
ACTUALIZATION OF MUHAMMAD NATSIR'S ISLAMIC EDUCATIONAL IDEAS THE TRANSFORMATION OF LEARNING AT PESANTREN PERSATUAN ISLAM (PERSIS)

Insani Nurul Imani¹, Syahidin², Cucu Surahman³

¹²³Universitas Pendidikan Indonesia; Indonesia

Correspondence email; insaninurulimani31@upi.edu

Submitted: 12/01/2025

Revised: 11/06/2025

Accepted: 22/06/2025

Published: 03/07/2025

Abstract

This study aims to examine the actualization of Mohammad Natsir's Islamic education ideas in the transformation of learning at Pesantren Persatuan Islam (Persis), specifically at PPI 1 Pajagalan located in Bandung City and PPI 31 Banjaran in Bandung Regency. The research method used is descriptive qualitative with a literature and case study approach. This research uses primary and secondary data. Primary data were obtained through a literature review of Natsir's works, as well as through interviews with curriculum managers and santri (student's), direct observation of the learning process, and documentation of learning activities in both pesantren. Meanwhile, secondary data include scientific journals, books, and articles relevant to the research topic. Data analysis techniques used the Miles and Huberman model, as well as source and technique triangulation to maintain data validity. The results show that Mohammad Natsir's Islamic education ideas are well actualized in PPI 1 Pajagalan through a curriculum that integrates the values of tawhid, worship, science, and skills. Meanwhile, at PPI 31 Banjaran, although it does not explicitly refer to Natsir, the values that align with his thoughts are applied in the transformation of learning, especially in strengthening character and scientific integration. In conclusion, Natsir's educational thought is reflected in the learning system in both pesantren through a balanced combination of spiritual, intellectual, and practical aspects, in line with the principles of holistic Islamic education.

Keywords

Mohammad Natsir, Integral Education, Pesantren Persatuan Islam.



© 2025 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-NonCommercial 4.0 International License (CC BY NC) license (<https://creativecommons.org/licenses/by-nc/4.0/>).

INTRODUCTION

Although pesantren have long been recognized as institutions that emphasize spiritual and moral development (Syafe'i, 2017), however, the challenge of integrating religious and general knowledge is still a significant problem in many Islamic educational institutions, including the Pesantren Persatuan Islam (Persis). This can be seen from the curriculum, which still does not fully show the unity between the two (Fathurohim, 2023; Salmon et al., 2024). In some pesantren, learning activities focus more on understanding religious knowledge, while general science has not received balanced attention (Bahri, 2019; Dewi et al., 2024). In addition, many pesantren are still trapped in a sectarian and segregated education model, where the applied curriculum tends to be traditional, focuses on teaching classical books, and is less sensitive to social change (Zarkasyi, 2015). This situation reflects the difference between the ideal concept of comprehensive Islamic education and the real implementation in the field, which often causes pesantren graduates to experience difficulties in adjusting to the professional environment (Krisdiyanto et al., 2019; Murtadlo et al., 2023). In this context, Mohammad Natsir's thoughts are crucial to be re-examined. Natsir firmly rejected the separation between religious and general sciences (Hasan, 2023; Nurhasanah et al., 2023). He designed a comprehensive education system by combining various disciplines in one curriculum (Firdaus, 2020; Mansyur, 2023; Mustofa, 2024). Several pesantren have begun to implement the spirit of integral education initiated by Natsir, but there are still relatively few scientific studies that examine in detail the application of this idea in the curriculum and learning practices in pesantren. In fact, pesantren with historical and ideological closeness to Natsir's thought, such as pesantren Persis, have a great opportunity to become a holistic education model.

Furthermore, Pesantren Persis is one of the institutions that has historically had a strong relationship with Natsir's thought. Given that he has an important role not only in the field of da'wah and organization but also in improving education, He supported the establishment of the Persis pesantren in 1936, which was initiated by Ahmad Hassan (Hasibuan et al., 2025; Mustofa, 2024; Pajriah, 2017). The idea of integral education that he offered is in line with Persis' main goal, which is to realize the application of Islamic law based on the Quran and Sunnah in all aspects of life, where education acts as one of the important tools to achieve this vision (Eliwatis et al., 2022).

The actualization of this idea can be seen in the integrated curriculum in Persis pesantren, as in PPI 1 Pajagalan and PPI 31 Banjarn, where both pesantren combine religious materials such as hadith, tafsir, morals, and fiqh with general subjects such as mathematics, science, and languages (Budiyanti et al., 2021). This integration not only harmonizes academic and spiritual elements but also makes education and da'wah develop simultaneously to enrich the student's learning experience. In addition, character development and leadership training also play an important role in the learning process in the pesantren environment (Algifari & Suparto, 2024). Moreover, the transformation of learning in pesantren Persis is also seen through teaching methods that shift from normative and textual approaches to more interactive and applicable methods, such as lectures that involve participation, discussions, assignments, question and answer sessions, and practical skills and leadership training that are developed simultaneously (Rasyid et al., 2024).

The process of actualizing Natsir's integral education ideas in the pesantren Persis environment is inseparable from various challenges and opportunities. The main challenges include the persistence of clear boundaries between religious and general education curricula, the tendency to continue using traditional teaching methods, and the influence of the environment, often incompatible with pesantren values (Kusumawati & Nurfuadi, 2024). These limitations are further exacerbated by the human resources crisis, where a number of teachers do not have sufficient understanding or training on curriculum integration (Indra, 2018). On the other hand, there are also great opportunities because Persis has an ideological foundation that aligns with Natsir's thinking and a wide network of institutions that are responsive to current educational issues. If this potential is managed with the right strategy, then Islamic and scientific values can be balanced in the curriculum and learning process. This will make pesantren Persis an example of transformative Islamic education that can face the challenges of the times without losing its Islamic identity.

Several previous studies have examined Mohammad Natsir's Islamic education thought, including research (Anshori & Istikomah, 2020), showing that Natsir has an integral, harmonious, and universal concept of Islamic education, and the concept of Islamic education he brings is still relevant to Islamic education in Indonesia today. Then, research (Utomo et al., 2022) shows that the concept of religious and rational Islamic education thought according to Buya Hamka and Mohammad Natsir is a guidance that integrates ukhrawi and worldly elements. The purpose of this integration is to complete human nature and deliver it to its original fitrah. Meanwhile, research by

Nurhasanah et al. (2023) showed that Natsir emphasized four main aspects in the transformation of Islamic education, namely: unification of general and religious knowledge, strengthening emotional values, tawhid as the foundation of education, and leadership development. This concept is applied in Pesantren Al-Fatah Tanjung Pura through an integrated curriculum, which includes general education, tahfidz, and mentoring. The research by Setiawan (2024) shows that Natsir's educational thinking is moderate, integral, and based on tawhid. His ideas remain relevant today and can be the basis for the development of contextually and adaptive Islamic education, especially in uniting general and religious sciences, to create an intellectually and spiritually intelligent generation. Finally, research by Herdi & Abdurrahman (2024) shows that the concept of integrative education initiated by Natsir aims to create individuals who are not only intellectually intelligent but also religious. This is done by combining Islam and general education.

From the five studies above, it can be concluded that the main focus of previous research is still on normative ideas about Natsir's education and its implementation outside the context of certain institutions or only in non-pesantren Persis. Few specialized studies still examine the application of Natsir's educational thinking in the transformation of learning in pesantren Persis that are ideologically in line with his views. In addition, so far, no research has examined how Natsir's integral education thinking is reflected in the curriculum and teaching methods in Pesantren Persis. Therefore, this research offers a novelty by focusing on applying Mohammad Natsir's Islamic education ideas in the learning process in two Persis pesantren, namely PPI 1 Pajagalan and PPI 31 Banjaran. This research will investigate the relationship between Natsir's thoughts and the curriculum structure, learning methods, and the application of comprehensive educational principles in the two pesantren.

Based on the description above, this research has academic urgency to analyze how the actualization of Mohammad Natsir's Islamic education ideas is applied in the transformation of learning in two Pesantren Persatuan Islam (Persis), namely PPI 1 Pajagalan and PPI 31 Banjaran. From a theoretical perspective, this research is expected to contribute to the scientific literature in Islamic education, especially in the context of integration between religious and general sciences based on the thoughts of figures. Meanwhile, from a practical perspective, the findings of this research are expected to serve as guidelines for Islamic educational institutions in designing curricula and learning methods balanced between spiritual, intellectual, and social elements.

METHOD

This research uses a descriptive qualitative method with a literature and case study approach. Case studies were conducted in two locations of the Pesantren Persatuan Islam (Persis), namely PPI 1 Pajagalan in Bandung City and PPI 31 Banjaran in Bandung Regency, which became the main locations of this research. This approach was chosen to describe in detail how the application of Mohammad Natsir's Islamic education ideas was realized in learning practices in the environment of the two pesantren. The literature method was used systematically and structured by collecting information from relevant literature sources, especially from materials found in libraries and scientific databases. This research relies on secondary and primary sources, including books, journals, articles, and official documents (Ikrianibangga et al., 2023). This study applied a literature approach to explore the ideas of Islamic education proposed by Natsir. The researcher reviewed Natsir's works and relevant educational literature, including pesantren curriculum documents, to develop a thorough understanding of the current implementation of Natsir's ideas on Islamic education. The primary sources in this research consist of the books *Capita Selecta I* and *Fiqhud Dakwah*, which are the original works of Natsir. Meanwhile, secondary sources consist of books, journals, scientific articles, and other references in accordance with the topic of discussion.

Meanwhile, case studies were used to comprehensively investigate learning practices in both pesantren. This approach provides an opportunity for researchers to analyze educational phenomena contextually and in-depth. In addition, this approach also emphasizes the application of the abduction method, which focuses on contextual understanding and cause-and-effect relationships grounded in reality on the ground (Assyakurrohim et al., 2022; Thomas, 2010). Field data was collected using in-depth interviews involving a head of the curriculum and two intermediate and final level students (grades 11 and 12) from each pesantren used as research sites. The selection of informants was based on recommendations from the pesantren. Meanwhile, observation of learning activities was conducted directly at PPI 1 Pajagalan, Bandung City, on May 20, 2025, and at PPI 31 Banjaran, Bandung Regency, on May 5, 2025. The data analysis technique in this study uses the Miles and Huberman technique in Sugiyono (2016), namely data reduction, data presentation, and conclusion drawing. Finally, to ensure the validity of the data obtained, this research uses triangulation techniques, especially triangulation of sources and techniques, by comparing data from interviews, observations, and documentation. This step was taken to get an

accurate and reliable picture of learning practices in both pesantren.

FINDINGS AND DISCUSSION

Findings

Based on the results of research conducted in two Islamic boarding schools, namely Pesantren Persatuan Islam (Persis) 1 Pajagalan and 31 Banjaran, it was revealed that the concept of Islamic education proposed by Mohammad Natsir had been implemented in practice through institutional goals, curriculum design, and learning implementation. Both pesantren show an effort to unite the principles of tawhid, science, and skills through Natsir's ideas in the concept of integral education. These findings were obtained through observation, in-depth interviews with a head of the curriculum and two active santri from each pesantren, and documentation collection. To better explain the form of actualization, the following table identifies three main aspects, namely:

Table 1. Actualization of Mohammad Natsir's Islamic Education Ideas in Learning Transformation at Pesantren Persatuan Islam (Persis) 1 Pajagalan and 31 Banjaran

Objectives of Islamic Education	Integral Curriculum	Form of Actualization
Forming people who are faithful, pious, always submitting themselves to Allah SWT, good character, progressive, and independent who are adaptive to the times.	A curriculum that integrates religious and general sciences in a balanced, integral, and universal manner, with a contextual and applicative approach.	<p>PPI 1 Pajagalan:</p> <ul style="list-style-type: none"> - Aim: To produce <i>tafaqquh fiddien</i> students and master science and technology. - Curriculum: national curriculum with pesantren-based curriculum (44 subjects, including religious and general). - Programs: religious (tafhimul ahkam, da'wah, i'tifal), science (astronomy, micro-teaching), social skills (micro da'wah, PKKJ). <p>PPI 31 Banjaran:</p> <ul style="list-style-type: none"> - Aim: to produce a generation of <i>ulul albab</i> that is superior, moral, and competitive. - Curriculum: 2013, independent, and pesantren-based curriculum, ±40 subjects of science, social studies, religion, and skill. - Programs: religious (bai'at, cultum, book studies), academic (science/IPS projects), skills (PLKJ, foreign language training, scientific writing).

In Mohammad Natsir's view of the purpose of Islamic education, he asserts that the essence of education is to realize Islamic identity. This shows the importance of developing individual characters who are faithful and obedient, have good morals, think ahead, and are independent so that they can build spiritual resilience and readiness to face social changes that occur in society. Natsir also stated that the purpose of Islamic education is actually in line with the purpose of human life, which is to submit oneself to Allah SWT. For him, when a person has fully surrendered to Allah, it means that he has entered a stage of life that provides prosperity in the world and happiness in the hereafter (Natsir, 2015). Therefore, he strongly emphasized the importance of Islamic education in always integrating the values of tawhid in the process of guidance, introduction, cultivation of tawhid, and devotion to Allah SWT

Furthermore, Natsir believed that Islamic education should be integral, universal, and harmonious. He rejected a secular approach to education, which did not recognize the importance of religion in daily activities. According to him, curriculum planning and development must be comprehensive, covering both religious and general education. In this context, he considers religious subjects equal to others, not just as a complement. The curriculum should also prioritize students' talents and interests, coupled with an adequate understanding of language. If students have mastered lessons to their potential and interests and are supported by good language skills, they can develop themselves optimally (Natsir, 2015). In addition, one of the important elements in the integral curriculum emphasized by Natsir was educational material. He believed that Islamic educational material should be filled with the values of monotheism, good morals, and knowledge that is useful for life in this world and the hereafter. Not only that, he also views education as an important aspect of da'wah. Within the framework of an integral curriculum, student development can be pursued through three main methods: hikmah, mauidzah, and mujadalah. The three methods are flexible and can be adapted to the circumstances of the learners (Natsir, 2023).

Therefore, it can be concluded that Natsir's view of educational materials and methods as part of an integral curriculum is very comprehensive. All these elements are brought together harmoniously to create a complete individual who is not only intellectually intelligent but also spiritually, socially, and functionally developed in their interaction with society.

Mohammad Natsir's ideas about the objectives of Islamic education and an integral curriculum have been actualized in the implementation of learning in two Pesantren Persatuan Islam (Persis), which are the focus of this research. First, in PPI 1, Pajagalan. This pesantren formulates its educational goals to produce santri who are *tafaqquh fiddien*, always practice Islamic law in their daily lives, become role models for families and communities, master the basics of Islamic teachings based on the Qur'an and as-Sunnah, understand knowledge related to education and teaching theoretically and practically and can master science and technology. These goals are in line with the goals promoted by Natsir. Natsir was one of the important figures who pioneered and designed integral Islamic education for this pesantren. PPI 1 Pajagalan's educational orientation is also heavily influenced by his thoughts. This can be seen in the vision and mission of the pesantren, which is rooted in the Qanun Asasi and Dakhili of the Islamic Association, namely to produce humans as khalifah of Allah on earth and humanize *Ulul Albab* people as *kaffah* Muslims who are *tafaqquh fiddien*.



Figure 1. Bai'at Activity, as well as Da'wah by Santri at PPI 1 Pajagalan

As for achieving the desired goals, the pesantren seeks to accustom the santri to live a disciplined life through various daily programs, moral development, and active involvement in da'wah practices per the values Natsir taught. This is realized through superior quality improvement programs and various extracurricular activities. In addition, the pesantren also familiarizes the santri to carry out bait, which is carried out every day before entering the class, which is then continued with the dakwah activities of the santri. The impact of this program can be seen in the formation of the santri's character, who is obedient, religious, and actively involved in da'wah and community service. This certainly contributes to creating a graduate profile that aligns with the ideals of the pesantren and is closely related to Natsir's thinking about education as a means

of making humans ideal servants of God.

In line with Mohammad Natsir's views on the importance of education that combines Islamic aspects with general knowledge, the application of this concept is evident in implementing the curriculum at PPI 1 Pajagalan. This institution compiles a curriculum that not only focuses on intellectual achievement but also pays close attention to the development of character and spiritual values of santri. In developing its curriculum, this pesantren maintains the existence of tsabit or basic fields as the core of education, while the general education taught is none other than Natsir's integrative ideas. This can be seen from the number of subjects applied, which includes 27 lessons in the pesantren field and 17 lessons at the madrasah aliyah level, totaling 44 subjects. The pesantren also divides lessons into two groups, namely major and important subjects. Major subjects include religious subjects that every santri must master. Meanwhile, important subjects are general in nature, covering natural sciences and other social sciences. In addition to classical knowledge, this pesantren also equips santri with education and psychology skills to prepare them for life in society. Furthermore, the potential and skills of students are also honed through various excellent programs, such as Tafhmul Ahkam, Tafhidzul Qur'an, Astrolabe (astronomy), Micro-teaching, Micro-dakwah, and scientific writing training. In this way, the curriculum implemented at PPI 1 Pajagalan reflects a combination of Islamic values and knowledge, by the ideas coined by Mohammad Natsir.

Table 2. Educational Materials at PPI 1 Pajagalan

No	Education Level	Length of Education	Education Materials
1.	<i>Tajhiziyyah</i>	1 year	Religion and Language
2.	<i>Tsanawiyyah</i>	3 years	Religion, Language, and General
3.	<i>Diniyyah Wustha</i>	1 year	Religion and Arabic
4.	<i>Mu'allimin</i>	3 years	Religion, Arabic, Science, and Social Studies Program

Source: Interview Result

Regarding educational materials, the tawhid, worship, skills, and history domains have been covered and taught in PPI 1 Pajagalan. Materials such as tawhid, morals, and parasitic aqidah are fundamental in the realm of tawhid and morals. The material of worship and sharia is also reflected in subjects such as *ushul fiqh*, *fiqh*, *fiqh siyasah*, *faraid*, falak science, and *tafsir*. In addition, skill materials are taught through Civics, psychology, management, pedagogy, batshul kutub,

muthola'ah, and languages (Arabic, English, Indonesian, Sundanese), which are the points of developing santri communication skills. Meanwhile, general sciences, such as biology, chemistry, physics, and mathematics, are also given attention. Finally, the element of history is also taught in the learning process through the tarikh subjects.



Figure 2. Arabic Speech Practice at PPI 1 Pajagalan.

In delivering the material, the teachers do not strictly adhere to their respective fields of expertise. Teachers who teach non-religious subjects often incorporate Islamic principles into their teaching and learning so that subjects such as natural science, linguistics, or social studies remain connected to religious teachings. Conversely, in learning about religion, teachers also often connect it with worldly science to make it more relevant. Education in this pesantren is not only given in theory but also reinforced through direct experience. For example, in worship, students apply the science of hisab, perform prayers in congregation, and have hajj manasic training. Regarding skills and social, this pesantren has a superior program known as I'tifal, a da'wah training forum held every Thursday. This activity serves as a medium for santri to improve communication skills, speak in public, and strengthen the syiar of Islam. In addition, santri are also given training in mastering foreign languages, including English, Arabic, and Sundanese, as part of language training in local and international contexts.



Figure 3. PKKJ Activities (Practice of Education and Devotion of Jam'iyah) PPI 1 Pajagalan.

At the end of the school year, this pesantren also carries out field service activities for students. This activity is one way to apply the knowledge they have gained during their education, which is called educational practice and *khidmah jam'iyah*. In its implementation, the pesantren applies the *furu'iyah* method, a way of learning that organizes teaching material clearly and regularly based on categories of knowledge. Each lesson is delivered in depth according to its classification so that students get a structured understanding of each field of knowledge. This method supports students in mastering each sector with full attention before being applied in community service activities. Thus, it can be concluded that the curriculum at PPI 1 Pajagalan reflects the principles of the whole by the expectations of the curriculum proposed by Natsir. The curriculum in this pesantren is well integrated and does not run separately. In addition, the connection between Natsir's curriculum ideas and their application in PPI 1 Pajagalan is even stronger, considering that Natsir is an important figure in the history of Persatuan Islam (Persis) education and is the originator of integral education in the pesantren location.

Meanwhile, PPI 31 Banjaran has also actualized the principle of integral education with similar objectives, namely preparing a generation of Muslims who are *tafaqquh fiddien*, superior in forming *ulul albab*, practicing and practicing the Qur'an and as-Sunnah, developing Islamic character and culture that excel in academic and non-academic fields, preparing a generation of Muslims who master science and technology, have high fighting power, are creative, innovative, and developing the potential of students who are ready to compete based on *fastabiqul khairat*. Although PPI 31 Banjaran does not explicitly adopt Natsir's ideas, when viewed in substance and value, many aspects of its objectives show a connection and continuity with Natsir's ideas regarding the objectives of Islamic education. Furthermore, the educational objectives in this pesantren also emphasize the

unification between the religious dimension and human potential. In other words, this pesantren seeks to unite its students' spiritual and intellectual energy, which, if connected to Natsir's perspective, is certainly very relevant.



Figure 4. Bai'at Santri Activity at PPI 31 Banjaran

To achieve this goal, PPI 31 Banjaran consistently provides moral development through various programs in the pesantren, such as holding bai'at every morning before entering class, conducting seven-minute lectures (*kultum*) delivered by students, running prayers in congregation, and book studies to meet the spiritual needs of students. In addition, interviews with santri combined with direct observation of santri behavior confirm that the programs implemented by the pesantren have produced tangible results in shaping a more religious and disciplined character.

Thus, it can be concluded that although PPI 31 Banjaran does not explicitly state that they implement Natsir's concept in their educational goals. However, when analyzed from the aspect of the substance of the program and the direction of its development, it will appear that the goal of producing a generation of *ulul albab* who consistently optimize the potential of *zikir* and *fikir* is in line with the goals of Islamic education carried out by Natsir.

The actualization of the integral curriculum is also seen in PPI 31 Banjaran, where the curriculum emphasizes holistic education through Natsir's thinking. The curriculum is arranged so that students can harmonize aspects of faith, intelligence, and skills. This pesantren uses the 2013 curriculum, independence, and pesantrenan. The pesantren also implements nearly 40 subjects that maintain the clumps of studies. This approach is carried out to balance the *fikir* (intellectual) and *zikir* (spiritual) aspects of the santri. Students are allowed to choose subjects that suit their interests, both in the fields of Natural Sciences (IPA), Social Sciences (IPS), and religious education. This

curriculum not only focuses on achieving excellence in the field of knowledge but also strengthens moral and ethical values. In the cognitive field, the ability to read, write, and count is the main concern. Meanwhile, non-cognitive aspects are evaluated through the character and attitude of the students. The curriculum is optimally structured through pesantren programs, enrichment of subject matter, appropriate teaching methods, and extracurricular activities that help students' comprehensive self-development.

Table 3. Educational materials at PPI 31 Banjaran

No	Education Level	Length of Education	Education Materials
1.	<i>Tsanawiyah</i>	3 years	Religion, Language, Science, and Social Studies Program
2.	<i>Mu'allimin</i>	3 years	Religion, Language, Science, and Social Studies Program

Source: Interview result

As a complement, the educational materials taught at PP1 31 Banjaran include the four elements initiated by Natsir, namely tawhid, worship, skills, and history. Related to tawhid, the subjects of tawhid and akidah akhlak. Related to worship are the subjects of fiqh, usul fiqh, and hadith science. In terms of skills, this pesantren also organizes learning through the subjects of Islamic Culture History (SKI), History of Islamic Civilization (SPI), Sirah Nabawiyah, and national history. In terms of skills, there are cultural arts, crafts, scientific papers, Japanese language, Indonesian language, Sundanese language, English language, SBM (Teaching and Learning Strategy), Penjasorkes, and Informatics. In addition, general subjects, such as math, physics, chemistry, and biology, are taught to achieve a balance between mastery of general science and religion.



Figure 5. Hajj practice at PPI 31 Banjaran

The aspects of tawhid and worship are the main focus in this pesantren. In terms of worship, santri not only receives material in theory but also implements it directly. For example, recently, the pesantren held a Hajj practice complete with all the equipment, even adding dates to create an atmosphere as if they were performing the Hajj. No less important than the aspects of tawhid and worship, mastery of skills in PPI 31 Banjaran also receives serious attention. One example can be seen in the cultural arts lessons, which are equipped with practical exams. This pesantren supports two branches of art, namely music and fine arts. Santri is given the option to choose one of these branches according to their interests. In music, students perform musical instruments with rhythm, melody, and harmony elements. Meanwhile, in fine arts, students can express their work through painting, using media and tools according to their choices. Furthermore, there is a cabaret program, a platform for students to collaboratively showcase their acting talents and creativity.

Efforts to improve the ability of the santri are also supported by the existence of additional learning materials, one of which is Japanese language lessons held to improve their foreign language skills. In fact, in preaching activities, there are santri who use Japanese to convey religious messages to combine language skills and spread Islamic teachings. On the other hand, the history learning process in this pesantren is not only in the form of memorizing theories but also realized in the form of drama, such as performances that tell about national heroes. In addition, lessons on teaching well are also an important part of the curriculum, where students are directly trained in planning and delivering subject matter as preparation to become competent teachers and experts in their fields.



Figure 6. The Activity of Khidmat Jam'iyah Training Program (PLKJ) Santri PPI 31 Banjaran

At the end of the school year, PPI 31 Banjaran organizes a PLKJ event. In this activity, students are divided into several groups and placed in various locations. This integrated program combines academic, spiritual, and social skills. It aims to give students direct experience in serving the community in a directed and measurable way and to help them apply the knowledge they have gained during their studies.

Furthermore, the learning methods applied at PPI 31 Banjaran are varied and tailored to learning needs. The approaches applied include contemporary learning methods such as inquiry, discussion, and project-based learning, as well as exemplary methods that emphasize direct examples from educators. This combination aims to improve the critical thinking, collaborative, and problem-solving skills relevant to the students' daily lives.

Thus, it can be concluded that the learning process at PPI 31 Banjaran reflects the application of Natsir's educational ideas, especially in holistic learning. The curriculum, subjects, and teaching methods show efforts to develop the cognitive, affective, and psychomotor aspects of students in an integrated manner. The principle of integration between religious and general knowledge is evident in the composition of subjects and extracurricular activities. In addition, the teaching methods used by the *asatidz*, such as *hikmah*, *mau'izhah hasanah*, and *mujadalah*, are in line with the approach proposed by Natsir. This shows that *pesantren* not only preserve traditional values but also undergo a transformation by the spirit of Natsir's reform.

Discussion

The purpose of education is a very important element in the educational process because it serves as the main guide for all learning activities (Al Habsy et al., 2024). The findings of this study indicate that in Mohammad Natsir's view, Islamic education aims to create individuals who are faithful, knowledgeable, and able to carry out their responsibilities as caliphs on earth. The actualization of this goal can be seen in Pesantren Persatuan Islam (PPI) 1 Pajagalan, which emphasizes the formation of santri who are tafaqquh fiddien (have an understanding of religion), as well as in PPI 31 Banjaran, which focuses on developing an *ulul albab* generation that combines spiritual and intellectual elements. This is done through a learning process that balances the strengthening of faith, intellectual development, and moral development. Natsir's view is in line with the opinion of Muhammad Quraish Shihab, who states that the main purpose of Islamic education is to form Muslim individuals who realize the nature of their creation as a servant (*abid*). In educational activities, both teachers and students must consider it as a form of devotion to Allah SWT with the main objective of obtaining His pleasure (Simanjuntak, 2022). This concept of servanthood does not mean denying the intellectual aspect. On the contrary, knowledge is considered a tool to strengthen faith and as a provision in serving Allah as a whole. In addition, this finding is also reinforced by research that confirms that in the Islamic education system, learning activities do not only focus on worldly skills but also aim to instill religious values as the basis for character development (Rahmatullah & Kamal, 2023). Islamic education should develop all three aspects harmoniously to form knowledgeable, pious individuals who can live life as a whole (Pulungan, 2022).

In addition, this research also shows that Natsir rejected the secular education system that separated religion from general science. He strongly emphasized the development of a comprehensive and integrated curriculum, designed with students' spiritual and physical needs in mind and grounded in the principles of tawhid. This view is rooted in the belief that religion and science are not two separate cultures but two mutually supportive pillars in the overall human culture. In this context, knowledge has a dynamic and static nature, and science develops gradually through research and observation, while the basic principles remain derived from eternal revelation (Humairah et al., 2024). This idea was also emphasized by Albert Einstein, who said that "religion without science is blind. Science without religion is paralyzed," namely, religion without science is

blind, while science without religion is paralyzed (Aminah, 2017). He argued that science is unable to provide answers to existential questions without moral guidance from religion. Conversely, a religion that is not equipped with scientific insights risks becoming dogmatic and disconnected from reality (Rolston, 2019). Furthermore, this study also has similarities with research that calls the integration between religious studies and science crucial. This approach supports students in understanding and applying Islamic teachings in their daily lives and provides them with the means to compete in the contemporary era (Luthfi, 2023).

Furthermore, this integration is also reflected in the implementation at PPI 1 Pajagalan and PPI 31 Banjaran, where the curriculum and various programs in both pesantren are comprehensively structured by combining elements of religion and general knowledge. In PPI 1, Pajagalan, religious education is taught alongside science education so that students not only understand the concept of faith but can also relate it to natural phenomena and scientific logic. In addition, extracurricular activities such as Qur'anic studies and language training are implemented simultaneously, which strengthens the balance between the spiritual and skill dimensions. Meanwhile, PPI 31 Banjaran demonstrates updates in the learning process that incorporate technology and modern methods, such as the application of multimedia in religion and science lessons, as well as entrepreneurial projects based on Islamic values. The utilization of modern technology and methods in the religious education curriculum aims to build a more effective and interactive learning atmosphere (Sopian et al., 2022).

In this context, the author argues that Mohammad Natsir's thoughts on Islamic education, which are holistic and based on the values of tawhid, still have significant relevance to be implemented in the contemporary era. Islamic education is not just about teaching religious or scientific knowledge separately; it must be united comprehensively. The results of this study show that PPI 1 Pajagalan and PPI 31 Banjaran have successfully implemented this concept through the combination of curriculum, learning methods, and character strengthening. The combination of religious and general knowledge is a factor that encourages the birth of a generation that is not only intellectually smart but also spiritually strong. However, there are still challenges, such as technological advances, the development of secularization, and pressures due to globalization. However, these two pesantren prove that with the right strategy, Natsir's ideas remain relevant and can be implemented well.

CONCLUSION

Based on the findings and discussion above, this study shows that Mohammad Natsir's idea of a comprehensive Islamic education based on the values of tawhid, worship, and skills development has been well implemented in the Pesantren Persatuan Islam (PPI) 1 Pajagalan and PPI 31 Banjaran. The implementation of this idea can be seen in the curriculum that integrates aspects of faith, worship, general knowledge, and practical skills, as well as strengthening the values of Islamic history and culture. In addition, extracurricular activities carried out in both pesantren have an important role in supporting the integration of education through activities that improve the students' spiritual, social skills, and practical abilities. The balanced learning process between spiritual, intellectual, and skill aspects in these two pesantren supports the formation of santri, who not only have a deep understanding of religion but can also adapt to the times. Furthermore, this study also shows the important role of asatidz and the pesantren environment in guiding santri to internalize the values of tawhid and good morals. Nevertheless, this study has limitations, such as focusing only on two pesantren and not exploring the barriers from outside the pesantren in depth. Therefore, for future research, conducting a more in-depth study of Mohammad Natsir's thoughts on Islamic education is recommended, especially in the context of current educational developments and challenges. Future research can also compare the application of Natsir's ideas in different Islamic education institutions to broaden the understanding of the relevance and implementation of his concept of integrated education in the current era.

REFERENCES

- Al Habsy, B., Vebrin Wulan, M. K., Syah, B. P., & Ulinnuha, M. S. (2024). Komponen Pendidikan: Dasar, Tujuan, dan Implementasi dalam Sistem Pendidikan. *Jurnal Ilmiah Multidisiplin*, 2(2), 266. <https://doi.org/https://doi.org/10.62017/merdeka>
- Algifari, M. Y., & Suparto, S. (2024). Manajemen Organisasi Persatuan Islam dalam Bidang Tarbiyah. *Tadbir: Jurnal Manajemen Dakwah*, 9(2), 173–192. <https://doi.org/10.15575/tadbir.v9i2.40561>
- Aminah, A. (2017). Integrasi Ilmu dan Agama dalam Menyongsong Peradaban Bangsa. *Inspiratif Pendidikan*, 6(1), 92. <https://doi.org/10.24252/ip.v6i1.4919>
- Anshori, A. A., & Istikomah. (2020). Konsep Pendidikan Islam Menurut Mohammad Natsir dan Relevansinya dengan Pendidikan Islam di Indonesia. *International Journal on Integrated Education*, 3(9), 112–115. <https://doi.org/10.31149/ijie.v3i9.598>
- Assyakurrohim, D., Ikhrum, D., Sirodj, R. A., & Afgani, M. W. (2022). Metode Studi Kasus dalam Penelitian Kualitatif. *Jurnal Pendidikan Sains dan Komputer*, 3(01), 1–9. <https://doi.org/10.47709/jpsk.v3i01.1951>

- Bahri, S. (2019). Institusi Pesantren Sebagai Local-Genius Mampu Bertahan Menghadapi Ekspansi Modernisasi Pendidikan. *Nuansa: Jurnal Penelitian Ilmu Sosial dan Keagamaan Islam*, 16(2), 163–180. <https://doi.org/10.19105/nuansa.v16i2.2470>
- Budiyanti, N., Supiana, & Zakiyah, Q. Y. (2021). Implementasi Sistem Kebijakan Pembelajaran Daring di Pesantren Persatuan Islam 1-2 Bandung Pada Masa Pandemi Covid-19. *Dirasah: Jurnal Studi Ilmu dan Manajemen Pendidikan Islam*, 4(2), 55. <https://doi.org/https://doi.org/10.29062/dirasah.v4i2.265>
- Dewi, C. S., Putri, M. A., & Amrillah, R. (2024). Integrasi Ilmu Keislaman dengan Ilmu Pendidikan Anak Usia Dini dalam Perspektif Muhammad Amin Abdullah. *Jurnal Pendidikan Anak Usia Dini*, 1(3), 8. <https://doi.org/10.47134/paud.v1i3.575>
- Eliwatis, E., Iswantir, I., Maimori, R., & Herawati, S. (2022). Peran Persatuan Islam (PERSIS) dalam Pengembangan Pendidikan Islam di Indonesia. *Tazkiya: Jurnal Pendidikan Islam*, 11(2), 41. <https://doi.org/10.30829/taz.v11i2.2028>
- Fathurohim, F. (2023). Kurikulum Merdeka dalam Perspektif Filsafat Pendidikan Islam. *Jurnal Asy-Syukriyyah*, 24(2), 184–194. <https://doi.org/10.36769/asy.v24i2.418>
- Firdaus. (2020). Integrasi Ilmu dalam Pembelajaran (Menuju Pendidikan yang Holistik dan Non Dikotomik) Integration of Science in Learning (Towards a Holistic and Non-dichotomic Education) Firdaus. *JKIP: Jurnal Kajian Ilmu Pendidikan*, 1(2), 37. <https://doi.org/10.55583/jkip.v1i1.59>
- Hasan, W. (2023). *Pemikiran Pendidikan Mohammad Natsir* (A. C. Anwar & Nurjaman, Eds.; 1st ed.). Persis Press.
- Hasibuan, J., Nasution, S. P., & Syaifuddin, M. (2025). Pemikiran Pendidikan Islam Mohammad Natsir. *Hikmah: Jurnal Studi Pendidikan Agama Islam*, 2(2), 283.
- Herdi, A. H., & Abdurrahman, I. (2024). Integrated Islamic and General Education: A Study on the Integrative Education Thought of Mohammad Natsir. *Kedjati: Journal of Islamic Civilization*, 1(1), 51.
- Humairah, A. E., Marjuni, A., Mahmud, Moh. N., & Sukawati, S. (2024). Memahami Dikotomi Ilmu Pengetahuan Umum dan Agama dalam Perspektif Filsafat Pendidikan Islam. *JUPENJI: Jurnal Pendidikan Jompa Indonesia*, 3(3), 15–25. <https://doi.org/10.57218/jupenji.Vol3.Iss3.1165>
- Ikrianibangga, Fatmasari, C., Supit, S., Sudarto, S. A., Daud, F., Suleman, S. S., Samau, M., To'onau, I. O., Hippy, E. R., & Gui, M. (2023). Integrating Technology in Primary Curriculum Development: Improving the Quality of Education. *International Journal of Advanced Technology and Social Sciences*, 1(4), 297. <https://doi.org/10.59890/ijatss.v1i4.1111>
- Indra, H. (2018). Pesantren Salafiyah dan Responnya di Era Globalisasi. *Ta'dibuna: Jurnal Pendidikan Islam*, 6(2), 136. <https://doi.org/10.32832/tadibuna.v6i2.1081>
- Krisdiyanto, G., Muflikha, M., Sahara, E. E., & Mahfud, C. (2019). Sistem Pendidikan Pesantren dan Tantangan Modernitas. *Tarbawi: Jurnal Ilmu Pendidikan*, 15(1), 11–21. <https://doi.org/10.32939/tarbawi.v15i1.337>
- Kusumawati, I., & Nurfuadi. (2024). Integrasi Kurikulum Pesantren dalam Kurikulum Nasional Pada Pondok Pesantren Modern. *Sanskara Pendidikan dan Pengajaran*, 2(01), 1–7. <https://doi.org/10.58812/spp.v2i01.293>
- Luthfi, R. (2023). Integrasi Pendidikan Agama Islam dan Sains dalam Meningkatkan Mutu Pendidikan Serta Membangun Brand Image (Studi Kasus di MA Persis Sindangkasih Ciamis). *Integratif: Jurnal Magister Pendidikan Agama Islam*, 3(1), 100–109. <https://doi.org/10.70143/integratif.v3i1.232>

- Mansyur, M. (2023). Konsep Pemikiran Pendidikan Islam Menurut Mohammad Natsir Tentang Modernisasi dan Relevansinya di Indonesia. *Budai: Multidisciplinary Journal of Islamic Studies*, 2(1), 48. <https://doi.org/10.30659/budai.2.1.48-61>
- Murtadlo, G., Pranada, A. R., Hidayati, A., Fransiska, D., Ananda, N. B., & Sari, P. A. (2023). Integrasi Pembelajaran Al-Qur'an Hadits dalam Konteks Sains dan Ilmu Sosial. *Pandu: Jurnal Pendidikan Anak an Pendidikan Umum*, 1(1), 35–43. <https://doi.org/10.59966/pandu.v1i1.73>
- Mustofa, I. (2024). *M.Natsir Peran dan Sumbangsih bagi Indonesia* (A. Dirusdi, Ed.; 1st ed.). Diva Press.
- Natsir, M. (2015). *Capita Selecta 1* (5th ed.). Laznas De'wan Da'wah.
- Natsir, M. (2023). *Fiqhud Da'wah* (16th ed.). Media Dakwah.
- Nurhasanah, S., Febrianni, R., & Saleh, M. (2023). Pendidikan Islam Menurut Pemikiran Mohammad Natsir dan Relevansinya dengan Pendidikan Indonesia (Studi Kasus di Pondok Psantren Al-Fatah). *Student Scientific Creativity Journal*, 1(2), 25–35. <https://doi.org/10.55606/sscj-amik.v1i2.1065>
- Pajriah, S. (2017). Pemikiran Mohammad Natsir Tentang Hubungan Agama dan Negara Serta Polemiknya dengan Soekarno. *Jurnal Artefak*, 4(2), 171. <https://doi.org/10.25157/ja.v4i2.910>
- Pulungan, M. A. (2022). Konsep Dasar Pendidikan dalam Islam: Ta'lim, Tarbiyah, dan Ta'dib. *Guau: Jurnal Pendidikan Profesi Guru Agama Islam*, 2(3), 247. <http://studentjournal.iaincurup.ac.id/index.php/guau>
- Rahmatullah, R. R., & Kamal, A. K. (2023). Peran Filsafat Islam dalam Membangun Pendidikan. *Journal Islamic Studies*, 4(1), 15–31. <https://doi.org/10.32478/jis.v5i1.1507>
- Rasyid, H., Saepudin, A., & Asikin, I. (2024). Corak Tradisi Kitab Klasik di Pesantren Tradisional dan Modern di Tasikmalaya. *Ta'dib: Jurnal Pendidikan Islam*, 13(1), 84. <https://doi.org/https://doi.org/10.29313/tjpi.v13i1.13589>
- Rolston, H. (2019). Lame Science? Blind Religion? *Zygon: Journal of Religion and Science*, 54(2), 351–353. <https://doi.org/10.1111/zygo.12508>
- Salmon, Y., Saefudin, D., Mujahidin, E., & Husaini, A. (2024). Pengembangan Kurikulum Sekolah Islam Terpadu Tingkat SMP di Pondok Pesantren (Studi Lapangan pada Pesantren Ibnu Salam Nurul Fikri Boarding School Serang Banten). *Jurnal Global Ilmiah*, 1(5), 354–369. <https://doi.org/10.55324/jgi.v1i6.50>
- Setiawan, E. (2024). Pemikiran Mohammad Natsir Tentang Pendidikan Islam dan Relevansinya Terhadap Pendidikan Islam Kontemporer. *Jurnal Tawadhu*, 8(1), 71–81. <https://doi.org/10.52802/twd.v8i1.952>
- Simanjuntak, D. sari. (2022). Konsep Tujuan Pendidikan Islam Menurut Muhammad Qurais Shihab dalam QS. Al-Baqarah Ayat 30, Qs Hud Ayat 61, Qs Adz-Dzariyat Ayat 56. *JPT: Jurnal Pendidikan Tematik*, 3(2), 335.
- Sopian, A., Prasetyo, E. B., Supiana, S., & Zaqiah, Q. Y. (2022). Pengelolaan (Managing) Teknologi Pendidikan dan Peranannya pada Pendidikan Agama Islam. *Edumaspul: Jurnal Pendidikan*, 6(1), 1209–1217. <https://doi.org/10.33487/edumaspul.v6i1.3630>
- Sugiyono. (2016). *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif dan R&D*. CV. Alfabeta.
- Syafe'i, I. (2017). Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 8(1), 61. <https://doi.org/10.24042/atjpi.v8i1.2097>
- Thomas, G. (2010). Doing Case Study: Abduction Not Induction, Phronesis Not Theory. *Qualitative Inquiry*, 16(7), 575–582. <https://doi.org/10.1177/1077800410372601>
- Utomo, A. W., Ali, M., & Maksum, N. R. (2022). Konsep Pendidikan Religius Rasional: Studi

Pemikiran Buya Hamka dan Mohammad Natsir. *Edukasi Islami: Jurnal Pendidikan Islam*, 11(1), 711. <https://doi.org/https://doi.org/10.30868/ei.v11i4.3809>

Zarkasyi, H. F. (2015). Modern Pondok Pesantren: Maintaining Tradition in Modern System. *Tsaqafah*, 11(2), 223. <https://doi.org/10.21111/tsaqafah.v11i2.267>