsir dan Perjuangan Politik di Indonesia*, (Yogyakarta: Ombak, 2009), p. 20.

<sup>46</sup> Ahmad Suhelmi, *Sukarno Versus Natsir*, (Bandung: Darul Falah, 1999), p. 24.

<sup>47</sup> 19, *hir Luth, M. Natsir ...*, p. 27.

<sup>48</sup> Abuddin Nata, *Tokoh-tokoh*, 6, *embaruan Pendidikan Islam di Indonesia*, (Jakarta: Rajawali Press, 2005), p. 81.

<sup>49</sup> Yusril Ihza Mahendra, in Anwar Harjono, dkk., *Pemikiran dan Perjuangan Mohammad Natsir*, (Jakarta: Pustaka Firdaus, 1996), p. 6.



Thus it can be understood that simplicity, honesty, perseverance and sincerity are the character of Mohammad Natsir.

In his speech at the meeting of *Persatuan Islam* (Islamic Unity) in Bogor on June 17, 1934, Natsir said<sup>7</sup> “There is no backward nation turns to be developed nation if the nation doesn’t develop education of their children and youth. The Japanese, an Eastern nation that is now be the highlighted topic by people all over the world due to its progress, would have still continued to stay in the dark if they had not developed their nation’s education. It would have<sup>7</sup> been like this if they hadn’t opened the door of their country which had been tightly closed for smart people and science experts. Indeed, other countries provide education and knowledge for their youths in addition to sending their youth abroad to seek knowledge”.<sup>50</sup>

Through the text of his speech, Natsir had been described as a person who has broad insights and open minded, particularly on education.

Mohammad Natsir emphasized that *tauhid* (monotheism) must be used as a basis in human life, including in education. Islamic education is education that is based on monotheism. His view is that monotheism education must be given to children as early as possible, while children are still young and their characters are easily built, before being preceded by other materials, ideologies and understandings<sup>51</sup>

The explanation above shows that Natsir is someone who is religious, obedient in carrying out the teachings of his religion. His religious character is also seen from his views on the education curriculum. He strongly rejects the theory of the dichotomy of science that separates religion and general science. This is certainly in accordance with the view of the Qur’an that humans are creatures who have physical and spiritual, physical and mental elements that enable them to be educated. Furthermore, humans are assigned to be the caliph on earth as a practice of worship to *Allah subhaanahu wa ta’ala* in the broadest sense. Humans will not be able to carry out this task as well as possible unless with good mastery of these two sciences.<sup>52</sup>

Natsir’s expertise, credibility, and ability in the fields of state, Islam and struggle are not only<sup>6</sup> recognized nationally, but also internationally. In 1967 for example, Natsir<sup>6</sup> became Vice-President of the World Moslem Congress in Karachi, Pakistan. In 1969, Natsir became a member of the World Moslem League in Makkah Saudi Arabia.<sup>53</sup> Subsequently in February 1980, he was awarded the Jaizatul Malik Faisal al-Alamiyah international award from the Malik Faisal International Award Institute in Saudi Arabia.<sup>54</sup>

In 1985, Natsir became a member of The International Islamic Charitable Foundation in Kuwait. In 1986, Natsir became a member of the Founding Council of The Oxford Center for Islamic Studies in London, England. And also a member of the International Islamic University Ulema Council in Islamabad in Pakistan.<sup>55</sup>

Mohammad Natsir also has the character of appreciating achievement, such as by encouraging himself to produce something useful for the community. This is evidenced by the appreciation and respect given to him. For example, in January 1957, Natsir received an international award in form of Nicham Istikhar (Grand Gordon) star from Tunisian President, Lamine Bey for his services in supporting people of North Africa at their

<sup>50</sup> Mohammad Natsir, *Capita Selecta*, (Bandung: Sumur Bandung, 1961), p. 51.

<sup>51</sup> Ahmad & Hayati Nufus, Pendidikan dan Politik : Analisis Pemikiran M. Natsir Tentang Pendidikan Islam di Indonesia, *al-iltizam*, 03 (01), May 2018, p. 43. 39-52

<sup>52</sup> *Ibid.*, h. 43.

<sup>53</sup> Mohamad Natsir, *Pemandu Umat*, (Jakarta: Bulan Bintang, 1989), p. 134.

<sup>54</sup> Abuddin Nata, *Tokoh-tokoh Pembaruan ...*, p. 79.

<sup>55</sup> Mohamad Natsir, *Pemandu Umat...*, p. 134.

struggle for independence. In Academics, Natsir obtained his Honoris Causa Doctorate degree from the Lebanese Islamic University (1967)<sup>56</sup> the field of literature. And in 1991, he received the same degree from the University of Saint Teknologi Malaysia in the field of Islamic thought.<sup>56</sup>

Mohammad Natsir is a modest charismatic leader. Mohammad Natsir's leadership arises because of his faith and devotion to Allah *subhaanahu wa ta'aala*, in addition to his leadership abilities and talents. His leadership also arose due to the unstable situation and conditions of Indonesian Islamic da'wah during the Old era, then reformation is necessary to elect a new missionary leader who was expected to be a figure in overcoming various problems of Indonesian da'wah that were being faced.

Mohammad Natsir is an Indonesian citizen who has a very high sense of loving the mother land, nationalism and patriotism. Natsir began to contribute his thoughts and energy to Indonesia by involving as a member of the Central National Committee (KNIP) when Sutan Syahrir needed Islamic supports for his cabinet, and he asked Natsir to become the Minister of Information.

When the Republic of Indonesia was forced to renounce its unitary form as a federation, Natsir came up with an idea to return the Republic of Indonesia to a unitary state through an integral motion on April 3, 1950.<sup>57</sup>

After the integral motion was successful, Natsir was trusted to be Prime Minister. He was appointed as a Prime Minister on 7 September 1950 supported by eleven parties, while the PNI and PKI were in opposition. When he became Prime Minister, the situation was not stable due to the turmoil of the revolution and the consequences of the changes that occurred with the dissolution of the RIS.<sup>58</sup>

In all his political activities, Natsir always showed his character as a true democrat. He always persevered (*istiqomah*) to fight for the truth he believed, but neither did he act outside the constitution, nor did he fight against the law. According to him, politics must be based on good intention, honesty, ethics and character. According to him, a true democrat must respect others' opinion even though he strongly disagree with that opinion.

Natsir is a man of maturity, he is not only a politician but also a statesman, not only an intellectual but also an ulema. Therefore, no wonder that he is highly respected among the international Islamic world. Natsir's methodology of thinking emphasizes the total attachment of the Koran and as-Sunnah as being primarily concerned with *hujjah*. Natsir's writing as a whole has never left to the Koran and as-Sunnah. This type of thinking shows that Natsir is a figure who only wants to be bound by the Koran and as-Sunnah. Automatically he became an independent person and was free from heresy, khurafat, superstition and taqlid.

The noble characters that was there in the figure of Mohammad Natsir can be internalized in millennial generation through modelling, habituation, learning, and intrinsic motivation.

#### IV. CONCLUSION

Mohammad Natsir is a well-known leader with good characters such as a very high honesty in politics, integrity and exceptional simplicity, and he has no desire to show himself. He is also a Muslim intellectual who has broad insight and open mindedness but is still bound to the Koran and as-Sunnah, and always perseveres (*istiqomah*) to fight for

<sup>56</sup> Zuddin Nata, *Tokoh-tokoh Pembaruan* .... p. 79.

<sup>57</sup> Anwar Haryono & Lukman Hakim, *M. Natsir: Pemikiran dan Sumbangannya untuk Indonesia*, (Jakarta: Media Dakwah, 1995), p. 21-22.

<sup>58</sup> George Ue Turman Kahir, *Mohammad Natsir (1908-1993); Sebuah Kenang-kenangan*, (Jakarta: Media Dakwah, 1995), p. 61-62.

the truths he believes. However he didn't act outside the constitution, nor did he stand against the law. Natsir is also a person who is striving to fight, study hard and never give up.

The noble characters that was there in the figure of Mohammad Natsir can be internalized in millennial generation through modelling, habituation, learning, and intrinsic motivation.

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