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## **RASUL SAW CLOSED DA'WAH: BUILDING ISLAMIC EDUCATION IN MAKKAH**

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### **ABSTRACT**

This study examines the strategy of secret da'wah (as-sirriyyah) conducted by the Prophet Muhammad (peace be upon him) during the early period of his prophethood in Makkah and its contribution to the foundation of Islamic education. In a social context marked by oppression and threats from the Quraysh, the secret approach was chosen as a strategic step to protect the early Muslim community while deeply instilling the values of monotheism (tawhid) and morality. This research employs a qualitative library research method, analyzing relevant scholarly literature from books and accredited national and international journals. The findings reveal that the house of Al-Arqam ibn Abi Al-Arqam served as the first informal Islamic educational institution, functioning as a center for learning, faith strengthening, and character building among the Prophet's companions. The learning materials focused on aqidah (creed), basic worship practices, moral development, and social solidarity, delivered through methods such as talaqqi (direct instruction), halaqah (study circles), and the Prophet's exemplary conduct. The secret da'wah not only established the spiritual foundation of the early Muslim community but also created a holistic educational model that integrated cognitive, affective, and psychomotor aspects. The educational values applied during this period remain relevant to modern Islamic education, particularly in shaping a generation that is faithful, moral, and spiritually resilient in facing contemporary challenges.

**Keywords:** Secret Da'wah, Islamic Education, House of Al-Arqam, Prophet Muhammad (SAW), Makkah.

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### **INTRODUCTION**

In the early prophetic period of Makkah, Arab society emerged in a socio-cultural order dominated by tribal systems, the practice of polytheism, as well as various moral issues such as social injustice, slavery, and tribal spirit, so the need for spiritual and ethical change was very urgent; The thematic understanding of revelation indicates that the Makkah period was indeed very focused on strengthening beliefs (monotheism) and basic moral development before exploring more complex socio-legal aspects. (Djidin, 2024).

Realizing the socio-political situation that was vulnerable to conflict and oppression, the Prophet Muhammad SAW decided to start spreading the teachings in secret (*as-sirriyyah*) for the first few years. He uses a personal approach and takes advantage of close social

relationships (family, close friends) so that messages about faith and moral change can be internalized without any public pressure that can be dangerous. Some recent studies have stated that this method is strategic, with priority on the safety of the initial community and the formation of a foundation of trust before da'wah is openly introduced to the community (Abbas, Rochmawan, and Astoko, 2024)

In response to this situation, the Prophet Muhammad SAW began to spread religious teachings secretly during the first three years of the prophetic period, using methods that were hidden and full of caution. This tactic is not only aimed at avoiding being a target of public oppression, but also to ensure that the teachings of monotheism and fundamental moral education can be well instilled in the early followers before spreading da'wah to the wider community. This is in line with some research on modern Islamic education that shows that the Al-Arqam house acts as an informal and secret learning center, serving as an early educational institution that provides basic teaching about the Qur'an, faith, morals, and monotheism in a relatively safe environment.(Abida Parveen, Rafiullah, dan Barvi, 2022).

In practice, Dar al-Arqam, or the house of Al-Arqam bin Abi Al-Arqam, served not only as a meeting place, but also as the first informal educational institution for Muslims that focused on a place to learn, develop morals, and strengthen the faith, chosen because of its relatively safe position from the surveillance of the Quraysh. Education research today shows that Dar al-Arqam became a structured and strategic center of learning during the first three years of the da'wah period.(Esmat, Nurhakim, and Faridi, 2024)

The importance of da'wah being carried out in private and informal educational institutions such as Dar al-Arqam plays a role not only in building individual faith and morals, but also in preparing the early Muslim community to face external challenges when da'wah is expressed publicly. The spiritual and mental foundation that was built in the secret phase became the basis so that when in the midst of social pressure, rejection, and even persecution, the community remained strong, had solidarity, and was able to maintain its Islamic identity. Some modern studies show that the formation of beliefs and character through small groups has proven to be very efficient in Islamic education and remains relevant in contexts when Islamic values are sometimes confronted with dominant cultures or secular views. (Kholid, 2023).

In the world of Islamic education, this closed da'wah approach is seen as more than just a way to spread religious teachings. It is also a comprehensive educational process that includes the development of beliefs (aqidah), the strengthening of moral values (akhlaq), the teaching of worship and basic practices, and the cultivation of spiritual values such as patience, honesty, sincerity, and resilience. This process is usually carried out in small groups with a personal approach ("one-on-one") and direct guidance from the Prophet Muhammad SAW, as well as through the example of his actions. Therefore, although informal and closed, the education

provided has a recognizable structure: core materials, hands-on teaching, a safe learning atmosphere, and spiritual support.

For example, research examining Dar al-Arqam shows that although it is informal (in contrast to madrassas or official institutions after hijrah), Dar al-Arqam has organized a consistent schedule of meetings and teaching materials to educate the early followers. (Abbas et al, 2024) Recent research shows that character and spirituality development through small groups and personalized approaches remains relevant in Islamic education today. This method is used as a guideline in the development of halaqah, tahfidz, and character-focused education for children and adolescents in environments that sometimes do not support Islamic teachings.(Sabil Mokodenseho, 2024).

The informal curriculum in this limited da'wah stage focuses on the teaching of faith, the implementation of the main worship, the formation of morals, and the understanding of life after death. Elements based on the analysis of tartibun nuzul appear early in revelation and become the basis for future progress of da'wah, and rely on individual development methods (small classes, direct directions from the Prophet Muhammad) and examples in daily activities. (Djidin, 2024).

Therefore, closed da'wah can be considered not only as a short-term strategy in da'wah, but also as a structured educational effort to build social, spiritual, and cultural capital for the early Muslim community on a basis that further supports the transition to open da'wah, the establishment of broader socio-religious institutions, and the continuous spread of Islamic teachings; various studies on modern Islamic education highlight the continuity of this educational role from the Makkah phase to the Medina stage as part of the development of classical Islamic educational institutions.(Abbas et al, 2024).

For example, a study titled "The Prophet's Educational and Da'wah Activities in Darul Arqam: An Analytical Study" states that Dar al-Arqam was one of the first educational institutions in the newly developed Muslim society, where the Prophet Muhammad taught the disciples directly about the basic principles of Islam through the Qur'an and moral formation.(Abida Parveen dkk, 2022)

In addition, the study entitled "The Spread of Faith in Early Muslim Communities in the Makkah Period: An Analysis of the Process and Its Impact on Islamic Faith Education" explains how the spread of faith in the Makkah phase had a profound influence on faith education, which later became the basis for the Islamic education system after the move to Medina. (Abdurrohim, Adiyono, and Harun, 2023).

There is also in the study "What Changed in Medina: The Place of Peace and War in Early Islam," it is explained that "He also founded an educational institution called Dar al-Arqam to protect his followers, especially young people, from conflict areas. Then, in the article "The Patterns of Islamic Education During the Time of the Prophet Muhammad," it is explained, "In

Mecca, the Prophet established educational institutions, namely the houses of Dar al-Arqam and Kuttab as efficient and strategic tools."

From the understanding of the social history of Islamic education during Makkah, there is a need to reformulate how modern Islamic education can draw lessons from the Prophet's da'wah method: how these values of non-formal education can be applied in the current context, how to design educational institutions that maintain character and morals, and how Islamic education can be a tool for the transformation of society as it was in the early days.

The purpose of this research is to find out and understand how the da'wah of the Prophet Muhammad Muhammad SAW in Makkah took place, especially as the initial foundation of the formation of Islamic education, so that the role of da'wah in laying the foundation of values, morals, and the formation of Islamic society in forming the basis of Islamic education in the early days can be understood.

## **METHOD**

In this study, a qualitative literature research method (library research) is used, which is a study that collects and analyzes written materials from books, scientific articles, reports, and relevant documents as the main data source. (Hutter and Hennink, 2020) Mestika Zed defines literature research as a series of research activities that are carried out by utilizing literature sources to obtain data and then processing research materials until research results are obtained. (Mestika Zed, 2014)

Literature research is synonymous with an event, either in the form of deeds or writings that are researched to get the right facts by finding the origin, the real cause (Hamza, A, 2022). The primary sources in this study were obtained from books *History of Islamic Civilization* works by experts, while secondary sources consist of articles published in various accredited national and international journals.

The qualitative approach is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behaviors. (Meleong, 1989) Furthermore, Saryono explained that qualitative research is research that is used to investigate, discover, describe, and explain the qualities or peculiarities of social influences that cannot be explained, measured or described through a quantitative approach. (Saryono, 2013).

Data collection in literature research is carried out first with documentation to find data in the form of records, transcripts, books, newspapers, magazines, inscriptions, agendas, and so on. This documentation is very important in qualitative research because the data is written in the document. Second, through observation, which is used to observe and record anything contained in the source used (Wijaya, H, 2018).

This study uses a literature study method to examine the history of education and da'wah of the Prophet Muhammad SAW in Makkah. Literature review is a research method that utilizes written sources that are relevant to the object of study. In this study, the process begins with a search of related literature using keywords such as "The Da'wah of the Prophet Muhammad Muhammad SAW in Makkah" and "Early Islamic Education."

Once the relevant literature has been collected, the next step is to analyze the content of each source to find the main themes and principles of Islamic education and da'wah in the Makkah period. The collected data is then organized and synthesized to produce a complete understanding of the contribution of the Prophet Muhammad SAW in building the foundation of Islamic civilization. This method allows researchers to combine a variety of views from different literature to gain a more comprehensive understanding of the topic being researched (Abuddin Nata, 2014).

Based on this background, this study will be discussed clearly and in-depth related to the Prophet Muhammad SAW's Closed Da'wah in Makkah, the House of Al-Arqam as an early educational institution during the time of the Prophet, and the Educational Materials in Closed Da'wah. The purpose of this research is to describe and analyze the history of closed da'wah where the Prophet was in Makkah. The benefits of this research are expected to enrich academic studies on the history of Islamic education while providing practical insights for the development of Islamic education that is relevant to the challenges of the times.

## **RESULTS AND DISCUSSION**

### **The Hidden Da'wah of the Prophet Muhammad SAW in Makkah**

The Qur'an describes the living conditions of the pre-Islamic Arab society with various expressions with negative nuances, such as *Fi Dlalal al-Mubin* (in manifest error), *al-jahiliyah* (state of ignorance), *A'da'an* (hostility), *Dzulumat* (iniquity, disregard of Allah's commandments, and violation of His prohibitions), and *Facade* (deeds of destruction on the face of the earth). The many deviations in these behaviors show that there is damage in the system of human life at that time, both in the aspects of faith, worship, and morals, which then has an impact on the damage to the economic, social, political, cultural, legal, and educational systems. (Annisa Rasyidah, 2020).

After the Prophet Muhammad SAW received his first revelation in the Cave of Hira, Makkah, in 610 AD, which is enshrined in Surah al-'Alaq verses 1-5, followed by the second revelation in Surah al-Muddatstsir verses 1-5. Through this revelation, Allah SWT assigned the Prophet Muhammad SAW to rise from the blanket and prepare to deliver warnings and teachings to mankind as a sacred mandate, which is the task of educating and spreading the teachings of Islam. After that, other revelations continued to come down gradually and were taught by the

Prophet to his people, which was initially done in secret. The method of closed da'wah became an important foundation in the process of conveying its first revelation, with the main purpose of shaping the development of Islam in the early days, as well as being a test for the faith and patience of the companions. During the Prophet's stay in Makkah, Allah SWT revealed the revelation of the Qur'an as many as 4,726 verses contained in 89 surahs, which later became the basis of the Prophet's da'wah in the Makkah period. The surahs that were revealed in Makkah are known as Surah Makkiah. The Prophet's da'wah method at that time was divided into two stages, namely clandestine da'wah, which lasted about 3-4 years, and open or overt da'wah, which lasted for 10 years (Garett, Liu, dan Young 2018).

The form of clandestine da'wah was the initial stage of the spread of Islam by the Prophet Muhammad Muhammad SAW in Makkah with the intention of protecting himself and his followers from the rejection and threats from the Quraysh, who were still attached to idolatry. This method lasted for about three years, during which the Prophet only preached to close relatives and companions in closed situations, such as using the house of Al-Arqam bin Abi al-Arqam as a secret meeting place.(Wan Mai Zulia, Ismail Marzuki, and Selamat 2024) The educational process during the time of the Prophet was based on direct guidance from Allah SWT, where the Prophet received revelation and then conveyed it to the ummah, which was precisely the sabahat at that time, so that it could be used as a guideline for life that was integrated in their daily lives.

The main purpose of the da'wah of the Prophet Muhammad Muhammad SAW in the Makkah period was to invite the ignorant Arab people to abandon the uncivilized habits of ignorance that were detrimental to social life at that time, as well as to guide them to the path of truth through Islamic teachings. In the process of delivering his da'wah, the Prophet Muhammad SAW designed various strategies so that Islamic treatises could be accepted by the Quraysh community at that time. The purpose of this method is to build the foundation of Islam safely before the command from Allah SWT comes to preach openly.

In this process, the Prophet Muhammad SAW first invited his immediate family to embrace Islam, some of the first people to accept his da'wah include: Khadijah bint Khuwailid (the Prophet's wife), Ali bin Abi Talib (the Prophet's cousin), Zaid bin Haritsah (the Prophet's adopted son), Abu Bakr As-Shiddiq (the Prophet's close friend), and Ummu Aiman (the Prophet's caregiver in childhood). The main teachings of da'wah in the Makkah period focused on: the cultivation of monotheism or the detection of Allah, the belief in the Day of Resurrection as a day of retribution, the invitation to purify the soul, and the strengthening of unity and fellowship among mankind (Suryadi et al., 2023).

The Prophet Muhammad SAW can be seen as a teacher as well as a pioneer of Islamic education. From him, the initial process of the development of Islamic education began. In this

period, Islamic education focused on understanding and memorizing the Qur'an, while the development of science in general was not as apparent as in later times. The learning method applied is still simple, namely through direct interaction between educators and students, namely between the Prophet who is face-to-face with relatives or companions who follow Islam. This kind of learning pattern makes the teaching material easier to understand and deeply memorable for friends. (Larasati 2024a) After this kind of da'wah process was considered quite successful because it was characterized by the increasing number of Islamic believers, the Prophet Muhammad SAW began to look for a comfortable place so that the learning process could run smoothly and safely so and the house of Al-Arqam bin Abi Al-Arqam was chosen as a meeting place for his companions and followers (Larasati, 2024).

The da'wah carried out behind closed doors by the Prophet Muhammad SAW in Makkah not only serves as a tactic in spreading religion, but also functions as a comprehensive educational process that develops the soul and faith of his followers. This method provides valuable lessons in the development of Islamic education that emphasizes character building, spiritual life, and good example in daily activities. Islamic da'wah was brought and spread by the Prophet Muhammad SAW, starting from the region of Makkah and then extending to the entire Arabian Peninsula. The success of his da'wah is inseparable from the ability of the Prophet Muhammad SAW to manage and direct the potential of da'wah effectively.

### **Al-Arqam House as an early educational institution in the time of the Prophet**

In the early phase of the growth of Islamic da'wah in Mecca, the House of Al-Arqam (Bait/Dar al-Arqam) became an informal but important institution for learning activities and spiritual development. Because the socio-political situation was very stressful for new followers, private spaces such as Al-Arqam's house served as a safe location for the Prophet Muhammad SAW to deliver revelation, teach the principles of monotheism and the Qur'an, and build early Muslim communities in private. Recent research shows that the core function of this house is educational and protective, able to provide an atmosphere that supports the transmission of knowledge and the formation of religious identity before da'wah is delivered openly. (Abida Parveen dkk, 2022)

Islamic educational institutions during the time of the Prophet Muhammad SAW referred to several places where the learning process took place. First, the house. As explained earlier, the house of Al-Arqam bin Abi Al-Arqam became the first Islamic educational institution in history. The House of Al-Arqam bin Abi Al-Arqam became the first Islamic educational institution, where the Prophet Muhammad SAW taught the main teachings of Islam, recited the revelations of the Qur'an, and received guests who wanted to convert to Islam or ask questions about religion. In addition, the house of the Prophet Muhammad SAW also serves as a gathering place for Muslims to learn and strengthen their faith. Another educational institution is the kuttab, which initially

focused on learning to read and write, literature, Arabic poetry, and arithmetic. Then, after the arrival of Islam, the learning material was expanded by reading and writing the Qur'an and understanding Islamic laws. (Larasati 2024).

The role of Al-Arqam House is not only limited to individual education, but also focuses on community building. Here takes place a process of solidarity development, distribution of da'wah tasks, and practical training that prepares the companions to become da'wah cadres when the situation allows them to move openly. These small agencies support social practices such as bai'at, protection arrangements, and safe da'wah exercises. Therefore, the learning space in the early days of Islam not only spread doctrines but also developed organizational capacity and social strategies. Empirical results from research on the history of contemporary Islamic education emphasize that it is this sociopolitical factor that makes Dar al-Arqam important in the transition of Muslim communities from hidden groups to organized communities. (Zaeni, 2024).

After this kind of da'wah process was considered quite successful because it was marked by the increasing number of Islamic believers, the Prophet Muhammad SAW made the house of Al-Arqam bin Abi Al-Arqam a meeting place for his companions and followers. It was here that the first Islamic education in Islamic history took place. The Prophet Muhammad SAW taught the basics of Islamic religious teachings, recited the revelations of the Qur'an to his companions, and received guests and people who wanted to convert to Islam or ask various questions related to religious teachings. In fact, in the house, the Prophet Muhammad SAW also carried out prayers with his companions. (Larasati, 2024).

An analysis of the character of Al-Arqam "madrasah" graduates shows that the non-formal curriculum combined with practical training gives birth to resilient and mission-oriented agents of change. Education in Al-Arqam focuses on mastery of texts (the Qur'an and hadith), moral development (morals), and readiness to organize, aspects that, according to the current literature, are important for the concept of the formation of religious cadres in the modern context. Modern researchers conclude that this model highlights the synergy between ethical-spiritual content and simple but efficient pedagogical methods, namely direct teacher involvement, small group learning, and emphasis on concrete practice (Abida Parveen, Rafiullah, dan Barvi, 2022)

From the epistemological point of view of Islamic education, Dar al-Arqam shows the principle that the primary sources (the Qur'an and Sunnah) are at the core of the curriculum and that the teacher (Prophet Muhammad Muhammad SAW) functions as a facilitator of interpretation as well as moral example. This teaching model provides methodological learning for the study of contemporary Islamic education: the significance of the relationship between texts, practices, and social contexts. The reconstruction of this model in modern studies shows how educational institutions today are able to combine textual teaching with character development and practical exercises to produce competent learners with integrity.

The practical implications for current Islamic education resulting from the analysis of Dar al-Arqam consist of three main points. First, the need for a safe space (both physical and virtual) for initial training when the external situation is not yet supportive. Second, strengthening the halaqah/talaqqi method as an effective medium for the dissemination of oral-practical knowledge, especially in the early education of children and adolescents. Third, the unification of cognitive and emotional goals: the curriculum needs to include the development of knowledge as well as the character and abilities of social organization. Modern writers recommend the application of these principles in the development programs of the younger generation so that religious education focuses not only on the mastery of information, but also on the creation of responsible social agents.

Al-Arqam House can be thought of as a holistic early educational institution combining text teaching, character development, and organizational training in a safe environment. His educational legacy provides important insights into the development of contemporary Islamic education programs that seek to align the power of the text with the needs of character formation and practical social skills. For further studies, it is recommended that field research compare modern halaqah models with principles that can be traced from the practice of Dar al-Arqam, as well as comparative studies between regions on how early informal institutions developed into formal Islamic educational institutions.

### **Educational Materials in Closed Da'wah**

The educational material in the Makkah phase includes two main aspects. First, monotheistic education, which focuses on purifying the teachings of monotheism of the Prophet Ibrahim AS, which have been distorted by the ignorant society. Theoretically, the essence of this tawheed teaching is reflected in Surah al-Fatiha, verses 1-7, and Surah al-Ikhlâs, verses 1-5. As a result, the habit of the Arab people who had previously committed acts in the name of idolatry was replaced with speech *Squirting Squirting*, and the practice of idolatry turned into glorification and worship only of Allah SWT. Second, literacy, memorization, and understanding education of the Qur'an, which is aimed at the habit of Arab people who like to chant verses, is transferred to the reading of the Qur'an, as well as straightening the mindset of Muslims who are still influenced by the tradition of jahiliyah (Larasati 2024).

In the closed da'wah phase, the main focus of the teaching delivered by the Prophet Muhammad is on the formation of faith (monotheism) and the strengthening of moral values. This early education emphasizes monotheism as the first thing that is conveyed to close family and prospective followers, because without a strong understanding of the faith, ritual, and ethical aspects will lose a solid foundation. In addition, the Qur'an is used as the main source of teaching both through reading, explanation of verses (basic understanding), and the cultivation of moral values in it, in line with the emphasis that revelation is gradually revealed, aiming to form

character and understanding for the early generations of the ummah. The practical materials taught include teachings on basic worship (how to pray, dhikr / simple worship), individual and social manners, and moral strengthening (honesty, empathy, rejection of evil), so that da'wah participants not only accept the teachings but also experience changes in their behavior. (Jacob 2021).

At that time, revelation generally functioned as a means of education, guidance, guidance, guidance, direction, as well as strengthening the heart. In an effort to succeed in his da'wah, the Prophet Muhammad SAW adhered to revelation that contained basic knowledge about the attributes of Allah SWT and the principles of Islamic morality. The revelation was also a rebuttal to the life view of the ignorant society that was developing at that time. It was during this period that the loyal followers of the Prophet Muhammad SAW were known as *assabiqunal awwalun*, namely the people who first accepted Islam. Because the number of Muslims is still small, the Prophet Muhammad SAW forbade them to show their Islam openly. (Wan Mai Zulia et al, 2024)

The Prophet taught with various methods that are in accordance with human nature, which has tendencies, advantages, and weaknesses. Some of the methods used include: lectures to convey revelation and explanations, questions and answers to answer questions about the law, dialogue, parables, stories, practices, and memorization. (Annisa Rasyidah, 2020). From the aspect of curriculum and teaching methods, activities in Dar al-Arqam can be understood as a combination of teaching texts (talaqqi of the Qur'an and explanation of revelation) and practice coaching (worship, morals, and safe ways of preaching). The main method is deep oral learning: repetition of the text, direct interaction with the Prophet ﷺ, and halaqah (study groups). This approach emphasizes the internalization of values, not only theoretical understanding, to produce participants who not only know the postulate but also apply it in social life and da'wah movements. Contemporary researchers note that this pattern works well in transferring knowledge in small, isolated communities.

Pedagogically, the preaching that takes place behind closed doors is very personal and profound: the teaching process takes place in small groups (such as family, close friends, or a teacher's home), using the methods of direct interaction, discussion, behavior examples, and repetition of material to ensure a deep understanding in the context of a trusting relationship. In practice, places such as the House of al-Arqam function as a kind of kuttāb or early madrasah where basic lessons (such as creed, how to read the Qur'an, worship procedures, and the development of morals and solidarity in the community) are taught and practiced in a structured manner, these places also serve as spaces to nurture cadres: participants are educated to become spreaders of the teachings more widely in the future. Given its closed nature, the materials taught were chosen to strengthen the identity and resilience of the community in the midst of social pressure. (Jacob, 2021).

From the perspective of educational goals, the content of the sirriyah da'wah is not only a transfer of knowledge, but also a process that transforms individuals into agents of change. This includes character development, faith strengthening to be able to face various challenges, as well as training in leadership and regeneration, so that the small group can protect themselves, support each other, and at the right time, become the foundation for the open dissemination of teachings. Therefore, the materials chosen tend to focus on the basic, practical, and social relationship-building aspects. More advanced materials, such as more detailed fiqh and broader organizational structures, are usually given after the community feels safer to thrive (Jacob 2021).

## **CONCLUSION**

The closed da'wah carried out by the Prophet Muhammad SAW in the early prophetic period in Makkah was not only a strategy to protect himself and his followers from the threat of the Quraysh, but also became the foundation for the birth of the first Islamic education system. Through a personal approach and a small group in the house of Al-Arqam bin Abi Al-Arqam, the Prophet Muhammad SAW succeeded in instilling strong monotheistic values, morals, and faith in the early generation of Muslims. Rumah Al-Arqam functions as a systematic and directed non-formal educational institution, playing an important role in shaping the character, spirituality, and solidarity of the people. The learning model applied by the Prophet Muhammad SAW is holistic in combining the teaching of texts (Qur'an), moral examples, and practical exercises in daily life so as to produce a generation of assabiqunal awwalun who have a strong faith and are ready to become agents of da'wah. The educational material in this phase focuses on monotheism, basic worship, manners, and strengthening moral and social values. The closed da'wah approach has proven to be effective in building spiritually and mentally resilient communities, becoming the basis for open da'wah in the next period. Thus, the closed da'wah method of the Prophet Muhammad SAW contains educational values that are very relevant to the development of modern Islamic education, especially in terms of character formation, strengthening aqidah, and the development of educational institutions that are safe, in-depth, and based on spiritual and social values.

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