



The Concept of Multidisciplinary Education by Mohammad Natsir and Implementation at STID Moh. Natsir

Askar Patahuddin¹, Didin Hafidhuddin², Hasbi Indra³, Budi Handrianto⁴,
Syamsuar Hamka⁵

¹ College for Islamic Science and Arabic Language (STIBA) Makassar

² Ibn Khaldun University, Bogor

³ Ibn Khaldun University, Bogor

⁴ Ibn Khaldun University, Bogor

⁵ State Institute for Islamic Religion (IAIN) Ambon

* Corresponding Author. E-mail: askarfatahuddin@stiba.ac.id

Receive: 10/01/2023

Accepted: 10/02/2023

Published: 01/03/2023

Abstract

Quality education is one that produces graduates who possess not only proficiency in a single field of study but beyond that (multidisciplinary). The various issues concerning the religious community, nation, and social dynamics of Indonesian society demand that graduates from higher education institutions have skills in more than one area of study. This research aims to uncover the concept of multidisciplinary education by Moh. Natsir and its implementation at College for Islamic Preaching (STID) Moh. Natsir. The research method used is descriptive qualitative, focusing on the literature related to the subject and employing content analysis to construct Moh. Natsir's educational concept. The findings reveal that Moh. Natsir advocates for quality and inclusive education by integrating studies of history and politics, promoting freedom and independent thinking, advocating for an understanding of Islamic democracy, combining literature and language, strengthening unity and Indonesian nationalism, and also integrating just economics and development to improve the welfare of the people. From this concept, Moh. Natsir represents a graduate of multidisciplinary education who applies this approach to all aspects of their activities, enabling them to address the challenges faced by the community and the nation in a holistic manner.

Keywords: Education, Multidisciplinary, STID, Moh. Natsir, Islam

Abstrak

Pendidikan yang berkualitas adalah pendidikan yang melahirkan lulusan yang memiliki kecakapan tidak hanya pada satu disiplin ilmu, tetapi lebih dari itu (multidisipliner). Berbagai macam problematika keumatan, kebangsaan dan dinamika sosial masyarakat Indonesia menuntut lulusan perguruan tinggi memiliki keterampilan lebih dari satu studi yang telah ditempuh. Penelitian ini bertujuan untuk mengungkap konsep pendidikan multidisipliner Moh. Natsir dan implementasinya di Sekolah Tinggi Ilmu Dakwah (STID) Moh. Natsir. Metode penelitian yang digunakan adalah kualitatif deskriptif terhadap objek literatur yang diteliti, kemudian menggunakan content analysis untuk menyusun konsep pendidikan Moh. Natsir. Hasil temuan yang diperoleh, bahwa Moh. Natsir mengusung pendidikan yang berkualitas dan inklusif, memadukan kajian sejarah dan politik, mengajak kepada kebebasan dan kemerdekaan berpikir, mengusung pemahaman demokrasi Islam, memadukan sastra dan bahasa, menguatkan persatuan dan kebangsaan Indonesia, dan juga memadukan ekonomi dan pembangunan yang berkeadilan dan menyejahterakan rakyat. Dari konsep tersebut, Moh. Natsir merupakan replika lulusan pendidikan yang multidisipliner dan menerapkannya dalam segala aktivitasnya, sehingga Moh. Natsir tampil menyelesaikan segala persoalan umat dan bangsa secara holistic.

Kata Kunci: Pendidikan, Multidisipliner, STID, Moh. Natsir, Islam

Introduction

In Indonesia, higher education goes through various stages to fulfill the mandates of laws related to the quality and objectives of higher education. These stages include the obligation for accreditation of higher education institutions with their seven standards, as well as the new instruments issued by the National Accreditation Agency for Higher Education (BAN PT) with its nine criteria. The nine criteria cover the vision, mission, and strategic objectives of the higher education institution, its organizational structure and governance, collaboration, students, human resources, financial resources and infrastructure, education, research, community service, and the outcomes and achievements of the institution's *Tri-dharma* (teaching, research, and community service). These criteria are based on the national standards for higher education in 2015 (Akreditasi & Tinggi, 2019)

Regarding the classification of education by the Ministry of Education and Culture, four aspects are considered in determining the designation of an excellent higher education institution. These aspects include the quality of human resources and students (input), institutional management of the higher education institution (process), short-term performance achievements of the institution (output), and long-term performance achievements of the institution (outcome) (Rencana Strategis Direktorat Jenderal Pendidikan Tinggi, Riset, Dan Teknologi Tahun 2020-2024, 2022).

In the perspective of the Islamic Worldview, there are many verses from the Quran and Hadith indicating that the best indicator of a person is to become a Dai, as mentioned in Surah Ali-Imran verses 104 and 110. A Dai has the responsibility to call to goodness and prevent evil, to learn and teach the Quran, to benefit others greatly, be the most

pious, and practice their knowledge, among other qualities. This creates a dilemma in education, particularly in Islamic higher education, regarding whether the graduates should aspire to become dais or merely seek employment for the sake of earning a salary.

Private Islamic higher education institutions are required to obtain state legality by meeting the minimum criteria for submitting new study programs or ensuring their institutions can issue valid student diplomas. Despite the higher costs involved, especially with the planned implementation of Independent Accreditation Agencies and no longer under BAN PT (National Accreditation Agency for Higher Education).

The mandate of the 1945 Constitution clearly indicates that among the primary duties of the government is to strive for the intellectual growth of the nation, as stated in Article 31 of the Indonesian Constitution. Therefore, the national education mandate is a democratic commitment to building a democratic society as well. Its implementation negates the existence of differences in the levels of human intelligence as a Divine blessing. This education system provides equal opportunities for all citizens according to their ability to access quality education. (Hakim, 2016).

The role and competence of higher education leaders are required to be capable of managing a healthy organization with the principles of good governance (GOG). Additionally, leaders are expected to have inspirational ideas and self-mastery in any situation, so their actions, words, and decision-making techniques towards established policies can be well-controlled. Their decisions should inspire the organization in providing solutions to existing problems (Hakim, 2016). In reality, Islamic higher education has not yet implemented a leadership cadre system based on

competence and expertise. The existing system is often based on direct appointments from foundations or organizations that oversee the institutions.

Currently, the focus of higher education is primarily directed towards the industrial sector. The policy of "freedom to learn, independent campuses" encompasses aspects such as accreditation systems, proposing new study programs, allowing students to study outside their chosen majors for three semesters, and providing the option for universities to become non-profit state universities. This policy aims to make higher education more competitive at the national and international levels (Arifin & Muslim, 2020). Higher education institutions are expected to produce graduates who are ready to work in the industrial and general job markets. This is outlined in the roadmap of the Ministry of Education and Culture (Kemdikbud-RI) and is reflected in the Key Performance Indicators and Additional Performance Indicators, which serve as references for all accredited higher education institutions by BAN PT (National Accreditation Agency for Higher Education).

Studying Mohammad Natsir's ideas as the founder of six universities in Indonesia requires a re-formulation. The goal of this formulation is to serve as a guide for university founders, foundation executives, and academic communities in formulating the vision, mission, and strategic development of the campuses they manage. This will lead to the creation of a concept of integrated Islamic higher education that can combine graduates who are both faithful and morally upright, while also capable of conducting innovative and highly beneficial initiatives.

STID Moh. Natsir has remained consistent in its mission to produce outstanding preachers, in line with its

vision and mission. It aims to be a center for the cultivation of preachers for the development of Islamic da'wah based on faith and piety towards the creation of resilience among the community and the nation. The educational objectives are: a) to produce preachers with integrity as representatives of Allah, b) to produce preachers with mastery in Islamic knowledge and da'wah, and c) to produce preachers with communication and da'wah skills (Penyusun, 2020). Throughout the journey of Islamic higher education institutions, it is hoped that the government can provide attention and policies that support the graduates of these institutions, with a focus on cultivating individuals with faith and moral character.

Several journal articles have discussed concepts of education, such as multidisciplinary. For instance, Nurhayati Siregar et al. mentioned that the policy of the "free campuses" initiated by Nadiem Makarim has four main points: the opening of new study programs, the accreditation system for higher education institutions, legal entities for universities, and the right to study for three semesters. This policy correlates with the era of the fourth industrial revolution, which demands various fields of knowledge, especially for students entering the job market. Therefore, students participating in the "free learning" program gain more insights, learning experiences, and ultimately develop a diverse set of competencies (Siregar et al., 2020).

In the journal written by Abdul Nashir titled "Buya Hamka and Moh. Natsir on Islamic Education," he found that both Buya Hamka and Moh. Natsir had a synthetic contribution, which meant the Islamization of knowledge. They defined that Islamic education must shape individuals, guide their morals, spirituality, and physicality to become Khalifah (vicegerents) on Earth, with the perfection of true human nature. Thus,

Tawhid (the oneness of God) becomes the foundation of Islamic education, and the goal of Islamic education is to make Allah's servants beneficial to the world and the Hereafter as useful human beings. Both also emphasized that educators must serve as role models and be willing to sacrifice for the advancement of the nation. On the other hand, students must respect their educators in all circumstances. The urgency of Islamic educational institutions lies in training character and preparing individuals to live in society by producing independent graduates capable of taking initiatives in all matters (Nashr, 2017).

In the journal written by Anzar Abdullah titled "Moh. Natsir, Character Education, and its Relevance to the National Educational System: A Study of Educational Thought in Effort to Build the Students' Noble Characters in Indonesia," the concept of educational thinking in Islam according to Moh. Natsir to build noble character in students is outlined as follows: (1) The purpose of Islamic education is devotion to Allah; (2) Human beings as the actors and objectives 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 Quran, Sunnah, and ijtihad (independent reasoning); and (5) The method of Islamic education is through exemplification and habituation. Moh. Natsir also stated that there are four pillars of education for the Muslim community: family, Islamic boarding schools (Pesantren), educational institutions, and mosques. Ultimately, Moh. Natsir's thoughts on character education remain relevant and have become the driving force behind the national education system in Indonesia (Abdullah, 2013).

The journal written by Muhammad Irvana Uddarajatul Rahman and Budi Hariyanto titled "Moh. Natsir Islamic

Education Concept and Their Relevance In Islamic Education Curriculum" reveals that the concept desired by Moh. Natsir is an education that combines general education with religion. This continuity is evident in Moh. Natsir's integral concept, which does not differentiate between eastern and western education. Islam does not equate rights with mistakes. All rights can be accepted or come from the West, and all wrongs will be rejected even if they originate from the East. Islam never knows fanaticism as long as it benefits humanity and does not violate religious laws. This pattern is based on creating students who care about their spiritual and physical well-being and not forgetting their Creator. From this concept and thinking, its relevance in education to develop the current Islamic education curriculum can be found (Rohman & Hariyanto, 2021).

The journal written by Kasmuri Slamet titled "Integral-Universal Education: Analysis of M. Natsir's Thoughts on Islamic Education" also finds that the concept desired by Moh. Natsir is an education that combines general education with religion. This continuity is evident in Moh. Natsir's integral concept, which does not differentiate between eastern and western education. Islam does not equate rights with mistakes. All rights can be accepted or come from the West, and all wrongs will be rejected even if they originate from the East. Islam never knows fanaticism as long as it benefits humanity and does not violate religious laws. This pattern is based on creating students who care about their spiritual and physical well-being and not forgetting their Creator. From this concept and thinking, its relevance in education to develop the current Islamic education curriculum can be found (Selamat, 2020).

The journal written by Budi Marta Saudin discusses the education concept of

Imam Badr al-Din bin Jama'ah regarding the connection between education and Islamic literature. Imam Ibn Jama'ah classified and organized his thoughts in the field of education, which is one of the foundations of Islam. He recognized that teachers are the most crucial element in the success of the education process. The teaching method of a good teacher involves reading, researching, memorizing, and spending time with the teacher. Ibn Jama'ah believed that a good teacher could distance themselves from personal desires when dealing with students (Saudin, 2022). The essence of this article is to explore Moh. Natsir's education concept on multidisciplinary and its implementation in STID Moh. Natsir.

Method

This research adopts a qualitative method with a historical-philosophical approach. 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 analyzed using content analysis (Umar Sidiq & Moh. Miftachul Choiri, 2019).

Results And Discussion

Muhammad Natsir was born on July 17, 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 located in Bandung. His goal was to become a law scholar or *Meester in de Rechten* (Mr.), which was an extraordinary title at that time. Apologies for any confusion. Yes, you are correct. Mohammad Natsir passed away in 1993 (Siddik & Dkk, 2019).

The concept of multidisciplinary in Moh. Natsir's life began when he met A. Hassan. His introduction to Hassan, according to Natsir, was to deepen his knowledge of Islam, which he had already started studying in Solok before it was interrupted. One day, all the students were invited by Hassan to listen to a speech by a dominant Protestant Christian preacher in a church. Among the speeches were titled "Quran en Evangelie" (Comparison between the Qur'an and the teachings of Prophet Isa) and the second speech titled "Muhammad as Prophet" (Muhammad as a Prophet) (Siddik & Dkk, 2019).

His journey with A. Hassan changed Natsir's mind about continuing his education at a Dutch law school. With the remaining scholarship funds, he saved during three years of studying at AMS, Natsir then worked with Hassan to establish the magazine "Pembela Islam" (The Defender of Islam). During the evenings, he studied tafsir al-Furqan and read books in Arabic, including the magazine "al-Manar" and English books. Through this work, Natsir also received an honorarium of 20 gulden per month (Hakim, 2019).

Moh. Natsir's passion for journalism led him to channel his ideas in defense of Islamic law. During his tenure as the director of "Pembela Islam" magazine, Natsir responded to Suwarno and Sutomo, who were mocking Islamic polygamy. He was also aware that he would have to confront Soekarno (1901-1970). As the founder and prominent

leader of the Indonesian National Party (PNI), Soekarno was eloquent in his speeches from the podium. Natsir and his colleagues noticed that Soekarno did not want to bring religion into their struggle. They emphasized nationalism only and warned that bringing religion into the equation would divide their struggle (Hakim, 2019).

Natsir's attention to Islamic democracy led him to believe that the national movement developed by Soekarno at that time contained elements of division and animosity towards Islam. Soekarno seemed to underestimate Islamic teachings, which prompted Natsir to defend Islam and strengthen the political struggle of Islam through the Indonesian Islamic Association Party (PSII). In 1930, he was appointed as the chairman of the Bandung branch of PSI. He also briefly joined the Indonesian Islamic Party (PII), which was offered to him by Dr. Sukiman Wirjosandjojo (1898-1974). Natsir became the chairman of the Bandung branch of PII in 1938, during which time he produced many writings (Hakim, 2019).

When Soekarno violated the Constitution, Natsir and his colleagues reminded him to return to adhering to the Constitution. As a consequence of Soekarno's violations, movements for rescue and preservation emerged in various regions, including the PRRI movement in West Sumatra. Natsir joined this movement, which was perceived by the Central Government as a rebellion, and they faced military force (Hakim, 2019).

"Sebutlah Gerakan itu pemberontakan karena kami melepaskan dari pemerintah, tapi itu bukan untuk kepentingan sendiri. Kami ingin Kembali ke UUD. Kita tunduk sama-sama. Apa itu pemberontak namanya? Hah?... Sebab kita memerlukan suatu

budaya taat kepada konstitusi. Soekarno sudah melanggar dan komunis malah terus memasukkan faham mereka sehingga memperoleh kekuasaan." (Natsir, 1978)

Moh. Natsir and his colleagues' efforts to rehabilitate the Masyumi Party were unsuccessful. As a result, they established the Dewan Da'wah Islamiyah Indonesia as a platform for their future struggle. They realized that they should not continue to complain or criticize from the sidelines but should instead engage in non-political fields to nurture the spiritual and worldly aspects of the community. Natsir became the Chairman of Dewan Da'wah for 26 years (1967-1993).

Natsir strongly opposed secular education and advocated for a high-quality and inclusive education. He believed that education should encompass both religious teachings and worldly knowledge in a balanced manner to produce morally upright and intelligent generations. He referred to the division between Western and Eastern knowledge as "Barat dan Timur" (West and East).

"Sering kali pula kenjataan, ada jang menganggap bahwa didikan Islam itu ialah didikan timur dan didikan Barat ialah lawan dari didikan Islam. Boleh djadi, ini reaksi terjahap didikan kebaratan jang ada di negeri kita, jang memang sebagian dari akibat-akibat-nja tidak mungkin kita menyetujui sebagai umat Islam. Akan tetapi tjoba kita berhenti sebentar dan bertanja: Apakah sudah boleh kita katakan Islam itu anti-Barat dan pro-Timur, chususnja dalam pendidikan?" (Natsir, 1996).

The debate between Islam and secularism continued in the BPUPKI (1945) and later in the Constitutional Assembly in 1955 and 1959. On November 13, 1957, Natsir delivered a

historic speech about Islam and secularism (H. M. Rasjidi, 1978). Natsir firmly proposed to the Constitutional Assembly that Islam should be the foundation of the state. He stated that when compared to secularism, even the best form of secularism, religion is still superior and more reasonable. The highest goal in the lives of individuals and society offered by secularism cannot surpass what is known as "humanity," and the question arises, "Where is the source of humanity?" (Husaini et al., 2018).

In his views on history and politics, Natsir was known as a historian committed to studying the history of Indonesia. He combined his understanding of history with his political perspectives, and his knowledge of Indonesian history served as a foundation to comprehend the political conditions of the time. Emphasizing the concept of multidisciplinary knowledge, Natsir stressed the importance of acquiring knowledge from various fields. He believed that scholars and intellectuals should not confine themselves to one field but should also possess skills in other aspects. Natsir's educational journey, from HIS Adabiyah Padang and Madrasah Diniyah Solok to MULO and Al-Gemen Middle School (AMS) in Bandung, included a study of Classical Western Literature. This demonstrated his potential in journalism as an important means of dakwah (preaching). Despite having the opportunity to continue his education at Leiden University, he chose to cancel it (Hakim, 2019).

Moh. Natsir's educational endeavors led to the establishment of Pendis, an effort to provide better access to education for the Indonesian society. This initiative resulted in the creation of Islamic higher education institutions that later evolved into universities such as UII, Universitas Islam Bandung, UIN Sula, UMI Makassar, UIKA Bogor, and others. Both Moh. Natsir and Hamka share similarities

in their concept of multidisciplinary education. For Hamka, multidisciplinary education means that graduates of higher education should possess broad knowledge and understanding in various fields of study. This enables them to think comprehensively, integrate knowledge, and face multidimensional challenges in the modern world (Nashr, 2017).

Moh. Natsir's political contributions were extensive, and he held various positions of responsibility in the government to realize Indonesia as a blessed nation by Allah. He also played a crucial role in establishing Masyumi as a platform for Indonesian Muslims to uphold the sharia as an inseparable part of the opening of the 1945 Constitution. Additionally, he paid attention to economic aspects, striving to make Indonesia a strong and independent nation.

In the field of economics and development, Natsir's role began during his tenure as the Minister of Information in the early years of Indonesia's independence. He also made contributions in the field of economics and development, advocating for a just economic system and sustainable development for the welfare of the people. Moh. Natsir's focus on the welfare of the people shares similarities with al-Ghazali (w. 505 H/1111 AD), who was one of the founders of Madrasah Nizhamiyah.

Madrasah Nizhamiyah had a significant influence on society in various aspects, including politics, economics, and religious social matters. The support of government officials played a crucial role in the establishment and spread of the madrasah, and their position and interests in the government were determining factors. Madrasah Nizhamiyah focused on religious and social aspects, particularly in teaching Islamic jurisprudence (fikih) that was

deemed suitable for meeting the needs of the community in accordance with their beliefs and convictions. Madrasah Nizhamiyah became the largest and best madrasah in Baghdad at that time, known for its effective management, funding, well-maintained buildings, well-equipped libraries, dormitories, and substantial salaries for its teachers. Moreover, education in Madrasah Nizhamiyah was provided free of charge, and the curriculum was determined by the Baghdad government under the leadership of Nizam al-Mulk (Ahmad, 2015).

Moh. Natsir's concept also advocates freedom and independence of thought. As a politician, Natsir fought for Indonesia's independence from colonial rule and upheld the values of freedom. He sought to spread awareness of human rights and democracy, encompassing political and philosophical dimensions. This has similarities with the "Among" system introduced by Ki Hajar Dewantara. The purpose of implementing the "Among" system is to educate students to attain independence, enabling them to freely develop their talents and interests. Teachers and lecturers should serve with sincerity, become role models, provide support, patience, motivation, and encouragement to others, remind and support them with full attention (Nuri, 2016). The "Among" system inspired the concept of "Kampus Merdeka" (independent campuses) and "Merdeka Belajar" (freedom to learn). However, the application of these concepts in the world of industry tends to be materialistic. In contrast, Moh. Natsir emphasized that freedom of thought must always be in line with divine revelation.

Marwah's study on Ki Hajar Dewantara's educational concept in relation to Islamic Education found that 5 out of 6 researched components of this educational concept have relevant

connections. This suggests that the decline in moral values among children in the current education system is not due to Ki Hajar Dewantara's educational concept lacking religious values, but rather due to the educators who have not been able to implement Ki Hajar Dewantara's educational concept properly. Based on this research, the Indonesian government needs to reevaluate the performance of all educators to align with Ki Hajar Dewantara's educational philosophy (Marwah et al., 2018).

M. Natsir Zubaidi summarizes the educational concept of M. Natsir as follows: First, the freedom and independence of thought as the tradition of knowledge and discipline. Fourth, Arabic language as the language of knowledge. Fifth, mosques, Islamic boarding schools, and campuses as centers 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. Moh. 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 Moh. Natsir to express the following sentiment:

"Hanja dengan mengetahui salah satu bahasa Eropah,- terutama sekali sudah tentu bahasa Belanda, Masyarakat Bumi Putera ditjabang atasnja dapat mentjapai kemandjuaan dan kemerdekaan fikiran....." Demikianlah keputusan jang diambil. Dr. G. Drewes, waktu dia memperbintjangkan pengaruh Barat atas bahasa Indonesia ("The influence of Western Civilia etc."). Marilah kita periksa sebentar sampai kemana benarja dalil Dr. Drewes ini. Sebagai dasar bagi ketjerdasan salah satu bangsa, adal bahasa Ibumja sendiri. Bahasa bersangkut-paut dan

tak dapat & tjeraikan dari aliran berfikir. Bahasa dari salah satu banga adalah tulang punggung dari kebudajaannya. Mempertahank bahasa sendiri berarti mempertahankan sifat-sifat dan kebudayaan sendiri (Natsir, 1996).

The attention given to literature and language brings Moh. Natsir closer to SMN al-Attas. SMN al-Attas' disciple, Wan Daud (2019), also emphasizes 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 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, it's better

for ten ministers to resign than one Natsir" (Natsir, 1978).

Saving the Republic. After the Round Table Conference (KMB), Indonesia was divided into states, including the state located in Jogja. Natsir lobbied the factions in the DPR-MPR and the states to reunite and rejoin the Republic of Indonesia. After more than two months of lobbying, Natsir succeeded in uniting the states through the Integral Motion, and thus the Republic of Indonesia was established with Soekarno-Hatta as its leaders. He was appointed as the Prime Minister of the Republic of Indonesia by Soekarno-Hatta. However, during the New Order era, Soeharto did not grant political rights to Moh. Natsir and revoked the freeze on the Masyumi party imposed by the old order. In response, Moh. Natsir founded the Dewan Da'wah Islamiyah Indonesia in 1967. Referring to the five pillars of the Dewan Da'wah Indonesia: strengthening the faith, upholding Sharia, fostering brotherhood, preserving the unity of Indonesia, and maintaining solidarity among the Muslim world. These main tasks infused the spirit and direction of the campus and the entire academic community (Habibi, 2018).

As an observer and practitioner of education, Abuddin Nata advocates for comprehensive holistic education. This type of education aims to provide students with the freedom to develop their physical and spiritual aspects to create strong individuals who can elevate the dignity of the Indonesian nation. This idea aligns with Ki Hajar Dewantara's concept that a liberated person is one who is whole and independent, with a life that is not dependent on others but relies on their own strength (Ninik Rubianto & Dany Harianto, 2010).

In essence, multidisciplinary education is the foundation of comprehensive holistic education, as mentioned by Abuddin Nata. Education

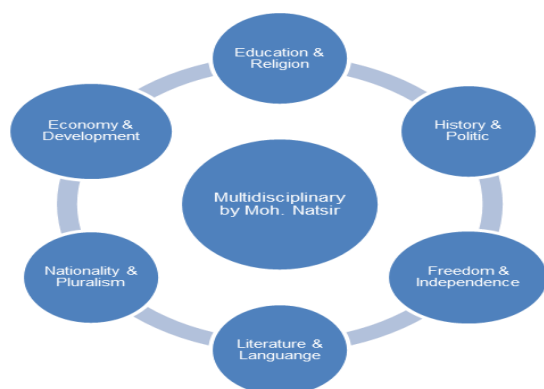
based on multiple approaches, such as psychological, character, social, emotional, spiritual, intellectual, and others, should be integrated into all aspects of education, including vision and mission, goals, curriculum, teaching and learning processes, and more. The root of comprehensive holistic education should be based on the revelations and explanations given by God and the Prophets (Nata, 2016).

In the concept of multidisciplinary knowledge, Moh. Natsir emphasized 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. Moh. Natsir, who attended HIS Adabiyah Padang and Madrasah Diniyah Solok, MULO, and Al-Gemen Middle School (AMS) Bandung, had a keen interest in the study of Classical Western Literature. 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 canceled the opportunity to pursue higher education in Leiden. In the concept of multidisciplinary knowledge, Moh. Natsir emphasized 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. Moh. Natsir, who attended HIS Adabiyah Padang and Madrasah Diniyah Solok, MULO, and Al-Gemen Middle School (AMS) Bandung, had a keen interest in the study of Classical Western Literature. 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 canceled the opportunity to pursue higher education in Leiden (Hakim, 2019).

His educational contribution includes establishing Pendis to provide better access to education for Indonesian society, which led to the birth of Islamic higher schools that later evolved into universities such as UII, Universitas Islam Bandung, UNISULA, UMI Makassar, UIKA Bogor, and others. Moh. Natsir's political endeavors were extensive, as he assumed various responsibilities in the government to realize Indonesia as a nation blessed by Allah SWT. He also aimed to establish Masyumi as a platform for Indonesian Muslims to safeguard Sharia as an integral part of the opening of the 1945 Constitution. Furthermore, he showed great interest in economic matters, striving to make Indonesia a strong and independent nation (Husaini et al., 2018).

His educational contribution includes establishing Pendis to provide better access to education for Indonesian society, which led to the birth of Islamic higher schools that later evolved into universities such as UII, Universitas Islam Bandung, UNISULA, UMI Makassar, UIKA Bogor, and others university.

Moh. Natsir's political endeavors were extensive, as he assumed various responsibilities in the government to realize Indonesia as a nation blessed by Allah SWT. He also aimed to establish Masyumi as a platform for Indonesian Muslims to safeguard Sharia as an integral part of the opening of the 1945 Constitution. Furthermore, he showed great interest in economic matters, striving to make Indonesia a strong and independent nation (Husaini et al., 2018).



Picture 1. Concept Multidisciplinary by Moh. Natsir

The implementation of multidisciplinary education at STID Moh. Natsir 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" programs. Efforts to produce multidisciplinary scholars are also carried out by Adian Husaini, who serves as the head of the senate. This involves setting up specialization programs during the senate session at STID Moh. Natsir. These specialization programs include expertise in various fields, such as ulama expertise, Christology expertise, *Harakah al Haddamah* expertise, and journalism expertise. Each specialization program has its own purpose, objectives, targets, student requirements, specific courses offered, as well as mentors and advisors.

1) The ulama expertise program, the targets are set as follows: Mastering the Mazhab Syafii Jurisprudence from the book *Thaharah to Shalat, Zakat, Shiyam, Marriage, and Mawarits*; Mastering *Muqaranah Fiqih* in *Muamalat* and specific issues; Proficiency in *Tafaqquh Fiddin* tools: Arabic language, *Ushul Fiqih*, and *Fiqhyyah* principles, and Hadith Sciences; Proficiency in the methodology of interpreting *Ayat Ahkam*; Proficiency in the methodology of explaining *Hadith Ahkam*; Capable of resolving *Fiqh*

problems (*Tahrir Masa'il Fiqhiyyah*) and presenting them in written and oral form (Alkhotob & Dkk, 2022).

2) The Christology expertise program, the targets are set as follows: Students are able to understand the main beliefs of Christians; Students are able to understand and master the Gospel and other reference books; Students are able to refute and counter the arguments of missionaries and priests using a scientific approach through the Gospel and other books; Students are ready to engage in preaching and debating with missionaries and priests, adhering to the concepts of the Quran (*Bil Hikmah, Wal Mauizhatil Hasanah, Wa Jaadilhum Billatii Hiya Ahsan*) (Alkhotob & Dkk, 2022).

3) The Harakah Haddamah expertise program sets the following targets: Students master the fundamental beliefs and deviations of deviant sects: Shia, Ahmadiyya, LDII, NII, Secularism and Communism; Students understand the methods used by these sects in attacking the Muslim community; Students are capable of refuting the ideologies of these sects both verbally and in writing; Students are prepared to conduct investigations and advocacy related to cases of deviant sects existing within society (Alkhotob & Dkk, 2022).

Conclusion

Mohammad Natsir's multidisciplinary approach to education encompasses various aspects. First, the integration of education and religion in *Pendis* aims to produce quality graduates who are not only knowledgeable but also deeply rooted in their faith. The balanced integration of religious and secular knowledge leads to a generation with noble character and intelligence. Second, his commitment to studying and applying history and politics for the welfare of the nation and its people became the guiding

principle for his political activities. Third, Natsir advocated for Indonesia's independence and cherished the values of freedom through his concept of Islamic democracy. Fourth, he emphasized the importance of mastering foreign languages as a means of intellectual enlightenment for the nation. His proficiency in languages made him a prolific writer and poet. Fifth, he believed in maintaining Indonesia's unity and nationalism while respecting cultural, religious, and ethnic diversity, similar to the ideas of al-Attas. Sixth, Natsir played a significant role in economic development during his tenure as Minister of Information in the early years of Indonesia's independence. He advocated for equitable economic policies and sustainable development for the welfare of the people, akin to the views of al-Ghazali.

The concept of multidisciplinary education by Mohammad Natsir is relevantly implemented at STID Moh. Natsir with the aim of producing versatile and multidisciplinary Dai (Islamic scholars). STID Moh. Natsir offers specialized programs to its students, including *Ulama Syariah* (Islamic law studies), *Kristologi* (Christianity studies), *Harakah al Haddamah* (extremist movements studies), and *Journalistic* (journalism). This reflects Natsir's belief that knowledge should not be limited to one field but should transcend disciplinary boundaries to comprehend and address various challenges faced by society and the nation.

Natsir's approach of integrating multiple disciplines characterizes his diverse and holistic thinking in confronting complex issues. By offering specialized programs in various areas, STID Moh. Natsir seeks to equip its students with a comprehensive understanding of different subjects, enabling them to be well-rounded and adaptable individuals capable of

addressing the multifaceted issues of the modern world. Through this multidisciplinary education, STID Moh. Natsir aims to produce graduates who can contribute effectively to the betterment of society, just as Mohammad Natsir himself exemplified through his multifaceted contributions to various fields in Indonesia's development.

REFERENCES

- [1] Abdullah, A. (2013). Mohammad Natsir, Character Education, and its Relevance to the National Education System: A Study of the Educational Thought in Effort to Build the Students' Noble Characters in Indonesia. *Tawarikh*, 5(1), 71–90.
- [2] Ahmad, E. R. (2015). Madrasah Nizhamiyah Pengaruhnya terhadap Perkembangan Pendidikan Islam dan Aktivitas Ortodok Sunni. *Tarbiya*, 1(1), 127–138.
- [3] Akreditasi, M., & Tinggi, B. (2019). *Kebijakan Instrumen Akreditasi BAN-PT dan LAM Berbasis SN Dikti*. <https://lldikti8.ristekdikti.go.id/wp-content/uploads/2019/02/20190220-Kebijakan-Instrumen-Akreditasi-BAN-PT-berbasis-SN-Dikti.pdf>
- [4] Alkhotob, I. T., & Dkk. (2022). *Pedoman Akademik STID Moh. Natsir* (Pertama, pp. 1–98). STID Mohammad Natsir.
- [5] AM. Saefuddin, & Yudhi Ardi. (2022). *Intergrasi Ilmu dan Islam*. Dewan Da'wah Islamiyah Indonesia & PP al-Fathonah.
- [6] ARIFIN, S., & MUSLIM, M. (2020). Tantangan Implementasi Kebijakan “Merdeka Belajar, Kampus Merdeka” Pada Perguruan Tinggi Islam Swasta di Indonesia. *JURNAL PENDIDIKAN ISLAM AL-ILMI*, 3(1). <https://doi.org/10.32529/al-ilm.v3i1.589>
- [7] Daud, W. M. N. W. (2019). *Budaya Ilmu (Makna dan Manifestasi dalam sejarah dan masa kini)* (Ketiga). pusat pengajian tinggi islam, sains dan peradaban (centre for advance studies on islam, sains and civilization) UTM.

- [8] H. M. Rasjidi. (1978). Mohammad Natsir: 70 Tahun Kenang-kenangan Kehidupan dan Perjuangan. In *Pustaka Antara* (Pertama). Pustaka Antara.
- [9] Habibi, U. (2018). Model Pendidikan Kader Da'i Mohammad Natsir. *Jurnal Da'wah: Risalah Merintis, Dakwah Melanjutkan*, 1(02), 15–37. <https://doi.org/10.38214/jurnaldawahstidnatsir.v1i02.9>
- [10] Hakim, L. (2016). Pemerataan Akses Pendidikan Bagi Rakyat Sesuai Dengan Amanat Undang-Undang Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional. *EduTech*, 2(1), 53–64. <https://doi.org/10.30596/edutech.v2i1.575>
- [11] Hakim, L. (2019). *Biografi Mohammad Natsir* (Pertama). Pustaka Al Kautsar.
- [12] Husaini, A., Noer, M., & Habibi, U. (2018). *Pemikiran dan Perjuangan Mohammad Natsir dalam Bidang Pendidikan* (Kedua). Dewan Da'wah Islamiyah Indonesia.
- [13] Iskandar. (2008). *Metodologi Penelitian Pendidikan dan Sosial (Kuantitatif dan Kualitatif)* (M. Yamin (ed.); Pertama). GP Press.
- [14] Rencana Strategis Direktorat Jenderal Pendidikan Tinggi, Riset, dan Teknologi Tahun 2020-2024, 61 (2022). <http://dikti.kemdikbud.go.id/wp-content/uploads/2022/08/Rencana-Strategis-Ditjen-Diktiristek-Tahun-2020-2024.pdf>
- [15] Marwah, S. S., Syafe'i, M., & Sumarna, E. (2018). Relevansi Konsep Pendidikan Menurut Ki Hadjar Dewantara Dengan Pendidikan Islam. *TARBAWY : Indonesian Journal of Islamic Education*, 5(1), 14. <https://doi.org/10.17509/t.v5i1.13336>
- [16] Nashr, A. (2017). Buya Hamka dan Mohammad Natsir tentang Pendidikan Islam. *At-Ta'dib*, 3(1), 59–81.
- [17] Nata, A. (2016). *Inovasi Pendidikan Islam*. Salemba Diniyah. www.penerbitsalemba.com
- [18] Natsir, M. (1978). *Politik Melalui Jalur Berdakwah* (Pertama). Bulan Bintang.
- [19] Natsir, M. (1996). *Capita Selecta* (D. P. S. Alimin (ed.)). Bulan Bintang Jakarta.
- [20] Ninik Rubianto, & Dany Harianto. (2010). *Strategi Pembelajaran Holistik (Jakarta: Prestasi Pustaka, 2010)*. (P. Pustaka (ed.); Pertama).
- [21] Nuri, M. S. (2016). Konsep Pendidikan Ki Hadjar Dewantara: Studi Kasus Pelaksanaan Sistem Among di SDN Timbulharjo Bantul. *Jurnal Pendidikan Guru Sekolah Dasar*, 2(5), 129–140. <http://metro.sindonews.com>
- [22] Penyusun, T. (2020). *Buku Panduan Pesantren Mahasiswa STID M. Natsir* (pp. 1–63).
- [23] Rohman, M. I. U., & Hariyanto, B. (2021). Mohammad Natsir Islamic Education Concept And Their Relavance In Islamic Education Curriculum. *Academia Open*, 6. <https://doi.org/10.21070/acopen.6.2022.2312>
- [24] Saudin, B. M. (2022). Educational Thought of Imam Badr Al-Din Bin Jama'ah. *Al-Iltizam: Jurnal Pendidikan Agama Islam*, 7(2), 57–63.
- [25] Selamat, K. (2020). *Integral-Universal Education : Analysis of M . Natsir ' s Thoughts on Islamic Education*. 5(2), 101–116. <https://doi.org/10.29240/ajis.v5i2.1816>
- [26] Siddik, M., & Dkk. (2019). *Mohammad Natsir, Sebuah Biografi* (Revisi). Dewan Da'wah Islamiyah Indonesia.
- [27] Siregar, N., Sahirah, R., & Harahap, A. A. (2020). Konsep Kampus Merdeka Belajar di Era Revolusi Industri 4.0. *Fitrah: Journal of Islamic Education*, 1(1), 141–

157.

<https://doi.org/10.53802/fitrah.v1i1.13>

- [28] Umar Sidiq, & Moh. Miftachul Choiri. (2019). Metode Penelitian Kualitatif di Bidang Pendidikan. In A. Mujahidin (Ed.), *CV. Nata Karya* (Pertama, Issue Pertama).
[http://repository.iainponorogo.ac.id/484/1/Metode Penelitian Kualitatif Di Bidang Pendidikan.pdf](http://repository.iainponorogo.ac.id/484/1/Metode%20Penelitian%20Kualitatif%20Di%20Bidang%20Pendidikan.pdf)

Author's Profile

Askar Patahuddin was born in Makassar on August 9, 1989. He completed his undergraduate studies at Universitas Negeri Makassar in 2012, then pursued a master's degree at Universitas Islam Alauddin Makassar from 2016 to 2018. Currently, he is pursuing a Ph.D. program in Islamic Education at Universitas Ibn Khaldun Bogor since 2021.

Didin Hafidhuddin, Hasbi Indra, and Budi Handrianto are lecturers at the postgraduate school of Universitas Ibn Khaldun Bogor, and they also serve as the thesis supervisor and co-supervisors for Askar Patahuddin's Ph.D. studies. Syamsuar Hamka serves as a lecturer in the undergraduate program of Islamic Education at the State Institute of Islamic Religion (IAIN) Ambon.

Currently, Askar Patahuddin works as a lecturer at College at Islamic Science and Arabic Language (STIBA) Makassar. As an academic and educator, he is actively involved in contributing to the field of Islamic education and Economic Sharia studies.