



THE FREE MIND OF MOHAMMAD NATSIR: As The Way Of Ijtihad Islamization Of Knowledge Of Indonesian Society

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Abstract:

The decline of the Muslim ijtihad ummat spirit, especially the early 20th-century Indonesians. This is demonstrated by a developing process of blind takes, which led to a conservative thought. Varying the traditions of taklid, bringing jumud to the pattern of thought and action, though it is clearly at the center of Islam, that it is demoted to a revolution of civility and ineptness, through the methods of ijtihad, it is the principle of the Islamic movement, understanding the principles of the Al-Qur'an and sunnah that become the answer to the problems of societies. It is this potential that is on the concept of the Islamization of science, an attempt to restore the glory of Islam. However, this calls for a combination of self-awareness and collective consciousness. This research was used qualitative method, with library references and this research its aim to find free mind concept according Natsir and understanding the urgency of having a free mind, because form independence mind will guide to fountain of knowledge. And also other reason about importance of having independence mind (aql) today was it destroyed with liberalism, especially in this modern and contemporary era. Researcher found out the true definition of "independence mind" or "free mind" according Natsir and its benefits which it has done with Islamic scholars in past, in golden age of Islam couple centuries ago. Another of Qur'an and hadist, reason (aql) is a fountain of



ijtihad, the way of ijtihad reach its out, ijtihad as one of Islamic epistemology, it was not only blind taqlid (taqlid buta) Natsir imposed a strict ban on blind taklid traditions, he emphasized the important role of sense that pertains to ijtihad's rationality. The purpose of Natsir's sense is not limited to understanding inherited science, it formulates the four potential applications of sense in Islam. As explained for Natsir, if these four are carried out, then the religious requirements of Muslims will be met, creating advanced civilizations and cultures.

Keyword: Reason, Ijtihad, Mohammad Natsir, Islamization

1 Introduction

Indonesia as a country with a majority religious population needs to realize the importance of the Renewal Movement. One of the reforms here is the Islamization Movement. One of the most important objects that need to be Islamized is knowledge in Indonesia. Seeing the many sciences that are thirsty for religious values that refer to the misunderstanding of society in Indonesia. Indeed, Indonesia has produced several reformers with different characteristics and styles of thought that they display according to their respective tendencies and points of view, one of whom is Muhammad Natsir. Natsir is a figure who lived in three eras in Indonesia, namely the Colonial era, the Old Order, and the New Order.¹

Muhammad Natsir who is often called Pak Natsir is very well known for the independence movement of the Republic of Indonesia. He was born in Alahan Panjang, West Sumatra on July 17, 1908 and died in Jakarta in 1993, he was known as a figure of a steadfast prosecutor, honest politician, sincere fighter, and respectable statesman.² He has propagated Islam with serenity, peace, and is supported by sound arguments and abstains from acts of violence.³ Thus he is very suitable to be used as an example in every generation after him.

Muhammad Natsir is also a Muslim thinker who has written books in several

¹ M. Basir Syam, 'Sinergitas Pemikiran Muhammad Natsir Di Bidang Teologi, Pendidikan Dan Politik', *The Politics: Jurnal Magister Ilmu Politik Universitas Hasanddim*, 1.2 (2015), p. 164.

² La Rajab, 'Konsep Pendidikan Islam Muhammad Natsir', *Al-Iltizam*, 1.1 (2016), p. 104.

³ Panitia Peringatan Refleksi Seabad M. Natsir, *M. Natsir Di Panggung Sejarah Republik* (Jakarta: Republika, 2008), p. x.

fields. His most prominent writings are in the discussion around the fields of religion, education and politics.⁴ From several of his books, the author finds that Natsir believes that Islam actually educates mankind to become a Muslim with his words (*bil-kalam*) not with the sword (*bil-suyuf*). One of the teachings of Islam that encourages the publication of intellectual culture is that Islam highly respects human reason, places it in an honorable place, and commands humans to use it to think about the state of nature.⁵ which ends in faith in the creator Allah swt.

According to him, knowledge is obtained through education which is *differential*, *dichotomous*, and *disharmonious*. And that is very far from the concept expected by him, which is *universal*, *integral* and harmonious. According to him, this condition is caused by the Islamic world which has been in darkness for so long because it is dominated by Sufism and has been under Western colonialism for centuries.⁶ The concept that he offers does not recognize the dichotomy between religious education and general education, on the contrary, it is intended to achieve integration and balance. The basis of all these things is religion. Whatever the field and discipline. And the concept he meant was the result of *ijtihad* and reflection which he dug directly from the Qur'an and Hadith.

Knowledge is a necessity that must be owned by every human being. In particular, the Indonesian people must be rich in knowledge. What needs to be underlined here is that science has its origins and has a good purpose. Knowledge is not only obtained through the teaching and learning process in the classroom, but knowledge can be owned independently. With these various ways and methods then a new problem arises, namely science that is not in accordance with its basis and aims not at the benefit of mankind in the world.

Natsir believes that Islam is an intelligent solution to the problem of the role of reason for humans. Because Islam did not come to oppress reason. On the other hand, Islam calls on humans to function as best they can, as in several verses of the Qur'an. Natsir

⁴ Syam.

⁵ M. Natsir, *Islam Dan Akal Merdeka* (Bandung: Sga Arsy, 2015), p. 21.

⁶ A. Susanto, *Pemikiran Pendidikan Islam* (Jakarta: Amzah, 2010), p. 119.

has argued that he agrees with the birth of Free Intellect in Islam. But on the condition that everything must be based on the Qur'an and as-Sunnah, because Islam really respects human reason, puts reason in an honorable place, and commands humans to use reason to examine and think about the state of nature. Natsir strongly recommends the use of reason to the fullest as an effort to solve the secrets of nature and develop science that is beneficial to mankind. Where Natsir also prohibits Muslims especially from following things that are not yet clear. Because according to him that all will be held accountable by Allah swt. In this case the maximum use of reason is not the same as the concept possessed by the Mu'tazilah, where they have used their minds excessively.

One of the books he has written is entitled "Islam and Free Intellect".⁷ It is from this book that the author will try to re-examine his concept related to the Free Intellect, and make it a door for ijtihad for the Islamization of science in Indonesia.

The focus of the study in this paper is to raise three main discussions, namely the understanding of Islam and rationality, the understanding of the Merdeka Model of Muhammadiyah Natsir and the dynamics of Islamization in Indonesia. The author assumes that the three discussions can be a very suitable offer to open knowledge that can lead to the Islamization of existing knowledge in Indonesia.

In reviewing the problems mentioned above, the author uses a socio-historical approach, in the sense that in addition to being historically expressed, a sociological analysis is also sought, so that Natsir's thoughts are not only viewed chronologically, but also to the factors of the conditions of his time.

This paper aims to reveal the mindset of Muhammad Natsir as a national figure who has served as prime minister and a politician who has an international reputation. And this paper is contain an explaining about Islam and Rasonality, free mind (*'aql*) according Mohammad Natsir, and a dynamics of Islamization in Indonesia. In this study, researcher was used qualitative-descriptive method, which collecting normative-descriptive from

⁷ M. Natsir.

literature sources, such as books, journals, articles, manuscript or other scientific-paper which its authoritative to serve a reference data for this theme.

And for data collection techniques, researcher was used two step, there are observation and documentation.⁸ Observation data is factual data base on reality and result of some discussion, academic world or research between scholars. The observation which will done with researcher is overt observation "*observasi terus terang*" with transparently collecting data from its sources.⁹ Documentation its mean notes or manuscript form past phenomena. Document could be written, picture, or masterpiece of some scholars or enthusiast academic for this theme. Document was serves as complementary method to observation this qualitative research.¹⁰ The descriptive method in this research is an inductive-method. The inductive method is conclusions from specific cases/ variable to general concepts,¹¹ its applied by researcher in understanding & examining concept "Free Mind" (Akal Merdeka) by Natsir. The researcher analyzes Natsir's perspective and identifies four points in his concept.

2 Result

2.1 Free Mind (*'aql*) according Mohammad Natsir

Carry out the intellectual mandate of a Muslim who based to the Qur'an and Sunnah. Born among reformers in Indonesia, revolutionary figures who call for the spirit of *ijtihad* answer actual problems by not neglecting the function of reason (*'aql*) and aligning them with the principles of the Qur'an and Hadith. Among the revolutionary figures who initiated the 'Integral Holistic which later became the seed of the Republic of Indonesia, Mohammad Natsir as a Muslim figure played an important role in it. The concept of the Integral Holistic is in accordance with his thinking which is integral, harmonious, and universal, based on the Qur'an and Sunnah. The renewal of Natsir's thinking is a form of re-actualization of

⁸ Dr Sugiyono, *Metode Penelitian Bisnis Pendekatan Kuantitatif, Kualitatif, Kombinasi, Dan R&D*, 3rd edn (Bandung: ALFABETA, cv, 2018).

⁹ Sugiyono, *Metode Penelitian Kualitatif Kuantitatif Dan R&D*, 14th edn (Bandung: Alfabeta, 2014).

¹⁰ Sugiyono.

¹¹ Haris Hendriansyah, *Metodologi Penelitian Kualitatif Untuk Ilmu-Ilmu Sosial* (Salemba Humanika, 2010).

religious understanding thinking, which is a slice of peace for the development of the modern world. This is evidenced that Natsir's style of thought tends to represent the neo-modernist group, which is in the historical-empirical area and responsive to change. By holding the principle of a valuable legacy of the past, because it is a link that cannot be ignored, however, he also takes or adopts a new, better tradition, in accordance with the jargon of neo-modernism *al-muhafadzah ala al Qadim al shalih wal akhdu. bi-l jaded al ashlah*, this tendency is appropriate to carry out the reconstruction of Islamic thought.

As a Muslim intellectual, Natsir put faith as a priority. Belief in plural life is not belief based on taqlid, but belief must be accompanied by reason. Because with reason, humans are able to think broadly and deeply to be able to formulate various concepts speculatively. Especially when referring to so many verses in the Qur'an and Hadith. It has been mentioned in the Qur'an that the repetition of the word 'reason' ('aql), there are 29 words 'aql in verb (*fi'il mudhori*), the verb *ta'qilun* is repeated 24 times, and *ya'qilun* 22 times, and the verb *'aqala*, *na'qilu*, and *ya'qilu* once each. From these repetitions, it is evident how reason is an important milestone in human dynamics, conveyed by God so that humans live it properly and well. And with a transcendental foundation as a divine human nature, Natsir is quite sure that reason has authority in the world of science. However, Natsir also considers that rationality has limitations. The limitations that lie in the objectivity of natural phenomena research. The authority of the ratio (reason) is only found in the world of science, while social science and wisdom must be based on Islamic teachings, not just morals. Natsir always emphasizes the optimal use of reason in the world of science, Natsir's assertiveness is not merely a hypothesis, because this has been proven by Islamic civilization during the caliphate, where reason was given a place and reward which then created a variety of cultural potentials in Islam, in different places in Islam. At same time, a phenomenon was happening in the west, that actually bans reason ('aql) as research material and hunts down a punishes scientist, philosophes and artist who value the position of reason.

And when discussing intellectual terms, Syamsudin Arif who are so familiar with this discussion of 'Intellectuals and Ulama', states that intellectuals are not the same as 'ulama',

'Ulama khoir refers to the term Imam Ghazali belonging to the prophets and their heirs, as defenders of the truth in accordance with the seminal concept. in the Qur'an. And the Diabolic Intellectuals (*'ulama as su'*) are like the satanic group and their followers who seem intelligent but are increasingly misleading,¹² and Mohammad Natsir are classified as prophetic intellectuals who dare to uphold the truth opinion with risks that continue to be increasingly threatening. This is in accordance with what he said, that the nature of Muslim intellectuals should have the courage to go through hardships, not hesitate to accept the truth even though it comes from other parties, dare to reject falsehood after being investigated, even if it comes from their own side. this is the key to progress.¹³ This can be strengthened if you believe that the thought pattern of Islamic education is a series of collaborative processes between the mind (*'aql*) and the heart that are carried out in earnest, will be able to examine various problems in Islamic thought and seek to build a paradigm which is then expected to be a vehicle for fostering and developing students perfectly.¹⁴ Starting from the understanding and implementation of this stage, it becomes an offer of a proportional concept of modern civilization without timeless from the pure value of God.

If following the concept offer, it can be said that Mohammad Natsir is a leading figure in the call for the empowerment of the human mind, and it can be said that he has the same orientation as Islamic rationality which has given birth to the development of such a massive civilization. Moreover, there is his phenomenal work, Natsir's work entitled 'Islam and the Free Intellect' (*Islam dan Akal Merdeka*) was originally a series of articles in the Pandji Islam magazine, Medan. Then collected into one book and published for the first time in 1947.¹⁵ An essay based on the arguments of the Qur'an and Hadith, and also a source of scientific ijtihad intelligence by Mohammad Natsir. Natsir's effort to free reason was also due to his consideration of the attitude of Muslims at that time which was

¹² Tri Shubi A, 'Exemplifying the Demon of Islam: A Brief Review of 'Islam and Intellectual Diabolism' (Nuun.id: Nuun.id).

¹³ M. Natsir A. W Practicing, *Conversation Between Generations; Message of a Father's Struggle*, p. 82.

¹⁴ Muhammad Munawwir, "'CORAK PEMIKIRAN MODERN PENDIDIKAN ISLAM (Studi Tentang Ideologi Pendidikan Islam Muhammad Natsir)', *Journal Of Islamic Education I*, 2016, p. 108.

¹⁵ M. Natsir, *Islam and Free Intellect* (Bandung: Segi Arsy, 2015), p. 12.

classified as very easy to let go of the great power they possessed, this was evident in his movement against the power of pesantren which became the main control of the nation's power, but because *pesantren* consisted of kyai and santri who always have good prejudices, even more than good prejudices themselves, easily the power that exists in them is simply released, and no massive exploration has been carried out to explore it rationalistically.¹⁶ It was like weapons and wealth were already in the hands of Indonesian Muslims, but the Muslim community at that time did not have a mature strategy to develop and propagate the message of Islamiyah as it should be. Proficient in all fields, working in all aspects, not only aspects of ritual Islam, Indonesian Muslims at that time had not yet reached the point of how to convert to Islam intellectually by using their thinking power (ijtihad) to the fullest. And actually Islam is full of universal and transcendental values and should be able to become an alternative ideological paradigm. Natsir in Panji Masyarakat in 1972 divided the form of balance needed in an ideology of thought into 3 things, *first*, the balance between worldly life and the hereafter, *second*, the balance between body and spirit, *third*, the balance between self and pupils¹⁷ This balance is the path of moderation for Muslims, especially Indonesia. And Natsir tried to form the ummah according to the message in the Qur'an, namely *Ummatan washthan*. Being an intermediary in all matters, not sharp down and blunt up, although of course there are millions of differences, and this is where Natsir emphasizes the foundation of Tawhid above all else in creating the *Ummatan washthan*. Tawhid, which is the foundation of all Islamic teachings, is not only limited to the recognition of the oneness of God, but also believes in the unity of creation, the unity of mankind, the unity of guidance and the unity of purpose from the unity of Godhead¹⁸ From this it is clear that the concept of Islam which is oriented towards the *Ummatan washthan* has the characteristics of a theocentrism point of view. Aiming at God but not for the sake of God, but back to man himself.

Natsir is at the forefront of the torch for empowering reason. Such as ijtihad in

¹⁶ 'Politics through Da'wah by Mohammad Natsi (Z- Library), p. 35.

¹⁷ Muhammad Munawwir, 'CORAK PEMIKIRAN MODERN PENDIDIKAN ISLAM (Studi Tentang Ideologi Pendidikan Islam Muhammad Natsir)', *Journal Of Islamic Education*, 1.1 (2016), 105–25 (p. 116).

¹⁸ Achmad, *Ideology of Islamic Education Theocentric Humanism Paradigm* (Yogyakarta: Pustaka Pelajar, 2010), p. 86.

Islam. Natsir practiced it in front of Muslim audiences. The power of human reason capable of pushing human logical steps. As stated by Syed Muhammad Naquib al Attas, that, *'Reason which is translated as 'reason' is part of reason ('aql in Arabic) at a low level, has been owned by every normal human being. To be precise, it is a discursive sense, which works following logical steps. And at the next, higher level, reason has more abilities and is able to work in different ways. Intellect at this level is referred to by the word intellect in English. So, the word 'reason' includes both meanings at once. Therefore, here intellect is always translated as 'reason' and based on the context,*¹⁹ Similarly, Imam Ghazali also mentions the importance of using reason that, *'reason is the source, the place where all the foundations of knowledge arise'*.²⁰ And if we review again the concept of the free mind that was promoted by Mohammad Natsir, it can also be interpreted as 'common sense' according to Syed Mohammed Naquib al Attas which is not only limited to sensory elements, nor is it limited to systematizing and interpreting facts according to sensory experience, it even becomes spiritual substance. which is closely attached to the heart, which is the source of the occurrence of intuitive knowledge, thus, it is clear that there is a relationship between reason and intuition.

Examining Natsir's great concept, it is implied that he will not divert himself from the created differences, instead Natsir tries to cultivate it to become a unity, because Islam has potential in various fields, this is certainly supported by high awareness. And what underlies this diversity of potentials, according to Natsir, is contained in these four points, **first**; how Muslims respect reason. **Second**; awareness of the obligations of his people in seeking knowledge. **Third**; Islam supports its adherents to always take the initiative. **Fourth**; it is forbidden to be taklid, accept, adopt, to manifest something before checking the nature of its truth, this potential is in line with the potential guaranteed by Ghazali for the form of reason in humans, from which it grows and develops in a rhythm with the development of human age and their respective capacities. And in this development, reason seeks to produce knowledge, with moral balance, reason has the ability to control itself

¹⁹ Syed Muhammad Naquib Al-Attas, *Islam and the Philosophy of Science*, pp. 27–28.

²⁰ ام امد الغزالي, 'إحياء لوم الدين' (بيروت لبنان: دار ابن, 1426), pp. 100–101.

from harmful actions. And for Natsir, if the four potentials of reason are carried out properly by every Muslim, both intellectuals and laymen, then the glory of Muslims will be achieved. The victory of the Muslims is for Natsir who later refers to the following three points, *first*; people's awareness of the achievement of wasathan ummatan, *second*; skill or perseverance to catch up with the times in various fields, whether moral, political, economic, to social, *third*; all achievements must be accompanied by solidarity and equality of steps for all elements of the Muslim community, so as to create ukhuwwah Islamiyyah.²¹

To reach this point, it is impossible for humans to survive with their own consciousness, there needs to be a collective consciousness that combines the strengths of the community. This is where Natsir's mindset traces the need to establish a university or college as a source of knowledge. Educational institutions that cultivate and hone thinking power, are not only safe and peaceful places with all the knowledge in it, but are also expected to be able to empower reason and mind in a disciplined manner. Thus, Natsir characterizes tertiary institutions that are qualified and can be regarded as *a still center of learning*, with three characteristics, ***first***; a place to train the mind to think in a disciplined manner, to foster intellectual, orderly, orderly, and systematic discipline. ***Second***; pioneering science with diligent and programmed research. ***Third***; All systems that have been planned are expected to be able to grow a person with character and be able to become a leadership corps in various fields of life.²² Natsir is very concerned about the fate of universities in Indonesia, because from the strength of universities and colleges there are two important points, ***first***; non-partition political force, ***second***; has no interest and has no interest or vested interest. It is easy to say, slowly from year to year the university movement will become a stronghold to defend intellectual, cultural and moral moral values.²³ These points are what Mohammad Natsir explains about collective efforts in empowering reason as an Islamic ijtihad which is increasingly being eroded by the times.

From point to point of Natsir's thought, Natsir's consistency appears in conveying

²¹ Muhammad Natsir, *Capita Selecta 2* (Jakarta: Pustaka Pendis, 1955), p. 496.

²² Fuad Mahbub Siraj, 'Islam, Rationality', *Majalah Ilmu Pengetahuan Dan Pemikiran Keagamaan Tajdid* 22 (2019): 6., 2019, pp. 1–18 (p. 6).

²³ Siraj.

the importance of the function of reason (*'aql*) for Muslims, not only as a source of determining life choices, but also as a way for da'wah as *khalifah fil ardh*. Mohammad Natsir's consistency seemed to characterize the figure of Natsir who was full of enthusiasm, but in fact he was a figure full of simplicity. This can be seen from the simplicity of Natsir's premise which lies in several naqli arguments *'Religion is reason, there is no religion for someone who does not have reason'*. And also firmly believe in Allah's revelation in the Qur'an; *Indeed, in the occurrence of the heavens and the earth and the alternation of night and day there are signs for those who have (use) their minds* (Surah Al Imran: 90). Natsir actually practiced a piece of the verse, how Natsir got involved in the movement in Indonesia. Where he played an important role in the unity of Indonesia which was 'almost' managed to be divided by the colonialists after the 1949 round table conference (KMB), this is where Natsir offered the concept of a unitary state which was later called the 'Integral Holistic, and now we can feel it as the fruit of the identity of the Unitary Republic of Indonesia.²⁴ And indirectly, Natsir's 'Integral Holistic concept was quite successful in bringing him to become the first Prime Minister of the Republic of Indonesia. It should be underlined, if one examines Natsir's concept of 'Integral Holistic, it contains the concept of *tasamuh* or tolerance. Where Natsir and his comrades and like-minded people are fighting for a state ideology based on Islam, as in the teachings of Islam itself. The concept of 'Integral Holistic which is an effort to awaken and strengthen the minds of national and community leaders about the dangers of RIS at that time, Natsir was very trying to carry the concept of the Republic of Indonesia, although not a few supported the RIS concept, even agreed without thinking carefully the orientation rather than the fruit of the colonial concept. This is corroborated by the words of Mohammad Roem, *'It is very interesting to form a state (RIS), especially to be the head of state. People get all financial and technical facilities from the Dutch East Indies government'*.²⁵ This expression convinces how of many Indonesian leaders have not thought long term about the risks of the RIS state concept from the colonial side, which will later become the master's weapon, and then divide the

²⁴ Roni Tobroni, 'Komunikasi Politik Mohammad Natsir', *Communicatus: Jurnal Ilmu Komunikasi*, 1.1 (2017), 39–60 (p. 56) <<https://doi.org/10.15575/cjik.v1i1.1208>>.

²⁵ Tobroni.

people themselves. Natsir's belief in *ijtihad* that he did, started from self-confidence, because from his own belief, of course, an incomparable brilliant power would arise, balanced by the collective awareness of his comrades in arms, that as great and brilliant as the concept of colonialism, it would slowly divide Muslims.

From the explanation above, it was conveyed how Mohammad Natsir was at the forefront in preaching the importance of reason, of course, in addition to storing all logical things, it is necessary to have the behavior of thinking reason, because Islamic civilization is not completely perfect without the role of reason in it.

2.2 Dynamics of Islamization in Indonesia

2.2.1. Theories of the Early Arrival of Islam to Indonesia

Talking about the process of Islamization that took place in Indonesia, we can refer to the history of the first entry of Islam into Indonesia. Regarding the arrival of Islam to Indonesia, there are various theories that show the historical validity of its development.

These various theories, including: **first**, Arabic theory. The opinion of historians who stated that the beginning of the spread of Islam to Indonesia in the 7th-8th century AD was expressed by Hamka's analysis in the contents of his seminar on 17 to 20 March 1963 in Medan, regarding the entry of Islam into Indonesia.²⁶ Similarly, the opinion of Thomas Arnold in his book "*The Preaching Islam*". And Keijzer, de Hollender, Krawfurl, Nieman, J. C. Van Leur, Mukti Ali, Djajadiningrat,²⁷ and a figure who firmly emphasizes the theory of the arrival of Islam in Indonesia in this century is al-Attas.²⁸ That Islam entered Indonesia at the same time as the arrival of Arab traders since the first hijriyah.

Second, the Indian Gujarat theory. The opinion that says it comes from the orientalists, namely the Western historian named Snouck Hurgronje with his book entitled "*L' Arabie et les Indes Neerlandaises*" he argues that the initial conversion to Islam in

²⁶ Ahmad Mansur Suryanegara, *Menemukan Sejarah: Wacana Pergerakan Islam Di Indonesia* (Bandung: Mizan), p. 78.

²⁷ Moeflih Hasbullah, *Sejarah Sosial Intelektual Islam Indonesia* (Bandung: Pustaka, 2012), p. 1.

²⁸ Haidar Putra Daulay, *Sejarah Pertumbuhan Dan Pembaharuan Pendidikan Islam Di Indonesia* (Bandung: Cipta Pustaka Media, 2018), p. 12.

Indonesia in the 13th century AD, was spread by *ulama* from Gujarat.²⁹ The reason Snouck states this theory, is due to the lack of facts explaining the role of the Arabs in the spread of Islam to Indonesia, India-Indonesia trade relations have long existed and the oldest inscription on Islam is found in Sumatra showing the relationship between Sumatra and Gujarat.³⁰ In fact, Snouck himself was not able to mention the area that Islam first visited in Indonesia explicitly. The weakness of this theory in addition to the data that is displayed is weak, it also seems not to explain between the entry of Islam and the development of the spread of Islam in Indonesia.

Third, Persian theory. It is said to be Persian theory, because there was Persian influence in people's lives in the 11th century. One of the leaders of this theory is P. A. Hoesein Djajadiningrat. This theory focuses its review on the culture that lives in the Indonesian Islamic community which has similarities with India/Gujarat.³¹

Fourth, Chinese theory. According to this theory, Islam came to Indonesia brought by Chinese Muslim traders, through trade routes in the 7-8th century AD.³² However, this theory becomes weak, because there is not a single sign of the presence of Chinese people in Indonesia, although many Chinese ceramics are found. However, the Chinese ceramics found are not evidence that Islam entered Indonesia through China.

Fifth, the Turkish theory. This development theory was proposed by Martin van Bruinessan, according to him, apart from Arabs and Chinese, Indonesians also accepted Islam from Kurds from Turkey. Because many Kurdish clerics play an active role in Islamic da'wah in Indonesia and the books written by their scholars have become a reference that has a big influence on the development of Islam in Indonesia, as well as the influence of the Syatariyah order from a cleric named Ibrahim al-Kuarani from Turkey and the Barzanji tradition,³³ until it is popular. in Indonesia today.

In essence, theories about the entry of Islam into Indonesia have advantages and

²⁹ Samsul Munir Amin, *Sejarah Peradaban Islam* (Jakarta: Amzah, 2013), p. 304.

³⁰ Thomas W Arnold, *The Preaching of Islam, Edisi Indonesia Sejarah Dakwah Islam*, ed. by A. Nawawi Rambe (Jakarta: Widjaja, 1982).

³¹ Ahmad Mansur Suryanegara.

³² Guillot and Claude, *Barus Seribu Tahun Yang Lalu* (Jakarta: Gramedia, 2017), p. 297.

³³ Claude.

limitations. There is no fixed and definite theory. This opinion is based on the opinion of Azyumardi Azra, that "*Indeed the arrival of Islam to Indonesia came in complexity, namely not originating from one place, the role of a single group, and not at the same time*".³⁴ Ideally, the presence of these theories does not stagnate research and discussion on the entry of Islam, because there is still a very wide space to correct or strengthen existing theories.

2.2.2. Path of Islamic Development in Indonesia

Meanwhile, the process of Islamization in Java itself from the 11th century to the 13th century continued, especially in the port area.³⁵ Because among many sources that state the dynamics of Islamization in Indonesia, it begins with the trade process, trade is peaceful and full of tolerance.³⁶ This is because of the reciprocal relationship between the two, between native Indonesians who want to accept the syi'ar of Islam and Muslim immigrants who spread Islam.

According to Prof. Heydar, that the entry of Islam to various regions in Indonesia was not at the same time. However, historians agree that Sumatra was the first area visited by Islam, then continued to the land of Java. This is due to the political situation in Java, namely the weakening of the Majapahit kingdom which caused the regents in the Coastal area to embrace Islam. Over time Islam became a new force in the development process of Javanese society. The economic/trade mode brought the development of Islam to the eastern part of Indonesia, Maluku in the 14th century AD, South Sulawesi in the 15th century and then continued to the Kalimantan area, Banjarmasin in the early 16th century to be precise in 1550.³⁷

In addition to trade, the process of Islamization is carried out through marriages between native Indonesians and these traders, on the condition that Indonesians who have not converted to Islam must change their religion before marriage.³⁸ Then through the arts used for propaganda media, such as the puppet art performance by Sunan Kalijaga.³⁹ As

³⁴ Hasbullah.

³⁵ Hasbullah.

³⁶ Ajid Thohir Dkk, *Historiografi Dan Sejarah Islam Indonesia*.

³⁷ Daulay.

³⁸ Daulay.

³⁹ Badri Yatim, , *Sejarah Peradaban Islam* (Jakarta: PT Raja Grafindo Persada, 1996), p. 201.

well as some carving arts to be able to beautifully carve ancient mosques,⁴⁰ such as the ancient mosques found in Mantingan and Sendang Duwur.

Then, the process of Islamization does not just stop through several processes as mentioned above. However, through political channels, Islamization also continues. Because, after the development of Islam began rapidly through trade, marriage and the arts. Most of the Indonesian people are in the coastal areas, which are still led by a king. It is very easy to convert to Islam when the king of the people embraces Islam. That is, they will follow the orders of their kings.

The development of Islam in Indonesia cannot be separated from political development. Islamic kingdoms as a political force on the one hand and the da'wah spirit of the missionaries greatly influenced the process of Islamization in Indonesia. The first Islamic kingdom in the archipelago was Perlak which was founded on 1 Muharram 225 H/840 AD.⁴¹ Socio-politically, the peak of Islamic influence is most easily evidenced by the growth of Islamic kingdoms in various parts of Indonesia. Some of them are a transformation of the kingdom before the arrival of Islam to Indonesia, others are standing as an Islamic kingdom

Not only through these processes, because teaching and education are actually the moving points that have a big influence in this process of Islamization.⁴² *Why is that?* Because, through this teaching and education, Islamic boarding schools began to appear in which many Muslim immigrants participated in preaching the religion of Islam in this archipelago. As well as giving birth to pesantren alumni who were sent to various remote areas of Indonesia's interior, so that these areas were able to be touched by the preached Islam religion.

The role of the ulama as a central figure in the process of the arrival and development of Islam in Indonesia is very important. The arrival and development of Islam

⁴⁰ Marwati Djoened Poesponegoro and Nugroho Notosusanto, *Sejarah Nasional Indonesia Jilid III* (Jakarta: Balai Pustaka, 1993), p. 193.

⁴¹ A Hasjmy, ..., *Sejarah Masuk Dan Berkembangnya Islam Di Indonesia* (Jakarta: Al-MA'arif, 1989), p. 188.

⁴² Latifa Annum Dalimunthe, 'Kajian Proses Islamisasi Di Indonesia (Studi Pustaka)', *Jurnal Studi Agama Dan Masyarakat*, 12.1 (2016), 115–25 (p. 122).

in Indonesia was carried out first by Arab traders, which was then continued by professional Sufi preachers. The figure of the Sufi cleric is strongly attached to two figures: first, the merchant who spread Islam through trade as well as pumping the heartbeat of the people's economy; and second, on the figure of the sultan who spread Islam through his power⁴³. Characteristics that crystallize in the da'i, this is what makes the development of Islam take place effectively.

Until now, the development of Islamic education is growing rapidly, plus the influences of Islamic reformers in Indonesia. Among them is Muhammad Natsir. With his brilliant ideas and thoughts, he is able to develop Islamic education in Indonesia⁴⁴, so that Islamic education has a direction and purpose, curriculum and methods that can continue to be developed historically according to the times without going outside the limits of religious law.

3 Conclusion

As final step this research, the researcher concludes that the concept of *akal merdeka* (*free mind*) by Natsir as the way of Ijtihad-method, and strengthening it for developing knowledge in Indonesia. Natsir stated optimized that *akal merdeka* begins with higher education institution (university). However, he emphasized that an university which can only be considered a truly independent Islamic university if it has or possesses with three characteristic, there are: **first**; a place to train the mind to think in a disciplined manner, to foster intellectual, orderly, orderly, and systematic discipline. **Second**; pioneering science with diligent and programmed research. **Third**; All systems that have been planned are expected to be able to grow a person with character and be able to become a leadership corps in various fields of life

Sayangnya, Natsir memandang bahwa perguruan tinggi di Indonesia masih terjebak dalam dua point, yakni: **first**; non-partition political force, **second**; has no interest and has

⁴³ Fauziah Nasution, "Kedatangan Dan Perkembangan Islam Di Indonesia," *MAWA'IZH: Jurnal Dakwah dan Pengembangan Sosial Kemanusiaan* Vol. 11, no. No. 1 (2020): p.45.

⁴⁴ Suwarno, "PEMIKIRAN M NASTIR DALAM PEMBAHARUAN PENDIDIKAN ISLAM DI INDONESIA," n.d. p.96

no interest or vested interest.

If the intellect (as mind) is capable of independent thinking and has a broad knowledge and perspective, the integrative thinking or Natsir said by "Integral Holistic" is realized. The integrative holistic concept proposed by Natsir aligns with the concept of *tasamuh* in Islam, or its same, and has similarity, but with different variables. Natsir offered the concept of a unitary state which was later called the 'Integral Holistic, and now we can feel it as the fruit of the identity of the Unitary Republic of Indonesia, it contains the concept of *tasamuh* or tolerance. The concept of 'Integral Holistic which is an effort to awaken and strengthen the minds of national and community leaders about the dangers of RIS at that time, Natsir was very trying to carry the concept of the Republic of Indonesia, although not a few supported the RIS concept, even agreed without thinking carefully the orientation rather than the fruit of the colonial concept. At last, Natsir's belief in *ijtihad* that he did, started from self-confidence, because from his own belief, of course, an incomparable brilliant power would arise, balanced by the collective awareness of his comrades in arms, that as great and brilliant as the concept of colonialism, it would slowly divide Muslims

And for the last point, examining Natsir's great concept, it is implied that he will not divert himself from the created differences, instead Natsir tries to cultivate it to become a unity, because Islam has potential in various fields, this is certainly supported by high awareness from individuals. According to Natsir, is contained in these four points which may every muslim struggle to fullfil each of them, there are: **first**; how Muslims respect reason. **Second**; awareness of the obligations of his people in seeking knowledge. **Third**; Islam supports its adherents to always take the initiative. **Fourth**; it is forbidden to be taklid, accept, adopt, to manifest something before checking the nature of its truth

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