

Integral Motion of Mohammad Natsir: Unity Efforts of People and Nation in the Republic of Indonesia

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This article has originally contributed to knowledge as the topic of integral motion of Mohammad Natsir has not published earlier. The Integral Motion of Mohammad Natsir was his attempt to invite several factional leaders in the Indonesian parliament in 1950 to leave the Republic of the United States of Indonesia (RIS). RIS was formed by the Dutch and the head to the Unitary State of the Republic of Indonesia (NKRI) based on the results of the Indonesian's proclamation on 17 August, 1945. There were several objectives of the Mohammad Natsir's Integral Motion. Firstly, the national goal was to strengthen and improve the quality of national integration and unity. Secondly, the state's goal was that to re-establish and strengthen the Unitary State of the Republic of Indonesia (NKRI), and thirdly, the religious objectives were that to strengthen and improve the quality of the integrity and unity of Muslims Indonesia. The Islamic ummah and the Indonesian people have lack of knowledge and information about Mohammad Natsir's Integral Motion because of several factors: the Government of Indonesia during the old and new order often linked the pioneers of Mohammad Natsir's Integral Motion with the revolt of the Revolutionary Government of the Republic of Indonesia (PRRI), the exclusion of Mohammad Natsir's Integral Motion material in national history lessons, such as the lack of books on Mohammad Natsir's Integral Motion, and the lack of public awareness and interest in reading the history of Mohammad Natsir's Integral Motion.

Keywords: *Integral motion, Islam and politics, Historical Politic of Indonesia, Indonesian Political Party.*

Introduction

Mohammad Natsir was not only an Islamic partisan and a nation fighter but also a politician, statesman, scholar, Muslim ambassador and, educator. He was born in the village of Alahan Panjang, Solok, West Sumatra, on 17 July, 1908 (Murjoko, 2004). Mohammad Natsir, who had the title Datuk Sinaro Panjang, passed away in Jakarta on 6 February, 1993. His parents were Mohammad Idris Sutan Saripado and Khadijah (Dzulfikriddin, 2010). His father was a clerk and subordinate at the Controller's Office in Maninjau, and in 1918, he was transferred from Alahan Panjang to Ujung Pandang Sulawesi Selatan as a warden (Luth, 1999).

He took religious education from his parents and general education in schools formed by the Netherlands, a primary school named Hollands Inlandche School (HIS), where he studied for seven years in his hometown, Solok (Zakaria, 2003). Besides taking religious education, Mohammad Natsir also took general education. At eight years old, he enrolled in a Dutch-language school, called Hollandsch Inlandsche School (HIS) Adabiyah Padang (Dewan Redaksi Ensiklopedi Islam, 1993).

Mohammad Natsir's further education was at the Meer Uitgebreid Lager Onderwijs (MULO) school for four years (1923-1927). Thereafter, he continued his education in Bandung, West Java at the *Algemene Middelbare School* (AMS) school in the field of western classical literature for three years (1927-1930) (Dewan Redaksi Ensiklopedi Islam, 1993). These schools formed him into a scientist, intellectual, politician and statesman, as evidenced by his life performance and achievement. He became the first Prime Minister of the Republic of Indonesia (RI), the State Minister and the General Chairperson of the Indonesian Islamic Party (PII), also The Chairperson of the largest Islamic party, Majelis Syura Muslimin Indonesia (MASYUMI), and some other important positions.

Several figures of the Indonesian people became references and influencers in the life of Mohammad Nasir, including Abikusno Tjokrosujoso, DR. Sukiman Wirosandjoyo, and Syamsuddin, the three of them have western education backgrounds (Mahendra, 1999) (Melayu, 2002). In addition, Mohammad Natsir was also influenced by A. Hasan, Agus Salim, and Syech Ahmad Syoerkati (the founder figure of Al-Irsyad) (Murjoko, 2004). A. Hasan's influences on Mohammad Natsir was dominant concerning religious and political issues that he focused on discussing with A. Hasan in Bandung.

Mohammad Natsir's concept of political Islam is clearly reflected in many opportunities and occasions. According to him, Islam as a religion does not merely address the question of worship but also embraces the various dimensions of human life that are perfectly organised in Islamic teachings with the basic guidelines of the Qur'an. So, political life, social life, economics, culture, and so on cannot be separated from the rules of God. He conveyed that

religion and politics are not separable because politics is also part of worship. This kind of view illustrates that religion should also colour the life of a nation. Thus, Islam is a perfect religion that does not separate religion from the country (Nawawi, 2015; Fahmi, 2017).

The long battle of Mohammad Natsir on the existence of the Unitary State of the Republic of Indonesia (NKRI) was indicated by his roadshows to various states formed by the Dutch invaders in the territory of the Republic of Indonesia, such as Pasundan state, Sumatra state, and others during the second Dutch invasion in 1948. It is undeniable that Mohammad Natsir was the upholder of the Republic of Indonesia.

The existence of the Republic of Indonesia was threatened with destruction during the second Dutch Invasion in 1948, which conquered the capital of Jakarta. When the capital city was moved to Yogyakarta, on 19 December 1948, the Dutch not only succeeded in conquering Yogyakarta but also captured Sukarno and Mohammad Hatta as the president and vice president of the Republic of Indonesia (Kahin et al., 2011).

The long journey target of Mohammad Natsir was later popular with the name "Mohammad Natsir's Integral Motion". In his long journey, he held a meeting with the leaders of the states while inviting them to renounce the concept of a federal state formed by the Netherlands and returned to the Unitary State of the Republic of Indonesia (NKRI) as a sovereign Unitary State. When Mohammad Natsir's Integral Motion prevailed, President Soekarno once said 'In the future, who would be worthy of being president if not Mohammad Natsir' (Alwy, 2018). The hard efforts of Mohammad Natsir's to convince the leaders of the states formed by the Netherlands was by visiting various regions in the country obtained encouraging results when all states accepted the Integral Motion. Then he returned to Jakarta to convince the parliament, which at that time was called a constituent body to accept his Integral Motion. It turned out that the unification of the Indonesian state, which had been made into states by the Netherlands, into the Unitary State of the Republic of Indonesia by Mohammad Natsir was a complete success (M. N. Kertapati, 2018). The effort was then popular with the term "Mohammad Natsir's Integral Motion" that now no longer resonates with the children of the Indonesian people. Though, this was a great work of a national figure, a statesman and, a state official at that time.

The research problem of this study is that many people and children of this nation do not understand nor know what Mohammad Nasir's Integral Motion is because they do not understand the concept. Many of these Indonesian children had no interest in the Integral Motion, even though the Motion became the trigger and background for the form of the concept of the Unitary State of the Republic of Indonesia (NKRI), which was exalted by those who had never known the Mohammad Natsir's Integral Motion.

The Definition Of Mohammad Natsir's Integral Motion

Mohammad Natsir's Integral Motion was his concrete work to invite some faction leaders in the Indonesian parliament in 1950 to leave the Dutch-created of Republic of the United States of Indonesia (RIS) and head to the Unitary State of the Republic of Indonesia (NKRI) which is in line with the results of the proclamation on 17 August, 1945 (Adan & Jalil, 2019). The effort was approved by parliament so that the Dutch dream of continuing to rule in Indonesia would be hollow and Indonesia would simply become the Unitary State of the Republic of Indonesia (NKRI).

On the one hand, in the early days of independence, in the fifties, the position of Mohammad Natsir's Integral Motion became a highly valuable monumental work because it had re-rounded Indonesia successfully from Dutch separation efforts. On the other hand, today, the system of the Unitary State of the Republic of Indonesia (NKRI) is disastrous for certain regions that have abundant natural resources, such as Aceh, Riau, Papua, and others (Tobroni, 2017).

Moreover, the regions, named the provinces, have become cash cows for the NKRI that are unfair in administering the state system. This has triggered the internal conflict with the formation of DI/TII, which demanded ransom loss of each region, such as West Java in 1949, South Kalimantan, South Sulawesi in 1950, Aceh in 1953, and several other regions. However, all these efforts failed, and the provinces remained part of Indonesia and became a land of NKRI.

On 3 April, 1950, Mohammad Natsir read his Integral Motion in the parliament and persuaded the Indonesian people to leave RIS and returned to The Unitary State of the Republic of Indonesia (NKRI). Mohammad Natsir's speech in the parliament received a good reception from the parliament by approving it directly and received full support from the executive and legislative bodies. That was the culmination of Mohammad Natsir's Integral Motion which has been discussed by many people to this day.

As background, after the proclamation of Indonesian Independence on 17 August, 1945, the Netherlands is continuously striving to regain Indonesia through its first aggression in 1947 and second aggression in 1948. After these two aggressions were a failure, finally through the Round Table Conference (KMB) between the Republic of Indonesia and The Netherlands East Indies Government in Den Haag decided that Indonesia was a United States of Indonesia (RIS) because at that time several states had already been established. The Dutch felt it was possible to make Indonesia as a Unitary State (NKRI).

Besides, Mohammad Natsir led the Masyumi, as a chairman, from 1949 to 1958, two years before being forced to disperse by President Sukarno who was united with the Indonesian Communist Party (PKI) and the Indonesian National Party (PNI) while hating the Islamic party, especially Masyumi. For nine years, Mohammad Natsir played his role in Masyumi as the largest Islamic party in the Indonesian political arena. As an Islamic political leader, Mohammad Natsir optimally gave all his energy and thoughts to the interests of Muslims in Indonesia and the entire Indonesian nation, and this can be simply proven through what is called "Mohammad Natsir's Integral Motion" (Luth, 1999).

The History And Background Of Mohammad Natsir's Integral Motion

In the effort on Indonesian independence preparation, the members of the Investigating Committee for Preparatory Work for Indonesian Independence (BPUPKI) in discussing the constitution draft also had the thought regarding the form of the state as one of the materials that seriously discussed. Two ideas emerged as two proposals from the members of the meeting at that time, namely the proposal of Indonesia as a federation state and Indonesia as a Unitary State. Some sources mentioned that Mohammad Hatta was one of the BPUPKI members who supported the Federal State form. However, after the voting done among the BPUPKI members resulted in 17% supported the Federation State form and 83% supported the Unitary State, which was included in article 1 paragraph (1) of the 1945 Constitution (MD, 2008).

The discussion about the form of the Indonesian state became the forerunner of Mohammad Natsir's Integral Motion because of the efforts to form a federation state by the Dutch colonisers who did not acknowledge the Indonesian Independence on 17 August 1945, which was declared by Soekarno-Hatta. Dutch colonisers want to continue to colonise Indonesia as before it was taken over by Japan in 1942 due to the defeat of allied troops including the Dutch in the early Pacific war.

In 1946, the Dutch returned to Indonesia unilaterally in the name of ruling Japan who had previously taken power from the Netherlands East Indies Government (Indonesia). At that time, the struggle of Indonesian people against the Dutch flared up to the First Dutch Aggression in 1947 and the Second Dutch Aggression in 1948, which failed. The battle of the Indonesian people continued through two tactics and strategies, namely the physical and the diplomacy battles, resulting in a negotiations process that took place between 1945 and 1949. On the Linggar Jati Agreement on 15 November, 1946, the Dutch introduced the concept of a Federal State of Indonesia under the name Republic of the United States of Indonesia (RIS), as a change from the Unitary State of the Republic of Indonesia (NKRI). The RIS concept offered by the Dutch included; the Republic of Indonesia, the State of Kalimantan, and the

State of East Indonesia. After the Linggar Jati Agreement, the Renville Agreement,¹ the formation of the Emergency Government of the Republic of Indonesia (PDRI),² The Roem-Roijen agreement,³ and the Round Table Conference (KMB) was born.

KMB in Den Haag on 23 August to 22 November November, 1949, aimed to end the confrontation between Indonesia and the Netherlands by acknowledging or transferring the sovereignty from the Dutch government as the coloniser to the Indonesian government as the colonised, which arranged in a federal state, called the Republic of the United States of Indonesia (RIS). There were two responses after the KMB. The Indonesian side stated that it was Dutch recognition of Indonesia's independence which was proclaimed on 17 August, 1945. However, the Dutch claimed that the 1949 KMB was a transfer of sovereignty (independence) from the Netherlands to Indonesia because previously the Dutch considered that they still colonised Indonesia and did not recognise Indonesia's independence in 1945.

The Purposes Of Mohammad Natsir's Integral Motions

Three purposes can be drawn related to the Mohammad Natsir's Integral Motion. *Firstly* is national purposes. The Indonesian nation, which is predominantly composed of Malays, is an icon to be the pioneer of a race and nation on earth as well as races, tribes and other nations in the world. The diverse ethnic becomes unique integrity when it is located and becomes a nation in a country, such as in Indonesia. However, there are countries with social conditions like Indonesia, for example, India, and then it is divided into three states, namely India, Pakistan and Bangladesh. Countries in the Balkans and Scandinavian regions also split from

¹The Renville Agreement is an agreement between Indonesia and the Netherlands, signed on January 17, 1948, on the deck of a US warship, as a neutral spot for USS Renville, which was anchored at the port of Tanjung Priok, Jakarta. The negotiations started on December 8, 1947, and were mediated by the Three Nations Commission (KTN), the Committee of Good Offices for Indonesia, consisting of the United States, Australia and Belgium. This agreement was made to settle disputes over the 1946 Linggarjati Agreement. This agreement contained the boundary between the territory of Indonesia and the Netherlands, called the Van Mook Line.

² PDRI was in 1948 when the second Dutch Aggression led by Syafruddin Prawiranegara, as president, occurred. When Jakarta and Yogyakarta fell into the Dutch, and Soekarno and Mohammad Hatta were arrested by the Dutch, Syafruddin Prawiranegara was appointed as President of the PDRI, temporarily located in Bukit Tinggi, West Sumatera. As West Sumatera also fell into the Dutch, the president of the Indonesian Democratic Republic of Indonesia (PDRI), together with a number of Indonesian authorities from Jakarta and Yogyakarta, emigrated and operated at Koetaradja (now Banda Aceh). At that time, Aceh had a great role in financing their meals and clothing.

³ The Roem-Roijen Agreement (also called the Roem-Van Roijen Agreement) is an agreement between Indonesia and the Netherlands, which began on April 14, 1949, and was signed on May 7, 1949, at the Hotel Des Indes, Jakarta. The name was taken from the two delegation leaders, Mohammad Roem and Herman van Roijen. This meeting aimed to resolve some issues regarding Indonesian independence before the Round Table Conference in the Hague, in the same year. This agreement was very tough, so it requires the presence of Bung Hatta from his exile in Bangka, and Sri Sultan Hamengkubuwono IX from Yogyakarta to reinforce his attitude concerning the Government of the Republic of Indonesia in Yogyakarta. The Sultan Hamengku Buwono IX said "Jogjakarta is de Republiek Indonesie" (Yogyakarta is the Republic of Indonesia)

one country into many countries, such as Russia, Azerbaijan, Turkmenistan, Turkistan, Bosnia, Croatia, and Serbia.

The Mohammad Natsir's Integral Motion consists of high national values and morals that become an attachment, talisman, and magnetism for the Indonesian people who belonged to different tribes, people, races, ethnicities, and nationalities in the kingdoms of the past. The role of the Mohammad Natsir's Integral Motion could strengthen and solidify the nation's unity and integrity when succeeded in transferring from the federation state system (RIS) formed by the Dutch colonisers to the unitary state (NKRI).

The national values and markings embodied in the Mohammad Natsir's Integral Motion could strengthen not only the social ties but also enhance the relationship of cultural traditions held by each ethnic group to become one Indonesian culture. The effects of efforts to unify the nation could automatically produce a blend of the nation's cultural customs. This condition in the Malay proverbs called "*sambil menyelam minum air*" or "*sekali acak dua kali dapat*", which has the same meaning as kill two birds with one stone. The presence of Mohammad Natsir's Integral Motion not only can unite and strengthen the existence of nationality but also the inclusion of unity and integration of the nation's cultural customs itself. It happens when each ethnic group blends their cultural traditions become one big custom and culture in the name of the country, namely Indonesian customs and culture.

Secondly is state purposes. The presence of Mohammad Natsir's Integral Motion helped to create the Unitary State of the Republic of Indonesia (NKRI). Indonesia has a unique history which comes from various kingdoms in the archipelago to become a unitary state. Indonesia becomes an independent sovereign region which had efforts to free from colonisation by foreign nations, both the European and Asian Continents such as the Portuguese, English, Dutch and Japanese. Indonesia was firmly re-named to NKRI from the separatism within Indonesia's territory.

The purpose of Mohammad Natsir's Integral Motion is to realise and strengthen the existence of NKRI. This purpose can be drawn as the existence of NKRI since there was no country until the process of colonisation, declaration, re-colonisation, the presence of United States concept by Dutch, and nowadays it becomes a unitary state after being concreted with the Mohammad Natsir's Integral Motion.

Lastly is religious purpose. The presence of Mohammad Natsir's Integral Motion could not be separated from the existence of religion (Islam). The party he represented (Masyumi) was the largest Islamic party at that time which had the second-highest number of seats after the Indonesian National Party (PNI) in the first election in 1955. Masyumi, under the

constitution, carried Islamic political theory which places the sovereignty of God as the highest authority in politics for every Muslim.

The struggle of the Masyumi party was an Islamic struggle for progressing of Islam and Muslim in Indonesia precisely and in the world in general. Thus, it was not wrong if this largest Islamic party in the early days of independence always prioritises the interests of Islam and Muslim. It became a religious alternative in national politics when the party leaders took the initiative to unite the nation and state through a beneficial concept, which is now held under the name of Mohammad Natsir's Integral Motion.

The most prominent inhabitants of Indonesia are the Islamic people or Muslims. It means that when the percentage showed that 90% of the inhabitants of Indonesia at the beginning of independence, in any law perspectives, especially Islamic law, this country should be obliged to become an Islamic state. However, since the Muslims in Indonesia provide opportunities for only 10% non-Muslims, the unity of religion in Indonesia is disastrous when the other religions so aggressively break Islam and Muslims (Suparto, 2019; Hafidz, Wiyono, Imron, & Suriansyah, 2019).

Factors in the Lack of National Knowledge of Mohammad Natsir's Integral Motion

There is one big problem related to the existence of Mohammad Natsir's Integral Motion, which is the lack of knowledge about that and the relevance of the Motion to the presence of the Republic of Indonesia nowadays. Not many Indonesian children understand what the Mohammad Natsir's Integral Motion is. Thus, Mohammad Natsir's excellent services to the Homeland are forgotten because people are not concerned with it. Naturally, Mohammad Natsir as a statesman, scholar, and leader of the people deserves to be references to this nation, and his name must necessarily be appointed on the creation of his services which is useful both to state and country until this day. On the other hand, all of his services seemed to be silenced because it was linked to the revolt of the Republic of Indonesia Revolutionary Government (PRRI) which Mohammad Natsir had been there for several weeks (Hakim, 2019).

The lack of the understands of people regarding the Mohammad Natsir's Integral Motion cannot be separated from the two regimes that once ruled the roost in Indonesia. They were Sukarno and Suharto as the first and second president of the Republic of Indonesia. Mohammad Natsir had been imprisoned by Sukarno, and his party, Masyumi, was forced to disband. Suharto once banned Mohammad Natsir so that he could not go abroad even for the medication. When the Malaysian National University wanted to confer Doctor Honoris Causa to Mohammad Natsir, Soeharto did not allow him to leave Indonesia (Alwy, 2018; Kertapati, 2018).

This condition is an obstacle to the Indonesian to get to know more about Mohammad Natsir's Integral Motion, even though the Motion has freed the Dutch confinement against Indonesia. The Dutch wanted to regain control of the country in their second aggression in 1948, but they failed to create RIS under their control. Furthermore, Mohammad Natsir came with the concept of his Integral Motion, inviting members of parliament from various factions and parties to turn Indonesia as NKRI back as it was initially proclaimed in 1945 (Pajriah, 2017; Sunarko, Muluk, & Hariyono, 2020).

According to one informant, there are several factors in the lack of public knowledge about Mohammad Natsir's Integral Motion, namely (Kertapati, 2019):

1. Mohammad Natsir's Integral Motion is not in the history of national education. Every educational level in this country has the subject of national history. The material provided in the history subject is usually about history before independence, the history of the establishment of the Republic of Indonesia to the history of the periodisation of the development of Indonesia. The history subject aims to make students understand the history and love their country. The government does not include the history of the Mohammad Natsir's Integral Motion into the curriculum of history subjects, despite the significant role of the motion in the history of NKRI.
2. The lack of books on the Mohammad Natsir's Integral Motion. The lack of books on Mohammad Natsir's Integral Motion causes difficulties for people to find references about the history and role of Mohammad Natsir's Integral Motion, so the knowledge of the public about Mohammad Natsir's Integral Motion is undoubtedly deficient.
3. The lack of Indonesian people's interest in reading history. For some people, learning history is dull; this might be because the person does not understand the nature of history.
4. The lack of historical education for the communities. Communities outside of students are very rarely obtaining special education about history; this condition makes the community's knowledge low about history, especially the history of Mohammad Natsir's Integral Motion.
5. Society does not care about history. Public ignorance about history makes them have a lack of knowledge about history. If this situation is not immediately solved, then their love for the country will also diminish.

Another respondent added that the lack of public's knowledge about Mohammad Natsir's Integral Motion was because the Muslim people still lay about Islamic politics or *siyasa*. Some of the people have not received complete information about the conception of Islamic politics; they only see political practices that are contested by power-hungry politicians, and politicians with no integrity who justify any means to gain power. However, Islamic politics has never taught such the things, Islamic politics strongly emphasises ethics in achieving the target, and Mohammad Natsir's Integral Motion is an example of the Islamic politics strategy.

The Relevance of Mohammad Nasir's Integral Motion to the Politics of the Islamic Community

The Islamic community has a significant role in the journey and formation of NKRI. The Islamic leader, Mohammad Natsir, was the originator of the forerunner of NKRI through his Integral Motion which was read out in DPRS-RIS parliament in 1950. There is a significant role of Muslims in the history of Indonesia. Natsir's idea suggested that RIS change into NKRI. This event is known as the Mohammad Natsir's Integral Motion.

Natsir expressed his disapproval of West Irian entering the RIS. He left his position as Minister of Information and concentrated in parliament as chairman of the Masyumi Party. Natsir used the momentum of travelling around the region to solicit input from scholars and the public about the ideal state system. From that process, Natsir then formulated an Integral Motion.

“Natsir was a formal leader in Indonesia who always involves Muslim scholars in decision making. His message was never to leave the Muslim scholars, especially if they have an obligation. The integration that he wanted to show was to build a 'big house' in which there were big organisations, but with a unity of dignity. The condition is like what happened in Jakarta in the past where the 212 movements throw away other formal actions that could eliminate other forces.”

Mohammad Natsir's Integral Motion indirectly connected the political struggle of the Indonesian Islamic politics when the results of the integral Motion changed the status of the Indonesian state from RIS to NKRI. If Indonesia is still in the form of RIS, the struggle of the Muslim will be constrained because RIS was owned, led and controlled by the Dutch. Yet, the battle of Muslim is more comfortable and more convenient in the form of NKRI (Nufus, 2018; Prabowo, Hidayat, Sugiono, & Aly, 2020).

The political freedom of the Muslim in NKRI appears when Islamic parties can take part freely and thoroughly in the country. The struggle to uphold Mohammad Natsir's Integral Motion became very beneficial to Islamic politics at that time because of the battle of the Muslim in a state of its own and free from Dutch colonial control. That situation can be felt until nowadays in the life of the nation and state (Emalia, 2018).

The possibility happened if RIS had survived and the NKRI had not yet re-emerged outside the work of Integral Motion. For example, there is an excellent possibility that Indonesia belongs to the Netherlands or Indonesia is still a puppet of the Netherlands. From this illustration, it can be imagined how great the relationship between Mohammad Natsir's Integral Motion and Islamic politics from the past to today. It was lucky for the Indonesian since they had the figure of Mohammad Natsir even though Sukarno and Suharto had banned

him because they stumbled over political issues that could threaten the leadership of both of them who had nationalist-secularist appearances (Murdan, 2016; Azmi, 2017).

According to one respondent, the relevance of Mohammad Natsir's Integral Motion with Islamic politics nowadays is the value of the unity of the people (Kertapati, 2019). The existence of Mohammad Natsir's Integral Motion made the value of the integration of the Muslim increased; the people could struggle together in the implementation of Islamic values in the NKRI, and the Muslim succeeded in fighting for some Islamic law into national law in this country.

Another respondent added the same thing; according to him, the Mohammad Natsir's Integral Motion was very influential on the integration of the Muslim. The informants also added that the integration of Mohammad Natsir's integral Motion produced the unity of the Muslims and strengthened the Islamiyah relationship (Saifuddinsec, 2019).

Conclusion

Mohammad Natsir's Integral Motion was a big idea of Mohammad Natsir, who was the head of the Masyumi Party, and inviting some fraction leaders in the Indonesian parliament in 1950 to leave RIS and head to NKRI; based on the results of the proclamation on 17 August 1945. Mohammad Natsir's efforts were approved by parliament, so the Dutch colonial mission to continue to rule in Indonesia failed. On 3 April, 1950, Mohammad Natsir read his Integral Motion in parliament while inviting the Indonesian people to leave RIS and return to NKRI. The speech of Mohammad Natsir's in the parliament received a good reception from parliament by approving it directly and received full support from the executive and legislative. The lack of knowledge of the Indonesian on Mohammad Natsir's Integral Motion is because lack of Indonesian's reading interest of history, especially the history of Mohammad Natsir's Integral Motion; the lack of historical education for the community; and society does not care about the past, especially the history of Mohammad Natsir's Integral Motion.

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