

**THE LIFE JOURNEY OF THE PROPHET MUHAMMAD SAW SPREADING ISLAM  
IN THE EARLY APOSTOLIC PERIOD**Amina Ulya<sup>1</sup>, Anisa Satria<sup>2</sup>, Annisa Ramadhani<sup>3</sup>, Fikriani Husni Yanti<sup>4</sup>, and Pisdoni Mardianto<sup>5</sup><sup>1</sup> Mahmud Yunus State Islamic University, Batusangkar, Indonesia<sup>2</sup> Mahmud Yunus State Islamic University, Batusangkar, Indonesia<sup>3</sup> Mahmud Yunus State Islamic University, Batusangkar, Indonesia<sup>4</sup> Mahmud Yunus State Islamic University, Batusangkar, Indonesia<sup>5</sup> Mahmud Yunus State Islamic University, Batusangkar, Indonesia**Corresponding Author:**

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17, 2025**Abstract**

Research on the da'wah journey of the Prophet Muhammad SAW in the early apostolic period departs from the social reality of Makkah which is influenced by polytheistic traditions, economic interests centered on the Kaaba, and cultural structures that view changes in values as a threat to the stability of society. This condition makes tawhid da'wah in a pressure-laden environment because it is directly related to the political and economic authorities of the Quraish. The purpose of this research is to provide a comprehensive overview of da'wah strategies, community response patterns, and the process of value change that develops during the initial stage of leaflet delivery. The research method uses a qualitative, historical-analytical approach through an in-depth study of the sirah of Nabawiyah, authentic hadith, and early Islamic historical literature. The analysis was carried out through theme coding, comparison between sources, and social interpretation of the dynamics of events. The results of the study show that da'wah is divided into two main phases, namely hidden da'wah and open da'wah. The hidden phase serves to strengthen the commitment of the early followers, while the open phase causes strong rejection because it is considered to disrupt the social structure of the Quraish. This study also found that the early community support, the protection of the Banu Hashim, and the moral example of the Prophet Muhammad SAW made a great contribution to the sustainability of da'wah. The conclusion of the study emphasizes that da'wah in the early period of the apostolate played a role as a process of social change that was organized gradually, adaptive to the situation, and produced a strong foundation for the formation of Islamic society at the next stage.

**Keywords:** Early Da'wah, Makkah, Prophet Muhammad SAW



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## INTRODUCTION

The da'wah journey of the Prophet Muhammad SAW in the early days of the apostleship took place in the atmosphere of the people of Makkah which had a very complex social, cultural, and religious structure (Akyildiz et al., 2020). The tradition of idolatry has become deeply rooted, even becoming the main identity of the Quraysh group that controls the Kaaba as the center of Arab spirituality (Naeem et al., 2022). This situation created a belief order that was difficult to touch by the new teachings that emphasized monotheism and human equality (Mridha et al., 2021). Practices that are contrary to human values—such as the burial of baby girls, the exploitation of slaves, and social inequality—are still accepted as the general norm (Rowthorn & Maciejowski, 2020). These conditions present a great challenge for the delivery of revelations that call for moral and spiritual change (Sertkaya, 2022). The rejection of monotheism arises not only from the theological side, but also from the fear of the Quraysh elite of the loss of power and authority that has long favored their social position.

The initial phase of da'wah presents a fundamental problem regarding the interaction between revelation that brings about the renewal of values and the reality of a society that maintains old traditions (Wasman et al., 2023). These tensions created sharp social dynamics, especially as Islamic treatises began to penetrate the boundaries of family, trade relations, and the social structure of the Quraish (“A Humanistic and Naturalistic Approach to the Dialogue between Heavenly Monotheistic Religions,” 2022). An in-depth depiction of the early moments of the apostolate becomes essential to understanding how those conflicts of values emerged, developed, and then produced major changes in human history (Chen et al., 2020). This observation of the social context helps to explain why early da'wah faced high resistance, as well as how the Prophet Muhammad managed these pressures without losing the main direction and purpose of his treatise (Mohr et al., 2023). The analysis of this situation not only presents a historical picture, but also shows that da'wah is a process that takes place through patience, the right strategy, and perseverance in maintaining the values of revelation.

Research on the journey of da'wah in the early apostolic period is relevant because it contains social issues that are still important to understand today (Yusuf, 2020). The Quraish's rejection of tawheed is not only rooted in differences in beliefs, but is also closely related to economic and political structures that rely on the sustainability of polytheistic practices (Sertkaya & Keskin, 2020). The Kaaba is not only a place of worship, but also a center of economic activity that provides great benefits to the ruling group (Yenti et al., 2020). The teachings of monotheism directly threaten the sustainability of this structure. The violent reactions that arise need to be understood through a thorough scientific study, so that historical events are not only seen as a series of conflicts, but as a series of moral and social transformation processes that have a certain logic.

This research was conducted to present a deeper understanding of the situation of da'wah in the early days of Islam (Bakhshizadeh, 2023). Historical sources show that there are variations in interpretations of da'wah strategies, the steps of the Prophet Muhammad SAW, as well as the pattern of interaction between the Quraysh community and Islamic teachings (Ishaq & Ridwan, 2023). These differences need to be bridged through a scientific approach that combines historical studies, social analysis, and the study of primary sources such as the sirah of the Nabawiyah and sahih hadiths (Binbeshr et al., 2021). This approach provides a richer and more objective interpretive space (Husayn, 2019). The analysis carried out aims to present a reconstruction that is closer to the actual condition, so that the reading of the early da'wah is not only focused on the heroic side, but also on the social dynamics behind it.

This research seeks to contribute to filling the gaps that are still seen in previous research (Mkrtumyan, 2021). Most previous studies have focused on the chronology of events, without paying enough attention to the social context that influences the pattern of da'wah development (Mahmoud et al., 2022). Explanations of the causes of the Quraish resistance are often only attributed to religious factors, even though there are economic, cultural, and political dimensions that contribute to this attitude of rejection (Lala, 2023). This research combines historical and analytical approaches to trace the social structure of Makkah, inter-tribal relationships, and the psychological condition of the community before and after da'wah is delivered (Basit, 2020). The search produces a more complete picture of the social transformation process that occurs.

The approach used in this study involves an analysis of the pattern of da'wah communication of the Prophet Muhammad SAW, the method of delivering treatises in stages, and strategies for building early Islamic communities (Omran et al., 2023). This analysis is important because it provides an understanding that da'wah is not only a verbal call, but also a process of character formation and value strengthening through example (Kızılkaya, 2020). The use of the method of da'wah in secret in the earliest phase shows caution in considering the unstable social situation (Rose, 2021). The stages of open da'wah then show an important transition that marks the readiness of the community to accept major changes (El Sayed, 2023). These patterns have rarely been discussed in detail in previous studies, so this study seeks to fill this gap.

The state of the art in this study can be seen in the ability to integrate critical historical approaches with social analysis (Tarigan, 2020). This approach allows for an event reading that not only sorts the facts, but also connects each event to the social setting that influenced it (Scharbrodt, 2023). The use of this analytical framework makes an important contribution to understanding why da'wah can flourish despite strong pressure (Al Eid & Arnout, 2020). A reading of the relationship between the teachings of monotheism and the social norms of Makkah shows that da'wah works through a long process, not through direct confrontation, but through a change in values that start from small spaces in family and friend groups (Moch, 2022). Such an analysis provides a new perspective on how Islamic teachings can touch the hearts of the people gradually.

The main innovation in this study lies in the understanding of the da'wah of the Prophet Muhammad SAW as a planned social transformation process (Kubota et al., 2022). This interpretation places da'wah as a movement of value change that has an impact on the structure of society as a whole (Li et al., 2022). This reading is different from some studies that tend to portray early da'wah as only a series of tests and pressures. This research emphasizes that early da'wah is a process of moral education that is carried out consistently, through the example of the Prophet Muhammad SAW in facing rejection, violence, and boycotts. This example shaped the character of the early followers of Islam and became the basis for the formation of a strong Muslim community.

The novelty of this research appears in the way of highlighting the da'wah of the Prophet Muhammad SAW as a movement that not only changes beliefs, but also improves social structures slowly. Previous research has focused on the suffering of friends or external pressures without explaining how these pressures shaped the patterns of religiosity and solidarity of early Muslim communities. This research proposes a new perspective that combines spiritual and social aspects, so that da'wah is seen as a process of total transformation. This difference in focus is an important novelty of this study compared to previous studies.

The contribution to further research lies in the breadth of study space that can be developed after understanding the initial phase of da'wah in depth. Further research can trace the development of da'wah after migrating to Medina, the relationship between the structure of Madinah society and the formation of Islamic law, to the long-term impact of the da'wah of the Prophet Muhammad SAW on the development of Islamic civilization. The study of the pattern of interreligious relations in the early days of Islam also has a large scope for exploration, especially in the context of diplomacy, tolerance, and conflict resolution. Further research is expected to be able to enrich understanding of the continuity of da'wah from the Makkah period to the formation of a solid and civilized Islamic society.

## RESEARCH METHOD

This study uses a qualitative-historical-analytical design to trace the dynamics of the da'wah of the Prophet Muhammad SAW in the early days of the apostleship (Refaee, 2022). This approach was chosen so that the social process, da'wah strategy, and the condition of the people of Makkah can be understood through textual and contextual analysis (Supendi et al., 2020). The historical approach provides space to reconstruct events based on the sequence of events, while qualitative analysis provides the flexibility to interpret values, meanings, and moral messages that emerge from classical sources. The main purpose of this design is to present an understanding that is not only based on chronology, but also considers the cultural structure, belief system, and social interaction patterns that underlie the course of da'wah in the Makkah period.

The research procedure begins with the process of tracing primary sources that contain authentic records about the life of the Prophet Muhammad SAW (Rane, 2024). The sources used include authoritative sirah, authentic hadiths, and early historical records describing the situation of the people of Makkah (Firdawaty et al., 2023). The selection process is carried out in stages to ensure the reliability of each source. Historical records that have different versions are compared again through sanad criticism, matan analysis, and chronological analysis. This effort is made so that the description prepared has a strong scientific basis.

The procedure continues on the grouping of the data by theme. Every information about da'wah strategies, important events, Quraish social character, and response patterns to Islamic teachings is organized into certain categories. These categories help the data re-read process in a more structured way. The narrative information is then linked to the social context to obtain a complete picture of the relationship between the teachings of monotheism and the life of the people of Makkah.

Strengthening the analysis is carried out through comparison between sources. Each narrative difference is examined through a historiographic approach so that the position of each version can be understood objectively. This procedure ensures that the conclusions generated do not rely solely on a single source, but make use of the diversity of records available. The final stage of the procedure contains the preparation of the results of the analysis in the form of a detailed scientific description, so that the reader gets a complete picture of the journey of early Islamic da'wah.

The research subjects are in the form of historical documents, sirah texts, hadith records, and early literature describing the life of the Prophet Muhammad SAW. (Rahman et al., 2024). The selection of subjects is carried out purposively based on credibility, relevance, and clarity of narrative. Texts that contain elements of legend or do not have chronological conformity are treated critically so as not to cause misinterpretation.

Research ethics are applied to the way we treat historical sources. Each citation or interpretation is given appropriate attribution to maintain scientific integrity. The analysis is carried out carefully to respect the values contained in the religious text (Ramlan, 2020). The researcher does not add unfounded opinions, and avoids conclusions that are not supported by evidence. Method transparency is used so that the reasons for selecting sources, verification processes, and interpretation methods can be clearly traced. This principle is applied to maintain objectivity and ensure that research runs based on academic responsibility.

The data collection technique was carried out through intensive literature studies. The collection process includes an in-depth study of the book of sirah, a collection of authentic hadiths, early Islamic historical documents, and relevant modern research (Caraka et al., 2022). Each source is systematically recorded to facilitate the re-verification process. Bibliographic notes are compiled based on the suitability of the theme, year of writing, and level of reliability of the source. This technique ensures that all the materials collected have a valid position within the framework of the research.

The results of data collection through the coding process. The information obtained from various texts is arranged based on topics, such as da'wah patterns, Quraish da'wah, Quraish responsibilities, family dynamics, social dynamics, and da'wah challenges responsibility, family dynamics, social dynamics, and da'wah challenges (Galadari, 2021). The tool makes it easier to do structural analysis .to do structural analysis . The information that has been collected is then presented in a topic matrix that describes the relationships between researchers.in a topic matrix that describes the relationship between the researcher . The matrix facilitates the analysis of data as well as the process of generating plausible arguments.The process generates a strong argument.

The analysis is carried out through systematic analysis and contextual interpretation (Nasir et al., 2021)Systematic analysis and contextual interpretation. Content analysis helps to find repetitive patterns in the text, such as the form of Quraish rejection, the strategy of the Prophet Muhammad SAW, and the way da'wah communication takes place (Rane, 2022). Contextual interpretation is necessary to understand the meaning behind each event in order to understand the behavior (Abu Melhim et al., 2023)The meaning behind every event or behavior. This type of analysis provides a more comprehensive picture of the social situation in Mecca and its implications for religious development (Lumbard, 2024)a more comprehensive picture of the social situation in Mecca and its implications for the development of faith.

The results of the analysis are presented in the form of a summary .ofThe analysis is presented in the form of a summary. An intertext comparison is carried out to ensure the consistency of the findings. Each simulation that appears will go through reanalysis of various data to ensure its accuracy. The results of the research are presented systematically, accompanied by an explanation of the methodology used. Explanation is needed so that students understand the scope of analysis and the historical context that surrounds it.

## RESULTS AND DISCUSSION

The findings of the study reveal how the early stages of the da'wah of the Prophet Muhammad SAW took place with a complex and sustainable strategy. How did the initial stage of the Prophet Muhammad's da'wah take place with a complex and sustainable strategy. The data were classified confidentially based on the following criteria: learning strategies, based on Quraish, family and friend relationships, and social changes in early Islamic communities. The

following criteria: learning strategies, Quraish communities, family and friend relationships, and social changes in early Islamic communities.

Table 1. Da'wah Strategy and Response of the Quraish Community

Aspects of Da'wah	Key Findings	Quraish's Response
Spread of the teachings of tauhid	Da'wah is carried out in secret through family and close friends.	Low-medium. Rejection arose from the Quraysh elite who felt threatened.
Public communication	It is carried out after the secret phase through lectures and dialogue between tribes.	Tall. Strong opposition emerged including exclusion and economic boycotts.
Early community formation	A small group of friends provides moral and material support.	Keep. Support comes from family and closest friends.
Social protection	The Prophet Muhammad PBUH received physical and moral protection.	Low-medium. Some individuals act as mediators in the face of threats.
Transformation of social values	The spread of the principles of equality, justice, and universal morals.	Slowly but gradually. Values are starting to be accepted in small communities.

This data confirms that the initial da'wah is a stage that is in accordance with the social and cultural conditions of the people of Makkah. The increased intensity of responsibility creates a strong relationship between the social position of the individual and the values of Islamic moral intensity. The findings are consistent with previous research, such as those conducted by Al-Azraqi's previous research, 1991) and Ibn Ishaq (2004), on the importance of the phase of secret teaching. Ishaq (2004), on the importance of the secret teaching phase. The study found that learning through family and neighbors helps reduce the risk of physical harm risk of physical hazards.

Changes occurred as the intensity of the Quraish's response increased. The majority of the research focused on physical conflict (Ibn Hisham, 2000), but its findings highlight the importance of social and economic development as a significant factor. The concept shows that the dominance of society domination is not only not physical, but also based on mechanisms of coercion, exploitation, and social development, but also based on mechanisms of coercion, exploitation, and social development.

Transformation also brings a new perspective. on individual changes (Rahman, 2015). The findings of this study show that early da'wah had a significant impact on social behavior, group solidarity, and norms that are the foundation of Muslim society.

The secret da'wah strategy found is in accordance with the argument of Al-Saqa (2012), which states that the gradual delivery of teachings helps to reduce the risk of open conflict. This approach allows small communities to understand the value of monotheism before facing broader public pressure.

The response of the Quraysh community shows a selective pattern. The Quraysh leaders strongly resisted it in order to protect political and economic interests, while some members of the community openly accepted da'wah. This phenomenon corroborates the findings of Abdul Rahman (2017), that social context greatly influences the acceptance of new teachings.

The role of family and friends in providing social protection confirms the results of Ibn Kathir's (2003) research, which emphasizes the importance of moral and material support for the Prophet Muhammad SAW. The success of early da'wah could not be separated from the strong interpersonal relationships and trust built in the small circle of early followers.

The transformation of social values caused by early da'wah has a long-term impact. The values of equality, justice, and universal morality began to shape community behavior, albeit slowly. These findings are in line with the research of Fazlur Rahman (2008), who emphasized that early Islamic da'wah built social foundations through behavioral changes and not just changes in beliefs.

The results of the study emphasized that the early days of the Prophet Muhammad's da'wah was a multidimensional process, involving communication strategies, social protection, and the formation of moral values. The discussion of findings shows that the success of da'wah is not measured only by the number of followers, but by the ability to build a resilient community and be able to withstand social pressure.

The analysis of the findings also highlights the importance of integration between secret and public da'wah. The secret phase allows the companions to understand and internalize Islamic values before facing open threats. This approach provides a new understanding of adaptive da'wah methods in complex social conditions.

Comparison with previous research shows that there are gaps that have been successfully filled. Previous research has emphasized a lot of physical conflict, while this study emphasizes social, economic, and value transformation influences. The emphasis on changing social behavior provides a new perspective on how early da'wah shaped the solidarity, social norms, and moral consciousness of Muslim communities.

This research has several limitations. First, historical sources are not entirely complete and sometimes have different versions. These differences require critical interpretation, which still runs the risk of presenting historiographical biases. Second, research relies on written documents, while oral traditions that may be relevant are not scientifically accessible. Third, the interpretation of changes in social values is inferential, so conclusions about community transformation cannot be generalized absolutely.

However, this limitation does not reduce the contribution of research in understanding the journey of the Prophet Muhammad SAW da'wah in the early phase. This research still provides an in-depth understanding of da'wah strategies, the role of early communities, and the transformation of social values. These findings form the basis for further research tracing the phases after the migration to Medina, the early political dynamics of Islam, and the development of the social values and ethics of the Muslim community.

An overview of the da'wah process of the Prophet Muhammad SAW in the early apostolic period shows that the delivery of the teachings of monotheism took place in a social environment full of political, economic, and cultural interests (Hasnain et al., 2019). The city of Makkah at that time had a social structure that was firmly tied to polytheistic practices that became a source of economic stability and social legitimacy. The Kaaba not only serves as a spiritual center, but also as a center of trading activities and a symbol of the power of the Quraysh tribe. This situation creates a social space that is sensitive to new discourses that have the potential to change the order (Bsoul et al., 2022). Islamic da'wah exists as a moral call that emphasizes justice, equality, and the elimination of superiority based on tribes. The change in the orientation of the values offered by Islam has a great impact on the social life of Makkah.

The interpretation of the tabulation of research data containing five aspects of early da'wah produces a more systematic picture of the pattern of da'wah development (Zaki et al., 2023). The table explains the strategy for spreading monotheism, forms of public communication, the process of strengthening the initial community, social protection mechanisms, and patterns of value transformation that emerge. These five aspects provide an in-depth analysis basis because they describe the journey of da'wah from the earliest stage to the open phase that is at risk of conflict.

The aspect of spreading monotheism shows that the initial strategy is carried out through a personal approach within the scope of family and friends who have strong emotional connections. The Quraysh response to this phase is still at a low to moderate level because the delivery of teachings has not yet become an open threat to the social structure (Bano, 2022). Analysis of the results shows that the approach provides a safe space for the internalization of value without triggering public resistance. The statements of Ibn Ishaq and Al-Azraqi corroborate this view because both affirm that secret da'wah was a strategic decision to protect the early followers from physical and psychological pressure.

The aspect of public communication marks a major change in the dynamics of da'wah. The call for tauhid was conveyed openly to the wider community so that the response of the Quraysh increased drastically. The forms of rejection that emerged include intimidation, humiliation, exclusion, and economic boycotts that had a wide impact (Khokhar & Muhammad, 2020). Interpretation of the data shows that the increase in resistance is closely related to the Quraysh elite's concern about the potential loss of economic and political control (Mohd Khambali @ Hambali et al., 2021). Abdul Rahman's research supports this analysis because it explains that new teachings are often considered to threaten the stability of the dominant group. This research confirms this view through contextual evidence showing that Makkah's economic strength is rooted in the practice of jahiliyah rituals.

The aspect of early community formation shows the important role of friends in strengthening da'wah through strong moral, material, and solidarity support (Aksa, 2020). The early community functioned as a space for spiritual formation as well as a mental fortress for da'wah followers (Kamal et al., 2023). The intensity of the Quraysh pressure on this group is at a moderate level (Gaffar et al., 2021). Analysis of the results shows that early communities play a strategic role because their existence provides psychological and social resilience in the midst of increasing pressures. Ibn Kathir's view that the success of da'wah is greatly influenced by the strength of group solidarity is supported through the data of this research.

The aspect of social protection illustrates the role of the extended family of the Banu Hashim and other important figures in providing physical protection for the Prophet Muhammad. (Hanapi et al., 2022). The intensity of the Quraish's rejection in the low to moderate category in this aspect shows that the protection is effective in resisting direct repressive actions against the Prophet SAW.

The aspect of social value transformation shows a change in the character of the group that accepts Islam. The values of equality, justice, and universal morality began to be internalized in everyday behavior. The change took place slowly but steadily (Alhamami & Almosa, 2023). Data analysis shows that the transformation of values not only influenced individual behavior, but also shaped the moral identity of the early Muslim community. Fazlur Rahman's view that da'wah in the Makkah phase focuses on character building and mindset change has strong support through the findings of this study.

The impact of early da'wah on the people of Makkah appears in three main dimensions. The spiritual dimension arises through the formation of a new moral consciousness that motivates followers to maintain their beliefs despite being under pressure. The social dimension emerged through the birth of strong solidarity in the early communities (Shanneik, 2023). The structural dimension arises through the friction between the values of monotheism and the Quraysh social system which depends on the hierarchy of the tribe. These three dimensions are interrelated and are indicators that da'wah brings fundamental changes even though it has not been widely accepted.

The study also showed some unexpected results. Tensions in the family are the first findings that are quite significant because differences in beliefs give rise to internal conflicts that are not always fully recorded in the literature (Čustović, 2020). The slowdown in the spread of da'wah is the second finding due to intense pressure exerted by the Quraish. This condition shows that da'wah faces the limit of its expansion ability due to external situations.

Violence experienced by vulnerable groups such as slaves and weak communities is the third finding. This event shows that early da'wah carries great risks for certain groups.

A comparison of the literature shows the existence of continuity as well as the development of viewpoints. Classical accounts such as the works of Ibn Ishaq, Ibn Hisham, and Ibn Kathir place more emphasis on chronology, courage, and physical tests that the early followers experienced. This research provides a broader perspective by adding elements of social analysis and value change that are rarely highlighted in depth in the classical literature. Modern literature such as Al-Saqa and Fazlur Rahman places emphasis on the dimensions of moral education and gradual strategies. This research enriches this view through the interpretation of the social context of Makkah.

The limitations of the research methodology arise from the reliance on written sources that are not completely bias-free. These historical sources were written decades after the events took place so their interpretation requires caution. Archaeological evidence of the social situation of Makkah in the early Islamic period is very limited so reconstruction of social conditions must be carried out through textual analysis. Narrative variations between sources are also a challenge because these differences require in-depth verification. The analysis of changes in social values is carried out inferentially, so the conclusions are interpretive and cannot be generalized absolutely.

The special conclusion of this discussion shows that the da'wah of the Prophet Muhammad SAW in the early days of the apostolate took place through a planned and gradual strategy. The spread of monotheism began from a limited scope, then expanded to the public realm after the initial community was formed strong enough. The Quraish's response has increased as da'wah has developed as Islamic teachings challenge the social and economic structures that have long benefited some groups. The early community played an important role in sustaining the continuity of da'wah through solidarity, example, and spiritual strength. The transformation of values that emerged in the early followers became the foundation for the formation of an Islamic society in the next stage. This discussion emphasizes that early da'wah was not only a process of delivering teachings, but also a process of social transformation that had a great influence on the direction of Islamic history.

## CONCLUSION

Research on the da'wah journey of the Prophet Muhammad SAW in the early days of the apostleship resulted in a comprehensive understanding of the strategies, challenges, and social changes that emerged during the process of delivering the teachings of monotheism. The facts obtained show that da'wah begins through a very structured approach. The initial phase is carried out behind closed doors within the scope of family and friends who have emotional closeness. This strategy proved to be appropriate because it was able to provide a safe space for strengthening beliefs before da'wah was widely introduced to the people of Makkah. The decision to choose a personal approach also reduces the likelihood of direct conflict in the early stages.

The next fact shows that when da'wah began to be delivered openly, the rejection of the Quraysh elite increased sharply. The resistance was driven by fears of the loss of social authority, economic benefits, and the legitimacy of power that had so far rested on polytheistic practices. The table of research results reflects an increase in pressure in the form of threats, insults, social exclusion, and economic boycotts. This fact confirms that da'wah is directly confronted by the power structure that wants to maintain the old social stability.

The early Islamic community emerged as a group that played a significant role in maintaining da'wah in the midst of pressure. Facts show that the support of friends through solidarity, moral concern, and commitment to faith gave psychological strength to the early followers. The social protection of the Banu Hashim also had a great influence in preventing

the repressive actions of the Quraysh so as not to lead to conflicts between tribes. This condition shows that social networks make an important contribution to the sustainability of da'wah.

Value transformation is one of the important findings of this research. Changes in the understanding of equality, justice, and universal morality began to be seen in the group that accepted the teachings of monotheism. This fact proves that da'wah in the early phase not only changed beliefs, but also formed a new social character that became the basis for the growth of the next Muslim society.

The study also identified some unexpected outcomes. Tensions in the family arise due to differences in attitudes towards da'wah. Some vulnerable groups such as slaves and vulnerable communities experienced the heaviest physical pressure. The development of da'wah also proceeded more slowly due to the intensity of the Quraish's rejection. These findings illustrate the complexity of the da'wah journey that does not always go as expected.

The methodological limitations of the research lie in the dependence on written sources that have a variety of narratives, limitations of archaeological data, and inferential social interpretations. Nevertheless, the analysis carried out still provides a solid picture of the dynamics of early Islamic da'wah.

The special conclusion of this study confirms that the da'wah of the Prophet Muhammad SAW in the early days of the apostleship was a process of social change that developed gradually and planned. The strategies used are able to deal with external pressures while forming a strong and characterful initial community. The transformation of values that emerge becomes an important foundation for the development of Islamic teachings in the next stage.

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