



DISSEMINATION OF INDONESIAN NASIONALISM AND ISLAMIC RELIGIOSITY TROUGH PODCAST

Bunga Melanie Wibowo

Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan, Indonesia
bunga.melanie.wibowo@mhs.uingusdur.ac.id

Elsa Ramadhani

Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan, Indonesia
elsa.ramadhani@mhs.uingusdur.ac.id

Dwi Helena Putri

Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan, Indonesia
dwi.helena.putri@mhs.uingusdur.ac.id

Lowfi Lidiya Wati

Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan, Indonesia
lowfi.lidiya.wati@mhs.uingusdur.ac.id

Nalal Muna Farhati

Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan, Indonesia
nalal.muna.farhati@mhs.uingusdur.ac.id

Najwa Putri Yuliyanti

Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan, Indonesia
najwa.putri.yuliyanti@mhs.uingusdur.ac.id

Annisa Nuruz Zahra

Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan, Indonesia
annisa.nuruz.zahra@mhs.uingusdur.ac.id

Abdil Aleema Dara Syafia

Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan, Indonesia
abdil.aleema.dara.syafia@mhs.uingusdur.ac.id

ABSTRACT

This study aims to identify and explore the values of Pancasila in the content of Habib Jafar's podcast on Deddy Corbuzier's Youtube channel. The qualitative study uses a media observation study approach. The subject matter in this study uses Pancasila values as the theory of analysis. The research data was obtained through documentation techniques. As for data analysis, it is obtained through the stages of data reduction, presentation and verification. This study confirms the existence of dimensions of Pancasila values in the content of Habib Jafar's podcast, including the value of divinity in building tolerant religious awareness, the value of humanity in realizing a harmonious life, and the value of unity in strengthening diversity. The findings of this study confirm that there is a relationship between Islam and statehood in building the social life of Indonesian people who are tolerant in religion and state. The shortcomings of this study do not know the impact of podcast content on audiences, such as changes in attitudes that are in accordance with the values of Pancasila.

Keyword: Pancasila Values, Habib Jafar, Podcast, Youtube

A. Introduction

Social media in Indonesia is polluted by a lot of content about radicalism, religious issues, blasphemy, slander, hate speech, discrimination, and others related to religious intolerance (Ulya, 2016). This has a negative impact on internet users. One of the visible impacts is that they can easily upload provocative content, thus triggering religious divisions. Challenges in Islamic da'wah content include the spread of hoaxes, identity politics, and the decline of Pancasila values in society. In addition, issues such as poverty, radicalism, and interfaith conflict also threaten unity. In this context, Pancasila is important to integrate society as well as the government. Daily life in developing the values of Pancasila is also very much needed, as well as strengthening Pancasila (Noersyaheri, 2022).

Responding to the above issues, efforts to overcome the content that triggers conflict disputes in the name of religion, one of which is by respecting differences. In this context, fellow humans should be able to apply good communication and not be fanatical about the religion they adhere to. This phenomenon invites us to be wiser in responding to various religious narratives contained in religious content by applying the values of Pancasila.

Regarding the importance of applying Pancasila values in religious content, this is expected to minimize divisions. Pancasila can be used as a reference for behavior, because Pancasila contains values to maintain national unity (Saingo, 2022). Through the principles promoted by Pancasila in the form of divinity, humanity, unity, deliberation and justice. If analyzed more deeply, the diversity content presented by Habib Jafar on Deddy Corbuzier's YouTube Channel, "Loe Liat Nih Login!!! This is Indonesia Bung!!! 6 Religious Leaders Become One in Lebaran!! - Jafar" contains the values of Pancasila.

The initial argument of the study from this analysis is that there is a content of Pancasila values in the religious content "Loe Liat Nih Login!!! This is Indonesia Bung!!! 6 Religious Leaders Become One in Lebaran!! - Jafar". The content contains discussions from 6 religious leaders so that it aims to unite, understand, and respect each other. With the content of Pancasila values in religious content, it can be a tool of unity in minimizing audiences who are easily provoked to eventually trigger division.

This research aims to gain an in-depth understanding of the 6 religious leaders' perspectives on tolerance among people in Indonesia by focusing on "Unity in Diversity", Pancasila values, social interactions, norms, and values that influence the role and performance of religious counseling. The values of Pancasila on tolerance are the third precept of Pancasila emphasizes unity and unity we can complement each other and unite differences, the fourth precept has the same rights obligations and position as God's creatures, and most importantly the fifth precept of justice regardless of ethnicity, race, religion, and so on. The implementation of this fifth precept is by being fair when sharing with others and

playing an active role in social activities. This research uses communication patterns which cannot be defined or measured by numbers. Communication patterns can only be explained through words. Therefore, the suitable research method is qualitative method because it makes observations in a content.

Previous studies that are relevant to the subject matter of this research, conducted by Rahayu Prasetyaningsih and friends, examined the existence of Pancasila values in da'wah content on Deddy Corbuzier's YouTube channel, "Habib: Watch out for Easter!!! We Reply to You!! Takjil War - Login Jafar Onad Eps 15". This study aims to identify and explore the values of Pancasila contained in the da'wah content on Deddy Corbuzier's YouTube channel. Mia Nurislamiah and friends focus on analyzing Habib Jafar's bil oral da'wah in instilling the values of moderation and tolerance in the content of the "Close The Door" podcast which is considered relevant in the current social context, where religious differences often trigger conflict. Yohana and Dinie Anggraeni Dewi explained that the values of Pancasila can be applied in everyday life and applied in character education. Then Suhendra and Mahrusillah in their research have made a significant contribution to understanding the importance of integrating Pancasila and Islamic values in the younger generation.

Pancasila emphasizes unity in the context of diversity through tolerance and mutual cooperation. Meanwhile, in the religious context, the principle of unity may be realized in the form of solidarity between people, both in social and ritual activities. However, this distinction allows researchers to see how national and religious approaches to unity can complement each other, especially in interfaith social interactions.

B. Pancasila as the State View of Life in Indonesia

The view of life contains the basic concept of life that a nation aspires to. Pancasila is used as a guideline, because Pancasila is the basic value for the Indonesian people in their lives (Wasyiem, 2021). Therefore, all social and state life in Indonesia must be based on Pancasila to form good character and morals of Indonesian society. The benefit is that the next generation can apply the values of Pancasila in their daily lives (Hayuningtyas et al., 2023). The description of the meaning related to the precepts in Pancasila is contained in the book "Pancasila Education Placing Pancasila in the Islamic and Indonesian Context" by M. Syamsudin, et al in 2009 as follows (Syamsudin, 2009):

1. The Precepts of Belief in One God

The Precept of God Almighty means that the Indonesian nation recognizes and respects existing religions. This value contains the meaning of belief and recognition with the embodiment of Indonesian people who live, have a view of life obeying God by being guided by the teachings of each religion. Religious values

reflect an individual's relationship with something that is considered sacred and holy, which has great and noble powers. This value shows how important a person's belief in things that he believes have spiritual power. This understanding leads to a life that is not only oriented towards worldly aspects, but also towards achieving higher spiritual values. Understanding the concept of Godhead as the basis of the life of the nation aims to form a society based on divine values.

In this context, Indonesian society is expected to have the soul and spirit to achieve God's pleasure in every positive action taken. This divine life is the foundation that encourages each individual to act with integrity and high moral responsibility. The value of Belief in God Almighty gives freedom to all Indonesian citizens to embrace religion according to their beliefs, there is no coercion, and there must be mutual respect between adherents of different religions. Each individual is expected to uphold the religious values that they believe in, forming a sense of integrity and moral responsibility (Sianturi, 2021). So it can be stated that the Precepts of Belief in God Almighty can be interpreted as Recognition of the Almighty God is the original meaning of the first precept of the first precept (Hakam, 2017).

2. Precepts of Fair and Civilized Humanity

The value of this precept means awareness in behaving in accordance with moral values in living together on the basis of a pure demand from conscience by treating things properly. Humans must be treated in accordance with their dignity as creatures of God who have equal status, obligations and human rights. The values contained in Pancasila are a concrete manifestation of the scope of practice of human rights (HAM) (Anggraeni & Ahmad, 2022). Thus, the values of humanity, love for others, justice, equality, tolerance, kinship must be upheld.

Examples of the application of the second principle of Pancasila as a way of life are as follows: Establish harmonious relationships with others regardless of race, religion or culture. Helping people in need regardless of their status or background. Have an attitude of empathy and care for fellow humans and other living things. Apply the values of courtesy and ethics in interacting with others. Fight for human rights and social justice for all citizens. Uphold the values of diversity and accept differences as normal in social life. Having a humble and modest attitude, and not looking down on or belittling others (Erlina, 2023).

3. Precept of Indonesian Unity

This value means efforts in the unanimity of the people towards unity to foster nationalism in the Indonesian state. Nationalism does not differentiate the components of the nation based on groups or others, but rather the unity of the nation that is built from the diversity of its citizens (Irawan, 2020). The meaning of the values of Indonesian Unity is to encourage Indonesian citizens to instill unity in

order to establish a sense of togetherness, humanity and tolerance to create a harmonious atmosphere in the life of the state in Indonesia (Lidevia, 2024). The birth of Pancasila as the basic ideology of the Republic of Indonesia reflects the desire of the Indonesian people to unite (Badrun et al., 2023). The differences that exist in people's lives, such as differences in language, culture, customs, religion and ethnicity are not used as reasons for disputes. Indonesian unity respects and fully recognizes the diversity of the Indonesian nation. All Indonesians must develop a sense of love for the country and brotherhood, with an atmosphere full of honesty, justice and kindness.

4. The Precept of Democracy Led by Wisdom in Consultation/Representation

This precept reads about Democracy Led by Wisdom in Consultation and Representation, which means that the Indonesian state adheres to a democratic system (Sari & Najicha, 2022). To realize the value of Pancasila democracy, all Indonesian people have the same position and rights and obligations. Thus, each individual in exercising their rights must prioritize the common interest. By obeying any agreed results, the decisions taken must uphold the values of freedom and justice, it aims to build and develop a life that prioritizes unity and integrity for the common good. Seen from its position, the people function as supporters of the interests of life. So, justice democracy has a function to fulfill needs. Democracy itself comes from the word *demos* meaning people, *kratia* meaning power or sovereignty. Democracy means power or sovereignty of the people.

5. The Precept of Justice for All Indonesian People

The fifth precept means a just and prosperous society, outwardly and inwardly prosperous where every citizen gets everything that has become their right. As a manifestation of this precept, every Indonesian citizen must apply a fair attitude with others, there is no oppression, enough clothing and food, and every Indonesian citizen is entitled to fair treatment in law, politics, economics, socio-culture, and security defense (Sari & Najicha, 2022). Justice means giving someone what they are entitled to, so social justice means giving members of society what they are entitled to on the basis of fairness and balance.

In QS. An-Nahl verse 90 also contains the meaning of this principle, by teaching to do justice and do virtue, to provide assistance to relatives and prohibited from committing heinous acts, evil and hostility. In addition, in QS. Al-Hashr verse 7 explains the division of the spoils obtained from the enemy. The division of this treasure aims so that wealth does not only fall into the hands of the rich and does not only revolve among them.

Related to the description of Pancasila and the meaning contained in it, that the values of Pancasila are used as a basis or outlook on life by all Indonesian citizens. As Indonesian citizens, it is mandatory to apply the values of Pancasila in

the life of the nation and state in order to realize a society with character in accordance with applicable norms. In this study, Pancasila values are used as a theory in the analysis to identify and explore the content of Pancasila values in the content of Habib Jafar's podcast proselytizing content that finds other religious leaders.

C. The Role of Islamic Da'wah in State Life in Indonesia

Da'wah in Islam is an activity of conveying religious messages to individuals or groups to increase understanding, appreciation, and experience of Islamic teachings. Da'wah involves an effective communication process in which messages are delivered in a way that can be understood and accepted by the audience. In the study of da'wah, the concept of communication is very important because da'wah is basically a communication process. The basic components in the communication process, namely: (1) Message sender/Da'i; (2) The content of the da'wah message; (3) Media or communication channels used; (4) Message recipient/Mad'u; and (5) the impact or result of the message (Ibnu Kasir & Syahrol Awali, 2024).

Da'wah is carried out in stages according to what the Prophet taught his companions in preaching Islam (Zaenudin, 2018). Da'wah, which means inviting, can also be found in various terms such as propaganda, lighting, broadcasting, education and teaching. The role of da'wah in the development of Islamic society, in awakening community optimism to solve problems or social change (Alimuddin, 2007).

Through community empowerment with the presence of da'wah, it is easier to socialize knowledge. The majority of rural areas tend to be difficult to adapt to modern values due to a very strong mentality factor. Preachers will also be faced with certain situations when going to the field to deliver their da'wah. Therefore, the preacher (Da'i) at least has characteristics such as showing high enthusiasm, having integrity, building proper communication, having an understanding and analysis of the needs of his target (Mad'u), and an attractive personality for his target (Mad'u) (Roseta, 2023).

By facilitating the characteristics to attract targets (Mad'u), it facilitates the spread of da'wah in the social community. Through the right da'wah it will also facilitate the delivery and acceptance of da'wah. The role of da'wah here can be a driving force for every Muslim community to develop themselves and socialize. Da'wah here can minimize the attitude of radicalism by awakening the spirit of tolerance in the personality of the community. As a result, the community can participate in the spread of Islamic knowledge actively in communicating between one another, one group with another group (Roseta, 2023).

Da'wah is not only dealing with a static society, but will deal with a dynamic society, which will continue to be accompanied by da'wah challenges that are increasingly broad and complex. Da'wah can be a torch that balances and provides

direction for human life in the face of various values, religions, life choices. Da'wah has an important role in spreading the values of social justice in society. Da'wah does not only focus on religion but also seeks to empower individuals and communities in achieving economic independence (Agusman & Madeni, 2023). In addition, it can overcome social disparities, both injustice in the legal system and oppression of a group.

An important role in overcoming social challenges is to avoid violence and build a culture of peace. Allah says "And Allah does not like violence." (QS. Al-Baqarah: 190). "And do not corrupt one another on the earth." (QS. Al-Baqarah: 60). This evidence shows that Allah does not like violence and prohibits mankind from committing destructive and cruel acts. Da'wah can also act as a bridge of peace in overcoming social conflicts caused by social, ethnic and religious differences. Through a dialog approach, da'wah can promote understanding, tolerance and harmony between individuals and groups. In addition, da'wah can raise public awareness of various social problems such as poverty, injustice, discrimination, and environmental damage. By providing a correct understanding of religious teachings, da'wah encourages people to find solutions together to overcome these problems.

One role in addressing cultural challenges is to raise awareness of the deep-rooted cultural and traditional values in society. Through da'wah, individuals can regain their cultural identity and understand its relevance in their daily lives, as well as safeguard it from the negative influence of foreign cultures. By delivering religious messages that are appropriate to the cultural context, da'wah can strengthen cultural identity and increase people's pride in their heritage. Da'wah can also provide solutions to unwanted cultural changes or cultural changes that are not in accordance with religious values.

In this case, Da'wah can help people understand the impact of these cultural changes and encourage them to take steps consistent with religious teachings in dealing with them. Da'wah in this case serves to help people choose between values that must be maintained and values that must be abandoned in order to live according to the principles of their religion. Then, da'wah can also be a means to change people's behavior towards more positive and beneficial relationships. In addition, da'wah can help in understanding concepts such as decency, ethics, and social responsibility as prescribed in religious teachings. Da'wah also plays an important role in building tolerance and harmony between religious communities in Indonesia. Da'wah can reduce interfaith conflicts and strengthen brotherhood between religious communities by promoting religious messages that promote respect for religious differences.

The development of information and communication technology has created a conducive environment for digital proselyzation. Platforms such as Facebook, Instagram, X, Youtube, and TikTok are not only used for social

interaction, but also as a means to spread Islamic values. Various da'wah content, ranging from writings, images, videos, to live broadcasts, can be easily accessed by internet users around the world. This opens up opportunities for da'i to deliver religious messages in a more creative and interesting way. However, behind the various conveniences offered, digital da'wah also faces significant challenges. One of them is the authenticity and accuracy of the information being disseminated. With the ease of sharing information in cyberspace, it is not uncommon for unverified or even misleading content to appear.

Therefore, da'i must be careful and ensure that the messages they convey are truly in accordance with Islamic teachings. In addition, digital da'wah content must be able to compete with various other types of content that are also circulating on the internet. This requires da'i to continue to innovate in presenting da'wah material to remain relevant and attractive to the audience. A deep understanding of audience preferences and characteristics is the key to success in digital da'wah. Da'i need to understand how to attract the attention of the audience, keep them engaged, and build an active and interacting community (Ibnu Kasir & Syahrol Awali, 2024). Digital da'wah must be able to convey peaceful and tolerant Islamic messages, and provide solutions to various problems faced by humanity today. Through this research, it is hoped that a deeper understanding of the role of digital da'wah in spreading the message of Islam in the modern era can be obtained.

D. Mainstreaming Pancasila Values in Habib Jafar's Podcast on Islamic Relations and Statehood in Indonesia

The value of divinity in building tolerant religious awareness refers to the appreciation of religious principles that prioritize compassion, peace, and respect for fellow human beings. In the context of religious tolerance, the basic teachings of Islam have a very clear concept. There is no coercion in choosing a religion, an example of a real foundation in the Qur'an is "Lakum dinukum waliyadin", which means your religion is your religion, my religion is my religion. This passage is one of the most popular examples of tolerance for Islam. Herein lies the foundation of Islam regarding religious tolerance.

The value of a just and civilized humanity is one of the important foundations in building a harmonious and prosperous society. This is already stated in Pancasila, especially in the second principle. But it is also the moral foundation of social interaction in Indonesia. Human values also include moral and ethical principles that govern the behavior of individuals in society. These include the recognition of human rights, dignity, empathy, solidarity and justice. By implementing better and creating an inclusive environment. This is based on the fact that the basic point that must be accepted is that Indonesians of all backgrounds need to be protected equally (Yuliani & Dewi, 2024).

Unity in diversity in Indonesia is a very important concept to maintain social stability and promote harmony in a diverse society. With more than 300 ethnic groups, various religions, languages and cultures. Indonesia faces unique challenges in maintaining unity. The existence of unity among Indonesians who complement each other will build a harmonious and humane life. Maintaining harmony with the surrounding social environment can also have a positive impact on mutual harmony (Tamara et al., 2023).

1. The Value of God in Building Tolerant Religious Awareness

Divisive efforts are always made by other countries or religions, but a tolerant religious sense is always embedded in the minds of Indonesian people. The value of divinity in building tolerant religious awareness in Indonesia is based on Pancasila, especially the first principle of "Belief in One God". It contains respect and acceptance of religious diversity, which is the key to creating inter-religious harmony. People are taught to uphold an attitude of tolerance, mutual respect, and acceptance of differences that arise in the community. The attitude of tolerance has the goal of a life that maintains mutual unity regardless of differences and backgrounds.

Tolerance is not only defined as an attitude but also as an awareness and way of thinking that forces self-will to accept and respect differences. Religious tolerance means mutual respect and not imposing beliefs, as well as prioritizing human values and unity. By instilling these values, society can minimize conflict and strengthen solidarity in the midst of diversity. Tolerance teaches people not to be extremist in religion.

However, when viewed from religious tolerance in Indonesia, in some places there are still people who are extreme about religion. Where they lack an understanding of tolerance and a less in-depth understanding of religion. This should be a serious matter for all Indonesian citizens. Tolerance awareness is not only mutual respect but also a bridge to reduce wars in our country.

2. The Value of Humanity in Creating a Harmonious Life

The existence of differences of opinion is one of the main problems in society. This difference of opinion is related to the views, beliefs, and interests of individuals and groups in a diverse society. With this problem, it becomes the main trigger for conflict in the form of racism and discrimination. In the context of upholding human values and justice, this is an inhibiting factor in the creation of the desired social harmony. Responding to the above problems, in the content "Loe Liat Nih Login!!! This is One Indonesia Bung!!! 6 Religious Leaders So One in Eid!! - Jafar" on Habib Jafar's statement "it should not be as if there are only Muslims and non-Muslims in Indonesia. Everyone must be respected regardless of their religion and beliefs, no matter how small the congregation is, no matter how

absurd we think their beliefs are, we must respect them." This statement emphasizes that each individual is expected to recognize and treat others according to their dignity as social beings by respecting existing differences (Rahmadhani et al., 2023).

For example, the implementation of the second principle of Just and Civilized Humanity is to respect the existence and rights of indigenous peoples regarding land, natural resources, and other basic rights. This initiative was influenced by indigenous peoples and its supporters from the beginning sought to improve the relationship between indigenous peoples and the state. The application of the values of the second principle of Pancasila, Fair and Civilized Humanity, has a way, namely that we as humans who are social creatures must have a sense of humanity towards one another. Such as the occurrence of high pollution levels in an area, as citizens who have a humanitarian spirit must control air pollution levels so that the air is safe to breathe (Nainggolan, 2024).

Orientation to the precepts of Fair and Civilized Humanity is needed because the awareness of Indonesian people who uphold human values can form harmony in the Indonesian nation. Humans must be recognized and treated in accordance with their dignity as creatures of God Almighty with the same degree, rights and obligations (Indrayani et al., 2023). In addition, the application of the second principle which is used as a guideline of life for the people of Indonesia aims to prevent conflict and division. A sense of unity must be maintained and enhanced to maintain diversity (Fitri Lintang & Ulfatun Najicha, 2022).

The description above confirms that the attitude of nationalism contained in the precepts of humanity can be used as a guide in the behavior of Indonesian society. Indonesia needs the unity of the people to maintain the integrity of the country. The obligation as an Indonesian citizen is to live in accordance with the foundation of the state, namely Pancasila. With the humanitarian value contained in the second principle of Pancasila, it is hoped that it can create a society that respects each other as in Habib Jafar's podcast with 5 other religious leaders. This is expected to create a harmonious life by minimizing social conflict. In line with Yohana and Dinie Anggraeni Dewi's research which explains that the values of Pancasila can be applied in everyday life.

3. The Value of Unity in Strengthening Diversity

Indonesia is a pluralistic country that consists of different ethnicities, races, languages, religions and cultures. A lot of diversity can be seen from traditional houses, traditional ceremonies, traditional dances, traditional clothing to different regional specialties. However, this cultural diversity also makes Indonesia vulnerable to conflict and division. The amount of cultural diversity can lead to conflict. Inter-religious conflicts, inter-tribal conflicts, and majority and minority group problems. For example, some people who are Muslims lack tolerance

towards Christianity or other religions. Because Islam is the majority religion in Indonesia. In order for conflict and division not to occur, a sense of unity is needed to maintain diversity. Unity must be maintained and improved. Although Indonesia is united, Pancasila is still needed as a unifying tool for the nation (Fitri Lintang & Ulfatun Najicha, 2022).

In the midst of many conflicts that occur, due to differences in ethnicity, race, culture, religion, etc., Indonesia has an interesting diversity, which can be seen from the diversity of religions (Widiastuti, 2013). As an implementation of the third precept of Indonesian Unity, we must apply mutual respect among tribes, religions, races, and intergroups. Indonesia, with its ethnic, racial and religious diversity, is very vulnerable to division. The values in the third principle encourage us to develop tolerance and mutual respect, thus creating unity in Indonesia (Rahmadani & Al Hamdany, 2023). To apply the values in the third precept of Pancasila on Indonesian Unity, we must avoid racism and not choose friends based on ethnicity, religion, race or class. In the context of cultural diversity, Indonesian unity means that people can live together in harmony, appreciating, respecting and accepting each other's cultures (Rahmadani & Al Hamdany, 2023). Thus, we can build unity and integrity to achieve the progress of our country (Saputra et al., 2024).

In the diversity of Indonesia, which is rich in ethnicity, religion, race and class, maintaining unity is very important to create a harmonious society. One way to maintain unity in diversity is to understand and appreciate the interdependence between people, cultures and the natural environment. Mutual respect for different qualities and experiences is the basis of healthy and harmonious relationships in society. Unity in diversity can create a harmonious, harmonious and balanced society. Indonesian people will live more closely with each other, with differences not being a problem, but rather a unifier. Appreciating and respecting diversity facilitates the country's development process, creating an environment that supports Indonesia's progress. Therefore, the values of unity are key in strengthening diversity and achieving common goals as a united and strong nation.

Unity is an important element in strengthening diversity in Indonesia. Indonesia, a country with a wide variety of ethnicities, religions, races, groups, etc., is a country of diversity. This diversity, which includes various traditions, languages and beliefs, is at once a wealth and a challenge. With so many differences we can conclude that everyone must have a high spirit of tolerance. Tolerance is the attitude as we appreciate, and accept differences not to put each other down. Without unity and tolerance, diversity has the potential to cause conflict and division. Therefore, the application of the values in the third principle of Pancasila, which emphasizes the unity of Indonesia, is very important. Respecting each other,

avoiding racism, and not choosing friends based on ethnicity, religion, race, or class are ways to maintain unity in diversity.

E. Conclusion

Referring to the discussion of this study, it can be concluded that there are dimensions of Pancasila values in the content of Habib Jafar's podcast on Islamic and state relations in Indonesia. First, the value of divinity in building tolerant religious awareness. This can be seen from the understanding of tolerance from the perspective of six religious leaders contained in the content of Habib Jafar's podcast, one of which is tolerance according to Islam is part of the teachings of Islam itself, which since the beginning of the Prophet Muhammad has implemented tolerance not only from religion but also in statehood. Second, the value of humanity in realizing a harmonious life. This can be seen from Habib Jafar's statement which emphasizes that everyone must be respected regardless of their religion and beliefs. Third, the value of unity in strengthening diversity. This can be seen from the presence of six religious leaders in Habib Jafar's podcast content. With different beliefs but showing mutual respect, it creates the value of unity. The findings of this study show that there is a relationship between Islam and statehood in building the social life of Indonesian people who are tolerant in religion and the state. The limitations of the object of discussion of this study do not yet know the impact of podcast content on audiences, such as changes in attitudes in accordance with the values of Pancasila. This can be used as an urgent research object by future researchers, especially related to the impact of podcast content in realizing the desired changes.

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