

# MUHAMMAD NATSIR'S THOUGHTS ON THE CORRELATION BETWEEN RELIGION AND STATE

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## **Abstract**

*The paradigm of Natsir on the correlation between religion and state. The purpose of this article wants to explain Natsir's thoughts on the correlation between religion and state. He confirms that religion and state relates integrally, as a matter of fact need each other. Religion, in this case, is Islam, can live, develops, and internalized in social life and state life when protected by state. On the other hand, the state needs religion in case of building the base of norm, moral, and ethics in every rule, institution at a time its people. This writing seeks to place the role of religion can't be separated in the state life in context of historical framework by using library studies and descriptive analytical method by approaching of qualitative article. More than that, Natsir said that the role of state is as an instrument in ensuring madani society. It contains state laws in religious teachings, according to Natsir is an evidence that religion doesn't recognize separation between religion and state.*

**Keywords:** *Muhammad Natsir, Political Thought, Religion, State.*

## **A. INTRODUCTION**

The wish of Muhammad Natsir is just how to realize Indonesia as independent, peaceful, prosperous, and just a state. So, it's logic if he was given a nickname as leader of freedom who integrates with the others, Soekarno, in exterminating colonizer – Dutch colonization. Although they are in difference of opinion, but still in building communication each other openly.

Muhammad Natsir rejects secularism against state as

implemented by movement of Kamal Attaturk in Turkish. He said that Islam is not only merely a religion but also a philosophy of life which covers political aspects, economy, social and culture. Islam doesn't separate between religion and state, but its primary one. ( D.P. Sati Alimin, 1957: h. IX )

Lesson of the story can become evidence of reflection and understood that in political field the different opinion doesn't bring enmity, but its mercy and as development of democracy dynamics. Muhammad

Natsir consistently refuses all thoughts that weaken existence of Islam in state such as he opposes Soekarno's nationalism ideas.

This reality is indicated that Muhammad Natsir is a prominent leader of Islam nationalist since the age of Dutch colonization. He is also one of speakers and mediators of his group in various cases that relate Islam and mankind, namely the correlation between religion and state. Beside that, Natsir's ability integrates His view with his nationalism paradigm, and how then it becomes important one to be studied and thought of its struggle values for next Moslem generation.

Actually, the above matter still becomes roof nowadays. It can be proven and indicated by appearing Moslem thinkers and secular thinkers whom they raise voice to fight for their each idea. Even though, deliberation about the correlation of religion and state still can't be solved until now. For that reason, this writing is expected as necessary one to be committed..

## **B. METHOD**

Penelitian ini merupakan sebuah studi pustaka,

This study uses a qualitative approach by utilizing documents or literature as the main reference material in books, magazines, or notes from previous research (Hasan, 2002). which qualitative research method is a research method based on the philosophy of postpositivism, used to research on natural object

conditions, (as opposed to experiments) According to Sugiyono (2012: 2).

This paper is elaborated with a description system to describe information appropriate to this research problem. The author uses an interpretive method that leads to the core object of research by explaining and getting some things that exist in the object under study (Kaelan, 2005). In the data collection process, the author's initial step was to conduct a literature review in the form of books related to antiscience attitudes, views, and issues surrounding the Covid-19 pandemic. After obtaining some of the necessary data, the next step is to read and compare the differences and similarities from the various references that have been collected. Researchers also take advantage of sources and references from online platforms such as electronic journals and websites that contain information related to the research focus.

This research is a qualitative research, using exploratory methods and data analysis. Exploration in the sense of comprehensively exploring data related to Muhammad Natsir's thoughts on the correlation between religion and the state. Then, data analysis is carried out, by detailing the existing data so that it can lead to the discovery of the results you want to look for. The steps of this research are; begins with looking for references related to research.

After the data is collected, both primary and secondary, the researcher will process the data by

filtering and sorting the data or information that has been collected. First, data processing is done using descriptive data analysis techniques to describe the subject matter as a whole and interpretive analysis to conclude. Then from a series of data analysis methods, the authors found objective conclusions based on research materials.

## C. RESULT AND DISCUSSION

### 1. Biography Of Muhammad Natsir

Muhammad Natsir is not only a national figure, but also a Moslem fighter.

This circumstance is visible from his reputation which sticks in his interesting individual- his islamic sibqah, piety, honesty, and his integration as a Moslem through national prince. His sharing as mentioned above makes him known in national and international world. This evidence can be indicated by a number of positions that had ever been entrusted to him, are either formal or informal ones. His greatness name confessed by whoever whom they like or dislike him.

Muhammad Natsir ( for following writing will be mentioned Natsir ), was born in Kampung Jambak Berukir, Alahan Panjang, West Sumatera, July 12th 1908, from a couple of husband- wife, Idris Sutan Saripado- Khadijah ( Moch. Lukman Fatahullah dkk., 1989: 133 ). The profession of his father as a writer at Konteler office in Maninjau. His

grandfather counted as a big Ulam of Minangkabau.

Rank of education of Natsir begun in 1916, at Hollanda Inlands School (HIS), Padang. He ever studies Arabic and Fiqh ( Islamic Law ) at Madrasah Diniyah, Solok. After graduating his study at HIS and Madrasah Diniyah in 1923, Natsir continues his study at Meer Unitgebrid Lager Onderwijs ( MULO ), Padang until 1927, then he continues his study at Algemene Middelbare School ( AMS ) irecpart A-II ( Westers Klasieke Afdeling ) Bandung until 1930. At AMS, Natsir got a great deal of lesson on history, West classic literature, and philosophic studies.

Formally, Natsir had finished his study by following Teacher Course at 1931-1932, and he obtained Certificate of LO ( Lager Onderwijs ). Its meaning, he tasted Dutch education formally, but beside that his furrow and insight thought can't be separated from three prominent figures as his teachers. So far, these ones inspire and influence the growth of Natsir's though in field of religion and state affairs. Those three figures are First, A. Hassan, direction of PERSIS ( Persatuan Islam ) Bandung, Second, Haji Agus Salim, Third, Syekh Ahmad Surkati, the founder al- Irsyad (Khasan Fauzy, Amanah: Number 156, page III ).

Upbringing and shaping that given by his three teachers can't be refused then appear a famous religious political figure for Indonesian state, even honestly Natsir said that:

Frankly, there are three very figures whom they have influenced the growth of my thought. The first is my teacher in Islamic studies- Ahmad Hassan. The second is my teacher in politics- H. Agus Salim. The third is Syekh Ahmad Syurkati. When compared with two preceding teachers, I don't so much meet and dialogue with Syekh Ahmad Syurkati, because he stays in Jakarta and Bogor ( A.W. Pratiknya, 1989: 26 ).

If Ahmad Hassan bequeathed radical Islamic Thought that emphasizes against compulsion to study al- Qur'an and Sunnah, then H. Agus Salim is a figure who introduces Natsir against moderate political thought. While the third Natsir's teacher- Syekh Ahmad Syurkati – takes part in to build and color Islamic thought insight of Natsir. Together with Ahmad Syurkati, he obtained thought of modern Moslem figures such as the thoughts of Rasyid Redha.

Attention of Natsir against Islam young generation encourages him to prepare and build cadre, so that Natsir established school- PENDIS ( Pendidikan Islam ) – 1932 in Bandung.

The beginning of establishment of this school only followed by some students, but at the next development this school even has Taman Kanak-Kanak ( Froberschool ), HIS, MULO and Sekolah Guru ( Kweekschool ) in amount more than two hundred persons.

Concern of Natsir is not only in the world of education, but also his inclination against Islamic organization always determined him to hold the important role. Such as in 1937 Natsir had been elected as leader of Persatuan Islam ( PERSIS ) Bandung, before it was held by Ahmad Hassan.

Step movement of Natsir in the worlds of politics put his political career for strategic position as the main leader of Masyumi Party in 1949- 1958. For Natsir, Masyumi isn't a strange party because he is also one of founders - beside the other important figures such as Abikusno, Sukirman, and Ghafar Ismail - this biggest party for Indonesian Moslem people in this beloved country, on November 7th 1945 in Yogyakarta.

Natsir, beside His position as the leader of Masyumi party ( 1945-1958 ), he also becomes a member of RI Parliament 1950 – 1958. At that time at 1950 – 1958, Natsir becomes a member of RI Constituent. In plenary meeting of Constituent (November 12th 1957), before he always considers as pioneer of Islam Nationalist, in this plenary meeting, with brilliant idea, Natsir appears and speaks distinctly delivering Islam as foundation of state ( Serial Media Dakwah, 1993: 33 )

When noticed, one of Natsir's prominent individual is his integrity as Moslem and nation son. He is able to integrate his Islamic view and national view . But what Natsir ever said that: Time revolves and season changes. Before the relation between

Natsir ( when he is be prime minister ) and Soekarno ( when he is be President ) is good and close. Finally, they differ view in many national problems each other especially in democracy case. In that time, Soekarno tilted to be dictator. Because of this reason, then Natsir and other some figurs of PRRI (Revolusioner Government Of Repulic Of Indonesia ) fought Soekarno formally. It happened at 1958 – 1960.

The Commitment of Natsir against democtatic life deliver him underwent “ political quarantine “ at Batu, Malang, East Java ( 1960 – 1962 ), and became “ political jail “ ( 1962 – 1966 ) at Military Prison House ( RTM ) Kagungan, Jakarta. Because of pressure against government that commited by Angkatan '66, especially KAPPI ( Group Movement Of Indenisian Young – Student ) that supported by PII ( Indonesian Islamic Student ) and HMI (Indonesian Student Association), at last Natsir was got from the political jail in 1966.

After going out from quarantine, he chooses Islamic Preaching as struggle field. He established foundation DII ( Indonesian Islamic Preaching Council ), and Natsir becomes a leader of this association since it had been build in 1967. Strong feeling of Natsir for Islamic preaching increases continuously, beside consistently controls the development either national politics or international politics. Since time of quarantine ( 1960 – 1966 ), as if his famous name will be buried; but

in reality, Natsir with his personal simplicity is always considered.

This fact can be seen from his role which trusted to him. At 1967, Natsir became vice President of World Muslim Congres ( Muktamar Alam Islam ) that has base – office in Karachi – Pakistan. In 1978 Natsir had been refered as a chief of team for settlement the case of Moslem Moro, South Philippinees, by Rabithah Alam Islami in 1978. He is also as a member of founder council for Oxford Islamic Studies in 1987, even at the same year, Natsir chosen as member of curator council of Islamabad International Islamic University – Pakistan.

Honor that had ever been got by Natsir is Nichan Istikhar ( Grand Gordon ) from President of Tunisia, Lamine Bey, against his favours in helping struggle for freedom of North Africa people. He also had ever received honour Jaaizatul Malik Faisal al- Alamiyah ( International Faisal Award ) from Malik Faisal International Prize Committee, Saudi Arabia, against his favors in the field of respect against Islam for year 1400 Hijrah.

Title for Doctor Honors Cause in the field of Islamic Studies had been received by him from two Universities in Malaysia namely: Malaysia National University, Kuala Lumpur, and Penang Science University in 1991.

At the end of his journey of life, Natsir together with KH. Masjkur, initiated establishment of Islamic Association Forum ( Forum

Ukhuwah Islamiyah – FUI ) at August 17th 1989. This one indicates his care against the need for relation of Islamic Association between Moslems Theologian ( Ulama ), Leader of Political Party ( Zuama ), and other Islamic figures from the various organizations and groups. At last, Natsir passed away on February 6th 1993 in Jakarta.

## **2. Religion and State According To Natsir**

Natsir said that Islam isn't opposite with Pancasila, as the basis of state. So that, there is no reason when Islam is contradicted against State. Islam had placed the healthy basis for prosperous life of a nation.

Furthermore Natsir said that: "The formulation of Pancasila is a discussion result to solve a problem between the leaders at the level of struggle rises up in 1945. I believe a great deal of the leaders are Moslems. It's impossible one if they give a formulation which contradicts with the principle of Islam ( D.P. Sati Alimin, 1957: 148 ).

He stated that Pancasila is a will realization of wish for establishing a just peaceful and prosperous state. It's impossible one if al- Qur'an can be a contradiction with Pancasila. So that, Natsir confirmed that based on al- Qur'an, we are the nation of Indonesia must build co-operation with whole nations in order to increase our degree as nation of Indonesia in world view.

According to Natsir, in lap of al- Qur'an, Pancasila will live

flourishing. They are each other are neither contrary nor identical or equal. For that goal, he expects that religion isn't considered as opponent of Pancasila, because it is not able to live and grow without religion. If there is someone separates purposely Pancasila- as basis of State - from religion – it's the big fault.

Natsir guaranteed that in a state which based on Islam, the people of other religions will get freedom in performing religious duties widely. This one is proved in history where we witnessed that minority religion has satisfying treatment in Islamic States. In this case, Islam had acted more tolerant than other religions in the world. The main goal of Islam, as confirmed by Natsir, is how the religion can live in society life, matters relating to the system of government, act of government, and legislation.

In his view, religion in the meaning of Islam covers all aspects of life. Whole of it assembled in al- Qur'an and Prophet Tradition while the state just as instrument in performing Allah's laws for safety, tranquility, and advantage of mankind.

It is a reasonable one to be said that matters of state affairs can't be separated from Pancasila - as way of life of state; because its purpose is how to take place Illahi's law not only against man life as individual creature but also as member of society, either for earth life or about the life of hereafter. Based on his that view obviously can be said that Natsir takes care the principle of

religion and state; then according to him Pancasila as basis of Indonesian state is able to protect and provides need of religious life against the follower of a certain religion especially for those who are Moslem.

### 3. Religion And Governmental System

When we talk about governmental system, so there are some cases that enter into it namely head of state, constitution, and law or institution that protects all of them. Those ones can be found in al-Qur'an. How to create the system delivered to man.

To speak on state as institution, Natsir just following the opinions about the requirement for modern state. In each state must own: 1. Territory 2. People 3. Government 4. Sovereignty and 5. Constitution or other written source of law ( Ahmad Syafi'i Ma'arif, 1985: 128 ).

According to Natsir, religion in the meaning of Islam covers whole aspects of life, and all of them essemble in al- Qur'an and Prophet Tradition whereas state just as instrument for performing Allah's laws for safety and benefit of man. So that, matter of state basically can't be separate from Pancasila. Its reason because the goal of it how the Allah's law held consistently by either man lifa individually or as member of society.

While on title for head of state, Natsir passed by Rasyid Redha's concept that whom he still obligates Quraisy descendant become khalifah.

According to Natsir, whoever can be caliph, amirul mu'minin, and president; but all of his characters such as right and obligation must compatible with the rule which determined by Islam. Because of Islam forbids to surrender matter to someone whom he isn't expert in it. Prophet Muhammad said that:" When one matter surrendered to a man whom he isn't expert in it, wait its ruination". ( Yusuf Abdullah Puar, 1978: 49 )

Furthermore, He said that there are some criterions for head of state. That measure must be considered from various sides namely religion, character, behavior, and capability to hold power that trusted to him. So, merely he isn't decided at side of nation, descendant, and intellect.

Islam also decided that in handling and managing the problem of social politics of man, the leader have to discuss it with proper men to be invited for solving the problem. How to develop and match the discussion, according to Natsir everything depend on effort or ijtihad of Moslem people because Islam doesn't determine it in flexibility and certakin way.

Then, Islam also determines some rights and obligations among who ordered and whom he orders in its outline. Obligation against responsibly must be performed by powerful man. If not, it's considered as a deviation one. As Prophet Muhammad's utterance: " will be never perfect the faith of someone when he doesn't love his brother

each other yet, as he loves himself.” ( D.P. Sati Alimin, 1957: 135 ).

Based on the fact, a state and a constitution can move well if own not only a good head state but also a good system of government. Both of them can't be reached if there is no share of religion in it. Natsir said that a good system of government when it's suitable with the principles which found in the divine revelation.

Natsir, as other political figures also confessed that Prophet Muhammad SAW doesn't command to establish a state, because it can establish by itself, without Prophet, as the opinion of Ibnu Khaldun. Prophet just bringing stakes to manage state and how to be strong and growing one. Its leader mentioned as khalifah or not, it's no problem, but the important one he is Ulil Amri of Muslimin ( P.D. Sati Alimin, 1973: 443 ). Then, what's The Islamic principles that will be implemented in a state. Natsir gave its solution namely by the way of ijihad that is suitable its place and time ( Yusril Ihza Mahendra, Jurnal Islamika: 67 ).

## D. CONCLUSION

From explanation that mentioned on preceding pages on matter of the correlation between religion and state according to Natsir's thoughts can be taken conclusion that the state concept of Natsir inclines substantive one. It means that joining of Islam as the basis of state isn't necessity. He said that the important one is how the Illahi's law can be performed in society and state life. According to Natsir, state is as instrument to reach contentment in the next world.

State as power is important instrument to perform Islamic teaching mentioned in al- Qur'an as the first order for man life. By that reason, religion and state can't be seperated each other, because religion is as type of instrument for state life and state is as tool how to perform regulations that determined by religion. So that, the state has to be governed by head state whom he is responsible not only against people but also for state that has given trust to him.

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