

The Concept of Integration of Science and Islam in Higher Education Perspective of M. Natsir

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ABSTRACT

This research aims to find the concept in Indonesian universities that integration by science and religion in their regulations. The research employs a qualitative method with a historical-philosophical approach, conducting content analysis on the thoughts of M. Natsir to generate a new concept. The research findings indicate, firstly, that the concept of integrating science and Islam in higher education from M. Natsir's perspective involves the integration of Islamic knowledge and general knowledge without secularizing science and Islam. This integration includes mastering foreign languages, particularly Arabic, instilling moral values through *ta'dib*, enhancing learning through the presentation of arguments, advising, and adopting a wise approach with efforts in higher education to orient graduates towards becoming strong and sincere preachers.

INTRODUCTION

Higher education in Indonesia has various stages in realizing the mandate of the law related to the quality and objectives of higher education. Starting from the obligation to accredit universities with seven standards to the new instrument issued by the National Accreditation Board for Higher Education (BAN PT) with nine criteria. The nine criteria include the vision and mission of the university's strategic goals, governance and cooperation, students, human resources, financial facilities and infrastructure, education, research, community service, outputs and achievements of Tri dharma. These criteria are based on the 2015 national higher education standards. (Mulyadi, 2021). In the clustering of education according to the Ministry of Education and Culture 2022, there are four aspects to the determination of superior universities, namely the quality of human resources and students (input), institutional management of universities (process), short-term performance achievements achieved by universities (*output*), and long-term performance achievements achieved by universities (outcome). (Doddy, 2023).

The four aspects are further elaborated into input aspects (percentage of the number of teaching staff with doctoral degrees, availability of lecturers and professors, ratio of lecturers and students, availability of foreign students, number of lecturers as industry practitioners); process (accreditation of institutions and study programs, online learning, PT cooperation, completeness of PD-DIKTI reports, number of collaborations, implementation of independent campuses), *output* (number of indexed scientific articles, research performance, student performance, and achievement of international certificates); outcome (number of citation values for each lecturer, number of PT patents, innovation performance, number of graduates who work for less than six months, community service performance). (Rencana Strategis Direktorat Jenderal Pendidikan Tinggi, Riset, Dan Teknologi Tahun 2020-2024, 2022).

In the release of Diktis Kemenag RI, the awarding of PTKI appreciation (Adiktis) 2020 mentions 15 best PTKI campuses winning Adiktis 2020, among these categories, are the BLU category won by UIN Sunan Kalijaga PD Dikti reporting by UIN ar-Raniry Banda Aceh, Green Campus by UIN Raden Intan Lampung, and the best SBSN category is UIN Sunan Gunung Djati Bandung, while PTKI with the most Excellent study program accreditation by UIN Syarif Hidayatullah, Jakarta. (Admin, 2020). The above standards are measured on the aspect of campus independence in managing universities, mainly on the number of students they accept, income in the financial sector and other sectors that do not directly produce superior humans who have faith and morals. What should be criticized, among the superior criteria according to PEPA APT academic/private universities element number 28 of 2022, a college reaches when superior if the average student learning operational funds/year reaches 20 million rupiah. Of course, this seems difficult for an Islamic university to achieve, especially since the spirit of Islamic education in its golden age was not from students, but the state's contribution to supplying quality education. (Yanuar, 2022).

The mandate of the 1945 Constitution clearly indicates that among the main tasks of the government is to educate the nation. This is stated in Article 31 of the Constitution of the Republic of Indonesia. The mandate of national education is therefore a democratic mandate to build a democratic society. Its implementation denies the existence of differences in the levels of human intelligence as a divine favor. This education system provides equal opportunities for all people according to their ability to achieve quality education. (Hakim, 2016). The focus of higher education is currently directed primarily to the industrial sector. Through the "free to learn, free campus" policy which includes a) accreditation system, b) submission of new study programs, c) student study period outside the study program for 3 semesters, d) the choice of universities to become PTN-BH, it is hoped that higher education will be able to compete nationally and internationally. (Arifin & Muslim, 2020) Higher education is required to be able to produce graduates who are ready to work in the industrial world and the world of work in general, this is stated in the Ministry of Education and Culture Road map and is derived in the Main Performance Indicators and Additional Performance Indicators which are a reference for every higher education accredited by BAN PT.

Data shows the murder of Redho Tri Agustian, a 20-year-old UMY student, was killed and mutilated because he was conducting research related to LGBT. According to Prof. Achmad Nurmandi, it is suspected that the perpetrator of the murder was a student research respondent from Pangkal Pinang. (Pertana, 2023). This certainly saddens higher education, especially Islamic Higher Education, because of the rampant and increasing MSM or LGBT relationships in the campus world. The report of the Corruption Eradication Commission (KPK) was delivered by the deputy chairman of KPK RI Nurul Ghufuran on Wednesday, June 29, 2022 in a public lecture at UIN Sunan Kalijaga Yogyakarta. According to Ghufuran, there is a character crisis in society, educational institutions and government. People tend to like instant culture, not prioritizing quality and not paying attention to the process. On the one hand, educational institutions are business-oriented and ignore the philosophy of education. In this case the government has a role in fostering a character crisis, through curriculum arrangements that are oriented towards competencies and skills and ignore attitudinal aspects, the necessity of networking and compatibility with the world of work, BAN-PT accreditation criteria that emphasize the size of alumni achievements on the speed of getting a job and the nominal salary accordingly. In this report. Ghufuran also said that the perpetrators of corruption showed that 86% were alumni of higher education institutions (HEIs), indicating that many HEI graduates have knowledge but not integrity. (Suka, 2022).

From the above higher education problems, religious higher education is always left behind in the list of superior universities from other general higher education. The differences in higher education regulations in Indonesia, the moral decline of students, and the high number of corruption cases from higher education alumni show that an improvement solution is needed through the integration of science and religion in higher education. Examining the thoughts of M. Natsir the founder of six universities in Indonesia, it is necessary to reformulate. The purpose of this formulation is to guide the founders of universities, foundation administrators and academicians in formulating the vision and mission, the objectives of the campus development strategy that they manage. So that from this formulation, the concept of integration of Islamic higher education is born, which is able to combine graduates who have faith and morals, and are also able to make innovations that have great benefits.

LITERATURE REVIEW

Some previous studies related to this research such as a journal written by Muhammad Irva Uddarajatul Rahman and Budi Hariyanto entitled "M. Natsir Islamic Education Concept And Their Relevance In Islamic Education Curriculum". Both reveal the concept desired by M. Natsir is education that combines general education with religion. This continuity is evident in M. Natsir's integral concept that does not distinguish between Eastern education and Western education. Because Islam does not equate rights with wrongs. All rights are acceptable or come from the West, and all that has a wrong nature will be eliminated even though it also comes from the East. Since Islam never recognizes fanaticism as long as it is beneficial to human beings and does not violate its religious laws, then this pattern is based on creating students who care about their spiritual and physical bodies so as not to forget the creator. From these concepts and thoughts, their relevance in education to develop the current Islamic education curriculum can be found. The regeneration of the concept response desired by M. Natsir is an education that combines general education with religion. This continuity is evident in M. Natsir's integral concept that does not distinguish between Eastern education and Western education. Because Islam does not equate rights with wrongs. All rights are acceptable or come from the West, and all that has a wrong nature will be eliminated even though it also comes from the East. Since Islam never recognizes fanaticism as long as it is beneficial to human beings and does not violate its religious laws, then this pattern is based on creating students who care about their spiritual and physical bodies so as not to forget the creator. From these concepts and thoughts, their relevance in education to develop the current Islamic education curriculum can be found. (Rohman & Hariyanto, 2021).

Second, a journal written by Kasmuri Selamat entitled "Integral-Universal Education: Analysis of M. Natsir's Thoughts on Islamic Education." He found that the concept desired by M. Natsir is an education that combines general education with religion. This continuity is evident in M. Natsir's integral concept that does not distinguish between Eastern education and Western education. Because Islam does not equate rights with wrongs. All rights are acceptable or come from the West, and all that has a wrong nature will be eliminated even though it also comes from the East. Since Islam never recognizes fanaticism as long as it is beneficial to human beings and does not violate its religious laws, then this pattern is based on creating students who care about their spiritual and physical bodies so as not to forget the creator. From these concepts and thoughts, their relevance in education to develop the current Islamic education curriculum can be found (Selamat, 2020).

Third, a journal written by Ida Rianawaty et al entitled "Model of Holistic Education-Based Boarding School: A Case Study at Senior High School." The results showed that holistic education at State High School 10 in Malang includes academic programs, leadership, extracurricular activities, youth entrepreneurship, and environmental care programs. Supporting factors for holistic education are curriculum, professional teachers, principal leadership, learning process, facilities and infrastructure, school management, three education centres, and school culture. Meanwhile, the inhibiting factors include the low number of dormitory teachers and the high operational costs. The results also show that all schools should provide equal access to quality education services to the entire nation through holistic education programs to produce smart and competitive students (Rianawaty et al., 2021).

Fourth, an article by Anzar Abdullah entitled "M. Natsir, Character Education, and its Relevance to the National Educational System: A Study of the Educational Thought in Effort to Build the Students' Noble Characters in Indonesia." In his findings, Anzar mentioned the concept of educational thought in Islam, according to M. Natsir, to build noble characters in students, namely: a) The purpose of Islamic education is devotion to God; b) Humans as the actors and goals of education, with the aim of developing 'aqliyah, qalbiyah, and 'amaliyah competencies; c) The principle of Islamic education is tawhid; d) The sources of Islamic education are the Qur'an, Al-Sunnah, and ijthihad; and e) The methods of Islamic education are exemplary and habituation. M. Natsir also stated that there are four pillars of education for Muslims, namely the family, *Pesantren*, school institutions, and mosques. Finally, M. Natsir's thoughts on character education are still relevant and have become the locomotive for the birth of the national education system in Indonesia. (Abdullah, 2013).

Fifth, a journal by Hilman Latief entitled "The Masyumi Networks and the Proliferation of Islamic Higher Education in Indonesia (1945-1965). From his findings, Hilman mentioned that politics and Islamic education in Indonesia are intertwined and used by Masyumi leaders to promote Islam, maintain the dignity of the ummah (Muslim community), and achieve Masyumi's political vision through non-political activism. Using a network analysis of social structures, this article argues that the Masyumi network and the spirit of Islamic

modernism accelerated the spread of Islamic higher education in Indonesia, especially from 1945-1965. The Masyumi network consisted of Muslim politicians, intellectuals, technocrats, noble families, and businessmen. (Latief, 2022).

METHODOLOGY

The type of research used in this writing is qualitative research with historical, philosophical and case study research approaches. Historical research is a study of past events using logical analysis. How to collect data can be through primary data, which involves people who are directly involved in the incident, or witnesses to the incident or documentary sources related to the incident. this research can be used to answer questions about when the incident took place, who did it and how the process happened. (Iskandar, 2008). This historical approach is carried out because the existence of the object of M. Natsir's thought is far from the current researcher's time, because M. Natsir died in 1993.

The data obtained from this historical research is then analyzed by content analysis with the stages: a) determining the problem includes the formulation of research questions in conceptual questions, b) preparing a framework of thought (conceptual or theoretical framework), c) preparing methodological tools, d) data analysis, e) data interpretation. Content analysis also consists of several forms of classification, such as: pragmatic content analysis and semantic content analysis which is further divided into designation analysis, attributions, assertions, and sign-vehicle. (Umar Sidiq & M. Miftachul Choiri, 2019).

RESEARCH RESULT

Muhammad Natsir is an Indonesian hero who was born on July 17, 1908 in Alahan Panjang, Gumanti Valley, Solok Regency, West Sumatra. M. Natsir attended elementary school *Hollandsche Inlandsche Schoolen* (HIS) which was first established by the Dutch colonial government in 1914 to provide more advanced basic education for the Chinese and Bumiputera, but because of his father's low salary, he could not pay for M. Natsir to attend HIS, so Natsir studied at school 2 (folk school), which used the language of instruction in Malay. (Siddik & Dkk, 2019). Seeing the conditions at that time, the leaders of the movement who saw the gap in education between the rich and the poor, they established the HIS Adabiyah school as an alternative for those who could not attend the government HIS. Natsir enrolled at HIS Adabiyah and was accepted. (Siddik & Dkk, 2019). In July 1927 Natsir began studying at AMS (*Algemene Middlebare Scholen*) a public high school in Bandung, which was part of Natsir's goal of becoming a law graduate or *Meester in de Rechten* (Mr.) which was an extraordinary position at that time. During his time at AMS, Natsir became acquainted with Ahmad (1887-1957). (Siddik & Dkk, 2019).

While actively studying with Hassan, Natsir was also active in the Bandung branch of JIB. Natsir began giving Islamic lectures and debates. It was at this time that Natsir met Kasman Singodimedjo (1904-1982) and Muhammad Roem (1908-1983), Prawoto Mangkusasmito (1910-1970), and others. After various activities to recite the Quran to Hassan. Natsir's exam scores turned out to be good and with these scores Natsir was notified that he was entitled to continue his education and get a scholarship at the *Recht High Scholen* (RHS, College of Law in Jakarta). Natsir was also offered a scholarship if he continued his education at the Faculty of Economics in Rotterdam, Netherlands, or a job with a salary of 130 guilders if he chose to become a civil servant. (Hakim, 2019).

In his efforts to establish Pendis, M. Natsir undertook a process of integrating modern Western knowledge with religious knowledge. "When I see that our schools are not filled with religious lessons at all, I intend to form a modern education that is in line with religious education." Inviting students to understand the condition of society. "They will not have high knowledge, but they will be brought into the community, so they will know how farmers work. Let them know how difficult it is for farmers to grow an item that can be sold to the market. Let them know how much it costs. It's a matter of life, so, instead of reading it in a book, read it in the community." (Hakim, 2019).

From the efforts to integrate Western science education with religious science, M. Natsir then discussed the dangers of secularism. M. Natsir called secularism like the separation of "West and East." It is often the case that some people think that Islamic upbringing is Eastern upbringing and Western upbringing is the opposite of Islamic upbringing. Perhaps, this is a reaction to the westernized upbringing that exists in our country, some of the consequences of which we cannot agree with as Muslims. But let us pause and ask: Can we say that Islam is anti-Western and pro-Eastern, especially in education?!!! (M. Natsir, 1996). The debate on Islam versus secularism continued in the BPUPKI session (1945) and also later in the constituent assembly in 1955 and 1959. At that session on November 13, 1957, Natsir delivered a historic speech on Islam and secularism.

Secularization and liberalization as mentioned earlier, in his messages to the generation of Amien Rais and friends, in addition to the challenge of "Nativization", another challenge mentioned by M. Natsir is the secularization movement. According to M. Natsir, apart from arising "naturally" due to the development of science and technology, secularization is also actively carried out by a number of groups. According to him, secularization will automatically have an impact on the shallowing of faith. About this, M. Natsir stated: "However, the process of secularization that occurs as "naturally" in line with the development of the times above, is apparently revived by a group of people. I say 'kept alive' because we know that there is an active effort to bring about this process of secularization. In the seventies we remember the "secularization movement" Mohammad Natsir's Thoughts on Islamic Civilization and Its Challenges. (Hakim, 2019).

Natsir said that secularism is an understanding without religion or *la Diniyah*, secularism is a perspective that contains understanding, goals, and attitudes within the limits of the world. "A secularist does not recognize the existence of Revelation as one of the sources of science and belief, they consider that beliefs and values arise by history or traces of human animalism alone and are focused on human happiness in this present life alone." (M. Natsir, 1996) Natsir also offered firmly to the constituent assembly to make Islam the basis of the state. Natsir said "when compared with secularism which is the best, religion is still better in and more acceptable to reason. (M. Natsir, 1993) The highest goals of community and individual life that secularism can provide cannot exceed what is called *humanity*, which is a question of "Where is the source of humanity?" (Husaini et al., 2018).

According to M. Natsir, besides growing naturally due to the development of science and technology, secularization is also actively carried out by a number of groups. According to him, secularization automatically affects the erosion of faith, M. Natsir asserted: However, the process of secularization, which occurs "naturally" in line with the development of life above, has apparently been kept alive by a group of people. I say "revived" because we know that there is an active effort for this secularization process to occur, in the 70s we remember the "secularization movement" in the context of what they called Islamic "renewal". Similarly, recently there has been "reactualization", "contextualization" and so on. So there is an active effort. (M. Natsir, 1996).

This secularization process is especially evident in our education system. Religious lessons or understanding are given not only in a limited content but other lessons are given whose contents obscure or even contradict the purpose of educating religious people. The secularization process also uses publications and mass media. Both in the form of books and writings. In this regard, I invite Muslim intellectuals in particular to think about how to deal with this secularization current, whether it occurs naturally or intentionally." Another view is that of Soekarno who considered the secularization promoted by Kemal Ataturk in Turkey as the "most modern" and most radical" step, because religious affairs for him were individual affairs. (Husaini et al., 2018).

In his writings, Bung Karno called Kemal Ataturk's secularization in Turkey- namely the separation of religion from the state - the "most modern" and "most radical" step. M. Natsir mentioned Bung Karno's words: "Religion was made an individual affair. It was not that religion was abolished by Turkey, but that Islam was left to the Turkish people themselves, and not to the state. Therefore, it would be wrong of us to say that Turkey is anti-religion, anti-Islam. It would be wrong of us to equate Turkey with, for example, Russia". (M. Natsir, 1996). According to Soekarno, what Turkey is doing is the same as what Western countries are doing. In countries such as England, France, the Netherlands, Belgium, Germany, and others, religious affairs are left to individual adherents, religion becomes a private matter and is not made a state matter, not made an official state religion. Soekarno said quoting the Bible.

So, concluded Soekarno, for the safety of the world and for the fertility of religion, not to kill religion, world affairs are given to the government, and religious affairs are given to those who practice religion. "*Geef den Keizer wat des Keizers is, en God wat Godes is,*" (M. Natsir, 1993). Islamic figure A. Hassan strongly criticized Soekarno's thoughts on secularism. In the same magazine he wrote an article titled "Civilizing the Notion of Islam." Hassan called Soekarno's logic "mud brain logic." Most of the Turkish government officials during Ataturk's time, according to A. Hassan, were drunkards, dancers, and performers. A. Hassan emphasized: "Ir. Soekarno did not understand that Europe separated Christianity from the State because in Christianity there is no teaching (concept) about government. From the time of the Prophet Isa until now it has not been heard that a state carries out the laws of Christianity regarding the abuse of Islam by the state, according to A. Hassan the same thing can happen to other ideologies, such as the nationalism adopted by Soekarno. Among the words of M. Natsir's teacher A. Hassan once said: "If a state or kingdom has made Islam a tool so that religion becomes an obstacle to progress and loses its influence, then who is at fault? The state or the religion? If in one place (the notion of) nationality is used to divide would brother Ir. (Soekarno) discard and get rid of (the notion of) nationality for the same reason." (M. Natsir, 1993).

This problem that if religion is used to rule it will be used as a tool of punishment by an oppressive regime was also strongly rejected by A. Hassan. This kind of reasoning he called very shallow, "*cethek*", and showed a "*cethek*" mind as well. He writes: "If kings, oppressors and people with iron hands use Islam as a means of punishment. Let us say unjustly, then can this mean that the religion is incapable of being the law of the land, or that it is indeed an unjust law? Has the reader not noticed how many king?. (M. Natsir, 1996). According to al-Attas, Islamization means human liberation from the domination of secularism, so the Islamization of science is "the deliverance of knowledge from its interpretation based on secular ideology, and from your meanings expression of the secular". (Al-Attâs, n.d.).

The liberation of science from Western concepts is the final stage of the Islamization process according to al-Attas. Al-Attas then explained that the Islamization of science begins with the Islamization of language because it is directly related to thought. Al-Attas wrote "The Islamization of Language brings about the Islamization of thought and reason" so to get this al-Attas gave advice by examining modern science, including its concepts, prepositions, and symbols, to the empirical and rational aspects concerning ethics and values. (Syafrin & Hadi, 2021). This idea is included in M. Natsir's thinking regarding the ruler of foreign languages, especially Arabic. In solving the problem of secularism of science, M. Natsir, placed the meaning of secularism in Islam like the antagonism of right and wrong. So that what comes from the East if it is invalid then it must be removed and what comes from the West if it is right then it must be accepted. Integral means that education does not recognize the separation between body and soul, or the world and the hereafter. Islamic education leads a person to happiness in serving Allah S.W.T. and in order to build a better tomorrow, in this world and in the hereafter, arabic language (foreign). "The basis

of study for religious colleges is the entrenched knowledge of the Islamic sciences using the Arabic language, which is very broad and deep, as the key to its treasury." (M. Natsir, 1996).

The stage of integration of science and Islam for M. Natsir was to improve educational methods by including Arabic as the key to diving into the sea of knowledge comprehensively. In producing students and graduates who are oriented towards da'wah, da'wah needs to be defined as an activity of *amar makruf nahi munkar*. M. Natsir quotes Surah Fusilat: 33, 34 and 36 in his book *Fiqhud Dakwah* to emphasize that Islam is a religion of da'wah, Islam is not hostile and does not oppress the elements of humanity, Islam recognizes the rights and existence of desires, reason and taste with its functions. (Mubasyaroh, 2013). In explaining the concept of da'wah, M. Natsir quoted Surah Fusilat; 33-34 and 36 as the theological basis for why everyone should be involved in da'wah. Islam is a religion of da'wah, Islam is not at all hostile, does not oppress human rights, even accommodates the existence of rights and the existence of merit, lust and reason and human feelings with their respective functions. Islam calls the senses, arouses the mind and heart, and connects the reach for what is not reached by themselves so that humans no longer grope in search of their God.

In the context of da'wah, M. Natsir classified da'wah in five aspects, namely political, economic, educational, governmental, Christianization, and secularization aspects. *First*; In the political aspect, M. Natsir's political ideas, which were first put forward in the early 1930s, show the characteristics of Islamic modernism thinking, his intellectual and religious socialization background, as well as challenges from various schools of thought that seek to corner Islam. Dutch orientalist and nationalism figures who tend to be "secular and try to evoke nostalgia for pre-Islamic times, have encouraged M. Natsir to follow in the footsteps of his predecessors, Agus Salim and HOS Tjokroaminoto. M. Natsir's thinking in his youth showed a style of defending Islam from various attacks it seems that M. Natsir took part in political activities in order to defend Islam from efforts that cornered it. With this political movement, M. Natsir wanted to carry out *amar ma'ruf nahi munkar* for the sake of the establishment of Islam. (Luth, 1999).

M. Natsir uses the term Islamic political modernization which means an attitude and view that seeks to implement Islamic spiritual, social, and political values found in the Qur'an and hadith of the Prophet's and adjust them in line with the progress of science and human civilization. In this political aspect, M. Natsir obliges every Muslim to do politics as a means of preaching Islam. Upholding Islam is inseparable from upholding society, upholding the state, and upholding independence. M. Natsir has shown himself struggling as the leader of an Islamic political party, namely Masyumi, even though Masyumi was finally dissolved by the government. (Luth, 1999).

Second, the integration of science and Islam in higher education must emphasize the cultivation of morals. According to M. Natsir, education must be carried out independently, meaning education as a human leader or guidance, directing the educated to have good morals, not producing hypocritical humans, education graduates have vertical and horizontal relationships, avoiding students from human nature. (Luth, 1999). In this case, SM Naquib al-Attas mentions the cultivation of morals with the term *ta'dib*. The concept of *ta'dib* SM Naquib al-Attas is one of the manifestations in the project of Islamization of knowledge Islamization of science projected by al-Attas is the Islamization of the paradigm of sciences that are considered secular. This project can only be done by Muslim scientists who have an Islamic worldview and strong Islamic scientific foundations. Because, what is Islamized in this project is the philosophical basis, which is the basic element of a science, not the product of science. By removing the interpretation of science from secular ideologies, meanings and expressions. (Daud, 1998). The concept of *ta'dib* al-Attas to achieve these goals. So, al-Attas' idea about the concept of *ta'dib* in today's contemporary world is something that needs to be welcomed positively. Because our world of Islamic education has not found an ideal form to produce a generation of superior Muslim scientists who can do much in the world arena. Moreover, sciences that are Westernized and become world public consumption need to be Islamized to uphold a dignified Islamic civilization. (Anggraeni, 2021).

In the world of Islamic education, it is time to concentrate on religion to form civilized humans. This can only be done if the world of education teaches the right knowledge in an integrative manner. In addition, it is necessary to immediately design an Islamic education curriculum based on the dynamization of the concepts of *fardu 'ain* and *fardu kifayah*. *Fardu kifayah* has the basic elements of *fardu ain*, so the teaching of sciences called *fardu kifayah* does not let go of the divine dimension, meaning that the scientific character is based on faith. Education, is not only modified to keep up with the times, but more importantly, the manners and essence of the Islamic concept must be a reference for the implementation of Islamic education. Along with the increasingly secular thinking, concepts and practices of education, the Islamic Worldview in Islamic education must be taught. This urgent need needs to start with teachers learning the Islamic Worldview. From this foundation, the paradigm of civilized education can be implemented. (Hasib, 2016).

According to Adian, universities should be able to formulate a curriculum with a balanced composition, between revelation science and rational-empirical science. Because in general, students who are accepted on major campuses in Indonesia are intelligent people who pass strict selection. This intelligent gift of reason, according to Adian, needs to be maximized. Not many humans are blessed with an intelligent mind by Allah S.W.T. (Kholid et al., 2022). Rasulullah S.A.W said "*khairukum fi al-jahiliah, khairukum fi al-islam, idza faqihu* (The best among you in the era of *jahiliah*, he will also be the best in his Islamic era, if he understands Islam (Al-Asqalani Ibnu Hajar, 1997)

The third stage of integration in the higher education process, according to M. Natsir, quotes Muhammad Abduh's words in developing the learning process. The first method is for intellectuals who love the truth, can already think critically and quickly and can also grasp the meaning of a problem. Against them, the wisdom method should be used, namely providing arguments with arguments and *proofs* that can be accepted by the mind. The second method is for the lay group, namely the average person who has not been able to think critically and deeply and has not been able to grasp a high understanding. They must be approached with the *mauizatun hasanah* method, namely with good and easy-to-understand advice and education. The third method, for the middle class whose intelligence level is between the two levels mentioned above, cannot be achieved by the method of wisdom and is not suitable for *mauizah* but is approached by the method of *mujadalah billati hiya ahsan*, namely by exchanging ideas dialogically in order to encourage them to think healthy. (Julhadi, 2019).

The fourth stage of integration is to determine the output of higher education with the character of graduates who are ready to live difficult lives because people do not understand the importance of religious knowledge, and spending money to study Islam so that appreciation for the services of preachers who teach knowledge is not comparable to what is given. So that a higher education alumnus whose orientation is to preach, and educate the people, remains committed to the mandate of da'wah and does not change direction. M. Natsir also gave an example when he finished his education at AMS he received an offer to work as a Dutch civil servant or continue his studies in Rotterdam, the Netherlands, but both of which he had left and chose together with A. Hassan to establish the Pandji Islam magazine and study with A Hassan regarding Islamic science. "Muslims are obliged to organize from among our own people a group that will educate our children so that the upbringing of these children is not left to those who do not share our views, our principles, our faith and our religion." (Hassan, n.d.). In essence, the output of higher education graduates according to M. Natsir is sincere, ready to serve, and ready to struggle in teaching their knowledge, although of course, it is hard. Natsir himself became an example in terms of this simplicity from the recognition of friends and students. M. Natsir did not prohibit a graduate from becoming rich, but those who are limited in income must be patient to carry out the noble mandate of being a preacher and teacher.

CONCLUSIONS AND RECOMMENDATIONS

The concept of integration of science and Islam in higher education in M. Natsir's perspective is an effort to integrate religious science (*ulum al-diniyah*) and general science (*ulum al-ammah*). Integration is also referred to as the desecularization of science and religion. This integration is then formulated into the following stages, first is the mastery of foreign languages. Arabic is the language of studying the Koran and Prophetic traditions, and other foreign languages, namely English to study the development of science and technology that is superior to the West today. The second stage is the cultivation of morals through *ta'dib*. The third stage is the development of learning through the

delivery of *hujjah*, the utterance of advice, and the attitude of wisdom and integrating *Pesantren*, mosques and campuses. The fourth stage is that higher education must set the orientation of its graduates to become strong and sincere preachers in an effort to improve society with skills in their respective fields

ADVANCED RESEARCH

This research requires continuation in aspects of application to higher education that are larger and more complex, so that it is hoped that state and private universities can achieve the noble goals expected in their educational process, in addition to producing scientific graduates who also have faith and noble character. It is also hoped that the government will take practical steps through regulations and policies in an effort to produce university graduates who comply with the mandate of the law without denying any of them.

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