The Practice Of Islamic Educational Thought

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ABSTRACT

This study discusses the idea of Islamic educational thought by M. Natsir, with a method of previous studies, which worked on data sources through the study of literature, reading and references to the related scriptures. Based on this research, M. Natsir revs tawheed as a fundamental in Islamic education. Knowledge of tawheed is placed after the anchor of faith. This resource become the main basis and generates new ideas according to the Shariah. Based on M. Natsir opinion, Arabic is the key to all of knowledge and to learn a good theology, Arabic language proficiency is a key requirement. M. Natsir stressed that the Islamic Education requires institutions capable of responsibility.

Key words: Islamic educational thought, M. Natsir, Arabic language, Tawheed, Shariah

Introduction

M. Natsir was a Western-educated. However, he comprehensively ideology of Islamic teachings and contributed significantly to the nation in its position as a scholar, politician and statesman. Driven by the inspiration to defend Islam from irresponsible and aimed to provide a genuine understanding of Islam, he wrote articles such as Muhammad and the Quran en als Profeet Evangelie in 1929 and 1931, Kon tot Het National Gebed and Muslim was published. Year 1932 also saw the writing, entitled De Haar Islamietische Vrouw en Recht. The other book is ad-Da'wah Figh, Capita Selecta, Islamic Culture, and ad-Din al-Ladiniyyah.

Materials And Methods

M. Natsir Educational Thought

Islam is one of the major religion in the world which possesses a dynamic characteristics in its teaching. (Zin, M. Z. M. et al, 2011) According to M. Natsir, education is the effort to prepare young people to have an important role in the future. Human growth historical data prove that the progress of a nation determined by the willingness of people to occupy the top spot in the world (M. Natsir, 1937). Apart from the implications of semantic connotations with enthusiasm and how the implementation of the existing, it is also professional and academic nature. Thus, muslims are able to analyze the policy and purpose of education in Islam. Character and willingness to act depends on the education of physically and mentally, as Allah says in the surah al-Mujadala : 11

“O ye who believe! when it is said unto you, Make room! in assemblies, then make room; Allah will make way for you (hereafter). And when it is said, Come up higher! go up higher; Allah will exalt those who believe among you, and those who have knowledge, to high ranks. Allah is informed of what we do”

Muslim youths require obvious directives, adequate instruction and provided with appropriate skills, talent and potential existing within themselves. Thus, M. Natsir determined to remedy the situation by find the next generation strengthen and solving problem through the medium of education. The emphasis of education- is just as necessary belief. It will ensure a clear understanding of Islam for their holdings are not easily influenced when confronted with the problems of life. The important thing was guidance and methods of delivery should be based on adult education. (Zin, M. Z. M. et al, 2011) To realize this aspiration, M. Natsir was discussed with
Ahmad Hassan to establish a school, with the balance and harmony between modern science with theology. Muslim expected became honorable and able to manage the temporal affairs. The education policy has been compiled by M. Natsir in a small pamphlet entitled "The ambition of Islamic Education" which was included in his writings, *Capita Selecta*.

**Diagram 1:** M. Natsir thought of Islamic education

The diagram accentuated Islamic Education by Mohammad Natsir. He situate tawheed as a fundamental part of Islamic education, with the aim to introduce tawheed as the basis of appropriate education, in accordance with laws, regardless of dualism in the education system occurred at the time. While, the discussion of tawheed by Al-Shaykh 'Abd al-Rahman al-Sa'idi emphasizes that among the principle which is agreed by the early scholars and religious leader is the belief in Allah, His attributes and the acceptance of the connotations. (Othman F. *et al.*, 2011) The combination of both definition generate knowledge and the strengthening of the faith, used Arabic as the key to all of knowledge because to determine with good theology, Arabic language proficiency is a key requirement.

M. Natsir thought on Islamic Education is the importance plays, the significant role to ensure the success of Islamic Education. Conviction to God, Oneness, trust and devotion to the Creator, should be the basis of each education to be conferred to the generation of Muslims, whether we as teachers or as a parent. As the deliveries of religious knowledge are continuous, therefore a number of religious scholars from the past and present had taken their own initiative to resolve the problem regarding this matter. (A.A Sakat *et al.* 2011) Lukman al Hakim advice to his son:

"And (remember) when Luqman said to his son while he admonished him:" O my son, nor idolaters (with others), false worship is indeed a great injustice. "And Allah have enjoined on man kindness to parents: His mother bore him in weakness upon weakness and his weaning is in two years (thus) Give thanks to Allah and to both your parents, and (remember), to Allah is (thy final) ".

Lukman al-Hakim gave an example, that Qur'an gives the signal to educator, criteria circumstance obtain prior planted in the heart since childhood and malleable. Relationship with God (the Creator), priority area with fellow beings, to know God, confidence in oneness of Allah must form from the basis for each of education provided to generations. (M. Natsir, 1937) In view of M. Natsir, tawheed relationship with education is inclusive scope, level and arrangement of subjects. Tawheed necessarily be a platform of education, so that confidence will not monolayer a strong character and courage in facing many difficulties, but dare to uphold truth and divine order.

On June 17, 1934, M. Natsir involved in Islamic societies Bogor meeting. In a speech entitled "The Ideology of Islamic Education", he explained the meaning of education and Islamic education goals. According to him, education is a physical and spiritual lead to strive toward perfection and complete human nature. Knowledge is one of the most important conditions to be a servant of God and exalted rank quality as a leader for mankind. Furthermore, M. Natsir explain that Islam is a tarbiyyah religion (education in religion), as taught by God to mankind. Tarbiyyah word encompasses all aspects, the secular and religious, spiritual and physical, intellectual and ethical character, family and community that are universal, integrated and harmonious. According to her, education is a process that never stopped.
Based on the above discussion, there are expressed by M. Natsir. First, explain the tawheed as the foundation of education. (2); education as a leadership or mentoring (3); the students have the perfection of human nature and have a noble character. (4); educators are not allowed to teach children to be materialistic. (5); the purpose of education is exactly the purpose of life. Means, an educator must inculcate prefer to serve God. (6); school graduates become competitive and actions are a blessing. (7); away from things that are intended to mislead information and eliminate human nature.

Results And Discussions

M. Natsir live in the era that knowledge has suffered backwardness, impact from the separation between religion and the worldly wisdom of knowledge. In fact, all aspects of life led by the Western world. Separation concept is known as secularism. This situation is worsened by the occurrence of colonization in almost all Muslim countries by Western countries, in all aspects of life (Gamal Abd. Nasir, 2003). As a result, environment has in backwardness and expressed two different generations. The first generation is pursuit of knowledge without the study of world hereafter. Meanwhile, the second generation is the ones who only studied eschatology.

M. Natsir also discussed the issues of secularism against Muslims since 1930, peeled with a brilliant view of the constituent conference (12 November 1957). Debates to explain, there are two fundamental belief to be the national policy of secularism (la diniyyah) and religious belief (diniyyah). Secularism alleged contain a way of life belief, purpose, attitude that only the temporal limits. Although the secular acknowledge the existence of God, seculars felt not necessary to have a good spiritual bond with God in attitude, behavior and daily routine. The knowledge separated from values, civilization and morality apart from the religious. Clearly, M. Natsir rebel secular thought in all respects. He assessed that the separation of religion from state and life is very dangerous for Muslims. In this regard, he stated:

Secularism is a way of life, the opinions aims, and characteristics of which are limited by boundaries of worldly existence, nothing in the lives of secularist has objectives beyond the limits of this world, such as the hereafter, God and so forth. (Mohamad Natsir, 1970)

Consolidation of Religious Knowledge:

Knowledge is a representation of the learning experience and intellectual journey. Religious knowledge learned after learned the knowledge world, and finally integrate both. M. Natsir aware of the danger of separation between the knowledge of the younger generation. Realizing this effort required support from politicians and scholar, need a platform to modify it. According to M. Natsir, knowledge is held in high regard, the most noble and ordered the people to use it properly, in accordance with the religion. He adds that Islam requires Muslims to acquire knowledge from cradle till the grave. Islam teaches to constantly work, paving the way of life and the initiative in terms of temporal benefit to society.

The separation between religion and worldly knowledge is not an Islamic concept. It was introduced by the West, after the rise of the West in the 16th century and the 17th century. For M. Natsir, economic and social knowledge are inseparable from the shariah and morality, moral norms, cultures and beliefs. He held that all knowledge is derived from the revelations of Allah and the Sunnah of the Prophet Muhammad, which also contains the knowledge related to the life of the world. He uses the "theology" term and "general knowledge". Religious knowledge includes tawheed, morals and shariah, based on the Quran and Sunnah. Further, general knowledge associated with the life of the world which aims to obtain the well-being and caliph functions. General knowledge is inseparable from religion. Among them are the economic, political, medical, engineering, philosophy, social science and technology.

Both the knowledge equally important and shall not separate from each other. Separation will cause significant difference. He emphasized the religious knowledge must be possessed of every Muslim, to form the basis of mental and spiritual strength. The self-enhance of Muslims generation based on religious teachings, in order to obtain well-being and position comparable to that progress has been achieved by non-Muslims. Clearly, Muslims should dominate the economic, social, science and technology (M. Natsir, 1934).

In general, M. Natsir, al-Ghazali and Ibn Khaldun have classified knowledge into two parts. Although using different terminology, but the goal and purpose of thinkers is similar. Example, al-Ghazali uses the term "Shari'ah and ghairu shariah". Meanwhile, Ibn Khaldun uses the term "knowledge of naqli and aqli". While M. Natsir used "general knowledge and religious knowledge" concept. From the above explanation, it may be concluded that the concept of knowledge and classification is relevant to the current situation. Differentiate has created a society that often conflict in terms of motives, outlook on life and tastes.
Tradition and Discipline Thinking:

One of the aims of education is to develop thinking and creativity in doing the activity (Gamal Abdel Nasser Zakariya, 2003). Word of al-Fikr in Arabic, refers to the use of intelligence in the context to understand and solve problems logically and rationally. In Islam, intelligence is used for the betterment and good of mankind. Therefore, Islam is denounced and despised people who did not maximize the usage of ingeniousness. Intelligence likened a glittering light, lead us from darkness to bright light. (M. Natsir, 1940).

Upon the occurrence of an event that requires a description and view, M. Natsir will provide examples and lessons learned that have been shown by scholars, prominent Islamic figures derived from the literature, since the early Islamic era until the 20th century. Examples of previous figures as al-Jubai, Ibn Sina, Ibn Tufail, Ibn Rusy, Farid Wajdi (M. Natsir, 1970). He constantly remark the advantages and superiority of Islamic scholars who always upholds the teachings of God in the sense that are awarded.

Knowledge of Arabic as a Language:

The nation depends on the language development. Therefore, the problem of language is one of the most important issue. (M. Natsir, 1940) However, he pointed the language must grow, sprout, change, move, and dynamic. In addition to the national language, a foreign language is required, in order to link the country with the outside world, which is the country to progress and intelligence. (M. Natsir, 1940)

Arabic language is not regarded as a foreign language in Southeast Asia. Arabic language intertwined with Indonesia and the Malay language and substantial religious books written in the Malay language using the Arabic alphabet (Jawi). In fact, many Malay language using words derived from Arabic. Arabic is not only a purely religious language, but a catalyst for world language and the language of intelligence. It also was the only connector and linguistic unification of the Muslims. He explained, Arabic is the language of education and culture, earlier than the Greek and Sanskrit (M. Natsir, 1940). For Muslims, Arabic has a specific function in Qur'an and Sunnah. Prophet Muhammad, before returning to his Creator had left a message to Muslims to always adhere to the two main sources of Islamic teachings, the Qur'an and Sunnah.

At the end of his discussion of the role and position of the Arabic language, particularly in education, he said that, in achieving the intelligence and independence in thinking, language, Arabic is one of the earliest tools, cheaper, and highly useful compared to other. In addition, Arabic is the language of the Qur'an and the Sunnah, the Islamic associations universal language, the key of the treasury of knowledge and understanding of Islam. Great loss and damage suffered as Arabic neglected and overlooked (M. Natsir, 1940).

Islamic Educational Institution:

Islamic education has four levels of study starts from Kindergarten, Primary, Secondary and added to the Teachers Training College. Compiling and integrated not only to increase the number of private schools, but to drive ambition and develop a strong education system, in order to compatible with Islamic teachings. At the school, teachers provide academic studies such as those of the Dutch school. Teachers train students to be more active and independent. Reading and debate training as a subject in order to maximize and apply the use of mind, not just memorize only. This teaching system is based and inspired by his experiences while studying science with teacher Ahmad Hassan. (Yusuf Abdullah Puar. 1978)

Approach practiced by M. Natsir and teachers who founded the school known as "student centered strategy". In the classroom, educators are a leader who guides the students learning activities either in groups or individually. In teaching and learning, the more time allocated to students' learning. While in the learning activities commonly used method of discussion, problem solving, discovery and simulation. He also integrates the rote method that is generally used in schools and the teaching of Islam, with the discussion and deliberation. This method is finally growing in Indonesia and not only used by private schools, but also used by government schools. This system is known in Indonesia as "Active Student Learning Method" (Theory concentration of students).

M. Natsir said that institutions of Islamic education is the central building in producing scholars and the leaders of the quality, also serves as the educational and missionary activities. To ensure the Islamic Educational Institutions can survive in the future, M. Natsir reminds him to be able to meet the challenges and changes that occurred, according to the progress of time. Ability to address the challenges will be how far it can measure currents of progress.

Conclusion:

M. Natsir has laid the foundations for thinking about education since 1930. He is a prominent educators, who are directly involved in education and develop a model and a formal national education system at that time.
Very perceptive, where he could think of and incorporate the concept of faith, knowledge, freedom of thought, Arabic and educational institutions, helping to create an effective system of Islamic education system. Based on the description and analysis are presented on the minds M. Natsir of Islamic education, several conclusions can be made. Among them, thought M. Natsir to education is very useful not only for the time being, but it applies to this day.

A movement that began missionary work in the field of education is more effective than the missionary field is not supported by any other instrument. This is because the Prophet Muhammad himself began preaching to the people by providing education and instilling a strong faith foundation to build an Islamic state. M. Natsir also use the same method and has been changing the mentality of the society at that time, which has separate religious and secular education until they begin to accept the concept of Islamic education.

References