



The Simplicity of M. Natsir's Life: Character Education Values in the History of an Indonesian National Hero

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ABSTRACT: The glamorous lifestyle of several top officials' families often attracts sharp public attention. This condition is very different from the previous national heroes who fought and provided examples to society when they became public officials. Therefore, this research explored the simplicity of the life of M. Natsir, an Indonesian national hero, by analyzing the values of character education reflected in the simplicity of his life. This research uses qualitative-descriptive methods and historical analysis, with data from various primary and secondary sources, including M. Natsir's biography, speeches and writings. The data was collected using a heuristic method, followed by a verification and interpretation process. Research findings show that the values of character education are manifested in M. Natsir's life, such as not being extravagant, rejecting gratification, and living as he is. These values can be seen in the way they dress, where they live and their lifestyle. These values are relevant in the current context of character education. This research concludes that the simplicity of M. Natsir's life has significant implications as an inspiration for Indonesia's young generation in building strong character and integrity. Apart from that, this research also emphasizes the importance of including the noble values of historical figures in the national education curriculum as an effort to form a nation with character.

Keywords: M. Natsir, simplicity of life, Character Education, National Hero

ABSTRAK: Gaya hidup glamor dari beberapa keluarga pejabat teras atas, saat ini kerap mengundang sorotan tajam dari masyarakat. Kondisi ini sangat berbeda dengan para pahlawan nasional dulu yang berjuang serta memberikan keteladanan kepada masyarakat saat menjadi pejabat publik. Oleh karena itu, penelitian ini dilakukan dengan tujuan untuk mengeksplorasi kesederhanaan hidup M. Natsir, seorang pahlawan nasional Indonesia, dengan menganalisis nilai-nilai pendidikan karakter yang tercermin dalam kesederhanaan hidupnya. Penelitian ini menggunakan metode kualitatif-deskriptif serta analisis sejarah, dengan data yang diambil dari berbagai sumber primer dan sekunder, termasuk biografi, pidato, dan tulisan-tulisan M. Natsir. Data tersebut dikumpulkan dengan metode heuristik, yang kemudian dilanjutkan dengan proses verifikasi dan interpretasi. Temuan penelitian menunjukkan bahwa nilai-nilai pendidikan karakter terwujud dalam kehidupan M. Natsir seperti tidak bermewah-mewahan, menolak gratifikasi, dan hidup apa adanya. Nilai-nilai itu terlihat dalam cara berpakaian, tempat tinggal, dan gaya hidupnya. Nilai-nilai tersebut relevan dalam konteks pendidikan karakter saat ini. Penelitian ini menyimpulkan bahwa kesederhanaan hidup M. Natsir memiliki implikasi besar sebagai inspirasi bagi generasi muda Indonesia dalam membangun karakter yang kuat dan berintegritas. Selain itu, penelitian ini juga menekankan pentingnya memasukkan nilai-nilai luhur dari tokoh-tokoh sejarah ke dalam kurikulum pendidikan nasional sebagai upaya untuk membentuk bangsa yang berkarakter.

Kata Kunci: M. Natsir, kesederhanaan hidup, pendidikan karakter, pahlawan nasional

A. INTRODUCTION

Nowadays, the glamorous lifestyle of officials' families often attracts sharp attention from the public. This started with a case of abuse by Mario Dandy Satriyo, who then dragged the name of his father, Rafael Alun Trisambodo, a former Head of the General Section of the Directorate General of Taxes, Ministry of Finance, South Jakarta Regional Office.

Before the abuse case occurred, the son of a Ministry of Finance official liked to show off luxury goods or what in today's young people's conversation is usually called flexing. In several of his posts on social media, netizens noticed that Mario was showing off a Jeep Rubicon and a big motorbike. Because of his son's actions, Rafael had to be willing to be removed from his position by the Minister of Finance. Then, he named a suspect by Komisi Pemberantasan Korupsi (KPK) for the gratification case he had committed in 2011. (Indriani (ed), 2024).

Since this case of abuse and flexing was revealed, the lifestyle of a high-ranking state official and his family has suddenly become the subject of public scrutiny and ridicule. Thanks to social media, the public can easily find out about the families of officials who often show off their wealth and then make it viral so that it can be known and embarrassed by the general public. After Rafael Alun Trisambodo, it was revealed that many other officials had been removed from their positions and then named as corruption suspects either by the Corruption Eradication Commission (KPK) or the Prosecutor's Office, one of the reasons being the actions of their families who always showed off their wealth and then it went viral by netizens.

Responding to the widespread flexing phenomenon among public officials,

President Joko Widodo warned the leaders of high state institutions to discipline their staff so that they do not show off their power and wealth. President Jokowi, at the State Palace on March 2 2023, emphasized that:

"I emphasize that you should not show off your power or wealth, let alone display it on IG (Instagram) or social media. If it is a bureaucratic apparatus, it is very inappropriate" (Safitri, 2023).

Not only was Jokowi responding to this, but the flexing phenomenon, which has become widespread recently, was also responded to by Jusuf Kalla (JK), the 10th and 12th Vice President of Indonesia. In a lecture at the Gadjah Mada University (UGM) Campus Mosque on March 31 2023, JK stated that the condition of social inequality, which is quite significant, is the cause of an unstoppable wave of public disappointment when they see public officials who like to show off their wealth. (Wicaksono, 2023). Jusuf Kalla, as in Tempo.co on April 3 2023, also said that:

"So if an official or his family goes abroad and takes photos, even if he goes on a cheap economy-class plane, he will still become a common enemy of society." (Wicaksono, 2023).

The aftermath of this phenomenon also prompted President Joko Widodo to issue a ban on breaking fast for the State Civil Service (ASN) during Ramadan 2023. This prohibition is contained in a letter headed by the Cabinet Secretary of the Republic of Indonesia Number R 38/Seskab/DKK/03/2023, dated March 21 2023 (Salsabilla & Rachman, 2023). Initially, this prohibition caused quite a considerable controversy because it seemed like it was prohibiting the general public from breaking the fast, which has been a tradition in Muslim communities for centuries. However, after clarification by President Jokowi, this prohibition only

applies to internal government officials such as coordinating ministers, ministers and heads of non-ministerial government institutions. Through this ban, Jokowi hopes that officials will maintain a simple lifestyle (Salsabilla & Rachman, 2023).

Living a life of simplicity is one of the ethical tests officials face. This background is the basis for this biographical historical research, to reveal how previous figures became role models because they lived simple lives. This research uses a qualitative-descriptive method, and the author chose "The Simplicity of M. Natsir's Life: Character Education Values in the History of an Indonesian National Hero".

M. Natsir is a national hero from Padang, West Sumatra. He is the originator of the Integral Motion "NKRI," which strengthened the country against potential divisions in the early days of independence. Natsir, who once served as Prime Minister, is a significant figure worthy of study due to his exemplary life. From childhood through his schooling, activism, and tenure as a government official, he consistently demonstrated simplicity. His fellow activists and the juniors he mentored were not surprised by his modest lifestyle, despite the high positions he held (A. Rahman, 2013). The former Chairman of South Kalimantan Muhammadiyah, Abdul Muis, said that he was once helped by M. Natsir when he ran out of money, then found that M. Natsir also had no money. However, Natsir still helped him by lending money to the Magazine Company he led (Herliana, 2018).

M. Natsir's exemplary simplicity in life is also widely described by his students, who today are great figures such as Yusril Ihza Mahendra, Amin Rais, and others. Even American historians such as George McTurnan Kahin were very impressed by this national figure's and national hero's

simplicity when they met and discussed him. (Noor, 2022).

In this research, the author explores the life of the character M. Natsir through a historical approach to find the principles of simplicity that he applied. The author chose a qualitative-descriptive method because this method allows a deep understanding of the personal experiences and ethical values in the character's life. Thus, this research not only documents historical facts but also interprets the meaning of simplicity in the context of the lives of officials.

Hopefully, this research will provide new insight into how simplicity can be applied in everyday life, especially by officials who are often faced with the temptation of power and luxury. By understanding real examples of figures who succeeded in maintaining simplicity, this research can become an ethical guide for the next generation of officials. In the end, a generation was born that upholds anti-corruption values such as Honesty, 2) Discipline, 3) Caring, 4) Responsibility, 5) Hard work, 6) Simplicity, 7) Independence, 8) Courage and 9) Justice (Herry Widyastono, 2014).

B. METHOD

This research uses qualitative-descriptive methods and historical analysis. Sartono Kartodirdjo stated that the purpose of history is not only to narrate past events but also to explain their causes, environmental aspects, socio-cultural aspects, and other factors related to historical events (Wibowo, 2024). Historical analysis in previous research is valuable for emphasizing continuity and change, identifying parallels between the past and present, and making comparisons that serve as lessons for current and future decisions. (Kuntowijoyo, 2003). Data was collected using a heuristic method, which was then followed by a process of data verification and

interpretation (F. Rahman, 2017). In the heuristic method, data or information from various relevant written sources, such as M. Natsir's biographical books and M. Natsir's speeches and written works, is identified and collected. The verification process is carried out by checking the authenticity, validity and reliability of the data that has been collected, including comparing sources, verifying facts, and ensuring that the data is valid and trustworthy. Next, interpretation is carried out by analyzing and understanding the meaning of the verified data, considering the historical, social and cultural context during M. Natsir's life.

C. RESULT AND DISCUSSION

1. Biography of M. Natsir

M. Natsir was born in Alahan Panjang, West Sumatra on July 17, 1908 and died in Jakarta on February 6, 1993 (Rasyidin, 2012). Natsir was born into a simple family to Muhammad Sutan Saripado and Khadijah (Saefullah, 2024). Muhammad Sutan Saripado was the head of the family who worked as a Dutch colonial employee, a control clerk in Meninjau whom the Dutch colonial government then transferred to Ujung Pandang, South Sulawesi, as a correctional officer (Al-Asy'ari, 2014). Natsir is married to Nurnahar and has 6 children .

The young M. Natsir's education history could be smoother. As a child of a lowly employee, Natsir could only go to school at the Holland Inlander School (HIS) Adabiyah and in the afternoon, he recited the Al-Qur'an to local clerics at Madrasah Diniyah, even though his desire at that time was to go to school at the main HIS owned by the Dutch government (Al-Asy'ari, 2014). After completing HIS (1916-1923), Natsir continued to Meer Uitgebreid Lager Onderwijs (MULO) in Padang (1916-1924), then to Algemene middelbare School,

Westers Klasieke Afdeling (AMS A2) in Bandung (1927-1930) (Saoki, 2014).

Natsir is recorded in Indonesian history as one of the best figures of the Indonesian nation who was the General Chair of Masyumi, Minister of Information and Prime Minister under President Soekarno. (Al Zahra, 2024). Natsir is a politician, Muslim leader and intellectual who fought with Ir. Sukarno, Mohammad Hatta, Sutan Sjahrir, and friends at the beginning of Indonesian Independence (Wildan, 1997).

Mohammad Hatta, in his book "Memoir", as quoted by Bachtiar (2012), revealed that during the Japanese occupation, M. Natsir was appointed as Bandung City Education Officer. Hatta also promoted M. Natsir as Secretary of the Islamic College in Jakarta. Then, in the post-independence period, precisely on November 7-8, 1945, Natsir, together with national figures such as Prawoto Mangkusasmito, Mr. Mohammad Roem, KH Wahid Hasyim and other figures founded the Masyumi Party as a platform for political efforts (Suwarno, 2015). In the 1955 election, this party was able to become the second winner after the PNI. The votes obtained were PNI (22.3%), Masyumi (20.9%), NU Party (18.4%), PKI (15.4%) and other parties received votes below 5% (Bachtiar, 2012). This achievement then led M. Natsir to become Prime Minister and other figures in the government cabinet. However, due to relatively large conflicts with other factions, especially the PKI, this party was then forced to disband itself by the New Order regime in 1960.(Mukminin, 2015).

However, Natsir's struggle did not stop after the dissolution of Masyumi— Mohammad Natsir, together with M. Rasyidi (former Minister of Religion), M. Daud Dt. Palimo Kayo, Ki Taufiqurrahman, Hasan Basri, Prawoto Mangkusasmito, Nawawi

Duski, Abdul Hamid, Abdul Malik Ahmad, and Bukhari Tamam founded a new organization called the Indonesian Islamic Da'wah Council (DDII), which was officially inaugurated on May 9 1967. If Masyumi was formed as a means of da'wah through politics, DDII was founded as a means of politics through da'wah (Saefullah, 2021).

2. Simplicity of Life of National Hero M. Natsir

Natsir is a public figure who lives a simple lifestyle. This simplicity at least radiates from the way he dresses, unlike other great leaders who always seem dashing and resplendent with the attributes of their greatness. Natsir, with his stature like that, is often seen wearing glasses, a cap and a shirt or occasionally a jacket. Even though he is less than impressive, Natsir is not looked down upon by his friends or opponents. It is through that simplicity that they have such high respect for him (Marzuki, 2020).

Natsir grows into a great, humble figure after a series of worrying life trials. Even though he was born as the son of the Dutch East Indies Colonial Government employee, Natsir was educated to be a child with a challenging and simple mentality from a young age (Rosidi, 1990).

When Natsir was a child at school at Hollandsche Inlandsche School (HIS) Adabiyah Padang, his parents entrusted Natsir to his uncle, who worked as a coffee factory worker named Ibrahim. While living with his uncle, little Natsir always helped Ibrahim with daily work, such as cooking rice, looking for firewood at sea, drawing water from wells, and other jobs that could be done by a child under ten years old (Rosidi, 1990). When the time came for little Natsir to move to HIS Solok, he was left to live far away by his parents. At that time, little Natsir was living with Haji Musa, a famous trader in Solok. Even though he was

under the care of Haji Musa, little Natsir received better treatment than when he was with his uncle Ibrahim. However, he did not want to be a troublesome figure (Rosidi, 1990).

M. Natsir, who lives in foster care, is entirely self-aware; even though he is not told to do so, he does not neglect to do light work such as sweeping the yard, filling the bathroom tub, splitting firewood, etc (Rosidi, 1990). This habit, cultivated since childhood, later made M. Natsir humble and straightforward. So it is very appropriate that his friends and opponents will highly respect him in the future. M. Natsir was one of the Indonesian leaders' trusted people at the beginning of the independence era. He began to receive trust to lead Indonesia's struggle after Sutan Sjahrir became Prime Minister for the second time (Rosidi, 1990).

Sjahrir appointed Natsir as Minister of Information, whose task was to convey information about the struggle for the Indonesian Independence Revolution to the world. When Sjahrir asked for President Sukarno's opinion regarding Natsir's placement as Minister of Information, Sukarno firmly said in Dutch, "Hij is de man", which means, "he is indeed the right person" (Dzulfikriddin, 2010). When Natsir was Minister of Information, his subordinates had known him to wear a patched suit. Feeling sorry because the number one person in the Ministry of Information was often seen wearing a patched jacket, the ministry employees took the initiative to buy a new jacket for their boss. M. Natsir's simplicity was recognized by Haji Agus Salim, who at that time was both minister and George Mc. Turnan Kahin, an Indonesianist from the United States (Ardhi Ridwansyah, 2015).

Also, when Natsir was Minister of Information, his small family often moved from house to house. At the beginning of

the independence period, his wife and children lived in the Sawah Besar area. Then, when Natsir was appointed Minister of Information, his family moved to Prawoto Mangkusasmito's family house in Kampung Bali, Tanah Abang. Furthermore, when Natsir often served in Yogyakarta, his family moved, occupying a pavilion belonging to Haji Agus Salim.

a. Life is Not Luxurious

Natsir was one of the figures who took part in the dissolution of the United Republic of Indonesia (RIS). He delivered an Integral Motion before the RIS Parliament on April 3 1950. This motion was accepted as one of the considerations for dissolving RIS. Because of this, the federation, which included puppet states created by the Dutch, such as the State of East Indonesia and the State of East Sumatra, finally officially dissolved (Adli, 2023).

Natsir, who disbanded RIS, was constitutionally appointed by President Sukarno to become Prime Minister. At that time, the position of Prime Minister was the highest in the Indonesian government hierarchy. Since working as Prime Minister on September 7 1950, Natsir and his small family originally lived in a straightforward house on Jalan Jawa No. 28, was required to move to occupy an official residence on Jalan Pegangsaan Timur No. 56. Sitti Muchliesah, Natsir's eldest child, who is familiarly called Lies, stated that the official residence was equipped with luxurious facilities for its time. She stated:

"Our family moved there with only clothes because the house was already full of furniture. Currently, family life, especially Aba and Ummie's, is limited by protocol. For example, the house is guarded by guards from Brimob, and Aba is always accompanied by a personal bodyguard" (Antoni, 2008).

Even though they are provided with luxurious and complete facilities, all this does not make Natsir's children become spoiled, let alone show off their wealth. She said:

"The house had various duties; some servants fixed the house, washermen, cooks and gardeners. Because we have been used to working since childhood, so all the facilities available do not make us spoiled and arrogant" (Antoni, 2008).

While Natsir was Prime Minister, he rarely used state facilities for his family's needs (KPG, 2011). His daughter, Lies, can ride a bicycle whenever she attends junior high school. Meanwhile, his younger siblings were taken to school using a De Soto car that his father had bought himself. Likewise with his wife, Ummie Noer Nahar, who sometimes shops at the market and cooks herself. M. Maria Ulfa, his secretary, also reminded M. Natsir that he had the right to the Prime Minister's tactical funds, which were quite large. However, Natsir rejected all the funds and chose to give the funds to his employee cooperative (Cahyo, 2018).

M. Natsir only carried out his duties as Prime Minister for less than one year. He returned his mandate to President Sukarno after feeling that he no longer had support from parliament and the cabinet. Natsir resigned his position on March 21, 1951 (Mudjiono, 2017). Not long after resigning, Natsir and his family quickly said goodbye to the servants at his official residence. After that, they returned to their private house on Jalan Jawa No. 28. Even though their lives have changed, Natsir's family has never been sad. According to Lies, her father and mother always said, "Enough of what

you have, don't look for what you don't have."(Antoni, 2008).

b. Reject Gratification

M. Natsir's simplicity has been witnessed directly in his daily life by his children. As the number one figure in the Masyumi Party, Natsir's house is always busy with guests from various regions. The guests usually discussed many things with Natsir. Among those who visited, some just wanted to stay in touch, and there were even those who came to visit with several problems so that the prominent leader of Masyumi could provide solutions (Hakim, 2019).

One day in the 1950s, Natsir's children listened from a distance to their father's conversation with a guest from Medan. They heard their father's conversation from behind the cupboard. When his children listened carefully, they quickly realized that the person talking to their father was a wealthy businessman. Lies, who was listening to the conversation between the two older adults, was uncontrollably excited. She was pleased when the businessman gave his father a Chevrolet Impala, made in the United States, as a gift. His children quickly imagined how nice it would be to sit in a car that was so beautiful in its day. Moreover, they also felt that the De Soto car owned by their father was old and the paint colour was dull. Unexpectedly, M. Natsir rejected the plan to give the gift with subtle language. After hearing the father's verbal rejection, the dreams floating high in his children's minds suddenly disappeared. (Cahyo, 2018).

His children suddenly protested to Natsir. Calmly, M. Natsir answered their annoyance, "The car is not ours," said Natsir. "Besides, there is still enough," he added. After listening to this explanatory

advice, the children's irritation subsided (Herliana, 2018).

c. Life As It Is

The lives of Natsir and his family began to change quite drastically in 1957. According to Lies, at that time, M. Natsir's house, which was on Jalan Jawa No. 28, was often terrorized by foreigners. Therefore, Natsir and his family moved from Jakarta to West Sumatra. (Rasyidin, 2012b). Arriving in West Sumatra, Natsir decided to join military officers who were disappointed with the Central Government. In its development, this disappointment boiled over into the formation of the Revolutionary Government of the Republic of Indonesia (PRRI) on February 1, 1958 (Jinan, 2014).

Because he was in a position opposite to the Central Government, Natsir and other figures involved in PRRI, such as Sjafruddin Prawiranegara and Burhanuddin Harahap, often hid in and out of the forest to avoid pursuit by Central Government troops (Rahmi & Asri, 2021). Because of the activities carried out by M. Natsir, his family's fate became neglected and miserable. His wife and children often fled from house to house. This became even more bitter when the Old Order regime finally detained Natsir (Pajriah, 2017). The house and private vehicle he left behind on Jalan Jawa No. 28 were forcibly taken over by his relatives who worked as government officials. In this way, after returning to Java, his small family was forced to live a "nomadic" life as they had previously experienced during the era of the Indonesian Independence Revolution.

After being released from detention in 1966, Natsir tried to buy a house so his family could live peacefully. M. Natsir met Bahartah, an old friend who wanted to

sell a house on Jalan Cokroaminoto No. 46. Bahartah offered the house to Natsir cheaply as a friend. Even though he was offered at a friend's price, at that time, Natsir did not have much money, so his comrades helped him in arms to look for loan money. Finally, Natsir could buy the house belonging to Bahartah even though he had to go into debt and pay it in installments (Nurfatoni, 2020). Lies said:

"After the house was paid off, it was owned in Ummie's name. Aba and Ummie immediately moved into the house, so that all my younger siblings could be together again" (Antoni, 2008).

3. Testimonials from Ideological Cadres

The simplicity of M. Natsir's life as a significant figure was also witnessed by several ideological cadres who often interacted with him. Amien Rais and Yusril Ihza Mahendra were two young people who had a valuable opportunity because they had met and studied directly with M. Natsir. (KPG, 2011).

Amien Rais, who was still a student at that time, was amazed by M. Natsir's personality after hearing his story from his friend Khusni Muis, former Chairman of Muhammadiyah South Kalimantan. Muis said that he had visited Jakarta. Before returning from the capital, he took the time to visit Natsir. Apart from visiting, Muis also intended to borrow money from the General Chair of Masyumi for the cost of returning to Banjarmasin. Unfortunately, at that time, Natsir had no money because he had no time to receive his salary. Because he felt sorry, he tried to get Muis to go home. To fulfill this request, Natsir first borrowed money from the treasury of Hikmah, a magazine he led. After hearing the story, Amien was amazed because Natsir, whom he knew as a great figure and former high-ranking state official, had never had any

money. (Herliana, 2018). Meanwhile, Yusril Ihza Mahendra, a young man who had worked with Natsir for dozens of years, witnessed the simplicity of his teacher in his everyday clothing appearance. In Yusril's view, Natsir is often seen wearing the same shirts. Usually, Natsir wears a white shirt with ink stains on the pockets; if not, he usually wears blue batik (KPG, 2011).

4. Analysis of Character Education Values in the Simplicity of Life M. Natsir

M. Natsir's life and struggle are valuable lessons. All attributes of greatness and various career achievements throughout his life were always addressed naturally and faced with a spirit of simplicity. He is not a character who lives in the realm of imagination. However, as the days go by, it becomes increasingly difficult to find someone with a rich soul like Natsir. As a leader for family and society, Natsir's extraordinary contribution to this Republic should remind us that anyone can become a significant figure without attracting people's attention by flexing or showing off their lifestyle..

Simplicity of life can be defined as an intelligent way of living that looks far ahead, is not excessive, is not wasteful, and can differentiate needs from wants. A person who adopts a simple attitude is considered a systematic visionary. (Mauluddin & Habibah, 2022). The simplicity of life, which Hamka calls qana'ah, will lead humans to have the following characteristics: 1) accept everything willingly, 2) ask for proper sustenance and keep trying, 3) be patient with what they have, 4) surrender self to God, and 5) not be tempted by the luxuries of life while in the world (Fabriar, 2020).

Simple is also part of the 9 Anti-Corruption values released by the Komisi Pemberantasan Korupsi (KPK) RI, namely 1) Honesty, 2) Discipline, 3) Caring, 4)

Responsibility, 5) Hard work, 6) Simplicity, 7) Independence, 8) Courage and 9) Justice (Herry Widyastono, 2014).

He is not living in luxury even though he was appointed as a high official, refusing the gratification of a Chevrolet car and living as he is by paying down his house in installments after becoming a high official. The testimonies expressed by figures regarding the life of M. Natsir are clear evidence that in Indonesia, there are figures whose life has a character that can be emulated.

M. Natsir's simplicity above can be a reference for educational institutions in internalizing character to produce future leaders with integrity. Students in educational institutions can internalize the simple characters performed by M. Natsir if the internalization pattern is applied. Internalization is the process of cultivating character through three stages, namely value transactions, value transformation, and value transinternalization (Saefullah & Ridlwanullah, 2024).

D. CONCLUSION

M. Natsir's simplicity above can be a reference for educational institutions in internalizing character to produce future leaders with integrity. Students in educational institutions can internalize the simple characters performed by M. Natsir if the internalization pattern is applied. Internalization is the process of cultivating character through three stages, namely value transactions, value transformation, and value transinternalization.

This research implies that M. Natsir's role model in a simple life is an inspiration for Indonesia's young generation in building strong character and integrity. Integrating the noble values of historical figures such as Natsir into the national education curriculum is crucial for strengthening the foundations of the nation's character in the future. By

understanding and adopting these values, it is hoped that the younger generation can grow into responsible leaders and contribute positively to society and the country.

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