

Islamic Religious Education Learning: Building Honesty in the Post Truth Era Master of Islamic Religious Education

Achmad Abidin^{1*}

ABSTRACT

This article aims to find out how the role of Islamic Religious Education learning in building honesty in students, as well as identifying effective learning strategies to build honesty in the post-truth era. This research uses a qualitative descriptive approach and the study of this study uses a literature review or literature study. The development of digital technology has given birth to a new phenomenon called post-truth. The Post-Truth era is marked by the exclusion of truth and emotions as the motives for action. The criteria of truth according to society in the post-truth era are no longer the main focus sought in every process of exchanging information with each other. The post-truth phenomenon describes society's tendency to prioritize justification over the search for true truth. Islamic Religious Education learning has a very important role in facing the challenges presented by the post-truth era. Islamic Religious Education Learning teaches ethical and moral values that can help individuals distinguish between truth and falsehood. Islamic religious education also focuses on the formation of good character. Strong character will help individuals to stick to the principles of truth. Spiritual education contained in Islamic Religious Education learning also involves self-reflection, where students are taught to evaluate their actions and attitudes. This reflection can encourage them to commit to honesty as part of self-development. Given the complexity of the challenges of the post-truth era, the learning strategy of Islamic Religious Education is very necessary to build honesty in the post-truth era, namely with truth-based learning values, problem-based learning, Learning with Spiritual Reflection, Open Discussions and Forums, the application of technology to strengthen Media Literacy, and the example of educators in applying the value of honesty in daily behavior

Keywords: Honesty, Islamic Religious Education Learning, Post Truth

1 Introduction

A new phenomenon known as post-truth emerged as a result of the growth of digital technology during the post-modernism era. In post truth, the word "post" refers to a predetermined concept (truth in this case) that is considered unnecessary and can be safely discarded. The meaning of post-truth cannot be understood temporally or grammatically, 'post' does not mean 'post' but rather something that has gone beyond it, disappeared or is no longer relevant. As the word of the year 2016, the term post-truth according to (Rafiqi, 2019) the Oxford Dictionary is defined as; "Circumstances in which objective facts have less influence over public opinion than appeals to emotions and personal belief"

The Post-Truth era is marked by the exclusion of truth and emotions as the motives for action. In the post-truth era, the standard of truth in society is no longer the main object of discussion in information sharing activities. Based on the emotional aspects of what they observe on social media, people can form their own opinions about what is true. One of the drawbacks of the posttruth phenomenon is that people no longer verify the information they learn or share with a wide audience on social media. In the post-truth era, one of the characteristics of truth is viral information. Therefore, the public will be more

¹ Universitas Muhammadiyah Malang

*Alamat korespondensi: achmadabidinumm@webmail.ac.id

easily provoked and trapped in hoaxes because they can no longer determine the source of information, its reliability, or the need for re-checking in terms of information validation.

In the post-truth era, facts about what is known and what happens in society are no longer necessary. Especially in the post-truth period which is characterized by the unclarity of the value of truth as a result of the dominance of subjective feelings and the neglect of evidence. Education has a considerable role in shaping human and societal character in overcoming this. Education aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, and become democratic and responsible citizens. In addition, it also functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the life of the nation (Amin, 2017).

According to Damayanti, obedience to worship, honesty, responsibility, discipline, work ethic, independent, synergistic, critical, creative and innovative, visionary, affectionate and caring, sincere, fair, simple, nationalist and internationalist, is one of the sixteen basic values that are the target of character education (Zuchdi, 2011). Honesty, which is characterized as behavior based on trying to make oneself a person who can always be trusted in words, actions, and deeds, is one of the values of character education (Wibowo, 2012). Honesty can also be interpreted as a mindset and behavior that avoids lies and cheating, tells the truth, and dares to admit mistakes. Honesty can be interpreted as acknowledging, declaring, or providing information that is in accordance with the truth (Syafirin, 2023).

Islamic education plays an important role, especially in the learning of Islamic Religious Education, which is necessary to instill the values of honesty. Post Truth, a phenomenon that has occurred recently, is a challenge for students today, where the era of post truth makes them confused and unsure of how to behave and act. Through Islamic Religious Education Learning, students can have provisions to be honest in their daily lives. (Jai, 2019)

Islamic Religious Education as one of the compulsory subjects in the national education curriculum. Islamic religious education is given in accordance with the principle that religion is taught to humans with the aim of creating humans who are devoted to Allah SWT and have noble character. Islamic religious education also aims to create honest, just, moral, polite, disciplined, peaceful, and productive human beings in social and personal life Based on this definition, Islamic religious education does not only function to teach religious teachings, but also as a means to build important moral values, including honesty. Honesty is the foundation of personal and social integrity, and in the post-truth context, honesty is becoming increasingly crucial to countering the flow of inaccurate information. (Nurhayati, 2022)

2 Literature Review

1. Post-Truth Era

Post-truth is a condition in which objective facts become less influential in shaping public opinion than personal emotions and beliefs. This era is marked by the proliferation of invalid information, emotionally constructed perceptions, and the weakening of media literacy among the public.

2. Islamic Religious Education and Honesty

Islamic religious education is an instrument of character education that teaches basic values such as honesty, responsibility, and justice. Honesty in Islam is one of the main characteristics of believers, as affirmed in the Qur'an and hadith. Islamic religious education learning prioritizes an affective and spiritual approach that encourages students to do self-reflection and make the value of honesty a life principle.

3. Peran Pendidikan agama islam di Era Post-Truth

Islamic religious education is very relevant in counteracting the negative impact of the post-truth era. With an approach that emphasizes the formation of character and spiritual awareness, Islamic religious education is able to provide provisions for students to be critical, honest, and dan responsible in receiving and disseminating information.

3 Research Methods

This research uses a qualitative descriptive approach. Qualitative descriptive research is a theory-oriented approach. The study of this study uses a literature review or literature study. The Literature review method is a series of activities related to the method of collecting library data, reading and recording, and managing research materials. Literature is taken both from books, journal articles and other literature where the information taken is adjusted to the subject of discussion and analyzed in depth so that conclusions can be drawn in this study (Sugiyono, 2018).

4 Results and Discussion

Post Truth Concept

Based on the analysis of various literatures, the role of Islamic Religious Education learning in building honesty in the post-truth era can be seen from several fundamental aspects (Munif, 2021; Tasmara, 2006) emphasized that Islamic religious education plays an important role in the development of moral and spiritual awareness of students. Islamic religious education not only forms an understanding of the concept of honesty in Islam, but also connects it with the concept of trust and responsibility to Allah SWT, as well as developing spiritual intelligence that encourages personal integrity.

In the context of character formation, (Atiratul Jannah, 2023) and (Zuchdi, 2011) underline the role of Islamic religious education in building holistic character that integrates the value of honesty into the formation of noble morals. Learning Islamic religious education builds the relationship between faith, knowledge and charity, as well as develops comprehensive character including cognitive, affective and psychomotor aspects (Yusuf, 2023) and (Fatmawati, 2012) further highlighting the role of Islamic religious education in strengthening moral literacy, which includes improving the ability to critically analyze information and developing an understanding of the consequences of dishonesty.

Amin, (2017) and Ghufon, n.d. (2020) discuss the role of Islamic religious education in the development of moral communities through the creation of a learning environment that supports honesty and builds a school culture that upholds integrity. This is strengthened by the development of a social support system for honest behavior involving all components of the school. Regarding effective Islamic religious education learning strategies, Yusuf, (2023) and Nurhayati, (2022) advocate an active learning approach that includes problem-based learning, group discussions, ethical debates, and simulation and role-playing of moral situations. Fatmawati, (2012) emphasized the importance of integrating technology and media in learning, including the use of digital media and the development of critical media literacy.

Munif, (2021) and Syafrin, (2023) propose strategies to strengthen reflective practices through spiritual reflection journals, group discussions on moral experiences, and periodic self-evaluations. Meanwhile, (Amin, 2017) emphasized the importance of example and mentoring, including character mentoring programs and peer mentoring. Wibowo, (2012) advocates a contextual approach that links the value of honesty to contemporary issues, case analysis from daily life, and community service projects. This approach is considered effective in helping students understand the relevance of the value of honesty in the context of modern life.

The synthesis of these various sources shows that Islamic religious education requires a comprehensive and integrated approach in building honesty in the posttruth era. The combination of strengthening Islamic fundamental values with learning strategies that are adaptive to contemporary challenges is the key to success in forming a generation with integrity. The term "post-truth" is actually not new. The Serbian-American playwright, Steve Tesich, was the first to introduce the term post-truth. In his 1992 essay published in *The Nation* newspaper, Tesich voiced his concern about the phenomenon of post-truth. This is the result of several attempts to manipulate public perception by underestimating or even ignoring factual information and data. In short, post-truth indicates that people are more looking for justification than truth (Kusumawardhani, 2019).

The word post-truth became the word of the year in 2016 by the editors of the Oxford Dictionary. When personal feelings and opinions have a greater influence on public opinion than objective facts, this is referred to as post-truth. Another way to describe the post-truth era is as a period of social behavior change involving opinion makers and the media. To gain public trust, facts compete with lies and hoaxes. It is already very difficult to distinguish the media as an accurate source as a basis in truth and

lies, honesty and deception, fiction and nonfiction. Post-truth was deliberately developed and became a propaganda tool. This aims to process the reaction of people who are considered less critical will be easily influenced in the form of empathy and sympathy for certain political agendas that are being scenariod (Syuhada, 2018).

Of the characteristics of societies affected by post-truth is their tendency to capture knowledge quickly and share it on social media. As a result, public opinion will be affected by the information being disseminated, so that incorrect information will be seen as the most accurate information. In fact, because the message is instantaneous, the recipient does not have time to process the information and does not reflect on it for a long time. As a result, uploads often violate ethics and information standards. It can be said that the younger generation has lived in the post-truth era when they experience this (Fatmawati, 2012).

The post-truth era is characterized by the following five novelties: (1) the digitization of communication has made information content widely accessible; (2) the democratization of media and citizen journalism has allowed people to produce their own information on social media; (3) the emergence of ideological communities has made people more susceptible to misinformation; (4) technology has distorted the truth because viral content is valued higher than ethical standards and information quality; and (5) the truth no longer needs to be denied or falsified, but rather becomes secondary. These five novelties provide opportunities for power-hungry politicians to manipulate the emotions of community groups to exacerbate their negative prejudices (Suharyanto, 2019).

Honesty

Honesty in the Qur'an is expressed with the word *shidiq*. It means to inform, to say something truthfully, according to the facts of the incident (Amin, 2017). According to Agus Wibowo, "honesty is defined as behavior that is based on efforts to make oneself a person who can always be trusted in words, actions and deeds (Wibowo, 2012). Honesty is stating what it is, being consistent between what is said and done, and saying or providing information according to the actual reality. Honesty in speech (oral), honesty in intention, honesty in will, honesty in keeping promises, and honesty in deeds (*amaliah*) are the five categories used by Imam Al Ghazali to divide honesty or *shiddiq*. Being honest in word means that every word spoken must be based on these principles. He will always keep his mouth shut by only conveying news that is in accordance with the facts, not rumors, slander, or gossip, because every information he receives is in accordance with the information conveyed, and every word he says is nothing but the truth

Being honest in intention, means that nothing is done for anyone except with the support of Allah SWT. When a person has a goal, he must be sincere and willing to do everything possible to make it happen. Regarding honesty in willing, it refers to the effort to convey the truth without making mistakes. Before acting, he will consider the advantages and disadvantages thoroughly. Everything that needs to be done is based on religious justification. We often hear the phrase "promises are debts". Promises must be paid according to the value of the debt because promises are debts. Therefore, promises are not arbitrary gestures, so the person who makes the promise should not make a promise. Promising and keeping promises has a very important meaning, because it puts one's self-esteem at stake in front of others. If a person makes a promise, it means that he gives confidence to others that he will be able to keep it. By having an honest attitude, the person who promises will be able to fulfill his promises, because he is well aware that every promise must be kept, just like the debt that must be paid. in deeds is the realization of every element of honesty, because through deeds it will be possible to know its honesty. To act with integrity means to display everything as it is, without embellishments, and to align outward actions with inner actions. Every good deed and right intention will be more beautiful if done with honesty (Amin, 2017)

Islamic Religious Education in Building Honesty Oemar Hamalik defines learning as a combination that is composed of human elements, facilities, equipment, and processes that work together to achieve learning goals (Hamalik, 2019). Learning is basically about how to teach students or how to make learning easy for them and inspire them to learn what the curriculum actually outlines as the needs of the learners. Islamic Religious Education learning can be seen as an effort to activate, inspire, and motivate students to learn, as well as to continue learning Islam as a whole, which leads to a number of transformations in them (Syafirin, 2023). Islamic Religious Education Learning has a very important role in building honesty in students. Honesty is one of the noble values taught in Islam and is the foundation for the formation of good character. The role of Islamic Religious Education Learning is:

1. In the context of Islamic religious education, teaching and learning not only focus on theory and

knowledge, but also on the application of religious, moral and ethical values in daily life. Through religious stories, the stories of prophets, and exemplary examples in Islam, students are given inspiration and understanding of the importance of developing noble qualities, such as honesty, simplicity, sincerity, and fortitude (Atiratul Jannah, 2023)

2. Religious Education can provide concrete examples of how to apply the value of honesty in real situations. For example, a discussion about a situation in a school or society where honesty is tested.
3. Learning Islamic religious education often includes character development. Character education can provide students with the ability to use and improve their knowledge, internalize and study, and personalize character values and noble morals so that they are achieved in daily behavior. With an emphasis on moral values, students are encouraged to internalize honesty as part of their identity (Atiratul Jannah, 2023)
4. religious education invites students to reflect on their relationship with Allah and their responsibilities as His servants. This spiritual awareness can strengthen their commitment to honesty (Tasmara, 2006). Through a holistic approach, Islamic religious education can contribute significantly in shaping the character and attitude of honesty in students, so that they can become individuals with integrity in society.

Effective Islamic Religious Education Learning Strategies to Build Honesty

Given the complexity of the challenges of the post-truth era, an innovative and relevant Islamic religious education learning strategy is needed. There are some effective Islamic Religious Education learning strategies to build honesty in the post-truth era:

1. Value-Based Education focuses on the values of honesty in Islamic teachings. Using Qur'anic verses and hadith that emphasize the importance of honesty, as well as discussing how these values are applied in daily life (Ghufron, n.d 2020.).
2. real cases related to honesty issues in society, such as fake news or fraud. Discuss how Islamic teachings can guide attitudes towards these issues.
3. Problem-Based Learning. Use the Problem-Based Learning approach to address ethical dilemmas related to honesty. Students can work in groups to find solutions based on Islamic principles, in this learning students are required to think critically (Yusuf, 2023)
4. with Spiritual Reflection is by inviting students to do self-reflection about their attitudes and behaviors related to honesty. Using practices such as journaling to record their thoughts and commitment to the value of honesty (Munif, 2021).
5. Activities are by organizing charity activities or community service that emphasize the importance of honesty. Involvement in this activity can strengthen awareness of the impact of honest behavior in society.
6. Open Discussions and Forums. Create a discussion forum where students can share their views and experiences related to honesty, which can include debates about moral issues that are relevant to today's context.
7. The Application of Technology for Strengthening Media and Critical Literacy Using social media and digital platforms to educate students about the importance of information verification, critical thinking to analyze information in depth, and not easily believing information that is not necessarily true, seeking information from credible, reliable sources and how to respond to fake news in a way that is in accordance with Islamic values (Yusuf, 2023) .
8. Play and Simulation activities i.e. Involve students in simulating situations where they are faced with a choice between honesty and dishonesty. This can help them understand the consequences of their actions.
9. Example from Educators. Teachers and educators must be role models in applying the value of honesty in daily behavior. When it comes to shaping student character, this example is very important. In this situation, the teacher's or educator's job is more than just imparting knowledge; They also have the task of teaching and preparing students with life skills, moral principles, and ethics. Teachers should set a positive example for their students by modeling their behavior, which should start with themselves and be shown in every attitude and action they transmit. This will encourage students to follow in their footsteps (Munif, 2021).

implementing these strategies, religious education can help students develop an awareness and commitment to the value of honesty, even in the midst of the confusing information challenges of the post-truth era

5 Conclusion

Pulan and Suggestions The development of digital technology has given birth to a new phenomenon called post-truth. The Post-Truth era is marked by the exclusion of truth and emotions as the motives for action. The criteria of truth according to society in the post-truth era are no longer the main focus sought in every process of exchanging information with each other. The post-truth phenomenon describes society's tendency to prioritize justification over the search for true truth. Islamic Religious Education learning has an important role in building honesty in the post-truth era, where truth is often questioned and information is easily manipulated. Through education based on the values of honesty, integrity, and ethics, Islamic religious education can help students understand the importance of truth and its impact in social life. By teaching the concept of honesty in the context of religious teachings, students are invited to think critically, recognize valid information, and avoid hoaxes. In addition, strengthening character through daily practice can form an honest attitude that becomes the foundation for interacting in society. Islamic religious education learning strategies are very necessary to build honesty in the post-truth era, namely with honesty-value-based learning, problem-based learning, Learning with Spiritual Reflection, Open Discussions and Forums, the Application of Technology to strengthen Media Literacy, and the example of educators in applying honesty values in daily behavior. It is hoped that the various strategies that have been put forward can help students realize the importance of honesty values in daily life and students can internalize honesty values as part of their character so as to create a generation that is not only intelligent, but also has integrity and responsibility in this challenging era.

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