

MORAL EDUCATION THOUGHTS ACCORDING TO MOHAMMAD NATSIR

Nawang Lukman Priyonggo¹, Tobroni², M. Nurul Humaidi³

^{1, 2, 3} Universitas Muhammadiyah Malang (UMM), Jawa Timur, Indonesia

¹ nawanglukman73@gmail.com, ² tobroni@umm.ac.id, ³ mnhumaidi@umm.ac.id

Abstract

This study aims to examine in depth Mohammad Natsir's thoughts on moral education and its relevance in the context of contemporary Islamic education. Mohammad Natsir is one of the prominent Indonesian Muslim thinkers and politicians who strongly emphasized the importance of moral development as the core of Islamic education. This study uses a qualitative approach with a library study method, namely analyzing Natsir's works and other relevant literature, and combining them with the thoughts of classical figures such as Al-Ghazali as a comparison. The results show that according to Natsir, moral education does not only aim to distinguish between good and bad, but also to shape individuals who are faithful, knowledgeable, and have noble morals. Moral education must be based on strengthening faith, good deeds, and exemplary behavior, and implemented holistically through the integration of spiritual, intellectual, and social aspects. Natsir also emphasized the important role of education in building Islamic civilization by fostering individuals who are responsible to themselves, society, and God. Natsir's thoughts on moral education have proven to be still highly relevant in addressing the challenges of the moral crisis in the modern era. Values such as honesty, integrity, discipline, and social concern that he offers are in line with the principles of character education in current national education policy.

Keywords: Mohammad Natsir, Moral Education, Islamic Education, Moral Values

Abstrak

Penelitian ini bertujuan untuk mengkaji secara mendalam pemikiran Mohammad Natsir tentang pendidikan moral dan relevansinya dalam konteks pendidikan Islam kontemporer. Mohammad Natsir adalah salah satu pemikir dan politikus Muslim terkemuka Indonesia yang sangat menekankan pentingnya pengembangan moral sebagai inti pendidikan Islam. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi pustaka, yaitu menganalisis karya Natsir dan literatur terkait lainnya, serta menggabungkannya dengan pemikiran tokoh klasik seperti Al-Ghazali sebagai perbandingan. Hasil penelitian menunjukkan bahwa menurut Natsir, pendidikan moral tidak hanya bertujuan untuk membedakan antara baik dan buruk, tetapi juga untuk membentuk individu yang beriman, berpengetahuan, dan memiliki akhlak mulia. Pendidikan moral harus didasarkan pada penguatan iman, amal baik, dan perilaku teladan, serta diimplementasikan secara holistik melalui integrasi aspek spiritual, intelektual, dan sosial. Natsir juga menekankan peran penting pendidikan dalam membangun peradaban Islam dengan membina individu yang bertanggung jawab kepada diri sendiri, masyarakat, dan Tuhan. Pemikiran Natsir tentang pendidikan moral terbukti masih sangat relevan dalam menghadapi tantangan krisis moral di era modern. Nilai-nilai seperti kejujuran, integritas, disiplin, dan kepedulian sosial yang ia tawarkan sejalan dengan prinsip-prinsip pendidikan karakter dalam kebijakan pendidikan nasional saat ini.

Kata kunci: Mohammad Natsir, Pendidikan Moral, Pendidikan Islam, Nilai-nilai Moral



© Author(s) 2026

This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/).

INTRODUCTION

Moral education is a fundamental aspect in shaping the character of individuals and society. In the context of Indonesia's pluralistic and religious nation, moral education is not only part of the national education system but also a crucial pillar in building integrity, social responsibility, and spiritual awareness. One of the most influential thinkers in the discourse on moral education in Indonesia is Mohammad Natsir, a politician, cleric, and Muslim scholar known for his moderate Islamic thought based on universal Islamic values.¹

Mohammad Natsir's thoughts on moral education have high historical and philosophical value. He emphasized the importance of integrating science and morality, as well as the urgency of developing individuals who are not only intellectually intelligent but also morally noble. In his various writings, Natsir described moral education as an integral part of the comprehensive mission of Islamic education, which encompasses not only the transfer of knowledge but also the formation of the soul and character.²

However, a major challenge in the modern era is the marginalization of the moral dimension in the education system.³ Globalization, technological developments, and economic pressures have led to a tendency for education to be solely oriented toward academic achievement, often neglecting the moral dimension.⁴ Consequently, despite improvements in literacy and technology, moral degradation has also emerged among students and the younger generation, such as increased cases of bullying, early-stage corruption, misuse of social media, and a lack of social empathy.⁵

This is where the relevance of Mohammad Natsir's thinking becomes even more crucial. His thoughts can serve as a conceptual basis for redesigning an education system that places morality at the heart of the educational process. By examining Natsir's thinking in depth, we can gain a philosophical and practical foundation for building contextual character education with Islamic and Indonesian values.⁶

According to Mohammad Natsir, the value of Tawhid must be the foundation for every Muslim in carrying out all activities, including moral education. Mohammad Natsir also emphasized that Tawhid must be the foundation of human life, because Tawhid can be seen in its manifestation in a noble personality as formulated in the objectives of education, namely a person

¹ M. Natsir, *Capita Selecta* (Sumud, 1961).

² Natsir, *Capita Selecta*.

³ H. Munawir Kamaluddin, *Mohammad Natsir: Rekonstruksi Terhadap Pemikiran Tentang Pendidikan* (Pustaka Almaida, 2019).

⁴ M. N. Fuady, "Tauhid, Akhlak, Dan Manusia Dalam Pendidikan Islam," *Tarbiyah Islamiyah* 6, no. 1 (2016): 1–10.

⁵ Indra, "Analisa Hubungan Islam, Spiritualitas, Dan Perubahan Sosial," *Tsaqafah: Jurnal Peradaban Islam* 14, no. 2 (2018).

⁶ A. A. Anshori and Istikomah, "Konsep Pendidikan Islam Menurut Mohammad Natsir Dan Relevansinya Dengan Pendidikan Islam Di Indonesia," *International Journal on Integrated Education* 3, no. 9 (2020): 112–16.

who possesses sincerity, honesty, courage, and responsibility to carry out tasks or obligations that are believed to be true.⁷

The moral decline currently plaguing the Indonesian nation, especially among teenagers, who will become the nation's next generation, is deeply concerning. This is the result of developments that are not matched by mental readiness to consume and embrace today's increasingly advanced technology. Broadly speaking, the main cause of the problem is the proliferation of modern technology among teenagers and society, making its use increasingly difficult to control. This increasingly modern use of technology should be balanced with stronger development of faith and piety, especially for teenagers, the nation's future generation.⁸

And for millennial students, the feeling of respect, affection, awe or what we know as (ta'dhim) towards teachers or parents is increasingly disappearing, this is because students are less able to internalize and implement or practice what they have learned in school such as in the subject of faith and morals or in the science of character which is known as politeness.⁹

From this explanation, the following problem formulations emerge: (1) What is the basis for moral education according to Mohammad Natsir, (2) What is the concept of morality according to Mohammad Natsir, and (3) What method of moral education according to Mohammad Natsir can be offered to find a way out of the problems that occur.

The focus of the discussion in this research is to attempt to discuss the thoughts of Mohammad Natsir's moral education as an effort to realize a complete human being and a civilized society as a response to the reality of the modern era which is marked by moral crisis, the flow of globalization, and the degradation of human values.

RESEARCH METHODS

Research Approach

This research uses a qualitative approach based on literature review with descriptive analysis. The analysis is conducted through interpretation of meaning from written sources, then formulated into concepts or propositions.¹⁰ The approach used includes aspects of religion, educational pedagogy, and history, in accordance with the character of Mohammad Natsir's thinking. This research refers to the view of Strauss and Corbin that qualitative data includes ideas, thoughts, and thoughts obtained through written documents.¹¹

⁷ Natsir, *Capita Selecta*.

⁸ M. Natsir, *Politik Santun Di Antara Dua Rezim* (Kepustakaan Populer Gramedia, 1999).

⁹ Nurhidayat, *Konsep Pendidikan Akhlak Bagi Peserta Didik Menurut Pemikiran Prof. Dr. Hamka*, 2017, 1–14.

¹⁰ T. Abdullah and A. Suryomiharjo, *Ilmu Sejarah Dan Historiografi Arah Dan Perspektif* (Gramedia, 1985).

¹¹ S. Arikunto, *Dasar-Dasar Metodologi Penelitian* (Gelar Pustaka Mandiri, 2006).

Types of research

This type of research is library research, which examines written texts such as books, articles, journals, and other relevant documents. The goal is to explore and formulate concepts of moral education and character education based on available sources.

Research Sources

The primary data sources in this study are books written by Mohammad Natsir, including: *Capita Selecta* Volumes 1, 2, and 3 (2008), *Fiqhu 'Da'wah* (2009), and many more. These books are the direct works of Mohammad Natsir. The secondary sources used in this study are articles and books that discuss, either directly or indirectly, Mohammad Natsir as listed in the Bibliography.

Data collection technique

The author uses primary and secondary data sources, which include written works such as books and articles. Therefore, the data collection method used in this study consists of five steps: 1) Collecting literature relevant to the topic and objectives of the research, 2. Organizing books, documents, or other information sources according to their primary, secondary, or tertiary level of relevance. 3) Citing relevant information according to the focus of the research, including its sources, using a citation style. 4) To ensure authenticity and reliability, cross-checking or confirmation of data from primary sources or with additional sources is carried out. 5) Grouping data according to research methodology

Data Analysis Techniques

According to Data analysis was carried out inductively with the following stages: data reduction, data presentation, and drawing conclusions..This process is carried out repeatedly until saturated data is obtained and supports scientific arguments.

RESULTS AND DISCUSSION

Based on research results educational thinking according to Mohammad Natsir, the following results were obtained:

Moral Education is the Core of Islamic Education

Moral education occupies a central position in the Islamic education system. Studies of classical and contemporary literature show that morality is not merely an additional element in the curriculum, but rather the primary goal of education in Islam. Al-Ghazali, one of the greatest thinkers in the Islamic world, viewed education as aiming to shape spiritually and morally perfect

individuals, not merely intellectually intelligent ones. He integrated morality into the entire Islamic education system, encompassing theological, philosophical, and Sufi aspects.¹²

According to Al-Ghazali, the concept of moral education is not only oriented towards teaching good and bad values, but also aims to develop a holistic personality encompassing spiritual, moral, and social dimensions. In his view, moral education is a means of developing a perfect human being, a person with a balance between reason, heart, and deeds.

Meanwhile, Mohammad Natsir emphasized that monotheism is the fundamental foundation for moral formation. In his perspective, monotheism is not only a theological teaching, but also a transcendental value that underlies human behavior. Islamic morality cannot be separated from faith in Allah SWT; without it, morality has the potential to be devoid of spiritual meaning and merely secular or normative. Thus, moral education that is not based on the values of monotheism will lose its essential direction in shaping a complete human being. Therefore, a holistic and integrative approach is crucial. Effective moral education must combine philosophical (rational), theological (faith), and practical (habitual) approaches. Al-Ghazali's approach, which balances the physical and spiritual dimensions, along with pedagogical practices such as role modeling and habituation, provides a contextual and applicable model of character education for today.

Furthermore, effective moral education must employ a holistic and integrative approach, combining philosophical (rational), theological (faith), and practical (habits and concrete actions) aspects. Al-Ghazali offered an educational model that balances the physical and spiritual dimensions, emphasizing the importance of role models and habituation in pedagogical practice. This model is considered relevant to the needs of character education in the contemporary era, which is facing a moral crisis.

Al-Ghazali also highlighted the importance of the teacher's role as a moral role model, not just a transmitter of knowledge. The success of moral education depends heavily on the quality of the teacher, a supportive learning environment, and the role of the family. Therefore, moral education must be a shared responsibility, not simply left to formal educational institutions or religious subjects alone.¹³

Al-Ghazali's spiritual and pedagogical approach, along with Mohammad Natsir's ideological and monotheistic approach, can be combined to address the challenges of the moral crisis in the modern era. This synthesis offers a strategy for moral education that not only shapes individuals socially but also religiously and responsibly toward God. With further development,

¹² Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (ISTAC, 1991).

¹³ Hamid Fahmy, "Konsep Pendidikan Akhlak Dalam Perspektif Al-Ghazali," *Ta'dib: Jurnal Pendidikan Islam* 17, no. 2 (2012): 235–56.

this approach has the potential to become a powerful conceptual framework for designing a contextual and transformative moral education curriculum.

Monotheism as the Basis of Morals

Mohammad Natsir's thought on moral education places great emphasis on the importance of tawhid (the oneness of God) as the primary foundation of the educational process. For him, moral education cannot be separated from profound theological aspects, because good morals are a reflection of the recognition and practice of the oneness of God SWT. Mohammad Natsir emphasized that the recognition of the oneness of God (tawhid) is not merely a theological concept, but also the basis for developing a noble personality. He believed that understanding tawhid would foster moral qualities such as honesty, sincerity, courage, and responsibility, which are crucial in personal and social life.¹⁴

A deep understanding of monotheism, according to Natsir, will give rise to moral qualities such as honesty, sincerity, courage, responsibility, and integrity. These qualities develop not from social pressure or external rules, but rather as a result of a strong spiritual connection with God. Thus, in Natsir's view, morality is not a stand-alone ethical system, but rather a concrete expression of a living and dynamic faith.

Furthermore according to Natsir, the goal of true Islamic education is to develop individuals with noble morals, which in practice are manifested in obedience to God, personal integrity, and positive contributions to society. Education emphasizes not only cognitive or intellectual aspects, but also spiritual and moral aspects. Natsir views faith (tawhid) and morals as inseparable. True faith will give rise to righteous actions. Therefore, moral education must begin with strengthening faith as the primary foundation.

Natsir's ideas also demonstrate common ground with Al-Ghazali's, particularly in the method of moral education through role models, habituation, and self-evaluation. However, Natsir adds an explicit theological dimension, namely that all moral actions must be based on faith in God Almighty, not merely social norms or cultural values. This emphasizes spiritual motivation as the primary driver of ethical behavior in Islam.

Natsir's thinking also aligns with Al-Ghazali's concept of education through role models, habituation, and self-evaluation. However, he adds a strong theological dimension, stating that every moral act must stem from faith in God, not merely social norms. Furthermore, moral education is not merely individual but also collective. An Islamic society can only be built if

¹⁴ Natsir, *Capita Selecta*.

individuals within that society are nurtured through moral education based on monotheism. Therefore, according to Natsir, education has a strategic role in the development of civilization.¹⁵

Thus, monotheism is not only the foundation of faith but also the normative and operational basis for the formation of individual and societal morals. Natsir's approach demonstrates that Islamic education based on monotheism can address the challenges of modernity while simultaneously protecting the community from the tide of moral secularism. When monotheistic values are the foundation of education, the resulting morals are not only relevant in the private sphere but also effective in shaping a just, harmonious, and civilized social order.

Tawhid as the Basis of Morals in the Thought of Mohammad Natsir and Its Relevance to the Thought of Al-Ghazali

Mohammad Natsir viewed monotheism as the primary foundation of the Islamic moral education system. For Natsir, the recognition of the oneness of God (tawhid) is not only the theological core of Islamic teachings but also the starting point for shaping human character and behavior. Ideal moral education, he argued, must begin with strengthening the faith, as good morals are a manifestation of a true and profound faith in Allah SWT.¹⁶

From this belief in monotheism, various moral values emerge, such as honesty, trustworthiness, sincerity, patience, responsibility, and a spirit of community service. Natsir believed that morality cannot be formed solely through indoctrination with external norms or ethical systems, but must be developed from within a person who has internalized the values of monotheism. He asserted that "true faith will give birth to true deeds." Therefore, moral education in Islam must be rooted in a solid foundation of faith as the foundation of morality.

This idea resonates with Al-Ghazali's thinking, particularly regarding the goal of education, which is oriented toward the formation of a perfect human being (insan kamil). Al-Ghazali emphasized the importance of purifying the soul (tazkiyatun nafs) through spiritual and moral education, as well as fostering an awareness of one's responsibility to God. In his book *Ihya' 'Ulum al-Din*, Al-Ghazali explains that all praiseworthy morals stem from ma'rifatullah (knowledge of God), and this is the result of a contemplative and applied educational process.¹⁷

However, Natsir's approach appears more ideological and systematic, as he places monotheism as the axis of the entire Islamic value system, including education. While Al-Ghazali emphasized moral education through role models, habituation, and self-reflection, Natsir adds that all such practices must be based on a theological awareness of monotheism. This means that

¹⁵ Z. Arifin et al., "Konsep Pendidikan Akhlak Dalam Pemikiran Imam Al-Ghazali," *Jurnal Pendidikan Islam* 10, no. 1 (2022): 45–60.

¹⁶ Natsir, *Capita Selecta*.

¹⁷ Fahmy, "Konsep Pendidikan Akhlak Dalam Perspektif Al-Ghazali."

monotheism is not only a source of morality but also an existential motivation for every human action.

Furthermore, both Al-Ghazali and Natsir recognized that moral education cannot be instilled solely in individuals but must be a collective responsibility, involving families, communities, and educational institutions. Al-Ghazali emphasized the importance of teachers as moral role models, while Natsir emphasized that an Islamic society can only be built through individuals who are instilled with the values of monotheism from an early age through a holistic educational system.¹⁸

Thus, Natsir's thinking can be seen as a continuation and reinforcement of the classical concept of moral education as formulated by Al-Ghazali, with a greater emphasis on the foundation of monotheism as the center of value orientation, motivation, and vision of civilization. In the context of modern education, this thinking is highly relevant as a strategy for developing a generation that not only behaves well socially but also possesses a high level of spiritual awareness and is morally responsible to God and fellow human beings.

Discussion

The essence of moral education according to Mohammad Natsir

Mohammad Natsir, as one of the intellectual figures and leaders of the Muslim community in Indonesia, placed moral education at the core of the entire Islamic educational process. In his view, education is not merely a process of transmitting intellectual knowledge, but a comprehensive effort to shape human personality based on Islamic values derived from the Qur'an and Hadith. Moral education, in this context, is the soul of Islamic education itself, because morality is a concrete manifestation of faith and the practice of religious teachings in everyday life.¹⁹

For Natsir, moral education serves as the primary foundation for developing a complete human being. He emphasized that moral development cannot be separated from faith development. Faith is the spiritual foundation that will give birth to good deeds, and good deeds, in turn, will shape noble morals. Therefore, according to Natsir, the process of moral education is a continuous and integral process, connecting theological, ethical, and social dimensions. Education is not enough to simply produce intellectually intelligent individuals; it must also produce people who are responsible, honest, trustworthy, and possess a high level of religious awareness.²⁰

According to Mohammad Natsir, the primary goal of moral education is the formation of a complete Islamic personality (*syakhsyah Islamiyah*). This encompasses a person's ability to

¹⁸ Arifin et al., "Konsep Pendidikan Akhlak Dalam Pemikiran Imam Al-Ghazali."

¹⁹ M. Natsir, *Mohammad Natsir: Politik Melalui Jalur Dakwah* (Media Dakwah, 2008).

²⁰ Natsir, *Mohammad Natsir: Politik Melalui Jalur Dakwah*.

balance spiritual life with the social realities they face. In this regard, Natsir's vision aligns with the concept of *insan kamil*, a complete human being with a balance between spiritual, intellectual, emotional, and social aspects. According to Natsir, ideal education is one that produces individuals who are not only ritually obedient to God but also able to constructively fulfill their social roles within society.²¹

Thus, moral education in Mohammad Natsir's view is holistic and integral. He does not separate education between the mind and the heart, between cognitive and affective aspects. Moral education is an effort to instill divine values which are reflected in daily attitudes and behavior. Values such as honesty, responsibility, trust, simplicity and social solidarity are the core of the moral education he initiated. Moral education cannot be separated from the context of social life. A good Muslim is one who not only has individual morals, but also makes a positive contribution to social and national life.

Furthermore, Natsir believes that moral education must be transformative. This means that education should not only aim to produce individuals who are personally pious (*shaleh li nafsih*), but also individuals who are able to spread benefits to their surroundings (*shaleh li ghairih*). Moral education must go beyond the theoretical aspect and reach the practical realm, namely, developing a generation with moral integrity and social commitment.

In the Indonesian context, Mohammad Natsir also emphasized the importance of moral education in building a moral and civilized nation. He believed that the multidimensional crises facing the nation often stem from weak individual and collective morals. Therefore, the primary solution he offered was not merely systemic reform, but also moral reform beginning with education. Moral education, in this context, is a strategic element in the development of national civilization.

Beyond a merely normative approach, Mohammad Natsir recognized that moral education must be implemented within the framework of the national education system. He desired that moral values derived from Islam not only be taught verbally in religious lessons, but also internalized in all educational activities, both inside and outside the classroom. According to him, moral education must be the primary identity of Islamic educational institutions. Therefore, every educator (teacher) should ideally also be a model or example of noble morals, so that the educational process does not stop at the transfer of knowledge, but continues with the actual formation of character through exemplary behavior (*uswah hasanah*).²²

Mohammad Natsir also emphasized the importance of integrating morals and culture. He recognized that modern developments bring various new challenges, including the emergence of

²¹ A. Rais, *Hubungan Antara Politik Dan Dakwah* (Mujahid, 2004).

²² Natsir, *Mohammad Natsir: Politik Melalui Jalur Dakwah*.

popular culture that often conflicts with Islamic moral values. In this regard, moral education serves as a bulwark that safeguards the nation's identity and character. Through strong moral education, it is hoped that students will not lose their direction amidst the currents of globalization, which tend toward secularism and materialism.²³

One of Natsir's unique ideas was his ability to link moral education to the mission of da'wah and the struggle of the Muslim community. He viewed moral education not merely as a personal tool for self-improvement, but also as a means of struggle to improve society and the nation. In his view, education and da'wah are inseparable. Therefore, Muslim teachers, educators, and intellectuals must play a dual role: as educators and as preachers who advocate for good values widely.

In this context, Natsir emphasized that the success of moral education depends heavily on the strength of role models within the educational environment and society. He emphasized that the moral crisis facing the younger generation cannot be resolved solely through curriculum and evaluation systems, but requires concrete role models from leaders, teachers, parents, and community leaders. According to Natsir, moral education is not solely the responsibility of formal educational institutions, but rather the collective responsibility of all elements of the nation.

Natsir's thinking demonstrates a strong awareness of the need for contextual and applicable moral education. He desired an education that could bring Islamic ethical values to life in various aspects of life, from the home, school, workplace, and government. Thus, moral education not only produces individuals who are personally good but also fosters a civilized and socially responsible society.²⁴

Furthermore, the relevance of Natsir's thinking in the current context is increasingly felt as the world of education faces serious challenges in the form of moral degradation, misuse of technology, violence in schools, and an identity crisis among the younger generation. According to Natsir, moral education is a solution that is not only preventative but also constructive, namely by fostering character from an early age so that a generation grows into one that is not only intelligent but also virtuous.

Thus, Mohammad Natsir's thoughts on the essence of moral education contributed significantly to the development of an Islamic education system oriented toward the formation of the whole person. Education is not merely about "teaching to know," but "educating to become." In Natsir's terms, education is a sacred endeavor to produce generations of believers, mujahid, and muslih—people of faith, fighters, and moral reformers within society.

²³ Natsir, *Mohammad Natsir: Politik Melalui Jalur Dakwah*.

²⁴ Natsir, *Capita Selecta*.

Moral Education Methods according to Mohammad Natsir

The Importance of Exemplary Behavior (Uswah Hasanah) in Moral Education

Mohammad Natsir considered role modeling to be the most effective method for imparting moral education. He believed that moral values cannot be sufficiently instilled through lectures or verbal instruction, but must be demonstrated concretely in everyday actions by parents, teachers, and community leaders. Role modeling serves as a bridge between knowledge and practice, between teaching and experience. Children and students, in his view, find it easier to imitate behavior than to understand advice abstractly. Therefore, teachers are not merely transmitters of knowledge but must also be "moral beings" who can be emulated.²⁵

This view aligns with the method taught by the Prophet Muhammad (peace be upon him), whose morality is the Quran itself. In education, this emphasizes that personal influence is stronger than the curriculum, so that the character of the educator is greatly influenced by the character of the student. Therefore, Natsir emphasized the need to strengthen the morals of educators before expecting change from students.

Moral Education as a Continuous Process

According to Mohammad Natsir, moral education is not an instant process. He rejects educational models that focus on quick results and tend to ignore the process of value formation, which requires time, patience, and continuity. Moral education is a continuous, habitual process, starting from the family environment, school, and society. Therefore, he advocates a persuasive approach based on compassion, not coercion or threats, so that students can accept moral values voluntarily and sincerely.

For Natsir, moral education must also address the heart (*qalbu*), not just the mind. This aligns with Islamic teachings that the center of morality lies not only in knowledge, but also in clarity of heart and sincerity of intention. Therefore, according to Natsir, moral education must be affective and spiritual, not merely cognitive and procedural.

Integration of Moral Values in the General Curriculum

One of Natsir's sharp criticisms of the modern education system was its over-focus on cognitive aspects, resulting in graduates who are intelligent but immoral. He believed that the fragmentation between knowledge and values was the root of moral decline. Therefore, Natsir proposed the need to integrate moral education with all subjects, not just religious studies. In his view, every discipline must be able to instill moral values and social responsibility..

²⁵ Natsir, *Mohammad Natsir: Politik Melalui Jalur Dakwah*.

For example, science lessons can teach honesty in experiments; mathematics can teach precision and fairness; while history lessons can be used to foster a sense of patriotism and respect for the services of heroes. This integration requires a transformation of the educational paradigm, from one that was secular and fragmented to one that is holistic and value-oriented.

In delivering moral education, Mohammad Natsir emphasized the importance of role models (*uswah hasanah*). He believed that teachers and parents should be good examples in everyday life. Furthermore, moral education must be continuous, not instant, and delivered through a persuasive approach based on compassion. Mohammad Natsir also advocated integrating moral education with the general curriculum, so that moral values are not only taught theoretically but also practiced in real life.

According to Mohammad Natsir, the moral decline of society is caused by a lack of attention to moral education. Therefore, he emphasized the importance of educational reform that places morality as the primary foundation. He criticized the education system for overemphasizing the cognitive aspect while neglecting the affective and spiritual aspects. In his various speeches, Natsir frequently emphasized that education must shape individuals who are not only intelligent but also moral and socially responsible.

Mohammad Natsir's thoughts on moral education remain highly relevant to today's societal conditions. Amidst the moral crisis affecting various aspects of life, an educational approach that emphasizes the values of honesty, responsibility, and social concern is urgently needed. Natsir's ideas also align with the principles of character education, currently a priority in national education policy. Natsir's values, such as faith, integrity, discipline, and mutual cooperation, align with the fundamental values he seeks to instill in the nation's character formation.

CONCLUSION

From the explanation of ideas about moral education, we can draw the following conclusions by looking at Muhammad Natsir's previous ideas regarding Islamic education:

The foundation of moral education according to Mohammad Natsir is firmly rooted in Islamic teachings derived from the Qur'an and Hadith, with the values of monotheism as its primary foundation. It views morality as inseparable from faith and worship, as moral development must begin with a true belief in Allah SWT.

The concept of morals according to Mohammad Natsir emphasizes the integration of spiritual, intellectual, and social aspects. Morals are not merely outward good behavior, but rather a manifestation of piety and an awareness of responsibility as a caliph on earth. Noble morals arise from a pure heart, true knowledge, and a righteous relationship with God and fellow human beings.

Moral education method according to Mohammad Natsir he emphasized role models, instilling habits, and comprehensively teaching Islamic values, as well as the importance of a conducive environment within the family, community, and educational institutions. He also emphasized the importance of integrating science and religion in the educational process as a solution to the moral crisis that is occurring in modern life.

BIBLIOGRAPHY

- Abdullah, T., and A. Suryomiharjo. *Ilmu Sejarah Dan Historiografi Arah Dan Perspektif*. Gramedia, 1985.
- Al-Attas. *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*. ISTAC, 1991.
- Anshori, A. A. and Istikomah. “Konsep Pendidikan Islam Menurut Mohammad Natsir Dan Relevansinya Dengan Pendidikan Islam Di Indonesia.” *International Journal on Integrated Education* 3, no. 9 (2020): 112–16.
- Arifin, Z., R. Hasan, and M. Sulaiman. “Konsep Pendidikan Akhlak Dalam Pemikiran Imam Al-Ghazali.” *Jurnal Pendidikan Islam* 10, no. 1 (2022): 45–60.
- Arikunto, S. *Dasar-Dasar Metodologi Penelitian*. Gelar Pustaka Mandiri, 2006.
- Fahmy, Hamid. “Konsep Pendidikan Akhlak Dalam Perspektif Al-Ghazali.” *Ta'dib: Jurnal Pendidikan Islam* 17, no. 2 (2012): 235–56.
- Fuady, M. N. “Tauhid, Akhlak, Dan Manusia Dalam Pendidikan Islam.” *Tarbiyah Islamiyah* 6, no. 1 (2016): 1–10.
- Indra. “Analisa Hubungan Islam, Spiritualitas, Dan Perubahan Sosial.” *Tsaqafah: Jurnal Peradaban Islam* 14, no. 2 (2018).
- Kamaluddin, H. Munawir. *Mohammad Natsir: Rekonstruksi Terhadap Pemikiran Tentang Pendidikan*. Pustaka Almada, 2019.
- Natsir, M. *Capita Selecta*. Sumud, 1961.
- Natsir, M. *Mohammad Natsir: Politik Melalui Jalur Dakwah*. Media Dakwah, 2008.
- Natsir, M. *Politik Santun Di Antara Dua Rezim*. Kepustakaan Populer Gramedia, 1999.
- Nurhidayat. *Konsep Pendidikan Akhlak Bagi Peserta Didik Menurut Pemikiran Prof. Dr. Hamka*. 2017, 1–14.
- Rais, A. *Hubungan Antara Politik Dan Dakwah*. Mujahid, 2004.