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Literature Review

Integrated Islamic and General Education: A Study on the Integrative Education Thought of Mohammad Natsir

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ABSTRACT

Islamic education is one of the main factors in building a nation's civilization. However, secularism has separated religious affairs from government and social affairs. It means that the teaching of Islamic education is felt only in the aspect of worshiping Allah SWT (The most glorified, the highest), known as scientific dichotomies. Besides, since the Dutch government came to Indonesia, Mohammad Natsir had paid attention to indigenous communities so that Dutch ideas regarding scientific dichotomy did not influence them by implementing integrative education. This research intended to describe the concept of Islamic education according to Mohammad Natsir and compare it with general education. This research used a qualitative approach with a literature review method. The results of the research show: (a) the concept of religious education based on monotheism as well as physical and spiritual, which cannot be separated from the sources of the Qur'an, Hadith, Creed and Morals, Fiqh Science, and the History of Islamic Culture, and (b) the integration of Islamic education with general in order to make individuals highly intellectual and religious. Therefore, this research provides an alternative source of information for developing Islamic religious education.

1. INTRODUCTION

Nowadays, the principle of secularization (separating religion from life) has mushroomed in various aspects of life (Habermas, 2008), including in the world of education, through various Western propaganda in colonizing the Islamic world in the 20th century. Turkey was the first of Moeslim country to implement this ideology under the leadership of Kamal Artartuk (Musthafa & Purwati, 2022). Also, it reached other Islamic countries, such as Egypt through the Napoleonic police, Algeria, Tunisia, and others who were tied to the French government. Besides, Indonesia and Malaysia were delivered by the Netherlands and England, respectively. Therefore, studies based on religion should not be mixed with studies based on science and the world (Jamaluddin, 2013).

This secular understanding was the beginning of the emergence of the term dichotomy (Huss, 2014). It is assumed that this knowledge consists of religious and general knowledge, the same as the world of education. Subjects are grouped between religious education subjects and general education subjects, or in this case, science. This term also separates educational institutions, including Madrasah Ibtidaiyah schools and Elementary Schools, Madrasah Tsanawiyah, Junior High Schools and High Schools or Madrasah Aliyah. If parents expect their children to master religious knowledge, they will send them to Islamic institutions. General educational institutions are considered incapable of producing a generation with comprehensive knowledge of religion (Ismail, 2014).

This understanding destroys the very foundations of Islamic life (Boroujerdi, 1994). This is because public education institutions only provide little space for religious studies. Islamic teachings are the primary basis for studying various other sciences, so the impact of religious aspects is limited or even eliminated, which will give birth to immoral individuals whose personality is damaged and who are far from their religion. In public schools, religious education is regulated by the minister of national education (Latief et al., 2021). From primary to secondary education in state schools, religious education is carried out for two hours every week. Meanwhile, religious schools are under the auspices of the Minister of Religion in their operations, so these two things blur people's thinking due to a scientific dichotomy.

This research aims to examine the concept of Islamic education according to Mohammad Natsir and compare it with general education. Mohammad Natsir was an Indonesian cleric, politician, and freedom fighter. He proposed an integrated curriculum that fused religious and general education to synthesize the dichotomous religious education system prevailing at the time. This comprehensive curriculum reform stemmed from ijtihad based on the Qur'an and As-Sunnah in response to the fragmented educational landscape of the era. Besides, Mohammad Natsir emphasized that the PAI curriculum should be crafted and expanded holistically without dividing general and religious subjects (Natsir, 1961). The dichotomy between general education and religion stems from secular ideologies, contradicting the holistic Islamic perspective that encompasses considerations of the afterlife and the unity of body and soul. This research also reveals the differences between Islamic religious education and general education.

There are several research related to this topic. The first comes from Endang et al. (2020), who was exploring the concept of integral islamic education according to Mohammad Natsir. The results of the research show that Mohammad Natsir's thinking about integral education is an educational model that integrates Islamic education and general education without contrasting Western and Eastern elements. For him, Islam only recognizes the antagonism between right and falsehood; what is true is accepted, regardless of its origin, while what is false will be rejected, even if it comes from the East. The integral education it promotes allows students to pay attention to spiritual and physical aspects. The implementation of Mohammad Natsir's concept of integral education involves the use of the national curriculum and religious curriculum. The goal is to create a balance between worldly life, the afterlife, and physical and spiritual dimensions. In public

schools, PAI must be included in a balanced manner. At the same time, in Islamic boarding schools, there must also be an emphasis on general education in a balanced proportion.

Second comes from Firdaus et al. (2021), the concept of education in the perspective of Mohammad Natsir. The findings revealed that Mohammad Natsir's triple helix concept, which integrates mosques, Islamic boarding schools (pesantren), and universities, was instrumental in the educational process. In Indonesia, character education strategies can amalgamate Mohammad Natsir's triple helix concept with the principle of Merdeka belajar-kampus Merdeka (independent learning-independent campuses). This amalgamation allows for integrating various programs such as internships, community service projects in rural areas, teaching sessions in mosques or pesantren, and the research and development of mosque-related potentials. These programs are primarily conducted within mosques and pesantren, serving as central hubs for activities to foster students' religious, independent, and communal characters.

Third comes from Saputra (2021), a study that investigated the concept of PAI curriculum, according to Mohammad Natsir, is included in the library research category. The analytical method used is descriptive-analytical. The primary data used comes from the book Capita Selecta by Mohammad Natsir. The research results show that Mohammad Natsir carried out curriculum reforms during his time. He offered an integral curriculum that integrated religious and general education as a synthesis of the dichotomous PAI at that time. This integral curriculum reform resulted from ijtihad from the Qur'an and As-Sunnah as a response to the separate educational conditions at that time. According to Mohammad Natsir, the PAI curriculum must be prepared and developed comprehensively, without any dichotomy between general and religious studies. The dichotomous view between general education and religion arises from secular thought, which conflicts with the integral view of Islam, which considers the afterlife, or body and spirit. This follows the goal of a Muslim's life, namely, to obtain happiness in this world and the hereafter. Furthermore, the curriculum's preparation and development must consider the potential students' general and unique needs, as well as adequate language skills. When lessons that suit students' potential and interests have been mastered and supported by adequate language skills, students can develop them. Therefore, the role of teachers and schools is not only limited to educating but must also be able to develop the talents and potential of students. More than that, curriculum development must be based on monotheism as the foundation for a Muslim in all things.

Unlike previous research, this research intends to describe the PAI concept according to Mohammad Natsir and compare it with general education. First, the PAI concept is based on references to monotheism, physical and spiritual Muslims. Apart from that, PAI's content consists of the Al-Qur'an, Hadith, Crees and Morals, Fiqh Science, and Islamic Cultural History. Second, general education was born in the West, which is the basis of education itself, and the characteristic of general science is secularism. Third, combining religious and general education means combining the two by paying attention to the balance between the two based on faith in Allah SWT (The most glorified, the highest) and proof with reason. Besides, Mohammad Natsir also gives full attention to forming Islamic educational institutions by combining religious and general education

to produce intellectual and religious individuals. In this way, the author provides a solution to Mohammad Natsir's thoughts regarding integrative education due to dichotomies, the division of thought in society due to propaganda brought by the Dutch colonialists, so that Muslims need an education that produces perfect humans both in intellectual and spiritual terms which are expected to be by with a description of the problems that occurred.

2. METHODS

This study employed a qualitative approach with a descriptive method. A literature review was selected as the primary method of data collection (Knopf, 2006). This methodology aimed to elucidate the concept of PAI according to Mohammad Natsir and compare it with general education. Various sources such as books, notes, newspapers, magazines, journals, and online resources pertinent to the research topic were consulted. A thorough analysis was conducted following ample data collection, leading to conclusive findings.

3. RESULTS AND DISCUSSIONS

3.1 Biography of Mohammad Natsir

Minangkabau is one of the areas where significant political and educational movement figures were born and a land that is thick with Islam, principled in carrying out Islamic law in its time. Therefore, Mohammad Natsir was born July 17, 1908, in the village of Jembatan Berukir in the small town of Alahan Panjang; the location coincides with the Gumanti Valley District, Solok Regency, West Sumatra Province. Idris Sutan Saripado was his father; he was a clerk, while his mother, Khadijah, came from Minang descent (Caniago) and his father. Moreover, the Minang family is famous for its firmness in upholding Islamic law principles (Dzulfikriddin, 2010).

Mohammad Natsir had the courage and enthusiasm to learn religion at a young age, and his parents always remained energized to learn His teachings. Mohammad Natsir had three siblings, Yukiman, Rubiah, and Yohanusun, who lived with their parents and siblings. From 1916 - 1927 in Alahan Panjang - Padang, Mohammad Natsir developed his potential by socializing religiously and intellectually until finally moving to Bandung in 1927 to foster and practice religion and his intelligence.

Mohammad Natsir organized the Islamic Youth Association or Jong Islammieten Bond (JIB) from 1928 to 1932. From this organization, he met various Islamic figures such as Haji (Hajj) Agus Salim, Hos Tjokroaminoto, Shaykh Ahmad Syurkati, and others and was even elected as its chairman. From 1932 to 1942, he led the Islamic Education Institute (LPI), which was the beginning of the Bandung Islamic University. Then, from 1942 to 1945, Mohammad Natsir was appointed head of the Bandung Municipal Education Bureau, seeing from his qualified experience in leading Islamic educational institutions; of course, the part that was managed was related to youth.

The Bureau of Education had a military training program for students, youth, and clerics. In addition, he built an Islamic Assembly with teachers, preachers, and Ulama representatives in the Bandung municipality. With this assembly, Mohammad Natsir can provide an overview of information related to environmental conditions that occur in the surrounding community. Mohammad Natsir's educational activities also included building an Islamic College (STI), which was initiated with Mohammad Hatta in 1945. However, the STI lasted only a short time because, at that time, the Japanese who colonized Indonesia surrendered until the proclamation on August 17, 1945, and of course, Mohammad Natsir played an essential role in the process of struggling and maintaining Indonesian independence (Lukman Hakiem, 1993

Mohammad Natsir also played an active role in the Indonesian Islamic Assembly (MIAI), which was built on September 21, 1937, and initiated by several figures of existing mass organizations, including Mas Mansur (Muhammadiyyah), Kyai (An expert in Islam) A. Wahab Chasbullah (Nahdlatul Ulama), Kyai (An expert in Islam) Achmad Dahlan and Wondoamiseno (SI). During the Japanese occupation, the organization was changed to the Indonesian Muslim Shuro Council (MASYUMI) on November 07, 1945, until Mohammad Natsir became chairman, and the party was dissolved. Mohammad Natsir was not only a scholar and politician but also an active and accomplished writer who gave birth to various books, magazines, and approximately 52 titles of books he wrote.

Mohammad Natsir remained firm in his stance in fighting for Islam as his religion despite the risks he would get, namely clashing with the colonials at that time through his da'wah movement. Mohammad Natsir died on February 06, 1993, M/14 Sha'ban 1413 H, at Cipto Mangunkusumo Hospital, Jakarta, at the age of 85, until the news of his death spread to various national and international media.

The term dichotomy arose because Mohammad Natsir was concerned about the condition of public education. Besides, he was born during the Dutch colonial era, as explained in the previous description of his life history, Mohammad Natsir was sent to school by the Dutch government for five months. The rest of his schooling was in the scope of Islamic educational institutions, and he was active in various Islamic movements. Besides, it coincided with the Dutch colonial colonization of Indonesia and the vital reason he brought the concept of integrative education because, at that time, the Dutch government tried to separate the education brought by the Dutch with Westernized principles from Islamic education so that it had an impact on the thinking of the indigenous people. Therefore, researchers analyzed the thoughts and concepts of integration of religious and general education according to Mohammad Natsir's thoughts regarding the concept of religious education, general education, and the integration of religious and general education.

3.2 The Concept of Religious Education

3.2.1 The Meaning of Religious Education

Islamic education is the guidance and direction given by a person or educator as the main subject so students can develop optimally through Islamic teachings in the shari'a daily. In

addition, it is emphasized by Mohammad Natsir that religious education is a leadership towards physical and spiritual, leading to a perfect individual and a complete human nature in the ultimate sense.

Mohammad Natsir's concept of thought related to education results from ijtihad, which Mohammad Natsir obtained through the Qur'an and Hadith. The concept of education is Mohammad Natsir's response to the reality of social history found in society. The concept that existed at that time was not based on the life of an Islamic society.

The existing concept of education is parochial, differential, dichotomous, and disharmonious, not general, integral, and harmonious. The reason is that the Islamic world has been trapped long enough in the realm of darkness and influenced by the thought of Sufism, which was colonized for centuries (Ma'arif & Wahid, 2009).

3.2.2 Basis of Islamic Education

According to Mohammad Natsir, the concept of religious education in this case is Islam; the main foundation is tawhid, idolizing Allah SWT (The most glorified, the most high), faith in Him, making Islam a way of life, a view of life because Islam not only teaches worldly matters but the afterlife is taught in Islamic teachings, so that the mindset that someone must possess must be visionary not short-term which only focuses on material issues but immaterial (invisible) or the concept of faith in Allah SWT (The most glorified, the most high).

This shows how vital tawhid (faith in Allah the most glorified, the most high) is in the world of education for Natsir, and that other lessons cannot redeem the teaching of Tawhid. This aspect will free humans from worshiping creatures to worship only Allah SWT (The most glorified, the highest) as Al Khaliq (The creator) (Marzuqi & Muzakki, 2023).

3.2.3 Objectives of Religious Education

From the Islamic perspective, humans are comprised of physical and material components, as well as spiritual and soul. Therefore, an educational institution produces students who will have material prosperity and, more importantly, produces individuals who have an excellent self to become human beings who benefit the people. They get happiness in this world and the hereafter (Rashid, 2011).

The purpose of Islamic education is to guide humanity to become servants devoted to Allah SWT (The most glorified, the highest) by carrying out all His commands and staying away from His prohibitions with full awareness and sincerity to seek the pleasure of Allah SWT (The most glorified, the highest) (Nata, 2016). With education, it is hoped that individuals who are faithful and pious will be born so that they benefit themselves, their families, their communities, their countries, and humanity.

As conveyed by Mohammad Natsir, the purpose of Islamic education is to serve Allah SWT, not those other than Him. Therefore, various efforts in realizing the goals of education are always to get closer to Allah SWT (The most glorified, the highest), including in family education;

educating children and wives is the obligation of the head of the family so that they avoid the heat of hellfire, as confirmed by Allah SWT (The most glorified, the highest) that said:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قُوٓاْ أَنفُسَكُمۡ وَأَهۡلِيكُمۡ نَارٗا وَقُودُهَا ٱلنَّاسُ وَٱلۡحِجَارَةُ عَلَيۡهَا مَلَٰٓئِكَةٌ غِلَاظٞ شِدَادٞ لَّا يَعۡصُونَ ٱللَّهَ مَآ أَمَرَهُمۡ وَيَفۡعَلُونَ مَا يُؤۡمَرُونَ

"O believers! Protect yourselves and your families from a Fire whose fuel is people and stones, overseen by formidable and severe angels, who never disobey whatever Allah orders—always doing as commanded". (Surah At Tahrim 66 verse 6)

وما خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ

"And I created not the Jinn and mankind except that they should worship Me" (Surah Adz Dzariyat verse 56)

The purpose of education is in line with Mohammad Natsir's thoughts related to the purpose of da'wah, namely that the purpose of the treatise brought by the Prophet Muhammad is guidance (huda), how humans maintain the value and dignity of their humanity so as not to fall, and vice versa so that their potential talents can develop and their quality increases to a higher level (Natsir, 1978).

Also conveyed by Shaykh Taqiyuddin An-Nabhani, the main objectives of the Islamic education system are three: forming an Islamic personality (Syakhsiyah Islamiyah), mastering Islamic tsaqofah, producing students mastering science and science and technology experts who are qualified (Tapate, 2020). However, if the personality is not successfully formed, Islamic education has damaged its body. The essence of mastering Islamic knowledge requires education, and it is implemented in doing good deeds to Allah SWT (The most glorified, the highest) so that the purpose of education itself can be realized as ordered by Allah SWT and the Prophet Muhammad as a servant of Allah SWT (The most glorified, the highest) and caliph on earth and become a perfect and comprehensive individual (Kaaffah) (Taqiyuddin, 2003).

3.2.4 Content of Religious Education

Ramayulis, in his book, the PAI Methodology, reveals that the orientation of Islamic religious education is directed towards three domains, which include cognitive, affective, and psychomotor domains (Ramayulis, 2005). The three domains have their respective roles in the assessment of Islamic education: the values to be internalized include the value of the Qur'an, Hadith, Creed, Sharia, Morals, and Tarikh (History). Meanwhile, the scope of PAI in public schools includes aspects of Qur'an-Hadith, Creed-Morals, Fiqh, and the History of Islamic Culture.

In the process of education and teaching, according to Mohammad Natsir, it is emphasized that it includes several subjects related to the science of religion (Abdullah, 2013). Because the material taught in the scope of pesantren or Islamic educational institutions is not far related to the science of the afterlife, of course, all of this knowledge comes from the revelation of Allah SWT (The most glorified, the highest), who created the universe and life.

3.3 General Education Concept

3.3.1 The Meaning of General Education

Public education, as described earlier or often referred to as general education, is a science born from the womb of Westerners with its principles of secularism, liberalism, pragmatism, and materialism. Because general education, according to Mohammad Natsir, was brought about by Dutch thinking, it is clear that they are part of the Western people.

The concept of general education (western), in Mohammad Natsir's view, is not a problem because the Prophet Muhammad SAW (May Allah honor him and grant him peace) ordered humanity to seek knowledge without limits or certain barriers. Moreover, Mohammad Natsir never questioned the education that came from the West or the East, but what Mohammad Natsir questioned was secularism as an understanding that was a "neutral religion" (La diniyah) (Ulumuddin, 2016). Meanwhile, Taqiyuddin An Nabhani paid particular attention to the Muslims by analyzing the concept quoted by Burhanuddin Salam, which is that political and economic values can be proven scientifically to make Muslim thinking easily accept the concept of political and economic values outside Islam.

Therefore, S. Waqar Ahmed Husaini (2002)classifies in his book Islamic Science that science is divided into natural and social-humanistic sciences. Moreover, according to An Nabhani, the third combines social science and humanities; another term is taqiyah or humanistic-social science.

Then, it can be noted that Muslims are allowed to take knowledge from the West, as Mohammad Natsir said. Besides that, there is one thing that must be underlined about taqiyah: Muslims are not allowed to apply knowledge to be applied in their lives because taqiyah is related to the values of the Western worldview, such as secularism and others that are contrary to Islamic teachings. Therefore, Mohammad Natsir argued that it would be dangerous for Muslim intellectual thought when what was taught was a dichotomous concept originating from the West.

3.3.2 Basis of General Education

Western education tends towards the ratio, compared to religious education, because of its main priority to Islamic literature, namely the Qur'an and As-Sunnah. Moreover, the characteristic of Western education is secularism, meaning that Westerners try to keep Islam away from the lives of Muslims. Besides, the way of thinking of Muslims and Westerners tends to have significant differences because Westerners prioritize reason and even deify in their thinking process compared to the concepts in the source or basis of reference for Islamic law.

This can be seen from some of the opinions of Western scientists. After experiencing a long phase of the so-called dark ages of Europe, modern civilization developed the Workview and philosophy of secular science, which rejects the "existence and presence of god" in all aspects of life. "God" is seen as something that "interferes" with human freedom. The famous philosopher Jean-Paul Sartre (1905-1980) stated that even if God exists, it must be rejected because the idea of God interferes with their freedom: "Even if god existed, it will still be necessary to reject him, since the idea of God negates our freedom" (Uzondu, 2023)

3.3.3 Objectives of General Education

According to Mohammad Natsir, general (Western) education aims to look at the underlying principle of secularism, which means separating religion from life by prioritizing the sensory aspect of thinking compared to the revelation of Allah SWT (The most glorified, the highest), which should make the basis for thinking. Therefore, Westerners are too deifying the mind compared to the spiritual aspect.

The characteristics of Western science direct students to things that keep religion away from their lives. In this case, secularism is rooted in Western science, so it is more concerned with the material than life after death. In this case, natural science separates from religious science (dichotomous). Because of that, Mohammad Natsir opposes dichotomous education, which is not an Islamic perspective. Dichotomous education is more similar to a secular perspective.

This is undoubtedly very contrary to the teachings of the Qur'an, which teaches something about harmony between the world and the hereafter. Humans are not only commanded to seek goodness for the hereafter but also goodness for the world. Allah SWT (The most glorified, the highest) says:

وِمِنْهُم مَّن يَقُولُ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْءَاخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ

"But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire." (Surah Al-Baqarah verse 201).

3.3.4 Objectives of General Education

The Western way of thinking is known as the empirical rational approach to knowledge that can be observed by the five senses and is positivistic is an indicator or scientific category, with the use and appreciation of reason so high with the power of technology. They are so liberal (free) because they deify reason compared to immaterial concepts or, in this case, the content in the scriptures (Muthahhari et al., 1993).

According to Rusuli & Daud (2015),there are two main points about Western knowledge: First, science is a way of studying nature objectively and systematically, whose results can be applied and developed universally. Second, science is a human activity; however, it has tried to be as objective and impartial as possible; in practice, subjectivity, the background of the theorist, and the standard values or norms he adheres to, the socio-political conditions at that time influence his theory.

From this understanding, the source of knowledge from the Western perspective comes from the five senses (empiricism) and reason (rationalism) (Anetoh, 2020). At the same time, most Western scientists oppose knowledge that comes from revelation and intuition beyond the five senses and human reason. They consider that intuition does not have elements of logical reasoning and empirical observation (Qomar, 2005).

According to Mohammad Natsir, the content of general education, such as worldly knowledge, in this case, science, technology, social, and humanities, does not involve aspects of spiritualism

because it is related to the purpose of education, which is to produce individuals who have qualified intellect while their spirituality is not presented (Natsir, 2014).

3.4 Integration of Religious and General Education

3.4.1 Meaning of Religious and General Education

According to Mohammad Natsir, integrative education has no element of separation between the sciences of religion, science, and humanities (Natsir, 2000). The three sciences are interrelated, meaning that science is how to make a means of worshiping Allah SWT (The most glorified, the highest).

Mohammad Natsir argues that education is not partial, partial, but universal; there is a balance between body and soul, intellectual and spiritual, and both perfect each other. Moreover, there is no mutual separation in science because the nature of this world is material, while the afterlife is immaterial and must be studied.

The concept of intergalactic education, according to Mohammad Natsir, also facilitates services to students, in this case, Muslims, in the form of Islamic educational institutions because of their need for science that is growing and proclaims a curriculum with subjects that are following the interests and talents of students besides that the aspect of spirituality is not abandoned, meaning that in every subject this aspect becomes the basis for curriculum preparation.

3.4.2 Basis of Religious and General Education

The basis of intergalactic education is faith in Allah SWT (The most glorified, the highest), making Allah SWT (The most glorified, the highest) the creator of Al Khaliq. Moreover, faith (tawhid) is found in Islamic literature, namely the Qur'an As-Sunnah, Ijma', and Qiyas. Faith requires thinking from the ratio and reasoning correctly, as Allah SWT (The most glorified, the highest) commands, to be a reasonable man (Ulil Albab). The ratio aspect is also needed to understand the Qur'an verses and Quran subject matter.

Therefore, Mohammad Natsir carried out the concept of integrative education by building an Islamic educational institution because this was a matter of particular concern and needed by society in general. Furthermore, the education model promoted by Mohammad Natsir does not dichotomize it into a solution, unlike colonial education, which upholds the principles of secularism, liberalism, pragmatism, and materialism.

3.4.3 Objectives of Religious and General Education

Muslims expect the goal of intergalactic education because the output that is born from this education will make the individual's thinking not rigid and jumud (Unbending) the times. Of course, the main priority is faith in Allah SWT (The most glorified, the highest), which is the goal of his life, namely, to become a human being who is comprehensive (Kaafah) and perfect so as to give birth to individuals with character. Because what is learned is not only the concept of world science but the science of the hereafter that will guide the individual, so that it can make human

beings who are not only intelligent in their intellect but also intelligent in their spirituality and even become the main source in living their lives.

3.4.4 Content of Religious and General Education

The concept of integral education initiated by Mohammad Natsir has been implemented in an Islamic educational institution, and he gave attention to the establishment of educational institutions in mosques, Islamic boarding schools, and State Islamic Institutes (IAIN). According to him, the model of education based on Islam has a distinctive character because it studies not only Islamic aspects such as the Qur'an-Hadith, Creed-Morals, Fiqh, Islamic Cultural History but also science such as science and technology, social and humanities for the realization of Islamic values in a kaafah (comprehensive) manner (Ahmad, 2017).

The concept of intergalactic education, according to Mohammad Natsir, also facilitates services to students, in this case, Muslims, in the form of Islamic educational institutions because of their need for science that is increasingly developing and proclaims a curriculum with subjects that follow the interests and talents of students besides that the aspect of spirituality is not abandoned, meaning that in every subject this aspect becomes the basis for curriculum preparation.

Mohammad Natsir also mentioned the use of Arabic within the scope of Islamic educational institutions, that one must make Arabic the language of communication, and not only the language of the Qur'an and As-Sunnah but become the language of civilization. Because of this, many Muslim scholars were born by studying Arabic, so it would be easy to understand and practice the science of Sharia.

Taqiyuddin An Nabhani also emphasizes that Arabic is the key to learning the science of share; with this, a Muslim will easily make ijtihad. Moreover, what makes the factor of the retreat of thought other than being colonized by the thoughts of Westerners, according to him, Muslims consider Arabic to be unimportant in their lives, even though it is precisely by mastering it that the concept of thinking of the ummah will advance by studying Arabic, so according to him the door to ijtihad today is closed because Arabic is not the language of civilization.

According to Mohammad Natsir, for the realization of Islamic values, the principles of Islam must be present in the middle of the environment of educational institutions, be it in mosques, Islamic boarding schools, and Islamic-based campuses. To achieve this target, according to him, it is not easy to need supporting facilities and infrastructure so that Islamic values are present in people's lives and so that they easily understand and accept the concept of integrative, harmonious Islamic education as ordered by Allah SWT (The most glorified, the highest) and Rasulullah, Muhammad SAW (May Allah honor him and grant him peace).

4. CONCLUSION

According to Mohammad Natsir, religious education is a leadership towards physical and spiritual, leading to the perfect individual and the nature of human nature in the ultimate sense. Moreover, based on the tawhid of God Almighty comes from the primary reference source of

Islamic education, namely human guidance (Al-Qur'an, Sunnah, Ijma' and Qiyas), while the purpose of religious education is as a servant of God and caliph on earth by practicing the teachings of Islam contained in the contents or materials: Al-Qur'an-Hadith, Creed-Morals, Fiqh and History of Islamic Culture.

The concept of general education, according to Mohammad Natsir, was born to Westerners. This education focuses more on students' intellectual aspects than spiritualism, so the resulting output is that students only focus on seeking a worldly nature. Moreover, the underlying principles of general education are secularism, materialism, pragmatism, and liberalism. The purpose of general education is that the Western concept only prioritizes intellectualism while spiritualism is ignored. The content of general education taught by the West is science, social sciences, and humanities.

The integration of religious and general education according to Mohammad's thought that religious and general education are integrated because, according to him, humans consist of two physical and spiritual aspects. Both aspects require material knowledge (world) and immaterial knowledge (afterlife) to complement each other. The basis of intergalactic education is faith in Allah SWT (The most glorified, the highest), making Allah SWT (The most glorified, the highest) the creator of Al Khaliq, using reason and ratio to prove it. Moreover, faith (tawhid) is based on Islamic literature, namely the Qur'an As-Sunnah, Ijma', and Qiyas. Integrative education aims to create a comprehensive output (Kaafah) mastering religious and worldly sciences, giving birth to personality and high intellectual and spiritual character, thus making a perfect human being. Moreover, religious education and general education are Al-Qur'an-Hadith, Creed-Morals, Fiqh and Islamic Cultural History (SKI), science, social, and humanities.

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