



THE CONCEPT OF TRUTH IN ISLAMIC EDUCATION IN THE ERA OF HYPERREALITY

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Abstract

This study originated from the question "How Islamic education addressing the phenomenon of hyperreality at this time?". This phenomenon appears along with the advancement of technology. Supposedly, the technology allows a person meets the instinct of curiosity in search of the truth. But, in fact someone getting stuck in a digital simulation that obscures the real reality with the fake reality (hyperreality). This study seeks to unearth the back of truth (al-haq) in Islamic education and hyperreality in the Islamic perspective. This research is a qualitative research with the method of library research with the result that al-haq in Islam is something that is true and happening, with barometer of the truth of wahyu. Islam rejects the hyperreality because it is the fake reality. Therefore, in order that the integrity of the self to stay awake at the same time fulfill a sense of curiosity a person to seek the truth, the internalization of the concept of truth (al-haq) through Islamic education is a solution that is able to strengthen the character of the participant students, in understanding what should be revealed and justified (al-haq), not stuck in an identity crisis in the post-modern era at this moment.

Key words: *The Concept Of Truth, Hyperreality, Islamic Education.*

INTRODUCTION

Time progress proven to bring ease for human life. The development of the digital era, namely internet technology which helps human to get their communication, interaction and socialization. The digital era, made human more easily to fulfill their curiosity. This is because the truth and human are two inherent things. Based on this instinct, the basic value of human life is the search to the very essence of truth in life (Mustofa, 2017: 2). The fulfillment of basic values were obtained from the potential contribution of thought in human beings (Al-Ayubi, 2018: 54). This is consistent with the meaning of education, which is maximize all the potential in human beings. The integration of the entire human potential makes it increasingly easy to meet the human instinct. Therefore, the development of the digital era has demanded the dynamics of education and helping to develop human potential as superior personal integrity.

However, the contribution of the development of digital era does not always help the achievement of the goal of education. especially to strengthen the instincts of truth. Seen from the influence of internet technology surveyed by the Association of Indonesian Internet Service Providers in 2019-2020, that the

internet users in Indonesia increased reach 73,3% of the population in Indonesia or as many as 197,7 million of Indonesia's population actively using the internet (APJII, 2020: 1). The increasing of internet users is a sign that Indonesians are interested for using it, whether it is for communication media, searching or sharing information and studying. However, the desire to meet the truth must be confronted with excessive news, and false or called by hoax news. The hoax news counted there are 800 thousand sites in Indonesia has the potential to spread hoax news, based on the Ministry of Communication and Informatics (Juditha, 2018: 31). Even in the current pandemic period based on a survey from Ministry of Communication and Information on April 8, 2020, there are 474 hoax news related to covid-19 information that has been spread through digital social media platforms, like facebook, instagram, twitter, and also youtube (Juditha, 2020: 105).

The news hoax is one of manifestations of hyperreality (Indrayanti, 2017: 735). Hyperreality was born from the development of information and culture in the realm of digital technology, that trumps the real reality. The era Hyperreality trying to hide and accumulate existing realities into exaggerated and manifestly presented realities. Besides the blurring of truth in today's millennial era, hyperreality also affects the process of self discovery that is stuck on expectations of self-potential that transcend the realities of life, this is also included of hyperreality (Hendrawan, Solina, & Elsera, n.d.: 3). Hyperreality is not only about the news hoax, but hyperreality be the opium of the generation of post modern to build imagery, ignoring real and the virtual reality, as research of Herima Hendrawan, et al., to students of Maritim Raja Ali Haji University regarding the use of instagram that the phenomenon of hyperreality has mushroomed among these students, seen with frequent instagram play every day, selective to upload, feel satisfied with getting "likes", and stuck in digital simulation (Hendrawan et al., n.d.: 6). It is also supported by technological advances that facilitate the entry of western scientific epistemology that is dichotomistic by relying on sensory ability, ratio, and philosophical speculation that hinders the emergence of objective truth in accordance with the right and wrong rules (Irawan & Permana, 2020: 140). And the end, hyperreality also encourage the blurring of the true meaning of reality, and has slowly prompted the birth of a modern human person who is in crisis of identity.

Based on this facts, various studies have tried to explore the concept of truth in the era of hyperreality such as research Tri Indayanti that of Hyperreality Hoaxes in The News Social Media in Indonesia with the result of the

research that hoax news as one of hyperreality, and makes human as consumption and dggers of truth must be smart for shorting it out, because the news displayed by the media is the result of the reconstruction of reality and language as its medium (Indrayanti, 2017: 735). Furthermore, Dedi Irawan and Ridani Faulika Permana's research entitled *The Concept of Truth in Islamic and Western Perspectives (Comparative Studies)* with the result that there is a clear difference between the concept of western truth measured by the strength of the senses and ratios and strengthened by philosophical speculation, while truth in Islam comes with the principle of Tauhid, so that reason as human potential can achieve absolute truth when based on wahyu (Irawan & Permana, 2020: 159).

Thus, this study seeks to complete previous research by reviewing the concept of truth in Islamic education, and then be internalized on the value of life as a from of response to the development of the current era of hyperreality. In addition, this study is based on the argument that hyperreality has made truth false and buried with false reality (Indrayanti, 2017: 735). Therefore, this research is expected to be put back the function of Islamic education, by grounding it back the essence of truth in the process of Islamic eeducation. The Islamic view related to the hyperreality also have a large implication as a reference to respond to the development of the times.

METHOD

This research is qualitative research with the method of library research by analyzing the research data through the references in accordance with the research theme. The data collection technique in this study is by documentation method, which is the method of data collection by collecting various information from textual sources, such as journals, data relevant to the theme of research (Khilmiyah, 2016: 349).

RESULT AND DISCUSSION

1. The Instinct Of Curiosity in Islam

In this creation, human is equipped with a variety of potential advantages, one of which is the potential of understanding (Tafsir, 2012: 17). That potential gives birth to a human ability to desire to act, find out, and think. Curiosity is the capital in human that should be developed. The development of this instinct will help the formation of human personal integrity to be more perfect.

Based on the understanding, curiosity is the emotions associated with the attitude of seeking knowledge in a scientifically, such as exploring, investigating,

and also learning (Mustari, 2014: 104). While the source of curiosity is from the human thought itself (Muchlas Samani & Hariyanto, 2013: 25). Therefore, the instinct of curiosity is the key in human life. If man loses his curiosity, so does a desire and passion for life. As a result, the human will feel empty and lose his humanitarian duties.

Human curiosity centers on the development of the potential of sense or aql in Islam. The term of aql in al-Qur'an has been mentioned in several verse, lafadz nazara (Surah Qaaf: 6-7, al-Thariq: 5-7, al-Ghasyiah: 17-20), lafadz tadabbara (Surah Shaad: 29, Muhammad: 24), lafadz tafakkara (Surah an-Nahl: 68-69, al-Jatsiyah: 12-13), lafadz faqiha, lafadz tadzakkara, lafadz fahima, and lafadz 'aqala (Tafsir, 2012: 17). These lafadz such indicate that humans have been equipped by makes perfect sense that serves as a guide when utilized to the maximum.

According to Abdul Fatah Jalal that lafadz aql in al-Qur'an uses of verb forms or names, rather than using the noun aql itself (Tafsir, 2012: 17). This is indicate that Allah encourages people to always use aql. Thus the urge to think or find out is the core element of man itself. Then, according to Ibn Sina in his book al-Najat fi al-Mantiq wa al-Ilahiyat, aql is called al-kamaal, because it has the potential to deliver perfection on the perception and deeds of human. Ibn Sina explains that aql in Islam does not stand alone. Aql will synergized with nafs, qalb, and ruh (Sina, 1938: 158). While, al-Ghazali revealed that the combination of intuition and aql will be a source of knowledge and truth for human (Hasan, 2012: 194). Then Ibn Sina explained that in reaching for the truth it must be in accordance with wahyu (Mustofa, 2017: 11). Therefore, the tuth will be considered true and recognized in Islam if it does not violate the rules of wahyu. Because, a healty aql will not contradict the wahyu.

Curiosity of truth in Islam can be obtained through five healty senses (hawas salimah) the true news (khabar shadiq), and healty of aql (Irawan & Permana, 2020: 151). Then, when a person goes in search of knowledge to fulfill his curiosity, Islam has given a corridor from wahyu. The authenticity of wahyu as the source of truth in Islam is different with the views of western scholars who distinguish between the subjective-objective, textual-contextual, and historical-normatif. So, the truth is purely of ratio and empirical alone (Irawan & Permana, 2020: 155). The truth in Islam is centered on tauhid and is not as fragmented as the western view.

Al-Attas revealed that if the truth is measured only through humans, it will be found uncertainty and always changing, and this is contrary to Islamic epistemology (Irawan & Permana, 2020: 141). Every truth in Islam will bring

human closer to Allah SWT. Thus, if in the course of the human being is not subject to the rules of wahyu, it can be certain that the truth obtained to fulfill his curiosity is a nonsense truth.

2. *The Methode Of Transmission Of Truth Is Islamic Education*

The transmission of knowledge to be an important process in Islamic education. The term of the transmission or the transfer of knowledge from one person to another actually has been practiced by the Prophet Muhammad SAW when transferring wahyu to sahabah. According to Al-Ghazali, the truth that comes from intuition and aql has gone through a long process as mujadah-riyadhah, and tafakkur-tadabbur that leads to enlightenment qalb, so that qalb can reveal the light of truth (Hasan, 2012: 193). Intuition according to al-Ghazali is a process of high rationality because it is obtained with the effort and deep thinking. Therefore, the truth which is obtained actually has been through the process of intellectualization in it.

The process of accepting the truth can be through the guidance and ijtihadiyah (Al-Ayubi, 2018: 72) Both of these were achieved through effort. According to Thahir bin Asyrur, there are four levels in hidayah, the first level is called *al-quwwal muharikah wal mudrikah* or presence of movers and potentials to know, the second level is the evidence of wahyu as a theoretical, the third level is the range of analysis, the fourth level is the highest peak of the guidance that comes from Allah SWT (Al-Ayubi, 2018: 73).

While Ibn Sina in his book *al-Syifa al-Ilahiyyat* explain that in the process of transmission of the truth depends on the quality of the science, the truth is found through by philosophical approaches, and the transmission of truth is related to the methodology used in the framework of knowledge (Sina, 1990: 78). These three things by Ibn Sina determine the credibility of a truth that will be transmitted through the educational process. Ibn Sina describe philosophy as an influence on the transfer of truth, because philosophy as a basic fundamental, analytical, and critical.

Ibn Sina's opinion is aligned in Islamic education, that the ability of a teacher is the core role to direct learners in the process of knowledge transfer. In addition, the strong reasoning power of thinking learners also need to be encouraged with a variety of exercises as al-Ghazali, so that learners can analyze the truth in a comprehensive and his integrality. Furthermore, the method chosen in the educational process also plays an active role in determining the transmission process of truth.

In addition, the portion of the methods in Islamic education as a key role in achieving educational goals. Methods in the educational process is an art in the transfer of science whose influence is considered to be more significant in compassion with the material science itself (Fikri, 2017: 118). The right method applied by the teacher will be faster in achieving educational success, than the less effective method. The basic in Islamic education methods include the basic of religion whose main focus is that humans are creature of Allah SWT, so that religion is the basic for methods of education, a philosophical basis that focuses on the position of man as a rational being, a sociocultural basis that includes that human are social beings, and a basic scientific that emphasizes that humans have instincts and cognitive abilities, affective, and desire or conative (Salim & Kurniawan, 2012: 165).

The basics of these methods actually have been summarized in the al-Qur'an as the meaning and function of the creation of human as a khalifah fi al-ardh, with innate religious fitrah, which has the potential of logical and systematic thinking. The potential prepared in the human being by Allah SWT is not only a deposit of excess alone, but contains a mission for optimization and usefulness, so as to realize the person of high integrity in the world and the hereafter.

3. Hyperreality in Islamic View

The term hyperreality was popularized by the cultural theorist Jean Baudrillard. The term is not separated from the theory of the simulacrum. The term simulation by Jean B. is procurement of reality through an unconstyable model image in reality (Azwar, 2014: 40). Furthermore, the simulation according to Jean B. is not actually covering the truth that exist but the truth that covers the absence (Fitria, 2015: 89). The simulated model becomes the determinant of the truth shown. The simulation shows the idealistic side of reality that causes the blurring of reality, so that hyperreality is born in society.

Hyperreality is derived from the wordl hyper, which is defined as something excessive. Hyperreality according to Jean B., is defined as exaggerating the existing reality of the simulation shown, which seems to look more real than the real reality. While the term simulacrum is interpreted as the absence of reality which is then replaced by pseudo-reality and imaginary (Azwar, 2014: 40). Hyperreality is signaled to arise when in a community order has emerged representation of value that drain the meaning of the reality, so as to cause the decline of ideology of society (Rosaliza, 2015: 27).

Hyperreality is a situation experienced by society with its inability to distinguish between reality and falsehood. People in the era hyperreality prefer

and consider pseudo-reality to be shown like real reality. Hyperreality is mushrooming with the advancement of digital technology and unlimited internet technology access. This causes society to sink into the mixed realities that has been revealed by the digital media. Hyperreality is common a product and information.

The phenomenon of hyperreality must be addressed wisely, especially with the internalization of Islamic values. The truth in Islam contain two basic meanings, that are true and must be recognize the truth, while the second meaning that the truth is the opposite of the word bathil (Al-Ayubi, 2018: 64). The term of al-haq in the al-Qur'an alongside the word "din" becomes din al-haq (دين الحق) in Surah al-Fath verse 28, that means the true religion, which is Islam. According to Quraisy Shihab, the meaning of al-haq is certain unchanging, and must be done (Shihab, 2002: 313).

The indication of bathil is something that is not in accordance with the limits of syar'I in Islam, so that the truth in Islam includes religious doctrines that must be believed by all muslims. The concept of reality or truth in Islam is something that happens and is true. The source of truth in Islam is different from the western dichotomy of truth. Islam uses wahyu as a corrector of truth. While western scholars believe in the truth of empirical reality, while the reach of truth in Islam is broader than empirical experience alone.

Furthermore, the term of exaggeration is called ghuluw, israf, and tabdzir in Islam. The term ghuluw according to Ibn Hajar al-Asqalani is better known with overreacting in religion, thus being rigid, extreme, and deviant (Afroni, 2016: 72). The term israf and tabdzir are excessive deeds related to wealth. Derivation of the meaning of israf "sarafa-yasrafu" means extravagant, negligent, and excessive (Munawwir, 2007: 628). While the meaning of tabdzir is extravagant and squandering wealth (Munawwir, 2007: 68).

Quraisy Shihab added that the word tabdzir when connected with spending excessive wealth by way of haq is not considered a waste, so that tabdzir attitude is related to spending excessive wealth by bathil (Shihab, 2002: 459). According to al-Maraghi, the term of israf is defined by the act of spending wealth that exceeds and does not comply with the rule of syar'I, economic measure, and instincts (al-Maraghi, 1993: 333). In fact, the meaning of these two things is not only a matter of property, but covers the general problem that excessive attitude is not good, especially when it has been associated with violating syar'i.

Based on this understanding, the meaning of truth in Islam and western scholar have a big difference. Differences in the basic concept of truth result in Islam not acknowledging the existence of hyperreality. That is, hyperreality in

Islam is a false concept of reality. This is because Islam only knows the concept of reality compiled by al-haq (wahyu Allah SWT). Islam does not ignore logical abilities, as long as it does not contradict the concept of wahyu. The truth on basic of the concept of wahyu by Al-Attas causes human to receive a complete knowledge of truth and not intersectional, as if only basing the truth on human opinion (Irawan & Permana, 2020: 141). Therefore, hyperreality needs to be addressed by instilling a whole concept of al-haq, in order for the integrity of Muslims to be intact.

CONCLUSION

Based on the result of research and discussion, that the current phenomenon of hyperreality leads to the loss of the boundary between real reality and fake reality. Hyperreality not only mushrooms on hoax news, but targets on human characteristics that become more consumptive, full of imagery and glorify the fake reality shown. In Islamic education, addressing the era of hyperreality begins with the re-grounding of the term reality. Reality in Islam (al-haq) is something that happens and is true, with the main corrector of truth being from the dogma of wahyu. Islam rejects hyperreality because hyperreality is a fake reality. Therefore, in order to maintain self-integrity while fulfilling curiosity in learners to seek the truth, the internalization of the concept of truth (al-haq) through Islamic education is a solution that is able to strengthen the character of learners understand what should be shown and justified (al-haq), and not get stuck in identity crisis in the post modern at this era.

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