A COMPARATIVE ANALYSIS OF MUHAMMAD NATSIR AND MUSTAFA MASHUR'S THOUGHT ON FIQH DA'WAH

Submitted as Partial Fullfilment of the Requirments to Obtain the Master of Social (M.Sos.)

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Thought on Fiqh Da'wah

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ABSTRACT

Mohammad Natsir and Mustafa Mayshur are Muslim intellectuals who devoted themselves and their lives to their people and their country. Both are a great figure, thinker, and reformer who initiates applicable concept of da'wah in their book (Fiqh Dakwah). fiqh da'wah as a means to drive da'wah activities smoothly for all da'wah activist. Fiqh da'wah thought between Muhmmad Natsir and Mustafa Mayshur has some similarities and differences in certain aspects of da'wah. This topic is very interesting to discuss because they have different thoughts of fiqh da'wah even though they are in one obligation as a da'i. For instance, both have a different ijtihad of fiqh da'wah in the case of state. Mohammad Natsir stands for Islamic Democracy, while Mustafa Mashur stands for Islamic state ideology. Mohammad Natsir and Mustafa Mayshur agreed that da'wah not only means as a tabligh, but also means to realize Islamic teachings in all aspects of human life, whether in the politics, education, social, economic, and cultural fields. Both of them put the political da'wah, educational da'wah, and economic da'wah as a priority. This research method uses descriptive qualitative analysis, selection of topics, comparative, content analysis, heuristics (data collection), verification (source criticism), interpretation and research approach of character studies and historiography.

The Results achieved are: first, the thought of Muhammad Natsir and Mustafa Mayshur on fiqh da'wah has similarities and differences. Second, the concept of fiqh Dakwah Mohammad Natsir and Mustafa Mayshur based on prioritizing the *tauhid* as the basic of da'wah activities. Third, the concept of *tawazzun* means all the stakeholders of da'wah should wise in implementing any concept of da'wah, they should able to simplify the da'wah problem contextually and properly.

Keywords: *Fiqh Da'wah, Muhammad Natsir, Mustafa Mayshur, comparative studies*

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ABSTRAK

Mohammad Natsir dan Mustafa Mayshur adalah cendekiawan Muslim yang mengabdikan diri dan hidupnya untuk bangsa dan negaranya. Keduanya merupakan tokoh besar, pemikir, dan pembaharu yang menggagas konsep dakwah yang aplikatif dalam kitab mereka (Fiqh Da'wah). Fiqh Da'wah sebagai sarana untuk mendorong kelancaran kegiatan dakwah bagi seluruh pegiat da'wah. Pemikiran fiqh da'wah antara Muhmmad Natsir dan Mustafa Mayshur memiliki beberapa persamaan dan perbedaan dalam aspek da'wah tertentu. Topik ini sangat menarik untuk dibahas karena mereka memiliki pemikiran yang berbeda tentang fiqh da'wah meskipun mereka berada dalam satu kewajiban sebagai da'i. misalnya, keduanya memiliki ijtihad fiqh da'wah yang berbeda dalam hal negara. Mohammad Natsir adalah adalah tokoh yang pro terhadap Demokrasi Islam, sedangkan Mustafa Mashur adalah tokoh yang pro dengan *Islamic state ideology*. Mohammad Natsir dan Mustafa Mayshur sepakat bahwa dakwah tidak hanya berarti sebagai tabligh, tetapi juga berarti mewujudkan ajaran Islam dalam semua aspek kehidupan manusia, baik dalam bidang politik, pendidikan, sosial, ekonomi, dan budaya. Keduanya menempatkan da'wah politik, da'wah pendidikan, dan da'wah ekonomi sebagai prioritas. Metode penelitian ini menggunakan analisis deskriptif kualitatif, pemilihan topik, perbandingan, analisis isi, heuristik (pengumpulan data), verifikasi (kritik sumber), interpretasi dan pendekatan penelitian studi karakter dan historiografi. Hasil yang dicapai adalah: pertama, pemikiran Muhammad Natsir dan Mustafa Mayshur tentang fiqh da'wah memiliki persamaan dan perbedaan. kedua, konsep fiqh Da'wah Mohammad Natsir dan Mustafa Mayshur yang berlandaskan pada pengutamaan tauhid sebagai dasar berda'wah. Ketiga, konsep tawazzun artinya Semua pemangku da'wah harus bijak dalam mengimplementasikan setiap konsep da'wah, dan menyederhanakan masalah da'wah secara kontekstual dan benar.

Kata Kunci: Fiqh Da'wah, Muhammad Natsir, Mustafa Mayshur, Analisa komparasi

TRANSLITERATION

Notes on Transliteration, Spelling and Referencing

The writing of Arab-Latin transliteration in this thesis uses transliteration guidance based on the joint decision of the Minister of Religious Affairs and the Minister of Education and Culture Republic Indonesia no. 158 of 1987 and no. 0543 b / U / 1987 which in general can be described as follows:

A. Alphabet

ا	a		ص	sh	ه	h
ب	b		ض	dl	ء	'
ت	t		ط	th	ي	y
ث	ts		ظ	zh		
ج	j		ع	'		
ح	h		غ	gh		
خ	kh		ف	f		
د	d		ق	q		
ذ	dz		ك	k		
ر	r		ل	l		
ز	z		م	m		
س	s		ن	n		
ش	sy		و	w		
ص	sh					

Long Vocal	Diphthong Vocal	
Vocal (a) long = â	اؤ	Aw
Vocal (i) long= î	ائ	Ay
Vocal (u) long = û	اؤ	Û
	ائ	Î

MOTTO

إِنْ أَحْسَنتُمْ أَحْسَنتُمْ لِأَنفُسِكُم

"If you do good, you do good for yourselves, and if you do evil

(you do it) against yourselves[1]

(Al-Isra':7)

_____

[1] Mohammad Taufiq, Qur"an In Word Ver 1.3. Qur'an Surah Al-isra Num: 07

buat

Amak dan Inak di Lombok

Serta

Istri dan buah hati di Purwokerto

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CHAPTER I

INTRODUCTION

A. Background of the Study

Religious thoughts and da'wah studies have flourished over a century with significant developments and progress. Academically, da'wah movements and its effects on social life drive Islamic scholars and professionals to write da'wah phenomenon scientifically in a form of journal, books and so on. Therefore, in this study the researcher tried to search a phenomenal book of fiqh da'wah by Muhammad Natsir and Mustafa Mayshur to add new knowledge contribution for da'wah studies. Fiqh Da'wah is an emerging issue today. Often this issue is being discussed, but mainly from the theoretical perspectives only. The practical part of this issue is fundamentally ignored. However, with the analysis of the Fiqh Da'wah through the social and political paradigms, we will be able to perceive the complete picture that will help us in understanding deeply about the issue. In addition, it might show diverse ways of dealing with the consequences.

According to Zulkarnain, fiqh da'wah extremely talks about the science of da'wah. Such as, kaefiyat ad da'wah, da'wah strategies, law of da'wah, and all related to da'wah knowledge[2]. In this case the researcher will be focused on the point of fiqh da'wah strategy issues.

The word da'wah generally means invitation; it is a general term which denotes propagation of the Islamic religion. The Indonesian term derived from the

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[2]See Zulkarnaini, Fiqh Da'wah in the journal AL-Munir 2 Vol II No.3 April 2010

Arabic is dakwah, which means "Calling people towards Allah". The word

Da'wah comes from the root (دعا – يدعوا- دعوة) meaning calling people to the right

path[3]. Eventually, Da'wah has three significant meanings. First, da'wah is an art

in calling people to the right path or process in calling human to the way of God.

Second, Da'wah is an organized system. Third, da'wah is a process of persuasion[4].

In addition, da'wah primarily refers to activities that strengthen and

deepen the faith of Muslims and help them leads their daily lives in accordance

with the Islamic principles. Indeed, da'wah relates to our daily life, and Islam is a

way of life for Muslims in facing various existing problems and issues.

Remembering da'wah is a manifestation of spiritual consciousness in the form of

Muslim endeavor to make Islamic teachings, it is necessary to complete and

understand da'wah comprehensively. .

Da'wah is an obligatory for all Muslim in the world; it will give the

prosperity for the society because the main objective of da'wah is not only asking

people to perform salat, shaum, and hajj, but also calling people to implement the

concept of Tawazzun. Islam regulates all scope of life, including social, economic,

educational and political aspects.

Meanwhile, according to B.J. Boland, found".that da'wah meant the

propagation of Islam not only by preaching da'wah publication, but also by

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[3] See Ahmad Warson Munawir, Al-Munawir Arabic- Indonesian Dictionary,(Yogyakarta: Krapyak, 1984), page. 438-439 and Louis Ma'luf Yasu'i, Al-Munjid Mu'jam Madrasiyyi li al-Lughah al-Arabiyyah (Beirut 1935), page. 213.

[4] Abdul Basit. Dakwah Antar Individu Theory and Aplication (Purwokerto: CV Tentrem Karya Nusa 2017).Page 16

deeds and activities in all areas of social life, in other words that da'wah had to be comprehensive islamization of society[5]".

This indicates that Islamic preaching must be universal; hence all of the aspects can be covered. In this case, da'wah has a special paradigm to solve the problems of da'wah. Da'wah has been widely studied by professionals in recent years. This is because da'wah is an activity that has been carried out since the era of Prophet Muhammad SAW, so that it has attracted several groups of scholars to compile the concept into a book that can be used as a reference and guidance by da'wah practitioners. In this case, Muhammad Natsir and Mustafa Mashur seek to share their da'wah experiences and knowledge to the preachers.

The term da'wah (invocation) is employed in the Qur'an as a fi'il (verb) and mashdar (noun) more than a hundred times. In the Qur'an, the term da'wah in the sense to invite people to the right path is found approximately 39 times, Da'wah is a call, inviting people to understand and practice an Islamic teaching sourced from Al-Qur'an and the Sunnah of the Prophet Muhammad as the invitation of Allah SWT[6]. A Muslim who received the message of God must do his utmost to communicate this message to other human beings. In its nature, da'wah is a prophetic task. The more one follows the way of the prophet in performing this task, the greater the reward one will receive for it. According to the Qur'an surah Ali Imran verse 104. Allah said,

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[5] See A. Ilyas Ismail, Paradigmma Dakwah Sayyid Quthub Rekonstruksi Pemikiran Dakwah Harakah (Jakarta: Penamadani, 2006), p. 9.

[6] See Mubasyaroh. M. Natsir dan Pandanganganya Tentang Dakwah Dalam Buku Fiqhud Dakwah. Journal at Tabsyir.Komunikasi Penyiaran Islam.STAIN Kudus. Volume 1, Nomor II, Juli-Desember 2013

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

And there may spring from you a nation who invite to goodness, and enjoin right conduct and forbid indecency. Such are they who are successful[7].

According to the verse above, Allah commands all Muslims to enjoin what is right (Al-Ma'roof) and forbid what is wrong (Al-Munkar) through da'wah principles. Muhammad Natsir and Mustafa Mashur made a great concept in da'wah world. They established da'wah strategies to overcome obstacles faced by preachers across the globe.

The political imperialism coincided with a cultural estrangement. Colonialism derived riots in all over the world. While during the period of enlightenment, there were some substantial respects for Islam and the achievements of Muslim philosophy in da'wah's world. Hence, based on the history of Indonesia, there was a journey of Muhammad Natsir in the world of da'wah and his outstanding and dynamic thought made him as the one of popular scholars in Indonesia. After World War II, majority of Muslim countries embraced democracy as the system of state, Including Indonesia. Indonesia formed a unique and different kind of democracy, it was well known as the Pancasila democracy. The Pancasila as the basis of the Indonesian state is no longer questioned in any formal sense. The process of the acceptance of Pancasila, however, was a long one, involving much quarrel and debate. In the course of this process, Indonesia experienced many different kinds of democracy, among them

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1.   [7] See The Noble Qur'an,Riyadh, Maktabah Darussalam 1996. Chapter III (Ali-imran). Verses. 104.

liberal democracy and guided democracy, before finally deciding to choose for Pancasila democracy. Indonesian Muslims inevitably involved in the debate of the basis of the state, because Muslims in Indonesia is the largest segment of the country's population, approximately constituting 85%.[8] Therefore, politically they are very important, hence, the preachers should think harder in adjusting between da'wah and the state.

He had outstanding thought in persuading the mad'u to renew their understanding in Islam. Hence, Muhammad Natsir is one of Indonesian famous scholars, he was born in West Sumatra on 17 July, 1908. He had studied in a Dutch school for three years and lived with the family of a businessman whose son was his classmate. That person contributed considerably in shaping Natsir's religious thoughts by facilitating him to study the Qur'an and Arabic language[9]. During his childhood, Natsir was already acquainted with reformist thoughts through Engku Mudo Amin, his religious studies teacher who belonged to the Muhammadiyyah organization and the founder of al-Tawalib Islamic educational institution[10].

In 1923, Natsir completed Holands Inlandse School (HIS) (elementary school)] and also madrasah education which he attended in the afternoon. He then enrolled into Padang Meer Uitgerbreid Lager Onderwijs: Mulo (Junior High

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[8] See Dardiri. Islam and Pancasila Muhammad Natsir's Democracy Thought. Asia Pacific Journal on Religion and Society Volume. 2, Nomor. 2, November 2018 Page. 85-94

[9] See Thohir Luth, Natsir, Dakwah dan Pemikirannya, Jakarta, Gema Insani, 1999, P. 21

[10] See Kahin, "(In Memoriam: Mohammad Natsir 1907-1993)," in Indonesia. No. 56 (October 1993) pp. 159- 160

School) with a scholarship from the Dutch colonial government[11] . In July 1927, he joined the Algemene Middlebare School: AMS (Senior High School) in Bandung[12] where he studied classical Western literature and Greek civilization. Natsir was involved in the Jong Islamiten Bond where he got the chance to meet Ahmad Hassan a Muslim reformist with Wahabi influence[13]. He was fascinated by the latter scholar's vast knowledge, simplicity, sharpness of analysis and boldness in presenting his ideas.

Amazingly, Muhammad Natsir thought seriously, he made the balances concept of da'wah (Tawazzun), and it was about the concept between religion and state view (concept). He was intelligent; he was able to speak 5 foreign languages. One of his great works was proven by writing phenomenal book "Fiqh Dakwah". The da'wah movement of Muhammad Natsir was able to combine Islam and political values, he produced a formula of unity called "integral motion" by integrating Islamic teachings such as honesty, intelligent, affection, wisdom and sincerity to political activities. Shortly, Muhammad Natsir's art of da'wah is not only conveying da'wah through da'wah bil lisan on podium, but also to mobilize da'wah in government and his political party, Masyumi.

No less great than Muhammad Natsir, he was a great scholar, politician, and a great thinker in the world of da'wah; he is one of the leaders in the Muslim Brotherhood organization in Egypt (*Ikhwanul Muslimin*). His name is Mustafa

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[11] See Harjono, A. (M. Natsir: Pemikiran dan Sumbangannya untuk Indonesia). Jakarta: Media Dakwah 1995. page.52

[12] Ibid.p.11

[13] See N oer. Deliar. (Partai Islam di Pentas National), Jakarta: Pustaka Utama Grafiti, 1987 p. 130.

Masyhur. Ash-Sheikh Mustafa Masyhur was born on September 15, 1921 in Sa'din Village, from the city of Manya al-qamh, Egypt. He studied Islam with his parents and continued to follow a village writer since he was two years old. Then, he entered to the Elementary School in his village. He got class preparation at Manya Al-Qamh. He continued his study at the Tsanawiyah in Zaqaziq, after living in Zaqaziq for two years. He moved to Cairo and completed his Tsanawiyah level, and continued his studies at Al-Azhar University in Cairo, and graduated in 1942.

In 1936, he accompanied *Ikhwanul Muslimin* for eight years after its inception; the story of his involvement began when he lived in Kaherah where he often went to the mosque near his house. One day, while at the mosque he saw a man distributing a paper of da'wah in another mosque. Because he really loved knowledge and soon joining the *majlis taklim*, at the end of the lecture, the speaker announced the presence of another famous figure around the majlis to deliver a lecture, namely Imam Hassan Al-Banna. Shortly, he admired the lecture and the issue presented. He finally accompanied the Ikhwanul Muslimin eight years after its inception.[14] The researcher can learn the lesson from the both figures' journey; we can scientifically learn their thoughts of da'wah strategies or fiqh da'wah. This topic is very interesting to discuss because they have different thoughts eventhough they are in one line of da'wah. Mohammad Natsir stands for Islamic Democracy, while Mustafa Mashur stands for Islamic state ideology.

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[14] See Ahmad Fawwaz bin Mohmmaed. Madkhal Ad-da'wah Mustafa Mayshur Mursyid ke V Ikhwanul Muslimin. Paper at Kolej Islam Antar Bangsa Sultan Ismail Petra (KIAS). 2010. P. 4.

B. Limitation and Research Problem

The issue that will be analyzed in this research is the thoughts of two great Islamic figures on Fiqh Da'wah. The analysis will be interested. This research will use content analysis theory to dig the problem on the subject. The analysis will be interested because the object is very suitable as the material or references for any scholar of da'wah. The problems to be explored are:

1. How are Muhammad Natsir and Mustafa Mashur thoughts on Fiqh Da'wah?

2. What are the similarities and differences between Muhammad Natsir and Mustafa Mashur thoughts on da'wah?

C. Purpose of the Research

Based on the problem above, the purpose of the research is to know specifically the views of Muhammad Natsir and Mustafa Mashur on Fiqh Da'wah.

D. Research Significances

This research has some significance as follows:

1. Academic benefit, this research is expected to contribute to the development of communication and da'wah studies, particularly providing various contributions regarding research on da'wah such as, strategy of da'wah, law of da'wah, adab ad da'wah and so on.

2. Practical significance:

   a. To give information to the reader about the thoughts of da'wah from great thinkers of Islam.

   b. To give an alternative reference for other researchers.

c. To give new contribution of da'wah thought for DDII and PKS participant.

E. The Relevant research

In this research, the researcher tries to dig some relevant research before continuing to search this case. Actually, to reach superb result in this research, the researcher use the relevant research before as the argument and evident that this research project is totally genuine. There are some results about previous research related to the author's research project:

1. M. Natsir Dan Pandangannya Tentang Dakwah Dalam Buku Fiqhud Da'wah that written by Mubasyarah, M.Ag which is published on 2 July 2013 in the journal of communication and Islamic Broadcast (At Tabsyir) Stain Kudus. The research discussed about thought of da'wah and its substances according to the book of Fiqh Da'wah M. Natsir.

2. Gagasan Pemikiran Dan Gerakan Da'wah M Natsir Di Indonesia that written by Muridan which is published on Juny-Desember 2010 in the journal of da'wah and communication (Komunika) Stain Purwokerto. The author tried to discuss about the capability of Natsir thought combining between Islam and the state (democracy), Islam and Pancasila, and about da'wah ideas toward Islam, it can be categorized as a moderate and dynamic view.

3. Strategi Da'wah Mohammad Natsir, Respon Terhadap Kristenisasi Dan Nativisasi, Serta Implementasinya Pada Dewan Da'wah Islamiyah

Indonesia (DDII) that written by Nofa Nur Rahmah Susilawati which is submitted as a thesis on 2015 at department of Islamic thought postgraduate University of Muhamadiyah Surakarta. Based on the results of the study, the author delivered that M. Natsir's da'wah strategy in response to evangelism and nativisation is to strengthen the Islamic faith in a way to make people aware their existence as a Muslim and aware their missionary challenge through education, da'wah fardhiyah, structural da'wah, and cultural da'wah. The steps are chosen is to educate every Muslim and to unite ummah in the middle of Indonesian diversity. The implementation of da'wah in DDII until today have the same strategy, but its content is different appropriate with the conditions of the times.

CHAPTER II

Literature Review

Literature review gives the explanation of the theory that is used in this research. From the literature review, the reader will understand the basic theory that will be used by the researcher in analyzing the problem of this research. The first is about the content analysis theory as a part to explain the approach and the reasons of using this approach. Second is about the characterization theory to analyze the books that will be analyzed.

A. Theoretical Framework

1. Theory of Da'wah

Linguistically, da'wah is an Arabic word that means calling people. The word da'wah in Arabic root word "dal-'ain-" simply indicates an invitation to a Message. When it is used in conjunction with Islam, it is understood to mean inviting to the way of submission and surrender to Allah. A Da'i is a person who invites people to understand Islam through dialogue or any other acceptable mean. Many Muslims engage in da'wah according to the way they prefer and qualified, but the result would be different if the Da'i are using creative thinking. Da'wah is not only to invite non-Muslims to Islam, but also to understand the Muslims to accurate realization of Islam and its practices: it is better to apply it with true knowledge, kindness and special skills. It is a noble and compulsory act for every Muslim who recited the syahadah.

Allah SWT said in the Holy Quran that the most resourceful way to understand the work of Da'wah al-Islamiah is using the most lenient and beautiful words in their work. He said: "Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knows best, who have strayed from His Path, and who receive guidance." There are three ways of dealing human being in order to spread the message of Almighty Allah such as logical approach, sincere advice and effective strategy.

This combination of three methods has always been neglected by many especially Muslims when trying to explain something towards people. Consequently, the message that they want to convey towards recipients are misinterpreted, misjudged and worst of all, it may lead to misconception and hatred towards our sacred religion, Islam. Several definitions of da'wah according to many Islamic scholars are as follows:

1) Shaykhul Islam Ibn Taimiah said: preaching to Allah is inviting people to believe in Allah and obey to what Messenger is brought to the people[15].

2) Imam Ibn Jarir at-Thobari stated that da'wah is inviting people to Islam by the words and deeds (bil qoul wal al af'al)[16].

3) Imam Ibn Kathir said: Da'wah to Allah is inviting people to apply syahadah, and make our aqidah strong by implementing the kalimah syahadah "I testify that there is no god but Allah and I testify that

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[15] See the majmu fatawa volume 15 (imprint darul wafa.)Page.92

[16] See the Tafsir at-Thobari vol 11 page.53

Muhammad is the messenger of God[17]"

4) Sayyid Qurthub: da'wah holistically is an effort to realizing the Islamic system in a real life from the smallest level to the highest, such as a family until the government system or umamah with the aim of achieving happiness in the world and the hereafter. And to realize this system, according to M. Quraish Shihab we need public awareness to make changes from bad to good conditions.

5) Amrullah Ahmad, found propagation of Islam is the actualization, imani (theological) which is manifested in a system of human activities in the field of social faithful conducted regularly to affect the ways of feeling, thinking, acting and acting human being on the level of activity individual and socio-cultural in order to authorize the establishment of Islam in all aspects of life in a certain way[18].

From the explanation above, according to Toto Tasmoro: the word da'wah can be interpreted as the process of sending messages to invite people to the right path (Islam).

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[17] See the Tafseer of Ibn Kathir vol 2 page.477

[18] See Amrullah Ahmad, Dakwah Islam dan Perubahan Sosial: Suatu Kerangka Pendekatan dan Permasalahan (Yogyakarta: Bina Putra, 1993), p. 2.

2. Theory of Fiqh

Linguistically, fiqh is an Arabic word that means understanding or deep understanding. The word fiqh in Arabic etymologically means: knowledge or intelligence (Munawwir, 1984: 1148). According to the hadith of the Prophet Muhammad SAW said:

مَنْ يُرِدْ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

If Allah intends goodness for someone, he gives him understanding of the religion[19]. Initially, the term fiqh was intended for certain sciences such as aqidah, akhlaq, tasawwuf and ibadah yaumiah, such as praying, fasting, buying or selling goods and so on. However, currently fiqh is defined as part of Islamic sharia, namely knowledge of Islamic sharia law which is related to adult human activity in Islam, and its law takes from detailed arguments[20]. Wahbah az-Zuhaili quoted from Shafi'iyyah's schoolar defined al-fiqh as:

العِلْمُ بِالأَحْكَامِ الشَّرْعِيَّةِ الْعَمَلِيَّةِ الْمُكْتَسَبِ مِنْ أَدِلَّتِهَا التَّفْصِيْلِيَّة

The knowledge of Sharia's ruling, which are related to actions from its detailed sources[21].

To explain those definitions further, the Shari`ah is Allah's guidance in His Book (the Qur'an) and the tradition of His Messenger (the Sunnah),

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[19] See Rachmat Syafe'i, Fikih Mu'amalat, (Bandung: Pustaka Setia, 2004), p. 13.

[20] See Wuzarah al-Awqaf wa asy-Syu'un al-Islamiyyah, al-Mausu'ah al-Fiqhiyyah, (Kuwait: Wuzarah al-Awqaf wa asy-Syu'un al-Islamiyyah, Print. 2, 1983 M/1404 H), Page. 11.

[21] See Satria Effendi dan M. Zaeni, Usul Fikih, (Jakarta: Prenada Media, 2005), p. 2.

while fiqh is our knowledge of these rulings after exerting all effort to extract them. Scholars arrive at those rulings of fiqh through a process called ijtihad, a scientific process to reach the Sharia's rulings from its sources. It literally means exerting all possible effort. Scholars may make mistakes, and for that they are rewarded for their effort and are excused only if they exert all possible effort. When scholars arrive at the right ruling, they get double reward. Prophet Muhammad said,

"Whoever makes ijtihad and arrived at a wrong ruling will be rewarded. Whoever makes ijtihad and arrived at the correct ruling will be rewarded twice.

From the explanation above, the researcher concludes that, fiqh is a set of legal rules related to activities of human life. The law of fiqh is the result of reasoning and deep understanding of sharia by the mujtahid based on detailed arguments. In other words, fiqh is applicable laws and furu'iyah (branches) and it does not discuss i'tiqady (belief) matters even though initially, fiqh and aqidah was an inseparable part.

3. Theory of Fiqh da'wah

When the word fiqh is combined with other words, it means knowledge about something, and it can also mean fiqh provisions about something. For more details, this interpretation can be traced from the aspect of the meaning (semantic)[22]. In Arabic, two word combination between the word fiqh and

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[22] See Said Ali bin Wahf al Qahthani, Fiqh Ad-Da'wah Fi Shahih Al-Imam Al-Bukhari, Darul Kutub, 2002 hlm.87

da'wah; it has an idhafah relationship which is commonly called al-murakkab al-idhafi, or namely mudhaf and mudhaf ilaih. Between the word fiqh as a mudhaf and the word da'wah as a mudhaf ilaih, in this case it has two kinds of meanings even though in this section has the word fiqh, but its position is not the same as others jurisprudence, such as, fiqh shalat, fiqh zakat, fiqh hajj and others. Generally, in the systematic chapters of fiqh, we cannot find a special section on grouping fiqh. Normally, the chapters found in the classic book of fiqh are fiqh of worship, "fikih mu'amalah", "fikih munakahat", "fikih jinayah", "fikih siyasah", "fikih mawarits" and so on. if the books of fiqh discusses about da'wah, it is only a special glimpse of "al-amr bi al-ma'ruf wa al-nahy 'an al-munkar".

Hence, according to the explanation above, when the word fiqh and da'wah combined, it means the science of da'wah (ulumud da'wah). It can be seen in the book of M. Natsir's (1987) namely "Fiqhud Da'wah". The book covers various aspects, such as science of da'wah, Islamic religious treatises, kaifiyat and adab ad-dakwah. Besides, this term can also mean syara or laws (fiqh) which is related to all da'wah activities. It means that preaching activities have a legal provisions (fiqh), as well as trading, munakahat, politics and other activities.

There are several definitions of fiqh da'wah according to Islamic scholars, as follows:

العلم الذي يعنى ببيان ما يحتاجه الداعية من أحكام وضوابط لكي تصبح دعوته دعوة شرعية على بصيرة، ويدخل في ذلك بيان الصفات التي ينبغي أن يتصف بها الداعية وكذلك تفصيل أحوال المدعو ووسائل دعوته

The knowledge which is explaint the rulles and the controls in order the

da'wah activities has knowledge and the right experiences. This is the explanation

of the attributes that the da'i should possess, as well as detailing the conditions of

the mad'u and the means of his da'wah, and da'wah priorities.

فقه الدعواة عند ابن تيمية: العلم بالأحكام الشرعية العملية المتعلقـة بمقاصـد ووسـائل تبليـغ

"الإســلام للنـاس وتعلـيمهم إيـاه، والإنكـار علـى مـن خالفـه مـنهم، بأيـسر طرق وأقوم حجة²³"

According to Ibn Taymiyyah: fiqh da'wah is Knowing about the syariah

law that related to the purposes and means in delivering and teaching Islam to the

people, and renouncing those of them who disagreed with it, delivering it in the

easiest way and in the strongest argument.

فقه الدعوة عند الدكتورة/ فاطمة بنت سعود الكحيلي: فقه العلم وفقه التطبيق لكل أركان الدعوة إلى االله تعالى

وفق مـا شـرعه االله تعـالى فـي القـرآن الكـريم والـسنة المطهـرة وفَهـم الـسلف الـصالح وتطبـيقه

للدعوة

According to Dr. Fatima bin Saud al-Kahili: fiqh da'wah is the

knowledge jurisprudence and its application to preach in the path of Allah with

accordance to instruction of Allah in the Qur'an and Sunnah linearly with the

understanding of salafus shalih   in performing da'wah

فقه الدعوة ": هو استنباط، وفهم تاريخ الدعوة، وأسبابها، وأركانها، وأساليبها، ووسائلها، وأهدافها،

ونتائجها: استنباطا وفهما على ضوء الكتاب، والسنة، وفهم السلف الصالح، يُمَكِّن الدعاة إلى الله تعالى من

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²³ See Rules and Regulations of Da`wah According to Sheikh Al-Islam Ibn Taymiyyah, A Jurisprudential Study, Abed Al-Thubaiti,P. 96, i 1, 1428 AH, Dar Ibn al-Jawzi, Dammam.

عرضها بأحسن طريقة، وأكثر ملاءمة لمن توجه إليهم الدعوة في مختلف بيئاتهم، ومتباين ألسنتهم، ولغاتهم،

ومتعدد أجناسهم

According to Syekh Dr. Ali Abdel Halim Mahmoed, Fiqh da'wah is about istinbat, understanding the history of da'wah, its causes, pillars, methods, strategies, means, purposes, and its consequences. its deduction and understanding based on the holy Qur'an, the Sunnah, and the understanding of the salafus shalih, which makes the activiest of da'wah to present da'wah in the best way, and more suitable for those mad'us. Performing da'wah is in different environments, different tongues, languages, and multiple races[24].

Shortly, fiqh dakwah has a function to make da'wah easier to deliver by da'i for the object da'wah. It's a means aesthetically helped the da'i to deliver da'wah in a proper way.

4. Da'wah Strategy

The word strategy comes from Greek, "stratum" which means army and the word "agein" which means to lead[25]. Strategy is essentially planning and management to achieve a goal. But to achieve these goals, the strategy does not function as a road map that shows only the direction, but it shows also about the operational tactics[26].The strategy is very important in human activities in organizations, institutions, mosques, schools, as well as household activities and personal activities of a person in daily life because the strategy is line

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[24] See fiqh da'wah ila Allah, Dr. Ali Abdel Halim Mahmoud, 1/18.

[25] See Hafied Cangara, Perencanaan dan Strategi Komunikasi, (Jakarta: Rajawali Press, 2010), p.61

[26] see Ibid p.65

of struggle that concerns the determination of the basic purpose, personal place or terrain, way, time and equipment in achieving the final goal[27].

The strategy is inseparable from the word tactic that creates a connection as a way to direct energy, funds, and human resources to influence Muslims in various positive ways to unite the Islamic community. While the strategy of Dakwah has been carried out since the time of the messenger of Allah. However, at that time the process of Dakwah has not been discussed individually scientifically and still joined by the psychology of dakwah; lately, it feels extraordinary efforts to review and observe the strategy of dawah communication, due to the rapid social change and the level of knowledge position on Dakwah strategy which have become independent sciences. Renewing the da'wah formula in the era of global information and communication technology is a must in the context of the times' demands. It is necessary to study new da'wah strategies that can touch both personal and social aspects. So that it can lead to positive interactions between da'wah actors and the surrounding community. Thus da'wah will be able to achieve the desired goal, namely to realize what is needed by humans in everyday life.

5. **The Urgency of Fiqh Da'wah in the Development of the Theory and Da'wah Implementation**

Fiqh da'wah should be implemented through the implementation of da'wah. Fiqh da'wah itself contains many aspects such as basic concept of

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[27] See also Bintoro Tjokro Mijoyo dan Mustafat Jaya, Teori Dan Strategi Pembangunan Nasional (Jakarta: Gunung Agung, 2015), 14.

da'wah that is compatible with the target of da'wah and how the people who received the message of da'wah could accept and implement the Islamic teaching delivered through da'wah. Therefore, in fiqh da'wah has superb instrument as a means to preach such as, da'wah strategy, da'wah management, da'wah material, da'wah methods, da'wah psychology and all related to the da'wah knowledge. However, da'wah is the duty that is not easy to implement. There will be always problem and obstacle when we are preaching and inviting people to Islam.

Da'wah is the duty for all humankind both man and woman. In the time of Prophet Muhammad, there were several women who conducted the da'wah. The duty of Dai someone conducting da'wah activities is delivering the message and truth of Islam to all people. In the contemporary era, da'wah agenda should be organized properly with a good planning dan measurable target. A da'i should consider many aspects, such as social, politics, culture, before going to the field of da'wah. The message of Islam should be delivered properly. The main of da'wah could be achieved when the Dai exercised da'wah activity with a good manner and non-violence approaches. The rapid development of communication and information technology has brought the society to the eoforia condition of broadcast programs that present entertainmently religious activities in electronic or printed media. The development of information media provide sufficient access to support da'wah activities and Islamic values that reaches to the larger community.

On the other hand, the people tend to be carried away in the entertainment

side only, while they ignored the essance of the da'wah. In fact, the daitainment who lecture through television media is more dominant to present entertainment shows, they do not show the essence of da'wah material. This leads to a superficial understanding of the da'wah message itself. Therfore, In this case a da'i needs superb formula to reach the best result in da'wah by formulating good consept of fiqh da'wah. The urgency of fiqh da'wah should emphsized by developing the theory innovatively and its da'wah implementation.

CHAPTER III

RESEARCH METHODOLOGY

A. Research Method

The research method used in the analysis is qualitative comparative method. In order to analyze the Muhammad Natsir and Mustafa Mashur books in this research, the researcher should use the appropriate method. The research method will help the researcher to choose the right way to analyze the problem systematically. The methods used in this research are type of research, data source, data collection technique, and data analysis technique. Type of research describes the kind of research that is applied. Data source tells about the kind of data used to analyze the research questions. Then, data collection technique is the method to collect information and source that is needed to support this research. The last is data analysis technique to analyze the data that have been collected.

1. Type of Research

The type of this research is qualitative research. According to Newman and Kreuger, qualitative data are in the form of text, written words, phrase, or symbols describing or representing people, action, and event in social life[28]. The researcher conducted the qualitative research design considering the characteristic of the study that deals with a comparative analysis of Muhammad Natsir and Mustafa Mashur's thought on fiqh da'wah, and it does not involve any statistical formulas. Qualitative research is a type of social science research that collects and works with non-numerical data and that seeks to interpret

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[28] See Newman and Kreuger Qulitative research,2003 p.43

meaning from these data that help understand social life through the study of targeted populations or places[29].

In this study, the researcher described the data in words, sentences, and pharse not explaining by the numbers. Qualitative research based on the data and the disclosure of what is taken by respondents from data that collected by the researcher. The method that used in this research is through collecting data objectively to produce the valid information and relevant from the research focus related to the fiqh da'wah thought of the two great figures.

The approach to study figures in this research is using comparative qualitative analysis and the approach of figures study. This method is chosen because the data of this research will be in the form of all works of Muhammad Natsir and Mustafa Mayshur that related to the fiqh da'wah. The data only can be presented clearly by using descriptive method. Descriptive research is carried out to make the description of facts, characteristics and relationships between phenomenon investigated systematically, factually and accurately.

2. Comparative Studies

Comparative study is comparing two or more variables to determine whether there is a difference or not[30]. It analyzes two groups of individuals who have similarities and differences in general, it can be compared. This is because they do not have the same characteristics. Hence, comparative study is a research to find out similarities and differences about an object, person, event or research ideas. This study attempts to compare two or three facts to see the cause. In this

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[29] See Moleong, j, Lexy. 2006. Metedology Penelitian Kualitatif. Bandung: PT.Remaja Rosdakarya, P.2

[30] Hartono. Statistic for Education (Yogyakarta: Pustaka Pelajar, 2008) Page 77.

study, the researcher attempts to find out similarities and differences in the thoughts of da'wah's model by Muhammad Natsir and Mustafa Mashur about fiqh da'wah.

3. Content Analysis

This part provides the description regarding content analysis as the grand theory for this research. It begins with conceptualizing content analysis itself, then describing its purposes and elaborating its procedure. Generally, content analysis is a research technique to describe the content of visible communication objectively, systematically and quantitatively. According to Eriyanto, Content analysis is defined as a scientific research technique that aims to describe the characteristics of the content and take inferences from the content, then, explaining the content of visible communication[31] .

Content analysis theory is a means to dig the information in detail from the object of research, and content analysis falls into both quantitative and qualitative paradigm. It is quantitative in the way that it aims to summarize details of text information and quantify them[32]. B. Devi Prasad argues that content analysis aims to describe content and to determine the causes and effects of the content itself. For describing content characteristics, it can include describing content trends or sources' characteristics through text analysis. The cause of content

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[31] See Eriyanto. Content Analysis, Pengantar Metodologi untuk Penelitian Ilmu Komunikasi dan Ilmu-ilmu Sosial Lainnya. (Jakarta: Kencana Perdana Media Group, 2013)

[32] See the Krippendorff, K. (2004). Content Analysis: An Introduction to Its Methodology (2nd Ed.) Thousand Oaks, CA: Sage Publications.

can be about analyzing individuals' traits or even aspects of culture. Effect of content can be carried out through the analysis of the information flow[33] .

Analysis is defined as a scientific research technique that can be seen by describing the contents and signs of the content, as well as cues to systematically identify the content of visible communication. However, the most important thing in content analysis is the approach used. There are three approaches in content analysis. First, Descriptive Content Analysis is used to describe a message in detail, or certain text. This analysis design is not available to test the relationship between intermediate variables. This content analysis only explains the aspects of a message. Second; Explanatory Content Analysis is analysis research to test of certain hypotheses. This approach also makes a relationship between one variable to another.

Content analysis is not only explained descriptively about its object, but it looks for relationships between message content to other variables. For instance, in investigating the relationship between violent content and the genre of children's programming, the hypothesis says that a program with film and cartoon genre has a higher content of violence than the one with game genre.

Third, Predictive Content Analysis attempts to predict outcomes as captured in content analysis with other variables. In this form, the researcher does not only use variables from Content Analysis, but also use research results from other methods. Based on the data from both researches, the researchers seek the results and compare both of them.

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[33] B. Devi Prasad. Content analysis, a method in social science (New Delhi: Rawat Publication, 2008) page 174

4. **Data Source**

In this research, the data are divided into two. Those are primary data and supporting data.

a. Primary Data

All the works of Muhammad Natsir and Mustafa Masyhur which used Arabic, English or Indonesian version that related to the fiqh da'wah.

b. Supporting Data

To support the analysis from primary data, there are some supporting data that will be used in this research. Those supporting data can be from books, essays, articles, journal, internet, videos, and other sources relevant to use in analyzing thoughts on fiqh da'wah.

5. **Data Collection Technique**

Data collection is an important step in this research. It will describe how to obtain the data to support this research. In a research, Arikunto said that to collect the data, the researcher can use documentation method which is defined as the way to collect data from notes, transcript, books, newspapers, magazines, inscriptions, agendas, and other written documents to find out variable which is analyzed in the research[34].

In this study the data collected from all the works of Muhamad Natsir and Mustafa Mayshur, and then processed by using content analysis. 80 % data that has been successfully obtained from all the works of Muhammad Natsir and

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[34] Arikkunto, Suharsini, Prosedur Penelitian Suatu Pendekatan Praktik. (Jakarta: PT. Rineka Cipta 2006). Page.158

Mustafa Mayshur will be managed using a qualitative descriptive. The researcherr focuses or reads books and sources that have been obtained. After that the researcher organized and processed the data, then producing the material that will use as a description. After that, the researcher comphare both thought and find the similarities and difference of both figures.

The technique of collecting data in this research is divided into three parts. They are:

a. Close reading

The object of this research is all the works of Muhammad natsir and Mustafa Mashur.To get the data specifically, reading the books more and closely is the best way to get the primary data. Then, when the researcher gets the primary data about difference between Fiqh Da'wah Muhammad Natsir and Muastafa Mashur, it will be written or marked. The aim of this step is to get the whole data that are needed from the books that support the research.

b. Determining the scope of the research

The research will focus to analyze the thoughts of Muhammad Natsir and Mustafa Mashurs about Fiqh da'wah.

c. Collecting information from the documents

The data that were collected need some supported data and sources to interpret and analyze it. It will be including some references related to the theory of social and communication. Another reference that is needed is content analysis theory. Data from those books in the form of descriptions, quotations, and dialogues will be used as proofs about Muhammad Natsir and Mustafa Mashurs

thoughts about fiqh da'wah; it will be supported by the theories of comparative theory and content analysis theory.

6. Data Analysis Technique

Data analysis is the way to answer the research question from the data that have been collected both primary and supporting data. Miles and Huberman said that qualitative data come in the form of words rather than numbers. They suggested that data analysis consist of three concurrent flows of activity: data reduction, data display, and conclusion drawing[35].

a.   Data reduction

The first step of data analysis is data reduction. It is the process of selecting, focusing, simplifying, abstracting, and transforming the 'raw' data that appear in written-up field notes. In this step, the researcher will focus on selecting data that will help the research. The whole data that support about the thought of Muhammad Natsir and Mustafa Mashur on fiqh da'wah in their work *will* be collected to be analyzed.

b.   Data display

The second major flow of analysis activity is data display. In this step, the researcher will display the selected object and analyze it using content analysis theory.

c.   Conclusion drawing

The third stream of analysis activity is conclusion drawing and verification. Before making conclusion, the researcher will verify and check the

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[35] Miles,M and Huberman, (M. Drawing valid meaning from qualitative data toward shared craft,educational researcher,1984) page.20-30

trustworthiness of the data. Thus, it is carried out to ensure that the data used for this research are valid. Lastly, after analyzing the data, the researcher will draw a conclusion as the result of the research.

7.   Systematics of the Discussion

To make it easier for readers to understand this thesis proposal, the author presents the writing systematics, as follows:

a.   Chapter I describes about the background of the problem, problem boundaries, problem formulation, problem objectives, research benefits, literature review, research methods and writing systematics.

b.   Chapter II describes the theoretical framework which consists of deepening the book, content analysis and preaching.

c.   Chapter III explains the description of Muhammad Natsir and Mustafa Mayshur's book and their theories.

d.   Chapter IV will analyse the books of Muhammad Natsir and Mustafa Mashurs by using content analysis method.

e.   Chapter V is about suggestions and conclusion.

CHEPTER IV

RESULT AND DISCUSSION

A. **Biography of Muhammad Natsir and Sheikh Mustafa Mashur**

 1. **Biography of Muhammad Natsir and his literary work**

  a. **Muhammad Natsir Personality**

This chapter lucidly explores the life of Mohammad Natsir, as prominent political figure and da'i in all accross the globe. As a public figure, he was popular in the world as Islamic scholar. Mohammad Natsir was an Indonesian scholar and a prominent leader of the Muslim community in South East Asia and Indonesia, in particular. He was a great political leader who helped steer Indonesia towards independence. He led a political party known as Partai Masyumi and the Dewan Dakwah Islamiyyah Indonesia (DDII)[36].

Mohammad Natsir is portrayed as being highly patriotic towards his nation, country, and religion. Mohammad Natsir was a leader who carried the banner of Islam in every single thought and idea, especially where the development of Islam was concerned in Indonesia. As an intelligent politician, he was different than other Indonesian da'is and bureaucrats[37]. Mohammad Natsir was not just a da'i but also once obtained

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[36] See Lukman Hakiem, A. (Pendiri dan Pemimpin Dewan Dakwah Islamiyah Indonesia). Jakarta: Dewan Dakwah Islamiyah Indonesia. page 03-18

[37] Ibid.

a crucial position as the Information Minister in the cabinet of Sjahrir and the first Prime Minister during the reign of Sukarno era[38]

According to Muhammad Natsir, Islam was the underlying principle and agenda of his mission, both as an academician, da'i, and politician. He used to carry out da'wah through political channels and promoted his political agenda through da'wah channels. Popularly known as a politician and a da'i, Mohammad Natsir was regarded the role model who met the criteria of *Ulul Albab* mentioned in the Qur'an. Mohammad Natsir was eminent for noble attributes such as being passionate, sincere, moderate, tolerant, respectful, and merciful and forgiving a well as for the uniqueness of his approach or views in confronting discrepancies in terms of taking the stand and opinion. Mohammad Natsir's persona as a *Mu'min-Muttaqin* is regarded as the best role model for those engaging in the field of da'wah (M. K. Hassan, 2010).

Shortly, Mohammad Natsir who earned a title Datuk Sinaro Panjang (Puar 1978: 4), was born on Jembatan Berukir, Alahan Panjang, Solok Regency, West Sumatra on Friday July 17, 1908 to coincide with the date of 17 *Jumadil Akhir* 1326 H to his mother, Khadijah and his father, Mohammad Idris Sutan Saripado in Minangkabau, West Sumatra. He studied in a Hollands Inlandse School (HIS), and continued his study to Adabiyah School in Padang and Madrasah Diniyah in Solok Regency (1916-1923). Adabiyah Padang is a private school, founded by Haji Abdullah Ahmad and the Dutch colonialist government on August 23, 1915. Further, Mohammad Natsir continued his study at Meer Uitgebreid

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[38] See Kahin, "(In Memoriam: Mohammad Natsir 1907-1993)," in Indonesia. No. 56 (October 1993) pp. 159- 160

Lger Onderwijs (MULO) in Padang (1923-1927). He enrolled to Algemne Middlebare School (AMS) Western Klasieke Afdeling A in Bandung (1927-1930). During his study at AMS, he studied in depth about Islam by joining Islamic Unity (1927-1932). He also lived at his friend house while he studied at Holland School. His friend contributed considerably in shaping Natsir's religious thoughts by facilitating him to study the Qur'an and Arabic language[39]. He grew up in a fully historical setting with social, and religious turmoil, he struggled to fight the colonialism by learning and educating the society. He consistently put his heart and soul to his struggle and had a highly strong belief to defense religion and the nation. He was a militant, charismatic and tireless da'i.

Mohammad Natsir consistently prioritized Islam as the country foundation. As a prominent Dai, Mohammad Natsir held the position as Vice President of natural Islamic Muktamar and also as the top figure of Rabithah Alam Islami, as well as the Chairman of the Board of Da'wah Islamiyah Indonesia from 1967 until his death in 1993[40]. This is the evidence that Muhammad Natsir has great credibility in the world of Da'wah. Mohammad Natsir was a formidable da'i who sought to break through the preaching of Islam by sending the da'is to the remote areas all over Indonesia. He endeavored to break the walls and solved the problems of society in remote areas by sending the preachers to the areas.

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[39] See Lukman Hakiem, A. (Pendiri dan Pemimpin Dewan Dakwah Islamiyah Indonesia). Jakarta: Dewan Dakwah Islamiyah Indonesia. page 03-18

[40] See Harjono, A. (M. Natsir: Pemikiran dan Sumbangannya untuk Indonesia). Jakarta: Media Dakwah 1995. page.52

Hence, the evidence that Muhammad Natsir was a credible da'i in social, political and religious fields. He was crowned as a national hero on November 10, 2008, in conjunction with commemoration of National Heroes Day; the Indonesian government decided Dr. (HC, Honorius Causa) Mohammad Natsir as a "National hero" for the state of Indonesia[41]. Although it took a considerable time, the committee efforts of Reflections on One Thousand Year of Mohammad Natsir and all components of Muslims can finally be achieved. All components were excited, and touched, although Mohammad Natsir had passed away since February 6, 1993, but his name and roles remains to be a motivator for Islamic movement, not only in Indonesia but also in the world.

As the evidence, International Islamic movement leader fondly called as Mujahid Kabir (the great thinker) by King Faisal of Saudi Arabia was a legendary figure for the Islamic *Ummah* (people)[42]. King Faisal himself conferred the award "Faisal Award" to Mohammad Natsir of his services in Islam.

b. **Muhammad Natsir's organization and scientific reputation**

Mohammad Natsir was an Indonesian scholar and a prominent leader of the Muslim community in Indonesia, in particular. He was a great political leader who helped steer Indonesia towards independence[43]. On November 10, 2008, in conjunction with commemoration of National

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[41] See Lukman Hakiem, A. (Pendiri dan Pemimpin Dewan Dakwah Islamiyah Indonesia). Jakarta: Dewan Dakwah Islamiyah Indonesia. page 03-18

[42] Ibid

[43] See Anwar Harjono dkk., Pemikiran dan Perjuangan Mohammad Natsir, (Jakarta : Pustaka Firdaus, Cet- 1 1996), h. 1

Heroes Day, the Indonesian government has decided Dr. (HC, Honoris Causa) Mohammad Natsir as a "National Hero" for the state of Indonesia. Although it took a considerable time, the committee efforts of Reflections on One Thousand Year of Mohammad Natsir and all components of Muslims can finally be achieved. All were excited, and touched, because although Mohammad Natsir had died since February 6, 1993, but his name and his roles remains to be a motivator for Islamic movement, not only in Indonesia but also in the world[44]. It was evidenced by his long journey to protect our nation from colonialism and his struggle to voice Islam as a basic and fundamental way to run the state.

He started his journey by completing his studies. After that Muhammad Natsir was active in several organizations. In 1928-1932, he served as a leader of Jong Islameiten Bond (Serikat Pemuda Islam). In 1932-1942, he served as a director of Islamic Education Studies (Pendis Bandung). He was appointed as deputy chairman of the Islamic Unity Organization (PERSIS) and worked as a teacher at the Bandung Islamic Union. In 1938, he is a leader of Islamic Indonesian Party (PII) in Bandung[45].

In 1940-1942, Muhammad Natsir was appointed as Indonesian Legislative Assembly (Volksraad) in Bandung Regency. One year later, in 1943-1945, Muhammad Natsir occupied the position of Head of Education Division in Bandung (Bandung Syiakusyo). He served as a member of

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[44] Ibid

[45] See Natsir, Politik Santun Diantara Dua Rezim, (Jakarta : Kepustakaan Populer Gramedia, 2017), p. 75

KNIP in 1945-1946 and served as Minister of Information of the Republic of Indonesia (for three cabinets)[46] in 1946-1949.

On April 3, as a member of parliament, he had submitted a motion in the parliamentary session of RIS, namely Natsir Integral Motion. In 1949-1958, Muhammad Natsir was crowned as a chairman of the Masyumi party. One year later, he served the first Prime Minister after Indonesia returned to the Unitary State of the Republic of Indonesia (NKRI). In 1950-1958, he served as a member of the Indonesian parliament from the Masyumi party faction. In 1958-1961, he served as a member of PRRI (The Revolutionary Government of the Republic of Indonesia). At one time, he was cruelly mistreated as a consequence of preaching about politics, he was exiled in political quarantine in Batu Jatim by the old order regime. In 1964-1966, Muhammad Natsir was thrown into military prison (RTM). In July 1966, he was released without trial. In February 1967, he founded the Indonesian Islamic Da'wah Council (DDII). In 1967-1993, he served as chairman of the Indonesian Islamic Da'wah Council (DDII). In 1984, he served as a chairman of an Advisory of Indonesian Islamic Boarding School Development Foundation. On August 1, 1989, Muhammad Natsir with the late KH.Masykur established the Ukhuwah Islamiyah Forum (FUI)[47]

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[46] See Deliar Noer, Mohammad Hatta: Hati Nurani Bangsa. Jakarta, Gramedia Pustaka Utama, 2012.P. 155

[47] See Lukman Hakiem, A. (Pendiri dan Pemimpin Dewan Dakwah Islamiyah Indonesia). Jakarta: Dewan Dakwah Islamiyah Indonesia. page 03-18

c. Muhammad Natsir and Masyumi

Indonesia is a plural country in many aspects. It is plural not only in the primordial context but also in the context of social and political life. The presence of many political parties with different ideological principles, in particular during the first fifteen years after the Independence Day, signified the pluralism in politics. Muhammad Natsir is a Muslim scholar, politician, leader and founder of the Masjumi Islamic Party. Masyumi is founded by Muhammad Natsir, Wahid Hasyim, Kartoesoewirjo and others during the liberal democracy. Masyumi was originally an organization to oversee Islamic organization that formed by Japan for the Asia-Pacific war. However, based on several series and proposals by Kartoesoewirjo on November 7, 1945, then Masyumi became a political party to accommodate the voices of Muslims or as a representation of Muslims ummah at that time. Eventually, Masyumi is one of the iconic groups that could be regarded as Muslim representation and many Islamic figures who come from Nahdatul Ulama and Muhammadiyah as well as Muslim scholars contributed in Masyumi.

Masyumi, founded in November 1945 in Yogyakarta following the national meeting of Kongres Umat Islam (the Congress of Islamic Communities), was the most popular Islamic party after the fall of Dutch Colonial Government in Indonesia until its dissolution in

1960 [48] [49] . The Masyumi Party or Partai Majelis Syuro Muslimin Indonesia, was a major Islamic political party in Indonesia during the Liberal Democracy Era in Indonesia. It was banned in 1960 by President Sukarno for supporting the PRRI rebellion.

Masyumi's establishment is a replacement of the Indonesian A'la Islamic Council (MIAI) which was formed in 1937 to oversee various Islamic organizations such as Nahdlatul Ulama (NU), Muhammadiyah, Persatuan Islam (Persis), and others.

In the first congress, Masyumi declared itself as a political party because the issuance of a government decree on November 3, 1945 which contained a recommendation to establish a political party.
Muhammad Natsir is one of the Masyumi figure, he is a great politician and da'i. Actually, many Masjumi figures held an important positions in government at the time, even prime ministers, such as Mohammad Natsir (6 September 1950-21 April 1951), Sukiman Wiryosanjoyo (26 April 1951-1 April 1952), to Burhanin Harahap (12 August 1955-24 March 1956).

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[48] see. Departemen Penerangan Republik Indonesia, Kepartaian di Indonesia (Jakarta, 1951), p. 14. According to Charles Wolf, Masyumi's member had overlapped other parties' members; Charles Wolf, Charles Wolf, The Indonesian Story; the Birth, Growth and Structure of the Indonesian Republic (New York: Institute of Pacific Relations, 1949), p. 57.

[49] Ahmad Syafi'I Ma'arif, (DKK) lslam dan Nilai-Nilai Universal, (Jakarta, International Center for Islam and Plularism ICIP), cet 1, Juli 2008, p. 60

Picture 4.1 Natsir's speech in front of Masyumi activist

There are some popular names that contributed in Masyumi party,
including:

Hasyim Asy'ari

Sukiman Wiryosanjoyo

Wahid Hasyim

Haji Abdul Malik Karim Amrullah (Hamka)

Prof. Dr. KH. Aboebakar Aceh

Mohammad Natsir Burhanudin Harahap

Syafruddin Prawiranegara

Mohammad Roem

Muhammad Isa Ansari

Kasman Singodimedjo

Dr Anwar Harjono

Picture 4. 2 Muhammad Natsir met Bung karno in Presidential Palace

In 1945 Masyumi was founded as a political party with an Islamic ideology. Due to political friction, NU left Masyumi in 1952. Muhammadiyah also relinquished its special membership before the dissolution of Masyumi in 1960. President Soekarno gave the responsibility for forming the first post-independence Indonesian government cabinet to the General Chair of Masyumi, Mohammad Natsir.

In the 1955 General Election, Masyumi received a significant number of votes. Masjumi became the strongest Islamic party, with 7.9 million votes (20.9%) and 57 seats in parliament. Then the NU Party – 6.9

million votes (18.4%), and the Indonesian Communist Party (PKI) 6.1 million votes (16%) and the Indonesian National Party (PNI) – 8.4 million votes (22.3%),

Before that, in 1950 Mohammad Natsir as General Chair of Masyumi, was appointed became the fifth prime minister of Indonesia. After resigning from his position on April 26, 1951 because his conflict with President Soekarno, he became more crtisize person in voicing the importance of the role of Islam in Indonesia, which led him being imprisoned.

d. Muhammad Natsir's literary work
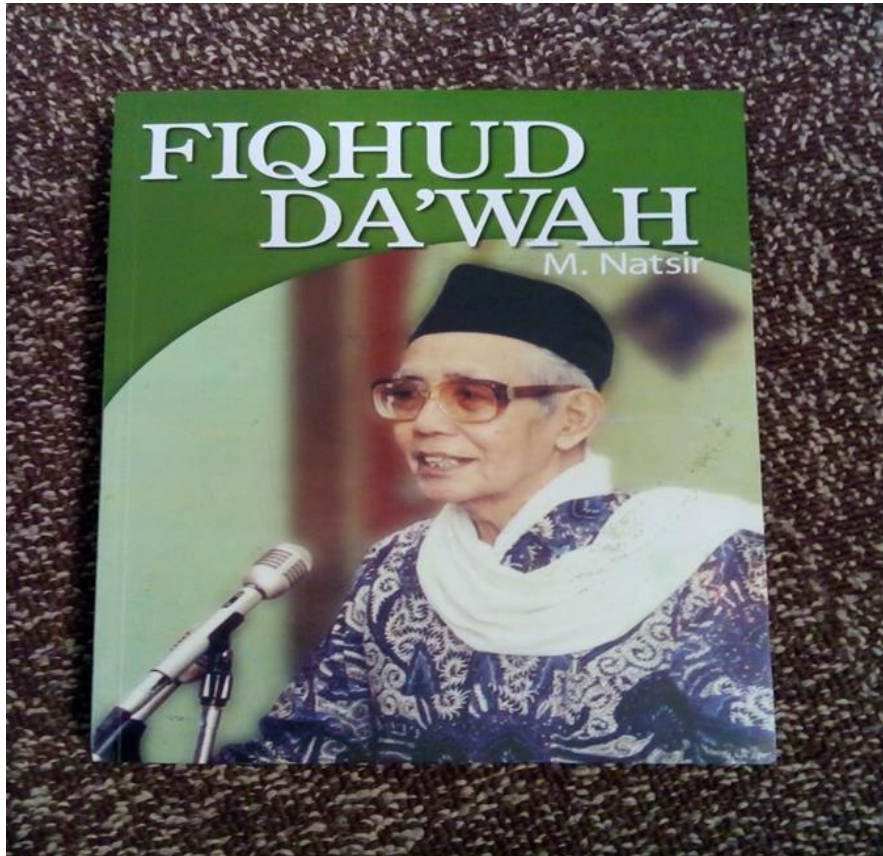
Picture 4.3 Fiqh Da'wah by Muhammad Natsir

The book sample above is one of greatest work of Muhammad Natsir. Among his numerous works, Fiqh Da'wah is the most popular one. Indonesian or Asian Dais used Fiqh Da'wah by Muhammad Natsir as their guidance for da'wah. Fiqhud-Da'wah is also well known as magnum opus, Natsir exhibits several core elements of da'wah. This work is crucial to answer da'wah's obstacle. Today, we live in the era of information disclosure; people can easily access any information. Information spreads

faster and remains difficult to stop. Therefore, dais shall pay attention to the ethics of da'wah, because some daises are being bullied on social media due to their ethical error. Currently, many preachers deliver their da'wah materials without paying attention to the principles of da'wah (Qowaid Ad-da'wah). Therefore, preachers that do not heed the ethics of da'wah may cause social disintegration and social riots because; social disintegration is not only caused by non-adherence of ethics of da'wah, but also insufficient da'wah materials.

Current discourse on methodologies of da'wah focuses on various areas, such as management, leadership and new media, but it lacks in dimension of comparative da'wah thought studies. Therefore, the researcher was interested to explore this topic because Natsir intelligently has written approximately 45 works and hundreds of articles containing his views on Islam. He wrote in Islam magazine published in 1929. The works commonly were written in Dutch and Indonesian language, discussing about Islamic thought, culture, the relationship between Islam and politics, and the role of women in Islam. His subsequent works were written in English, and more focused on politics, news about Islam, and the relationship between the Christian with Moslem, Ajip Rosidi and Hamka stated that Natsir's works became a historical record as a guide for Muslims. In addition to his works, Natsir also established Islamic Education School in 1930; the school was closed after the Japanese Empire occupied Indonesia. His intellectual background was greatly influenced by his early childhood, having grown up largely around modernist Muslims. A. Hassan and Haji Agus Salim were among of the

most influential figures[50]. Although he was also influenced by some reformists, such as Abduh, this was only superficial. From his works which remained fragmentary until his death, it can be seen that he was more inclined to be an intellectual activist than a scholar. He never wrote a volume on one subject in any detail. His writings were likely a response to social surroundings where he struggled for dakwah consistently pursued until he returned to the life of an ordinary civilian. He wrote articles in several magazines, such as Panji Islam, Al Manar and others. In his works, he concerned to response to nationalist works for their lack of understanding about Islam. Muhammad Natsir's literary works include:

1. Fiqhud Da'wah (Fikih Da'wah)

2. Ikhtaru Ahadas Sabilain

3. Shaum (Fasting),

4. Capita Selecta I, II, and, III,

5. Dari Masa ke Masa.

6. Religion in Islamic perspective

7. Religion and State, Falsafah Perjuangan Islam.

8. Dunia Islam Dari Masa ke Masa

2. Biography of Mustafa Mashur and his literary work

a. Mustafa Mashur's Personality

Mustafa Masyhur was a great scholar, politician, and thinker in the world of da'wah. He was one of the leaders in the Muslim Brotherhood organization in Egypt (Ikhwanul Muslimin). He was born on September 15, 1921 in Sa'din

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[50] See Abuddin Nata, Op. Cit, p. 75

Village, Manya al-qamh City, Egypt. He studied Islam with his parents and continued to follow a village writer since he was two years old. Then, he studied at the Elementary School in his village. He attended class preparation at Manya Al-Qamh. He continued his study at the Tsanawiyah in Zaqaziq. After living in Zaqaziq for two years, he moved to Cairo and completed his Tsanawiyah level. He continued his studies at Al-Azhar University in Cairo and graduated in 1942. In 1936, he accompanied Ikhwanul Muslimin for eight years after its inception; the story of his involvement began when he lived in Kaherah where he often went to the mosque near his house. One day, while at the mosque, he saw a man distributing a paper of da'wah in another mosque. As he really loved knowledge and joined the majlis taklim, at the end of the lecture, the speaker announced the presence of another famous figure around the majlis to deliver a lecture, namely Imam Hassan Al-Banna. Shortly, he admired the lecture and the issue presented. He finally accompanied the Ikhwanul Muslimin for eight years after its inception. The researcher can learn the lesson from the figures' journey; we can scientifically learn their thoughts of da'wah strategies or fiqh da'wah. This topic is interesting to discuss because they have different thoughts even though they are in one line of da'wah. Mohammad Natsir stands for Islamic Democracy, while Mustafa Mashur stands for Islamic state ideology.

b. Ikhwanul Muslimin and Mustafa Mayshur

The Ottoman Empire was one of the mightiest and longest-lasting dynasties in world history. This Islamic-run superpower ruled large areas of the Middle East, Eastern Europe and North Africa for more than 600 years[51].

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[51] See Dedi Supriyadi, Sejarah Peradaban Islam (Bandung: Pustaka Setia, 2008), 248-249

Shortly, the Ottoman Empire officially ended in 1922 when the title of Ottoman Sultan was eliminated. Turkey was declared a republic on October 29, 1923, when Mustafa Kemal Atatürk (1881-1938), an army officer, founded the independent Republic of Turkey[52]. It was the climax of the decline in the Islamic political role. After nearly fourteen centuries, the Muslims played a role in politics and civilization. In the first seven centuries, the Muslims played a highly decisive role in politics, while in the next seven centuries, Ottoman gradually became unstable and collapsed[53]. Meanwhile, at the time, the Islamic world was being disrepaired by Western Colonialization. Therefore, many Islamic scholars had modern Islamic thought to restore the glory of Islam. They laid the foundations of the Islamic revival movement structure.

The embryo of Islamic modern thought occurred by some popular figures, such as Sayyid Jamaluddin al-Afghani, Dr. Muhammad Iqbal, Muhammad Rashid Ridha dan Muhammad Abduh. Certainly, if the revival of modern Islam has been started individually by the figures mentioned above, Abu A'la Maududi with Jemaat Islamiyah and Ash-Shahid Hasan Al-Banna with the Ikhwanul Muslim laid the foundation for the Islamic revival movement structure. Abu A'la Al-Maududi focused on figurism, so that this movement only existed in the India-Pakistan subcontinent, while Hasan Al-Banna focused on structuring the dais, so that the Al-Ikhwan would not lose their authority. After he was assassinated by unknown assailants, his struggle was continued by his students, such as Sayyid Qutb, Muhammad Qutb, Hasan Al-Hudaibi,

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[52] See Syahrin Harahap, "Turki", Ensiklopedi Islam, Ed. Nina M. Armando, et al. (Jakarta: PT Ichtiar Baru van Hoeve, 2005), p.145.

[53] See Tim Riset Studi Islam Mesir, Ensiklopedi Sejarah Islam Jilid 2 (Jakarta: Al-Kautsar, 2013), 253.

Umar Tilmisani, Yusuf Qardhawi, Mustafa Mashur, Ahmad Qathan, and Mustafa Siba'i.

The Society of the Muslim Brothers better known as the Muslim Brotherhood or Ikhwanul Muslimin is a transnational Sunni Islamist organization founded in Egypt by Islamic scholar, Hassan al-Banna in (1324-1368 H/1906-1949/April 1928)[54]. Ikhwanul Muslim, abbreviated as an IM, is a popular Islamic organization on the world and is a large contemporary Islamic movement organization[55]. This undertows organization spreads in approximately 70 countries, not only in the Middle East, but also in other regions. Ikhwanul Muslim stands and struggles fundamentally with the principles of the Qur'an, which call for the sharia implementation throughout society[56]. The organization aims to restore the glory of Islam and fight the currents of secularization in the Arab region and the Islamic world. The IM movement started from Ismaili Province, and then it does headquarter moved to the Cairo city and expanded to several areas in Egypt. In the late forties, IM had many branches, reaching almost 3000 units with high number of members[57]. Ikhwanul Muslim movement spreads largely in Arab countries, such as Egypt, Syria, Palestine, Jordan, Lebanon, Iraq, Yemen, Sudan and other countries.

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[54] See Abdul Kholiq, Pemikiran Pendidikan Islam dan kajian tokoh klasik-kontemporer. Page. 253-254

[55] See Fathi Yakan, "Revolusi" Hasan Al-Banna: Gerakan Ikhwanul Muslimin dari Sayyid Qutb sampai Rasyid Al-Ghannusyi, terj. Fauzun Jamal dan Alimin, (Bandung: Harakah, 2002), h. 12-13.

[56] Ibid

[57] See Riza Sihbudi, Bara Timur Tengah, and Bandung: Mizan, 1991, hlm. 102. Lihat juga dalam Richard Mitchell, The Society of Muslim Brothers (Ikhwanul Muslimin) (London: Oxford University Press,1969), hlm. 328.

IM movement is a massive and systematic organization; they have strong relation and are able to expand internationally[58]. They have strong political and social support from Arab countries. The organization gained supporters throughout the Arab world and influenced other Islamist groups , such as Hamas with its "model of political activism combined with Islamic charity work", and in 2012, sponsored the elected political party in Egypt after the January Revolution in 2011. However, it faced periodic government crackdowns for alleged terrorist activities. Unfortunately in 2015, IM was accused as a terrorist organization by the governments of Bahrain, Egypt, Russia, Syria, Saudi Arabia, and the United Arab Emirates.

Honestly, the Society of the Muslim Brothers (al-Ikhwan al-Muslimun) is the most phenomenal group among Islamic movements in the world because of the movement's ability to expand its ideas and influence worldwide[59]. Even though in the origin country, Egypt, the Society has faced harsh political repression limiting its growth as a significant political force, it has, by contrast, grown quickly in other parts of the Muslim world. Indonesia, as the largest Muslim Country, is not immune from this phenomenon. For instance, jamaah Terbia is a religious community that became the ideological undertow of the Ikhwanul Muslimin. Its genealogy comes from the movement dissemination of IM to the whole world, so that his spirit was up in Indonesia. IM ideology into Indonesia was brought by Indonesian students who studied in Egypt and had been in contact with the

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[58] See Fathi Yakan, Revolusi Hassan al-Banna: Gerakan Ikhwanul Muslimin dari Sayyid Quthb sampai Rasyid al-Ghannusyi (Jakarta: Harakah, 2002), hlm. viii

[59] Ibid

Ikhwanul Muslim. They spread manhaj (method) propaganda of IM to the academicians in college in the form of the da'wah (preaching) movement.

From the discussion above, Jamaah Tarbiyah is an ideological undertow of IM formed by the LDK on campus, and then through FSLDK, Jamaah Tarbiyah manifests this through KAMMI and PKS. Thus , it can be said that Jamaah Tarbiyah is a superb house for LDK, FSLD, KAMMI and PKS. LDK and Jamaah Terbia are an integral part and has a jargon 'al-Jamā'ah al-Hizb hiya al-Hizb wa huwa al-Jama'ah', meaning that PKS is Jama'ah (Jama'ah Tarbiyah) and Jama'ah constitutes the Party. Thus, Jama'ah Tarbiyah is PKS. As an ideological political organization, it has a highly structured and tiered cadre levelling to obtain militant and exclusive cadres.

c. **Mustafa Mashur's Literary Works**
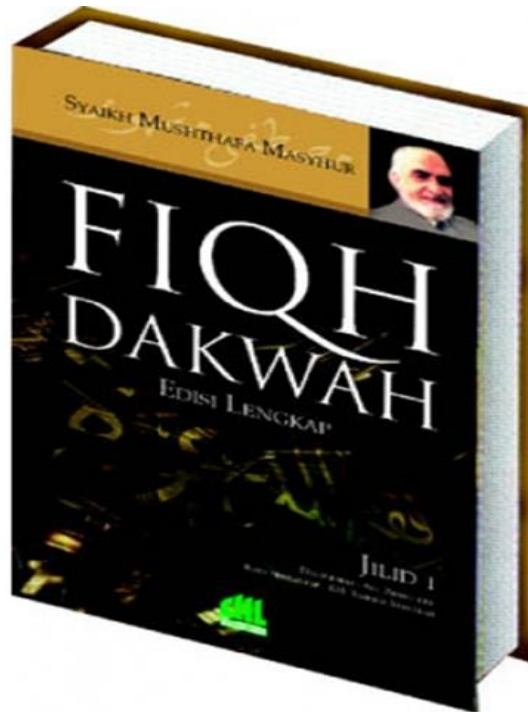
Picture 4.4 one of the work's Syekh Mustafa Mashur

Imam Shahid Hasan al Banna's teachings, especially in Usulul Isyrin were interpreted by great scholars, such as Dr. Yusuf Al-Qurdhowi, Ust Said Eve, Dr Ali Abdul Halim Mahmud, Shaykh Dr, Abdullah Al-Khatib, and Dr. Isham Muhammad Al-Bashir. Meanwhile, Syaikh Mustafa Mashur has different spectacle in analyzing and delivering Hasan al Banna's teachings. He accomplished an interpreter of Majmuah Rasail of Hasan Al Banna, he has had discipline background of Intensive Tarbiyah with Hassan Al Banna for 10 years. Therefore, he had good sincerity, loyalty, totality, and sacrifice of da'wah. From the 18 treatises that were concluded into 2 works of magnum opus, namely fiqh da'wah. Another greatness feature of this work is the author

able to deliver all problems with a touch of beautiful words; it has a deep meaning and high spiritual influence, which is the uniqueness of scientific writing supported by the author experience. Mustafa Mashur is one of the murshid in Ikhwanul Muslim Organization; they are some mursyid am of the Ikwanul Muslim from the initial period until present:

MURSYIDUL AM IHWANUL MUSLIMIN

1. As Shahid Ustaz Hasan Al Banna (1928)

2. Sheikh Hasan Hudhaibi

3. Sheikh Umar Talmisani

4. Sheikh Hamid Abu Nasr

5. Sheikh Mustafa Masyhur (1996-2002)

6. Sheikh Makmun Hudhabi

7. Dr Mahdi Akef (present)

Picture 4.5 Thoriq ad da'wah baina al asholah wa al in hiraf by Syekh Mustaf Mayshur

The book sample above is one of his best works; this book is an important reference for preachers, he is able to explain his da'wah experience in a systematic manner. This book serves as the key source in collecting material for Mustafa Mashur's fiqh da'wah's book. After reading the book, Muslim people will learn new paradigm of da'wah, the book used by dais as the guidance for making a map of da'wah. Through this book, dais will be able to differentiate between al haq and al bathil formally, they will be able to choose the priority scale in its da'wah activity.

Thariq ad da'wah bainal asholah wal inhiraf terminologically explained the principle of da'wah and the deviation of da'wah.all the experiences of Syeikh Mustafa Masyhur told in that book. The superb formula that takes

from the Qur'an, hadits and his experiences, it makes the book totally readable and comprehansive. Actually, he has many works especially in da'wah fields. Such as:

1. Al-jihad huwa as-sabil

2. Tasaulat ala thariq ad-dakwah

3. Munajat ala at-thariq

4. Muqawwimat rajulul aqidah ala thariq ad-dakwah

5. Wihdatul amal al-islami fi al-qatrul wahid

6. Zaad ala at-thariq

7. Al-qudwah ala thariq ad-dakwah, ad-dakwah al-fardiyah

8. Al-hayah fi mihrab as-shalat al-islam huwal al-hall, min fiqh ad-dakwah

9. Al-qaid al-qudwah wa mutathallibatuhu baina ar-rabbaniyah wal madiyah

10. Qadhaya asasiyah ala thariq ad-dakwah at-tiyar al-islami wa dauruhu fi al-bina

11. Qadhiyah azh-zhulm fi dhaui al-kitab wa as-sunnah

12. Thariq ad-dakwah baina al-ashalah wa al-inhiraf min at-tiyar al-islami ila Sya'b misr

13. Fiqh Ad-da'wah

B. Da'wah And Political Will For Islam

A da'wah project is a God's command. There are two kinds of law related with the da'wah project called as fardlu'ain and fardlu kifayah. The meaning of fardlu'ain is an obligation for every Moslem, while fardlu kifayah is

an obligation to all Moslem; the others Moslem should not do the obligation when one Moslem have done it (representative). It is considered as fardlu'ain if we observe a Moslem as a single personality. Every Moslem has an obligation to have a da'wah endeavour in his or her life. Then, it is considered as fardlu kifayah when a Moslem society has performed the obligation instructed. In this case, da'wah and political will of two public figures are a popular topic in da'wah field. Muhanmmad Natsir and Mustafa Mayshur struggled in the same line. In fact, politics is a means of da'wah used to reach the benefit of da'wah.

Over the centuries, Islam has played a major role, not only in shaping society, but also in directing the course of Indonesian politics. The fact that Muslims are the majority in Indonesia is considered a clear evidence of the importance of Islam. However, to what extent Islam has been adopted at the contemporary structural level is still debatable. In order to gain sufficient knowledge about its role, two distinct approaches: cultural and political, in the Islamisation process, need to be presented[60]. While cultural approach tends to focus on efforts in islamising the society, the political (structural) approach is likely to rely on structural and political power in carrying out its Islamisation agenda[61].

Da'wah moves dynamically, adapting with the modern society's life, therefore da'wah must be upgraded to adapt with the situation of modern da'wah contextually. Da'wah needs to be upgraded and modernized. Therefore, We need

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[60] See As suggested by Snouck Hurgronje Islam in Indonesia has been categorized as religious and politicalHarry J. Benda, "Christian Snouck Hurgronje and the Foundations of Dutch Islamic Policy in Indonesia,"The Journal of Modern History 30 no. 4 (December 1958), 341-342

[61] See M.C. Ricklefs, A History of Modern Indonesia since C. 1200 (Hampshire: Palgrave, 2001), 3-17, R. Jones, "Ten Conversion Myths From Indonesia," in Conversion to Islam (New York: Holmes and Meier, 1979), 158, and Paul B. Means, "The Religion Background of Indonesian Nationalism,"Church History 16 no. 4 (December 1947), 238.

upgrading and modernization in da'wah field. Therefore, the process of Islamic Politics modernization is needed. According to M. Natsir, the modernization of Islamic politics is a view on struggle to apply Islamic spiritual, social and Islamic politics related to the Qur'an and Sunnah adapted to the latest developments in the history of human civilization. In the political term, he obliged every Muslim to use politics as a means of Islamic da'wah struggle[62]. Politics as a tool of da'wah means that the main rules of politics should be linear with the rules of da'wah. This also means that politics must not mislead politician to the wrong path, such as corruption, public deception and so on. On the other hand, politics is a functional feature that can be a tool to differentiate between al haq and bathil in political context.

The characteristics above explains the purposes of da'wah. On the other hand, if the political rules are not suitable with the main of da'wah rules, it can be assumed that politics will be dysfunctional towards da'wah. A Muslim shall use Islamic politics as a media of da'wah, instead of using secular politics. Essentially, politics is full of commitment to Allah. This also means that politics is not the main goal to seek power, political position or interests for themselves. Hence, those are only a means to achieve the real purposes of da'wah. Among Muslims, the issue of state forms and political concepts is a study that often invites debate and dissent. This arises because neither in the Quran nor the Hadith mentions clearly the form and concept of the state that must be developed by its people. These two grounds only provide the basic principles of ideal state and ideal political concept, as Islam desires. Therefore, the Muslim intellectuals try to interpret these basic principles in a formula of

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[62] See Mohammad Natsir, Capita Selekta, (Jakarta: Bulan Bintang, 1954), hal. 15

state concept. Among these intellectuals is Mohammad Natsir (hereinafter referred to as Natsir). As a famous democrat, Natsir was also a prominent political expert in the Modern age. One of his intensive thoughts on politics is to discuss the concept of the state. Muhammad Natsir and Mustafa Mashur's da'wah is totally in different dimension, even though they are in the same context of da'wah, but they have different views on the ideal form of state. This is the distinction between them, Mustafa Mashur struggled to uphold conventional Islamic law, and he wished Egypt to become a pure Islamic state, not democracy. And he struggled to expel his country from western imperialism.

C. Da'wah Strategy of Muhammad Natsir and Mustafa Mashur

a. Muhammad Natsir Strategy

Strategy is a plan of activities to achieve specific purposes, while da'wah strategy means methods, tactics, tactics or monuvers used in da'wah activities[63]. To achieve optimum result of da'wah, supporting factors are needed, including the right strategy of da'wah. The strategy used in the da'wah effort shall pay attention to several da'wah principles, including:

4. The principle of philosophy: This principle explains about the issues closely related to the purposes of da'wah process.

5. The principle of ability and expertise of the dai (achievement and professionalism): This principle concerns the discussion of the ability and professionalism of the dai as the subject of da'wah.

6. The principle of sociology: This principle explains about the issues related to the situation and condition of the da'wah object. For instance,

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[63] See Samsul Munir Amin, Ilmu Dakwah, P. 107.

local government politics, the majority of religions in an area, philosophical targets for da'wah, socio-cultural targets for da'wah and so on.

7. The principle of psychology: This principle explains the issues closely related to the human soul. A preacher is a man, as well as the target of his da'wah which has a unique character and is different from one another. Consideration of psychological problems is a priority to be considered in the process of da'wah implementation.

8. Activity and efficiency of da'wah: The purpose of this principle is to create a balance between costs, time, and energy that expended by da'wah activity. A Dai only needs to formulate and implement a da'wah strategy in accordance with the conditions of mad'u as an object of da'wah[64].

Da'wah strategy approach is generally mentioned in the Qur'an, it is the duty of scholar to dig deeply the knowledge of da'wah. Therefore, the future of da'wah depends on the proponents of da'wah in implementing the strategy of da'wah activities to the society. According to the Qur'an surah An –Nahl,

ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۖ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of

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[64] See Amin, S. M, Rekontruksi Pemikiran Dakwah Islam, (Jakarta: Amzah, 2009) p.109-110

who has strayed from His way, and He is most knowing of who is [rightly] guided[65].

This is the command to invite people to Allah with Wisdom and Good Preaching. Allah commands His Messenger Muhammad to invite the people to Allah with Hikmah (wisdom). Ibn Jarir said: "That is what was revealed to him from the Book and the Sunnah".

وَالْمَوْعِظَةِ الْحَسَنَةِ

(And fair preaching) meaning, with exhortation and stories of the events that happened to people that are mentioned in the Qur'an, which he is to tell them about in order to warn them of the punishment of Allah. M. Quraish Shihab stated that, in this verse Prophet Muhammad call out the Muslims to ask people to the way of almighty God. Da'i must call the people to Islam wisely and friendly, it is the teachings of Islam[66] .

On the other hand, Asmuni Syukur argued that the mission is an activity or process conducted in a conscious and planned manner to invite the people to the path of Allah, to improve the situation for the better (da'wah is the promotion and development) in order to achieve certain goals, namely to live happily in the world hereafter[67] .

Based on the explanation above, it can be concluded that in preaching or asking people to the path of Allah SWT, it must be full of

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[65] See The Noble Qur'an, Riyadh, and Maktabah Darussalam 1996. Chapter 16 (An-Nahl). P.333

[66] See M. Quraish Shihab,Tafsir al-Mishbah Pesan Kesan dan Keserasian al-Qur'an(Cet. II;Jakarta:Lentera Hati, 2005), Vol 7,p. 386

[67] See Asmuni Syukur, Dasar-dasar Strategi Dakwah Islam (Surabaya: al-Ikhlas, 1983), p. 21.

awareness and good instructions by a preacher to drive the process of da'wah efficiently and acceptably. Therefore, the practice of da'wah needs a great strategy, so that da'wah project can carry out smoothly. On the other hand, the weakness of da'wah lies in the da'i and management of da'wah organization. The existence of da'i and da'wah organization can be seen as strength, but on the other hand, it has many weaknesses, such as the lack of encouraging cooperation among da'wah organizations and the competence of da'i is insufficient to make da'wah project to fully succeed. Da'wah activities have not covered all aspects of people's lives and the map of da'wah is unclear due to the implementation of wrong strategy.

Muslims as the majority population from time to time have not changed much. This means that the endurance of Islam to struggle in various challenges is remarkable. On the other hand, there are a lot of weaknesses found among Muslims in the context of da'wah. As the majority population in Indonesia, muslims faced the challenge of low quality in da'wah. Therefore, Muhammad Natsir consistently struggled for Muslim in Indonesia by developing a strategy of da'wah contextually.

Muhammad Natsir's strategy used the tauhid as the dominant principle as the basis to strengthen his da'wah movement. In his books, he stated that tauhid is the basis for a Muslim to practice religious activities, not to mention to practice the teachings of religion, such as amar ma'ruf and nahi munkar with the good way and formulating methods of wisdom or *mawwadah fil qurba through da'wah bil hal, da'wah bil lisan*, and *da'wah bil qalam*. This is a method to advance the vision of da'wah for Allah, to strengthen the Tauhid of every Muslim, educate and make them aware of

the da'wah practice. Thus, in practice, proselytizing can be implemented using several instruments of Muhammad Natsir's da'wah, including[68]:

1. Tawhed: the ideology of tauhid is the strongest fortress for the preacher to save the faith

2. Amar Ma'ruf and Nahi Munkar: the concept of amar ma'ruf nahi munkar and ethical performance in da'wah activities.

3. Mawaddah Fil Qurba: The method of wisdom and *Mawwadah Fil Qurba* through *da'wah bil hal, da'wah bill lisan*, and *da'wah bill qalam.*

To strengthen the Muslim's tauhid in surrounding environment, muslims should be educated and aware of the current issue, the preachers shall call muslims to take a role in da'wah activities. This is a method to advance the da'wah because of Allah, to strengthen the Tauhid of Muslims, to educate and make them aware of this da'wah project. M. Natsi's strategy in da'wah activities is based on "Tauhid" and is to solve problems. M. Natsir organized the da'wah methods and took the opportunities to preach in order to achieve the goal of social transformation. In his book "fiqh Da'wah", he formulized social transformation as *Sakinah Mawaddah Warohmah to Baldatun Thoyyibatun WA Robbun Ghafur*, a big design from the smallest component "a family" to the biggest component "a state".

Tauhid education as a vital position in da'wah's life, tauhid spiritually gives a power to the Muslim people and preachers. Tauhid is not only a fundamental to Natsir's da'wah, but also a movement concept of da'wah to strengthen all components and stakeholders of da'wah. There are 3 components of da'wah, namely *Din* (religion), *Daulah* (state), *Dunya*

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[68] See fiqh da'wah Mohammad Natsir,yayasan capita selecta dan media da'wah Jakarta 2008. Page.31 & 261

(World). The application of his thought. The first is *Din* (religion), M. Natsir established the Indonesian Da'wah Council of Islamiyah (DDII) and wrote the works to support his guidance. The second is *Daulah* (country), M. Natsir has two important roles: social control and social support. The third is *Dunya* (world). In terms of politics, M. Natsir served as the chairman of the Masyumi party and served as the Minister of Information and Prime Minister[69]. M. Natsir and Masyumi party initiated an economy based on Islamic teachings to fulfil the rights of society. In terms of education, M. Natsir assisted the School of "Islamic education". In addition, M. Natsir also contributed to the formation of the state Islamic Religious College (PTAIN) and private Islamic Religious College (PTAIS).

Tawheed must be equipped with the deep knowledge, until it grows strong immunity and belief in facing various challenges, such as the weak spirit to sacrifice for the sake of religion, selfish and indifferent to the rights of others, to the rights of friends, neighbours and uncontrolled lust. This also means the weakness of faith among Muslims. Therefore, the da'i needs wisdom principle to control them in order to put things in their place. In addition, the preacher needs *mawwadah fil qurba* to act by using love that is born from the soul. It is necessary to develop an optimism attitude in achieving the success of Islam. These Attitudes can be developed with the belief that the Qur'an has a perfect concept.

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[69] See Herguita Imas Raspati, Pemikiran Mohammad Natsir Tentang Islam Dan Dasar Negara, (Yogyakarta: Skripsi tidak diterbitkan, 2012), page. 8

b. Mustafa Masyhur Strategy

The modernization entered to Egypt in 1920s, it changed many things in society and government, such as political system, socio-economic transformation and lifestyle. Thus, religious values and morals were modified by modernization in Egypt. They want westernize the people of Egypt like the current modernization in Turkey. In fact, according to Hasan al-Banna, the current of modernization that brought western culture to Egypt has a negative impact to the people's lives because it degraded the moral of society, religious and traditional values. Therefore, Hassan Al Banna struggled to liberate the society from the western culture invasion, and then invited people back to the teachings of Islam[70]. The movement purpose is to restore the Egyptian government system to pure Islamic system and return to the teachings of Islam as-Salafi. And establish the Islam as a religion and restore the concept of the Khilafah as a symbol of the Muslim unity; we can see this from the basic teachings of the Ikhwanul Muslim itself. However, Hasan Al-Banna's struggle had a resistance from the Egyptian government, because Egypt was under the rule of Sirry Phasya who was desperate under British pressure. Considering the organization a threat, the British government was worried about the development of the Ikhwanul Muslim

During this period, Egypt was deliberately patterned into a modern state, because many writers and authors contributed to the process in changing Egypt to have western characteristics through the translation of literature and research. The waves of Egypt modernization imitated the movement of modern Turkey model at the beginning of Ataturk era; many

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[70] See David Sagiv, Fundamentalism and Intlectual (Islam Otentisitas liberalisme), (Jogyakarta: LKIS, 1977), terj. Yudian W. Asmin, Page. 28

liberal figures supported Egypt modernization, such as Ahmad Lutfi As-said, Saad Zughlul, and Muhammad Husein Haikal, who were the followers of Muhammad Abduh.

After Hassan al Banna has passed away, his da'wah was continued by his companion, including Syekh Mustafa Mayshur. He started his career in political movement (non practice) after he joined Ikhwanul Muslim organization; he became the fifth Mursyid al aam of Ikhwanul Muslim. The points of Mustafa Mayshur da'wah teachings quoted from Imam Hasan Al Banna and the results of Ikhwanul Muslim congress are:

1. The inclusiveness of Islam, Islam is a religion and a state, worship, and jihad, the obedience and orders, Qur'an and swords.

2. Islam must be returned to its genuine teachings. In 1938 at the fifth Ikhwanul Muslim conference, Hasan Al Banna stated that Muslims must take Islamic provisions from the original sources and understand Islam like its followers (*Salafuanas sholih* and *sahabah ridwanallah alaihim*).

3. Hassan Al Banna stated clearly that every millimetre of land where the Islamic flag flies is a homeland of every Muslim and must be defended. All Muslims are brothers, and the homeland of Islam is one unity.

4. The concept of Khilafah is defined as a symbol of the unity of Islam.

5. According to Hassan Al Banna, the Islamic state is a basic teaching for the Muslims**.**

Hence, the explanation above indicated that Ikhwanul Muslims admitted that Islamic state is the only system that should be used by Muslims. They convince the people that the Islamic system is able to reach

real victory. The ideology above almost monopolized many countries in the world, including Indonesia. It can be seen that under Ikhwanul Muslims in Indonesia, such as Jamaah Tarbiyah, PKS, and LDK, etc. Many ideologies developed in Indonesia not only Ikhwanul Muslim, but also Salafi, Hizbut Tahrir, Jamaah Tabligh, and many others. Since the adoption of international ideas is not monopolized by any single figure or source of religious authority, their manifestations in Indonesia have been varied. Middle-East-replicated movements have mushroomed in Indonesia, each developed its own channels of contact and networks.

After reading the book of Mustafa Mayshur, the researcher concluded from chapter I to chapter IV that it provides an explanation about the importance of Tarbiyah strategy as a means for da'wah activist. The *halaqoh tabiyah* strategy has existed since the Prophet Muhammad era. The Prophet performed da'wah through the tarbiyah approach. When Islam arrived among the *shohabah ridwanallah alaihim*, the tarbiyyah strategy had already been implemented even though it was not systematically organized. However, Rasulullah put up a hard fight to reach the goal of da'wah in Makkah, it started from the Abi Arqom's house that he used to educate the people[71]. The *halaqah tarbiyah* strategy is not just a meeting for teaching and learning process, but it is also a superb means to create solidarity and harmony between da'i and mad'u.

Da'wah performed by individuals or in the congregation has the purpose to invite people to the system of Islamic teachings universally. Therefore, Islam is manifested in the dynamic life of *fardiyah, usrah,*

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[71] See Harjani Hefni, dkk, Metode Dakwah, (Jakarta: Prenada Media 2003) hal. 22

congregation, and *ummah*. The journey of da'wah is everything for da'i, the superb systematic da'wah drives the activists to avoid deviations, failures, or obstacles on the journey of da'wah. This path of da'wah requires more supplies to prevent da'i from deviating, failing, or hindering their journey.

Basically, da'wah is an obligation for all Muslims, but it is important to pay attention to the stages of da'wah. According to Syekh Mustafa Mayshur, there are 3 stages of da'wah[72] :

1. The enlightenment (ta'rif) or the propaganda stage, introducing, describing the idea (fikrah) and delivering it properly to the society.

2. The stage of development and takwin, it formulates superb da'wah materials and all the needs, selects supporters, prepares troops, mujahid and mujahid da'wah, and provides the best education for all cadres chosen by da'wah committee.

3. The stage of implementation (tanfidz), it is the stage of charity to seek and struggles to achieve the goals.

These three stages are a must to adjust each other because the power and the unity of da'wah depend on the solidarity of all stages. Therefore, when the da'i performs out da'wah must choose the best activist of da'wah and work together until they get desirable achievements. Da'wah's task is not only the responsibility of scholar, da'i, and khatib, but also the duty of individual Muslim according to their ability, expertise, and profession respectively. Therefore, all the activists of Ikhwanul Muslim must have excellent characteristics to make the da'wah project run smoothly, as follows:

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[72] See Syaikh Musthafa Masyhur.. Fiqh Dakwah Jilid 1. Al-I'thisom Cahaya Umat. Jakarta,2000.hal 12

1. Avoiding *khilafiyah* problems because the *furu'iyah* problem is inevitable. People have different interpretations in understanding Islam. This differentiation also occurred among the companions of the Prophet, and the next generation that will remain until the Day of Judgment.

2. The teaching of ikhwanul Muslim is free from the fanaticism because conflict of interest and hostility often occurred among parties that are not in accordance with Islamic values. Meanwhile, Islamic da'wah generally wants create Ukuwah Islamiyah and work sincerely for the sake of Allah.

3. Da'wah through three stages. The first is propaganda, introduction, dissemination of ideas to convey in the public. The second is da'wah preparation. The third is working together to remind the unity of da'wah with the aim of creating the unity of Muslim people.

4. The method to preach is by prioritizing the practical thing to facilitate all practitioners of da'wah and the target da'wah.

5. Young people feel called and motivated to preach.

6. The spreading of da'wah will be faster using organization as a medium of da'wah. Da'wah of Ikwanul Muslim is excellent by using the steps above, and requires to evaluate da'wah project and make a stronger relationship between the da'i and mad'u.

c. Analysis of Muhammad Natsir and Mustaf Mayshur da'wah strategy

1. The Strategy of Da'wah bil Hal

Muhammad Natsir performed his da'wah by lectures, writings, entering the politics (government) and embracing the people to perform da'wah jama'i. This is divided into three categories of movement analysis, namely da'wah

fardhiyah, da'wah siasiyah and da'wah jama'i. These three steps lead to the essence of the da'wah movement, namely strengthening aqidah, increasing knowledge and increasing self-confidence. Da'wah has various forms. It is not only bil-lisan (verbally) but also bil-Hal (by actions) (Shihab, 2010). *Bil-lisan* is a verbal da'wah and *Bilisan al-Hal* (can be abbreviated as da'wah bil-Hal) is a da'wah that applying and implementing Islamic values aspects into real life. Bil-hal is not widely performed by Muslims. We do not intend to separate da'wah bil-lisan from da'wah bil-Hal. Otherwise, we need to differentiate these two types of da'wah. The socio-demographic factors of the subjects who receive da'wah are age, gender, and education that need to be considered before giving a da'wah to. The condition of each community is different from the others. Based on socio-demographic point of view, we must take account those factors that make the citizens like the da'wah: the figure and its approach, da'wah bil-lisan and bil-hal. In general, the agendas of da'wah are bil-lisan (verbal) and bil-hal (by action). Bil-lisan is a verbal preaching such as lectures, recitals, discussions, seminar, and various forms of speech and writing. Meanwhile, da'wah bil-hal conveys the message of Islam in a practical and social charity to empower the community, such as training and apprenticeship to improve their understanding and skills in order to empower themselves. M. Natsir still consists using the principle of *mawadah fil qurba* in performing da'wah bil hal.

According to the Qur'an an nahl 125

<div dir="rtl">

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

</div>

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided[73].

And surah lukman 17

<div dir="rtl">

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنكَرِ وَاصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

</div>

My dear son! Establish the Prayer in conformity with its conditions, enjoin and promote what is right and good and forbid and try to prevent the evil, and bear patiently whatever may befall you. Surely (all of) that is among greatly meritorious things requiring great resolution to fulfill[74].

This method was carried out by M. Natsir bravely to implement the Da'wah bil hal including in his contribution in the field of thought, especially in giving spirit of religion to the constitution that is being drafted, Natsir also noted for the role of smart and glittering in restoring the shape of the state of the Republic of Indonesia (RIS) to the Unitary State of the Republic of Indonesia (NKRI) through his speech in Parliament of RIS on April, 3rd 1950 known as

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[73] See the noble qur'an an nahl 125

[74] See the noble Qur'an v. Luqman 17

"Integral Motion of Natsir"[75] . Meanwhile, the role of M. Natsir occupying a strategic position in structural government is a good opportunity to preach such as, through Modus Vivendi, Constituent, PRRI, integral motions, and petitions of 50.

Muhammad Natsir did not only perform da'wah bil hal domestically, but also internationally. For instance, he was invited by the Senate of Pakistan to deliver a speech on international affairs. His presence in Pakistan caused Arab governments, such as Egypt, Saudi Arabia, Iraq, Iran, Lebanon, Turkey as well as India and Burma to invite him to take benefit from his ideas related to the establishment of peace and justice. Da'wah bil hal performed by M. Natsir is largely for stakeholders, sectarian, organizations, and so on. It was proved by his great formulation known as Integral motion. The goal of this da'wah is to unite Nationalist-secular and non-muslims. He called all elements of society to fight against a common enemy, when Indonesia declared its independence; Natsir asked all people from other elements and embraced the heterogeneity to reach the goal of *baldatun thoyibatun wa robbun ghofur*.

Syekh Mustafa Mayshur also used da'wah bil hal strategy, it is evidenced that many da'wah activities handled by Syekh Mustafa Mayshur, such as repairing education system. The activities of Syekh Mustafa Mayshur are also in the field of education as a response to the problems of the Ummah. There are two issues of the most prominent people, namely ignorance and emptiness of religious practice. Therefore, Syekh Mustafa Mayshur struggled to face this problem through the educational field. He endeavored to continue the mission of Ikhwanul Muslim in delivering Islamic teaching through education. At the time,

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[75] See Agus Basri, Mohammad Natsir Politik Melalui Jalur Dakwah, tt, P. 31

Ikhwanul Muslim established schools, for men, and the School of Ummahat al-Muslmin for women with a comprehensive curriculum. The curriculum includes reading al-Qur'an and tajwid, memorizing al-Qur'an and Hadith, continuing aqidah, and fostering worship and understanding the weaknesses that exist in Islamic sharia, studying noble character, studying Islamic history and life history of figures, Salafi leaders and giving speech practice among themselves and then among the public[76]. This curriculum is a superb change from the previous curriculum that provides only general education or religion in a dichotomous way. Then this curriculum was developed in any region of Egypt.

The other activities of Ikhwanul Muslims are in the economic field. This economic da'wah activity is a response to the economic conditions at the time. In fact, Anwar Sadat failed in recovering the economic crisis in his country, he struggled with his economic policy (infitah). However, he was not able to repair it[77]. He was shot by an unknown assailant. In 1981, he celebrated a military parade of Egypt's victory against Israel. On October 14, 1981, the Al-Sha'ab and Al-Syuura Assembly of Egypt promptly appointed Mubarak to become President of Egypt. For the first six years, Mubarak carried out Egyptian politics according to Sadat's policies. Unfortunately, the Egyptian economic situation was not improved as expected. Therefore, Mustafa Mayshur struggled to repair the Egyptian economic situation. In fact, the struggle of Ikwanul Muslim started in the Hassan Al-Banna era. He defended the right of farmers, workers, and people with disabilities, including:

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[76] See Rauf Syalabi, Op.Cit. p. 140; G.H. Jansen, Islam Militan, p. 45.

[77] See Riza Sihbudi dkk (1995), Op cit. hlm. 159-160

a. Giving the company shares to the workers by establishing "Syarikat al-Mu'amalat al-Islamiyah" in several cities. In Alexandria, this company has 3500 shares with a capital of 14 thousand pounds. They have a capital of 70 thousand pounds in the field of printing and 50 thousand pounds in newspapers[78].

b. Establishing cooperative for the workers, including the cooperative in the field of press, industry, and services.

c. Providing agricultural capital from cultivation to seeedling for farmers in particular. This includes the help of developing the ideal farming model in a few villages[79].

With these activities, al-Banna sought to uphold the economic and social dignity of the people and at the same time can reduce and if possible-eliminate the domination of certain groups. Some efforts in this direction are to remove the ribawi system, as a pillar of capitalists[80].

1. The Strategy Of Dakwah Bil Qalam

Da'wah bil-qalam or commonly called da'wah through writing is one of the methods in delivering da'wah. The word "Qolam" refers to qur'an Surah Al-qolam Verse I:

نَ ۚ وَٱلْقَلَمِ وَمَا يَسْطُرُونَ

Nun. By the pen and what they inscribe[81].

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[78] See Al-Husaini, Ikhwanul Muslimin, p. 65-66.

[79] See Al-Husaini, Ikhwanul Muslimin, p. 63

[80] See Benard Lewis, The Encyclopedia of Islam, vol.III, (London: Leszac & Co, 1960), p. 1068.

[81] See See The Noble Qur'an,Riyadh, Maktabah Darussalam 1996. Chapter 68 (Al Qolam). P.718

Abu Hatim Al-Busti said, in the phrase wal-qalami, the waw is the particle of oath translated here as 'by the pen'. 'Qalam' refers to 'pen', and there are three types of pen, the pen of destinies, the pen of angels and the pen of human beings. It could refer to any or all of these types of pen. According to Surah Jatsiyah, Allah said:

هَذَا كِتَابُنَا يَنطِقُ عَلَيْكُم بِالْحَقِّ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ

This Book of Ours speaks against you with the truth; indeed we had been recording all what you did.

The Surah Jatsiyah above asked indirectly to the human being to record every crucial moment especially in process of seeking the knowledge. Hence, da'wah bil qolam uses written media such as: books, magazines, newspapers, newsletters, brochures, and so on. In utilizing the media, it should be displayed in good language, easy to understand and acceptable around society. Dakwah bil qalam has a different function with da'wah bill lisan or if it is. Hartono A. Jaiz explained three functions of da'wah bil qalam, namely:

1. To serve Islamic information based on the Qur'an and hadith for the society.

2. To explain the teaching of the Qur'an carefully through various media to return it on fikrah and its universality.

3. To turn on the dialogues of thought, politics, cultural, social, and so on.

At the era of Natsir, writing a book is one of the ways to deliver ideas, knowledge and so on. He was active in writing his ideas, critic, and new knowledge. It was evidenced by some his work at Panji Islam and Al Manar magazines. He wrote a lot of articles at the magazines to answer many nationalists works that did not

understand about Islam, such as Soekarno and his friends. Natsir's literary works are:

1. Fiqhud Da'wah (Fikih Da'wah)

2. Ikhtaru Ahadas Sabilain

3. Shaum (Fasting),

4. Capita Selecta I, II, and, III,

5. Dari Masa ke Masa.

6. Religion in Islamic perspective

7. Religion and state, Falsafah Perjuangan Islam.

8. .Dunia Islam Dari Masa ke Masa

The literary works of Muhammad Natsir above showed that da'wah bil qolam is a crucial way to deliver Islamic teaching. Da'wah bil qolam is considered effective to penetrate the boundaries of the time even though the cost is relatively unaffordable.

Scholars of communication strongly emphasize the place of writing in human development. Writing provides power over nature as well as over people. Recording information enables comparison and analysis, and facilitates the prediction and control of natural phenomena. Those who write and read are always seen as socially privileged and more powerful than those who are unable to read or write. Being a communication-based on religion, Islam emphasized and upheld written communication. The first revealed verses comprise a divine command to the Prophet Muhammad to read, whereas the totality of the Qur'an is concretized in a book, the Qur'an. The term Qur'an is an indication of the centrality of written communication. It describes the Holy Book in reference to the activity of reading. This continued emphasis of written communication is

perhaps a Divine reminder of the fallibility of human beings and the subjectivity of undocumented reality.

Today, it can be seen that DDII in all over Indonesia managed their media to perform da'wah project because they knew that media has a dominant power to influence any dimension of human life. With the development of information and communication technology, the media in the virtual positions the recipient as an active communicant an active party. Therefore, the followers of Natsir in DDII use media to preach around society domestically and internationally.

Sheikh Mustafa Mayshur is a nationalist religious scholar. At least nationalist religious in a simple sense means love of his homeland and religion. This was proved that his works were a response to socio-religious phenomena in his country at that time. He preached using this strategy because he wanted to continue the teaching of Hassan al Banna. As we know that Hassan al Banna has many useful literary works for the people until present. Scholars of communication strongly emphasize the place of writing in human development. Writing provides power over nature as well as over people. Recording information enables comparison and analysis, and facilitates the prediction and control of natural phenomena[82].

Those who write and read are always seen as socially privileged and more powerful than those who are unable to read or write. Therefore, Mustafa Mayshur was highly productive in writing many knowledge disciplines, especially about da'wah life. The works of Mustafa Mayshur includes:

1. Al-jihad huwa as-sabil

2. Tasaulat ala thariq ad-dakwah

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[82] See D. McQuail, Mass Communication Theory, 4th ed. (London: Sage, 2000), p. 87

3. Munajat ala at-thariq

4. Muqawwimat rajulul aqidah ala thariq ad-dakwah

5. Wihdatul amal al-islami fi al-qatrul wahid

6. Zaad ala at-thariq

7. Al-qudwah ala thariq ad-dakwah, ad-dakwah al-fardiyah

8. Al-hayah fi mihrab as-shalat al-islam huwal al-hall, min fiqh ad-   dakwah

9. Al-qaid al-qudwah wa mutathallibatuhu baina ar-rabbaniyah wal madiyah

10. Qadhaya asasiyah ala thariq ad-dakwah at-tiyar al-islami wa dauruhu fi al-bina

11. Qadhiyah azh-zhulm fi dhaui al-kitab wa as-sunnah

12. Thariq ad-dakwah baina al-ashalah wa al-inhiraf min at-tiyar al-islami ila Sya'b misr

13. Fiqh Ad-da'wah

The works of Sheikh Mustafa Mayshur above showed that he was a professional da'i. His experiences in da'wah's life make him able to create a superb formula for any obstacle of da'wah. For instance, the book Thariq ad-dakwah baina al-ashalah wa al-inhiraf explained that Syekh Mustafa Mayshur has great capability. He wrote the book based on Islamic teaching and his experience in da'wah's life.

2.   The Strategy Of Da'wah Bil Lisan

Da'wah bil Lisan is one of the ways used by M. Natsir to deliver Da'wah. In this way, he used da'wah bil lisan such as presenting lectures/sermons in mosque (such as delivering material to JIB members in the early days of M. Natsir, Friday Khutbah or Eid sermons, and others events). If we go back to the history of communication in the era of Rasulullah, He had given a good an example of

communication process. There are many type of communication, but oral communication is most dominant at the time. Political and social communication was also carried out orally in the early Islamic community. As the State of Medina was geographically limited, face-to-face communication was the dominant style of interaction. The leader and the followers were closely linked, communication was direct and feedback was simultaneous. Thus, the revelation of the verses of al Qur'an to the Prophet Muhammad Shollahu alaehi Wasallam, a solemn moment that Muslims revere as nuzul al wahy, was lived by the members of the community, who, in some cases witnessed the actual moments in which the Prophet Muhammad Shollallahu alahei Wasallam received the revelations. These revelations would then be communicated to the companions who would immediately exchange the text and learn the verses by heart.

At the era of Natsir, Internet does not exist yet, he preached orally from mosque to the podium of government. However, Natsir was able to bring his da'wah mission to international level. Historically, the more apparent influence of the Middle East-based movements in Indonesia was due to the outreach of Dewan Da'wah Islamiyah Indonesia (DDII) under the leadership of M. Natsir, who personally able to influences the Middle Eastern leaders,. Concerned about the expansion of the renewal movement and its secular orientation, DDII sent many students to study in Middle Eastern universities. Natsir earned a high reputation in Middle-East Muslim countries. He has won credentials recognised by most international Muslim leaders and DDII has benefited from connections with donors in Saudi Arabia, Kuwait and Pakistan to finance its domestic programs. To some extent, the sponsorship of DDII has meant that hundreds of

Indonesian students have obtained international degrees, in turn helping to maintain cadres who are committed to global awareness.

Da'wah bil Lisan became one of the methods used by Mustafa Mayshur to deliver Da'wah. This method includes giving lectures/Friday sermons in the mosque or Eid sermons, and other events), discussion with da'wah partners or between generations, and the speeches are well delivered in the state or national and international events. Mustafa Mayshur is also very aware to this way of da'wah. Almost 80% of his da'wah used bil lisan. If we go back to the history of da'wah Rasulullah, it can be seen that Political and social communication in the early Islamic community was carried out orally. As the State of Madinah was geographically limited, face-to-face communication was the dominant style of interaction. The leader and the followers were closely linked, communication was direct and feedback was simultaneous. According to Syekh Mustafa Mayshur that the task of da'wah is a priority, a da'i must be dynamic, not fixated on one or two ways of the kaefiyah ad- da'wah but they must strive to achieve the ultimate goal of da'wah[83].

This task is neither a juz'iyah task, side task, nor a partial task. It is not only a task to achieve limited goals in the political, social, and economic aspects. Not just for one particular place or area, even the subject of da'wah is the da'wah activist itself. Da'i carries out good da'wah through oral, written, or actions[84]. Da'wah is a duty and obligation for all Muslims. According to the Qur'an Surah Luqman 17, Allah said:

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[83] See Syaikh Musthafa Masyhur. Fiqh Dakwah Jilid 2. Al-I'tishom Cahaya Umat: Jakarta 2005.page 7

[84] See Syaikh Musthafa Masyhur, Fiqh Dakwah, (Cet; I; Jakarta: Al-I'tishom, 2000), p. 6

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنكَرِ وَاصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ

My dear son, establish the Prayer in conformity with its conditions, enjoin and promote what is right and good and forbid and try to prevent the evil, and bear patiently whatever may befall you. Surely (all of) that is among greatly meritorious things requiring great resolution to fulfil[85].

One of the points that surah Luqman above explained is about asking people to the right path. Basically, the internalization of Islamic teachings is a Muslims must have good motivation to apply the teachings of Islam in their daily life[86].

Based on history, the first meeting of Sheikh Mustafa Mayshur with Hassan Al-Banna was when he prayed at a mosque and he joined to follow Imam Hassan al-Banna's lecture. From the meeting, da'wah bil lisan is the method used by Sheikh al Banna, and most preachers in this world used da'wah bil lisan to convey the teachings of Islam.

3. Similarities and Differences between M. Natsir and Mustafa Mayshur.

1. The similarities of Islamic fiqh da'wah Thought between Mustafa Mayshur and Mohammad Natsir.

M. Natsir and Mustafa Mayshur were growing up in religious families, and both were educated, scholars. They both worked as teachers or da'i, they had a strong desire to make a significant change in their

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[85] See Pickthall., Muhammad M. 1992., The Glorious Qur'an: Text and Explanatory Translation New York: Tahrike Tarsile Qur''an, Inc.

[86] See Abdul Basit, Filsafat Da'wah, (Jakarta: Raja Grafindo Persada, 2013), p. 51-52

country, especially by educating the young generation on the Islamic way. Natsir and Mustafa Mayshur strongly opposed the Western presence in their country and claimed that the ills in Muslim society appeared due to the adoption of Western values. They were the most prominent leaders in their organization, and both are considered ideologues that have had a great impact on the development of contemporary militant Islam.

As explained at the beginning of this chapter, Mustafa Mayshur asked to see politics as an inseparable part of Islam. While, Hassan al Banna as the first murshid of Ikhwanul Muslim stated clearly, "Indeed a Muslim is not perfect in Islam unless he becomes a political expert, he/she has the foresight and gives full attention to the problems of his nation. A Muslim should pay attention to the problems of his nation..." (Al-Banna, t.th. ILA al-Tullab: 8-10).

Furthermore, he also stated, "Indeed we are political experts, it means that we pay attention to the problems of the nation and we work to reach complete freedom…" (Ibid: 29).

M. Natsir also has the same views, that Islam and politics are not different things. He stated, "As a Muslim, we must not dissociate from politics. As political experts, we must not dissociate ourselves from our Islamic ideology, For us, upholding Islam cannot be separated from upholding society, upholding the state, and upholding independence" (Natsir, 1958: 157).

M. Natsir said, it is completely unknown in Islam that there is a separation between worldly affairs (such as politics) and the hereafter. He wrote: In the context of general understanding which is often described as

worldly life and spiritual life, for instance, Islam does not recognize this dichotomy (separation). Islam sees that the human life in this world is comprehensive, there is no separation of life, including in the relationship between people as individuals, as citizens of society, and as citizens (Natsir, 1989: 59-60).

The similarity that should pay attention to these figures is that there is a commonality of thought and understanding about politics that cannot be separated from Islam. In addition, both of them have the same mission and objective to explain to society and all Muslims about clean political functions that accordance with Islamic teachings. Moreover, both of them do not only have good concepts or theories regarding Islamic politics, but both of them have proven as political experts who are surrounded by friends and enemies. They are able to combine the political expertise and the beauty of Islamic values. In a more distinctive concept, Mustafa Mayshur and Mohammad Natsir have a common similarity in driving state, there are only two choices, whether it is Islamic system or secular system.

The conclusion that can be drawn from the similarities between these two thinkers is that the state must be established on the principles of Islamic law. There is no place for either of them to separate between religion and politics, between Islam and the system of government, and also between the affairs of the world and the hereafter.

2. **The difference between M. Natsir and Mustafa Mayshur**

After discussing the similarities of Islamic political thought between Mustafa Mayshur and Mohammad Natsir, as a comparative step,

it is also important to discuss the differences. Even though Mustafa Mayshur and Mohammad Natsir have many similarities in terms of concepts, ideas, and thoughts, it is not denied that in their implementation, there will be many practical differences or because of the influence of different political conditions.

In this section, the author divides into several subsections, as follows: political experience, implementation of Islamic law, political education, and political parties. In terms of experience, M. Natsir is a practitioner or a political expert, while Mustafa Mayshur did not has experience in political practice and he never became a political expert. Mustafa Mayshur is considered the murshid al amm of the Muslim Brotherhood, the leader who continued the teaching of Hassan al Banna in the organization of Ikhwanul Muslim. While Natsir, is a leader of the Masyumi party in Indonesia.

On the contrary, Mustafa Mayshur has never served as a political leader like Natsir. The Different experiences between Natsir and Mustafa Mayshur caused differences in the concept of Islamic politics. The obvious difference between the two political concepts of Islam is the universality of their struggle. Mohammad Natsir is locally focused on the political struggle in Indonesia, but not for Mustafa Myashur who preached internationally for the people.

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

Mohammad Natsir and Mustafa Mayshur were Muslim intellectuals who devoted themselves and their lives to their people and their country. From the survey of their career, it can be seen that they were important figures in the history of Islamic thought. They were independent as well as a critical thinker who was always ready to participate in open debates and polemics in order to discover the truth. Fiqh Da'wah concept M. Natsir and Mustafa Mayshur initiated the concept of Da'wah Islam not merely conveys the teachings of Islam, but was created with bi lisani al-Amal, and its interpretation is largely progressive moderation.

This demonstrates that Natsir and Mustafa Mayshur were moderate Muslim intellectuals who had a broad vision of da'wah to make the progress in the Muslim ummah. Both concepts of da'wah knowledge need to be instilled in the minds of the da'i, Intellectuals, Da'wah practitioners, and Islamic scholars so that, in the long run, they could contribute to developing the ummah.

The research of Comparative Analysis of Muhammad Natsir and Mustafa Mashur's Thoughts on Fiqh Da'wah presented to add new refrences in acadamic world. It's found that the thoughts of Mustafa Mayshur and Mohammad Natsir have similarities and differences. There are many similarities in the thoughts of

the two figures, one of which is related to the principles of da'wah, it is the Qur'an and hadith,

Hence, the researcher takes the conclusion as follows:

1. The main objective of da'wah in Islam is to serve Allah.

   Da'wah should not be disconnected from the concept of tawhid which represents the teaching of Islam. It is the source of freedom and spiritual power to attain progress and happiness, both in this world and in the hereafter.

2. Both of them have the same in prioritizing the tauhid as the basic of da'wah activities.

3. The concept of Natsir in his fiqh da;wah is quite general. He does not offer the details of da'wah's curriculum. Hence, fiqh da'wah of Mustafa Mayshur is more comprehensive and detail rather than Natsir.

4. All the stakeholders of da'wah should wise in implementing any concept of da'wah, they should able to simplify the da'wah problem contextually and properly.

5. Mohammad Natsir and Mustafa Mayshur agreed that da'wah not only means as a tabligh, but also means to realize Islamic teachings in all aspects of human life, whether in the politics, education, social, economic, and cultural fields. Both of them put the political da'wah, educational da'wah, and economic da'wah as a priority.

6. Fiqh da'wah Muhammad Natsir and fiqh da'wah Mustafa Mayshur has each its uniqness, Fiqh dakwah Mohammad Natsir dan fiqih dakwah Mustafa Masyhur has each its uniqness. First, fiqh da'wah mustafa mayshur is more comprehansive and adaptable. While fiqh da'wah Muhammad Natsir explain the material in his book too general. Second, Fiqh da'wah of Mustafa

Mayshur was influenced by Hassan al banna thought. While fiqh da'wah Muhammad Nasir is originnally from his experince, knowledge and its atmosphre.

B. Suggestion

Since this research is regarded as a scientific research, it is essential for the researcher to give suggestion to those who are especially interested in this field

1. Since this research is regarded as scientific research, it is essential for the researcher to give suggestions to those who are especially interested in this field. The researcher suggests to the academician to create a large new room of thought comparative studies and fiqh da'wah studies.

2. For the student of da'wah and other researchers, I hope the results of this research can be used as a reference and improvements of the next studies/research.

C. Closing Statement

All the praises and thanks are to Allah, the lord of Alamin(mankind, jin and all that exist) and peace be upon the Master of the Messenger, Muhammad may peace be upon him.

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