

EFFECTIVE DA'WAH STRATEGIES IN INDONESIA'S DIVERSE SOCIETY: INSIGHTS FROM USTADZ ABDUL SOMAD AND BUYA RAMZI WITHIN THE SCOPE OF ISLAMIC EDUCATION

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Abstract

This study explores effective dakwah strategies employed by Ustadz Abdul Somad and Buya Ramzi in Indonesia's pluralistic and multicultural society, with a focus on their implications for Islamic education. Using a qualitative content analysis approach, the research examines how both figures adapt their preaching styles to address diverse cultural, social, and religious contexts. Ustadz Abdul Somad utilizes a direct, educational, and humorous approach that resonates with various social groups, while Buya Ramzi incorporates local cultural values, arts, and popular media to deliver Islamic messages in a persuasive and peaceful manner. The findings highlight that inclusive, adaptive, and communicative strategies are essential in conveying Islamic teachings effectively. Moreover, these dakwah approaches provide valuable insights for Islamic education by emphasizing relevance, tolerance, and social harmony in shaping students who can thrive in Indonesia's diverse society. This study contributes to advancing the understanding of contextualized dakwah practices that align with contemporary educational and social challenges.

Keyword: *Dakwah strategies, pluralism, Islamic education, Ustadz Abdul Somad, Buya Ramzi, cultural adaptation, religious communication*

Abstrak

Penelitian ini mengkaji strategi dakwah efektif yang digunakan oleh Ustadz Abdul Somad dan Buya Ramzi dalam masyarakat Indonesia yang pluralistik dan multikultural, dengan fokus pada implikasinya terhadap pendidikan Islam. Dengan pendekatan analisis isi kualitatif, penelitian ini meneliti bagaimana kedua tokoh tersebut menyesuaikan gaya dakwahnya untuk menjangkau konteks budaya, sosial, dan keagamaan yang beragam. Ustadz Abdul Somad menggunakan pendekatan dakwah yang lugas, edukatif, dan penuh humor yang diterima oleh berbagai kelompok sosial, sedangkan Buya Ramzi mengintegrasikan nilai-nilai budaya lokal, seni, dan media populer dalam menyampaikan pesan Islam secara persuasif dan damai. Temuan menunjukkan bahwa strategi dakwah yang inklusif, adaptif, dan komunikatif sangat penting dalam menyampaikan ajaran Islam secara efektif. Selain itu, pendekatan dakwah tersebut memberikan wawasan berharga bagi pendidikan Islam dengan menekankan relevansi, toleransi, dan harmoni sosial dalam membentuk peserta didik yang mampu hidup harmonis di tengah keberagaman masyarakat Indonesia. Penelitian ini berkontribusi dalam memperluas pemahaman tentang praktik dakwah kontekstual yang selaras dengan tantangan pendidikan dan sosial kontemporer.

Kata Kunci: Strategi dakwah, pluralisme, pendidikan Islam, Ustadz Abdul Somad, Buya Ramzi, adaptasi budaya, komunikasi keagamaan

Introduction

Effective da'wah strategies play a crucial role in comprehensively conveying Islamic teachings to a pluralistic society like Indonesia (Dakwah et al., 2024). The diversity of ethnicities, cultures, educational backgrounds, and social conditions in Indonesia requires preachers (*da'i*) to adopt flexible, contextual, and communicative approaches in their da'wah efforts (Hendra et al., 2023). In this context, the role of influential religious figures and preachers is essential in promoting Islam as a religion of mercy (*rahmatan lil 'alamin*) (Mufida Rahma & Nurcholis, 2021).

Ustadz Abdul Somad and Buya Ramzi are two prominent preachers with distinct delivery styles, both of whom are well received by the broader public. Ustadz Abdul Somad is known for his straightforward and insightful preaching style, often interspersed with humor, which makes his message accessible to a wide audience (Muliadi, 2022). He frequently addresses contemporary issues using scholarly explanations rooted in both classical and modern sources. In contrast, Buya Ramzi is better known through his presence in the entertainment media and culturally nuanced da'wah. His relaxed, friendly, and inclusive communication style resonates emotionally and humanely with the public (Najamuddin, 2020).

In the era of rapid technological advancement and information overflow, the challenges of da'wah have become increasingly complex. Society is not only

confronted with differing opinions but also with the potential for conflict due to misinterpretations of religious teachings (Abdurrahman & Badruzaman, 2023). In such circumstances, da'wah strategies must not only transmit Islamic teachings but also build bridges of dialogue across differences and reinforce the values of tolerance (Nurrofik et al., 2023). The approaches employed by Ustadz Abdul Somad and Buya Ramzi serve as compelling case studies for understanding how da'wah strategies can be adapted to meet the needs of a heterogeneous society.

Therefore, studying the da'wah strategies employed by these two figures is crucial for further analysis. By examining their methods, communication styles, and contextual approaches, this research aims to contribute to the development of a da'wah model that is relevant and effective within the diverse Indonesian society.

Previous studies have discussed the character of Prophet Muhammad (peace be upon him) as a foundation of da'wah and a moral compass for Muslims. For example, Susanti and Sobri (2023) emphasized that core values such as *siddiq* (truthfulness), *amanah* (trustworthiness), *tabligh* (communication), and *fathanah* (wisdom and intelligence) are fundamental principles that must be actualized in life, including in da'wah practices. Their study highlights the importance of the Prophet's exemplary behavior in building harmonious relationships—within families, communities, and even nations (Susanti & Sobri, 2023).

Meanwhile, the study by Eriko, Dimyati, and Zuhdi (2021) explored the Prophet's moral values as described in the book *Al-Wafa*, emphasizing the balance between spiritual and social dimensions. They concluded that empathy, justice, and gentleness were key factors in the Prophet's success in conveying Islamic messages to the wider community (Eriko Meliana Eksanti, 2022).

Despite several studies on the Prophet's character in the context of da'wah, few have specifically examined the da'wah strategies of contemporary Indonesian scholars in engaging a diverse society. This research seeks to fill that gap by exploring the da'wah approaches of Ustadz Abdul Somad and Buya Ramzi in effectively and inclusively conveying Islamic teachings amid Indonesia's pluralistic landscape.

Based on this overview, it is evident that this research is highly relevant, particularly due to the complex diversity of Indonesian society, which poses unique challenges for da'wah efforts (Nuwairah, 2021). Indonesia is composed of various ethnic groups, religions, cultures, and social backgrounds, making it essential for da'wah strategies to be inclusive and capable of reaching all societal segments

without causing division (Adde, 2022). Moreover, each preacher adopts a different approach in delivering their religious messages (Ramdani, 2024).

Ustadz Abdul Somad is known for his assertive and logical style, whereas Buya Ramzi emphasizes gentleness and cultural engagement. These differences are academically significant for assessing the effectiveness of each strategy within a plural society. Unfortunately, comparative studies specifically examining these two figures remain limited. In addition, the challenges of da'wah have intensified in the digital and globalized era, where information spreads rapidly and the public becomes increasingly critical. Consequently, research is needed that explores and formulates da'wah strategies that are not only content-relevant but also context-sensitive, while fostering values of tolerance, unity, and peace within society.

Another pressing issue that underscores the urgency of this study is the widespread dissemination of intolerant and exclusive religious ideologies within society (Lesmana & Syafiq, 2022). This trend is often caused by a lack of understanding of wise and contextual da'wah methods that can embrace diversity without compromising the core of Islamic teachings (Da et al., 2024). In this regard, the strategies employed by figures such as Ustadz Abdul Somad and Buya Ramzi provide concrete examples of how Islamic messages can be conveyed effectively without fueling polarization.

Moreover, the absence of standardized strategic guidelines for preachers and da'wah institutions in engaging diverse audiences poses an additional challenge for da'wah implementation in Indonesia (Nikmah, 2020). In today's modern context, da'wah is no longer confined to traditional gatherings or in-person sermons; it also takes place through social media, television, and digital platforms. This shift necessitates alternative approaches to ensure that the message remains well-received (Chanra & Tasruddin, 2025).

Method

This study employs a qualitative approach using content analysis to examine the da'wah strategies employed by Ustadz Abdul Somad and Buya Ramzi in addressing the religious communication needs of Indonesia's diverse society. The research focuses on identifying how these two prominent preachers adapt their messages to different sociocultural contexts and audiences within the framework of Islamic education.

Primary data were collected from selected video sermons of both da'i figures, officially uploaded on their respective YouTube channels. These videos were purposively sampled based on their relevance to themes of religious tolerance, pluralism, and audience engagement. Secondary data were obtained from academic books, peer-reviewed journals, and classical as well as contemporary Islamic literature, including Qur'anic exegesis (tafsir) and collections of hadith.

The video sermons were transcribed verbatim and subjected to coding and categorization. Thematic analysis was conducted to identify key da'wah strategies, including: (1) Cultural approach – integration of local traditions and cultural references; (2) Communication style – linguistic choices, tone, humor, and rhetorical techniques; (3) Media utilization – the use of digital platforms for message dissemination, and (4) Message contextualization – tailoring content to fit diverse audiences in terms of age, educational background, and religious understanding.

The analysis process involved identifying dominant patterns and recurring themes, interpreting the meaning behind the messages delivered, and linking these insights to the socioreligious dynamics of Indonesian society. To enhance the credibility and validity of the findings, data triangulation was conducted by cross-referencing the results with Islamic texts (Qur'an and hadith) and relevant scholarly literature.

This methodological framework enables a comprehensive understanding of the effectiveness of da'wah strategies used by Ustadz Abdul Somad and Buya Ramzi, highlighting their capacity to reach various societal groups through adaptive, context-sensitive Islamic educational approaches. The study aims to contribute to the broader discourse on contemporary da'wah practices and provide practical implications for Islamic educators and preachers operating in multicultural environments.

Findings and Discussion

Contextualizing Effective Da'wah in Indonesia's Plural Society

In the context of Indonesia's highly pluralistic society, da'wah cannot be implemented through a rigid or uniform approach (Mustofa et al., 2022). The Indonesian population comprises diverse ethnicities, cultures, languages, customs, and varying religious understandings. Consequently, effective Islamic preaching demands a dynamic, context-sensitive strategy that responds wisely and adaptively to this rich societal diversity (Islam et al., 2024). Within this landscape, Ustadz Abdul

Somad and Buya Ramzi emerge as exemplary figures who have successfully adapted their da'wah methods to resonate with Indonesia's multicultural and multi-religious communities (Hakim & Uyuni, 2025).

Ustadz Abdul Somad is widely recognized for his ability to communicate Islamic teachings using direct, relatable language interspersed with humor and culturally familiar expressions (Komalasari, 2021). His contextualized communication style makes his da'wah accessible and engaging for a wide spectrum of audiences, urban and rural alike. He often employs real-life anecdotes and local wisdom to elucidate complex religious concepts, rendering his messages grounded, practical, and emotionally resonant (Nisa & Subhan, 2024). His sermons are not only informative but also interactive and entertaining, without compromising the theological integrity of Islamic teachings.

Conversely, Buya Ramzi adopts a culturally grounded da'wah strategy that emphasizes local wisdom, social harmony, and inclusivity. As a preacher active in both religious and entertainment spheres, he leverages popular media such as television, religious music, and cultural forums to disseminate Islamic messages. His method is characterized by subtle, persuasive communication, focusing on themes like tolerance, compassion, and interfaith peace (Mukaromah et al., 2023). Buya Ramzi's da'wah exemplifies that religious preaching need not be confined to formal sermons but can also be conveyed through artistic and cultural mediums with universal appeal (Pimay & Savitri, 2021). This approach enables him to reach broader audiences, including youth and secular communities who may not regularly engage in conventional religious forums.

Furthermore, Buya Ramzi is known for his non-confrontational demeanor, particularly when addressing religious pluralism and inter-sectarian differences. He promotes interreligious dialogue and a humanistic approach to da'wah that prioritizes unity and peace (Rofiq, 2023). His method reveals that effective da'wah is not about imposing doctrine but about connecting with the human spirit in ways that are empathetic, respectful, and unifying.

Complementary Strategies: Logic and Culture in Da'wah

The distinct yet complementary approaches of Ustadz Abdul Somad and Buya Ramzi demonstrate that effective da'wah in Indonesia requires being inclusive, adaptive, and communicative. Ustadz Abdul Somad tends to emphasize strengthening Islamic understanding through logical reasoning and educational

discourse, often framed in local cultural nuances and humor. In contrast, Buya Ramzi's approach fosters cultural engagement, portraying da'wah as an integral part of social life, embedded within the arts and everyday experiences.

These two approaches underline that successful da'wah does not depend on assertive persuasion but on touching hearts, embracing diversity, and guiding communities with wisdom and grace (Najamuddin, 2020). In the digital age, where public discourse is rapidly evolving and audiences are increasingly fragmented, the methods of Ustadz Abdul Somad and Buya Ramzi stand out as relevant and sustainable. Both have demonstrated that Islamic teachings can be contextualized in peaceful, civil, and nationally conscious ways, resonating with Pancasila values and Indonesian nationalism.

Moreover, both da'i (preachers) tailor their methods to the socio-religious dynamics of their audiences. Ustadz Abdul Somad is known for a rhetorical, straightforward preaching style rooted in Qur'anic and Prophetic references. His lectures often address real-life issues (religious tolerance, interfaith harmony, and Islamic brotherhood) demonstrating that da'wah should build emotional bridges across societal divisions. He frequently cites Surah An-Nahl (16:125), advocating for da'wah that is conducted "with wisdom and good instruction," and underscores that effective da'wah must speak to the needs of the people, in plain language, with humor and politeness.

Buya Ramzi, on the other hand, uses mass media and social platforms to reach his audiences in a more relaxed and creative manner (Najamuddin, 2020). His integration of local arts and culture into Islamic preaching makes the message more accessible and personally relevant. He emphasizes *da'wah bil-hal*, embodying the message through exemplary character, compassionate action, and emotional intelligence. His frequent references to noble character traits, patience, mercy, and tolerance—serve as reminders that the ethical foundation of Islam is best transmitted through sincere human interaction (Zakiyullah & Sofa, 2025).

Prophetic Ethics, Digital Responsiveness, and Strategic Inclusivity

Both Ustadz Abdul Somad and Buya Ramzi consistently highlight the importance of modeling the Prophet Muhammad's example in da'wah. They draw attention to the Prophet's ability to engage diverse communities through dialogue, patience, and ethical conduct, never coercing belief but nurturing understanding. Within Indonesia's pluralistic society, both scholars advocate for preachers to be wise

and empathetic, adjusting their strategies to the values and psychological profiles of their audiences (Bukhari Is, 2024).

They also address the challenges and responsibilities of digital da'wah. Ustadz Abdul Somad emphasizes the ethical use of social media—avoiding hate speech, refraining from provocation, and prioritizing truthfulness and decorum (Lubis & Kadri, 2024). Meanwhile, Buya Ramzi promotes digital platforms as spaces for spreading positive Islamic values and building interfaith unity through creative, inclusive content (Anwar et al., 2024).

The integration of their approaches illustrates that effective da'wah in a plural society is best achieved through strategies that combine logical clarity, cultural sensitivity, emotional intelligence, and ethical communication. In a context where societal tensions can easily arise, such da'wah fosters collective awareness of the importance of national unity, peace, and interreligious harmony.

With their differing yet complementary approaches, Ustadz Abdul Somad and Buya Ramzi have demonstrated that effective da'wah strategies in the context of Indonesia's diverse society are those that prioritize wisdom, tolerance, and exemplary conduct. In a social climate prone to division, such forms of da'wah can cultivate a collective awareness of the importance of unity, peace, and harmony in national and religious life.

This study makes a significant contribution to the contemporary Islamic da'wah literature, particularly within the context of Indonesia's pluralistic society. The novelty of this research lies in its strategic comparison of two popular da'wah approaches, Ustadz Abdul Somad's educational-rhetorical style and Buya Ramzi's cultural-humanistic method, which have not been extensively analyzed in previous academic studies. Accordingly, this research enhances the understanding of the importance of flexible da'wah methods that not only respond to social contexts but also utilize media and popular culture as effective channels for conveying Islamic values.

Conclusion

In addressing the plural and multicultural nature of Indonesian society, *dakwah* (Islamic preaching) must be implemented through inclusive, adaptive, and communicative approaches. Ustadz Abdul Somad and Buya Ramzi serve as tangible examples of preachers who successfully respond to diversity by employing strategies suited to the characteristics of their audiences. Ustadz Abdul Somad uses a direct,

educational, and humorous style of preaching that appeals to various segments of society, while Buya Ramzi integrates *dakwah* with local cultural values, art, and popular media to convey Islamic messages in a persuasive and peaceful manner.

These two figures demonstrate that effective *dakwah* is not rigid or coercive, but rather emotionally engaging, contextually grounded, and respectful of the values of tolerance and togetherness. This approach is not only essential for religious communication but also provides a critical framework for Islamic education. In an era marked by digital transformation and social complexity, Islamic education must adopt similar strategies—emphasizing relevance, creativity, and inclusivity, to nurture students who are spiritually strong, socially empathetic, and culturally intelligent.

Therefore, the *dakwah* strategies of Ustadz Abdul Somad and Buya Ramzi offer valuable insights for Islamic educators in designing curricula and learning methods that reflect real-world challenges while fostering religious moderation and interreligious harmony. This underscores the vital role of Islamic education in shaping future generations who are not only knowledgeable in religious doctrine but are also capable of living harmoniously in a diverse society.

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