



Islamic Religious Education in the Post-Truth Era : Analysis of the Philosophical Approach from Al-Kindi's Perspective

Khafifatul Fian^{1*}, Abdul Basit²

¹Postgraduate Doctoral Program Islamic Studies, UIN Prof. K. H. Saifuddin Zuhri
Purwokerto, Indonesia

²UIN Prof. K. H. Saifuddin Zuhri Purwokerto, Indonesia

Email: khafifatulfian525@gmail.com, abdulbasit@uinsaizu.ac.id

Author correspondence : khafifatulfian525@gmail.com*

Abstract. *This paper aims to analyze Islamic religious education in the post-truth era through the philosophical approach of Al-Kindi's perspective. This paper includes a type of library research research with data collection methods through various sources, including books, scientific articles, and other sources appropriate to the discussion topic. After the data was collected, the writer reduced it and then carried out an analysis based on the content. After that, the next step is concluding. The research results show a need to develop criticism, especially in Islamic religious education in the post-truth era. Several aspects that need to be paid attention to are first the question or search aspect. Al-Kindi will encourage the importance of understanding and interpreting truth objectively, which can be verified through rational methods. Second, credibility is evaluated; according to Al-Kindi, this is an important part of the truth-seeking process. Al-Kindi emphasized that information must be examined critically and tested rationally before it can be accepted as truth. Third, analyze and evaluate arguments. This is useful for understanding the truth through reason. Al-Kindi's perspective is an important tool for seeking true knowledge, the knowledge obtained must be tested rationally and logically.*

Keywords *Islamic religious education, Post Truth, Al-Kindi*

1. INTRODUCTION

The development of social media is often used as a tool for spreading unverified information (Ashidiq, 2024). For example, "hoax" information has developed rapidly compared to factual news (Restendy et al., 2021). Based on a survey conducted by the Katadata Insight Center (KIC) and the Ministry of Communication and Informatics (Kominfo) regarding hoaxes. The results showed that 11.9% of respondents admitted that they had spread hoax news specifically in 2021 (Fajri, 2023). In addition, recently there has been information circulating that can be said to be a hoax, such as news on October 15, 2024, in which a WhatsApp account was circulating in the name of the Nagan Raya Regent. As reported on the official website of the Nagan Raya Regency government, the number is fake (Quotes of <https://ppid.diskominfo.jatengprov.go.id/isu-hoaks-disinformasi-15-oktober-2024/>). From the many hoax news that are spread, it can be said that we are currently entering an indication of the post-truth era (Mukarom, 2020), where objective truth is often set aside for narratives driven by emotions, personal opinions, or certain interests.

Identifying between the era of truth and the post-truth era is necessary. It is explained that the era of truth is a time when there is dominance over objective principles and empirical facts. So that the information provided must be by valid data (Purba & Sitorus, 2023; Mahardika, 2024). In addition, truth is based on the conformity between what is stated and the facts in the field. At this time it can be said that technology still refers to verifying the dominant facts used. Information shared with the public usually has a strict editing or sorting process (Purba & Sitorus, 2023). Next, related to the post-truth era, is dominated by opinions, emotions, and personal beliefs that are stronger than objective facts. The information conveyed is often no longer assumed to be true without additional verification (Mawlana, 2024; Koli, 2023). In addition, truth in the post-truth era no longer depends on conformity to objective facts. Many people prefer to believe information that attracts emotional attention. Information disseminated through the media is not all objectively validated (Taufik & Nana, 2022).

There have been many articles discussing the post-truth era. Such as in the article entitled “Pengaruh Hoaks Politik dalam Era Post-Truth terhadap Ketahanan Nasional dan Dampaknya pada Kelangsungan Pembangunan Nasional” (Amilin, 2019), “Anti Hoax and Media Literacy in Pesantren in the Post-Truth Era” (Bustomi et al., 2023), “Implementing Pesantren (Boarding School)-based Curriculum to Preserve Madrasas in the Post-truth Era in Indonesia” (Rohman, 2022) and “Challenges and Strategies of Muslims in the Era of Society 5.0 in Indonesia” (Mulauddin, 2022).

From several articles above, the difference with this writing is that the author tries to conduct an analysis related to Islamic religious education in the post-truth era through the philosophical approach of Al-Kindi's perspective. So based on the focus of the discussion of this writing, the author also explains the aspects that need to be considered, especially regarding Islamic religious education in the post-truth era, accompanied by Al-Kindi's views in discussing these aspects.

2. LITERATURE REVIEW

Islamic education

Before discussing further about Islamic religious education, it is necessary to first explain the meaning of Islamic education both narrowly and broadly. Islamic education in a narrow sense is an effort to channel knowledge, values, and skills based on Islam to form a complete person. Broadly, Islamic education is everything related to history, thought, and institutions. So it is not only interpreted as an effort to channel knowledge (Daulay et al., 2020). Darodjat et.al., explain that Islamic religious education is an effort in the form of teaching, and guidance carried out to students so that they can understand, practice, and appreciate Islam and make it a way of life for both individuals and their surroundings (Darodjat & et.al., 2023). Syafrin et.al., explain that Islamic religious education is interpreted as a learning carried out by a person or educational institution, by providing material about Islam to someone who wants to know more about Islam (Syafrin et al., 2023). According to Nurhuda, Islamic religious education is an effort made to form pious humans, who have beliefs and attitudes of mutual care, respect each other, and can practice religious teachings in every aspect of life (Nurhuda, 2023). From the above description, the author can conclude that Islamic religious education is a learning process carried out to form pious people through planned and continuous efforts so that a person can recognize, appreciate, and understand Islamic teachings and practice them in everyday life.

Post Truth

Post-truth is a condition when alternative facts replace facts and feelings have a higher weight than evidence (Adzfar & Badrul, 2021). In Taufik and Nana, post-truth is an era in which truth has been deconstructed into subjective understanding (Taufik & Nana, 2022). It is also said that post-truth is a condition or state in which objective facts have less influence in forming public opinion than a state that can attract emotions and personal beliefs (Ahlstrom-Vij, 2021). From this explanation, the author can conclude that post-truth is an era in which society is easily provoked by information that is not necessarily true. In this condition, society will be more interested in information that attracts emotions or beliefs for themselves so that there is indifference to information whether it is fake news or the news is true.

Philosophical Approach

The philosophical approach is a careful, in-depth, methodical, critical, and evaluative process (Sesilia & et.al., 2024). In Rahmat, it is explained that Islamic education seen from a philosophical approach is a study of education based on the values of Islamic teachings according to philosophical concepts, sourced from the Qur'an and Hadith. Humans based on a philosophical approach are rational beings so everything related to their development is based on the extent to which the ability to think can be developed. The Qur'an provides a concrete and comprehensive concept. The purpose of the philosophical approach is to make students able to use their reason as widely as possible so that they will be trained by honing their thinking skills (Rahmat, 2017). So it can be interpreted that the philosophical approach is an approach that aims to train students' critical thinking skills. In other words, the philosophical approach plays a very important role in the use of reason or ratio.

3. METHODS

This research is a literature study on Islamic religious education in the post-truth era: an analysis of the philosophical approach of Al-Kindi's perspective. From this topic, the material object of this study is Islamic religious education in the post-truth era. Data were obtained from primary sources entitled "Al-Kind's Metaphysics" and supported by other sources such as journal articles and books that are the focus of the research. After the data was collected, data selection was carried out, then the data was analyzed descriptively and continued with content analysis. After that, the next step was concluding.

4. RESULTS AND DISCUSSION

Biography of Al-Kindi

Al-Kindi whose full name is Abu Yusuf Ya'qub bin Ishaq Al-Kindi (Amriana et al., 2024). He was born in Kufah, Iraq in 801, during the reign of Caliph Harun ar-Rasyid of the Abbasid Caliphate. Al-Kindi came from a noble family of the Kinda tribe who was the 5th descendant of the founder of the Kinda tribe, namely Al-Ash'ats bin Qays from Hadramaut, Yemen. It is also said that Al-Kindi was a prominent family because he was known as a wealthy, educated, and noble family (Sartika & Nurbaiti, 2022). His father, Ishaq bin Sabbah, had served as Governor of Kufah (Amran, 2024) during the reign of Caliph al-Mahdi from 775 to 787, Caliph al-Hadi from 785-876 and Caliph Harun ar-

Rasyid from 786 to 909. However, after Al-Kindi was born, his father died so he was raised as an orphan (Pradigta, 2024).

After growing up, Al-Kindi stopped in Baghdad and received protection from the caliph al-Ma'mun and the caliph al-Mu'tasim. Al-Kindi adhered to the Mu'tazilah school of thought and then studied philosophy. In addition to studying philosophy, he studied other fields such as astronomy, geometry, exact science, natural science, astrology, music, optics, meteorology, politics, mathematics, and medicine. Due to his mastery of philosophy and other disciplines, he was named the first Arab Muslim among the leading philosophers. From this, it is fitting that he is considered the holder of the title Failasuf al-'Arab (Arab philosopher) (Yusuf, 2023).

Al-Kindi was a supporter of the Movement of translating Greek books into Arabic, namely by actively supervising and correcting some of the translated books. Thus in the book by Junaedi, it is explained according to Ibn Nadhim who is a trusted librarian, he said that there were 242 works by Al-Kindi in his expertise, namely in the fields of metaphysics, logic, astronomy, astrology, music, geometry, medicine and several other fields of science that have been explained previously. This is stated in his books such as *Fi-al-'Aql*, *Fi al-Qaul fi al-Nafs*, *Kalam fi al-Nafs*, *Fi al-'Aql Mahiyah fi al-Naum wa al-Ru'ya*, *al-Hilal li Daf'I al-Ahzan*, *Fi al-falsafah al-Ula*, *Fi al-Radd 'ala al-Mananiyah* and *Naqdh al-Masail al-Mulhidin* (Junaedi, 2017).

Al-Kindi's Epistemological Concept

Concerning Al-Kindi's epistemology, it is necessary to first explain about epistemology. Epistemology is a branch of philosophy that specifically provides a discussion of basic questions related to knowledge. Epistemology comes from the Greek language which means science. Al-Kindi divides into three types related to epistemology or science, including sensory knowledge, rational knowledge, and illuminati knowledge (Aizid, 2020).

First, related to sensory knowledge, is knowledge based on human senses (Muzammil et al., 2022). The nature of sensory knowledge is partial (*juz'i*), thus sensory knowledge cannot capture the essence of knowledge. That is the weak side of sensory knowledge. The existence of sensory knowledge makes the impact on the knowledge obtained not permanent or can be said to always change. This is because the object being observed always changes from one form to another. In addition to the weaknesses that have been explained, another weakness of sensory knowledge is that it is limited. For

example, the sense of sight (eyes) cannot capture an object perfectly if the object has a position or position that is very far away (Aizid, 2020).

Second, rational knowledge is knowledge produced through reason. The nature of knowledge obtained through reason is universal. If sensory knowledge only sees humans from their physical form, for example tall, short, white-skinned, and so on, then rational knowledge looks more at the nature of humans, namely as thinking creatures. Thus, Al-Kindi stated that the nature of knowledge is universal (Aizid, 2020). Sahidin & Abdurahim revealed that Al-Kindi saw rational knowledge as perfect in two ways, first the innate principle in the mind that the rational soul comes from the nature of reason itself, not from outside like axioms and postulates. Second, universal understanding that comes with educational methods and considerations that come from outside and what is obtained from outside are the types and kinds in the form of universal concepts (Sahidin & Abdurahim, 2023).

The third Illuminati knowledge is knowledge that comes directly from Allah SWT. The peak of knowledge is revelation obtained from the prophets. So to achieve perfect knowledge is not enough to rely on sensory knowledge and reason (Aizid, 2020). The path of Illuminati knowledge is the path of revelation and inspiration that Allah specifically gave to the Prophets. Al-Kindi explains the difference between philosophy and the knowledge of the Prophets. Philosophy is the result of a study to achieve truth through sincerity of thought and conclusion. The knowledge of the Prophets is obtained from the hearts of the prophets in a radiant manner which then comes clearly and purely (Sahidin & Abdurahim, 2023).

The Truth of Al-Kindi's Perspective

According to Al-Kindi, truth can be obtained through good ways of life, namely ethics. When humans understand their nature as humans, happiness will be created in their lives. Al-Kindi's view of philosophy refers to the goal of philosophers in theorizing, namely knowing the truth, which is then followed up with good deeds. The closer a person is to the truth, the closer that person is to perfection (Septiyadi et al., 2021). The first truth according to Al-Kindi is God (Allah). God is not an object and is not included in objects that exist in nature. God is the creator of nature, not composed of matter or form. God is only one, there is nothing similar to Him. He is unique so that he becomes the first truth and the Most True (Habibah, n.d.).

God for Al-Kindi according to Islamic teachings is the creator and not the mover. Nature for Al-Kindi is not eternal in the past but has a beginning. So God is not an object that exists in nature but the creator of nature. By Al-Kindi, God is described as something permanent, singular, and unseen (Habibah, n.d.). Permanent in this case is eternal, it must never be something that does not exist and does not have an existence "before" its existence. The continuation of eternity does not depend on others, eternity has no cause, has no subject or predicate, has no genus and is not damaged. Referring back to the existence of truth, there is a necessity not to criticize anyone who has given knowledge (Ivry, 1974).

In Soleh it is explained that Al-Kindi revealed that the truth can come from anywhere, so that Muslims do not need to hesitate to acknowledge and take it. Also quoting Abd Hadi Abu Riddah, Al-Kindi's expression is explained as follows (Soleh, 2016):

“Kita hendaknya tidak merasa malu untuk mengakui sebuah kebenaran dan mengambilnya dari manapun dia berasal, meski dari bangsa-bangsa terdahulu ataupun dari bangsa asing. Bagi para pencari kebenaran, tidak ada yang lebih berharga kecuali kebenaran itu sendiri. Mengambil kebenaran dari orang lain tersebut tidak akan menurunkan atau merendahkan derajat sang pencari kebenaran, melainkan justru menjadikannya terhormat dan mulia”.

It is also explained in Ivry that there should be no shame in appreciating the truth and obtaining it from wherever it comes. Even the truth that comes from distant races and nations of different races. This is because there is nothing that is prioritized for truth seekers other than the truth, and there is no truth that is despicable and there is no (position) that is reduced by the truth. Thus truth is glory (Ivry, 1974).

Era Post Truth

Post truth is a condition when alternative facts replace actual facts and feelings have a higher weight than evidence. Post truth society tends to ignore dialectical-dialogical and systematic-philosophical thinking methods. In addition, post truth society tends to be more interested in information or news that appeals to their emotions, regardless of whether the information is hoax information and slander. Post truth conditions tend to lead the truth towards the tastes desired by certain groups of people, although basically this does not reflect the real truth. From this, the impact is that society is shrouded in the antithesis of knowledge and true truth. Post truth society is vulnerable to being provoked by information produced with the aim of playing with and stirring the emotions of the

audience. In addition, post truth society leads a truth in conveying information and ideas. Post truth conditions are a major threat to the realm of science, including in the realm of religious studies such as issues of faith and moral order (Adzfar & Badrul, 2021).

In Wera, it is explained that there are three aspects that are the focus of the analysis. The first is a hoax that contains three elements, namely misleading information, between misinformation and disinformation. In the realm of misinformation, there is no element of intent, but the problem is that someone shares and believes that it is true. In the realm of disinformation, there is an element of intent where someone shares information in a state of knowing that the information they convey is not true. Hoaxes are driven by deliberate actions and affirm the untruth that is presented as if it were the truth. One of the impacts of hoaxes is reducing the degree of rationality for democracy (Wera, 2020).

Both social emotions are a socio-political climate that shifts objectivity, rationality and allows public social emotions to be trapped in a tendency of belief even though it is contrary to the facts. The existence of a vague social movement results in a tendency towards anti-plurality doctrine. This movement model claims to be democracy but is actually anti-democratic. This context is increasingly widespread due to the presence of communication complexity such as WhatsApp , Facebook , personal blogs, X, YouTube , and several other application platforms . This communication falls into the category of social media which actually gives full freedom to everyone to become an authority and information governance (Wera, 2020).

Third, religious populism, when there is a question of why it must be religion, then this is interpreted contextually based on the definition that religion is the strongest ideology that can survive across time. Religion is able to penetrate the events of every human life about the mystery of the Almighty. Although humans do not know its existence and are unable to see it, the more it is opposed, the greater its influence on the reality of human life. The more it is opposed, the more it enters into the individual's belief to participate in regulating the seconds of human life (Wera, 2020).

In addition to the explanation, Wera also explains why it must be religion, because religion is the starting point that is easiest to explode and becomes the identity of its followers, both in terms of missionary vocabulary and preaching. It is also explained that religious populism arises because a group of people who wear the robe of a certain religion in a vague way and assume that representative democracy is not aspirational so it must be changed. With this, there is self-planting in a path of struggle by selling a flag that smells of a certain religion as the only belief to take a new path of prosperity. With such an

assumption, the response of this group refers to the authorities who always contain negative criticism (Wera, 2020).

Saptadi et.al., explains the characteristics of the post-truth era related to the reversal of the meaning of truth which has so far been based on general assessment measures, objective and based on facts, into truth based on subjective assessments. Perception of reality is no longer only able to use the objective side but can also convey information from the subjective side. The post-truth era comes along with the rapid development of digital which is one of the challenges for generation Z and the millennial generation in particular. Generation Z and millennials are generations that were born along with the rapid progress of digitalization. In Saptadi et.al., several other characteristics related to the post-truth era are also explained , including (Saptadi & et.al., 2024):

- a. Information content network due to the very extensive digitalization of communications
- b. People can create their own branding through social media
- c. Strengthening media freedom and citizen journalism in expressing dissatisfaction with various news presented by the media and politics
- d. People consume more deviant information because communities are developing that share the same beliefs
- e. Technology turns the truth upside down because the measure of truth is likes and subscriptions on social media
- f. Truth is no longer denied but simply accepted as it is.

From some of the characteristics of the post-truth era above, there are several implications that arise from the existence of the post-truth phenomenon, including the first decline in rational public discussion where when emotions and personal beliefs defeat facts, rational and evidence-based discussion becomes difficult. This worsens polarization and social conflict (Suryadi & Saeful, 2023). Second, political decisions that are not based on facts where public policy and general elections can be influenced by misinformation, where decisions taken are not based on objective reality but rather on emotional narratives (Pebrianto & Yatin, 2024). Third, vulnerability to propaganda and manipulation means that in the post-truth era , society is more easily manipulated by propaganda or information designed to manipulate emotions than facts (Nurish, 2019).

Post-truth phenomenon is a challenge in itself to live life today. Some things that can be done to face the post-truth era include the first implementation of media literacy education. The community needs training to be able to analyze information with a critical mindset, including regarding the characteristics of fake news and understanding reliable sources of information (Fatmawati, 2019). In the context of Islamic education, to face the challenges of the post-truth era, media literacy training is required. This aims to enable individuals to use digital platforms to disseminate accurate and useful information (Sukarman, 2019).

Second, by increasing transparency in the media and government. Reducing distrust of an institution by increasing accountability and transparency can improve relations between the community and these institutions (Agustin et al., 2024). Third, there is a regulation of digital platforms where organizations and governments are required to find ways to regulate the spread of false information on digital platforms, including by redesigning social media algorithms so that they do not only prioritize content that can provoke emotions (Lasonda et al., 2024).

Analysis of Islamic Religious Education in the Post Truth Era from Al-Kindi's Perspective

Islamic religious education in the post-truth era needs to develop critical thinking skills. With the habituation of critical thinking from educators to students, students are able to distinguish between valid information and manipulative information, are able to face intellectual challenges better and strengthen their understanding of Islamic teachings. The concept of criticism in Islamic religious education includes the development of effective and active critical thinking in understanding and evaluating information or arguments related to religion. Several aspects that can be said to be important from criticism in Islamic religious education in the post-truth era :

a. Questions and Searches

The involvement of students' abilities in the concept of criticism to ask questions and explore what is being studied, for example religious issues. Students need to be motivated to seek deeper understanding through searching for diverse information. In a learning, for example, implementing a make a match strategy can increase students' concentration during learning activities, motivate students to ask questions when facing difficulties, and be confident in giving opinions (Yusuf, 2023).

In accordance with what Al-Kindi explained that truth is universal and can be found through careful research. In the context of post truth, Al-Kindi's view can be said to be very important where when objective facts are questioned or ignored in a debate, Al-Kindi's perspective will encourage the importance of understanding and interpreting truth objectively that can be verified through rational methods. According to Al-Kindi, universal things are in a position between something essential and something non-essential (Ivry, 1974).

Essential means the true reality that lies behind the apparent phenomena. Al-Kindi views essence as part of the metaphysical concept, relating to the fundamental nature of things. For example, the essence of humanity is the qualities that define humans. Non-essential according to Al-Kindi means referring to something that is not the basic nature of an object. In other words, non-essential means having a temporary or changing nature, or only an external appearance that does not determine the fundamental identity of an object (Ivry, 1974).

b. Credibility Evaluation

Students need training to develop their ability to assess the credibility and reliability of religious information sources. In the post-truth era , false or biased information is easily spread, so it is important for students to have the ability to recognize the signs of unreliable sources. In this era, it can be said that information and various entertainment are very abundant. Students are required to be selective and able to filter good information so that they must be able to distinguish between sources that are based on evidence or legitimate authority, and sources that are speculative or based only on personal interests (Yusuf, 2023).

Regarding the evaluation of the credibility of information, according to Al-Kindi, this is an important part of the truth-seeking process. Al-Kindi emphasized that information must be examined critically and tested with rational methods before it can be accepted as the truth. This is because assessing the credibility of information is determined by logic, evidence and critical assessment of the source. Thus, according to Al-Kindi, in assessing credibility, one important approach is to evaluate the source whether it is trustworthy and has a track record in providing accurate information or not. If information comes from a recognized authority, according to Al-Kindi, verification through logic and evidence is still needed (Ivry, 1974).

c. Argument Analysis and Evaluation

The concept of criticism involves the ability of students to analyze and evaluate arguments related to Islam. Students need to be trained to identify logical, valid arguments supported by strong evidence. Students are required to be able to see different points of view and consider appropriate evidence before reaching a conclusion (Yusuf, 2023). In relation to this, as previously explained, in Islamic religious education in particular, it is necessary to develop critical thinking in students. This is useful for understanding the truth through reason. Al-Kindi's perspective of reason is an important tool for seeking true knowledge and the knowledge obtained must be able to be tested rationally and logically. Al-Kindi stated that reason has a primary position than human senses. Reasoning activities are the way for humans to reach noble and eternal ideas that can only be accessed through reasoning (Ivry, 1974).

5. CONCLUSION

Islamic religious education in the post-truth era needs to develop critical thinking skills. With the habituation of critical thinking from educators to students, students are able to distinguish between valid information and manipulative information, are able to face intellectual challenges better and strengthen their understanding of Islamic teachings. Some aspects that need to be considered in Islamic religious education in the post-truth era include aspects of questions or searches, credibility evaluation and analysis and evaluation of arguments.

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