



Education-Based Preaching in Urban Society

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ABSTRACT

The phenomenon of shifting religious values in urban society demands a more adaptive and contextual approach to da'wah. Education-based da'wah is the right strategy to convey Islamic teachings systematically and touch the spiritual and social needs of modern society. This study aims to examine the education-based da'wah model applied by Ustadz Nur Hidayat, especially in the context of urban communities in Surabaya and Sidoarjo. The method used is descriptive qualitative, with data collection techniques through interviews, observation and documentation. Data analysis was carried out using the Miles and Huberman model, which includes the process of data reduction, data presentation, and conclusion drawing. The results showed that Ustadz Nur Hidayat's educational da'wah emphasizes character building, strengthening Islamic values, and active involvement between teachers, students, and parents in the educational ecosystem. This approach has proven effective in responding to the challenges of urban society and making a real contribution to the formation of a generation of Muslims who are faithful, knowledgeable, and noble.

Keywords: Education-based Da'wah, Urban Community, Ustadz Nur Hidayat

ABSTRAK

Fenomena pergeseran nilai religius di masyarakat urban menuntut pendekatan dakwah yang lebih adaptif dan kontekstual. Dakwah berbasis pendidikan menjadi strategi yang tepat untuk menyampaikan ajaran Islam secara sistematis dan menyentuh kebutuhan spiritual serta sosial masyarakat modern. Penelitian ini bertujuan untuk mengkaji model dakwah berbasis pendidikan yang diterapkan oleh Ustadz Nur Hidayat, khususnya dalam konteks masyarakat urban di Surabaya dan Sidoarjo. Metode yang digunakan adalah kualitatif deskriptif, dengan teknik pengumpulan data melalui wawancara, observasi dan dokumentasi. Analisis data dilakukan dengan menggunakan model Miles dan Huberman, yang meliputi proses reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa dakwah pendidikan yang dilakukan Ustadz Nur Hidayat menekankan pada pembinaan karakter, penguatan nilai-nilai keislaman, dan keterlibatan aktif antara guru, siswa, dan orang tua dalam ekosistem pendidikan. Pendekatan ini terbukti efektif dalam merespons tantangan masyarakat urban serta memberikan kontribusi nyata dalam pembentukan generasi Muslim yang beriman, berilmu, dan berakhlak mulia.

Kata Kunci: Dakwah Berbasis Pendidikan, Masyarakat Urban, Ustadz Nur Hidayat

INTRODUCTION

Da'wah is the process of realizing Islamic teachings in the plain of human life with strategies, methodologies, and systems by considering the religio-socio-psychological dimensions of individuals or society so that the maximum target can be achieved¹. Generally, experts make the definition of da'wah departing from the definition of da'wah according to language, the words exclamation, suggestion, invitation and call are always present in the definition of da'wah. Shows that da'wah experts agree that da'wah is persuasive, not repressive. They agree with informatig da'wah, not manipulating. It does not include da'wah, if there is an action that forces others to choose between living as a Muslim or being killed².

According to Ali Aziz³ in his book dakwah science where there are terms that are synonymous with da'wah, namely tablig, khutbah, nashihah, tabsyir wa tandzir, washiyyah, amar makrug nahi mungkar and tarbiyah wa ta'lim. This term that is synonymous with da'wah shows that da'wah is around the community with different meanings.

One of them is tarbiyah wa ta'lim where these two terms have a meaning that is not much different from da'wah. Both are generally defined as education and teaching. Education is a confirmation of values, knowledge, and skills that shape the insights, attitudes, and behavior of individuals or communities. The educational process is a process of social change that departs from ideas, ideas, opinions, and thoughts. Da'wah is the same way. The word tarbiyah in the dictionary can mean nurturing, educating, maintaining, growing, increasing in size and making⁴. In the Qur'an, the word tarbiyah and words derived from it are mostly used for the problem of usury, which means increase. There are only two verses that mean nurturing, namely in surah al-israa' (17) verse 24 about the care of both parents and surah al-syu'araaa (26) verse 18 about the care of Prophet Musa a.s. by Fir'aun. Parenting not only nurtures children physically, but also influences them with values that are instilled through relationships. The values built in the family are very dominant in shaping the child's personality. Thus, tarbiyah, is not just education, but also involves nurturing. In tarbiyah, children are given food, clothing, shelter, lessons, advice, skills, and examples.

Ta'lim in the dictionary also means teaching, education, and marking⁵. In general, ta'lim is defined as the teaching of knowledge. This is not wrong, because ta'lim comes from the word 'alima (to know) or 'ilmu (knowledge). Knowledge is the food of the heart which will die if it is not fed for three days. The heart is the seat of the mind. The intellect becomes the identity of man which distinguishes him from other creatures. The intellect can function when given knowledge. Knowledge is conveyed by means of ta'lim. Therefore ta'li only fulfills man's spiritual needs, not his physical. This is what distinguishes ta'lim from trapiyah. Our parents have done tarbiyah while our teachers provide ta'lim.

According to Abdul karim Zaidan wrote that the Muslim preacher does not just carry out teaching the meaning of Islam to the preaching partner, but he must encourage to practice it and shape his journey in accordance with the obligations and demands of Islam. This is what is called tarbiyah along with knowledge⁶. Then in the context of da'wah, the first tablig ali must be done to make others believe in Allah SWT. After believing and becoming Muslims, da'wah partners must be cleansed of thoughts, ideologies, attitudes, behaviors that

¹ Nur Syam, *Filsafat Dakwah Pemahaman Filosofis Tentang Ilmu Dakwah* (Surabaya: Jenggala Pustaka Utama, 2003).

² Moh. Ali Aziz, *ILMU DAKWAH, REVISI* (JAKARTA: KENCANA, 2017).

³ Aziz.

⁴ Ahmad Warson Munawwir, *Al-Munawwir Kamus Arab-Indoenesia* (Surabaya: Pustaka Progressif, 1997).

⁵ Munawwir.

⁶ Syaikh Dr Abdul Karim Zaidan, *Kitab Al Usul A Da'wah*, 2002.

are not in accordance with Islam. After that, they are taught the guidelines of Islamic life as contained in the Qur'an and Al-Sunnah. Thus, Islamic education and teaching are part of the broader meaning of da'wah.

So that education-based da'wah has actually become an old understanding. If in the world of da'wah there are five important elements, namely the existence of da'wah actors, da'wah targets, da'wah material, da'wah media, da'wah methods and da'wah effects⁷. Islamic preaching in the modern era is no longer limited to the mosque pulpit or conventional religious forums. It has penetrated into various spheres of life, one of which is through educational institutions. Education has a strategic position as a medium of da'wah because it is able to internalize Islamic values in a sustainable and systematic manner to the younger generation and society in general. This is increasingly relevant in the context of urban society, where the challenges of da'wah are more complex due to cultural plurality, secularization of values, and the pressures of modern lifestyles

Ustadz Nur Hidayat is an educational da'wah practitioner who has been active since 1985 in managing various Islamic educational institutions in Surabaya and Sidoarjo. Like the Nurul Hikmah Foundation, which was founded in 2013, has developed into an education-based da'wah center that has a mission to instill a solid Aqidah, noble morals, and optimistic achievements. In the midst of the reality of urban society that is experiencing a shift in values, high individualism and the decline of formal religious space, the presence of educational institutions like this is very relevant.

Thus, education-based da'wah carried out by Ustadz Nur Hidayat is not only a form of spiritual development, but also a da'wah strategy that directly touches the needs of urban communities. Through this approach, Islamic education is not only a teaching, but also a nurturing, character building, and strengthening of a solid religious identity as well as those that have been singed in terms synonymous with da'wah, namely tarbiyah and ta'lim.

RESEARCH METHODS

This research uses a descriptive qualitative approach with a focus on case studies of education-based da'wah practices carried out by Ustadz Nur Hidayat. This approach was chosen to describe thoroughly, deeply, and contextually the educational da'wah strategy applied in the institutions he pioneered and managed, especially in the context of urban society⁸.

Data collection techniques were carried out through three main methods, namely in-depth interviews with the main subject of the research, namely Ustadz Nur Hidayat; observation; and documentation in the form of his travel notes in his book⁹.

The data that has been collected is then analyzed using the interactive analysis technique of the Miles and Huberman model, which includes three stages: (1) data reduction, which is the process of sorting and summarizing important data from interviews, observations, and documentation; (2) data presentation in the form of thematic narratives that describe the characteristics, strategies, and impacts of educational dakwah; and (3) conclusion drawing and verification continuously during the analysis process. Data validity

⁷ Samsul Munir Amin, *Ilmu Dakwah* (Jakarta: Amzah, 2009).

⁸ Sugiyono, *Cara Mudah Menyusun Skripsi, Tesis, Dan Disertasi*, ed. Apri Nuryanto (Bandung: Alfabeta, 2020).

⁹ Sugiyono, *Metode Penelitian Pendidikan (Kuantitatif, Kualitatif, Kombinasi, R&D, Dan Penelitian Pendidikan)*, ed. Apri Nuryanto (Bandung: Alfabeta, 2019), <https://doi.org/9786022895206>.

is strengthened with source and method triangulation techniques to ensure the validity and depth of research findings¹⁰.

RESULTS AND DISCUSSION

1. Ustadz Nur Hidayat

Ustadz H. Nur Hidayat, MM, is an educational and da'wah figure who is active in the Surabaya and Sidoarjo areas. He is known as the Secretary of the Al Hikmah Surabaya Islamic Education Institute Foundation (YLPI), an institution that oversees various Islamic educational institutions in the city.

In addition to his role in YLPI Al Hikmah, Ustadz Nur Hidayat is also active in da'wah and educational activities in various institutions. He is involved in activities at Raudlatul Jannah Islamic College, an Islamic educational institution in Sidoarjo. His involvement reflects his dedication to developing Islamic education at the local level. Some of the educational institutions managed and developed by Ustadz H. Nur Hidayat, MM are the deputy director of Raudlatul Jannah Islamic College. Nur Hidayat, MM, namely deputy director of Al Falah Educational Institution Surabaya 1985-2005, Secretary of Al Hikmah Educational Institution Foundation Surabaya 1995-current, Founder and Chairman of Raudlatul Jannah Educational Foundation Sidoarjo 1998-current Director of At Taqwa Educational Foundation Surabaya 2001-current, Vice Chairman of Barunawati Biru Foundation Surabaya 2010-2021, Founder of the Al Falah As Salam Sidoarjo education foundation 2000, Founder and Chairman of the Nurul Hikmah Sidoarjo foundation 2013-current, Director of Chalidana Academy Malang 2021-current, Chairman of the Board of Trustees of the Nurul Falah Foundation Surabaya 2010-current, Chairman of the Board of Trustees of the Insan Cendekia Mandiri Sidoarjo Education Institute 2013-current.

Ustadz Nur Hidayat, an education practitioner who since young has been actively initiating, managing and developing a number of Islamic Education Institutions in Surabaya. Ustadz Nur Hidayat has been pursuing education since 1985. Starting when he was appointed as secretary of the Al Falah Surabaya educational institution in 1985.

Ustadz Nur Hidayat is an educator and da'wah figure who takes an unconventional path by making the world of education the main medium of Islamic preaching. Starting from his activities as a mosque youth at Al-Falah Mosque Surabaya, he then strengthened his da'wah commitment by establishing and managing various Islamic educational institutions that not only aim to educate the nation's life but also instill Islamic values comprehensively. The da'wah he runs is not in the form of incidental lectures or rhetoric alone, but is realized in a formal education system with Islamic and professional characters. According to him, education is a medium of da'wah that has the most powerful and long-lasting transformative effect, because it touches the process of character building, faith, and morals of children from an early age.

Ustadz Nur Hidayat's education-based da'wah journey began with the Al-Falah Foundation and continued to the establishment of Al-Hikmah Surabaya, which carries the concept of full day school and targets upper-middle-class families. This

¹⁰ Ali Nurdin, *Penelitian Teks Media (Teori Dan Contoh Praktik Penelitian Bidang Komunikasi)* (surabaya: Revka Prima Media, 2021).

strategy is intended to fill the void of quality Islamic education that can compete with elite non-Muslim schools in big cities. With the relatively high academic background of the parents, Ustadz Nur Hidayat sees the importance of presenting an Islamic education institution that is superior in terms of management, curriculum, and facilities. Therefore, he developed the concept of education

With an extensive educational background and experience, Ustadz Nur Hidayat continues to contribute to the development of Islamic education and da'wah in Surabaya and surrounding areas. His dedication in various roles shows a strong commitment in fostering the younger generation and society through Islamic education and da'wah¹¹.

2. **Characteristic of Ustadz Nur Hidayat's educational preaching**

The educational da'wah carried out by Ustadz Nur Hidayat has distinctive characteristics and is relevant to the dynamics of today's urban society. As an educator as well as a da'wah figure who is active in Islamic educational institutions, he emphasizes the importance of a systematic, structured, and institutional-based da'wah approach. Through his involvement in the Al Hikmah Surabaya Islamic Education Institute Foundation (YLPI) and other educational institutions, Ustadz Nur Hidayat integrates Islamic values into the curriculum and school culture. Da'wah is not only done through lectures or tausiyah, but is carried out through the educational process that takes place every day in classrooms and educational environments¹².

According to him, education is a strategic da'wah land that from the history of the Prophet of Islam grew through education-based da'wah channels. Such as the holding of halaqahs, meetings in the house of Al Arqam bin Abi Al Arqam. This is evidence that da'wah through education has started and developed through education has started and developed from the Companions. Even the halaqah in Al Arqam's house not only functioned as an assembly of knowledge, but also a halawah tarbiyah and da'wah headquarters. In it, there are many explanations of the vision and mission of Islamic da'wah and the division of da'wah tasks.

One of the main characteristics of the educational da'wah that he developed was the focus on Islamic character and moral formation. For him, the success of da'wah is not just increasing religious knowledge, but also forming students who have noble character and high spiritual awareness. Character education based on Islamic values is the main foundation in the student development process. In addition, he also prioritizes a humanist and contextual approach, understands the psychological and social conditions of students, and uses language that is communicative and easy to understand¹³.

The main characteristic of education-based da'wah developed by Ustadz Nur Hidayat is that it is sustainable, integrated, and based on value transformation. Educational da'wah is not just a ceremonial or seasonal activity, but a daily process inherent in all school activities. In his view, education is da'wah in its most concrete

¹¹ Nur Hidayat, *Kiat Sukses Merintis, Mengelola, Dan Mengembangkan Sekolah Islam* (Sidoarjo: Kanzu Books, 2021).

¹² Lukis Alam, "Internalisasi Nilai-Nilai Pendidikan Islam Dalam Perguruan Tinggi Umum Melalui Lembaga Dakwah Kampus" 1 (2016): 101–20.

¹³ Bagus Abdillah Zulkarnain et al., "Manajemen Kinerja Model Deming Dalam Strategi Dakwah Bil Hal Pada Panti Asuhan Yayasan Al-Jihad Surabaya," *Jurnal Idaratuna* 6, no. 2 (2024), <https://doi.org/http://dx.doi.org/10.24014/idarotuna.v6i2.33064>.

form because it involves daily interactions between teachers, students, and a school environment that consistently instills Islamic values. Not only that, educational da'wah also demands the personal quality of teachers as *uswah hasanah* who are able to be role models in morals, knowledge, and spirituality¹⁴.

In implementing educational da'wah, Ustadz Nur Hidayat built a system that combines the national curriculum with a typical Islamic curriculum. Components of Islamic values such as learning the Qur'an, morals, fiqh worship, to social and environmental awareness become the core content delivered through an applicable and contextual approach. This creates an educational climate that not only educates intellectually, but also forms a strong Islamic personality.

In addition, another important characteristic is the da'wah that targets the educational ecosystem at large, not limited to students. Ustadz Nur Hidayat actively involves student guardians in the da'wah process, making parents strategic partners in the child's education process. He views that ideal education can only occur if the values instilled at school are continued and strengthened in the home environment. Therefore, parenting activities, student guardian recitation, and intensive communication forums are an integral part of the educational da'wah strategy that he develops.

In an organizational context, educational da'wah is also guarded by disciplined and professional management. Every foundation and school he established was run with the principles of sustainability, accountability, and innovation. Emphasis on the quality of teachers, curriculum, and representative infrastructure is the main commitment that distinguishes his educational da'wah from other more rhetorical da'wah models.

3. Education-Based Da'wah in Urban Communities

Organizing Islamic education is a good deed that follows the sunnah of the Prophet. With the existence of educational institutions, da'wah runs more systematically and is done seriously to educate the people and spread the message of Islam *rahmatan lil 'alamin*. With the existence of Islamic educational institutions, efforts to improve the quality of Muslims will run faster. In fact, when Muslims ruled the world for almost seven centuries, the main supporting factor was the serious attention of Islamic leaders to advance science¹⁵.

Education-based da'wah is a strategic approach in conveying Islamic teachings through a structured and sustainable learning process. In this concept, education is not only seen as a means of transferring knowledge, but also as a medium to instill Islamic values deeply into the soul and behavior of students. Da'wah is not done instantly, but through a gradual internalization process, in which the values of tawhid, morals, worship, and social ethics are instilled continuously through teaching and learning activities, both in formal settings such as schools and universities, as well as non-formal such as majelis taklim, training, and coaching programs¹⁶.

¹⁴ Jasum Pramana and Dede Indra Setiabudi, "Dakwah Di Era 4.0: Strategi Transformasi Komunikasi Dalam Pendidikan Islam Kontemporer" 2 (2024): 3–132, <http://jurnal.anfa.co.id/index.php/seroja>.

¹⁵ Irzum Fariyah, "Internalisasi Nilai-Nilai Keislaman Dalam Skema Hidden Curriculum Di MTS Nurul Huda Medini Demak," *Edukasia: Jurnal Penelitian Pendidikan Islam* 12(1), no. 1 (May 2017): 213–34, <https://doi.org/10.21043/EDUKASIA.V12I1.2347>.

¹⁶ Rukhaini Fitri Rahmawati, "Kaderisasi Dakwah Melalui Lembaga Pendidikan Islam," *Tadbir : Jurnal Manajemen Dakwah* 1, no. 1 (2016): 147–66.

The main objective of education-based da'wah is to form a generation of Muslims who are not only intellectually intelligent, but also strong in faith and noble. Through education, da'wah can reach the cognitive, affective, and psychomotor aspects of humans, thus forming a whole and balanced person. In addition, this approach is very relevant amid the challenges of modern society, especially in urban environments that tend to be busy and exposed to various secular ideologies. Education is an effective entry point to convey Islamic teachings in a contextual, scientific and applicable manner, so as to ground Islamic values in everyday life. Urban society is a form of modern community that develops in urban areas, characterized by high mobility, diversity of socio-cultural backgrounds, and dynamic and individualistic lifestyles. In this context, various challenges arise, such as the decline of spiritual values, the lack of quality social interaction, and the marginalization of religious identity in everyday life. Urban communities tend to focus more on material achievements and careers, which often makes the religious dimension only a complement, not the foundation of life. Therefore, a da'wah approach is needed that can effectively reach the reality of urban life.

Education-based da'wah comes as a strategic solution to answer the challenges of da'wah in urban communities. This approach places education as the main medium in delivering Islamic messages systematically and sustainably. Da'wah is not only carried out through traditional pulpits or lectures, but through the teaching and learning process in schools, urban pesantren, course institutions, majelis taklim, and discussion rooms in digital communities. Education becomes a tool to shape character, instill spiritual values, and foster social awareness that is contextual to urban life. With relevant language and participatory methods, education-based da'wah is more easily accepted by urban communities who tend to be critical and rational.

Through education-based da'wah, Islamic values can be integrated into every aspect of urban life, whether in the family, work, or social activities. This kind of da'wah does not only teach about the obligations of worship, but also forms sensitivity to social issues such as poverty, environment, and justice. Education becomes a bridge to form an urban society that is not only intellectually smart, but also spiritually and ethically strong. Thus, da'wah is no longer an incidental activity, but a continuous transformation process that gives birth to an urban generation that is faithful, knowledgeable, and noble.

The rapid development of urbanization¹⁷ has changed the face of Indonesian society, especially in big cities which are now filled with heterogeneous communities with fast, individualistic and rational lifestyles. This change demands a more adaptive and contextual approach to da'wah. One approach that has proven effective in facing this challenge is education-based da'wah, which conveys the teachings of Islam through structured teaching and learning activities, both in formal institutions such as schools and universities, as well as in informal forms such as training, discussions, and majelis taklim.

Education-based da'wah does not only emphasize the delivery of Islamic information, but more deeply targets the formation of strong Islamic characters and mindsets. Through the educational process, Islamic values can be internalized in a

¹⁷ Sattar Abdullah, "Dakwah Inovatif Pada Masyarakat Urban (Analisis Konsep Dan Praktik Terapi Shalat Bahagia)," *Disertasi*, 2019, 1–365.

sustainable manner so as to form behaviors that are in line with Sharia in daily life. This is the main strength of this educational approach: it builds a solid foundation of faith and morals from the roots, not just the surface.

However, the character of urban communities that are full of busyness and exposed to various secular ideologies is often a big challenge in the process of da'wah. Many urban residents do not have enough time to attend conventional religious activities, especially if they are monotonous and irrelevant to their actual conditions. Therefore, a flexible, engaging and age-appropriate approach to education is crucial. In this case, education is able to unite intellectual and spiritual aspects in harmony, making science an entry point to introduce Islamic values in modern life¹⁸.

According to the interview results the implementation of education-based da'wah in urban environments can be done through various strategies. One of them is by establishing Islamic educational institutions that not only teach general subjects, but also instill the values of tawhid, noble morals, and the spirit of community. This kind of institution becomes a spiritual oasis in the midst of urban life that is dry of religious values. On the other hand, collaboration with public schools and private institutions can also be a bridge to da'wah, through the preparation of a curriculum that inserts Islamic character education or conducts religious training for teachers and students¹⁹.

Through good management of schools or Islamic educational institutions, schools will greatly contribute to the improvement of the condition of Muslims. He realized that although the number of Muslims in Indonesia is the majority, there are not many who actually practice Islamic law (believers). At best, only about 10-20 percent. This happens from the number of Muslims who pray at dawn in congregation in the mosque, a very small number. Professor Hamka once said that if you want to see the number of Muslims, look at the Friday prayers, there are so many of them. But if you want to see the believers look at the congregational prayers in the mosque, the number is very small²⁰.

A good Islamic school will be very likely to change the condition of the ummah, namely educating the ummah from being illiterate in the Qur'an to being able to read the Qur'an and practice it. From not having a Muslim personality to becoming a better Muslim. In fact, in many Islamic schools, students can invite their parents who have not prayed to actively pray. Inviting their mothers and siblings who have not dressed in Muslim clothes to be proud to dress in Muslim clothes²¹.

For some parents, it may be because they are ashamed of their children. Because the child can read the Qur'an but the mother and father cannot read the

¹⁸ Luc Vinet and Alexei Zhedanov, "A 'missing' Family of Classical Orthogonal Polynomials," *Journal of Physics A: Mathematical and Theoretical* 44, no. 8 (2011): 100950, <https://doi.org/10.1088/1751-8113/44/8/085201>.

¹⁹ Najmy Hanifah and Istikomah Istikomah, "Branding Sekolah Swasta Dalam Menghadapi Kebijakan Zonasi," *Idaarah: Jurnal Manajemen Pendidikan* 6, no. 2 (2022): 274–86, <https://doi.org/10.24252/idaarah.v6i2.32759>.

²⁰ Muhammad Rojii et al., "DESAIN KURIKULUM SEKOLAH ISLAM TERPADU (Studi Kasus Di SMPIT Insan Kamil Sidoarjo)," *Al-Tanzim : Jurnal Manajemen Pendidikan Islam* 3, no. 2 (2019): 49–60, <https://doi.org/10.33650/al-tanzim.v3i2.667>.

²¹ Raden Syifaaa Fathassakiinah, "Pengaruh Penggunaan Akun Youtube 'Official Sabyan Gambus' Terhadap Efek Dakwah" (Institut Ilmu Al Quran Jakarta, 2019).

Qur'an. The child has orderly prayer but the mother and father cannot pray. Finally, the mother and father are forced to learn to pray and read the Quran. This phenomenon is often found in Islamic schools, especially in urban communities. Such conditions if it must be done with a massive and systematic movement will certainly have an impact on the improvement of Muslims in the future²².

With the improvement of the quality of Islamic schools, they are now the first choice for the Muslim community, especially at the primary and secondary levels. Good Islamic schools almost never lack students. If one school is built, it is immediately full. Add another school and it is also full. Public interest is very high. More and more people want their children to go to good Islamic schools²³.

In Surah Ali Imron verse 104 it is stated that and let there be among you a group of people who call to virtue, enjoin the ma'ruf and prevent from the munkar; they are the lucky ones. Which in this letter finally made Ustadz Nur Hidayat say that the best way to call to virtue, enjoin the ma'ruf and prevent from the munkar is through education. Through educational activities, children throughout the day, throughout the month, throughout the year are in the care of the school. Thus, coloring the students with Islamic colors will be easier to implement²⁴.

With a systematic and adaptive educational approach, da'wah in urban communities is not just a discourse, but a real movement that shapes civilization. Education allows da'wah to take place from heart to heart, from generation to generation, with a solid foundation and long-term impact. In the midst of globalization and modernity, education-based da'wah is a strategic way to sow Islamic values in the heart of the city and create an urban society that is religious, characterized, and civilized²⁵.

Urban or urban communities have unique characteristics that demand an adaptive and contextual da'wah approach. Ustadz Nur Hidayat reads this need carefully and responds to it through an Islamic education model that not only educates, but also provides real solutions to the problems of urban family life. One innovative form is the implementation of a full day school system, which provides security, comfort, and quality education for children, while accommodating the needs of working parents. In the structure of urban society, which is dominated by dual-income families, children often lose meaningful assistance at home. Through full day Islamic schools, children not only receive intensive academic and religious education, but are also in a conducive, orderly, clean and educational environment from morning to evening. Thus, educational institutions become a substitute for a second home that plays an active role in the process of building children's character.

More than that, Ustadz Nur Hidayat makes schools a communal da'wah center, where every individual involved, whether students, teachers, or parents, becomes part of the da'wah ecosystem. Parents are not only service payers, but are

²² Najmy Hanifah, Wahyu Agung Prasongko, and Zukhrufi Izza Ramadhan, "DA' I COMPETENCE IN THE DIGITAL ERA," *Komunike* XVI, no. 1 (2024): 105–22.

²³ Najmy Hanifah and Ali Nurdin, "Analisis Manajemen Komunikasi Dakwah Pada Program Volunteer Di Theelhawi Serial," *Idarotuna* 6, no. 1 (2024): 40, <https://doi.org/10.24014/idarotuna.v6i1.30265>.

²⁴ Al Azhar, "Implementasi Amar Ma'ruf Nahimunkar Dalam Kehidupan Sosial Berdasarkan Kajian Al-Qur'an Surah Ali Imran Ayat 104, 110, Dan 114.," *Jurnal Pendidikan Ar-Rashid* 7, no. 1 (2022): 1–16, <https://www.journal.staisyarifmuhammad.ac.id/index.php/jp/article/view/13>.

²⁵ Rosa Melyna Mazlin et al., "Komodifikasi Dakwah Melalui Media Sosial Instagram," *Idarotuna* 7, no. 1 (April 23, 2025): 1, <https://doi.org/10.24014/idarotuna.v7i1.36108>.

also encouraged to become active da'wah partners. Through orientation forums, parenting training, and Islamic activities that involve families, a binding da'wah collaboration between home and school is created. In fact, it is not uncommon for well-educated children to become agents of change in their own homes, teaching their father to pray, or reminding their mother to dress Islamically.

This strategy of da'wah in urban communities has proven effective and received a positive response. This can be seen from the high public trust in the Islamic schools that he manages. In fact, people are willing to pay more than regular schools because they think that this education model is a comprehensive solution to the challenges of modern families. In economic theory, as stated by Ustadz Nur Hidayat, products that solve problems will always be sought after by the market. Thus, quality Islamic schools are social and spiritual products that answer the needs of contemporary urban society.

CONCLUSION

The education-based da'wah developed by Ustadz Nur Hidayat is a contemporary da'wah model that answers the challenges of da'wah amid the complexity of urban society. Through professionally managed Islamic educational institutions, he makes education not only a medium for transferring knowledge, but also as a tool for value transformation and sustainable Islamic character building. The integration of the national curriculum with Islamic values, exemplary teachers, and a humanist communication approach make this da'wah strategy effective in forming a generation of Muslims who are faithful, intelligent, and noble. Not only students, parents and the surrounding environment also feel the impact of an education system colored by the mission of da'wah. Therefore, educational da'wah is not only an alternative form of da'wah, but is the main way in building an adaptive, sustainable, and contextual Islamic civilization in the midst of modern society.

The education-based da'wah carried out by Ustadz Nur Hidayat is a response to the challenges of da'wah in the era of urbanization which is full of social, cultural and spiritual complexities. Through his active role in establishing and managing various Islamic educational institutions, he makes education the main medium of da'wah that not only conveys knowledge, but also shapes the character and Islamic identity of students as a whole.

Ustadz Nur Hidayat's da'wah strategy stands out because it integrates Islamic values in the curriculum system and culture of educational institutions. In addition to emphasizing the importance of science, this educational da'wah also prioritizes the development of noble morals, spirituality, and social awareness. The communicative, contextual, and humanist da'wah approach makes Islamic messages more easily accepted by critical and rational urban communities.

With a structured educational approach, da'wah is no longer temporary but becomes a continuous transformation process. This da'wah model has proven to be able to have a positive impact not only on students, but also on their families and social environment. Educational da'wah as carried out by Ustadz Nur Hidayat shows that good Islamic education is able to become a movement of community change towards a more religious, inclusive and civilized direction.

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