

Understanding Social Change in the Perspective of Da'wah on the Thought of Mohammad Natsir

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Abstract: Mohammad Natsir is a figure of social change in strategic proselytizing thinking with its theory in its implementation. From this perspective, the thought of Mohammad Natsir finds his willingness to be appointed and analyzed. The method used is a descriptive analysis, and the data for writing this article is relevant literature. The study results found that in his proselytizing perspective, Mohammad Natsir's thoughts on the Concepts and Strategies of Social Change were: firstly, determining the purpose and function of da'wah is as shuhadā' 'alā al-nās, being a pioneer and overseer for the ummah of man and delivering man to the ultimate purpose of life, which is to worship God. Secondly, prepare a good da'wah or agent of social change to achieve perfection in the purpose of da'wah. Natsir explained that a da'i must master Tafaqquh fī al-Dīn and Tafaqquh fī al-Nās. Thirdly, wisdom is the most excellent proselytizing method applied among other methods. According to Natsir, wisdom is more than mere science. It is nutritional science that has been digested and blends with a sense of check to become a driving force to make social change.

Keywords: *Social Change, Da'wah, and Mohammad Natsir*

Introduction

Social changes occur in the community environment that affect people's lifestyles, including social values, social attitudes, and behavior patterns among groups in society. Islam is the religion of *rahmatan li al-'ālamīn*; its survival depends on the da'wah activity itself. The fact is different if we refer to the world view, that the failure of da'wah is caused by the da'wah activity itself, namely a lack of understanding of current world problems that must be resolved so that the da'wah conveyed by the Da'i today is difficult for people to apply in everyday life so that this hinders the expected social change towards a society that has good morals and builds an Islam *rahmatan li al-'ālamīn*.

A good and acceptable da'wah in all circles of society is a da'wah activity that can adapt to the needs of *mad'u* (audience). Meaning that da'wah activities must also be balanced with the times so that there is no rejection from honey or the community itself as an object of social change (Shihab, 1997). One of the figures we should examine in this regard is Mohammad Natsir. Figures of bureaucrats and da'wah activists who have

a more advanced perspective of da'wah activities. These premises were proven when he was still active as a Masyumi politician. His da'wah activities are more fighting for and developing an Islamic perspective with his da'wah concept known as constitutional da'wah (Shihab, 1997).

Various pieces of literature state that the figures in Natsir's struggle are active in Islamic organizations. Among Muhammadiyah circles, there is Mohammad Kasman Singodimedjo, while Nahdathul Ulama has Idham Khalid and Masykur figures, and most importantly, they become public figures for their organization (Luth, 1999). However, unlike Mohammad Natsir, who did not join figures in mass organizations, Natsir took the path of da'wah and worship in the form of other Islamic organizations (Iskandar & IP, 2015). Another literacy source said that Natsir's leadership in accommodating the Indonesian Da'wah Islamiyah Council (DDII) seemed to positively influence Islamic da'wah in Indonesia because in developing da'wah, he was considered very diligent. With the breakthroughs and concept ideas developed by Natsir through the da'wah organization, the da'wah in his time experienced significant movements and changes. Therefore, the struggle of Natsir, who had failed to fight for Islam by using political organizations through the Indonesian Da'wah Islamiyah Council (DDII), was said to be successful (Agustian, 2020). Through this plot, we can draw a common thread that the Indonesian Da'wah Islamiyah Council is a strategic tool and Natsir's role as an actor mobilizing people to invite humanity to achieve virtue or *amar ma'ruf nahi munkar*. Natsir concluded that the message of Islam through da'wah is united in three main parts, namely: 1) Perfecting the relationship between humans and Allah (*habluminallah*), 2) Perfecting human-human relations (*habluminannas*), 3) Holding a balance between the two to go hand in hand (Maulida, 2018).

With these various paths, Natsir used these three points in his da'wah thinking, which at the same time made it the locomotive of the da'wah organization movement as a tool. Like the Prophet Muhammad SAW with a role as a statesman and a da'i. The combination of these two things seems to be widely used as an argument and reference for Natsir in managing the da'wah organization, of which he is also the founder. With evidence, until the end of his life, he was never absent from the da'wah of Islam. In the chain of generation and development of the Indonesian Islamic world, Moh. Natsir seems to be the successor and inherits the pattern taught by HOS. Tjokroaminoto

(1882-1934) and Agus Salim (1884-1954). This can be proven as HOS. Tjokroaminoto and Agus Salim also developed their thoughts on da'wah's path through education. However, the problem of Islamic da'wah includes the problem of education as a whole and is complex (Durhan, 2018).

The hard work and steep path that Natsir went through in "politics through da'wah" was carried out from the reign of Soekarno in the (Old Order) to Suharto in the (New Order) through the Indonesian Da'wah Islamiyah Council. Among Natsir's efforts was to correct the New Order government, which he considered deviated from the proper path. Natsir's gait with the Indonesian Islamic Da'wah Council was not only about the deviation of the government led by the New Order. Far from being equally urgent, covering various fields, including his DDII, Natsir played a significant role in the thought and provision of preachers or preachers in several mosques, especially in Jakarta (Luth, 1999).

The gathering of preachers and preachers gave new energy in the field of da'wah, with a pattern of direction, information, and guidance every Friday as a field and social reality in building the civilization of the Muslim community. Through DDII, the appointment and placement of preachers in mosques are carried out through one coordinator for sending preachers at DDII. As a form of increasing the ta'mir (prosperity) of the mosque, with his DDII, Natsir appointed preachers or missionaries according to the knowledge and momentum desired by the people. On the other hand, apart from carrying out da'wah's task, DDII implements and programs the spread of the good faith with an Islamic system of thinking. Carry out field research and form scientific study teams in various institutions. Establish or enter into cooperation with various cross-institutions both at home and abroad. Provide recommendations for religious institutions and establish procurement of development programs by sending students abroad (Islam, 1993).

On that basis, the author is interested in researching and knowing the concept of da'wah developed by him through a sociological approach, with various thoughts and concepts of da'wah developed by Mohammad Natsir as a form of embodiment deepening and scientific understanding possessed in terms of social change. This paper tries to examine the concept of thought and da'wah movement born by Natsir, to be used as a reference and guide for Indonesian da'i in particular and the world in general after his death. This is the basis of Natsir trying to spark piety in thinking and acting by

maximizing all forms of existing potential. One of them is by using da'wah institutions in politics and developing the progress of Muslims because he considered this a forum to construct the movement and the management of da'wah in the future.

Social change is a common phenomenon in human life as social beings without being limited by space and time. In its study of social change, the term sociology has become a common topic of discussion, but, interestingly, social change is studied in other disciplines outside of sociology. According to sociology, social change is a common and value-free phenomenon. Meanwhile, Mohammad Natsir that social change is a phenomenon bound by specific circumstances and becomes part of da'wah activities.

Method

This research is literature research using the descriptive analysis method. In this case, the author seeks to describe the da'wah strategy used by Moh. Natsir as an effort for social change. Moh. Natsir is a very extraordinary character so that his actions, actions, and ideas are always in the spotlight of many people, including academics. This study aims to analyze, describe, and summarize various conditions, situations, and data collected in observations about the problems studied and seek the relationship between religion and society through a sociological approach. Several previous studies also discussed the themes surrounding Moh Natsir is research from Mubasyaroh (Mubasyaroh, 2013) expressing M. Natsir's view of preaching as a warning with the Qur'an (inzar bil-Qur'an), also describes mental preparation, scientific and *kaifiyat* (way) and *adab* which Da'i must have in preaching. Then (Raihan, 2015) states that da'wah is not just tabligh but a form of realization of the teachings of Islam in various aspects, but in this case, Mohammad Natsir prioritizes political, educational, and economic da'wah. With the technical cadre, regular recitations, building mosques, and other programs to improve the quality of da'wah as an effort to prevent shallow faith. Furthermore, Rizal Firdaus, et al found that Moh. Natsir integrates the educational process of da'i in three institutions, namely mosques, *pesantren*, and campuses which are great opportunities to manage the empowerment of the people. The difference between the author's research and previous research is that the author emphasizes da'wah's strategic concept as an effort for social change, according to Mohammad Natsir.

Results and Discussion

Mohammad Natsir's Life Journey

Mohammad Natsir was born in Solok Regency, West Sumatra Province, precisely in the village of Jambatan Baukia, Alahan Panjang sub-district, on July 17, 1908; he has three siblings and is the third son of Khadijah and Idris Sultan Saripado, who served as control clerk during the Dutch period. Moh. Natsir married Puti Nur Nahar in 1934 who was a girl born in Bukit Tinggi, May 28, 1905 and died in Jakarta on July 22, 1991. Mohammad Natsir is also known for prioritizing his Islam while serving in the government bureaucracy. Mohammad Natsir revealed Islam as the basis of the state (Natsir, 2000a).

Moh. Natsir was known as an educator, a preacher, and a statesman who cared for the people, but faced obstacles in the world of politics, so he continued his struggle through da'wah and formed DII Indonesia. Natsir also founded the Ukhuwah Islamiyah Forum (FUI) with K.H Masykur on August 1, 1989. He gathered scholars from various groups. Two years later, he received an Honoris Causa Doctorate from the National University of Malaysia Kuala Lumpur and the Science University Penang Malaysia in Islamic thought (Mubasyaroh, 2013).

Mohammad Natsir, in his life journey, was very thick with the struggle of Islam, as he did in three aspects in strengthening Islam in various fields, namely: mosques, pesantren, and campuses. For Moh. Natsir, the essence of da'wah, is to invite goodness and stay away from evil in a good way; he also initiated the concept of da'wah Amar ma'ruf nahi Munkar. Moh. Natsir died on February 6, 1993, at Cipto Mangunkusumo Hospital, Jakarta, at 85 years (Luth, 1999).

The Concept of Social Change from the Perspective of Da'wah Mohammad Natsir

There is no explicit discussion about the da'wah strategy developed by Mohammad Natsir, but this can be seen from his actions. These actions then formulated how the strategy he used to implement the da'wah concept was built. Among other things, it can be seen from various explanations and historical facts that already exist (Muliati, 2016).

For Natsir, Islam is a guide and direction in life. Not only about worship but in every practice (Maulida, 2018). Someone who shows that he is a Muslim must do good to fellow human beings and not be hostile to each other. These Muslim activities are also called da'wah, namely preaching in inviting goodness and avoiding disgraceful acts.

Da'wah means an appeal, an invitation, a call, an invitation, and a prayer. Theologically, it has its meaning, namely all activities, both individuals and groups, which are based on faith, then realized verbally or someone's attitude, which can be manifested in the form of actions, writing, or speech, and has an impact on that person or other people whose purpose is to obey Allah and follow the teachings of the Messenger of Allah for the world and the hereafter (Kafie, 1988).

The existence of da'wah activities can be assessed from delivering messages to the honey in terms of calling for goodness and preventing evil. This is better known as *al-amr bi al-ma'rūf wa al-nahy 'an al-munkar* (Mubasyaroh, 2013). This concept is the main point in da'wah activities, so da'wah must be carried out with actual actions (*bi lisān al-ḥāl*). The belief in this da'wah strategy is a tangible manifestation of the da'wah. Da'wah has a broad meaning that must be carried out by Muslims and Muslim women in their lives, and they also cannot avoid it. The concept of da'wah *amar ma'ruf nahi munkar* is the obligation of every human being as a limitation of social life because human nature as social beings "social being" (*makhlūq ijtīmā'ī*) who cannot live alone must help each other, this is also stated by Al -Qur'an and Hadith of the Prophet. Mohammad Natsir has deep thoughts about da'wah, between the concept of strategic da'wah and the ideas of Moh. Natsir is as follows:

1. Da'wah is not filled with hate and hostility and must be kind
2. Muballigh, who has good character
3. Avoiding *takfiri* and gossiping about others
4. Realize a calm and relaxed da'wah

Humans have a skill in distinguishing good and bad things like nature. This ability makes humans nobler than other creatures of Allah. Some essential human potentials are Humanization, Liberation, and transcendence (Priyono, 2008). By nature, a da'i must have a strong foundation and belief in his da'wah position and master the scope of his mad'u in order to realize and carry out the mission of da'wah that is accepted in society, then the main task of the preacher is to remind, "*indhār bi al-Qur'ān*," Reminding based on the Qur'an. With everything contained in the Qur'an and using the method taught and shown by the Qur'an. (Luth, 1999).

Da'wah must have a view according to the indicators above, in the sense that da'wah is also *i'tiqad* to uphold the independence and respect the object of its da'wah so

that it does not conflict with human rights (Muhiddin, 2002). Specifically, Natsir formulated da'wah's purpose, namely calling us to the Shari'ah, to solve life problems, both individual life problems or household problems, as a community, as a nation, with tribes, states and between countries.

The basic pattern of the da'wah method as legitimacy in social change is unified in human life, full of differences. This is already started in QS An-Nahl: 125, which can be classified into three starting points for the da'i, namely, *da'wah bi al-ḥikmah*, namely da'wah in a wise way and way. Then *da'wah bi al-maw'izah al-ḥasanah*, namely da'wah by giving good advice and *da'wah bi al-mujādalah*, namely da'wah by exchanging ideas, can be used in critical and modern societies (Arkiang & Adwiah, 2019).

Natsir specifically cites Shaykh Muhammad Abduh (Muhiddin, 2002), who provides a conclusion from the verse about the da'wah (Surah An-Nahl: 125) then categorizes the content of the verse into several aspects of da'wah methods that are adapted to the object of the da'wah, namely, First, wisdom, adapted to the character of humans who think critically and love the truth or can also be called intelligent people who have intelligence and are accessible or fast in capturing the meaning conveyed in the form of arguments or arguments that are accepted nationally. Second, *mauizah al-hasanah* is for the lay class, who have not been able to think critically and still have difficulty catching a high understanding. Third, *mujādalah billatī hiya aḥsan*, da'wah by exchanging ideas, inviting to think in a healthy and better way so that the debates that arise from this kind of da'wah can relieve conflict and feelings of pressure from the recipients (Suparta, 2019).

According to Natsir, wisdom is not just knowledge but more about the unification of feelings in the soul that has an attraction to move da'wah if it is brought into the field of da'wah to do something practical and effective (Natsir, 2000a). The Maw'izah Hasanah method, also called da'wah, by giving good advice, can also be applied to the middle-class community between the intelligent and the lay by emphasizing the emotional aspect so that it directly touches the hearts of the listeners or the object of da'wah. The language used is the heart language in advising so as not to offend or hurt the listener. While da'wah with *mujādalah* or exchanging opinions, the da'wah interpreters will argue a lot with scholars or critical people and the da'i as an actor must master the supporting sciences that help da'wah activities in launching da'wah activities both in action and argumentation (Aliyudin, 2010).

In the application of the two da'wah methods, the da'wah interpreter has a significant role, especially in terms of making decisions to choose which method is more appropriate to use and adapting to the time, circumstances, and atmosphere, including the characteristics of the community group that is the object of his da'wah. Furthermore, as an actor who has significance in making social changes, the bil-hikmah method, according to Natsir, is the primary method as the base of other da'wah methods because, in scientific studies, da'wah with bil-hikmah, this is a fundamental element in carrying out and realizing da'wah (Mustar, 2016).

It should be reiterated that Islam emphasizes the meaning of the da'i for humankind as himself for himself; in terms of religiosity, Islam does not view religious hierarchy so that every Muslim has the same responsibility for himself and his actions before Allah SWT. However, Islamic teachings are not only aimed at Muslims, but these Islamic teachings are universal and are expected to benefit all humankind (Shihab, 1997). This behavior is very relevant to the structuration (agent and structure) were between the actors, namely the preacher and the object of his da'wah, which then forms a mutual structure where the da'i significantly provides da'wah that dominates the ummah and is legitimized by the teachings received by the ummah and then supports the existence of the ummah—the social change of people who previously experienced social problems towards social order.

Every Da'i who is an actor of social change ideally feels like a fighter who works to save society from disaster and bring it true happiness. So as a fighter, the da'i must have an unyielding spirit, not getting tired and not complaining quickly. Furthermore, the main goal is happiness in becoming a preacher when he guides the community towards the right path that Allah SWT blesses. By hoping for Allah's blessing, the da'i also make obstacles and insults to struggle and supporters to be more enthusiastic about fighting (Mubarok, 1999).

Becoming a preacher apart from being a da'wah interpreter who provides religious advice to all people to get enlightenment and the way of truth following religious guidance is also a means of worship for those who have more abilities in the field of religion. Being a preacher is like being a farmer who grows crops in a garden; he has the responsibility to fertilize, give water and take care of it to ensure it gets enough sunlight and avoid pests that damage plants. While the growth of plants to develop and

make them bear fruit is the creator's prerogative (Natsir, 2000a). With this analogy, a preacher who is in charge of spreading Islamic teachings must-have criteria based on the main principles taught by Allah's Apostle, for example, namely "*Ḥabl min Allāh*" or "Mu'āmalah ma'a al-Khāliq" namely, perfecting human relations. with his creator and then perfecting human relationships with fellow humans. "*Ḥabl min al-Nās*" or "Mu'āmalah ma'a al-Khalq" and strike a balance between the two (tawāzun), and make the two in line and intertwined (Natsir, 2000b). Based on the three main principles proposed by Natsir, the dai only has a role and function in improving it. Therefore, a Da'i in Natsir's mind is not a dictatorial force. A da'i has the authority as an actor who significantly can convey religious teachings. However, the domination given to its people is not in the form of power but flows based on shared goals and the existence of connectedness based on needs. If a da'i carries out his duties following these principles, it can be ascertained that the da'wah activities carried out by da'wah interpreters will run with good and avoid alluding and conflict with human rights, namely humans who think and have a reason. Representative arguments and exclamations that match the expectations of the object of da'wah. In response to this, Natsir (Natsir, 2000a) provides provisions in the form of things that must be prepared when they want to preach, including;

1. Mental Preparation

Mental preparation is the first thing that Natsir ordered for preachers who want to make social changes in society; as actors, mental strength is the principal capital. This is in line with what was conveyed by Buya Hamka (Hamka, 2018). According to him, "the success of a da'wah really depends on the personality of the preacher himself." A da'i must have good mental stability and can maintain peace and balance of soul. It must also have the ability to restore that balance when shaken by disturbances (Islam, 1993).

Apart from that, in the context of "mental preparation," it is an effort made by the missionaries based on the example given to the Prophet, in the form of reactions that come from the object of da'wah that doubts the teachings conveyed or reactions that come from the heart of the preacher himself. Based on his doubts on what was conveyed. This can happen in groups with critical thinking in society and often intend to overthrow and even argue with the da'i's argument. This confrontation often occurs because of the freedom of thought from the community

and the intentions they have. So that with the ability to balance yourself, you will get peace of mind so that it gives rise to agility, decisiveness and creates a steadfast mood for the preacher in carrying out his duties.

2. Scientific Preparation

The second message was M. Natsir to the Da'wah interpreter, then scientific preparation. As Natsir (Natsir, 2000a) previously stated, a da'i or da'wah interpreter is like a farmer who must know farming techniques, what types and characteristics of seeds he is sowing, nursery places, soil conditions, and even what climate is suitable for planting. Specific crops and how changes between seasons take place, farmers also have to know the pests that will interfere and how to eradicate them so that the plants can grow well and perfectly.

Thus, to achieve perfection in da'wah's purpose, da'wah interpreters must prepare their scientific abilities; Natsir (Natsir, 2000a) explains that a da'i must master *Tafaqquh fi al-Dn* first before continuing his da'wah activities. The point is that the da'i must master what he will convey in essence and full and deep meaning so that the message he conveys is "alive and enlivening." Apart from that, it also controls 'that is, a preacher must have total mastery in matters relating to humans or the society he faces as the object of da'wah, this includes human psychology, how is the level of intelligence or human intelligence in socio-historical and socio-cultural conditions. which are likely to have a significant impact on the community.

The preacher must also master the language of the Qur'an, which should call for goodness, so he should make himself a *Tafaqquh fi al-Dn*, as the Qur'an, which is the primary reference for Islamic religious teachings is absolutely in Arabic. 'I am obliged to be able and understand Arabic and even understand much more profound in terms of language in order to be able to explore and capture messages that are hidden and contained in the Qur'an. In addition to Arabic, as the language of the Qur'an, a preacher must also be able to adapt to the language and character of the area he will face (Sumanto, 2021).

With some of Natsir's opinions, it can be concluded that there is an attachment between human life in this world and the hereafter for a Muslim. According to Natsir, these two things cannot be separated. He added that Allah gave various rules in human-human relations to state affairs, not to mention worship matters. In short, the rules and

hudud (limits) in muamalah (association) in society have been explained by the Qur'an and hadith (Natsir, 2000a).

Then Mohammad Natsir concluded that everything that humans do, the source of their authority, is the power of Allah. Furthermore, the legitimacy of that power is the prerogative of Allah SWT. Regardless of its form, the legitimacy of all power will return to its primary source, namely Allah SWT (Natsir, 2000b). Meanwhile, in the view of secular politics, the essence of power is returned to the people known as *Vox Populi, Vox Dei* (Voice of the people, voice of God), so that it is the people who hold the highest power. This system returns sovereignty to the people and is absolute at the people's will. For Natsir, In a government system like this, sovereignty belongs to Allah alone, and humans are caliphs or leaders whose task is to carry out and enforce orders from the holders of sovereignty, as stated by Mohammad Natsir in opposing Pancasila as the basis of the state. God with all the consequences for those who acknowledge with all forms of obedience to the positive Divine Law." (Natsir, 2000b) Moreover, as a Da'wah interpreter, Mohammad Natsir has carried out his caliph duties and gave teachings to the community in various forms and efforts.

Moreover, his efforts made him a respected figure, and his advice was hugely followed. Even more specifically, the da'wah method proposed by Mohammad Natsir was also adopted by many da'i in Indonesia. This act provides clarity that directly and indirectly, Mohammad Natsir has made social changes in the society of his time. By way of himself as an actor and creating other actors through the Da'i organization he founded. Significantly Natsir has shown leadership and authority as a da'wah interpreter. Natsir, through his da'wah method, dominates the community, and the new da'wah interpreters together call for goodness, namely realizing *Amar ma'ruf Nahi Munkar* or inviting goodness in a good way. Based on public recognition and the form of the organization he formed, and the symbols he used to legitimize the greatness of Natsir's figure as one of the leading ulama in Indonesia. So the nature of the leader's authority is not inherent but delegated to humans, but he still sticks to his stance, and being a preacher does not make him free to do whatever he wants, but acts and acts according to the direction of Allah SWT. Through the guidance of the Qur'an and the example given by the Prophet Muhammad SAW.

Conclusion

The character of the community in the field is very varied, which must be faced by change agents or preachers, as agents of change must really understand all these kinds of differences, starting from people who hold traditional beliefs, people in rural areas, and even people who are astute intellectuals who sort out the divisions in society. Accept proof. In line with understanding the condition of this society, Moh Natsir's theory is the theory of da'wah, *al-amr bi al-ma'rūf wa al-nahy 'an al-munkar*. It also encouraged Moh Natsir to carefully determine the purpose of da'wah itself, as for the purpose and function of da'wah according to M. Natsir as *shuhadā' 'alā al-nās*, being a pioneer and supervisor for humankind and bringing people to the ultimate goal of life, namely worship Allah. Thus, as an agent of social change, a da'i or da'wah interpreter must take real action in his da'wah and have a great commitment in his efforts to preach because it can change the community's social life with his actions. Da'wah, carried out with "*bi al-hikmah*" (wisdom), is a method or tactic of da'wah that is needed to deal with various social problems in society.

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