

# The Phenomenon of Viral Preacher and Its Implications for The Implementation of Pancasila Values in Community Life

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<p><b>Article History:</b> Received: 25 Sept 2024 Revised: 23 Oct 2024 Accepted: 02 Dec 2024</p> <p><b>Keywords</b> Da 'wah Pancasila Value Community Live</p>	<p><b>Abstract</b> The phenomenon of viral preachers in cyberspace increasingly attracts attention because it influences social interaction in Indonesia. This study aims to analyze the characteristics of viral preachers, the type of da'wah message conveyed, and the impact of applying Pancasila values such as tolerance, unity, and social justice in society. This research applied qualitative research methods with a phenomenological approach. The data were collected through literature studies, observations, and social media content analysis of viral preachers. The results showed that viral preachers attracted the public with creative delivery styles, but some content also triggered polarization, intolerance, and social tension. On the contrary, preachers with a moderate and inclusive approach have succeeded in spreading the values of Pancasila, especially tolerance and unity. This study concludes that the impact of viral da'wah is strongly influenced by the content of the message and the community's response to applying it. This research provides benefits for preachers, the community, and the government in understanding the influence of digital da'wah on social harmony. The recommendations include stricter regulation of da'wah content and strengthening public digital literacy to maintain Pancasila values in the digital era.</p>
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## 1. Introduction

The digital era has brought significant changes in how religious messages are delivered, giving preachers ample space to use social media platforms such as YouTube, Instagram, TikTok, etc. Social media not only serves as a communication tool but also becomes a strategic media that allows preachers to reach a wider audience, especially the younger generation<sup>1</sup>. Generation Z tends to be familiar with technology and spends most of their time in cyberspace<sup>2</sup>, so the da'wah approach through social media becomes relevant and effective<sup>3</sup>.

Preachers on social media are often known for their innovative approach<sup>4</sup>. Their hallmarks are their relaxed delivery style, easy-to-understand language, and attractive visualizations. By packaging religious messages in a creative format, they were able to capture the attention of a wider audience, including those who had previously been less

<sup>1</sup> Tuti Maharani, "Pemanfaatan Media Sosial Sebagai Sarana Media Dakwah Bagi Mahasiswa Manajemen Dakwah Fakultas Ushuluddin Adab Dan Dakwah Iain Kerinci Angkatan 2021: Tuti Maharani," *Qawwam : The Leader's Writing* 5, No. 1 (June 27, 2024): 13–20, <https://doi.org/10.32939/Qawwam.V5i1.332>.

<sup>2</sup> Lasti Yossi Hastini, Rahmi Fahmi, and Hendra Lukito, "Apakah Pembelajaran Menggunakan Teknologi Dapat Meningkatkan Literasi Manusia Pada Generasi Z Di Indonesia?," *Jurnal Manajemen Informatika (JAMIKA)* 10, no. 1 (February 11, 2020): 12–28, <https://doi.org/10.34010/jamika.v10i1.2678>.

<sup>3</sup> Awaludin Pimay and Fania Mutiara Savitri, "Dinamika Dakwah Islam Di Era Modern," *Jurnal Ilmu Dakwah* 41, no. 1 (June 30, 2021): 43–55, <https://doi.org/10.21580/jid.v41.1.7847>.

<sup>4</sup> Aflachal Muthowah, "Pesan Dakwah Melalui Akun Tiktok Dalam Melestarikan Nilai Islami Pada Gen Z," *CBJIS: Cross-Border Journal of Islamic Studies* 6, no. 1 (September 14, 2024): 146–58, <https://doi.org/10.37567/cbjis.v6i1.3198>.

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exposed to religious messages<sup>5</sup>. Their presence brings a fresh perspective to the world of da'wah by utilizing social media algorithms to convey religious values more creatively and interactively.

However, the popularity of preachers on social media cannot be separated from the controversy that often supports their existence. Some viral preachers gain massive public attention because of the quality of their content and the controversial issues accompanying it; for instance, deliveries are deemed not in line with certain norms or debates between their supporters and critics. These controversies, while often contentious, often expand the reach of their audiences, making social media a dynamic terrain for da'wah that provides benefits and challenges. <sup>6</sup>

Digital da'wah has a complex impact on community life, both positively and negatively. On the one hand, the presence of da'wah on social media opens up great opportunities to strengthen the moral and spiritual values of society. <sup>7</sup>. Da'wah contents that emphasize the importance of tolerance, unity, and social justice align with the spirit of Pancasila. These values can strengthen relationships between individuals amid religious, cultural, and ethnic diversity in Indonesia to build more substantial social harmony<sup>8</sup>. With a creative and modern approach, digital da'wah can also reach the younger generation, which may have previously been difficult to reach through conventional methods.

However, this phenomenon also presents serious challenges that can hurt community life. Few viral preachers deliver material with intolerant or exclusive tones, even triggering audience polarization. Messages that tend to reinforce differences rather than similarities have the potential to undermine the spirit of unity that has long been a pillar of Indonesian nationhood<sup>9</sup>. In addition, content containing provocations or narrow religious interpretations can trigger social conflicts, both in the real world and the digital space, further exacerbating societal polarization.

Therefore, efforts are needed to manage this phenomenon wisely so that the positive impact is more dominant than the adverse effect. Digital preachers must promote an inclusive approach based on national values, such as tolerance and togetherness. <sup>10</sup>. Conversely, the community also needs to be equipped with digital literacy to filter information and critically understand Da'wah's message. Governments and religious organizations can also play an active role by guiding digital preachers and

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<sup>5</sup> Taufik Habibi, "Adaptasi Gerakan Dakwah Di Tengah Pandemi Covid-19: Studi Kasus Teras Dakwah," *Idarotuna* 3, no. 2 (April 30, 2021): 142, <https://doi.org/10.24014/idarotuna.v3i2.12588>.

<sup>6</sup> Awaluddin Siregar and Abdul Rasyid, "Pemanfaatan Media Sosial Dalam Membangun Brand Image Lembaga Dakwah Kampus Al-Izzah UINSU," *Reslaj : Religion Education Social Laa Roiba Journal* 6, no. 1 (July 31, 2023): 728–39, <https://doi.org/10.47467/reslaj.v6i1.4853>.

<sup>7</sup> Afidatul Asmar, "Ekspres Keberagaman Online: Media Baru Dan Dakwah," *Jurnal Ilmu Dakwah* 40, no. 1 (July 17, 2020), <https://doi.org/10.21580/jid.v40.1.5298>; Sukron Mazid et al., "Peran Penyuluh Agama Islam Dalam Pelayanan Pembangunan Mental Spiritual Masyarakat Di Era Pandemi Covid 19," *Journal of Public Administration and Local Governance* 5, no. 1 (2021): 76–89.

<sup>8</sup> Sukron Mazid And Suharno Suharno, "Implementasi Nilai-Nilai Multikultural Dalam Pembelajaran Pkn," *Harmoni Sosial: Jurnal Pendidikan Ips* 6, No. 1 (March 24, 2019): 72–85, <https://doi.org/10.21831/Hsjspi.V6i1.10248>.

<sup>9</sup> Mohammad Takdir, "Model-Model Kerukunan Umat Beragama Berbasis Local Wisdom," *Tapis : Jurnal Penelitian Ilmiah* 1, No. 01 (July 9, 2017): 61, <https://doi.org/10.32332/Tapis.V1i01.728>.

<sup>10</sup> Nur Aisyah Jamil, Muhammad Masyhuri, And Nur Ifadah, "Perspektif Sejarah Sosial Dan Nilai Edukatif Pesantren Dalam Pendidikan Islam," *Risalatuna: Journal Of Pesantren Studies* 3, No. 2 (July 15, 2023): 197–219, <https://doi.org/10.54471/Rjps.V3i2.2527>.

overseeing potentially divisive content. Thus, digital da'wah can be a means to strengthen spiritual values and national unity.

The phenomenon of viral preachers is a significant development in the digital era that has a major impact on the social life of Indonesian society.<sup>11</sup> Social media platforms such as YouTube, Instagram, and TikTok have become the primary medium for preachers to deliver religious messages to a broader audience, including the younger generation. Da'wah that carries the values of Pancasila, such as tolerance, unity, and diversity, has great potential to strengthen social harmony and build national spirit in a plural society.<sup>12</sup> With a creative approach and a familiar communication style, digital preachers are able to bridge the gap between religious traditions and the needs of modern society.<sup>13</sup>

The popularity of preachers on social media presents opportunities and challenges for community life in Indonesia.<sup>14</sup> On the one hand, digital da'wah that is aligned with the values of Pancasila, such as tolerance, unity, and social justice, can strengthen social harmony and increase awareness of the importance of diversity. However, on the other hand, the phenomenon of viral preachers often leads to content that leads to intolerance, exclusivity, or even provocation, which has the potential to trigger polarization and undermine the spirit of national unity.

This challenge highlights the importance of regulating da'wah content and digital literacy to educate the public to be more critical in receiving information. In addition, collaboration between preachers, the community, and the government is needed to ensure that digital da'wah becomes a unifying tool that supports social harmony. This study aims to analyze viral preachers' characteristics, their preaching content's relevance to Pancasila values, and their impact on social life in Indonesia. Through a focused approach and synergistic collaboration, digital da'wah has great potential to promote national values while strengthening Indonesia's identity amid the digital era's challenges.

## 2. Method

This study uses a qualitative approach to explore and understand the important meanings that emerge in social and humanitarian phenomena. Phenomenological methods are used to explore deeply the phenomenon of viral preachers, including the dynamics of their da'wah content and its impact on society. Literature studies strengthen the analysis through literature review related to Pancasila values, digital media, and social dynamics in Indonesia. Data were collected through three main techniques: observation of the preaching content of viral preachers on social media, documentation of literature related to Pancasila and digital media, and thematic analysis to identify patterns in preaching content. This study evaluates positive aspects,

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<sup>11</sup> Muhammad Mahsyah Nawaffani, "Dakwah Digital Dan Dakwah Mimbar : Analisis Peran Dan Dampak Dalam Era Digitalisasi," *Sanaamul Quran: Jurnal Wawasan Keislaman* 4, No. 2 (October 30, 2023): 143–61, <https://doi.org/10.62096/Sq.V4i2.57>.

<sup>12</sup> Sukron Mazid and Wahyu Prabowo, "Strategi Dakwah Jamaah Koptariyah Dalam Merawat Kebhinekaan," *Civic-Culture: Jurnal Ilmu Pendidikan PKn Dan Sosial Budaya* 4, no. 1 (2020): 327–36.

<sup>13</sup> Yulia Rahmawati et al., "Gaya Komunikasi Dakwah Era Digital: Kajian Literatur," *Concept: Journal of Social Humanities and Education* 3, no. 1 (March 5, 2024): 266–79, <https://doi.org/10.55606/concept.v3i1.1081>.

<sup>14</sup> Dita Verolyna and Intan Kurnia Syaputri, "Cyber Dakwah: Plus Minus Penyiaran Islam Pada Era Disruptif," *Jurnal Dakwah Dan Komunikasi* 6, no. 1 (June 24, 2021): 23, <https://doi.org/10.29240/jdk.v6i1.2955>.

such as strengthening national values, and negative risks, such as polarization and intolerance. The results are expected to provide a comprehensive picture of the impact of digital da'wah on the implementation of Pancasila values while offering strategic recommendations to support social harmony through inclusive and constructive da'wah.

### 3. Result and Discussion

#### 3.1 Characteristics of Viral Preachers

Viral preachers have a unique style of delivery that is attractive and meets the needs of the younger generation.<sup>15</sup> They often use casual language, humor, or a relatable narrative to build emotional closeness with the audience. This approach makes their da'wah messages more accessible, especially to millennials and Gen Z, who seek relevant and entertaining content. In addition, viral preachers adapt current issues or popular trends to make their da'wah contextual and easier to understand in everyday life. Their ability to utilize digital technology is one of the important factors behind their success. They can efficiently reach a wider audience by using platforms like YouTube, Instagram, TikTok, and podcasts.<sup>16</sup> Active interaction with followers through comments, live broadcasts, or online discussions also strengthens the personal connection between the preacher and the audience. This strategy increases their popularity and creates an interactive dialogue space where the audience feels directly involved in preaching.

Da'wah emphasizes that the values of tolerance and unity have an important role in strengthening the implementation of Pancasila values.<sup>17</sup> In the aspect of *the Almighty God*, inclusive da'wah can strengthen the community's spirituality without undermining the beliefs of other religions, thus creating a space of respect for diversity. At the same time, the value of *Indonesian Unity* can be strengthened through da'wah messages that emphasize cross-religious and cultural brotherhood. This encourages the community to uphold the nation's unity amidst existing differences. In addition, *Social Justice* is also an important element in da'wah that encourages concern for the weak and needy, thus increasing the spirit of social solidarity in community life.

One of the concrete forms of tolerance-based preaching is content that discusses the importance of cooperation between religious believers to maintain peace.<sup>18</sup> For example, preachers can promote interfaith dialogue or collaboration in social activities, such as helping disaster victims without distinguishing religious backgrounds. Such messages strengthen interfaith relations and reflect the essence of Pancasila values in real life.<sup>19</sup> Thus, inclusive da'wah has an impact on strengthening social harmony and building collective awareness of the importance of diversity as the nation's strength.

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<sup>15</sup> Verolyna And Syaputri.

<sup>16</sup> Yulia Rahmawati Et Al., "Gaya Komunikasi Dakwah Era Digital."

<sup>17</sup> Rahayu Prasetyaningsih Et Al., "Nilai-Nilai Pancasila Dalam Perspektif Habib Ja'far Pada Konten Dakwah Di Channel Youtube Deddy Corbuzier," *Liwaul Dakwah: Jurnal Kajian Dakwah Dan Masyarakat Islam* 14, No. 1 (June 30, 2024): 98–119, <https://doi.org/10.47766/Liwauldakwah.V14i1.3047>.

<sup>18</sup> Muhammad Hamdan Yuwafik And Abdul Muhid, "Strategi Dakwah Pesantren Luhur Al-Husna Dalam Menjaga Toleransi Beragama Di Kota Surabaya," *Muharrrik: Jurnal Dakwah Dan Sosial* 3, No. 02 (September 15, 2020): 195–211, <https://doi.org/10.37680/Muharrrik.V3i02.431>.

<sup>19</sup> Sholihul Hakim and Sukron Mazid, "Penanaman Nilai-Nilai Pancasila Dalam Jamaah Kopdaryah," *CIVICUS : Pendidikan-Penelitian-Pengabdian Pendidikan Pancasila Dan Kewarganegaraan* 9, no. 1 (March 30, 2021): 91, <https://doi.org/10.31764/civicus.v9i1.5990>.

The table below illustrates the names of viral preachers in Indonesia, along with brief information about them:

<b>Name of Preacher</b>	<b>Main Platform</b>	<b>Uniqueness</b>
<b>Ustadz Abdul Somad (UAS)</b>	YouTube, Instagram, Facebook	His da'wah is easy to understand, discusses actual issues, and has great influence among Muslims.
<b>Ustadz Muhammad Riza</b>	YouTube, Instagram	He was famous as a finalist of Indonesia Star before his spiritual transformation. His da'wah is inspiring.
<b>Ustadz Sulaiman Derry</b>	Instagram, YouTube	A former metal band member who underwent spiritual transformation and is now actively preaching after pursuing religious studies.
<b>Ustadz Fachrul Samudra Agam</b>	TikTok, Instagram	Young preachers with a relaxed style, easy to understand, attractive to millennials.
<b>Ustadz Basyaiban (Basyasman) Husain</b>	TikTok, Instagram	Preachers from Madura who share positive messages and are relevant to everyday life.
<b>Habib Husein Ja 'far Al Hadar</b>	Instagram, YouTube	Known for its moderate and wise message of da'wah.
<b>Ustadz Bonny Handy</b>	Instagram, YouTube	Preachers who actively educate people through various creative preaching content.
<b>Ustadz Syams</b>	Instagram, YouTube	Light and attractive delivery of da'wah for the younger generation.
<b>Ustadz Attaki Hanan</b>	YouTube, Instagram, Tok	Tik Da'wah with a closer approach to the lives of young people.
<b>Gus Miftah</b>	YouTube, Instagram, Tok	Tik Da'wah with a relaxed approach, prioritizing humor, and discussing social and religious issues
<b>Ustad Adi Hidayat</b>	YouTube, Instagram, Tok	Tik Da'wah with a rational and scientific approach, connecting Qur'anic verses and hadiths with contemporary issues.
<b>Gus Iqdam</b>	YouTube, Instagram, Tok	Tik Da'wah with a relaxed, humorous approach that is relevant to everyday life.
<b>Ustad AA Gym</b>	YouTube, Instagram, Tok	Tik Da'wah emphasizes a peaceful approach, motivation, and moral strengthening.
<b>Gus Baha</b>	YouTube,	Da'wah with a profound approach, full of wisdom,

Name of Preacher	Main Platform	Uniqueness
	Instagram, Tok	Tik and grounded in deep religious understanding.
	Source: processed by researchers	

These preachers are active on various social media platforms such as YouTube, Instagram, and TikTok, utilizing digital technology to spread da'wah messages that are relevant and easily understood by the younger generation. Viral preachers in Indonesia have distinctive and unique characteristics in delivering preaching through various digital platforms, with an approach that suits their audience. Ustadz Abdul Somad (UAS) is known for his easily understood da'wah that addresses current issues, and he has had a significant influence among Muslims through YouTube, Facebook, and Instagram. Ustadz Riza Muhammad, formerly the Indonesia Star finalist, inspired many people after spiritual transformation and being active on YouTube and Instagram. Ustadz Derry Sulaiman, a former metal band member, is now actively preaching using Instagram and YouTube, sharing the story of his spiritual transformation. Ustadz Agam Fachrul Samudra delivers da'wah in a relaxed and attractive style that is suitable for millennials, especially on TikTok and Instagram. Preachers such as Ustadz Husain Basyaiban (Basyasman) from Madura, Habib Husein Ja 'far Al Hadar, and Ustadz Handy Bonny are also active on digital platforms, delivering positive, moderate, and creative messages on Instagram and YouTube. Meanwhile, Ustadz Syams and Ustadz Hanan Attaki customize their da'wah in a light and relevant style for the younger generation through Instagram and YouTube.

Other preachers such as Gus Miftah, Ustadz Adi Hidayat, Gus Iqdam, Ustadz AA Gym, and Gus Baha also utilize digital platforms to deliver their da'wah. Gus Miftah emphasizes humor and discusses social and religious issues on YouTube, Instagram, and TikTok. At the same time, Ustadz Adi Hidayat uses a rational and scientific approach to connect Qur'anic verses with contemporary issues. Gus Iqdam displays a relaxed and humorous da'wah, while Ustadz AA Gym conveys a message of peace, motivation, and moral strengthening. Gus Baha is known for his in-depth, wisdom-filled preaching and strong religious understanding through YouTube, Instagram, Facebook, and TikTok. These preachers utilize various platforms to reach a wider audience and influence the development of da'wah among Muslims, especially the younger generation.

On the other hand, some da'wah content disseminated by viral preachers can contain elements that damage social harmony. One example is the spread of intolerance narratives against certain groups, which can foster hatred and distrust between groups. One of them is the style of speech, which includes the sarcastic language used. A few weeks ago, something went viral and sparked both support and opposition among the public. This kind of content tends to lead to segregation and worsen relations between religious communities or between social groups. In addition, provocative or controversial da'wah content often polarizes society, dividing groups into two opposing sides, which can threaten social stability.<sup>20</sup> This polarization creates tensions that

<sup>20</sup> Erwan Efendi Et Al., "Penerapan Sosial Media Dalam Strategi Meningkatkan Nilai Dakwah," *Visa: Journal Of Vision And Ideas* 4, No. 1 (November 27, 2023): 24–30, <https://doi.org/10.47467/Visa.V4i1.766>.

undermine the nation's sense of unity, which is central to the value of Indonesian Unity in Pancasila.

Dissemination of information not in line with Pancasila values, such as discrimination or injustice, can also damage social integrity. Da'wah content that emphasizes the exclusivity of a particular religion without considering the plurality of Indonesian society risks overriding the principles of Belief in One God and Social Justice. In this context, proselytizing that considers one religion superior to another can cause social tension and ignore the diversity that characterizes the Indonesian nation. This is contrary to the goals of Pancasila, which emphasizes peace, mutual respect, and equality among all groups.<sup>21</sup> For this reason, preachers need to spread more inclusive messages and build a sense of unity, which is in accordance with the values of Pancasila. Therefore, it is necessary to understand and be careful when delivering the message of da'wah content in the middle of a technologically literate society. So that anything inappropriate goes viral.

### 3.2 Analysis of Pancasila Value Implementation

First, the Almighty God: Promoting Inclusive Spirituality In the context of da'wah, the principle of *God Almighty requires that* the da'wah content delivered still prioritizes the value of spirituality that respects the diversity of beliefs. Da'wah, which emphasizes spirituality, should not denigrate other religions or beliefs but should invite people to get closer to God without imposing particular religious views. In a plural society, preachers must ensure that the message reflects mutual respect and opens up space for differences. Inclusive da'wah content can strengthen mutual understanding and reduce tensions between different religious groups<sup>22</sup>.

Second, Just and Civilized Humanity: Avoiding Derogatory Narratives The principle of *Just and Civilized Humanity* teaches the importance of respecting the dignity of every individual, regardless of social, cultural, or religious background. In da'wah, preachers must avoid narratives that can demean certain groups or spread discrimination. For example, content that provokes hatred or stereotypes against minority groups or those who are perceived as different not only goes against the principles of humanity but also undermines the sense of equality that must be upheld in society. A wise preacher will deliver a message that fights for human rights and dignity<sup>23</sup>, prioritizes equality, and avoids incitement or hate speech against any group.

Third, Indonesian Unity: Encouraging a Sense of Unity in a Plural Society In the context of *Indonesian Unity*, da'wah needs to play an active role in encouraging a sense of unity in a pluralistic society. Indonesia, which consists of various tribes, religions, and cultures, needs da'wah content that can unite, not differentiate. Preachers must

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<sup>21</sup> Hendrik Gole And Yohanes I Wayan Marianta, "Pancasila Sebagai Paradigma Penyelesaian Konflik Pembunuhan Massal Tahun 1966 Di Maumere, Flores Timur," *Civic Society Research And Education: Jurnal Pendidikan Pancasila Dan Kewarganegaraan* 5, No. 2 (October 22, 2024): 14–26, <https://doi.org/10.57094/jpkn.V5i2.1153>.

<sup>22</sup> Anja Kusuma Atmaja, "Merespons Persoalan Kontemporer Dengan Dakwah Inklusif Sebagai Komunikasi Humanis," *Mawa'izh: Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan* 11, No. 2 (December 10, 2020): 130–52, <https://doi.org/10.32923/maw.V11i2.1308>.

<sup>23</sup> Lilik Jauharotul Wastiyah, "Peran Manajemen Dakwah Di Era Globalisasi (Sebuah Kekuatan, Kelemahan, Peluang Dan Tantangan)," *Idarotuna* 3, No. 1 (November 5, 2020): 1, <https://doi.org/10.24014/idarotuna.V3i1.10904>.

emphasize the importance of togetherness, cooperation, and mutual respect among each other, regardless of the differences that exist. Da'wah, which prioritizes unity, will reduce conflicts and tensions between groups.<sup>24</sup> It strengthens the sense of nationalism that prioritizes common interests over the interests of certain groups.

Preachers are very important in maintaining social harmony through the messages conveyed. In increasingly complex social situations, preachers must be role models in spreading constructive, not divisive, preaching. Through da'wah, which is in line with the values of Pancasila, preachers can spread messages that support unity, tolerance, and social justice. By paying attention to the context of the diversity of Indonesian society, da'wah, based on the value of Pancasila, can create a safe space for each individual to develop social harmony. Therefore, the implementation of Pancasila values amid globalization needs to be included and practiced in everyday life.<sup>25</sup>

Finally, da'wah, which is in accordance with the values of Pancasila, has excellent potential to strengthen the identity of the Indonesian nation. In a plural society, da'wah that encourages tolerance, unity, and social justice will further strengthen the spirit of nationalism and a sense of togetherness. Da'wah content that emphasizes these values will strengthen relations between religious people and increase awareness of the importance of maintaining and caring for diversity as the strength of the nation. Hence, the preacher must continue to strive to convey a constructive, inclusive, and harmonious message of da'wah, which can strengthen social cohesion in community life.

Preachers need to practice the values of Pancasila in every preaching because this can strengthen unity and harmony in a plural society. By applying the values of Pancasila, preachers can promote tolerance, social justice, and respect for diversity. In addition, the practice of Pancasila in da'wah will help form a more assertive national character and mutual respect based on national principles. Always prioritizing the value of Pancasila will bring harmony and peace to the people. Thus, our nation is always civilized and dignified.

#### 4. Conclusion

Viral preachers have several characteristics that make their preaching style attractive, especially to the younger generation. They use relaxed language, humor, and a relatable narrative so that millennials and Gen Z. easily accept the message of Da'wah. Furthermore, they are competent in adapting current issues and popular trends, making Da'wah more contextual and relevant to everyday life. Viral preachers also utilize digital platforms like YouTube, Instagram, and TikTok to reach a wider audience. Direct interaction through comments, live broadcasts, and online discussions strengthens personal connections, creates a more interactive dialogue space, and enlarges their da'wah influence. However, not all viral preaching content has a positive impact. Provocative content that contains intolerance or emphasizes the exclusivity of certain

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<sup>24</sup> Aep Kusnawan And Ridwan Rustandi, "Menemukan Moderasi Beragama Dalam Kaderisasi Dakwah: Kajian Pada Pemuda Persatuan Islam Jawa Barat," *Nalar: Jurnal Peradaban Dan Pemikiran Islam* 5, No. 1 (June 25, 2021): 41–61, <https://doi.org/10.23971/Njppi.V5i1.2900>.

<sup>25</sup> Ambiro Puji Asmaroini, "Implementasi Nilai-Nilai Pancasila Bagi Siswa Di Era Globalisasi," *Citizenship Jurnal Pancasila Dan Kewarganegaraan* 4, No. 2 (April 3, 2016): 440, <https://doi.org/10.25273/Citizenship.V4i2.1076>; Sukron Mazid, Et Al., "Implementasi Semangat Kebinekaan Di Masa Pandemi Covid-19," *Jurnal Kalacakra: Ilmu Sosial Dan Pendidikan* 4, No. 1 (January 15, 2023): 12, <https://doi.org/10.31002/Kalacakra.V4i1.7302>.

religions or sarcastic language can trigger social polarization and threaten the principle of Pancasila. It can exacerbate tensions between social groups and undermine national diversity. In analyzing the implementation of Pancasila values, preachers need to spread the inclusive message of da'wah, prioritize unity, and reflect Pancasila values to strengthen social cohesion. Da'wah, which prioritizes tolerance and mutual respect, can maintain the diversity of the Indonesian nation and build harmonious relationships between individuals, groups, and religions.

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