

ABSTRAK

Pemikiran Mohammad Natsir tentang relasi Islam dan politik merupakan kajian yang menarik untuk dianalisis melalui kerangka paradigma revolusi ilmiah Thomas S. Kuhn, mengingat konstruksi pemikiran yang ditawarkannya tidak lahir dari ruang hampa, melainkan sebagai respons kritis terhadap krisis paradigma yang dihadapi umat Islam Indonesia pada masanya, yakni ketegangan antara sekularisme Barat, formalisme negara Islam, dan nasionalisme sekuler. Penelitian ini dilatarbelakangi oleh adanya kesenjangan antara idealitas moral pemikiran Natsir yang menawarkan konsep *theistic democracy* sebagai sintesis antara kedaulatan rakyat dan tanggung jawab ketuhanan, dengan realitas empiris di mana relasi Islam dan negara kerap terseret kepentingan politik pragmatis sehingga gagasan negara berketuhanan ala Natsir belum sepenuhnya terwujud. Dengan menggunakan pendekatan kualitatif studi kepustakaan yang diperkaya wawancara terhadap perwakilan organisasi Islam di Tasikmalaya serta metode hermeneutika sosial untuk memahami makna di balik teks, penelitian ini menganalisis karya-karya primer Natsir dan dokumen sejarah menggunakan pisau analisis Kuhn guna melacak fase pembentukan paradigma, masa krisis, hingga pergeseran paradigmatik dalam pemikirannya. Hasil penelitian mengungkapkan bahwa pemikiran Natsir membentuk paradigma simbiotik dengan karakteristik adanya komitmen terhadap asumsi integralitas Islam, kesepakatan terhadap sumber normatif, serta model *exemplar* berupa konsep *theistic democracy* yang terbukti dalam praktik kenegaraan melalui Mosi Integral Natsir, sekaligus menunjukkan dinamika evolutif dari kecenderungan integralistik-formal menuju paradigma substantif pasca kemerdekaan, meskipun dalam penerapannya masih ditemukan anomali ketika idealitas moral berhadapan dengan pragmatisme politik, sehingga warisan pemikirannya tetap relevan untuk memperkuat integritas politik dan moderasi beragama di Indonesia kontemporer.

Kata Kunci: Mohammad Natsir, Islam, negara, Politik

ABSTRACT

Mohammad Natsir's thought on the relationship between Islam and politics presents an intriguing subject for analysis through the lens of Thomas S. Kuhn's paradigm of scientific revolution, considering that his intellectual construction did not emerge from a vacuum but rather as a critical response to the paradigm crisis faced by Indonesian Muslims at the time, namely the tension between Western secularism, the formalism of an Islamic state, and secular nationalism. This research is motivated by the gap between the moral idealism of Natsir's thought, which offers the concept of theistic democracy as a synthesis between popular sovereignty and divine responsibility, and the empirical reality where the relationship between Islam and the state is often dragged into pragmatic political interests, causing Natsir's idea of a God-conscious state to remain largely unrealized. Employing a qualitative approach with library research enriched by interviews with representatives of Islamic organizations in Tasikmalaya and utilizing social hermeneutics to understand the meaning behind the texts, this study analyzes Natsir's primary works and historical documents using Kuhn's analytical framework to trace the phase of paradigm formation, the period of crisis, and the paradigmatic shift in his thinking. The findings reveal that Natsir's thought constitutes a symbiotic paradigm characterized by a commitment to the assumption of Islam's integral nature, an agreement on normative sources, and an exemplary model (exemplar) in the form of theistic democracy, which was proven in statecraft through Natsir's Integral Motion, while also demonstrating an evolutionary dynamic from a formal-integrative tendency towards a substantive paradigm after independence. However, anomalies remain in its application when moral idealism confronts political pragmatism, rendering his intellectual legacy relevant for strengthening political integrity and religious moderation in contemporary Indonesia.

Keywords: *Mohammad Natsir, Islam, State, Politic*