

PROBLEMS AND CHALLENGES OF AKHLÂQ EDUCATION IN THE POST-TRUTH ERA

NURJANAH

Program Pascasarjana, Institut Agama Islam Darussalam (IAID) Ciamis-Indonesia
Email: nurjanah@iaid.ac.id

WIDIYAWATI

Program Pascasarjana, Institut Agama Islam Darussalam (IAID) Ciamis-Indonesia

ISMAIL AHMAD

Program Pascasarjana, Institut Agama Islam Darussalam (IAID) Ciamis-Indonesia

DEDE NURAIDA

Program Pascasarjana, Institut Agama Islam Darussalam (IAID) Ciamis-Indonesia

Along with the progress of the times in the post-truth era, all sophisticated mass media, and technological advances make the world more global, transparent and without any boundaries. The ease of obtaining information raises various kinds of positive and negative impacts. One of the negative impacts that occurs is the rampant criminality and the ease with which people are provoked by provocation both in the real world and in cyberspace, as well as the large number of teenagers who are involved in cases of brawls, drugs and free sex which shows the failure of moral and character education. Thus, the urgency of moral education is a necessity, especially in this post-truth era, where moral problems are increasingly widespread. From these problems, the authors are interested in studying the challenges of moral education in the post-truth era. In describing this study, the author uses the literature review method. The results of this study indicate that there are various challenges that must be faced when implementing moral education in this post-truth era, that are hoax, bullshit, lying culture, fragmentation and polarization of society, and an intolerant society. By understanding the challenges in implementing moral education, it will make it easier for people to make a civilized and noble generation.

Keywords: Moral Education Challenges, PostTruth

As time progresses, information can spread very quickly and penetrate barriers that have not been penetrated conventionally. Media is increasingly modern and supported by sophisticated technology, making it a source full of information for society compared to information obtained only from the school or family environment. Thus, the world becomes increasingly global, transparent and without boundaries (Amir, 2018: 295). Savitri said that these changes require everyone to make adjustments if they don't want to be left behind (Zaluchu, 2020: 99). In the post-truth era, where facts no longer have as big an influence in shaping public opinion as emotions and personal beliefs. Where children are starting to get to know social media which displays a lot of entertainment, negative features that are not suitable for children to watch. Even in this millennial era, playing with gadgets is more fun than playing with friends the same age as was the case as children in the 90s (Amir, 2018: 295).

Times develop dynamically, in other words the conditions of each era not the same. Conditions that developed from the time of hunting/hunting society, farming society/agriculture society, society industry/industrial society to information society, everything different. Likewise with education, educational demands and targets getting higher along with changing times (Sukarman, 2019: 105). Apart from that, the challenges and obstacles in education are also not the same from time to time, especially era information society where the internet and media give rise to phenomena post-truth which always has a negative tone which has a broad impact on people's lives in the digital era.

With the development of technology and the progress of the times, it seems that society cannot be separated from digital technology. Various conveniences and a culture of automation have come to make all community activities easier. Habits and activities that are usually carried out in the real

world are now being taken over by the virtual world. The number of Internet users in the world, especially in Indonesia, shows a very high increase every year. This is reinforced by the results of a survey conducted by the Association of Internet Service Providers (APJI) in 2018, which initially was 10.12% (143.26 million people) but has now increased to 64.8% (171.17 million people) (Wahyudi, 2020: 15). Technological transformation in this post-truth era, apart from having a positive side, in fact has a destructive side, marked by problems that occur in cyberspace, such as online networks which are a means of spreading hoax news, fraud, hate-speech, cyberbullying, online prostitution, child trafficking, sexual exploitation and so on (Wahyudi, 2020: 15).

So, in other words, these changes have impacts, both positive and negative, on social lifestyles. The internet world has become a source of information that is almost uncontrollable. All kinds of knowledge can be found in it, just as in the world of education, the internet has a positive role as a source of learning for students, especially as a source of learning media that is very easy to access. However, it cannot be denied that these positive things do not easily eliminate the negative impacts (Fitri: 2017). For example, research conducted by Savitri on elementary school students to determine the effects of dependence on the internet and gadgets has shown changes in social behavior when in social groups (Zaluchu, 2020: 100). The results of this research showed that there was an addiction to the internet and dependence on social media which resulted in anti-social attitudes, widespread blasphemous behavior or cyberbullying. It can be said that these incidents prove that there are good and bad effects of the internet and the information revolution that was born from the people who use it.

If you look closely at the problems described above, they are all rooted and lead to morals and morals which can become a time bomb for society, especially teenagers and students. The occurrence of criminal acts and the ease with

which people are incited by provocations both in the real world and in cyberspace, as well as the large number of teenagers involved in brawls, drugs and free sex, shows the failure of moral and ethical education. Moreover, in the post-truth era, with all the advances in technology and information, it is becoming increasingly difficult for society, especially educators, to implement moral education (Bafadhhol, 2017: 46). Thus, educating morals is not as easy as turning the palm of your hand, especially in this post-truth era. Although there are many efforts in the community to build morals through various educational institutions and using various learning methods, the challenges and obstacles in moral education that occur must continue to be explored in order to make it easier to instill moral education.

Apart from that, teachers as the main figures in the world of education face increasingly complex challenges from time to time. Teachers have a dual role as teachers and educators, namely teachers as teachers have the role of transmitters of knowledge (transfer of knowledge) who have the obligation to provide and convey knowledge to students. Meanwhile, the function of teachers as educators has a more complex role when compared to the role of teachers as teachers because apart from being actors in transmitting knowledge, teachers are also actors in transmitting values (transfer of values) (Sukarman, 2019: 104). Thus, teachers have an obligation to direct students to be able to develop the potential within themselves so that they become human beings who believe in and are devoted to God Almighty, have good morals, are physically and spiritually healthy, healthy, creative, innovative and independent (Sukarman, 2019: 104).

So, the challenge of moral education must receive full attention from all groups, not just from the government or teachers, but society must also be able to work together well. Moral education is an effective means of improving human quality, because basically it is human nature to have good morals. Thus, the urgency of moral education is a necessity,

especially in this post-truth era, where moral problems are increasingly widespread. Understanding the challenges in implementing moral education will make it easier for society to form a generation that is civilized and has good morals in any era and at any time.

Based on the background of the problem above, the author is interested in writing a study about the challenges faced in implementing moral education in the post-truth era. The reason the author chose this topic is because the post-truth paradigm causes various obstacles for educators in implementing moral education, so a clear concept is needed regarding what challenges are obstacles in implementing moral education in the post-truth era. Through this research, the author hopes to be able to open people's insight into the various problems that arise in implementing moral education with all the challenges faced so that in the end it can make it easier for educators to implement moral education in schools and in the community.

Method

This article was written using the library research (library review) research method. Literature review is research carried out by collecting data, information and various other types of data contained in the literature that are in accordance with the study written (Subagyo, 1991: 109). Because this research is a literature review, the author collected various data and literature sources then observed and made analogies with the research literature sources in order to obtain theoretical data. Apart from that, by using a literature review, the author can obtain various information from the expected research steps, so that the study the author makes is not the result of plagiarism or plagiarism. This study is also purely literal in nature, which is also known as the descriptive analysis method, which is a method that can be used to collect various sources that talk about the same thing so that the writer can use it to draw conclusions. From this explanation, it can be

concluded that through this method the author tries to provide answers to the problems that occur by carrying out critical analysis and reflective logic in order to gain a comprehensive understanding of the challenges of moral education in the post-truth era.

Results and Discussion

The Position of Moral Education in Islam

Moral education can be interpreted as a form of activity carried out by both individuals and groups in order to provide guidance and direction in order to achieve a goal, namely commendable behavior carried out consciously without any coercion from any party (Bafadhhol, 2017: 60). Commendable behavior in this category is of course that which is in accordance with the teachings of the Islamic religion. Apart from that, moral education can also be linked to the world of education, which means activities carried out by an educator and students seriously so that the students' commendable morals are formed through various kinds of guidance that have been determined in the school curriculum program.

If we examine the definition of moral education according to experts, then according to Nixon Husin (2015: 15) moral education is an effort to seriously form the morals of students through activities involving coaching and education that have been determined in writing. According to Abdullah Nasih (2002: 177) moral education can be defined as a series of moral principles and the virtues of a person's character and character that he must have from *mummayiz tomukallaf*.

The priority of carrying out moral education is strengthened by the words of the Prophet Muhammad SAW which were narrated by Ibn Majah which read "Glorify your children and improve their manners". From the words of the Prophet, of course moral education is the key to educating children to have good manners and behavior. Another hadith that supports the need for moral education was narrated by Abdurr Razaq Sa'id bin Manshur and another from Ali bin Abi

Talib which reads "Teach your children and family kindness and improve their manners." Based on these two hadiths, of course moral education is very important to realize and implement, because humans as social creatures will never be separated from interactions, both their interactions with God and their interactions with fellow humans (Ibrahim, 2017: 158). The interactions that occur must certainly be covered by good rules and ethics. So that there will be a long relationship and mutual benefit. Of course, good ethics and behavior must be taught to children starting from an early age so that they will become good habits when the child starts to grow up (Yusuf, 2019: 5).

Talking about moral education, there is the term morals that is referred to. Morals are the main foundation for living life in society. Morals are also a measure of whether or not existing relationships in society are destroyed. The primacy of morals in fostering a harmonious and advanced life in society can be seen from the progress of the civilization of Muslim society in the past because the moral position of Muslim society at that time was quite high. From history, we can also learn that the destruction of a societal civilization is also directly proportional to the morals and personality of the people who lived at that time (Rusmin, 2020: 47). Thus, it is quite clear that moral education has an important role in social life, especially in establishing good relationships with fellow humans. Through access to good relations, harmony and tranquility will eventually emerge in social life, which will ultimately give birth to advanced civilization through mutual assistance activities in a good way.

With the implementation of moral education, of course there are goals that must be achieved after implementation is carried out. The aim of moral education is to create social attitudes and spiritual attitudes that can make humans automatically behave well so that commendable behavior, happiness (as-sa'adah) and the achievement of perfection in accordance with their substance as humans will emerge (Setiawan, 2017:

44). In fact, Islamic education, which has often been discussed, cannot be separated from moral education itself. It is often stated that the aim of Islamic education is to improve moral values to reach the level of al-karimah. The purpose of Rasulullah SAW being sent to this world was also to perfect morals. So, these morals are so important that they must be taught to young children to live their lives in this world so they can arrive safely and happily in the afterlife.

Abdullah Nasih Ulawan (2002:193) said that the morals possessed by a person are the fruit of the faith they have. If a person's faith is good then his morals are good, and vice versa, if his faith is bad then his morals are bad. So, the most important moral education from an early age is the cultivation of faith in Allah SWT. After instilling faith in Allah SWT, moral education can also be taught through instilling the pillars of Islam, namely the shahada, prayer, fasting, zakat and the pilgrimage. Through implementing these pillars of Islam, individuals will automatically learn how they should interact with their God, with other people, even with themselves.

Based on the previous explanation, moral education is basically an effort made to instill basic morals and good habits in a person. An individual must know how he must have morals towards Allah SWT, towards society, and towards parents, and towards himself. By emphasizing moral learning on individuals from an early age, it is hoped that the individual will understand the nature of good and bad things so as to create insanul kamil or noble creatures in the sight of Allah SWT (Zamroni, 2017: 243).

The discussion this time is about how a person's morals are towards Allah, towards parents, towards other people, and towards oneself. First, morals towards Allah, in the Qur'an, Lukman's letter, verse 13, the explanation about moral education for children is clearly described, in the letter it is stated "And (remember) when Luqman said to his son, when he was teaching him: " "O my son, do not associate partners with Allah. Indeed, ascribing partners to (Allah) is truly a great

injustice." Based on this verse, parents apparently have the main role in educating their children to have faith in Allah. The first and most important thing in educating morals is cultivating faith in Allah. After faith penetrates a child's heart, then a child is also taught to carry out his obligations to worship Allah, such as praying and fasting. When children reach maturity, they are ready with sufficient provisions to interact in society (Zamroni, 2017: 244).

The second discussion is morals towards parents, in the Al-Qur'an Surah Lukman verse 14 the explanation regarding moral education for children, especially for parents, is clearly described, in the letter it is stated "And We command humans (to do good) to both his parents; his mother had conceived him in a state of increasing weakness, and weaned him in two years. Be grateful to me and to your parents and parents, only to Me is your return." Based on this verse, we are told about the mother and father's struggle from conception until birth into the world. Therefore, it is mandatory for a child to always behave well towards his parents. Imam Al-Gazali explained that a child must be educated so that he obeys his mother and father and his teacher and must be educated so that he has responsibility for his education. Apart from that, as someone who is younger, children must be given the understanding to always be polite and respectful to people who are older than them (Zamroni, 2017: 247). Shaykh Muhammad Syakir explained that as children, they must always put the interests of their parents before their own interests. Don't let parents not be pleased with their children because Allah's pleasure lies in the blessing of both parents (Yusuf, 2019: 7). From these statements, a person must have commendable morals to interact with their parents.

The third discussion is morals towards other people, in the Al-Qur'an Surah Lukman verse 18 the explanation about moral education for children, especially towards other people, is clearly described, in the letter it is stated "And do not turn your face away from people (because of pride) and do not walk

on the face of the earth arrogantly. Indeed, Allah does not like those who are arrogant and boast." Based on the sound of this verse, we as individuals must not feel that we are the greatest, which makes us arrogant and consider other people to be inferior. Through moral education, an individual will be taught how to behave politely towards other people, so that comfort arises when interacting with various kinds of people. One way that can be done to practice good behavior towards other people is to feel free to help other people, by always helping other people as much as we can then Allah will always help us in any situation through the help given to us by other people. .

The fourth discussion is morals towards oneself, in the Al-Qur'an, Surah Lukman verse 19, the explanation regarding moral education for oneself is clearly described, in the letter it is stated "And be modest in your walking and soften your voice. Indeed, the worst sound is that of a donkey." Apart from not being allowed to be arrogant or proud of ourselves in front of other people, based on Surah Lukman verse 19, we also have to behave kindly towards ourselves by dressing and behaving modestly in accordance with Islamic law. This of course requires habituation which can actually be understood by someone from an early age. From these four discussions, God has actually given humans instructions about how we must have noble morals to achieve happiness in this world and the hereafter through moral education from an early age.

Moral Education in the Post-Truth Era

Currently, the era is in a transition period from the industrial era known as the industrial society 3.0 era to the information society 4.0 era. The transition from the industrial era to the information era has of course had a big impact on people's lives in all fields, namely economic, political, social, cultural, even in the world of education. The information era currently underway is characterized by the digitalization of all aspects of life and the ease of two-way interaction through social networks (Respati, 2014, 39-51).

The amount of information and ease of information that can be accessed in the 4.0 era has given rise to various positive and negative impacts. The negative impact that arises from this flood of information is the general public's inability to digest the information they find on social networks. So currently the morals that a person must have must not only be applied in real relationships between humans but also must be applied in virtual relationships between fellow humans. If someone separates good morals from the virtual world they are currently facing, various slanders will emerge that can corner various parties which we now know as Hoaxes. This information era transition has given rise to a new era called the post-truth era. Talking about post-truth, linguistically the term consists of two words, namely post and truth which can be interpreted respectively as post or after and truth. So the combination of these two words gives birth to a new term, namely a situation where facts and truth are no longer important, instead feelings are important in this era (Alimi. 2018: 61). According to Kalpokas (2017) in Sukarman (2019: 110), post-truth is characterized by a distortion of facts where dishonesty is made into a fact so that it can become a narrative that supports everything that is desired to be considered true. We often encounter examples of distorting facts in the political field with the rise of hoaxes created to support public figures in order to bring down their opponents in an election or increase public trust in the figures they support. The Chief of Police also stated that whoever gives a strong statement that is believed by many people, that statement is considered true.

According to Nick Rochlin (2017), in this post-truth era, truth has become biased so that it can no longer be distinguished whether it is truly the truth or a lie that has become the truth. Indicators of truth in this era are more emphasized on personal opinions which are clearly based on the emotions of the individual. If emotions surround every decision a person makes, then any clear facts will be put aside to justify the individual's ego. So it is very clear that in this era the situation

is very subjective. According to Dudi Hartono (2018), the impact of the flood of information that is easily accessible through social networks with a person's lack of interest and reading culture can result in the emergence of post-truth as a person's paradigm in building an opinion. This phenomenon will cause big problems if the opinions spread weaken the bonds of brotherhood between humans, by giving rise to various slanders that can destroy brotherly relationships that should be well established.

Challenges of Moral Education in the Post-Truth Era

Based on the previous explanation, it is known that post-truth has a broad impact in various areas of life. Several phenomena that are challenges in the post-truth era include the emergence of hoaxes, bullshit, a culture of lying, fragmentation and polarization of society, as well as an intolerant society (Sukarman, 2019: 110-111). Hoaxes in the information era 4.0 are like viruses that hit people's lives via the internet network. Because access is considered very fast at this time, it is very easy for hoaxes or fake news to spread to remote areas where internet network facilities are still accessible.

The spread of hoaxes coupled with a weak reading culture among the public makes it very easy for fake news to be considered fact which is then re-disseminated in chains via social media (Sukarman, 2019: 111). Hoax messages that are chained and believed by various groups of people will give rise to a new phenomenon called viral. This viral news will later endanger the general public because of the ease of accessing the news. The hoaxes that are currently emerging are more about hate speech, religious issues and racial issues which have given rise to fierce debates that have resulted in lawsuits being filed against each other at the court table.

Several things related to hoaxes that have occurred in Indonesia include being used to support one presidential candidate and bringing down another presidential candidate,

hoaxes spread by accounts which were mostly created in 2017, the accounts used to spread hoaxes are mostly fake accounts, Hoaxes politicize religion by massively using Arabic so that it is considered the truth, and finally, these hoaxes are often linked to religion in order to create a paradigm of truth even though the news being spread is fake news (Alimi, 2018: 52). Bullshit in the information era 4.0 is also developing very rapidly. Bullshit can be interpreted as nonsense (Sukarman, 2019: 111). The difference between bullshit and a hoax is that bullshit is nonsense where the talk doesn't care about whether it's true or false as long as the reader believes what he writes. The purpose of spreading bullshit is to persuade readers to believe the statements written and distributed.

Along with the emergence of hoaxes and bullshit, the basic thing behind this phenomenon is the culture of lying (Nugroho, 2017: 92). As previously explained regarding good morals, lying is disgraceful morals or madzmumah morals. Liking is an indicator that someone is classified as a hypocrite. Hypocrite simply has another meaning in another mouth in the heart. Good behavior that is spread on a wide scale, such as in networks via social media platforms, will have a good impact on society, as well as bad behavior, such as lying, that is spread on a wide scale, will have a bad impact on society.

Another phenomenon that is a challenge in this post-truth era is the fragmentation and polarization of society (Rianto, 2019: 25). The meaning of the word fragmentation here is the formation of fragments or parts that categorize society into several parts according to certain categories. A concrete example of fragmentation in society is during the election of presidential candidates, where society is divided into two large groups who blaspheme and attack each other to defend and justify their figure. This fragmentation in society creates unrest in social life where there is prolonged conflict, hate speech is easily uttered from every side, and hoaxes become news that covers life at that time. Fragmentation in society is getting worse with the polarization of society. The

purpose of this polarization of society is the formation of a group of people who have the same thoughts but tend to be radical, so that this group of people thinks that their thoughts are the most correct thoughts and considers the thoughts of people who are different. with them is wrong thinking. The emergence of societal polarization has made societal fragmentation stronger and inevitable.

An intolerant society is also a challenge in the post-truth era, typing hoaxes, bullshit and a culture of lying have become habits in interacting on social media and coupled with the emergence of fragmentation and polarization of society, intolerant attitudes will grow within a person (Nugroho, 2017: 92) . When everyone becomes intolerant, an intolerant society will arise where good relations will no longer exist in society. Everyone will be intolerant in all areas of life, including intolerance towards religious life.

The challenges that arise with the emergence of the post-truth era are certainly the background for how moral education should be developed in accordance with current developments. One of the things that determines the success of moral education in this era is teachers or educators who are able to teach students with all the challenges that arise. Several qualifications that can make an educator an ideal teacher in this post-truth era include a teacher must have the qualifications and competencies as an ideal educator, a teacher must be technologically literate and also media literate, a teacher must also have a high spirit of nationalism, and a teacher must be able to be both an educator and a jihadist in the real world and in cyberspace (Aeni, 2015: 215).

First, a teacher must have qualifications and competencies as an educator (Aeni, 2015: 215). As an educator, a teacher must be able to educate, teach, guide, direct, assess and evaluate students. If it is related to Islamic education, the competencies that a teacher must have include having a feeling of love for students, being able to be a good role model, being able to apply the knowledge he has, having commendable

qualities (patience, sincerity, honesty and fairness), a Teachers must also act ascetic, far from hostility, and far from hasud and riya.

Second, a teacher must be technology literate and also media literate (Aeni, 2015: 215). It cannot be denied that currently internet access has become commonplace among children and adults. The content on internet sites is like a wilderness, where there will be benefits and dangers that come our way without us knowing. The ease of spreading hoax and bullshit news will also be very easily accessible to students. Therefore, as a teacher in this era of course IT skills are also the main thing in educating morals. At least the teacher can be a filter for students and be able to differentiate between what is good, bad, what is permissible and what is not permissible to do in cyberspace. Without adequate IT knowledge, teachers will miss out on how easy it is for students to access information.

Third, a teacher must have a high spirit of nationalism (Aeni, 2015: 215). Currently, many radical groups express their thoughts through social media to influence the wider community to follow their thoughts. The language expressed in cyberspace is often so beautiful that it is difficult to distinguish the truth from the news that is being spread, and many new ideologies have even been forced to replace the Pancasila ideology. If a teacher's spirit of nationalism is low, it will be very easy for the teacher to fall into the vortex of understanding radical groups which in the end will be unable to foster a sense of nationalism in the souls of students. Even students with young minds are sometimes influenced by radical ideas that emerge in cyberspace. Therefore, as a teacher, it is necessary to instill a sense of nationalism in the souls of students so that they are able to avoid the bad influence of radical beliefs that they usually read on the internet.

Fourth, a teacher must be an educator and jihadist in the real world and cyberspace (Aeni, 2015: 216). Apart from providing direction and guidance in the real world directly to

students, a teacher must also be able to use social media to provide guidance in the virtual world. It cannot be denied that currently people are quite dependent on internet access which makes everything easier. Therefore, one form of a teacher's struggle to form good morals is by providing guidance via the internet in various ways that can be done.

Conclusion

Based on the results of the study above, the author can conclude that in every changing era, starting from the hunting society (1.0), the agricultural society (2.0), the industrial society (3.0) to the information society (4.0) are all different. Likewise with education, educational demands and targets are getting higher along with changing times. With the development of technology and the advancement of the times, today's society cannot seem to be separated from digital technology. Various conveniences and a culture of automation have come to make all community activities easier. Technological transformation in this post-truth era, apart from having a positive side, in fact has a destructive side, marked by problems that occur in cyberspace, such as online networks which are a means of spreading hoax news, fraud, hate-speech, cyberbullying, online prostitution, child trafficking, sexual exploitation and so on. If you look closely at the problems described above, they are all rooted and lead to morals and morals which can become a time bomb for society. So, the challenge of moral education must receive full attention from all groups, not only from the government but society must also be able to work together well. Moral education is an effective means of improving human quality, because basically it is human nature to have good morals. Thus, the urgency of moral education is a necessity, especially in this post-truth era, where moral problems are increasingly widespread.

In implementing moral education in the post-truth era, it is not enough to just have conventional competencies, but it needs to be reconstructed according to the conditions and phenomena of changing times. The digital era has had a huge influence on all aspects of life involving all levels of society, both adults and students. Several phenomena that are challenges in the post-truth era include the emergence of hoaxes, bullshit, a culture of lying, fragmentation

and polarization of society, and an intolerant society. Apart from that, ethnicity, religion, race and groups are the main sources for the development of hoaxes, bullshit and radical ideological propaganda from ordinary people to educated circles. One way to face the challenges of moral education in this post-truth era is to turn people into educators who have the qualifications and competence as ideal educators, are technologically literate and media literate with a high spirit of nationalism, and become educators and jihadists in the real world and cyberspace. In other words, implementing moral education in the post-truth era has a dual role as an educator in the real world and the virtual world.

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