

**BUILDING YOUTH WITH PROPHETIC CHARACTER AS GENERATION
RAHMATAN LIL 'ALAMIN THROUGH DA'I SEBAYA EDUCATION PROGRAM
(PDS) MUI BOGOR CITY**

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ABSTRAK

Penelitian ini membahas tentang upaya membangun pemuda berkarakter profetik sebagai generasi rahmatan lil'alamin yang dilakukan melalui program Pendidikan Da'i Sebaya (PDS) MUI Kota Bogor. Dalam konteks pendidikan, MUI berkontribusi dalam merespon tantangan dan dinamika perkembangan zaman yang terjadi dalam masyarakat, salah satunya berkaitan dengan pendidikan dan pengkaderan calon Da'i melalui program Pendidikan Kader Ulama (PKU). Program Pendidikan dan Pengkaderan dilakukan oleh MUI Kota Bogor memiliki kekhasan di dalamnya yaitu dengan membuka jenjang program Pendidikan Da'i Sebaya (PDS) yang dikhususkan bagi siswa Sekolah Menengah Atas dan santri di pondok pesantren dengan rentang usia 15 sampai 17 tahun. Penelitian ini menggunakan metode deskriptif kualitatif dengan pendekatan studi lapangan (*field research*). Teknik pengumpulan data melalui wawancara, observasi dan studi dokumentasi. Proses analisis data dilakukan dengan pengumpulan data, reduksi, penyajian data dan menarik kesimpulan. Penelitian ini bertujuan mengidentifikasi dan menganalisis program PDS yang dilaksanakan oleh MUI Kota Bogor dengan tujuan membangun pemuda berkarakter profetik sebagai generasi rahmatan lil'alamin.

Kata Kunci: Karakter, Profetik, Rahmatan lil'alamin, PDS, MUI

ABSTRACT

This research discusses the attempt to build young people with a prophetic character as the generations of lill'alamin mercy carried out through the Da'i Sebaya Education (PDS) program of MUI Bogor City. In the context of education, MUI contributes in responding to the challenges and dynamics of the development of the times in society, one of which relates to the education and integration of Da'i candidates through the Programme of Education of Chairmen of the Chairman (PKU). The Education and Integration Programme carried out by MUI Bogor City has a special feature in it, namely by opening a series of basic education programmes (PDU) dedicated to the students of the Higher Secondary School and centri in the retreat cottage with the age range of 15 to 17 years. This research uses qualitative descriptive methods with a field study approach (field research). Data collection techniques through interviews, observations and documentation studies. The process of data analysis is carried out with data collection, reduction, data presentation and drawing conclusions. This research aims to identify and analyze the PDS program carried out by MUI Bogor City with the aim of building young people with a prophetic character as a generation of mercy lil'alamin.

Keywords: Character, Prophetic, Rahmatan of Lil'alamin, PDS, MUI

INTRODUCTION

One of the focuses of development programs in every country in the world targets youth, because youth is the greatest asset for a nation and a fulcrum of hope that will continue development and carry forward the nation's ideals. Youth also become agents of *change*¹. In building a prosperous society, the role and participation of youth in it is needed. Each country tries as optimally as possible to build the knowledge, skills and character of the youth². Youth have a major role to advance a nation.

Based on history, since a long time ago Allah sent prophets and apostles to deliver the message of truth on earth, they were chosen from the group of young men who were intelligent, critical, and courageous in upholding *Amar Ma'ruf* and *Nahi Munkar* and had strong personalities. Prophet Ibrahim is one of the cintah young men who are intelligent, kitis and have a strong personality character, Prophet Ibrahim since childhood has dared to express opinions and argue with his people in order to question things that he thinks do not make sense to worship.

In order to build the knowledge, skills and character of young people, education is needed to shape it. Education is an integral part of human life. Humans will become whole people and can humanize humans through the process of education. Education encompasses many things within its scope, and religious education is included in it. Religion is a very vital part in determining the life of the nation, state, and society. While education is also in the same position. Religion has a guiding role in efforts to realize a meaningful, peaceful and dignified life. Religious education in this case is Islamic religious education will be affected and influence the movement of people's lives along with the development and needs of the times³.

In education, especially in Islamic religious education, there is an education of values in it. Value education is the process by which a person imparts moral values to others. Value education can be done at home, educational institutions, and the community at large. There are two main approaches in value education which include the cultivation and transmission of a series of values that come from social rules, religion, and cultural ethics while the other

¹ Muhammad Sufyan Abdurrahman, "Young Generation, Islam, and New Media: Religious Behavior of the Bandung Hijrah Youth Shift Movement," *Anida (Actualization of the Nuances of Da'wah)* 20, no. 1 (2020): 48-49, <https://doi.org/10.15575/anida.v20i1.8713>.

² Tilaar H.A.R, *Indonesian Education, Culture and Civil Society, National Education Reform Strategy* (Bandung: Remaja Rosdakarya, 1999).

³ M N Judge, *Community Organization and Radicalism The Role of the Indonesian Ulema Council (MUI) Bogor Regency in Preventing Radicalism among Youth ...*, *Repository.Uinjkt.Ac.Id*, 2023, [https://repository.uinjkt.ac.id/dspace/handle/123456789/73781%0Ahttps://repository.uinjkt.ac.id/dspace/bitstream/123456789/73781/1/MUHAMMAD NABIEL HAKIM. FISIP.pdf](https://repository.uinjkt.ac.id/dspace/handle/123456789/73781%0Ahttps://repository.uinjkt.ac.id/dspace/bitstream/123456789/73781/1/MUHAMMAD%20NABIEL%20HAKIM.FISIP.pdf).

approach sees the value approach as a type of dialogue that is carried out gradually brought into the reality of a group about good behavior for self and the community of a society ⁴.

Education aimed at building the knowledge, skills and character of young people is also carried out by community and religious organizations, the Indonesian Ulema Council (MUI) among others. MUI is one of the semi-government institutions engaged in religious affairs of Muslims in Indonesia. MUI is a strategic institution that has various roles not only as a fatwa giver as understood by the general public but also has a role in the practical and implementative realm that contributes to nation building.

Steps to build the knowledge, skills and character of these youth are implemented through education and cadre programs. The main character to be built through this program is to build prophetic character among the youth, a character who inherits the noble task of prophethood which is to continue the task of da'wah of the Prophets to spread Islam *rahmatan lil'Alamin* ⁵. A religion full of peace and a mercy for the universe ⁶, Islam *rahmatan lil'alamin* is a religion whose presence in the community is able to realize peace and compassion for all mankind and the universe ⁷.

MUI Bogor City has compiled various programs under the education and cadre division, programs held with the aim of developing Human Resources (HR) of the people of Bogor city, especially in the religious sector. The success of education and cadre programs implemented by MUI Bogor City is determined by the suitability of the material delivered with the needs and expectations of the community.

Education and cadre programs among MUI have spread throughout all regions in Indonesia through the Ulema Cadre Education (PKU) program, one of the regions that has implemented the PKU program is Bogor City. MUI Bogor City has three levels in the Education and Cadre program. The three levels consist of Da'i Sebaya Education (PDS), Ulama Basic Education (PDU) and Ulema Cadre Education (PKU) programs. Each level has different objectives, materials and learning strategies.

⁴ Aceng Kosasih, "The Concept of Value Education," *Journal of Chemical Information and Modeling* 53, no. 9 (2020): 1689–99.

⁵ Indah Wahyu Ningsih, Nurwadjah Ahmad, and Andewi Suhartini, "Building Educators with Prophetic Character through the Concept of Mujahid, Muaddib, Muwwahid, Mujaddid at Pesantren Al-Qur'an Nurul Falah Surabaya," *Islamic Education: Journal of Islamic Education* 11, No. 02 (2022), <https://doi.org/10.30868/ei.v11i02.2611>.

⁶ Iain Mataram, "ISLAMIC VISION RAHMATAN LIL 'ALAMIN: ISLAMIC DIALECTICS AND CIVILIZATION By: Muhammad Harfin Zuhdi IAIN Mataram," n.d., 1–22.

⁷ Grace Lil, Alamin Role, and N U Dan, "4" *س ر*, no. 2 (2019): 91–106.

The PDS program is aimed at young people domiciled in Bogor City consisting of student representatives in high schools and representatives of Islamic boarding school students in Bogor City, the age range of PDS participants is 17 to 20 years. While PDU is addressed to student representatives at universities in Bogor City or representatives of Islamic boarding school students in Bogor City, with an age range of 20 to 30 years. The PKU program is intended for MUI cadres and administrators, Da'is and Teachers in educational institutions both universities and Islamic boarding schools spread across Bogor City.

The program specifically aimed at youth is the PDS program, through this PDS the cultivation of prophetic character is carried out through the stages of education and cadre programs that are carried out for one semester. The students who can take part in this program are those who have high motivation and commitment to attend education and training and pass the PDS program entrance selection test. PDS in Bogor City began in 2021 and this year is the third year and produces hundreds of students and students who have become alumni in this PDS program.

Researchers are interested in researching the PDS program implemented by MUI Bogor City, PDS implemented by MUI Bogor City is the only MUI education and cadre program in Indonesia aimed at students and students in the high school age range. PDS is one of the flagship programs owned by MUI Bogor City to build a generation of youth with prophetic character as the spearhead of building youth character who will become the baton of full Islamic da'wah full of mercy, peace and compassion for fellow humans and the universe, especially in Bogor City.

METHOD

This study seeks to analyze and describe the Da'I Sebaya Education (PDS) program of MUI Bogor City, a program that aims to build youth with prophetic characters as a generation of Rahmatan Lil'alamin. This research is a field research *that* is carried out systematically to take data in the field to obtain in-depth information⁸.

In accordance with the characteristics of the problem studied in this study, the type of research used in this study is qualitative research. This type of qualitative research is a scientific research that has the aim of understanding a phenomenon naturally by prioritizing the process of deep communication interaction between researchers and the phenomenon under study,

⁸ Sugiyono, *Qualitative Research Methods* (Bandung: Alfabeta, 2018).

qualitative method research aims to find detailed information because the more detailed the data or information obtained, the stronger the data produced ⁹.

The method used in this study is qualitative descriptive method. Qualitative descriptive method is a method that describes, describes and establishes naturally the things that occur in research in accordance with the conditions and situations at the time of the research ¹⁰. The data in this study were obtained through observation, interviews with representatives of the Bogor City MUI management in the field of Education and Cadres, and documentation studies obtained from teaching materials and learning media used in teaching and learning activities of the PDS program. The data obtained is then reduced to select and sort data related to research, then the data is analyzed, verified then presented in the findings and will be concluded.

RESULTS AND DISCUSSION

Prophetic Character of Rahmatal Lil'Alamin

The government has revived character education in recent years through learning in educational institutions that are internalized through the learning process in schools. Character building is one of the goals of National Education as stated in Law No. 20 of 2023 concerning the National Education System (Law on National Education Systems) which states that among the objectives of National Education is to develop the potential of students to have intelligence, personality and starting morals. The law mandates that the purpose of national education is not only to make students intelligent but also to be intelligent or personable so that one day a generation of nations will be born that grow and develop with characters that breathe the noble values of the nation and religion.

Character education is a deliberate effort to develop good character based on core virtues that are objectively good for both individuals and society¹¹. The term character used in the context of education began in the late 18th century and was first coined by the pedagogic educator from Germany, F.W Forester ¹². Etymologically character means character or habit, while in terminology character means value education, ethics education, moral education.

⁹ Djaman Satori, *Qualitative Research Methodology* (Bandung: Alfabeta, 2017).

¹⁰ J.W Creswell, *Research Design: Qualitative, Quantitative, and Mixed Method Approaches* (New York: Pearson, 2018).

¹¹ Implementation of Education et al., "INTRODUCTION Indonesia is a very rich country but still needs human resources (HR) who are polite and have good morals that support national development. To meet these Human Resources (HR), educational institutions Ber" II (2018).

¹² et al Dharma Kesuma, *Character Education Study of Theory and Practice in Schools* (Bandung: Remaja Rosdakarya, 2012).

Character education or moral education that has the aim of developing students' ability to be able to make decisions in determining good and bad, maintaining what is good and realizing good in everyday life. Lickona¹³ stated that the content of character education in the psychological realm includes dimensions of *moral reasoning*, *moral feeling* and *moral behavior*¹⁴.

There are three dimensions in character education which include *moral reasoning* (knowledge), *moral feeling* (feeling) and *moral behavior* (knowledge). The three dimensions are coherent and comprehensive, interconnected with each other. If only one dimension is developed, then character education is categorized as unsuccessful. Character education begins with ignorance to knowing, after knowing begins to feel the urgency of the values upheld in character education, then the estuary of understanding the urgency of character education values is to implement them in everyday life.

One of the values of education in Islam is prophetic character. Prophetic character is a trait, behavior and speech that exists in the Prophet and Messenger. Prophetic itself has the meaning of ideal personality contained in the nature of the Prophet, the ideal in question is ideal spiritually and individually. Prophetic character is a personal character who has a mission like a Prophet in carrying out prophetic duties, a prophetic person is a person who is spiritually well functioning in himself so that he is able to have a positive influence on all mental and spiritual activities¹⁵.

The phrase *Rahmatan Lil'alamin* comes from three combined words that refer to one of the verses of the Qur'an, namely:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

It means: "And We did not send you (Muhammad) but to (be) a mercy for all nature" (QS. Al-Anbiya': 107)

This verse confirms the interconnectedness of the apostolic attitude of the Prophet Muhammad which should be lived and implemented in the daily life of Muslims. The main mission in prophetic education cannot be separated from the main mission of prophethood, namely, God sent prophets and apostles to improve the character and behavior of mankind. Improvement of character and behavior is central to building the quality of life and human

¹³ Matthew Davidson, Thomas Lickona, and Vladimir Khmelkov, "Smart & Good Schools a New Paradigm for High School Character Education," *Handbook of Moral and Character Education*, 2014, 290–307, <https://doi.org/10.4324/9780203114896>.

¹⁴ Dharma Kesuma, *Character Education Study of Theory and Practice in Schools*.

¹⁵ Institute of Religion et al., "Uncovering Aspects of Prophetic Intelligence (A Study of the Verse Man t Iqiyah)" 18, no. 2 (2023): 146–62.

civilization. Allah made the prophet Muhammad an Apostle to be a Mercy for all nature. *Rahmatan lil'alam* is a prophetic mission, a prophetic mission has two dimensions in it, *First* makes people who behave prayerfully individually and *Second* is social shalih. Among the forms of social prayer is the effort to maintain peace in life ¹⁶

Islam *Rahmatan lil'alam* is a symbol of mutual commitment to uphold human values, teach social sensitivity, have an empathetic attitude towards various forms of community problems. With Islam *Rahmatan lil'alam* a Muslim has transcended, reflected, appreciated as well as transformed the moral values of the noble divinity towards human values in social reality framed in the Theanthropocentric Paradigm ¹⁷. Prophetic education is actually a process to humanize humans, the process of humanizing humans is an agenda to make humans humanely valuable.

Education in the context of humanity has a role as a shaper of *akhlakul karimah* in the soul of the subject and object of education, and always cultivates with guidance and advice so that it becomes *malakah* (thing that permeates the soul).¹⁸ Furthermore, *malakah* will produce glory, goodness, and good deeds that are always done. Based on this, the education system has an important role in cultivating and developing human values, especially in the prophetic education system as Islamic education which cannot be separated from human values as its main pillar.

Da'i Sebaya Education (PDS) Indonesian Ulama Council Bogor City

The existence of ulama in the community plays a major role in all aspects of community life, the role of ulama takes care of people with various problems ranging from religious, social and various other problems. It is necessary to ethafet da'wah or prepare clerical cadres which is carried out with good coaching from an early age¹⁹. Ulama plays a role as the spearhead of prophetic da'wah which is the legacy of the Prophet and Apostles for the continuity of da'wah in the community.

Preparing and printing scholars is to equip the basics of good knowledge and knowledge with indicators of being able to read the Qur'an properly and correctly, have good language skills, understand us *turats* and understand other references needed to answer the needs and

¹⁶ Mataram, "ISLAMIC VISION RAHMATAN LIL 'ALAMIN: ISLAMIC DIALECTICS AND CIVILIZATION By: Muhammad Harfin Zuhdi IAIN Mataram,."

¹⁷ Rohmat Mulyana and Umiarso, *Epistemology of Islamic Education: From Theocentric to Theanthropocentric Paradigm* (Bandung: Remaja Rosdakarya, 2023).

¹⁸ Ahmad Muthohar AR, *Pesantren Education Ideology: Pesantren in the Middle of Educational Ideologies* (Semarang: Pustaka Rizki Utama, 2007).

¹⁹ Farhan Abdullah, Tria Suci Rachmawati, "The Urgency of Da'wah Management in the Implementation of Ulama Cadre Education of the Indonesian Ulama Council (MUI) DKI Jakarta," *Tahdzib Al-Akhlaq: Journal of Islamic Education* 5, No. 1 (2022): 52–64, <https://doi.org/10.34005/tahdzib.v5i1.1951>.

demands of the people. Printing and preparing scholars requires time that is not instantaneous requires a cadre process by studying in Islamic boarding schools, religious schools, universities and other non-formal religious institutions such as cadre education carried out by the Indonesian Ulema Council throughout the archipelago.

The Indonesian Ulema Council is an institution that guides, mentors, and protects Muslims with members of ulama leaders of religious organizations and Muslim scholars, which aims to unite the steps of Indonesian Muslims to unite common ideals²⁰. The Indonesian Ulema Council of Bogor City contributed to establishing strategic steps for the sustainability of prophetic da'wah in Bogor City, this strategic step was prepared and taken by the Education and Cadre Commission of MUI Bogor City by launching a comprehensive and sustainable ulama regeneration program. This strategic step is implemented in three programs starting from Da'i Sebaya Education (PDS), Ulama Basic Education (PDU) and Ulema Cadre Education (PKU).²¹

The MUI Ulema Regeneration Program in Bogor City has a Vision and Mission. The vision of the Education and Regeneration Program of MUI Bogor City is as follows:

1. Making the Ulema Regeneration Education program a leading one so as to produce and produce scholars who have good skills in the religious and national fields
2. Creating cadres of scholars who are able to maintain (*himayah*), reconcile (*islah*), and unite the ummah (*ittihad al-ummah*) for the sake of a dignified and civilized nation.
3. The missions of the Education and Regeneration Program of MUI Bogor City are as follows:
4. Organizing Ulema Education and Regeneration programs systematically and continuously.
5. Conducting institutional cooperation with various parties to create qualified clerical cadres in the religious and national fields,

Da'i Sebaya Education (PDS) is a program initiated by the Indonesian Ulema Council of Bogor City to accommodate the potentials of young people in the field of da'wah in high school or equivalent. This program becomes the embryo of ulama regeneration starting from the secondary school level. The participants of this education were taught and equipped with various contents of Islam, nationality, and religious insight and environment in Bogor City.

²⁰ Nurul Mausufi et al., "Campus Pulpit: Journal of Islamic Education and Religion The Role of the Indonesian Ulema Council (MUI) SUMUT in the Campus Pulpit: Journal of Islamic Education and Religion" 22, no. 1 (2023): 257–67, <https://doi.org/10.17467/mk.v22i1.2598>.

²¹ Education and Regeneration Commission of MUI Bogor City, *Guidebook for the Ulema Regeneration Education Program* (Bogor City: MUI Bogor City, 2023).

This program is designed with the aim of educating young people and cadres of prospective scholars from an early age, PDS participants are expected to be able to become Da'i or Tutors in the field of da'wah for their peers. PDS also aims to be a preventive measure to fortify the younger generation from the influence of promiscuity, liquor, drug consumption and other juvenile delinquency. Preventive steps are taken by equipping PDS participants with Islamic and national values so that young people avoid radical and liberal understanding.

The requirements to join this PDS program are: *First*, students who are in class X and XI SMA / MA / SMK and equivalent in Bogor City, *Second*, Good character, *Third*, school representatives with the provision that each class learns to send two students, *Fourth*, fill out the registration form, *Fifth*, able to read the Qur'an, *Sixth*, willing to follow education to completion, *Seventh*, complete the administrative file. PDS is made into an annual program whose participants are the result of selection from recruitment carried out by completing the seven general requirements.

The mechanism for implementing Da'i peer education (PDS) activities is as follows:

1. Recruitment through selection of students / students netted through KCD, MGMP PAI, and MKK Bogor City. Then also netted from student representatives at Islamic boarding schools in Bogor City as well as networking from the Mosque Youth Association and from Rohis.
2. The selection is carried out in two stages, namely the Written Test related to Islamic and national insights, the Oral Test in the form of interviews and reading the Qur'an.
3. This activity is carried out by the MUI program team consisting of alumni of Ulam Cadre Education and administrators of the Bogor City MUI as the driving force of every activity carried out.

There are two important elements in every learning activity, namely: *First*, the Facilitator as a team that accommodates and facilitates all the needs of participants with *the job desk* of administration, curriculum, logistics and consumption. *Second*, resource persons who are speakers in each learning session in accordance with their expertise, resource persons come from internal MUI and external MUI consisting of the City government, universities, Police, TNI, and other state institutions.

1. Each PDS participant will sign an integrity pact or learning contract as a manifestation of the seriousness of participating in the education program.
2. Learning will be taken for one semester or six months with meetings twice in each month, the duration of learning in each meeting is 120 minutes. Participants will be considered withdrawn if absent three times in a row.

3. Assessment of the achievement of the ability of PDS participants is seen from the results of the comprehensive examination held after the completion of all learning materials.

After passing the test and being accepted as a PDS participant, each participant will get facilities from the Indonesian Ulema Council of Bogor City consisting of: learning materials, consumption during learning, transportation allowances and certificates from the Mayor of Bogor.

Da'i Sebaya Education (PDS) is an effort to build youth with prophetic character as a generation of rahmatal lil 'alamin.

PDS learning is designed to build the character of prophetic youth as a generation of rahmatan lil'alamin, PDS is the basic level of education and cadre level of MUI Bogor City which is comprehensive and tiered in order to cadre qualified scholars in religious and national matters. There are two learning models based on the place of learning in this PDS program, these models are: *First, Inning Class* or learning carried out in class with theoretical and theoretical material delivered by the resource person, *Second, Outing Class* or out-of-class learning related to observation and empirical data.

The learning system in the PDS program combines between systems *Stadium Generale* with a classical, which is described as follows: System *General Stadium* Intended for material that is seminary, non-serial/continuous, and general insight. While the classical system is intended for deepening, expanding, and continuous materials such as the Qur'anic Tahsin material, and how to quickly read the yellow book.

Learning in the PDS program is delivered by three methods, namely lectures, interactive and practice. The lecture method is delivered by the speaker explaining at length and gambling to the participants using *slide show media*, textbooks and so on. The interactive method is used by the resource persons to build the reasoning and critical thinking power of PDS participants so that an interactive pattern is formed between the resource persons and participants. And the practice method is used to practice the material presented by the resource person with the aim of PDS program participants mastering the material that has been presented by the resource person through the practice carried out.

The learning materials in the PDS program are contained in the table as follows:

Practical

No.	Materi	Muatan Materi	Metode Penyampaian
1.	Materi Dasar	<ul style="list-style-type: none"> - <i>Aqidah Ahlussunah Wa Jama'ah</i> - Metode Dakwah Digital - Pemulasaran Jenazah - Tahsin Al-Qur'an 	<ul style="list-style-type: none"> - Ceramah - Interaktif - Praktik
2.	Materi Khusus	<ul style="list-style-type: none"> - <i>Ulumul Qur'an wal hadits</i> - <i>Akhlak Muta'alim</i> - Fiqih Ibadah, Zakat, Mawaris, Fiqih Wanita - <i>Sirah Nabwaiyah</i> dan Sejarah <i>Khulafaur Rosyidin</i> 	<ul style="list-style-type: none"> - Ceramah - Interaktif
3.	Materi Umum	<ul style="list-style-type: none"> - Wawasan Kebangsaan - Sosial Politik - Bela Negara 	<ul style="list-style-type: none"> - Ceramah - Interaktif
4.	Materi Penunjang	<ul style="list-style-type: none"> - <i>Public Speaking</i> - <i>Ice Breaker</i> - <i>Achievment Motivation Training</i> - <i>Jurnalistik</i> - <i>Leadership</i> 	<ul style="list-style-type: none"> - Ceramah - Interaktif - Praktik

The learning materials delivered in the PDS program are comprehensive, ranging from religious, community and national materials. The material designed is not only theoretical but there is interactive to build the reasoning and critical thinking power of the youth who take part in this PDS program and learning practices that aim at participants being able to understand and perform well the series of materials presented.

This PDS program is a program innovation initiated by MUI Bogor City with the target of young people who are cadres to have prophetic characters, be able to become a mouthpiece of da'wah for their peers and shape Islamic behavior for their peers. Youth who take part in the regeneration in the PDS program are equipped with religious and national insights so that a generation that is capable in science and has the character of *Rahmatan Lil'Alamin*, a character that is a symbol of mutual commitment to uphold human values, teach social sensitivity, have an empathetic attitude towards various forms of community problems.

The comprehensive and continuous cadre process starting from the Da'i Sebaya Education (PDS) program continues to the Ulema Basic Education Program (PDU) and the Ulema Cadre Education Program (PKU) which will play a role as the spearhead of prophetic

da'wah which is the legacy of the Prophet and Apostles for the sustainability of da'wah in the community. Through education and regeneration the generation of young people who are cadres will become scholars in the future, a generation that continues the prophetic da'wah relay that acts as servants of the people (*Khadimul Ummah*), the guardian of the ummah (*pregnant ummah*), as well as being part of a government partner (*Shadiqul Ummah*) to realize *Grace Lil'alamin* in nation and state.

CONCLUSION

Da'i Sebaya Education (PDS) is a program initiated by the Indonesian Ulema Council of Bogor City to accommodate the potentials of young people in the field of da'wah in high school or equivalent. This program becomes the embryo of a comprehensive and tiered regeneration of scholars.

This PDS program is a program innovation initiated by MUI Bogor City with the target of young people who are cadres to have prophetic characters, be able to become a mouthpiece of da'wah for their peers and shape Islamic behavior for their peers. Youth who take part in the regeneration in the PDS program are equipped with religious and national insights so that a generation that is capable in science and has the character of *Rahmatan Lil'Alamin*, a character that is a symbol of mutual commitment to uphold human values, teach social sensitivity, have an empathetic attitude towards various forms of community problems.

Through education and regeneration of the youth generation who are cadres will become scholars in the future, a generation that continues the prophetic da'wah relay that acts as a servant of the ummah (*khadimul ummah*), a protector of the ummah (*pregnant ummah*), and part of the government's partner (*shadiqul ummah*) to realize *Rahmatan Lil'alamin* in the nation and state

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