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الجامعة الإسلامية العالمية ماليزيا
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA
يونيرسيتي إسلام انتارابغسا ملايسيا

MUHAMMAD NATSIR (1908-1993): HIS ROLE IN THE DEVELOPMENT OF ISLAMIC DA'WAH IN INDONESIA

(Historical Study of an Indonesian Mujahid Da'wah)

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A Master Thesis of Islamic Revealed Knowledge

by:

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G 9211174

KULLIYAH OF

ISLAMIC REVEALED KNOWLEDGE AND HUMAN SCIENCE

INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

1995/1996

This thesis is submitted as a partial requirement for the award of the degree of Master of Islamic Revealed Knowledge. International Islamic University Malaysia.

I have read and hereby approve the work submitted by the said candidate.

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International Islamic University Malaysia.

Date: 19/10/95

TRANSLITERATION

Consonant

ا :	' (except when initial)	ض:	ḍ
ب:	b	ط:	ṭ
ت :	t	ظ:	ẓ
ث:	th	ع :	c
ج:	j	غ:	ġh
ح :	ḥ	ف:	f
خ:	kh	ق:	q
د:	d	ك:	k
ذ:	dh	ل:	l
ر :	r	م :	m
ز:	z	ن :	n
س:	s	ه:	h
ش :	sh	و :	w
ص:	ṣ	ي:	y

Long vowels

أَا: ā إِي: ī أُو: ū

Short vowels

أَ: a إِ: i أُ: u

Dipthongs

أَيْ: ai أَوْ: aw

Article

(اَلْ) : al- (For example: الغزالى : al-Ghazālī
النووى : an-Nawawī
من الناس : mina 'n-nās

ABBREVIATIONS

A M S : Algemene Middle bare school (Upper Secondary School)

BKKI : Badan Kongres Kebatinan Indonesia (The Body of Indonesian Spiritualism Congress)

BPKNIP : Badan Pekerja Komite National Indonesia Pusat (Executive Body of The Central Indonesian Committee)

DDII : Dewan Dakwah Islamiyyah Indonesia (Indonesian Islamic Da'wah Council).

D P R : Dewan Perwakilan Rakyat (Indonesian Legeslative Assembly).

H I S : Hollands Inlands School. (Elementary school).

J I B : Jong Islamiten Bond (Union of Young Muslims).

L O : Lager Onderwijs (School of Education).

MASYUMI: Majlis Syura Muslimin Indonesia (Council of Indonesian Muslims).

MIAI : Majlis Islam A'la Indonesia (Indonesian Highest - Muslim Council)

M U I : Majlis Ulama Indonesia (Indonesian Council of Religious Scholars)

MULO : Meer Uitgebreid Lager Onderwijs (Secondary School)

N U : Nahdhatul Ulama (Renaissance of Ulama)

PERSIS : Persatuan Islam (Islamic Union)

P I I : Partai Islam Indonesia (Indonesian Muslim Party)

P K I : Partai Komunis Indonesia (Indonesian Communist Party)

P N I : Partai Nasional Indonesia (Indonesian National Party)

PRRI : Pemerintah Revolusioner Republik Indonesia (Revolusionary Gevernment of Indonesian Republic).

P S I : Partai sosialis Indonesia (Indonesian Socialist Party)

R P I : Republik Persatuan Indonesia (Union Republic of Indonesia)

S D I : Serikat Dagang Islam (Islamic Trade Society)

S I : Serikat Islam (Islamic Society)

S K K : Sekretariat Kerjasama Kepercayaan (Secretariat of The Belief Cooperation)

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- Abbreviation.
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Chapter One

INTRODUCTION

1. Preface

The development of Islamic da'wah in Indonesia can be traced to the first century of the Islamic Era (*Hijriyah*) equal to the seventh century *Miladiyah* (A.D). Although the population of Indonesia consists of various tribes, each has its own tradition and language. However the diversity as such did not influence the Islamic development. Islam remains an accepted religion, because it has been seen as an excellent religion, much better than their own various traditions. Thus Islam has spread to all regions of the Indonesian archipelago and become a religion embraced by the overwhelming majority of the Indonesian folk. As a result, the activities of da'wah continue to be implemented properly, both at the individual and the societal level.

This positive development requires serious attention especially from Muslim scholars. Indeed they have worked

hard in guiding the Muslim Ummah and in safeguarding Islam from various things that may affect the image of Islam. In order to perform this duty,they have established Islamic da'wah organizations whose sole purpose is to improve the quality of the Muslim Ummah as well as to preach Islam to the non Muslims.

In discharging this holy task, Muslim scholars have faced heavy obstacles to the effect that some of the programmes they organized could not be realized. Such a bad condition too often brings about negative effects on the Muslim Ummah. Consequently Indonesian Muslims faced various internal and external problems. Some are suffering from the crisis of faith (*ʿaqīdah*), while others are from economic, moral, and educational problems. The current statistical data of religiousity in Indonesia indicate that the number of Muslims Ummah in Indonesia is ever decreasing, while the number of other religions adherents (Catholic, Protestant, Hindu, and Buddhist) keeps increasing.

This situation needs to be remedied by evaluating the da'wah activities conducted and trying to find out its laxities which have hampered those efforts. In addition, Muslims Ummah in Indonesia have to improve the quality and methodology of da'wah as well as to study its

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development in order to come up with best solutions to the problem.

M. Natsir is undoubtedly the most outstanding figure among Indonesian Muslim intellectuals who had devoted almost the whole of his life to continuously promote the cause and interest of the Muslims Ummah. Therefore, a careful study of his works and long life struggle in da'wah activities is very important to meet the aforementioned need.

2. Methodology of Research

This study would concentrate on library research. The main issue is M. Natsir and his role in the development of Islamic da'wah in Indonesia. The research would start by collecting the data dealing with the biography of M. Natsir, some of his activities in Islamic da'wah in Indonesia after the independence, his methodologies of da'wah and some issues related to the problems and obstacles he faced in developing Islamic da'wah. In order to cover these questions, the writer would use both primary and secondary resources.

In order to make this study comprehensive and accurate, the writer would also use field work, by collecting opinions related to the subject from Indonesian Muslim scholars who are involved in da'wah activities in Indonesia.

By using both methods, the writer would try to analyze, and to provide comments and draw appropriate conclusions based on the available data and information.

This research would concentrate on the role of M. Natsir in the development of Islamic da'wah in Indonesia, through which he could be regarded as an example for future generation of the Muslim Ummah in Indonesia. It is hoped that they could formulate the appropriate steps in developing more vigorous da'wah activities in Indonesia.

This study will be divided into five chapters. The first chapter will introduce the general development of islamic da'wah in Indonesia, methodology applied in this research, and the problem anticipated by the writer in completing this study.

The biography of M. Natsir will cover the place and date of his birth, his educational trip, his personality,

and his works. All these issues will be elaborated further in chapter two.

The third chapter will focus on M. Natsir's methodology of da'wah. In discussing this issue the writer will discuss the literal and technical meaning of da'wah. The issue of *ḥikmah, mawaddah fī l- qurbā,* and *akhlāq* will be the main themes of this chapter, since they are considered by M.Natsir as the proper methodology of da'wah.

The fourth chapter will elaborate on M. Natsir's application of da'wah methodology by mentioning his da'wah activities through the educational field, non political organizations, political organizations, and the government machinery.

The fifth chapter deals with the challenges of Islamic da'wah in Indonesia. To cover this issue, the discussion will concentrate on colonialism, nativism, christinization, and secularism.

Finally, the conclusion of the study will reiterate the main issues of this research in brief and give analysis based on the contents.

The writer hopes that this study would provide some findings in relevant field. such as :

1. The biography of M. Natsir.
2. M. Natsir's methodology of da'wah.
3. M. Natsir's contributions in the development of da'wah in Indonesia.
4. The challenges of da'wah faced by M. Natsir.
5. M. Natsir's efforts in solving them.

I hope this research would be accepted as a humble contribution to the existing Islamic literature, particularly in the relevant field.

3. Problems Anticipated

The study of M. Natsir and his role in the development of Islamic da'wah in Indonesia may be considered as a new research. According to our humble study of some references dealing with the issues of this topic, very few attempts have been made. Therefore in order to accomplish this study, there are many problems to be faced by the writer.

The major problem is that the data and information which relate to this topic are scattered in many books,

magazines, newspapers and unpublished manuscripts, because very few researchers write in this particular field.

To solve this problem, the writer has tried to collect these data and materials as much as possible, from the office of the *Dewan Da'wah Islamiyyah Indonesia*, the office of Islamic information service in the ministry of religious of Indonesia, and others.

Another problem is that some prominent figures who could be regarded as the close companions of M. Natsir have passed away. Therefore, the interview was conducted with H.M. Yunan Nasution[1], member of Directors Council of *Dewan Da'wah Islamiyah Indonesia* and Husain Umar[2], secretary general of DDII. Being contemporaries and colleques of M. Natsir in the DDII, we deem their information as very relevant and authentic.

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1. He was born on November 22nd 1913 in Medan, Sumatra, and was known as Muslim journalist. in 1956-1961 he was appointed as a secretary general of MASYUMI. He was among the founders of DDII. For detailed information of this figure see Badruzzaman Busyairi, Catatan Perjuangan H. M. Yunan Nasution. (Jakarta: Pustaka Panjimas, first edition, 1985).

2. He was the famous Muslim propagator in Indonesia and the former chairman of *Pelajar Islam Indonesia (PII-* Indonesian Muslim Student). He was active in DDII since 1980's. (See editor's preface of Media Dakwah, Sha'ban 1415/Februari 1995, p. 4).

4. General Development of Islamic Da'wah in Indonesia

Da'wah in the sense of propagating Islamic teachings to mankind and in the sense of promoting religious knowledge to the Muslim Ummah is an on-going process. Da'wah activities in Indonesia started with the advent of Islam into this region, [1] and culminated in about 6 AH/13 AD which is generally recognized as being successful within a relatively short period. Without using any form of force, Islam was embraced by the Indonesian population almost evenly all over the country.

Indonesians have witnessed the establishment of many da'wah organizations with their various methodologies and differences. Nevertheless their roles are still

---

1.The latest findings of Indonesian historical experts give proof that Islam was introduced to the population of Indonesia in the first century of the Islamic era (Hijriyah) or between the seventh and eight century of the Christian era. The part of Indonesia which first came into contact with Islam was the coast of Sumatera, and after the Islamic Kingdoms had been established, the first Islamic king was in Aceh, the western part of the Indonesian territory. The findings of the Indonesian experts also confirm the fact that Islam came into Indonesia through Arab merchants directly from the country where Islam was born, namely Saudi Arabia.(see. Prof. DR. HAMKA, Sejarah Umat Islam. (Kuala Lumpur: Pustaka Antara, third edition 1980), pp. 418-424).

complementary to each others'. There are 63 da'wah organizations, each of them having hundreds of affiliations in the region.[1]

The da'wah organizations in their present form started at the beginning of the 20th century, with the establishment of the *Syarikat Dagang Islam* (Islamic Trade Society) under the leadership of Haji Saman Hudi, a prominent Islamic figure in Indonesia in 1905. This was followed by the *Syarikat Islam* (SI) in 1911 under the leadership of the prominent Haji Umar Said Tjokroaminoto who later on, was succeeded by Haji Agus Salim.[2]

In 1912 another da'wah organization was founded. This movement called the *Muhammadiyah*, whose prominent leader was Haji Ahmad Dahlan[3] from Yogyakarta, strived for the reformation of da'wah by purifying Islamic teachings in Indonesia.

Under the leadership of Hasyim Asy'ari the *Nahdhatul Ulama* (NU) was established in Surabaya in 1926 thereaf-

1.The office of Islamic information service, the ministry of religious affairs of the Republic of Indonesia, The Development of Islam in Indonesia. (Jakarta: Departemen Agama RI, 1980), p. 63.

2.DR. Wan Ahmad D.S, Sejarah Islam di Indonesia. (Kuala Lumpur: Al Rahmaniyyah, first edition, 1989) p.13.

3.Ibid. p.31.

ter.[1] It united all the *ulamas* and Muslims from various *pesantrens* (religious boarding schools for Muslims). NU is known as an organization which consistently and emphatically upholds the idea of *ahlussunnah wal-jama'ah* or which conspicuosly adheres to the *Shafi'i's school* of thought.

The *Muhammadiyyah* da'wah organization is very much under the influence of *Wahhabism*[2] and that of Muhamad Abduh. It united the NU. These are considered as the two major Islamic movements in Indonesia at present.

Besides these two major da'wah organizations, there are also others, such as :

The *Dewan Dakwah Islamiyyah Indonesia* (DDII), which was founded in 1967 under the leadership of M.Natsir,[3] the former Prime Minister of Indonesia (in the 1950's) and

1. See Slamet Effendy Yusuf, Mohamad Ichwan Syam, Masdar Farid Mas'udi. Dinamika kaum Santri Menelusuri jejak dan pergolakan internal NU. (Jakarta: Rajawali, first edition, 1983), pp. 18-21.

2. The doctrines propagated by Muhammad bin Abdu 'l-Wahhab (1703-1787) in Saudi Arabia. This term has never been applied by the adherents themselves who follow mostly the Hanbali school of law. The *Wahhabist* are especially against all *bid'ah* in religion. (See Deliar Nor. The Modernist Muslim Movement in Indonesia 1900-1942. London: Oxford University Press, 1973, p. 86).

3. A.W. Pratiknya, N.Murbakusuma, Pesan Perjuangan Seorang Bapak. (Kualalumpur: Dewan Pustaka Islam, first edition, 1991), p. 122.

vice president of the *Muktamar Alam Islamy* (World Muslim Congress) and member of the *Rabitah Alam Islamy* (World Muslim League).

The *Misi Islam* which was founded in the 1960's was led by the chairman of the NU, DR. Idham Chalid who was concurrently chairman of the Supreme Advisory Council.[1] It is a branch of the NU.

The *Ittihad al-Muballighin*, which unites all the *du at* and *muballighs*, is under the leadership of Haji Achmad Syaichu, former chairman of the Indonesian parliament in the 1970's.[2]

The *Yayasan Pendidikan Tinggi Da'wah Islam* (Foundation of Islamic Da'wah Higher Education) founded in 1963, was headed by the retired general officers of the Indonesian Armed Forces, among whom were Haji Sarbini, Haji Sutjipto and others.[3]

Other organizations are *Jami'at Khair (1905), al Irsyad (1914), PersatuanIslam (1920) Persatuan Tarbiyyah*

1.The office of Islamic Information service, op cit. p. 70.

2.Ibid.

3. Ibid.