

THE CONCEPT OF MOHAMMAD NATSIR'S NATIONAL DAKWAH AND ITS IMPLEMENTATION IN THE INTEGRITY OF THE NKRI

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ABSTRACT

Dissertation with the title Mohammad Natsir's Concept of National Da'wah and Its Implementation in the Unity of the Republic of Indonesia. Aims to explore the concept of national da'wah put forward by Mohammad Natsir, using qualitative methods in the form of literature studies with a text analysis approach. Data collection in this research was carried out through documentation by reviewing Mohammad Natsir's books and written works. The results of this research found that; Mohammad Natsir's national da'wah concept is the Concept of National Da'wah Integrity which combines six important pillars, namely: Maintaining Islam as the basis of the state, Maintaining the integrity of the Republic of Indonesia, Maintaining unity and unity, Maintaining tolerance and love. for the homeland, Maintaining cooperation between individuals and elements of society.

Keywords: Concept, National Propaganda, Mohammad Natsir.

INTRODUCTION

Indonesia is a country consisting of various different tribes, religions and cultures. Even though we succeeded in achieving independence in 1945, the challenge of maintaining the integrity and unity of the Republic of Indonesia remains a crucial issue. Problems such as separatism, radicalism and religious intolerance continue to emerge and threaten the integrity of the Republic of Indonesia.

One factor that can influence the integrity of the Republic of Indonesia is the role of national da'wah. The concept of national da'wah is an effort to invite the Indonesian people to maintain the integrity and unity of the Republic of Indonesia based on inclusive national values. One of the figures who has a unique concept of national da'wah is Mohammad Natsir.

He is a very influential figure in Indonesian history. Apart from being known as a political figure, he is also an Islamic scholar and thinker. One of the concepts produced is the concept of national da'wah, which is expected to strengthen the integrity of the Republic of Indonesia.



However, even though the concept of national da'wah has the potential to strengthen the integrity of the Republic of Indonesia, its implementation does not necessarily run optimally. Therefore, a more in-depth analysis of the concept of national da'wah and its implementation is needed in the integrity of the Republic of Indonesia. This will make a significant contribution to efforts to maintain the integrity and unity of the Republic of Indonesia.

Man was created and born into this world with duties and responsibilities that he must carry out, one of which is the obligation to preach to people to convey good things and prevent evil. As Allah SWT said in Surat Ali 'Imran Verse 104

It means: "And let there be among you a group of people who call to virtue, enjoin what is good and forbid what is evil; they are the lucky ones".(Qs. Ali Imran: 104)¹

In another verse about the duty of da'wah in Surat An-Nahl verse 125

It means: "Call (people) to the path of your Lord with wisdom and good teaching, and argue with them in a good way. Verily, your Lord, He knows best who has strayed from His path and He knows best who is guided."(Qs. An-Nahl: 125)²

Humans as social creatures certainly cannot live without the help of other people. In carrying out daily life, Allah SWT provides guidance and signs that must be implemented, one of which is always maintaining unity and integrity between fellow humans, maintaining ukhuwah and brotherhood between the nation's children. As Allah explains in His Word the importance of maintaining brotherhood, unity between people.

It means:"and hold fast to the rope (religion) of God, and do not be divided, and remember God's favor to you when you were enemies before (the time of Jahiliyyah), then God united your hearts, then you became because of God's favor, people the brothers; and you have been on the edge of the abyss of hell, then God saved you from it. This is how Allah explains His verses to you, so that you may be guided." (Qs. Ali Imran: 103).³

Human beings were created by Allah SWT to get to know each other between one tribe and another, between one nation and another, between men and women, both creatures of God's creation whose rank and glory are only determined by their piety to God Swat. As God says in Surat Al Hujurat verse 13

It means:" O mankind, We have indeed created you from a man and a woman and made you into nations and tribes so that you may know each other. Indeed, the most noble among you in the eyes of God is the most pious among you. Verily, Allah is All-Knowing and All-Knowing". (Qs. Al Hujurat: 13)⁴

¹ Qs. Ali Imran: 104

² Qs. An-Nahl: 125

³ Qs. Ali Imran: 103

⁴ Qs. Al Hujurat: 13

Indonesia is the country with the largest Muslim population in the world and consists of various tribes and languages with different customs. This gives rise to differences in views among the country's children. Indonesia's ethnic issues still face serious challenges. Among social groups, both majority and minority, there are ideas and actions that do not greet each other. In that case, there is no problem now where we are rebuilding the Indonesian nation-state, on a different basis. This country is so beautiful because it contains different cultures, arts, traditions, ways of life and religions.⁵

Ahmad Sabban or Tuan Guru Batak was asked to be the "keynote speaker" in front of thousands of ulama, ustaz, Islamic group leaders and activists, TGB emphasized: "Contradicting religion with the state is a very fatal mistake. Currently, the impression that is being deliberately created is that the real ulama are those who dare to shout loudly, even going beyond the norms and morals of the nation to "condemn" the government. , uncivilized, even dangerous. We must remember history, the ulama who liberated this country were ulama who were famous for their knowledge, tenacity, obedience, piety and devotion to Islam, but they never put the jihad of defending religion in contrast with the jihad of defending the country . They also criticize the authorities without belittling the symbols of the country's greatness. Some of them are even willing to be detained and imprisoned but still maintain their manners and morals.⁶

One of the preachers and national figures, the father of the Republic of Indonesia who remains consistent and istiqomah in preaching and maintaining the integrity of the nation who has made a great contribution in returning the United Republic of Indonesia to the Unitary State of the Republic of Indonesia is Mr. Mohammad Natsir.

Natsir submitted an Integral Motion to the DPR RIS on April 3 1950, when he was a member of the DPR RIS from the Masyumi Party, one of the Islamic parties in Indonesia. In short, the entirety of Natsir's motion can be described as follows: First, he wants to stay away from any debate about the concept of unitarism versus federalism. United States of Indonesia and merged with the Republic of Indonesia. This was because they realized that they were being elevated in the Dutch strategy of trying to re-colonize the Republic of Indonesia.

Third, ask the RIS government to take concrete steps to overcome riots in the state by implementing emergency law as a constitutional step.

Fourth, remind RIS and the Indonesian government to never forget the real problem, the obligation to improve the welfare of the people who have suffered enough.

Fifth, we continue to demand that the form of the state be finalized constitutionally and aspirationally in accordance with the prevailing expectations of society. Sixth, requires the government to be more proactive in addressing the issue of national unity without being distracted by possible debates about unity versus federalism.⁷

Apart from being the originator of the Integral Motion, Natsir also served as the First Prime Minister of the Unitary State of the Republic of Indonesia. With the return

⁵ Indra Utama Tanjung, *Comparative Study of the Establishment of the Khilafah State in Indonesia* , Journal of Field of Religion Research Vol. 9, no. 1, 2018, p. 14

⁶ Ahmad Sabban, *Peace and Nationalism Preaching*, Jakarta: Prenada Media Group, cet.I, 2019 p. 69

⁷ Ahmad Murjoko, *Natsir Integral Motion 1950*, Bandung: Persipers, Cet.I, 2020, p. 89-94

of the Republic of Indonesia to a Unitary State, the government had to be replaced. The RIS cabinet led by Hatta automatically became missionary until a new cabinet was formed. According to UUDS 1950, "The Indonesian government is based on a system of parliamentary democracy."

This means that the government is in the hands of the Council of Ministers (Cabinet) chaired by a prime minister. The cabinet must have majority support in parliament and be accountable to parliament. To form a cabinet, the president has the authority to appoint one or more people to serve as formators.

The formateur does not always have to be a prime minister or minister. The president is only the head of state, not the head of government. He is just a symbol of the country. Responsibility for governance lies with the cabinet.⁸

Born in Solok, West Sumatra, in 1908. His father was a religious teacher and his mother came from a prominent family in the area. Natsir received a traditional Islamic education before attending a Dutch school in Padang. He then studied at Batavia University (now the University of Indonesia) and earned a medical degree. However, he decided to pursue a career in journalism and became the editor of several newspapers, including the influential daily, "Guideline."

Natsir's political career began in the 1930s when he joined the Islamic organization, Muhammadiyah. He later became involved in the Indonesian National Party (PNI) and played a key role in the country's struggle for independence from Dutch colonialism. In 1949, he was appointed Minister of Information in the first cabinet of newly independent Indonesia. He later served as Minister of Religion and Education before being appointed Prime Minister in 1950. However, his tenure was short-lived, and he was forced to resign in 1951 due to political instability and pressure from the military.

Despite his short tenure as Prime Minister, he made significant contributions to Indonesia's political and social development. He introduced several reforms aimed at strengthening the country's economy, education system, and foreign relations. He also played a key role in the founding of the Indonesian Islamic University and the Organization of the Islamic Conference. Natsir's legacy continues to be felt in Indonesian politics and society, especially in the realm of Islamic politics.

received many high awards and his contributions were also appreciated in other countries. Awards received Mohammad Nasir is as follows. In January 1957, Tunisian President Lamine Bey awarded him Nichan Istikhar Star (*Grand Gordon*) for the first time in recognition of his contribution to helping the North African people in their struggle for independence.

Awarded as *Prince D'Islam* (Prince of Islam) from the World Muslim Community in 1977 for his contribution to fighting hunger and ignorance that occurs in the world without discrimination. Received an International Award (*Jai'zatul Malik Faisal al-Alamiyah*) from the Faisal International Award in Saudi Arabia in 1980 for his services to Islam.

The next award was given by the Government of the Republic of Indonesia in 1998 in the form of Bintang Adi Pradana. Received an award from the Mosque Award Council on May 26 2005 as an Indonesian Mosque Management Figure. On December 23 2005, Received a Star Award from the President of the National Democratic

⁸ Dzulfikriddin, *In Indonesian Political History Roles and Services in Two Indonesian Orders*, Bandung: Mizan Pustaka, Cet.I, 2010, p. 70

Republic of Algeria PYM Abdul Azis Bouliqah, for his services in helping the struggle for the liberation of Algeria

Received the Star for exemplary noble morals in 2007 from the Central Committee of the Community Movement Concerned with Noble Morals in 2007. Received a sincere award/appreciation for his services in fighting for Islamic Da'wah in Indonesia and participating in supporting the establishment and development of the Salman ITB Mosque.⁹

as the founder of the da'wah institution, the Indonesian Islamic Da'wah Council. After failing to revive the Masjumi Party at the beginning of the new order, on February 26 1967, Natsir and his friends formed the Indonesian Islamic Da'wah Council. The formation of the Da'wah Council committee began with a deliberation between the ulama and zu'ama at the invitation of the management of the al-Munawarah Mosque, Kampung Bali, Tanah Abang, Jakarta.

Under Nasir's leadership, the Indonesian Islamic Da'wah Council's Khittah Da'wah was formulated. Nasir reminded him when he wrote the foreword to "Khittah Dakwah". Especially for Indonesian Muslims who view Islam as a creed, sharia law, morals and ideals of life, what about us Muslims today? What are you facing? What is happening around him? What is the capital to handle all this? To awaken submerged stems. Natsir led the Da'wah Council from the beginning of this organization until he died on February 6 1993.¹⁰

Natsir is also active in writing in various mass media and if we look closely, there are several characteristics that we can get when reading his various writings. We almost never see anyone attacking frontally or criticizing the thoughts of someone whose opinion they don't agree with. Natsir started writing when he was 21 years old. His various writings, among others, are collected in: - *Capita Selecta* (3 volumes), *Fiqhul Dakwah*, *Let's Pray*, *Islam as the Foundation of the State*, *Islam and Christianity in Indonesia* *Islamic Culture in a Historical Perspective*, *Religion and the State in an Islamic Perspective*, *Under the Shade of Treatises*, *And others*.¹¹

Therefore, the researcher is very committed and works hard to carry out this research from the perspective of national da'wah, especially in the field of national da'wah which will be the focus of the research with the title: "**THE CONCEPT OF NATIONAL DAKWAH AND ITS IMPLEMENTATION IN THE INTEGRITY OF THE NKRI**". with the hope of being able to answer and find the problem of national da'wah which is used in conveying his da'wah message to the people of the interior of the archipelago, Da'i, da'wah cadres, politicians, and even the government.

The concept of national da'wah that the author refers to in this research is a form of Islamic da'wah which combines Islamic and national concepts with the aim of strengthening national unity and integrity and avoiding divisions and conflicts that can damage the integrity of the nation in order to form the best ummah (*khairu ummah*).

⁹ M. Natsir, *Capita Selecta I*, Jakarta: Bulan Bintang Abadi Foundation, Cet. IV, 2008, Pg. 623

¹⁰ Abdul Kadir Badjuber at.all, *Founder and Leader of the Indonesian Islamic Da'wah Council*, Jakarta: Sinar Media Abadi, Cet. III, 2022, p. 11-15

¹¹ Lukman Hakiem, *Biography of Mohammad Natsir, Personality, Thoughts and Struggle*, Jakarta: Al-Kautsar Library, Cet. I, 2019, Pg. 649

The word da'wah in this study refers to preaching *Islamiyah* (invitation) to the path of Allah, As an invitation to the path of God, it is an invitation to a perfect form of life, in the form of an invitation or call to a perfect life, life in all forms and all aspects of social and state life, in this case the Indonesian people.

Da'wah of pride has a very broad scope, whether in the form of love for the country, efforts to regulate government, create people's welfare, regulate markets and the community's economy, improve waterways, manage Islamic boarding school curriculum, school curriculum, strengthening national identity, awakening a sense of love for the homeland, strengthening a sense of belonging to the nation, introducing and understanding national values, maintaining unity and unity, strengthening relationships between individuals, groups and communities, prioritizing cooperation, tolerance, and mutual respect for diversity, mutual cooperation, and the spirit of nationalism, overcoming differences and conflicts, active participation in social and political activities, and so on. However, in this case the author will not discuss all of these things because the scope of the propagation of pride is so broad, because the author's limitations and so that this research is focused, the author only discusses Mohammad Natsir's national preaching which includes six things.

This research uses qualitative research methods, which have descriptive characteristics and place more emphasis on analysis. This type of research highlights processes and meaning by using a theoretical basis as a guide so that the research remains focused on the facts in the field.¹² with shape *Library research* (Library research). The data is a collection of information data that is sufficient in the library room, as stated by Hasan Mukmin quoting Kartini Kartono's statement in his book *Introduction to Social Research Methodology*.¹³ The type of approach used is *Approach text analysis*, by using *Method Data interpretation*.¹⁴ with explore and examine Mohammad Natsir's works in the form of books, articles, newspapers or scientific works written by Mohammad Natsir or written by other people about Mohammad Natsir. Personal documents are a person's written notes or compositions about their actions, experiences and beliefs. The collected data was analyzed using the method "*Data Interpretation*"

RESULTS AND DISCUSSION

National da'wah will be realized if the five pillars of national da'wah are combined, namely, maintaining Islam as the basis of the state, maintaining the integrity of the Republic of Indonesia, maintaining unity and unity, maintaining tolerance and loving the homeland. However, after the researcher analyzed it, the author found a new pillar that needed to be integrated into the concept of national da'wah, namely maintaining collaboration between individuals and elements of society.

1. Keeping Islam as National Policy

The sentences conveyed in the text reflect the concept of da'wah with the material presented regarding Islam as the basis of the state, the means are speeches and books, the methods used are argumentation and explanation, the object of the da'wah is to

¹² Ibid., p. 6

¹³ Maruly Hendra Utama RI, *Mob. Natsir in the Development of Islamic Society in Indonesia*, Dissertation, 2021, p. 28)

¹⁴ Masykur Wahid, *Paul Ricoeur's Theory of Interpretation*, Yogyakarta: LKiS, Cet. I, 2015 matter. 75

the Indonesian people, especially Muslims. The concepts of da'wah contained in it include:

The material presented was about the importance of Islam as the basis of the state and religious freedom for non-Muslim communities. This da'wah concept emphasizes that Islam has an important role in social and political life

The means used were speeches and books, where Mohammad Natsir expressed his views through speeches at the plenary session and in his book entitled "Kapital Selekt 3". By using this means, he tries to convey his message and beliefs to society.

The methods used are argumentation and explanation. Mohammad Natsir uses logical arguments to support his view of Islam as the basis of the state. He also explained the principles of democracy and criticized the use of Pancasila as the basis of the state.

Object of da'wah: The object of da'wah is to the Indonesian people, especially Muslims. Mohammad Natsir tried to convince the Indonesian people, both Muslims and non-Muslims, about the importance of Islam as the basis of the state and the values contained in Islamic teachings.

In the conclusion of his speech, Mohammad Natsir stated that Islam was chosen as the basis of the state based on his belief that Islamic teachings have perfect qualities for the life of the state and society. He also emphasized the importance of diversity and mutual respect between various groups in the country, as well as his belief that Islam will protect and maintain the integrity of the country.

2. Maintaining the integrity of the Republic of Indonesia

From the analysis related to Maintaining the Integrity of the Republic of Indonesia, several concepts and ideas related to national da'wah were championed by Mohammad Natsir.

The material presented by Mohammad Natsir expressed views on unity and integrity, as well as the formation of a unitary state. He discussed state structure, including the constitution, state administration, and political problems that emerged after the transfer of sovereignty to Indonesia. Natsir also raised issues of people's welfare and prosperity, democracy in government, economic development and national security.

The means of national da'wah that Mohammad Natsir used were speeches and writing his book, "Kapita Selekt 2", as a means of conveying his views. He also took advantage of the House of Representatives meetings to propose motions and influence government policy.

The national da'wah method used by Mohammad Natsir is a political approach and debate in public forums to convey his ideas. He referred to the history of the Indonesian-Dutch dispute and tried to understand the source of the existing problems.

The object of his Da'wah, M. Natsir conveyed his da'wah to Indonesian society in general. He also spoke before Parliament and interacted with other MPs. In the context of the Medina Charter, although not explicitly related to Mohammad Natsir's national da'wah, this information shows efforts to maintain peace and unity between different groups in the Medina region. The Medina Charter provided protection and support to these groups and established mutual agreement.

3. Maintaining Associations and Unions

In the author's analysis of Mohammad Natsir's writings about maintaining unity and integrity, Mohammad Natsir's concept of national da'wah is included which includes:

Material presented: Mohammad Natsir emphasized the importance of maintaining the unity and unity of Muslims. It focuses on faith in God and the Messenger and making God a guide in life. Means used: Mohammad Natsir uses books as a means to convey his messages. One of his books that is relevant to the concept of national da'wah is "Uniting the Ummah".

The method used: Mohammad Natsir uses the method of argumentation and interpretation of the verses of the Qur'an to support his views. He quotes verses from the Qur'an such as Surat Al-Hujurat verse 10 and Surat Al-Anfal verse 63 to provide an understanding of the unity of Muslims.

The object of Mohammad Natsir's preaching is Indonesian Muslims. He tried to unite Muslims in facing various problems, both worldly and spiritual.

In this context, there is also a quote from the Medina Charter which emphasizes the importance of unity and cooperation between different groups, including in terms of rights, obligations and protection of human rights. Overall, Mohammad Natsir's national preaching prioritizes unity, faith in Allah, and interpretation of the verses of the Koran to achieve the unity of Muslims in Indonesia.

4. Maintain Tolerance

From the results of the author's analysis, several concepts of Mohammad Natsir's national da'wah can be found:

Material presented: Mohammad Natsir's concept of national da'wah teaches the principles of tolerance, which is included in the material presented.

Means used: the means used by Mohammad Natsir in conveying the national da'wah regarding tolerance were also conveyed through trials and meetings in the constituent assembly, as well as M. Natsir using written media, namely the book *capita selecta 3* in disseminating his thoughts and ideas.

Method used: M. Natsir used the Argumentation or Mujjadi method in a good and wise manner, as he conveyed at the constituent assembly.

The object of Mohammad Natsir's national preaching in this context can refer to the general public, especially those involved in the formation of the state and government. The purpose of his preaching is to spread national values, principles of tolerance, and efforts to strengthen unity in society.

In the context of this sentence, the reference to the Medina Charter provides an example of the principles of tolerance adhered to by Mohammad Natsir. Apart from that, a quote from the book *Kapita Selektta 3* also shows that Mohammad Natsir taught the importance of understanding positions, exchanging ideas and thinking in an atmosphere of tolerance.

5. Loving the Motherland

From the results of the author's analysis regarding Mohammad Natsir's concept of national da'wah regarding Love of the Motherland, the author found that Mohammad Natsir's concept of national da'wah is related to Loving the Motherland.

Mohammad Natsir's national preaching material includes the idea that religion and politics cannot be separated. Islam is a rule of life that provides equal rights and obligations. The principles of tolerance and love for the country. Criticizing the views of figures who reject Islam and prioritize nationality. Reconciling Islamic universalist ideas with nationalist ideas.

The means used by M. Natsir are writing and speech as the main means of conveying the concept of national da'wah. His famous writings, such as "A Treatise on National Debate" and "With Indonesian Islam" became a means of conveying his ideas.

The method used by M. Natsir is to use criticism and comparison methods to strengthen his argument. He presents arguments based on the propositions of the Koran, especially Surah Al-Hujurat, which recognizes the existence of the nation but rejects the narrow nationalism that leads to Ashabiyah. Natsir also uses an approach that tries to reconcile universal Islamic ideas with nationalism.

The object of Mohammad Natsir's preaching is to individuals and the Indonesian Muslim community in general. He taught the importance of understanding and applying the principles of tolerance, love of the country, and openness to the role of revelation in the national context. By using writing and speech as well as methods of criticism and comparison, Natsir tries to convey material that includes the principles of tolerance, unity, love of the country, and combining Islamic universalist ideas with nationalist ideas to the Indonesian Muslim community.

6. Maintain collaboration between individuals and elements of society

Analysis of Mohammad Natsir's National Da'wah Concept: Maintaining Collaboration between Individuals and Elements of Society

His Da'wah Material Mohammad Natsir's concept of national da'wah promotes collaboration between individuals and elements of society by delivering da'wah material that emphasizes national values, unity and oneness. This preaching material includes an understanding of the importance of love for one's country, a spirit of togetherness, a sense of belonging to the nation, as well as an emphasis on the values of Pancasila as the basis of the state.

Da'wah Method: To maintain collaboration between individuals and elements of society, Mohammad Natsir applies a da'wah method that is inclusive and prioritizes dialogue. He proposed a persuasive approach that respects differences in views and opens up discussion space for all parties. The da'wah method also involves conveying messages in language that is easy to understand and relevant to the societal context.

Means Used: Mohammad Natsir uses various means in conveying national da'wah, such as speeches, writing, books and lectures. He utilized the communication platforms available at his time, such as newspapers and magazines, to convey national messages to the wider community. Apart from that, he also uses the political stage and public forums as a means to expand the reach of his preaching.

Target Object of Da'wah: Mohammad Natsir's concept of national da'wah is aimed at various levels of society, including political leaders, intellectual elites, religious figures and the general public. He seeks to involve all elements of society in strengthening national unity and integrity. The aim is to build collective awareness and a spirit of mutual cooperation in maintaining the integrity of the Republic of Indonesia.

By maintaining collaboration between individuals and elements of society through Mohammad Natsir's concept of national da'wah, it is hoped that society can understand the importance of unity and integrity in building a developed and harmonious nation. This concept focuses on strengthening a sense of togetherness, respecting differences, and contributing to creating cooperation that is beneficial for the common good and the integrity of the Republic of Indonesia.

Conclusion

Based on the problem formulation in this research, it can be concluded that

1. Mohammad Natsir's national preaching concept is Concept *Islameg* National Da'wah which combines six important pillars, namely: Maintaining Islam as the basis of the state, Maintaining the integrity of the Republic of Indonesia, Maintaining unity and integrity, Maintaining tolerance and love for the homeland, Maintaining collaboration between individuals and elements of society.
2. Meanwhile, the implementation of the concept of national da'wah in maintaining the implementation of Mohammad Natsir's national da'wah on the integrity of the

Republic of Indonesia in the current era can include several aspects as follows: Instilling National Values: Strengthening Inter-Religious Harmony, Maintaining National Identity, Strengthening Social Unity and Justice, Active Involvement in Nation Building

3. Meanwhile, the concrete steps taken by Mohammad Natsir in his National Da'wah on the integrity of the Republic of Indonesia are as follows: Da'wah against secularism, Forming educational and da'wah institutions, Political Da'wah activities, Participation in nation building, Active in Islamic organizations.
4. The obstacles and challenges in implementing Mohammad Natsir's concept of national da'wah are caused by the following things: Religious, ethnic and cultural differences, identity politics that are exclusive and do not respect differences can trigger social conflict and affect the national spirit. Social and economic disparities and developments in technology and information

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