



Strategies to Produce Warrior Ulema through Islamic Education

Makhreza Ahmad Faisal
Islamic University 45 Bekasi

Corresponding Author: Makhreza Ahmad Faisal makhreza08@gmail.com

ARTICLE INFO

Keywords: Warrior Scholars,
Strategy, Islamic Education

Received : 12, September

Revised : 15, October

Accepted: 28, November

©2023 Faisal: This is an open-access article distributed under the terms of the [Creative Commons Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/).



ABSTRACT

Scholars are the heirs of the prophets. Without righteous and righteous scholars, it is impossible for the existence of Islam to continue. Therefore, the presence of scholars needs to continue regeneration efforts. This study aims to describe how Islamic education strategies are able to produce scholars with warrior characters. The collected data sources are then analyzed by qualitative descriptive methods with a historical approach. As a result, the application of Islamic education taught by the Prophet SAW has proven successful in producing warrior scholars. Because historically, the Prophet Muhammad through the educational strategy he brought has been able to produce scholars who successor the Prophets, ranging from *khulafaur rashidin, tabi'in* to contemporary scholars.

INTRODUCTION

Ulama' in Islam is a status that has been crowned as the "heir", the successor of the struggle for the da'wah of the Prophet Muhammad SAW. Without the presence of the ulama', it is impossible to feel that the teachings of Islam today still continue to exist as a guide for humans. Because, the duty of scholars is to convey, disseminate the revelation of Allah SWT to mankind, so that they know their nature as servants who must know and submit to Allah SWT.

Unfortunately, the status of the cleric who is truly referred to as the "heir of the prophet", in the last days has deviated its true meaning. Some Muslims easily give the title "ustadz, kyai, ulama" to someone who in ability and spiritual level, may not be equivalent to the level of "ulama heir of the prophet". The standard used by some Muslims to determine a scholar is only limited to the ability to understand the Shari'a. In fact, the Islamic dimension is not only limited to Sharia, the "ulama" who is said to be the "heir of the prophet" must also graduate and be experienced in diving into the dimension of ma'rifat and essence.

This has led Muslims to dichotomy the scholars, some saying there are "ulama hakikat" and there are "ulama shari'a". Although in the history of Islamic scientific civilization, there is indeed a dichotomy. As in classical Islamic turats there has been found a dichotomy of science, such as al-Ghazali (d. 111 A.D.) who divided *Shar'iyah and Ghayr Shar'iyah*, and Ibn Khaldun (d. 1406 A.D.) who divided *Al-'Ulum al Naqliyyah and Al-'Ulum Al 'Aqliyyah*. This dichotomy is understandable because scientists at that time still recognized the validity and scientific status of each, and some of them mastered more than one scientific discipline. For example Jabir Ibn Hayyan, Al-Khawarizmi, Al-Kindi, Abu Bakr al-Razi, Ibn al-Haitsam, Ibn Sina, Al-Biruni, Ibn Nafis, and Ibn Khaldun (Ibda, 2023).

Low standards in determining whether someone should be called a cleric also make Muslims today poor in tolerance. Not a few Muslims today often debate even to quarrel over the issue of shari'a (fiqh), because the scholars do not teach how to organize and manage the heart to respect each other's opinions. In fact, the dimension of shari'a (fiqh) never constantly boils down to a single fatwa. Because the dimensions of fiqh itself are very broad.

The ulama' fiqh experts or what we know as imam mujtahid, they have different perspectives so that the fatwas issued are different. Imam Maliki or Abdullah Malik bin Anas for example, he fatwa can still and legally ablution with musta'mal water (used water) even though the law is makruh, but Abu Abdullah Muhammad bin Idris or what we know as Imam Shafi'I, he fatwa cannot and is not valid to ablution with musta'mal water. Uniquely, Imam Shafi'i is actually a student of Imam Malik. So that teachers and students ultimately differ in perspective even though both have sat together in the assembly of knowledge. However, meskip disagreed in issuing fatwas, but the two did not fight each other, defending that his opinion was the most right and the other wrong, they remained united, brothers, respecting each other's opinions. Unlike human beings who pride themselves on being labeled by

society as scholars, but instead become provocateurs of Muslim divisions, only because of differences of opinion on the issue of Shari'a.

If we dig deeper, disagreements in Islamic law (*Ikhtilafatu al-fiqhiyah*) as many fruits come from one tree, namely the Qur'an and Sunnah trees, not as many fruits that come from various trees. The roots and trunk of the tree are the Qur'an and Sunnah, the branches are the postulates of naqli and 'aqli, while the fruit is Islamic law (fiqh) although different or many in number.(Abdillah, 2016)

From this phenomenon, it is clear that today Muslims are facing a crisis of ulama who really become heirs, have a character similar to the Prophet who soothes, unites Muslims, has a warrior character, charismatic, intelligent, rich in Islamic knowledge with a high level of spirituality.

One of the Islamic organizations that felt the impact of the ulama crisis was Muhammadiyah, according to Prof. Yunahar Ilyas, actually the ulama crisis in Muhammadiyah had begun to be felt since the Muhammadiyah Conference in Surakarta in 1985. This is a concern among Muhammadiyah figures.(Isnanto, 2018)

Therefore, a strategy is needed in Islamic education to print and regenerate the ummah as the heir scholars of the prophet. Because, the role and presence of the heir scholars of the Prophet until anytime became a must. Grateful, wrong One interesting and important theme in Islamic education is related to the regeneration of scholars. Sometimes a person does not know his own nature. Many agree that the regeneration of scholars is a very important program for the progress of Islam and its people.(Assiroji, 2020)

Thus, this paper is compiled by the author as insight and reflection material for readers, especially people who struggle in the world of education about how the role of Islamic education in producing warrior scholars.

THEORETICAL REVIEW

Ulama, His Position and Duties

The position of the ulama is very noble, Allah SWT places the ulama as a high-ranking being. They are like lights in the dark, as well as leaders who bring guidance to their people, so that they can reach the position of people who are full of goodness, and the status of those who are devout by their knowledge. In everyday life, the ulama has an important role in the life of Muslims, he will also continue to exist as a religious expert with his honorable position.(Subri, 2022)

However, not all religious experts are scholars. According to Ibn Kathir, only scholars are '*Arif Billah*, who truly fear Allah Almighty, for verily when they ma'rifat (know) the Supreme substance is more perfect and the knowledge of Him is also more perfect, then *Khasya'* (fear) of Him also grew greater.(Anarchawati, 2017)

Sayyid Quthub also argues that Ulema are people who always think critically about the book of the Qur'an (which is steeped in its meaning) so that they will manifest in essence to Allah. They are makrifat because they pay attention to the evidence of His creation. Those who feel also the essence of His majesty through all His creation. Therefore they fear Allah truly.(Fihri et al., 2023)

So, in fact, scholars are not just any religious experts. Because, anyone can become a religious expert by memorizing, exploring the theories of Islamic teachings, verses of the Qur'an or hadith, but not necessarily he has a level of piety equivalent to his science. Because piety cannot be a mere theory, it can only be achieved by high faith and fear of Allah.

The position of scholars in this world is very high and noble. Allah says in Surah Al-Imran verse 18:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ
وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا
بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ
الْحَكِيمُ

It means: "God declares that there is no god but Him; (likewise) angels and men of knowledge who establish justice, there is no god but Him, the Almighty, the All-wise." (QS. Al-Imran ; 18)

Ibn Kathir in this verse interprets that the words "angel" and "man of knowledge" (scholar) in the verse are juxtaposed with His testimony. Thus, it can be interpreted that Allah made scholars into beings of high position after angels.(Anarchawati, 2017)

With a high position one level below the angel, a scholar must always purify himself and his heart from the sins of dzhohir and mind, wage jihad against his passions, and always strive to carry out his commandments and stay away from his prohibitions.

As for the duties of scholars as heirs of the prophet, it is stated in surah al-Jumu'ah verse 2:

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ
يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ
وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُمُ
مَا لَمْ تَكُونُوا تَعْلَمُونَ

It means: "As We have sent you an Apostle (Muhammad) from your (circle) who recites Our verses, purifies you, and teaches you the Book (Qur'an) and Hikmah (Sunnah), and teaches what you do not yet know." (QS. Al-Imran ; 18).

From this verse it can be detailed that there are 4 duties or roles of scholars, namely: 1) Reciting the verses of Allah, 2) Doing tazkiyah (purification of the soul), and 3) Teaching books and wisdom. In other words, according to the measure of this verse, scholars are those who master the science of nature (verses of Allah) Have knowledge and experience doing spiritual guidance and

counseling for purification of the soul, teaching scriptures and teaching wisdom or wisdom. Only scholars who meet these four criteria are called scholars in the essential sense.(Princess, 2020)

This criterion, as if reminding us not to easily label someone with the title "scholar". Because, ulama in the essential sense has the meaning of someone who is able to carry out prophetic duties, namely teaching (ta'lim), educating (tarbiyah), purifying the soul (tazkiyah).

METHODOLOGY

This article is written with a descriptive qualitative approach and method *Library Research* (literature study). Descriptive qualitative is conceptually defined as a research approach to present, describe aTAU describes the data as it is, describes the data, phenomena, symptoms, according to a qualitative scheme (Nurmalasari & Erdiantoro, 2020). While literature research is a method of collecting data through literature review, books, information, data, or reports that are compatible with the research conducted (Adlini et al., 2022).

This article applies descriptive analysis based on concepts, data, and information related to Islamic education strategies in producing cadres of scholars with warrior characters. In analyzing the type of warrior scholars, the author applies the three characters of warrior scholars from the perspective of Ibn Kathir. To analyze the strategy of how Islamic education provides its strategy, the author uses a historical approach.

The objectives to be achieved in this study provide ideas, ideas and strategies provided by Islamic education in producing cadres of warrior scholars. As for the long term, this article offers the concept of ulama with warrior character that can be formulated academically in internal educational institutions and for Islamic mass organizations as a crater that produces prospective scholars who have the character of 21st century fighters.

RESEARCH RESULTS

Scholars and Their Warrior Characters

In the past, the expertise of the scholars to awaken the spirit and spirit of the people to be able to seize the homeland from colonialism was one of the keys to the success of Indonesian independence. Ulama and santri played a very important role in the struggle to seize and defend the independence of the Republic of Indonesia from the clutches of Dutch colonialism. The belief in martyrdom that clerics shout from behind the doors of mosques and Islamic boarding schools has built high courage in the people to rise up against.(Ahmad, 2022)

This attitude reflects that a scholar must also have a warrior character. Because, if in the cleric himself there is no warrior soul, it is impossible for the people to rise in spirit and martyrdom. The fighting spirit of the scholars at that time, also penetrated into all niches of the people's souls.

Ibn Kathir, explicitly explained that scholars must have a warrior character. Because, in its role, scholars hold a heavy role. First, peram ulama

is convey teachings in accordance with the teachings of the Qur'an and Sunnah, although on the way encounters obstacles and obstacles. Because, Ibn Kathir tells that when the Prophet Muhammad delivered *treatise*, The Prophet always met enemies, but Allah always won him.(Anarchawati, 2017)

So, it is clear that a scholar must still strive to deliver the treatise that Allah has conveyed to the Prophet Muhammad (PBUH), even though when delivering the treatise there are many obstacles and challenges from the enemies of Islam, but it should not be an obstacle to stop delivering His message because Allah will always protect.

Second, scholars also play a role as solving problems that occur in society. In Surah al-Anbiya verse 7, Allah Almighty says:

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

It means: "And We did not send (messengers) before you (Muhammad), but some men whom We gave revelation to them, so ask the dhikr experts, if you do not know." (QS. Al-Anbiya: 7)

In Ibn Kathī r's interpretation, the verse is a testament to the perfection of Allah's favor to his creatures with the sending of apostles of their own kind that made it possible to deliver and receive from them (Anarchawati, 2017). For, if the Prophet had been sent or created of a different kind –not from among men, it would be impossible for man to solve his problems, for he would not have been able to understand the guidelines that His messenger had brought.

So, in practice, scholars are those who are able to solve community problems that occur with solutions that are easily understood by the community.

Third, the ulama acts as a figure who explains the content of the Quran. In Surah an-Nahl verse 64, Allah Almighty says:

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

It means: "And We did not send down this Book (Qur'an) to you (Muhammad), but that you might explain to them what they disputed, and be a guide and mercy for the believers." (QS. Al-Anbiya: 7)

Ibn Kathir asserts that the Qur'an mediates among mankind in everything they dispute. It is also a guide that is, to the heart and a mercy to those who cling to it, to the faithful. So that the ulama acts as a person who explains the content of the Qur'an to Muslims, so that there is no dispute or difference of opinion between Muslims (Anarchawati, 2017).

Moreover, along with the development of the times and technological advances, humans will become smarter because they quickly and easily get insights. The potential for social, cultural and environmental deviations caused by the progress of the times and how the Qur'an views it will always be a hot topic in society.

Thus, a scholar must be intelligent. He needs to keep fighting and learning in order to become a Qur'anic intellect. Because, the verses of the Quran are not only limited to worship guidelines, broader than that, the Quran is also a guide for humans on the development of science, technology, culture, etc.

Looking at the position and role of scholars that have been explained, the figure of scholars needed in this era is scholars who have a "warrior" character. The specifics are fighting for 3 things. First, to fight for himself, that is, to fight against his passions, to maintain his dignity and dignity. Second, fighting for Islam, namely love for science, always adding insight at all times, thinking about developing for the advancement of Islamic scientific civilization based on the Quran and Hadith, participating in fighting in defending religion, state and nation. Third, fighting for Muslims, namely contributing to providing answers and solutive actions to problems that occur in society.

Furthermore, Soleh Iskandar in Assiroji stated that there are five requirements for a scholar, including:

1. Have mastery of religious knowledge (*mutafaqquh fi ad-din*) and able to print people who are tafaqquh fi ad-din.
2. Having an appreciation and practice of Islamic teachings sincerely which is solely a form of devotion to Allah swt.
3. Have the ability to revive the sunnah of the Prophet and spread the teachings of Islam kaffah.
4. Have high morals, critical thinking, dynamic spirit, creative and istiqamah.
5. Have a big soul, mentally and physically strong, live simply, withstand trials, humble, love for others, congregation, love and laughter to Allah SWT (Isnanto, 2018).

The criteria of scholars above certainly provide an additional understanding that a cleric is someone who has mastery in terms of religion and is literate in technological developments which can then be applied in community life as someone who becomes a role model for the people (Dervish, 2020). And these criteria are certainly impossible to achieve without the character of a warrior.

Islamic Education Strategy in Giving Birth to Warrior Ulema

Education is very important in life and cannot be separated from life. It is absolute in the life of a person, family, as well as nation and state. The back and forth of a nation is largely determined by the back and forth of that nation's education. Given the importance of education for life, education must be carried out as well as possible, so as to obtain the expected results. (Syakhrani & Syahbudin, 2020)

Islam in the history of its development is known that the role and function of scholars in the time of the Prophet SAW was immediately held and taken over by the Prophet SAW assisted by his companions. The religious and social problems faced by Muslims at that time can be directly asked to the Prophet SAW to obtain solutions and answers.

After the death of the Prophet SAW, the function and role of scholars was continued by his companions, especially *khulafa al-rashidin* and *amawiyin*.

At that time there appeared various interpretations of the nash-nash of the Qur'an which became the revelation of Allah SWT. Problems that do not have a clear nash, hence the door of *ijtihad* to dig up a law (*istinbath*) wide open. The position of the Companions to explain their legal position and relate them to each other and finally produce a fatwa. This is where the function and role of friends as regulators (*Musyarri*). After the era *Khulafa Al-Rashidin* and *Amawiyin*, the functions and roles of scholars are then held by scholars *Thabi'in and Thabi' Thabi'in*, to this day it is held by contemporary scholars (Dervish, 2020).

If reflecting on the time of the Prophet and his companions, Bahaking Rama explained in the process of creating regeneration in the time of the Prophet SAW and *Khulafa Al-Rashidin* Using several methods (Komaruddin & Majdi, 2021), among others:

1. *Q&A Method*

In teaching Islamic teachings, one of the methods he used was the question and answer method, and dialogue with the companions directly. In this case, usually the companions ask the Prophet SAW, then the Prophet (saw) answers, but sometimes the Prophet SAW throws questions to the companions to attract the attention of the companions.

2. *Taqiriyah Method (Determination)*

This method was seen when the Holy Prophet(sa) justified by silence the actions that had been done by the companions who previously had no instructions from the Holy Prophetsa. After the action was done by the companion and known by the Holy Prophetsa, then silenced or did not prohibit the action that had been done by the companion. For example, the attitude of the Prophet (peace be upon him) allowed the Companions to give an interpretation of his words about prayer in a process, namely: "*Jexpect no one to pray asar except later in Banu Quraidhah*".

3. *Qishah Method (Story)*

This kissah method is a method by telling or telling a situation of mankind in ancient times to be used as *i'tibar* to people now. These stories are for example how the destruction of the Tsamud people resulted from their ungodly deeds against Allah Almighty. the story of Abu Lahab and his wife who perished due to disobedience to the messenger of Allah SWT. and various other kissah in the Qur'an.

4. *Sermon Method (Da'wah)*

This method of sermons is one of the methods that is often used by the Prophet SAW in conveying teachings or learning to Muslims. For example, when the Holy Prophet (peace be upon him) preached the teachings of Islam for the first time to some Muslims in Mecca. Based on

this, this method then becomes a guide in the implementation of Friday prayers.

5. *Fi'liyah Method (Demonstration)*

The fi'liyah method was used by the Holy Prophet(sa) himself in teaching prayers to his companions. You do this by demonstrating the movement of prayer before their eyes. This is done so that the implementation of prayers is more clearly known and easily imitated. The giving of this demonstration is enshrined in a hadith of the Prophet (peace be upon him): "*shallu kama raitumuniy ushalliy*" (pray as you see me pray).

These methods are part of the steps or strategies handed down by the Prophet SAW for the next generation in an effort to cadre scholars. These methods are certainly still efficient and effective when applied in various educational institutions in Indonesia today.

Because, philosophically and strategically, the efforts or strategies of Islamic education brought by the Prophet SAW are actually the best and will never be left behind by the times. Because in actualizing the purpose of education, Islamic education is always guided by the Quran and Hadith.(Soekmawati, 2019)

And the strategy implemented by the Prophet SAW has proven successful in producing cadres of successors and heirs of the prophet who are militant and have a warrior character.

That way, the strategy of the method of cadre of scholars that thousands of years ago has been exemplified by the Prophet SAW, if modified and transformed in this era, is still very suitable and will give satisfactory results. It's just that, in the technical aspect, it takes a little adjustment and a touch of technology to be more *reliable* in this era.

Strategies and educational methods in producing these warrior scholars, finally in this era pursued by creating Islamic educational institutions with several models, including:

1. *Islamic Religious College (PTKI)*

PTKI as a higher education institution today prepares itself for various major challenges in the era of disruption. The disrupted era not only encourages the transformation of civilization through the process of modernization, industrialization, and technological reform. The transformation underwent fast-paced changes in various fields of life, both social, cultural, economic, political, and educational.

Universities under the auspices of PTKI consist of 17 State Islamic Universities (UIN), 34 State Islamic Institutes (IAIN), and 7 State Islamic Colleges (STAIN).¹³ These universities are expected to produce intellectual kyai or intellectual kyai, where Islamic studies is the area of study. PTKI is expected to take on the role of printer of scholars and scientists. These expectations can be social (social expectations) and academic (academic expectations) (Mansyur & Supriyatno, 2019).

PTKI as a printer of warrior ulama cadres seeks to equip its students to be qualified in Islamic studies which are synergized with

other general science studies. PTKI's hope is to print intellectual kyai or intellectual kyai can be realized.

2. Boarding

The regeneration of ulama in Indonesia is carried out through an educational process in pesantren. This is because pesantren were established to print scholars. Dhofier revealed that pesantren is a special place to educate and teach students or students who want to explore and understand Islamic religious knowledge using certain distinctive ways (Rasmin, 2018). Therefore, it is known that the purpose of education in Islamic boarding schools is to educate and teach students to have true and in-depth knowledge of Islam so that later warrior scholars will be born.

3. Ulema Cadre Education (PKU)

PKU has been held by MUI at the Central Level since 1985 with a time of 15 days, 3 months, or 24 months. In its development for 27 years, the existence of its alumni has not shown success, thus encouraging MUI to organize PKU S1 (bachelor) level in the hope of having academic abilities in Islamic sciences (*ulum al -islamiyah*) and Islamic literature treasures (*Islamic turats*).

PKU is non-formal. As a non-formal education, PKU participants are followed by many young people who are certainly expected to become future leaders. Education participants get religious materials such as tafsir, hadith, fiqh by referring to classical sources (yellow books). Such materials seem to be effective and in an effort to create future scholars, they still have to be filled with global future challenges (Dervish, 2020).

In addition, in terms of its role and function, PKU must be able to make prospective scholars aware of their very strategic and important roles and functions in the context of fostering the people. By realizing this function, educational participants will carry out their duties as a moral calling, and not because they expect momentary gains.

Of the many educational institutions that are places to print cadres of warrior scholars, it shows that Muslims do not lack clerical cadre printing machines. This is certainly of positive value for the acceleration of the results of clerical regeneration.

However, what needs to be considered is how subsequently someone who has been crowned as a scholar, is able to istiqomah maintain the unity of the people. Because, lately, there have been some scholars who are considered by the government to no longer deliver their da'wah wisely as exemplified by the Prophet SAW. Scholars are considered to prioritize elements of sara, indulge hatred and disbelieve people who do not agree with them.

This phenomenon caused a reaction from Lukman Hakim as the Indonesian Ministry of Religious Affairs at that time, who had planned that

clerics before submitting charges to the public must have a ulama certification issued by the government through the Ministry of Religious Affairs. For scholars who already have certification, they have the right to preach and for those who do not have certification, they are not entitled to preach.

This government policy reaps pros and cons in society. Some think the government's steps are too excessive and curb the freedom of clerics in prosecuting. This was once done by the Dutch East Indies government against religious teachers by supervising the implementation of the "Teacher Ordinance" in 1905. This policy requires religious teachers to have a license from the government. Not everyone, although religious scholars can teach in educational institutions. The background of the Teachers' Ordinance is entirely political in nature to suppress in such a way that Islamic education does not become a trigger factor for popular resistance against the invaders (Concept, 2023).

Therefore, to prevent the discourse from reappearing and being realized by the government which has the potential to cause differences among the people, steps to strengthen Islamic education in producing warrior scholars need to continue. One of the efforts that can be done is to strengthen Islamic character education.

Islamic education affirms that the virtues (morals / character) are the content of Islamic education. The content of Islamic education is character or value. Value education emphasizes the importance of the process of realizing that man needs that value to improve his spiritual quality and life. The emphasis of learning should be carried out as a process of directing and developing individuals in the process of realizing the importance of character and values in shaping their self-quality and spiritual.

Strategies for strengthening and developing Islamic character can be carried out in various educational environments in the following ways:(Wahid, 2019) :

1. Application in learning materials

In the curriculum structure, basically each subject contains materials related to character. Learning materials, especially Islamic Religious Education, are directed to grow and connect sensitivity to the growth of student character in various ways. Learning can be directed by the formation of akhlakul karimah by analyzing relevant cases, identifying values in Islamic behavior, and emulating stories in Islamic history which include stories of Prophets and Messengers, Islamic figures, and so on.

2. Habituation

Shaping attitudes, behaviors, and character as a whole requires habituation. Habituation can be done from simple things in the family and school environment. Cultures developed by habituation can shape the mentality of students in a better direction

In character education in schools, all components (education stakeholders) must be involved, including the components of education itself, namely curriculum content, learning and assessment processes,

handling or managing subjects, school management, implementation of co-curricular activities or activities, empowerment of infrastructure, financing, and work ethos of all school / environmental residents. In addition, character education is interpreted as a behavior of school residents who in organizing education must have character.

3. Exemplary

Shaping the character of students, there needs to be an example, especially from adults around students. This example can be from parents in the family environment, principals and teachers in the school environment. This example can be started from simple things related to character education.

4. Joint Movement

Joint movement in shaping students' knowledge, attitudes, and habits will be effective with joint movement in the school environment continuously. This joint movement will synergize in achieving the goals of character education. In addition, joint movements will effectively direct student motivation in forming mentality and awareness, forming and instilling student character.

With the cooperation of all parties steps or strategies to strengthen character or akhlaq in every learning, the example exemplified by teachers to students, environmental conditioning that leads or encourages students to behave well is expected to be able to produce generations of scholars with warrior characters.

DISCUSSION

From the results of the above research, one of the efforts provided in Islamic education and has been practiced in giving birth to warrior scholars is the establishment of pesantren. But if we look at historical data, currently not all students who finish studying at pesantren then become scholars. This is a matter of discussion for all of us, whether pesantren educational institutions which incidentally are known as Kyai and Ulama printing institutions have certain obstacles and challenges that have not been found solutions, so that not many students enter the pesantren and graduate to become a scholar.

CONCLUSIONS AND RECOMMENDATIONS

Ulama' in Islam is a status that has been crowned as the "heir", the successor of the struggle for the da'wah of the Prophet Muhammad SAW. Without the presence of the ulama', it is impossible to feel that the teachings of Islam today still continue to exist as a guide for humans.

However, not all religious experts are scholars. According to Ibn Kathir, only scholars who are 'wise billah, who truly fear Allah Almighty, because indeed when they ma'rifat (know) the Supreme substance is more perfect and the knowledge of Him is also more perfect, then the khasya' (fear) to Him is also greater.

The scholars needed in this era are scholars who have a "warrior" character. The specifics are fighting for 3 things. First, to fight for himself, that is, to fight against his passions, to maintain his dignity and dignity. Second,

fighting for Islam, namely love for science, always adding insight at all times, thinking about developing for the advancement of Islamic scientific civilization based on the Quran and Hadith, participating in fighting in defending religion, state and nation. Third, fighting for Muslims, namely contributing to providing answers and solutive actions to problems that occur in society.

The Prophet exemplified the strategy of regeneration of scholars when regeneration of the khulafa'your-rashidin, tabi'in and his strategy is still effective today. However, it is necessary to continue to develop steps to strengthen Islamic education in producing warrior scholars need to continue to be carried out. One of the efforts that can be done is to strengthen Islamic character education.

With the cooperation of all parties steps or strategies to strengthen character or akhlaq in every learning, the example exemplified by teachers to students, environmental conditioning that leads or encourages students to behave well is expected to be able to produce generations of scholars with warrior characters.

REFERENCES

- Abdillah, N. (2016). Madzhab and the causal factors for the occurrence of differences. *Fikroh: Journal of Islamic Thought and Education*, 8(1), 20–38. <https://doi.org/10.37812/fikroh.v8i1.20>
- Adlini, M. N., Dinda, A. H., Yulinda, S., Chotimah, O., & Merliyana, S. J. (2022). Qualitative Research Methods Literature Study. *Edumaspul: Journal of Education*, 6(1), 974–980. <https://doi.org/10.33487/edumaspul.v6i1.3394>
- Ahmad, J. (2022). Analysis of the success of the Nahdlatul Ulama (NU) Jihad Resolution in the struggle for independence of the Republic of Indonesia. *Ishlah: Journal of Ushuluddin, Adab and Da'wah*, 4(1), 93–110. <https://doi.org/10.32939/ishlah.v4i1.176>
- Anarchawati, A. (2017). The Position and Role of Ulama in the Perspective of the Qur'an (A Comparative Study of Tafsir al-Qur'an al-'Azim and Tafsir FiZ ilal al-Qur'an). *Journal of Al-Fath*, 11(01), 12.
- Assiroji, D. B. (2020). The concept of regeneration of scholars. *Journal of Islamic Education*, 09(01), 47–70. <http://jurnal.staialhidayahbogor.ac.id/index.php/ei/article/view/661>
- Dervish, R. (2020). Historical Study of the Development of Ulema Regeneration in Producing Fukaha. *Al-Mizan*, 16(1), 101–126. <https://doi.org/10.30603/am.v16i1.1785>
- Fihri, A., Saepudin, D., Husain, A., & Syafrin, N. (2023). Curriculum Development Model for Ulema Regeneration of Tarjih Muhammadiyah Ulema Education (PUTM) Yogyakarta Future. November, 2581–2596. <https://doi.org/10.30868/ei.v12i04.5104>
- Ibda, H. (2023). MUI-Baznas Strategy in Producing Integrative Ulema Cadres through the Thousand Ulama Cadre Program (KSU). *ASNA: Journal of Islamic and Religious Education*, 5(1), 46–58.
- Isnanto, M. (2018). Muhammadiyah's Ideas and Thoughts on Ulema

- Regeneration (Case Study of Ulama in Muhammadiyah). *Application: Journal of Applications of Religious Sciences*, 17(2), 95. <https://doi.org/10.14421/aplikasia.v17i2.1380>
- Komaruddin, K., & Majdi, A. L. (2021). Regeneration and Regeneration in the Family Environment: A Thematic Analysis Study of Educational Verses. *Journal of Islamic Education Research*, 9(2), 111-132.
- Concept, T. F. (2023). *Optimization of Pesantren as a Base for the Struggle of the People and Regeneration of Ulama Introduction We already both know that Islamic Boarding Schools*. 1(1), 14-26.
- Mansyur, M., & Supriyatno, H. (2019). Community participation in the development of university libraries: a study of the implementation of Law of the Republic of Indonesia No. 25 of 2009 concerning public services in PTKIN Libraries throughout East Java Province. *Indonesian Journal of Academic Librarianship*, 3(1), 1-14.
- Nurmalasari, Y., & Erdiantoro, R. (2020). Career Planning and Decisions: A Crucial Concept in BK Career Services. *Quanta*, 4(1), 44-51. <https://doi.org/10.22460/q.v1i1p1-10.497>
- Princess, D. N. (2020). The concept of Urf as the Source of Law in Islam. *El-Mashlahah*, 10(2), 14-25. <https://doi.org/10.23971/maslahah.v10i2.1911>
- Rasmin, M. Z. (2018). Islamic Education in the Perspective of Bugis Ulema K.H. Lanre Said. *Ta'dibuna: Journal of Islamic Education*, 7(1), 61. <https://doi.org/10.32832/tadibuna.v7i1.1361>
- Soekmawati, I. (2019). Important Values of Islamic Education Based on the Quran and the Prophet's Sirah in Improving the Quality of Teaching. *Journal of Education*, 7(2), 204-214. <https://doi.org/10.24090/jk.v7i2.3032>
- Subri, S. (2022). Pesantren: Ulema Regeneration and Regeneration of People. *LETERNAL: Learning and Teaching Journal*, 3(3), 6-19. <https://jurnal.lp2msasbabel.ac.id/index.php/LETERNAL/article/view/2937%0Ahttps://jurnal.lp2msasbabel.ac.id/index.php/LETERNAL/article/download/2937/1213>
- Syakhriani, A. W., & Syahbudin, A. (2020). The Nature of the Purpose of Islamic Education. *Borneo : Journal of Islamic Studies*, 3(2), 17-27. <https://doi.org/10.37567/borneo.v3i2.265>
- Wahid, A. (2019). Strategies for Strengthening Islamic Character Education. *Shaikhuna: Journal of Islamic Education and Institutions*, 10(2), 168-180. <https://doi.org/10.36835/syaikhuna.v10i2.3718>