



## **Concept of Management Higher Islamic Education at Mohammad Natsir Institute of Da'wah**

**Askar Patahuddin<sup>1\*</sup>, Didin Hafidhuddin<sup>2</sup>, Hasbi Indra<sup>3</sup>, Budi Handrianto<sup>4</sup>,  
Dwi Budiman Assiroji<sup>5</sup>**

Sekolah Tinggi Ilmu Islam dan Bahasa Arab (STIBA) Makassar, Indonesia<sup>1</sup>

Universitas Ibn Khaldun Bogor, Indonesia<sup>2</sup>

Universitas Ibn Khaldun Bogor, Indonesia<sup>3</sup>

Universitas Ibn Khaldun Bogor, Indonesia<sup>4</sup>

Sekolah Tinggi Ilmu Dakwah (STID) Mohammad Natsir, Bekasi, Indonesia<sup>5</sup>

Corresponding Email: askarfatahuddin@stiba.ac.id\*

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### **Abstract**

Quality Islamic education is education that produces graduates who have skills not only in one discipline, because the purpose of Islamic Education according to M. Natsir is to produce preachers who are sincere, have militancy and are competent. Various kinds of problems in the community, nationality and social dynamics of Indonesian society require graduates of Islamic universities to have diverse skills, including aspects of knowledge, faith, worship supported by noble morals. This research aims to reveal the concept of management of Islamic higher education at the M. Natsir College of Da'wah. The research method used is descriptive qualitative on the object of the literature studied, then using a *case study* to compile the concept of education management of STID Mohammad Natsir. The findings obtained, that the management of Islamic higher education at STID M. Natsir aims to produce preachers in all study programmes. Student input is done by selecting students from various regions and delegates of the Indonesian Islamic da'wah council from the competence of reading the Qur'an, basic understanding of Islam and orientation to become a preacher after graduation. The higher education process combines three components, namely mosque, *Pesantren* and campus, and the educational output is ready to become preachers in remote and inland areas. This concept was inspired by the educational ideas of Mr M. Natsir.

**Keywords:** Concept, Da'wah, Education, Islam, M. Natsir

### **Introduction**

Islamic higher education in Indonesia is called superior if it fulfils the requirements set by the National Accreditation Board (BAN-PT). The standard is measured on the aspect of

campus independence in managing HEIs mainly on the number of students they accept, income in the financial sector and other sectors that do not directly produce superior humans who have faith and morals (Nurmaliyah et al., 2023). What should be criticised is that among the superior criteria according to PEPA APT academic/private universities element number 28 of 2022, a university reaches superiority if the average operational funding for student learning/year reaches 20 million rupiah. Of course, this seems difficult for an Islamic university to achieve, especially since the spirit of Islamic education in its golden age was not from students, but the state's contribution to supplying quality education. (Accreditation & Higher Education, 2019)

In reality, according to Samsul Arifin, higher education is currently directed primarily towards the industrial sector. Through the "independent learning, independent campus" policy which includes a) accreditation system, b) submission of new study programmes, c) student study period outside the study programme for 3 semesters, d) the choice of universities to become PTN-BH, it is hoped that higher education will be able to compete nationally and internationally. (Y. Chandra & Wae, 2019) Universities are required to be able to produce graduates who are ready to work in the industrial world and the world of work. On another aspect, moral issues are a big challenge for universities in producing moral graduates. The data mentioned by Yasrial Chandra and Rahmawati regarding the LGBT phenomenon among adolescents and the challenges of counsellors, that the Ministry of Health's data related to the number of MSM (men like men) in Indonesia in 2012 had reached 1,095,970 people, 5% of which as many as 66,180 people had contracted HIV. (T. Chandra et al., n.d.)

In conclusion, the LGBT phenomenon that is spread in society, especially adolescents and students, requires a guidance and counselling process in an effort to counteract the development of the Lesbian, Gay, Bisexual, Transgender (LGBT) phenomenon led by teachers. (Y. Chandra & Wae, 2019) Higher Education graduates are also required to be role models and leaders for the community. The reality, according to Supriyanto, quoted from Mahfud MD in a dialogue with the UGM Chancellor and leaders of PTN / PTS throughout Yogyakarta which was broadcast on the Youtube channel of Gadjah Mada University, Saturday, June 5, 2021. Mahfud's statement was undeniable, until 2 years later, he reiterated that corruption had spread to various institutions. "The conclusion is that there is indeed a *conflict of interest* in political positions. In the DPR there are transactions behind the table, the Supreme Court, the Court can buy cases. In the government, in the bureaucracy, it's the same, that's the finding." (Supriyanto, 2023)

Higher education in Islam occupies an important position. When Muhammad S.A.W. was appointed as a prophet and apostle, the task of da'wah was carried out by teaching Islam in the house of the friend Arqam bin Abil Arqam. The early companions who converted to Islam such as Abu Bakr as-Siddiq, Uthman bin Affan, Ali bin Abi Talib and other senior companions were present. Departing from this problem, this research makes STID Mohammad Natsir as an object of research, because it is very focused on producing the profile of its graduates as preachers. STID Mohammad Natsir is consistent in producing the best preachers according to its vision, mission and objectives "To become a centre for the regeneration of preachers for the development of Islamic da'wah on the basis of faith and piety towards the creation of the resilience of the people and the nation." The educational objectives of STID

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Mohammad Natsir are to produce preachers who have integrity as preachers of God, to produce preachers who master Islamic science and preaching, and to produce preachers who have communication and preaching skills. (Rokhman, 2023) From this concept, it is necessary to study more deeply the management of Islamic higher education that takes place at STID Mohammad Natsir to produce people with faith and morals (Khadavi et al., 2023).

### **Literature Review**

Among the research journals related to this study, written by Ujang Habibi entitled "Mohammad Natsir's Dai Cadre Education Model." The results found in this study state that the education model for dai cadres can be done by sending Indonesian students to the Middle East, education that contains elements of educational goals to become dai, formal and informal programmes, and processes in the form of assignments. (Habibi, 2018) This research is still general and does not target higher education more specifically, in contrast to the research that will be conducted, because it will formulate higher education instruments from Mohammad Natsir's perspective. In addition, a journal written by Anzar Abdullah with the title "*Mohammad Natsir, Character Education, and its Relevance to the National Educational System: A Study of the Educational Thought in Effort to Build the Students' Noble Characters in Indonesia.*" In his findings, Anzar mentioned the concept of educational thought in Islam, according to Mohammad Natsir, to build noble characters in students, namely: (1) The purpose of Islamic education is devotion to Allah; (2) Humans as the actors and goals of education, with the aim of developing 'aqliyah, qalbiyah, and 'amaliyah competencies; (3) The principle of Islamic education is tawhid; (4) The sources of Islamic education are the Qur'an, Al-Sunnah, and ijthihad; and (5) The methods of Islamic education are exemplary and habituation. Mohammad Natsir also stated that there are four pillars of education for Muslims, namely the family, *Pesantren*, school institutions, and mosques. Finally, Mohammad Natsir's thoughts on character education are still relevant and have become the locomotive for the birth of the national education system in Indonesia. (Abdullah, 2013)

Another research was mentioned by Mohammad Kholid entitled "*Educational Thought Adian Husaini: Concept and Practice.*" In his findings, Kholid mentioned that Adian Husaini as an educational thinker does not only express education at the concept level but also at the practice level. At the conceptual or philosophical level, Adian emphasises the ideals of national education referring to Indonesian education, namely giving birth to humans who have faith, piety and morals. As a student of Syed Mohammad Naquib al Attas, he expressed the problem of education, namely "*The Loss of Adab*" and the solution offered is *ta'dib* as an effort to reform education in Indonesia to realise the Golden Generation 2045. (Kholid et al., 2022)

Natsir also initiated education which is an integration of *Pesantren*, mosques, and campuses. According to Rizal Firdaus et al entitled "*The Concept of Triple helix Mohammad Natsir and its Implementation in Strengthening Religious Character Education.*" Mohammad Natsir's "*triple helix*" concept is the integration of education between three institutions, namely mosques, *Pesantren*, and campuses. Some of the cooperation programmes that can be carried out include internship programmes, making humanitarian projects, teaching, and researching

the potential of mosques or *Pesantren*. In order for this programme to run according to plan, there needs to be an agreement on the concept and goals of education, agreement for curriculum integration and conversion, and regular monitoring and evaluation. (Firdaus et al., 2020)

STID Mohammad Natsir as a higher education under the Indonesian Islamic Da'wah Council is trying to implement M. Natsir's thoughts. In the writing of Irva Uddarajatul Rahman and Budi Hariyanto entitled "*Mohammad Natsir Islamic Education Concept And Their Relavance In Islamic Education Curriculum*", both revealed that the concept desired by Mohammad Natsir is education that combines general education with religion. This continuity is evident in Mohammad Natsir's integral concept which does not distinguish between Eastern education and Western education. Because Islam does not equate rights with wrongs. All rights can be accepted or come from the West, and all that has a wrong nature will be eliminated even though it also comes from the East (Setyaningsih, 2023). Since Islam never recognises fanaticism as long as it is beneficial to humans and does not violate its religious laws, then this pattern is based on creating students who care about their spiritual and physical bodies so as not to forget the creator. (Rohman & Hariyanto, 2021)

From the above studies, there has been no research that specifically analyses the concept of Islamic higher education management at STID Mohammad Natsir, in the aspects of input, process, and output. It is hoped that from the research, there will be an education management model that can be a comparison for other Islamic higher education managers in improving the quality of graduates in terms of morals and benefits for the community from an *Islamic Worldview* perspective.

## **Research Method**

This research adopts a qualitative method with a historical-philosophical approach about the thought of M. Natsir. Historical research involves studying past events using logical analysis. Data can be collected through primary sources, involving individuals directly involved in the events or witnesses, or through documented sources related to the events. (Iskandar, 2008). Historical research helps answer questions about when an event occurred, who were the actors involved, and how the process unfolded. The data obtained from this historical research is then analysed using content analysis. (Umar Sidiq & Mohammad Miftachul Choiri, 2019).. The secondly, with case studies approach.

The case study approach according to Creswell (2016) cited by J. Raco is done by exploring something by collecting various sources of information. Creswell calls it an expolaration of an interrelated system (*bounded system*). Meanwhile, Patton (2002) mentions the case study method as the specificity and complexity of a single case in a particular context, situation, and time. (Raco, 2010) This is what will be done in the observation at STID Mohammad Natsir to reveal every case and symptom in the management process of Higher Education.

## **Result/Findings**

The management of Islamic higher education at STID Mohammad Natsir is carried out with the integration of science and Islam. This is in line with the concept of Pendis that M. Natsir founded in Bandung. Mohammad Natsir had three teachers who influenced his thoughts and actions, the three of them were KH. Agus Salim, A. Hassan and Sheikh Ahmad Surkati.(Hakim, 2019)

According to him, the integration of science is not only the incorporation of religious science (PAI) in general education, but as a whole. Mohammad Natsir stipulated that the basis of science is tawhid, not just combining general and religion but both must be based on tawhid.(Patahuddin et al., 2022) So that a perfect human being (*insan kamil*) and *khalifah fii al-Ard* is formed. The scientific foundation is also formed with Pak Nasir's consistency in Islamic values. He grew up in Minang, although he attended Dutch schools such as HIS. Including studying with ustaz Abdurrahman who is an alumnus of the Tawalib *Pesantren*, as well as when in Bandung with A. Hassan studying tafsir al Furqan and other Islamic sciences. Mohammad Natsir said "the progress and decline of a nation depends on its attention to education.(Maulida, 2018)

In discussing education M. Natsir always relates it to the hereafter. Not forgetting the world and the hereafter, "The characteristics of education are universal", not related to East and West, integral (not separated spiritually and physically, Islam and the West). Moh, Natsir emphasised the mastery of foreign languages. The purpose of Education is ready to become a mujahid, has a patient student character, faith and readiness to sacrifice STID conducts very strict recruitment with the three indicators above, to get the title of being a human being, then he must also face the temptations of the world. Graduates of Islamic colleges must have resilience, they must not just eat salaries. Because education for Mohammad Natsir is to educate preachers and mujahids, it should not be handed over to other than our group. Therefore, STID even though some lecturers such as ustaz Kamaluddin Iskandar (Bogor) even though without a master's degree, he is a lecturer on campus, this is included in the three pillars of *Pesantren*, mosque and campus education. In this case, universities such as UII, UGM, UMI are complete with student *Pesantren* where character building is carried out.(Husaini et al., 2018)

The mosque as a place of worship and the campus as a place of knowledge. History of STID 1997, the fathers of DD LPDI (Islamic Da'wah Education Institute) non-formal without a degree then became formal. The concept of UNIM (M Natsir Islamic University). The plan in 1997 was then decided in 1998, and prepared to run in 1999. Because UNIM and President Habibie's political turmoil only lasted a year, investors did not come in, so the UNIM concept did not run and was allowed by the Ministry of Religious Affairs in 2002. Mr Afandi Ridwan, KH. Khalil Ridwan and Mr Khalil Badawi and Muh. Nur at that time as rectors, and Mr. Kamaluddin as his deputy.(Saefuddin et al., 2010)

In 2011, a team was created for the establishment of an institute by preparing a proposal but due to funding constraints and so on, the final strategy was to open a postgraduate study programme with a da'wah study programme and assign lecturers to lecture. So that the focus

of development is towards postgraduate and not becoming a university. The requirement to have 2 study programmes with superior accreditation in undergraduate study programmes for applying for postgraduate study programmes.(Husaini et al., 2018)

The curriculum that runs at STID is a combination of the standard curriculum of SN Dikti and the distinctive curriculum of STID Mohammad Natsir as a high school under the Indonesian Islamic Da'wah Council. In the implementation process, STID Mohammad Natsir students are bound for a four-year study period which is divided into two phases, namely two years in a student boarding school, two years of service training in a mosque under the guidance or cooperation of STID Mohammad Natsir. Furthermore, STID Mohammad Natsir students who have completed their final project will be assigned to become preachers in remote areas. STID Mohammad Natsir sets rules so that these alumni can survive during the assignment period, after which they can only take their diplomas.(Husaini & Tim, 2020)

There are two study programmes, KPI accreditation B and PMI accreditation C (minimum standard). STID Mohammad Natsir will apply for reaccreditation with alumni in the new PMI study programme. So far, the academic team has made the MBKM curriculum which has been ratified since 2021 and continues to be evaluated. Prior to the ratification of the curriculum, two assessors from UIN Pontianak and Jakarta were involved. MBKM is currently implemented by forming expertise classes including the fields of Sharia Ulama, *harakah haddamah*, Christology, and Journalism. This also includes cooperation with ATCO.(Husaini, 2020)

Of the five learning outcomes of graduates of Islamic Communication and Broadcasting (KPI). There is a special character of STID Mohammad Natsir's ELOs, namely being a preacher, as well as a KPI practitioner, research assistant, broadcasting advocate. In the process of student character building, the process of character building through theory and practice is carried out simultaneously using the concept of PMK.(Alkhotob & Dkk, 2022)

There are many programmes that accompany their coaching process, such as *Daurah* activities, *English Camp*, Ramadan Da'wah Caravan and so on. Activities in PESMA have been scheduled so that students only undergo each of their activities such as mastering Arabic, the mandatory deposit of five juz of the Qur'an and additional knowledge activities (*dirasah tashiliyah*) in the campus mosque. As for KPM, they are more free and give space to take the initiative with their respective da'wah programmes, according to the conditions of the community and the mosque takmir.(Compiler, 2020) PESMA is used as a place to focus on coaching to instil two things, namely da'wah militancy and Arabic language. In fostering students, there are classroom courses related to their formation, namely *tazkiyatun an-nafs*, instilling sunnah through knowledge, without imposing their choice of Mazhab. While in PESMA there are also several rules such as the prohibition of using mobile phones. Currently there are 90 KPMs spread across various mosques with 2-3 people / mosque. KPM activities are da'wah internships followed by two years of da'wah service as KKN.(Abdurrahman & Tim, 2020)

In the management of higher education, the directorate of institutions and cooperation of the Directorate General of Higher Education, Ministry of Education and Culture states that

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the management of higher education study programmes includes: a. Curriculum which consists of curriculum development and review; b. Educational process cycle which includes the process of student recruitment, study planning, progress evaluation, judgement, graduation and graduation; c. Teaching and learning implementation process which consists of an academic calendar, course offerings, lecture scheduling, lecture evaluation, lab/studio/field activities; d. Guidance; e. Student affairs which includes counselling, student development, tracer study, scholarship services; f. Teaching and learning process which consists of academic calendar, course offerings, lecture scheduling, lecture evaluation, lab/studio/field activities; d. Guidance; e. Student affairs including counselling, student self-development, *tracer study*, scholarship services; f. Management of research and community service programmes through institutional capacity building, IPR management; g. Academic principles, transparency, fairness and accountability; h. Institutionalisation includes academic and student affairs. These eight stages are then reviewed in three processes, namely input, process, and *output*.

In the input process at STID Mohammad Natsir, since the last 3 years through the policy of the chairman of the Indonesian Islamic Da'wah Council, committed to accepting 250 students In the learning process at STID Mohammad Natsir, students are divided into two stages of character building in addition to classroom lectures. Character building includes the Student Islamic Boarding School (PESMA) and the Mosque Lovers Community (KPM). The PESMA programme runs for two years (semester I to IV), and the Community of Mosque Lovers (KPM) programme runs for the next two years (semester V to VIII). The in-class coaching programme includes the provision of courses on 1) basic Islamic studies; 2) tawhid science; 3) Islamic manners; 4) Tazkiyatun; 5) Ta'alim Muta'allim.(Alkhotob & Dkk, 2022)

Non-class activities in the first and second semesters are carried out in the process of integrating *Pesantren* and the Wadhah al-Bahr campus mosque including studies; 1) Kitab fiqh, 2) Kitab Turats, 3) mentoring through character building activities, 4) dawn study. 5) student performance raids every semester, 6) daurah-daurah which includes the law of music, the obligation to pray in congregation, the law of *ikhtilath* and so on. Class activities in semesters III and IV include 1) 90-minute tawhid lecture, 2) 90-minute tazkiyatun nafs lecture. Meanwhile, non-class activities are the same as those in the first and second semesters with different books / study materials. The daurahs carried out include training in organising a funeral, the characteristics of heresy, amar makruf nahi munkar, mosque management training and fiqh ikhtilaf.(Alkhotob & Dkk, 2022)

While students are in the dormitory, students are required to complete a deposit of memorising 5 juz of the Qur'an plus memorising 42 Arbain Hadiths. During this PESMA programme, students are required to speak Arabic within the scope of the campus. This Arabic language strengthening is carried out with 8 programmes, namely KBM in class, *Nasyath lughawi*, *ilqa kalimah*, *lailatul arabiyah*, translation of short videos and *kutaib*, and Arabic audio playback.(Abdurrahman & Tim, 2020)

In addition to the scientific insight programme, while in PESMA students have the responsibility of maintaining discipline, security, and order in the dormitory, carrying out amar makruf nahi munkar activities among students by maintaining ukhuwah islamiah, and also

building a culture of independent living, caring, and sensitive to the environment. In the process of face-to-face lectures in class, STID Mohammad Natsir students of the Islamic Communication and Broadcasting (KPI) study programme must complete 144 credits which are divided into 65 courses. While the Islamic Community Development (PMI) study programme must complete 148 credits with a distribution of 69 courses.(Alkhotob & Dkk, 2022)

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## **Discussion**

Mohammad Natsir was born on 17 July 1908, in Alahan Panjang, Gumanti Valley, Solok Regency, West Sumatra. His parents were named Idris Sutan Saripado and Khadija. Natsir attended the Hollandsche Inlandsche Schoolen (HIS) primary school in 1914 and completed it in 1923. He then continued his education at Meer Uitgebreide Lagere Onderwijs (MULO). In July 1927, Natsir began studying at Algemene Middlebare Scholen (AMS), a general secondary school in Bandung. His goal was to become a law scholar or Meester in de Rechten (Mr.), an extraordinary title then. Apologies for any confusion. Yes, you are correct. Mohammad Natsir passed away in 1993 (Siddik & Dkk, 2019).

M. Natsir Zubaidi summarises the educational concept of M. Natsir as follows: First, the freedom and independence of thought as the tradition of knowledge and discipline. Fourth, the Arabic language is the language of knowledge. Fifth, mosques, Islamic boarding schools, and campuses as centres of knowledge and nation-building. (AM. Saefuddin & Yudhi Ardi, 2022).

In the integration of literature and language, Natsir also had a great interest in literature and language. Mohammad Natsir was a prolific writer and poet, and his understanding of literature and language influenced his perspectives and works. The importance of mastering foreign languages (especially Arabic and others) led Mohammad Natsir to express the following sentiment. Only by knowing one of the European languages, - especially of course the Dutch language, can Bumi Putera society in its upper branches achieve progress and independence of thought...." This was the decision taken. Dr G. Drewes, when he discussed the influence of the West on the Indonesian language ("The influence of Western Civilia etc."). Let us examine briefly where Dr Drewes's argument leads. As the basis for the intelligence of one nation, there is the mother tongue itself. Language is interconnected and cannot be separated from the flow of thought. The language of a



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nation is the backbone of its culture. Maintaining one's own language means maintaining one's own characteristics and culture. (M. Natsir, 1996).

The attention given to literature and language brings Mohammad Natsir closer to SMN al-Attas. SMN al-Attas' disciple, Wan Daud (2019), also emphasises the importance of mastering language as part of cultivating the culture of knowledge in a nation. The development of a well-integrated and effective culture of knowledge is the initial and most essential prerequisite for the success, strength, and happiness of an individual and a nation. No matter how great a nation is, without a culture of knowledge, it will eventually adopt and embrace the values and characteristics of other civilizations. (Daud, 2019).

For Natsir, nationalism and pluralism are commitments to strengthen the unity and nationality of Indonesia while respecting its cultural, religious, and ethnic diversity. His understanding of diversity influences his perspectives on social and political issues. His involvement in the political realm can be traced back to 1930 when he wrote for the magazine "Pembela Islam" to respond to Soekarno's views. He also became a member of the PSI (Partai Syarikat Islam) Branch in Bandung. He was actively engaged in the preparation for Indonesia's independence, serving as a member of the Preparatory Committee for Indonesian Independence (PPKI) and the Central Indonesian National Committee (KNIP). In January 1946, he was appointed as the Minister of Information in the first cabinet of the Republic of Indonesia and became one of Soekarno's trusted confidants. Soekarno once said, "Natsir cannot resign, ten ministers should resign rather than one Natsir." (Natsir, 1978).

In the concept of multidisciplinary knowledge, Mohammad Natsir emphasised the importance of mastering as many fields of knowledge as possible. A scholar and scientist should not only be proficient in one field but should also have skills in other aspects. Mohammad Natsir, who attended HIS Adabiyah Padang and Madrasah Diniyah Solok, MULO, and Al-Gemen Middle School (AMS) Bandung, had a keen interest in Classical Western Literature study. This demonstrates his potential in the field of journalism as an essential means of preaching. He co-founded the Pandji Islam magazine with his teacher, A. Hassan, even though he cancelled the opportunity to pursue higher education in Leiden. In the concept of multidisciplinary knowledge, Mohammad Natsir emphasised the importance of mastering as many fields of knowledge as possible. A scholar and scientist should not only be proficient in one field but should also have skills in other aspects. Mohammad Natsir, who attended HIS Adabiyah Padang and Madrasah Diniyah Solok, MULO, and Al-Gemen Middle School (AMS) Bandung, had a keen interest in Classical Western Literature study. This demonstrates his potential in the field of journalism as an essential means of preaching. He co-founded the Pandji Islam magazine with his teacher, A. Hassan, even though he cancelled the opportunity to pursue higher education in Leiden. (Hakim, 2019).

The implementation of multidisciplinary education at Mohammad Natsir Institute of Da'wah is carried out by aligning with the mandate of the laws, where accredited higher education institutions must establish graduate learning outcomes (CPL) based on the KKNI framework and the "*Kampus Merdeka*" and "*Merdeka Belajar*" programmes. Efforts to produce multidisciplinary scholars are also carried out by Adian Husaini, who serves as the

head of the Senate. This involves setting up specialisation programmes during the senate session at the Mohammad Natsir Institute of Da'wah. These specialisation programmes include expertise in various fields, such as ulama expertise, Christology expertise, *Harakah al Haddamah* expertise, and journalism expertise. Each specialisation programme has its purpose, objectives, targets, student requirements, specific courses offered, as well as mentors and advisors.

Mohammad Natsir mentioned the purpose of Islamic education to be a servant of Allah. Natsir based this goal on Surah al-Qashash: 77. The aim of our upbringing is to educate our children so that they are able to fulfil the requirements of human livelihood as stated in the word of Allah: "*Wabaragi fimā āta kallāhu dāral ākhiraa, wa lā tansā nashibaka minad dunjā*" so that the children need to reach the level of "servant of Allah", i.e. the highest degree that is the goal for every human being according to the Muslim's destiny, as described in the word of Allah: "*wa māchalaqtul djinna wal insa illā lija'dubūni*", is the answer we will hear, more or less, in all our Islamic schools.(M. Natsir, 1996)

In this regard, there are at least six formulations put forward by Natsir; a) education must act as a means of guiding humans in order to achieve perfect physical and spiritual growth and development, b) education is directed at making students have human traits by achieving perfect morals; c) education must act as a means of producing honest and true human beings (not hypocritical individuals), d) education to play a role in bringing humans to achieve the purpose of their life, namely to become servants of Allah.W.T.; e) education must be able to make humans who in all their behaviour are always a blessing for all nature, f) education must really be able to improve human traits instead of negating or misleading behaviour that can harm others and the environment.(Nata, 2016)

When an Islamic high school opens its doors to hundreds of Tsanawiyah graduates, it means: a) appreciating a class of our intelligence that is of great significance in our living society, which has not yet received the respect it deserves, because it is mainly not good at Western languages, b). Appreciate the labour and sacrifices of the people who have devoted several dozen or decades of their lives to the study of Islamic secondary education with great difficulty, c). Increase their enthusiasm to work harder and more neatly in the future.(M. Natsir, 2008)

Abuddin Nata describes Mohammad Natsir's educational goals as essentially realising Islamic ideals which in essence produce humans who behave Islamically, namely believing and fearing Allah S.W.T. This is in line with the objectives of national education enshrined in Law No. 20 of 2003 concerning the National Education System which places faith and fear of Allah Almighty as a central goal. According to Mohammad Natsir, a servant of Allah is a person who is exalted by Allah, as a human leader. They carry out the commands of Allah S.W.T. and do good to fellow humans, fulfilling worship of their Lord as stated in Surah al-Baqarah: 177.

Based on the above verse, a servant of Allah is one who has the following six characteristics: a. has a strong commitment of faith and monotheism to Allah and is reflected in his daily behaviour, b. has social care and sensitivity by providing assistance and

compensation and overcoming the difficulties and suffering of others, c. always has a vertical relationship with God by praying continuously, d. always has a horizontal relationship with fellow human beings by giving some of the property owned to others, e. has noble morals marked by compliance in fulfilling the promises he has made, f. has a steadfast soul in facing unpleasant, even frightening situations and conditions. (Nata, 2016)

The six formulations of God's servants mentioned by Abuddin Nata are illustrated in the figure of *Muballigh*. *Muballigh* is a caller to goodness and a deterrent from evil as Allah says in Surah Al-Imran: 104 and also 110. Mohammad Natsir mentioned about the *Muballigh*. Do you know, dear reader, who the *Muballighin* of Islam are? The *Muballighin* are a group of people who are usually encouraged to work with the words *Fii Sabilillah*, given a salary with the words *lillahi ta'ala*. Supported with *Qaulun Ma'rufun* treated with *Ma'asshabirin* and others. That is how the work of the *preacher* has been until now, and it will be so more or less as long as there is no iron chest behind the *preacher*, like the iron chest behind the zendeling and missionary. (M. Natsir, 1996)

The soul of faith should be moved and called to this *Muballigh* task, there are so many motivations in the Qur'an related to this, and at least 4 responses that Mohammad Natsir quoted above. The task of improving the people and the nation should be realised by every human being, especially those who are highly educated. Changing the orientation of students, scholars, and higher education policy holders in Indonesia should be a joint task of the ulama and umara. Therefore, Adian Husaini stated that the objectives of national education as stated in the law and its academic texts are in accordance with the objectives of Islamic education. According to him, becoming a civilised human being as the goal of Islamic education is another term for becoming a human being with noble character as mentioned in the national education goals. It's just that at the curriculum level, these national goals have not been implemented properly, and even tend to deviate. According to Adian, the foundation and principles of national education can only be obtained through exemplary and quality educators who are in accordance with the demands of education itself. *Pesantren* with an educational model that is quite successful in producing civilised and noble human beings needs to be used as a common model in looking at the national education road map. (Kholid et al., 2022)

In formulating the purpose of education, Mohammad Natsir mentioned the following education for knowledgeable Islamic scholars (*modern science*) is different in nature from education for Islamic *Muballigh*. If the former can be likened to the Hoogere Krijgsschool for officers of the General Staff of the Army, then the latter is like the education of officers of the Pioneer Corps. The seedbed for the Higher *Muballighin* School, especially, is not in the Western-based secondary schools but in the Western universities. We make this little appeal to the founders and the universities that we hope for, especially to our colleagues from the Islamic secondary schools in our country, in particular, and to all those who feel an interest in the existence of an Islamic university in Indonesia, in general. (M. Natsir, 1996)

Mohammad Natsir divided the purpose of Muslim education into two goals, namely to produce ulama and to produce *Muballighin*. Mohammad Natsir's concern is based on the growth of secularism that thrives and even affects the native generation. Furthermore, efforts

to fortify the generation of Muslims from secularism are not enough with the above, but there must be Islamic high schools that become universities that combine science and Islam.

*Muballighin* is the messenger of Islam (dai). Therefore, Mohammad Natsir quoted Surah al-Imrān: 104 and also Surah an-Nahl: 125 as the foundation of da'wah that must be done by every believing soul and noble character. Thus, Mohammad Natsir described there are two systems of da'wah, namely da'wah towards the path of Allah S.W.T, the path of goodness or the path of heaven as mentioned in Surah Yunus: 25, secondly; da'wah towards the path of Satan, the path of evil or the path to hellfire as mentioned in Surah Luqman: 21. These two paths are mentioned in Surah al-Baqarah: 221.(M. Natsir, 1978)

From these objectives, Julhadi wrote that the formulation of Mohammad Natsir's educational methods must be carried out in an appropriate and effective way, namely a. Soothing words and causing a deep impression and always remembered by children; b. using an integral educational curriculum; c. the transformation of knowledge to students can be pursued through the methods of *hikmah*, *mauidzah* and *mujadalah*. Then the three methods are normative foundations and are applied at a practical level which can be developed in various models according to the needs faced by students.(Julhadi, 2019)

In the concept of this educational goal, Buya Hamka and Natsir have similarities in interpreting the purpose of education. Both do not experience differences that are not too far away and have the same core and goals that focus on the balance between the world and the hereafter. Hamka's concept of islamisation of knowledge emphasises that Islam is a religion of science on the grounds that Islam has the aim of freeing humans from ignorance. Meanwhile, Natsir's integration concept argues that the dichotomy of knowledge has made people limp one side, resulting in an imbalance between the world and the hereafter.(Nashr, 2017)

In essence, Hamka's concept of Islamisation of Science has a deeper meaning than Natsir's integration of science. Because the Islamisation of knowledge is already at the level of mastery of both sciences and then packaged in a new frame, while integration, only at the stage of unification of the two previously separate sciences. So Islamisation is deeper than integration. Hamka's idea arose from the social conditions at that time. At that time, the renewal movement in Minangkabau was on the rise, precisely the second wave of renewal movement. The renewal was interpreted as returning to the correct principles. The original concept of science is from Islam. Therefore, it is necessary to bring back the theme of Islamisation of knowledge.(Nashr, 2017)

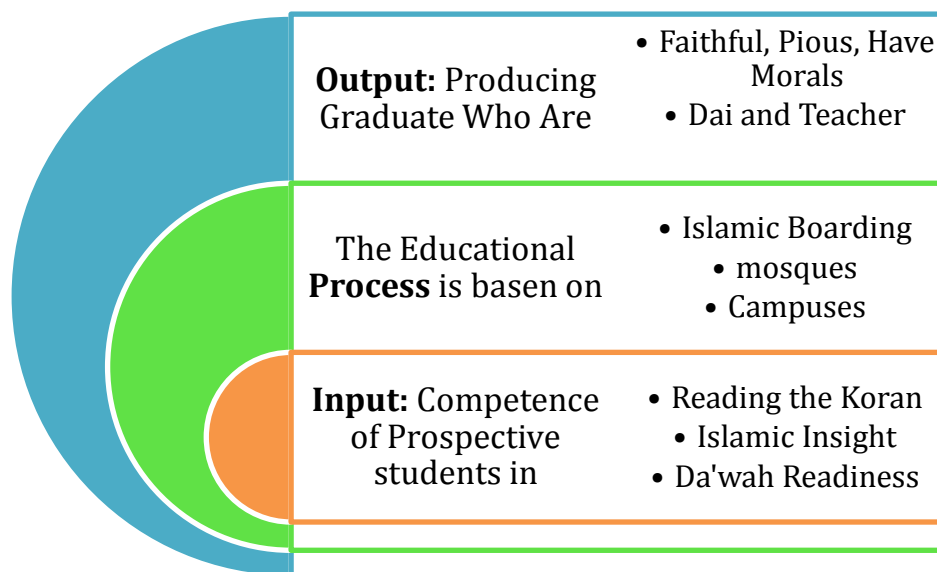


Image 1. STID M. Natsir Education Management Concept

## Conclusion

The concept of management of Islamic higher education at STID M. Natsir emphasises efforts to shape the character of students who are faithful and pious and master *Ulum diniyah* as a compulsory science that every Muslim must know. The realm of knowledge according to SM al-Attas on the science of *fardu kifayah* before *fardu kifayah*. Students who have understood the realm of knowledge in the aspects of faith and worship are then directed to take scientific specifications according to their interests and competencies. STID currently offers Islamic Broadcasting Communication (KPI) and Islamic Community Empowerment (PMI) study programmes. In order to produce graduates who have more competence, STID M. Natsir also prepares expertise classes in sharia studies, journalism, thought (*harakah haddamah*), christology which aims to produce excellent preachers. So in an effort to realise graduates who are sincere, tough, and competent preachers, STID. M. Natsir recruits students from various regions including representatives of the Indonesian Islamic da'wah council, graduates of the Indonesian Dawah Academy (ADI) programme and the general public. The selection includes the competence of prospective students to read the Qur'an, basic understanding of Islam and readiness to become inland preachers after graduation. The higher education process combines three components, namely coaching in mosques and student *Pesantren*, in addition to academic activities on campus in the form of face-to-face lectures. STID M. Natsir's educational outputs, like its initiator Mr M. Natsir, produce preachers who are ready to fight, patiently serve and teach their knowledge in all the limitations of life.

## Declaration of conflicting interest

The writing of this journal is based on exploring various concepts of Islamic Higher Education management in Indonesia, one of which is STID M. Natsir. This is done in order to contribute to the management of Islamic higher education in Indonesia in an effort to produce

students and college graduates who are faithful and pious and take a role in improving the people and nation by becoming preachers.

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