



Research Article

A Study of the AMIN Vision and Mission From the Perspective of Mohammad Natsir (A Case Study of the 2024 Presidential Election)

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Abstract. This research focuses on analyzing the vision, mission and work program of Anies Baswedan and Muhaimin Iskandar through the lens of Mohammad Natsir's thoughts which are full of Islamic teachings. This study aims to examine whether the vision, mission, and work programs of Anies Baswedan and Muhaimin Iskandar contain elements of Islamic religious values. Given the number of Indonesian people reaching 86.7% who adhere to Islam more than other religions, the values of Islamic teachings are in the spotlight. This research is qualitative research with a case study approach. The data analysis will go through three important steps, namely data reduction, data display and data conclusion. This study found that the implementation of Islamic principles is very visible in the vision and mission of Anies Baswedan and Muhaimin Iskandar. By referring to the concept of maqashid shari'ah and direct observation of the conditions of Indonesian society in its various regions, this pair succeeded in outlining ideas that are expected to improve welfare and unite all Indonesian people. In their vision and mission, there is a system of government that is in line with Moh. Natsir's thinking. The concept of democracy emphasized by Natsir, which includes principles such as justice, the rejection of exploitation and poverty, the use of wealth for the benefit of society, and deliberation in decision-making processes that affect the people, appears to be reflected in Anies Baswedan and Muhaimin Iskandar's views on state development and organization.

Keywords: Mohammad Natsir's Thought, Anies Baswedan and Muhaimin Iskandar's Vision-Mission, Indonesian State Ideology, Election 2024

Abstrak. Penelitian ini berfokus pada analisa visi, misi dan program kerja Anies Baswedan dan Muhaimin Iskandar dengan kacamata pemikiran Mohammad Natsir yang sarat akan ajaran agama Islam. Penelitian ini bertujuan untuk mengkaji apakah didalam visi, misi dan program kerja Anies Baswedan dan Muhaimin Iskandar terkandung unsur nilai-nilai ajaran agama Islam. Mengingat jumlah masyarakat Indonesia mencapai 86,7% yang menganut agama Islam melebihi agama lainnya, sehingga nilai-nilai ajaran agama Islam menjadi sorotan. Penelitian ini merupakan penelitian kualitatif dengan pendekatan studi kasus. Adapun analisis data akan melalui tiga langkah penting yaitu reduksi data, display data dan kesimpulan data. Kajian ini menemukan bahwa Implementasi prinsip-prinsip Islam sangat terlihat dalam visi dan misi Anies Baswedan dan Muhaimin Iskandar. Dengan mengacu pada konsep maqashid syari'ah dan pengamatan langsung terhadap kondisi masyarakat Indonesia di berbagai wilayahnya, pasangan ini berhasil menguraikan gagasan-gagasan yang diharapkan dapat meningkatkan kesejahteraan dan menyatukan seluruh rakyat Indonesia. Dalam visi dan misi mereka, terlihat sebuah sistem pemerintahan yang selaras dengan pemikiran Moh. Natsir. Konsep demokrasi yang ditekankan oleh Moh. Natsir, yang mencakup prinsip-prinsip seperti keadilan, penolakan terhadap eksploitasi dan kemiskinan, penggunaan harta untuk kepentingan masyarakat, dan musyawarah dalam proses pengambilan keputusan yang memengaruhi rakyat, tampak tercermin dalam pandangan Anies Baswedan dan Muhaimin Iskandar mengenai pembangunan dan organisasi negara.

Kata Kunci: Pemikiran Mohammad Natsir, Visi-Misi Anies Baswedan dan Muhaimin Iskandar, Ideologi Negara Indonesia, Pemilu 2024

INTRODUCTION

On Monday, November 13, 2023, the Chairman of the General Elections Commission (KPU), Hasyim Asy'ari, along with the KPU members, announced the three pairs of candidates for the presidency and vice presidency of Indonesia for the 2024-2029 period. They are: Anies Rasyid Baswedan-Muhaimin Iskandar, Prabowo Subianto-Gibran Rakabuming Raka, and Ganjar Pranowo-Mahfud MD. Following this declaration, all the candidate pairs have the right to campaign and present their ideas

to the Indonesian people in accordance with the provisions set out in Law No. 17 of 2017 on elections and PKPU Regulation No. 15 of 2023 regarding election campaigns. Unlike previous years and the other candidate pairs, the pair with number 1, along with their team, conducted direct observations and research in all provinces of Indonesia in order to formulate their vision and mission for the future of Indonesia. (TV, 2023b)

The general election for the President and Vice President of Indonesia, conducted directly by the people, plays a crucial role in determining the leadership and direction of the country's development. The people are required to act wisely in choosing the presidential and vice-presidential candidates and exercising their voting rights for this purpose. This wise approach must be based on observing the correlation between Indonesia's current state and the vision and mission put forward by the candidates, which ultimately aims to advance the country. The ideas, visions, missions, and work programs presented by the presidential and vice-presidential candidates will determine and reflect the state of Indonesia over the next five years. Therefore, analyzing the vision and mission of one of the candidates during this election period becomes very important.

In relation to the aforementioned topic, several previous studies have been conducted. In the author's view, these studies can be classified into two categories: First, studies that discuss the thoughts of Dr. Mohammad Natsir (hereafter referred to as Moh. Natsir), such as those by Khairul Anwar et al., which delve deeper into Moh. Natsir's concept of the state, which integrates the state's governance with Islamic teachings, with the aim of protecting Indonesia from the significant impacts of secularism. (Khairul Anwar, Nirwan Syafrin, 2021) The subsequent research, written by Mhd. Alfahjri Sukri, places greater emphasis on exploring Moh. Natsir's views on Pancasila and its relation to Islam, (Sukri, 2019) As a continuation of Mhd. Alfahjri Sukri's research, there is a study that reveals the integration between religion and the state in the thoughts of Dr. Mohammad Natsir. This study was written by Retanisa Rizqi and Riski Aulia Ahmad. (Retanisa Risqi, 2022) Second, studies that discuss the vision and mission of the president and vice president. One such study is titled "The Juridical Actualization of the Vision and Mission of the President and Vice President of the Republic of Indonesia through the National Development Planning System," written by Artha Debora Silalahi. The author reveals that the vision and mission of the president and vice president, which are realized through the National Development Planning System (SPPN), must also be clarified in terms of their work programs so that they can be continued by future leadership. (Silalahi, 2020) As far as the researcher has observed, there has not been any study that specifically examines the vision and mission of presidential and vice-presidential candidates, particularly focusing on campaign content during the election, especially regarding the candidate pair number one. It can be acknowledged that the intended research is the only relevant study so far, and the current research being conducted will be a valuable addition to the study of the vision and mission of presidential and vice-presidential candidates.

In this study, the author aims to complement previous research by exploring the vision and mission of the first candidate pair (Anies Baswedan-Muhaimin Iskandar) through the perspective of Dr. Mohammad Natsir, with a focus on identifying the Islamic values that may be reflected in their vision and mission and their alignment with Moh. Natsir's thoughts, which emphasize Islamic principles. In other words, this research seeks to answer the problem statement that arises from the previous discussion, namely: "How can the implementation of Islamic values in governance be found in the vision and mission of Anies Baswedan - Muhaimin Iskandar (AMIN) according to the perspective of Dr. Mohammad Natsir's thoughts?" The results of this study will provide a significant contribution to the understanding of the Muslim community regarding the vision and mission of other presidential and vice-presidential candidates. It will allow them to compare the candidates' visions and missions and assess which one is more aligned with the needs of the Indonesian people, in accordance with Islamic values, rather than simply being based on personal preference. Therefore, this research is crucial to be conducted.

DISCUSSION

Biography of Mohammad Natsir

Dr. Mohammad Natsir, a respected figure, was a respected Indonesian Muslim statesman, scholar, intellectual cleric, reformer, fighter, and politician. (Pramono, 2022, p. 74) Born on July 17, 1908 at Berukir Bridge, Alahan Panjang, Solok Regency, West Sumatra. (Hakiem, 2019, p. 6) Moh. Natsir's parents were very meritorious because they were able to educate and make Moh. Natsir a great person who was very influential and contributed to Indonesia, despite the financial limitations at that time. The values of Islamic teachings have been deeply embedded in Moh. Natsir from childhood, until he received the title "Datuk Sinaro Panjang" as an adult. (Jarudin, 2020, p. 13) In terms of academics, Moh. Natsir began his education at the HIS (*Hollandse Inlandse School*) Adabiyah School, (Jarudin, 2020) then continued it to AMS (*Algemene Middlebare School*). After completing his previous studies, Moh. Natsir then continued studying at HIS Solok-Padang and graduated in seventh grade. (Jarudin, 2020) Not stopping there, he then continued his studies at MULO Padang until he graduated until he migrated to Bandung and studied at *Algemene Middelbare School* (AMS) Bandung until he finished. (Hakiem, 2019) Ending his formal education journey, Moh. Natsir decided to attend a teacher's school in 1931 and received a *Leger Onderwijs* (LO) diploma.

During his studies, Moh. Natsir also actively participated in various organizations because of his awareness, concern and sensitivity to Indonesian social and political issues. He began to join the *Nationale Islamietische Paviderij* (Natipij) in Padang, which is an underbow organization of *Jong Islamieten Bond*. (Hakiem, 2019) After that, he also joined the *Islamic Association* (Persis) while in Bandung, (Jarudin, 2020) and in the following year, he rejoined JIB until he became chairman of the Bandung branch of JIB. (Jarudin, 2020) In addition, Moh. Natsir also paid great attention to education with a system that he felt was not in accordance with the needs of Muslims who separated religious education from general education.

Implementation of Islamic Values in State Administration in the Thought of Moh. Natsir

As mentioned a little above, Moh. Natsir in his thoughts about state administration and politics was never separated from Islamic religious values. Islam as a religion is more than just rituals of worship such as prayer and fasting in everyday life, the concept of religion in Islam includes all the rules and laws that govern social interaction and muamalah in society in accordance with the principles set out in Islamic teachings. (Natsir, 2022, p. 115) The religion of Islam is an ideology that strongly underlies the outlook on life of each adherent, guiding them in living life in the world. (Natsir, 2022) Clarifying the above statement that it is not only a religious teaching, but also a moral foundation, ethics, and values that regulate behavior, social interactions, and individual actions in everyday life. Thus, Islam is not only a belief system, but also a comprehensive guide that affects various aspects of human life, from personal affairs to social order and society as a whole. As Moh. Natsir quoted from H.A.R Gibb Whiter, a Middle Eastern historian who is certainly not bound by fanaticism in religion, said: (Natsir, 1961, p. 4)

"Islam is more than just a religious system, it is a complete culture."

This was evident when Islamic countries became the focus of culture and captured the attention of the world, such as Baghdad and Istanbul which became famous centers of knowledge, Egypt had universities and centers of learning that were famous in the Islamic world. Alexandria, for example, was known as an important intellectual center with its large famous library, as well as Mecca which became a highly respected religious center. (Natsir, 1961)

According to Natsir, the teachings of Islam that have a positive impact on people's lives must be guarded and maintained under a power that is able to ensure this continuity, namely power in the state. (Natsir, 2022) So for Natsir, power in the state is not the ultimate goal, but rather a tool or means that by running state affairs means realizing the application of divine laws both in individual life and in community life, and is relevant both in this world and in the hereafter. (Natsir, 2022) That is the true nature of the State for Islam, that it is an integral part of the teachings of Islam.

Based on the above understanding, he even said that Islam is very appropriate to be used as the basis or ideology of the Indonesian state. The intention of making Islam the basis of the state is not because he wants to make the Indonesian state an Islamic state with a theocracy system, namely a state whose highest authority in government or political leadership comes from or is considered to come from religious authorities such as some European Christian countries including the Vatican and the British state. misunderstanding and misunderstanding of "Islamic State" as above makes some people oppose Islam as the ideology of the Indonesian state.

However, Islam basically does not teach the concept of a priestly hierarchy and the appointment of a head of state in the name of God, as is the case in theocratic systems of government. (Natsir, 2022) The correct description of the Islamic State was explained by the advisor to Pope VI, as quoted by Ahmad Suhelmi, which means:

*"A theocracy, that is, a state in which power is declared to be derived from God; a state in which the supreme power is in the hands of God is **laïque**, meaning that the rulers are ordinary people, i.e. not an institution of spiritual power. **Egalitaire** means equal rights among the population, whether they are ordinary or religiously knowledgeable, whether they are Muslims or non-Muslims."*

The imams known to Muslims are nothing but a designation for a leader when praying in congregation. According to Natsir, a state based on Islam is a democratic state, because it does not show the characteristics of theocracy or secularism (separating religion from politics), this is what Natsir called "Theistic Democracy".(Natsir, 2022) Although Moh. Natsir did not explicitly explain about theistic democracy, he generally described it in several main points. First, "Peace and Justice" means a fair attitude without taking sides, without hatred or excessive love for one party, and against the other party with the aim of maintaining peace,(Dkk, 1996, p. 134) This is based on the word of God:

"O you who believe, be those who always establish (the truth) for the sake of Allah, bearing witness with justice. And let not your hatred of any people lead you to be unjust. Be just, for justice is nearer to piety. And fear Allah, surely Allah knows best what you do." (QS. Al Maidah [5]: 8)

Second, "Anti-Exploitation and Poverty", refers to efforts to eradicate the practice of oppression and exploitation of weak, poor, or powerless individuals by stronger, richer, or more powerful individuals, as well as efforts to overcome poverty in society.(Dkk, 1996) This concept is in line with the values of the Indonesian nation, which is a favorite of defending the weak, which is also one of the teachings in Islam. (Natsir, 2022) yang diperintahkan Allah dalam firmanNya:

"Why do you not want to fight in the cause of Allah and (defend) the weak, men, women and children, who all pray: "O our Lord, take us out of this land (Mecca), which is oppressed by its inhabitants, and grant us a protector from Your side, and grant us a helper from Your side!". (QS. An-Nisaa' [4]: 75)

In Islam the term "*al-Jihad*" or "*al-Jihad fi Sabilillah*" is known, namely the attitude of fighting, defending and sacrificing to fight for the independence of the nation on the basis of religious and national brotherhood. Fighting, rebelling and fighting oppression and colonization Allah commands and allows:

"It has been permitted for those who are being fought against, for indeed they have been wronged. And Allah is indeed mighty to help them." (QS. Al-Hajj [22]: 39)

In relation to the issue of independence, it is important not only to understand physical independence but also non-physical independence, namely "freedom of thought". This was one of the concepts that Natsir held dear, especially in the context of Islamic teachings.(Dkk, 1996) Natsir, for example, believed in five basic principles of Islam that are closely related to human reason. First, Islam respects human reason and places it in an honorable position. Second, Islam encourages humans to use their intellect to investigate the universe. Third, Islam obliges every believer, both men and women, to pursue knowledge. Fourth, Islam forbids the act of blind taklid, or accepting something without critical consideration, even if the information comes

from a different group or belief. Fifth, Islam encourages and advocates its followers to establish good relations with people in other countries.(Natsir, 1961)

Third, Productive Wealth for the Community. In Islam, wealth should be used to support charity, worship, and strengthen faith in order to strengthen commitment in worshipping Allah. The wealth should be used for useful things, and not just collected and enjoyed personally like the capitalists.(Amrullah, 1981) Allah explicitly warns about this in the Qur'an:

"O you who have believed, surely most of the Jewish scholars and the Christian monks do indeed eat of people's wealth by means of falsehood and they obstruct people from the way of Allah. And those who store up gold and silver and do not spend it in the cause of Allah, then let them know that they will have a painful punishment" (al-Taubah [9]: 34).

Surely, a firm believer would not hesitate to donate his wealth for the cause of Allah. For them, such an act is considered a valuable form of worship. If we dig deeper, these Islamic values are in line with those of the Indonesian nation. This nation is known for its spirit that is not only selfish but also willing to live and share with others.(Natsir, 2022) By applying these values in daily life, it is expected to bring prosperity and welfare to all Indonesian people. It appears that the second and third points emphasize the importance of ensuring the protection of human rights and the principle of popular sovereignty in a society. This highlights the urgency to ensure that the basic rights of every individual are respected and safeguarded, as well as to ensure that the government is accountable to the people and that all actions and decisions are taken in the interest of the people, not private interests.

An equally important point that is integral to the principle of popular sovereignty is deliberation. In making decisions relating to the interests of the people, it is important to involve deliberation,(Natsir, 2022) both with experts in the field and with representatives of the people. This aims to ensure that the decisions taken are the most suitable and appropriate for the common interest. In Islam, Allah has commanded His servants in the Qur'an:

"So it is by the mercy of Allah that you are gentle with them. If you had been harsh and harsh-hearted, they would have distanced themselves from you. So forgive them, ask forgiveness for them, and consult with them in the matter. Then when you have made up your mind, then put your trust in Allah. Verily, Allah loves those who put their trust in Him." (al-Imran [3]: 159)

The explanation above illustrates how Moh. Natsir was very consistent in applying Islamic values in the realm of state administration. For example, in his daily life, political behavior, and social interactions, Natsir exuded a firm belief in Islam. (Dkk, 1996) This was reflected in his every action and decision, which was always influenced by the religious principles he held dear.

AMIN (Anies Baswedan-Muhaimin Iskandar) Vision and Mission Analysis

To understand the aspirations and concrete efforts to be realized by candidate number 1, Anies Baswedan and Muhaimin Iskandar, it is important to delve deeply into their vision and mission. Their vision is "Prosperous Indonesia for All". Anies

Baswedan said that this vision emerged based on direct monitoring of the conditions of society over the past year, where Indonesia is facing problems of inequality, inequality and injustice. (KOMPASTV, 2024) Inequality and inequalities extend to various vital sectors such as public services in health, education, housing, food, transportation, energy, and information. Furthermore, there is injustice in achieving welfare for Indonesians, who should be able to live a decent and happy life regardless of differences in religion, gender, ethnicity, language, age, or physical condition. In fact, the loss of fundamental values such as freedom of speech for every citizen and equal opportunities to achieve their life aspirations has occurred in Indonesia.

One of the most visible inequalities in Indonesia is economic inequality characterized by poverty. Reporting from the Indonesian Central Bureau of Statistics regarding "The Level of Expenditure Inequality of the Indonesian Population March 2023" that the gini ratio calculated in 2023 has increased by 0.007 with an amount of 0.388 higher than in 2022 which was only 0.381. (Statistik, 2023, p. 2) BPS Principal Secretary, Atqo Mardiyanto in a press conference on Monday, July 17, 2023, explained that *"the increase in inequality (gini ratio) is due to the increase in expenditure of the upper class. Therefore, inequality has increased, especially in urban areas because the growth of expenditure of the lower middle class is slower than that of the upper class."* The above further proves the truth of the statement that in Indonesia the rich are getting richer and the poor are getting poorer. (Putri, 2023) KEMENKO PMK (Coordinating Ministry for Human Development and Culture) said that inequality also occurs in health workers. He revealed that in terms of health human resources, Indonesia still lacks 31,481 specialist doctors to serve 277,432,360 people, even as many as 47 percent of hospitals at the district/city level are still not fulfilled with seven types of specialist doctors. (Novrizaldi, 2023) So, this vision emerges to eliminate all forms of inequality, inequality, and injustice, and to create a prosperous Indonesia as a whole so that every citizen can feel prosperity. (Iskandar, 2023, p. 14)

Furthermore, eight missions will be carried out to realize the vision and ideals that have been planned, the mission is then referred to as "8 Ways of Change". In one of the open dialog events with Muhammadiyah Muhaimin Iskandar explained that the main foundation used to make this vision and mission is the teachings of Islam, namely "Maqasid Shari'ah". Maqasid Shari'ah is the purpose, meaning, wisdom behind the Shari'ah that Allah regulates or determines to create maslahah or benefit, goodness, and peace for mankind in all matters relating to both the hereafter and the world. (Paryadi, 2021, p. 206) He said:

*"Of course, from all the visions and missions that we compile, the main footing is to protect religion (Hirasu al-Din) starting from **Maqasid Shari'ah**, namely the purpose of implementing and realizing the implementation of religious teachings, for example the principle of the main process, for example (Hifdzu al-Din) protecting religion and beliefs as well as once we Istiqomah and consistently implement Pancasila and the entire constitution, especially the 1945 Constitution which pivots on the preamble of the 45th Constitution, then automatically the government that is consistent in implementing the constitution and the foundation of the state is a government that gives freedom as well as the widest possible space for religion to grow*

and develop and express The government that consistently implements the constitution and the foundation of the state is a government that provides flexibility as well as the widest possible space for religion to grow and develop and express its religion very openly and freely (TV, 2023a)

Although it does not explicitly explain the values of Islamic teachings in the vision and mission, as explained by Muhaimin Iskandar above, it illustrates that implicitly Islamic teachings become the foundation in the formation of this vision and mission. Responding to what was conveyed by Muhaimin Iskandar, it is necessary to conduct a more in-depth study of the vision and mission of AMIN (Anies Baswedan-Muhaimin Iskandar) to ascertain whether there is really an implication of the values of Islamic teachings as the main foundation in the formation of the vision and mission .

The eight missions are 1). Ensuring the availability of basic needs and low cost of living through food self-sufficiency, energy security, and water sovereignty, 2). Alleviating poverty by expanding business opportunities and creating jobs, realizing fair wages, 3). Realizing Sustainable Ecological Justice for Future Generations, 4). Building Humane, Equitable and Mutually Advancing Area-Based Cities and Villages, 5). Realizing Healthy, Smart, Productive, Moral, and Cultured Indonesian Humans, 6). Realizing a prosperous and happy Indonesian family as the root of the nation's strength, 7). Strengthening the national defense and security system, and enhancing Indonesia's role and leadership in the global political arena to realize national interests and world peace, 8). Restoring the quality of democracy, upholding law and human rights, eradicating corruption without discrimination, and organizing a government that is in favor of the people.

AMIN's first and second missions reflect a commitment to tackling the problems of human exploitation and poverty, which are in line with the values emphasized by Moh. Natsir, namely "Anti-Exploitation and Poverty". Namely, First, through efforts to ensure the availability of basic needs and affordable living costs through strategies of food independence, energy security and water sovereignty. (Iskandar, 2023) Second, by emphasizing efforts to alleviate poverty through the expansion of business opportunities and job creation, as well as realizing an equitable wage system for all workers. Ensuring a decent life for every citizen is in accordance with the principle of self-preservation (*Hifdzu al-Nafs*) in Islam. This illustrates the compatibility of AMIN's vision and mission with Islamic values that emphasize the protection of individual rights and public welfare.

In addition, in Anies Baswedan and Muhaimin Iskandar's missions, it is also clear that they carry an agenda of justice that is in line with the values emphasized by Moh. Natsir. For example, through development programs focused on providing equitable access to health and education services for all levels of society, Anies Baswedan and Muhaimin Iskandar seek to improve justice in access to public services. (Iskandar, 2023) In addition, by advocating for sustainable and inclusive infrastructure development policies, they also contribute to creating a fairer and more equitable environment for all citizens.

In other programs, such as access to education, Anies Baswedan and Muhaimin Iskandar are clearly committed to ensuring equitable access to education, including

for faith-based educational institutions. Through equitable education programs, they seek to bridge the gap in access to education between various layers of society, including in the religious education environment. (Iskandar, 2023) This step is in line with the values of social justice emphasized by Moh. Natsir, who fought for equal opportunities for every individual in obtaining quality education. This effort is also in line with one of the maqasid sharia, namely *Hifdzu 'Ilm*, which emphasizes the importance of preserving and protecting knowledge. On the program of upholding law and human rights in society, with the aim of ensuring equal protection in the eyes of the law for all individuals and eliminating discrimination. (Iskandar, 2023) also illustrates the alignment with the principle of justice emphasized by Moh. Natsir who emphasized the need for equal treatment before the law and the elimination of the exploitation of humans by humans.

Just as Moh. Natsir emphasized the principle of popular sovereignty, namely deliberation (democracy), in Anies Baswedan and Muhaaimin Iskandar's mission also strongly emphasizes the importance of democracy and has planned to restore the quality of democracy at this time which is stagnant. (Iskandar, 2023) Although according to the IDI (Indonesian Democracy Index) there has been an increase, it is only in the electoral or general aspect, namely the general election process takes place relatively smoothly and in accordance with established procedures. However, the political culture aspect of democracy is considered lacking and weak, quoted by the Governor of the National Defense Institute (Lemhannas) Andi Widjajanto in the Lemhannas press conference "Towards the Maturity of Indonesian Democracy". (Rahmat, 2023)

Careful planning of economic programs must be in line with concrete efforts to eradicate corruption thoroughly and indiscriminately. (Iskandar, 2023) This aims to ensure that the country's resources and wealth are not misused or siphoned off by a few specific parties, but are used productively for the welfare of society as a whole. This approach is in line with the principles held by Moh. Natsir, emphasized the importance of asset productivity for the public interest. By ensuring integrity and accountability in economic management as well as strict eradication of corruption, it is hoped that the country's economic potential can be optimized to support inclusive and sustainable growth, which in turn will provide equitable benefits for all levels of society.

CONCLUSION

Anies Baswedan and Muhaimin Iskandar's vision and mission demonstrate their commitment to incorporating Islamic values into the development and governance of the nation. In formulating their vision of "A Just and Prosperous Indonesia for All," they explicitly acknowledge the importance of referencing Islamic teachings. Drawing inspiration from the concept of maqashid syari'ah—an Islamic legal framework focused on the public good, social welfare, and justice in all aspects of life—Anies and Muhaimin aim to explore and implement ideas that are expected to improve the well-being of the people and strengthen national unity and cohesion.

In this context, the vision and mission of Anies Baswedan and Muhaimin Iskandar demonstrate alignment with the principles of Mohammad Natsir's thoughts, specifically a system of governance based on religious principles and Islamic morality. The concept of theistic democracy becomes a crucial idea in this system, where Natsir emphasizes that governance must adhere to religious values in decision-making processes that affect the lives of the people. This includes principles of peace, social justice, rejection of exploitation and poverty, the utilization of national resources for public welfare, and the importance of consultation in decision-making.

In developing their vision and mission, Anies and Muhaimin also emphasize the importance of ensuring equal access to public services, including education and healthcare. They are committed to addressing the social and economic inequalities present in society by expanding business opportunities, creating jobs, and alleviating poverty. In this regard, they align with Islamic teachings that emphasize the protection of individual rights and the general welfare.

This research serves as a valuable contribution to the public's understanding of how Islamic values can be implemented in the vision and mission of potential national leaders. By exploring the alignment between the vision and mission of Anies Baswedan and Muhaimin Iskandar with the thoughts of Dr. Mohammad Natsir, this study provides deeper insights into how Islamic principles, such as justice, social welfare, and morality, can be actualized in public policy. These findings are expected to serve as a guide for the public to make more informed decisions in choosing political leaders, ensuring that their choices align with both religious values and the needs of the nation.

Suggestions for future research include conducting a more in-depth study of the vision and mission of other presidential candidates, enabling a more comprehensive comparison from the perspective of various Islamic thinkers. Additionally, further research can focus on evaluating the implementation of these visions and missions post-election to observe how Islamic values are applied in governance. Interdisciplinary research combining religious, social, and economic perspectives would also provide a broader understanding of the impact of the policies implemented by the elected leader.

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