

Research Article

Paradigm and Transformation of Da'wah as Social Capital from Mohammad Natsir's Perspective

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Rahmat Hidayat: <https://orcid.org/0000-0002-9965-501X>**Abstract.**

In an attempt to analyze the idea of preaching, Moh. Natsir uses the theory of social change, a descriptive analysis method for the studies, and the da'wah model. Moh. Natsir used oral, written, and action da'wah strategies, which was the highest form of domination in Natsir's da'wah. The author argues that such a da'wah strategy will create social change in the form of socio-religious, interaction, and even bureaucratic environments. Moh. Natsir also initiated this strategic da'wah in three spheres, namely: mosques, Islamic boarding schools, and campuses which are places for very complex social interactions and can legitimize his ideas. A great commitment to this effort is a real act of an actual da'wah activity because it can change social life with its actions. Da'wah carried out with "bi al-ḥikmah" (with wisdom) is a method or tactic of da'wah that is needed to deal with various social problems that exist in society.

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1. Introduction

Islam as a religion of rahmatan li al-'ālamīn will "live" and spread widely on this earth depending on the "breath" of its da'wah as the spirit of Islam itself. However, the reality of the contemporary Islamic world says otherwise. The problem that often approaches the work of da'wah is the lack of understanding of the world view of the recipients of da'wah so that the da'wah conveyed by da'i today is difficult to apply by the community in everyday life this hinders the expected social change towards society.[1] Who have good character and build a ramatan Islam li al-'ālamīn.[2]

Effective da'wah requires changing methodologies and approaches to suit the history and culture of the target community. In other words, the message of Islam needs to be designed according to each group of people.[3] Considering and considering this phenomenon, the figure of Mohammad Natsir as a bureaucrat or as a well-known Da'i is

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deemed necessary to be reviewed, especially regarding his Islamic da'wah thinking.[35] So, it is hoped that the figure of Natsir can become one of the main figures of Islamic da'wah in Indonesia which can provide its color for the new direction of the development of Islamic da'wah. Mohammad Natsir is also the best son and is known as a politician[4], bureaucrat as well as a preacher. This was proven when he was in Masyumi, which was widely known by the public for his persistence in fighting for Islamic aspirations through the Constituent Assembly,[3] which was then known as the concept of constitutional da'wah (دعاة دستورية).

Various kinds of literature state that Natsir's comrades are looking for positions in Islamic organizations. Muhamaddiyah has Mohammad Kasman Singodimedjo, Nahdathul Ulama has Idham Khalid and Masykur, and they are projected to become top leaders in these organizations.[5] However, unlike Mohammad Natsir, who did not participate in the joining of figures in mass organizations, Natsir took the path of da'wah and worship in the form of other Islamic organizations. This is what motivated him to change the path of his da'wah. Thus, according to his motto, which is that if he used to carry out "da'wah through political channels/ da'wah through political channels," now he is "politicizing through da'wah/ politicize through the da'wah line." [36] So, as a concrete form of realizing the goals of his da'wah, Natsir initiated and founded the da'wah organization Dewan Da'wah Islamiyah Indonesia (DDII).[6]

Natsir's leadership in accommodating the Indonesian Da'wah Islamiyah Council (DDII) seems to have had a positive influence on Islamic da'wah in Indonesia because he was considered very diligent in developing da'wah.[37] With the breakthroughs and concept ideas developed by Natsir through the da'wah organization, the da'wah of his time experienced significant movements and changes. Therefore, Natsir who had failed to fight for Islam by using political organizations, then he succeeded in fighting for religion and this country through the Indonesian Da'wah Islamiyah Council (DDII). With this plot, we can draw a common thread that the Indonesian Da'wah Islamiyah Council is a strategic tool and Natsir's role as an actor mobilizes the people to invite mankind to achieve virtue ordeeds.[38] Then Natsir concluded that the message of Islam through da'wah is united in three main parts, namely: 1) Perfecting the relationship between humans and Allah (habluminallah), 2) Perfecting human-human relations (habluminannas), 3) Holding a balance between the two to go hand in hand.[7]

With these various paths, Natsir used these three points in his da'wah thinking which at the same time made him the locomotive of the da'wah organization movement as a tool. Like the Prophet Muhammad Saw with a role as a statesman as well as a preacher.[39] The combination of these two things seems to be widely used as an argument and reference for Natsir in managing the da'wah organization which he is

also the founder of. With evidence until the end of his life, he was never absent from the da'wah of Islam. In the chain of generations and development of the Indonesian Islamic world, Moh. Natsir seems to be the successor and inheriting the pattern as taught by HOS Tjokroaminoto (1882-1934) and Agus Salim (1884-1954). This can be proven by HOS Tjokroaminoto and Agus Salim, who also developed their thoughts on the way of da'wah through education. However, the problem of Islamic da'wah includes the problem of education as a whole and is complex.[5]

The hard work and steep path that Natsir went through in "politics through da'wah" was carried out from the reign of Soekarno in the (Old Order) to Suharto in the (New Order) through the Indonesian Dakwah Islamiyah Council. Among Natsir's efforts was to correct the New Order government, which he considered to have deviated from the proper path. Natsir's gait with the Indonesian Islamic Da'wah Council is not only about the deviation of the government led by the New Order.[40] Far from being equally urgent, covering various fields, including with his DDII, Natsir has played a major role in the thought and provision of preachers or preachers in several mosques, especially in Jakarta.[5]

The gathering of preachers and preachers gave new energy to the field of da'wah. With a pattern of direction, information, and guidance every Friday as a field and social reality in building the civilization[8] of the Muslim community.[9] Through DDII the appointment and placement of preachers in mosques is carried out through a coordinator for sending preachers at DDII. As a form of increasing the (ta'mir prosperity) of the mosque, with his DDII, Natsir appointed preachers or missionaries according to the knowledge and momentum desired by the people. On the other hand, besides carrying out the task of da'wah, DDII implements and programs in terms of spreading the valid (true) creed with an Islamic thinking system. Carry out and carry out field research and form scientific study teams in various institutions. Establish or enter into cooperation with various cross-institutions both at home and abroad. Provide recommendations for religious institutions and establish the procurement of development programs by sending students abroad .[10]

On that basis, this paper tries to examine the concept of thought and the da'wah movement that was born by Natsir, to be used as a reference and guide for da'i in particular and the world in general after his death. This is the basis of Natsir trying to spark piety in thinking and acting by maximizing all forms of existing potential, and one of them is by using da'wah institutions in politics and developing the progress of Muslims. Because this is considered a forum to construct the movement and management of da'wah in the future.[41]

This research is library research using the descriptive analysis method. In this case, the author seeks to describe the da'wah strategy used by Moh. Natsir as an effort for social change. Moh. Natsir is a very extraordinary figure so his actions, actions, and ideas are always in the spotlight of many people, including academics. Several previous studies also discussed the themes surrounding Moh. Natsir is research from Mubasyaroh[11] expressing M. Natsir's view of preaching as a warning with the Qur'an (inzar bil-Qur'an), also describes mental, scientific preparation as well as kaifiyat (way) and adab that must be followed. Da'i have in preaching. Then Raihan stated that da'wah is not just tabligh but a form of realization of the teachings of Islam in various aspects, but in this case, Mohammad Natsir prioritizes political system,[12] educational and economic da'wah. With the technical cadre, regular recitations, building mosques, and other programs to improve the quality of da'wah as an effort to prevent shallow faith. Furthermore, Rizal Firdaus, et al found that Moh. Natsir integrates the educational process of da'i in three institutions, namely mosques, pesantren, and campuses which are great opportunities to manage the empowerment of the people. The difference between the author's research and previous research is that the author emphasizes the strategic concept of da'wah as an effort for social change according to Mohammad Natsir.

2. Methods

Study in this research is a type of research that is library in nature.[13] By using a qualitative descriptive approach[14] and also critical analysis of content related to the object of study in research and literature study design.[15] Patterns of data collection by using various literatures, mainly books or works of Moh. Natsir related to research topics, studies of previous research, and other research articles. As for data analysis techniques discussing, describing, and analyzing in depth related to Moh's thinking or paradigm Natsir in transforming da'wah with social capital in society.

3. Results and Discussion

3.1. Theoretical Framework Dakwah

Da'wah is an effort made by da'i to make changes in society to conform to religious norms. So, this study will use the theory of social change as a lens in describing Muhammad Nasir's da'wah strategy,[42] The theory of social change is a theory that was coined by sociologists to read changes in society. Changes that occur in society

are not only material, work systems, politics, and other institutions,[16] in this case, changes also occur in the organization of religious communities. This paper tries to combine Moh's da'wah strategy. Natsir is an effort to make social change in the form of a da'wah strategy.[17]

The theory used to read the status of social changes that occur in this study is the theory of structuration (structure and agent).[18] Where social change can occur with actions taken in the form of domination, significance, and legitimacy. The structure of significance relates to the actor's ability, in this case, the da'i's ability to preach. Domination relates to the nature of the actor's ability to dominate. this relates to the authority and ability of the preacher to provide religious information related to the teachings conveyed. Legitimacy relates to the laws and theories conveyed by the actor.[44]

So that a da'i is someone who can give advice, teachings, and suggestions related to the religious field, thus a da'i will automatically have a dominating nature based on what he conveys can mobilize the people and so on, this, in the end, will legitimize the actions of the preacher in providing advice, direction and what he conveys will become a role model for the community.[45]

In this case, the da'i acts as an agent who has the characteristics of domination, significance, and legitimacy with sacred texts that are conveyed to invite people to goodness. Gidden's domination is significantly different from power, but dominance is related to its ability to mobilize, distribute, and influence society.[19] This is in line with what was done by Moh. Natsir in his da'wah had a big influence on the change of society.

3.2. Da'wah Strategy as a Concept of Social Change Mohammad Natsir

Mohammad Natsir was born in Solok Regency, West Sumatra Province, precisely in the village of Jambatan Baukia, Alahan Panjang sub-district, on July 17, 1908, he had three siblings and was the third son of Khadijah and Idris Sultan Saripado who served as control clerk during the Dutch period. Moh. Natsir married Puti Nur Nahar in 1934 who was a girl born in Bukit Tinggi, on May 28, 1905, and died in Jakarta on July 22, 1991. Mohammad Natsir is also known for continuing to prioritize his Islam while serving in the government bureaucracy. Mohammad Natsir revealed Islam as the basis of the state.[20]

Moh. Natsir was known as an educator as well as a preacher, as well as a statesman who cared for the people, but faced obstacles in the world of politics so he continued his

struggle through da'wah and formed DII Indonesia. Natsir also founded the Ukhuwah Islamiyah Forum (FUI) with KH Masykur on August 1, 1989.[46] He gathered scholars from various groups. Two years later he received an Honoris Causa Doctorate from the National University of Malaysia Kuala Lumpur and the Science University Penang Malaysia, in the field of Islamic thought.[11]

Mohammad Natsir in his life journey was very thick with the struggle of Islam, as he did in three aspects in strengthening Islam in various fields, namely: mosques, pesantren, and campuses. For Moh. Natsir the essence of da'wah is to invite goodness and stay away from evil in a good way, he is also the one who initiated the concept of preaching amar ma'ruf nahi munkar. Moh. Natsir died on February 6, 1993, at Cipto Mangunkusumo Hospital, Jakarta, at the age of 85 years.[5]

Explicitly the da'wah strategy developed by Mohammad Natsir has not been specifically discussed, but this can be seen from the actions taken by him. From these actions, it was then formulated how the strategy he used to implement the da'wah concept was built.[11] Among other things, it can be seen from various explanations and historical facts that already exist.[21]

For Natsir[22], Islam is a guide and direction in life. Not only about worship but in every practice. Someone who shows that he is a Muslim or a Muslim must do good to fellow human beings and not be hostile to each other. These Muslim activities in their activities are also called da'wah, namely preaching in inviting goodness and avoiding disgraceful acts. Da'wah means an appeal, an invitation, a call, an invitation, and a prayer. The terminology, da'wah means "Every activity and activity of a person (group) of Muslims, as a manifestation of his faith and the realization of his Islam, both orally, with attitude, in the form of deeds and writing, to himself, his family, other people, and society at large. so that they are obedient and obedient to Allah and faithfully submit to the sunnah of the Messenger of Allah, for the benefit of them living in this world and in the hereafter".[23]

The existence and efforts of da'wah can only be seen in the process of enjoining goodness and preventing evil or what is also called da'wah al-amr bi al-ma'ruf wa al-nahy 'an al-munkar.[7] Therefore, existential da'wah can only be seen in the process of "ordering to do good and preventing evil", so da'wah must be carried out with real actions (bi lisan al-hal). The belief in this da'wah strategy is a real manifestation of the da'wah. Da'wah has a broad meaning that must be carried out by Muslims and Muslim women in their lives, they also cannot avoid it.[48] The concept of da'wah amar ma'ruf nahi munkar is an obligation of every human being as a limitation of social life because human nature as social beings "social being" (makhluq ijtimai) who cannot live alone

must help each other, this is also stated in the Qur'an and the Prophet's Hadith.[24] Mohammad Natsir has deep thoughts about da'wah, between the concept of strategic da'wah and the ideas of Moh. Natsir, Da'wah; First, that is not filled with hate, or hostility, and must be kind (clean from bad thoughts), takfiriSecond, preacher morals, Avoiding, good Third and gossiping about others and. Fourth, realizing da'wah shady and cool so that the congregation feels like friends and has a sense of intimacy with the preacher, not an angry da'wah with high emotions.[25]

Humans have a skill in distinguishing good and bad things as their nature. This ability makes humans more noble than other creatures of Allah. Some important human potentials are Humanization, Liberation, and transcendence.[26] By nature, a preacher must have a strong foundation and belief in his da'wah position and master the scope of his mad'u to realize and carry out the mission of da'wah that is accepted in society. Then the main task of the preacher is to remind, "indhār bi al-Qur'an". Reminding based on the Qur'an. With everything contained in the Qur'an and using the way taught and shown by the Qur'an. Bi al-Qur'an wa bi ariqatihi.[7]

Da'wah must have a view according to the indicators above, in the sense that da'wah also has the intention of upholding independence and respecting the object of its da'wah so that it does not conflict with human rights.[27] Specifically, Natsir formulated the purpose of da'wah, namely "calling us to the Shari'ah, to solve life problems, whether personal life problems or household problems, as a community, as a nation, ethnicity, state and between countries".

The essence of da'wah is to call on the people to be able to realize amar ma'ruf in a real way and be applied in human daily life, inviting to hinder, prevent, and fortify themselves from crime and improve the phenomenon of ignorance into knowledge, tackling crime based on poverty and backwardness into ma' ruf and sharing based on kinship and devotion to God, and reducing other problems in the life of the community. The purpose of da'wah also calls us to the function of our lives as servants of Allah in this vast world, consisting of humans of various types, various patterns of establishment and beliefs, namely the function as shuhada' 'ala al-nas, being a pioneer and supervisor for mankind. The next goal is to call us to our true purpose in life, namely worshipping Allah. Thus, we live has a specific purpose function.[24]

So, based on the natural potential that Allah has given to humans in the form of freedom of thought, so that a da'i or da'wah interpreter only serves as a warning or inviting to goodness, then humans are freed to choose which one to follow, and do. In this case, da'wah must give respect and care for the potential of this nature.[7] In general, Islamic da'wah must have the characteristics and climate of da'wah that refer

to a universal moral message. This reflects the values promoted in the teachings of the Prophet Muhammad. Namely, Islam as rahmatan lil 'alamiin is manifested in worship with full responsibility and compassion and is reflected in actions to the public in the form of benefit so that it can be accepted by all parties. This is the characteristic of da'wah that must be possessed by today's da'i and da'iyah which is expected by Natsir, the da'wah interpreter must master the material of his da'wah and can be accepted by all groups and groups so that the social changes achieved can be more perfect, target Da'wah in the goal of social change is not only targeted at Muslims, but masalah for all people.

The character of the community in the field is very varied which must be faced by da'wah interpreters, as agents of change, da'wah interpreters must understand all these differences, starting from people who hold traditional beliefs, people in rural areas and even people who are astute scholars who sort out the choices in accepting hujjah.[7] The point is that da'wah activities must be able to "coexist" with various forms of problems and the character of mankind. Therefore, the basic pattern of the da'wah method as legitimacy in social change society that can be developed is the pattern indicated by Allah Swt in QS An-Nahl: 125 which can be classified into three kinds of starting points for the da'i, namely, da'wah bi al- Wisdom, namely da'wah in a wise way and way. Then da'wah bi al-Maw'idah al-Hashanah, namely da'wah by giving good advice, and da'wah bi al-Mujādalalah, namely da'wah by exchanging ideas, can be used in critical and modern societies.

Specifically, Natsir cites Shaykh Muhammad Abduh [7], who provides a conclusion from the verse about the da'wah (QS An-Nahl: 125) then categorizes the content of the verse into several aspects of the da'wah method that is adapted to the object of the da'wah, namely, First, "Wisdom" is adapted to human characters who think critically and love the truth or can also be called intelligent scholars who have intelligence and are easy or fast in capturing the meaning conveyed in the form of arguments or arguments that are accepted rationally. Second, Mauizah al-Hasanah is for the lay class, who cannot think critically and still find it difficult to grasp a high understanding. Third, Mujadalah Billati Hiya Ahsan", preaching by exchanging ideas, invites to think in a healthy manner and in a better way so that the debates that arise from this kind of da'wah can relieve conflict and pressure from the recipients[28][29].

According to Natsir[7], wisdom is more than just knowledge. It is sound knowledge, which has been digested; knowledge combined with taste examination, so that it becomes the driving force to do something beneficial, and useful. If brought to the preaching field to do something useful and effective. Therefore[7], for him hikmah is first, the ability to choose the right moment to step, second, the ability to find contact with the

realm of thought to be used as a point of departure and third, the ability to choose the right words and methods, by the subject matter, matching the atmosphere as well as the situation of the person faced. While the preaching methods “Maw’idah al hasanah” and “Mujadalah Billati Hiya Ahsan” are preaching methods that refer more to the form of preaching that can also be used in facing all groups according to circumstances, space, and time.[7]

Method of preaching Maw’idah hasanah or also called preaching by giving good advice can also be applied to the middle-class community between the intelligent and the public by giving more emphasis on the aspect of feelings so that it directly touches the hearts of listeners or the object of preaching. The language used is the language of the heart in advising so as not to offend or hurt the listener. While da’wah with mujadalah or with the technique of exchanging opinions, preachers will debate a lot with scholars or people who are critical so the preacher as an actor must master the scientific discipline that can support and strengthen the argument presented by the preacher.

In the application of the two da’wah methods, the preacher has a very important role, especially when it comes to making decisions to choose which method is more appropriate to use and adapt to the time, situation, and atmosphere, including the characteristics of the community groups that are the object of his da’wah. And as an actor who has significance in carrying out social change, the bil-hikmah method according to Natsir is the main method as the basis of other da’wah methods, because in the scientific study of da’wah with this bill of wisdom as a basic element in carrying out and realizing da’wah.

It should be remembered again that Islam emphasizes the notion of a preacher for mankind as himself for himself, in terms of religiosity Islam does not view a religious hierarchy so that every Muslim has the same responsibility for himself and his actions before Allah Swt[3]. However, Islamic teachings are not only aimed at Muslims, these Islamic teachings are universal and are expected to benefit all mankind. This behavior is very relevant to the structuration (agent and structure) where the actor, namely the da’i and the object of his da’wah then forms a mutual structure where the da’i significantly provides da’wah that dominates the people and is legitimized by the teachings received by the people then supports the existence of the social change of people who previously experienced social problems towards social order.

3.3. Da'i and Transformation Paradigm Social

Every Da'i who is an actor in social change ideally feels like a fighter who works to save society from disaster and bring it to true happiness. So, as a fighter, the da'i must have an unyielding spirit, not getting tired, and not complaining easily. The main goal of a happy achievement to become a preacher is when he succeeds in guiding the community towards the right path that is blessed by Allah Swt. By hoping for Allah's blessing, the da'i also make obstacles and insults as a way of struggle, and supporters are more enthusiastic about fighting.[30]

Becoming a preacher apart from being a da'wah interpreter who gives religious advice to all people to get enlightenment and the way of truth by religious guidance, is also a means of worship for those who have more abilities in the field of religion. Being a preacher is like being a farmer who grows crops in a garden, he has the responsibility to fertilize, give water, and take care of it to ensure it gets enough sunlight and avoid pests that damage plants. While the growth of plants that develop and make them bear fruit is the prerogative of the creator.[7] With this analogy, a da'i who is in charge of spreading Islamic teachings must have criteria based on the main principles taught by Allah's Apostle for example, "habl min Allah or Mu'amalah ma'a al-Khaliq" namely, perfecting human relations with God and then perfecting human relationships with fellow human beings. "habl min al-Nas" or "Mu'amalah ma'a al-Khalq" and strike a balance between the two (tawāzun), and make the two in line and intertwined.[7] Based on the three main principles proposed by Natsir, a Da'i is only a "completer" and a presenter or inviter based on the provisions mentioned above. Therefore, a Da'i in Natsir's mind is not dictatorial coercion.[24] A da'i has the authority as an actor who significantly can convey religious teachings. However, the domination given to its people is not in the form of power but flows based on common goals and the existence of connectedness based on needs. If a da'i carries out his duties by these principles, it can be ascertained that the da'wah activities carried out by da'wah interpreters will run with good and avoid alluding and conflict with human rights, namely humans who think and have reason. Representative arguments and exclamations that match the expectations of the object of da'wah. In response to this, Natsir[7] provided provisions in the form of things that must be prepared when trying to preach, including; **a) Mental Preparation**, Preparation is the first thing that Natsir ordered for preachers who want to make social changes in society, as actors' mental strength is the main capital. This is in line with what was conveyed by Buya Hamka [31] according to him "the success or success of a da'wah depends on the personality of the preacher himself." A da'i must have good mental stability and can maintain peace and balance of soul. It must also have the ability to

restore that balance when shaken by disturbance [7]. Apart from that, in the context of “mental preparation”, it is an effort made by the missionaries based on the example given to the Prophet, in the form of reactions that come from the object of da’wah that doubts the teachings conveyed or reactions that come from the heart of the preacher himself based on his doubts about what was conveyed. This can happen in society in various groups who have critical thinking and often intend to overthrow and even argue with the da’i’s argument. This confrontation often occurs because of the freedom of thought from the community and the intentions they have. So that with the ability to balance yourself, you will get peace of mind so that it gives rise to agility, and decisiveness and creates a steadfast mood for the preacher in carrying out his duties. b) Scientific Preparation, Then the second message was M. Natsir to the Da’wah interpreter then what he also did was scientific preparation. As Natsir[7] stated earlier, a da’i or da’wah interpreter is like a farmer who must know the techniques of farming, what kind and nature of the seeds he is sowing, the nursery, soil conditions and even what the climate is suitable for certain plants. and how changes between seasons take place, farmers must also know the pests that will interfere and how to eradicate them so that plants can grow well and perfectly.

Thus, to achieve perfection in the purpose of da’wah, missionaries must prepare their scientific abilities, Natsir [7] explains that a da’i must master *Tafaqquh fī al-Dīn* first before continuing his da’wah activities. The point is that the da’i must master what he will convey in essence and full and deep meaning so that the message he conveys is “alive and enlivening”. Besides that, he also *Tafaqquh fī al-Nās*, namely a preacher must have full mastery in matters relating to humans or the society he faces as an object of da’wah, this includes human psychology, how the level of intelligence or human intelligence in socio historia conditions and socio-cultural factors that are likely to have a major impact on that society.

The preacher must also master the language of the Qur’an which should call for goodness, so he should make himself a *Tafaqquh fī al-Dn*, as the Qur’an which is the main reference for Islamic religious [32] teachings is absolutely in Arabic. ‘I am obliged to be able and understand Arabic and even understand much deeper in terms of language to be able to explore and capture messages hidden and contained in the Qur’an. In addition to Arabic, as the language of the Qur’an, a preacher must also be able to adapt to the language and character of the area he will face.

With some of Natsir’s opinions, it can be concluded that for a Muslim there is a connection between human life in this world and the hereafter. According to Natsir, these two things cannot be separated. He added that God gave various rules in human

relations to state affairs, not to mention matters of worship. In short, all the rules and hudud (limits) in muamalah (association) in society, and all of them have been listed in the Qur'an and As-Sunnah.[7]

Then Mohammad Natsir concluded that everything that humans do, the source of their authority is the power of Allah. And the legitimacy of that power is the prerogative of Allah Swt. The legitimacy of all power regardless of its form will return to its main source, namely Allah Swt [33]. Meanwhile, in the view of secular politics, the essence of power is returned to the people known as Vox Populi, Vox Dei (Voice of the people, voice of God), so that it is the people who hold the highest power. This system returns sovereignty to the people and is absolute at the will of the people. For Natsir In a government system like this sovereignty belongs to Allah alone and humans are caliphs or leaders whose task is to carry out and enforce orders from the holders of sovereignty, as stated by Mohammad Natsir in opposing Pancasila as the basis of the State "It is not an acknowledgment of sovereignty. God with all the consequences for those who acknowledge with all forms of obedience to the positive Divine Law".[34] As a Da'wah interpreter, Mohammad Natsir has carried out his duties as caliph and also provides teachings to the community in various forms and efforts. And his efforts made him a respected figure and his advice was followed. Even more specifically the da'wah method proposed by Mohammad Natsir was also adopted by many da'i in Indonesia. This provides clarity that directly and indirectly Mohammad Natsir has made social changes in the society of his time. By way of himself as an actor and creating other actors through the Da'i organization he founded. Significantly Natsir has shown leadership and authority as a da'wah interpreter, then Natsir through his da'wah method dominates the community and the new da'wah interpreters together call for goodness, namely realizing amar ma'ruf nahi mungkar or inviting goodness in a good way. Based on public recognition and the form of the organization he formed and the symbols he put forward, he legitimized the greatness of Natsir's figure as one of the leading ulama' in Indonesia. So, the nature of the authority of the leader is not inherent but delegated to humans, but he still sticks to his stance, and being a preacher does not make him free to do whatever he wants, but acts and acts according to the direction of Allah Swt. Through the guidance of the Qur'an and the example given by the Prophet Muhammad.

4. Conclusion

Mohammad Natsir is a reformer in strategic da'wah thinking who has his theory in its implementation. Moh. Natsir also initiated this strategic da'wah in three spheres, namely: mosques, Islamic boarding schools, and campuses which are very complex places

for social interaction, he became a very dominant actor and can change and control people's thoughts through his da'wah. Moh Natsir's theory is the theory of da'wah al-amr bi al-ma'rūf wa al-nahy 'an al-munkar. Therefore, da'wah in its existence and actualization can be seen in the process of "ordering to do good and prevent evil", thus as an agent of social change, a da'i or da'wah interpreter must take real action in his da'wah and have great commitment in his efforts to preach, because it can change the social life of the community with his actions. Da'wah carried out with "bi al-hikmah" (with wisdom), is a method or tactic of da'wah that is needed in dealing with various social problems that exist in society.

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