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JURNAL PENELITIAN ILMU SOSIAL DAN KEAGAMAAN ISLAM

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Strategies For Delivering Islamic Religious Education Learning Materials in The Post-Truth Era

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Abstrak:
This study aims to investigate the delivery strategy of Islamic religious education learning materials in the post-truth era in senior high school. This qualitative research with a phenomenological approach relies on in-depth interview data, observation, and documentation. The research participants involved three teachers of Islamic Religious Education and nine students of SMA Islam Al-Azhar 29 Semarang. Data analysis used the Miles and Huberman model through the stages of data reduction, data display and drawing conclusion. The results of the study indicate that the learning organization strategy tends to be against posh-truth. First, resistance to post-truth can be seen from the pattern of scientific learning approaches through problem-based learning models, cooperative learning models, inquiry learning models, quantum teaching learning models, and learning models for improving thinking skills combined with integrated learning methods. The chosen model has been able to instill character education, literacy, HOTS, and 4C as the main components in fighting posh truth. Third, resistance to post-truth is given through a communication model that is polite, courteous, and not easy to spread hoax information. The results of the study recommend that schools need to prepare adequate learning resource facilities and increase teacher professionalism so that the negative impact of post-truth can be minimized in schools.

(Penelitian ini bertujuan untuk mengetahui strategi penyampaian materi pembelajaran pendidikan agama Islam era post-truth di SMA. Penelitian kualitatif dengan pendekatan fenomenologi ini mengandalkan data wawancara mendalam, observasi, dan dokumentasi. Partisipan penelitian ini melibatkan tiga orang guru PAI dan sembilan siswa SMA Islam Al-Azhar 29 Semarang. Analisis data menggunakan model Miles dan Huberman melalui tahapan reduksi data, penyajian data dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa strategi organisasi pembelajaran cenderung bertentangan dengan posh-truth. Pertama, resistensi terhadap post-truth dapat dilihat dari pola pendekatan pembelajaran saintifik melalui model pembelajaran berbasis masalah, model pembelajaran kooperatif, model pembelajaran inkuiri, model pembelajaran quantum teaching, dan model pembelajaran peningkatan keterampilan berpikir yang dipadukan dengan metode pembelajaran terpadu. Model yang dipilih telah mampu menanamkan pendidikan karakter, literasi, HOTS, dan 4C sebagai komponen utama dalam memperjuangkan kebenaran. Ketiga, resistensi terhadap post-truth diberikan melalui model komunikasi yang santun, santun, dan tidak mudah menyebarkan informasi hoax. Hasil penelitian merekomendasikan agar sekolah perlu menyiapkan fasilitas sumber belajar yang memadai dan meningkatkan profesionalisme guru sehingga dampak negatif post-truth dapat diminimalisir di sekolah.)

Kata Kunci:
teaching strategy, post truth, Islamic religious education

Introduction

Post-truth is a specific social shift phenomenon involving mainstream media and opinion makers.[1] Facts compete with hoaxes to be believed by the public. This phenomenon causes the least difference between truth and lies which has an impact on people's habits to seek justification rather than truth.[2] This effort was developed as a

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[1] Kharisma Dhimas Syuhada. "Etika Media di Era Post-Truth." *Jurnal Komunikasi Indonesia V*, no. 1 (2017), 93.

[2] Nita Siti Mudawamah. "Membekali Diri Untuk Menghadapi Fenomena Post-Truth." *Indonesian Journal of Academic Librarianship 2*, no. 2 (Februari 2018): 21–28.

propaganda tool in processing public sentiment to empathize with certain political agendas. The trick is to make people believe the information that is viral, not the content of the information conveyed.[3] This is the cause of resistance to Islamic religious education, indicated by the weakening of the authority of religious teachers and the low religious awareness of students.[4] The weakening of the authority of religious teachers was triggered by the emergence of dualism in religious information sources, along with the massive use of the internet as a source of information. Poespowardojo's research states that the mixing of the internet in the realm of religion causes freedom of religious opinion to be adjusted to the interests of the group, even to the point of overriding the reality of the truth.[5] Harnes stated that this phenomenon arose due to the loss of the teacher's authority which made his instructions no longer heeded. They trust their friends more, while the message they bring is not based on objective facts.[6] This phenomenon has an impact on the high number of brawls that take lives, as happened at the end of last year in Sukabumi.[7] In addition, the low religious awareness of students results in a decrease in critical power [8] to promote violence such as a brawl between SMKN 1 Islam and SMK Catholic Santo which carries the name of religion.[9]

Research on Islamic religious education in the post-truth era so far tends to talk about three things. First, Islamic religious education in the post-truth era is associated with parokial[10], self-defense [11], and its effect on group freedom.[12] Second, research on religious

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[3] Sonny Eli Zaluchu. "Dinamika Hoax, Post-Truth dan Response Reader Critism Dalam Rekonstruksi Kehidupan Beragama." Religio: Jurnal Studi Agama-agama 10, no. 1 (Maret 2020): 98–117.

[4] Mahnunah, "Problematika dan tantangan pendidikan Islam di Indonesia," *Jurnal Pendidikan* Islam *IAIN Madura,* Vol. 3 No.2.

[5] Bakshy, E., Messing, S., & Adamic, L. A, "Exposure to ideologically diverse news and opinion on Facebook. *Science New York,* N.Y, 2015), 348(6239), 1130–1132. https://doi.org/10.1126/science.aaa1160

[6] Harnes, "Education in Post-truth era, Annual Review of Psychology," *Journal of Psikologi,* 2020, 71(1), 499–515. https://doi.org/10.1146/annurev-psych-010419-050962

[7] Hari Nau, *Tawuran pelajar di Sukabumi Memakan Korban* Jiwa, diunduh dari laman https://www.tribunnews.com/regional/2021/10/29/tawuran-antarpelajar-di-sukabumi-satu-orang-meninggal-dunia, pada 1 Januari 2022.

[8] Noor Amirudin, "Problematika pembelajaran pendidikan agama Islam di era Digital," *Prosiding Seminar Nasional Prodi Pai Ump*, 2019

[9] Cosutance, "Popular culture, post-truth and emotional framings of world politics," *Australian Journal of Political Science,* 2020, 54:4, 543-555, DOI:10.1080/10361146.2019.1663405.

[10] Song-Chong Lee, "Boundary-Breaking Disposition against Post-Truth: Five Big Questions for Religious Education, Religious Studies and Philosophy," *The University of Findlay*, 2018.

[11] Buckingham, D., "Teaching media in a 'post-truth' age: Fake news, media bias and the challenge for media/digital literacy education/ la ense~nanza medi_atica en la era de la posverdad: Fake news, sesgo medi_atico y el reto para la educaci_on en materia dealfabetizaci_on medi_atica y digital", *Cultura y Educacion,* 2019, 31(2), 213–231. https://doi.org/10.1080/11356405.2019.1603814

[12] Brashier, N. M., & Marsh, E. J. "Judging truth. Annual Review of Psychology," 2020, 71(1), 499–515. https://doi.org/10.1146/annurev-psych-010419-050807

education in the post-truth era is associated with feelings of transcendence as an intellectual foundation, [13] psychological, [14] and spiritual in countering the negative effects of post-truth.[15] Third, educational studies in the post-truth era tend to be applied to the realm of political research,[16] [17] which is then used to measure how much religious education intervenes in utilizing post-truth to create people power.[18] So far, there has been no writing that discusses the competence and commitment of religious education teachers in implementing strategies for delivering Islamic religious learning in minimizing the impact of post-truth among adolescents.

This study aims to fill in the blanks of writing that discusses the strategy for delivering Islamic religious education learning materials in the post truth era at Al-Azhar 29 Islamic Junior High School Semarang. For this reason, two questions were answered in this study. First, how is the strategy for delivering Islamic Religious Education materials (choice of methods, media, and learning models), and secondly, how are the factors that influence Islamic religious learning in the post-truth era. Besides answering the question of how the learning strategy of Islamic religious education is, it also analyzes the factors that influence the success of Islamic religious education teachers in minimizing the post-truth impact on students.

This paper is based on an argument that the implementation of Islamic religious education in senior high schools is a factor that influences student behavior in dealing with the post-truth era..[19] This is because the material for Islamic Religious Education and Budi Pekerti contains a lot of material content or themes that are relevant to efforts to handle post-truth.[20] However, it is not known whether the implementation of the learning process carried out in high school is in accordance with the provisions. To confirm this argument, research needs to be done to see whether the competency orientation achieved by students has met the minimum score assessment as an indicator of the achievement of learning objectives. This effort is important because the implementation of Islamic religious education and character education, both in public and private schools, greatly determines

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[13]Marga, *Aspek Penting Pendidikan* Islam, (Jakarta: Hames Media Grup, 2020), 43.

[14]Zuhri, *Pendidikan Agama* Islam *Abad 21*, (Samarinda: Sandora Pres, 2019), 20.

[15]Chinn, C. A., Barzilai, S., & Duncan, R. G, "Education for a post-truth world: New directions for research and practice. Educational Researcher", *Advance online publication*, 2020, https://doi.org/10.3102/0013189X20940683

[16] Sarit Barzilai, *A review of educational responses to the "post-truth" condition: Four lenses on "post-truth" problems,* 2020

[17] Welfer, Kebohongan dan Kebiasaan, (Jakarta: Tida Saudara, 2019), 62.

[18] Bakshy, E., Messing, S., & Adamic, L. A, "Exposure to ideologically diverse news and opinion on Facebook, *Science New York, N.Y*, 2015), 348(6239), 1130–1132. https://doi.org/10.1126/science.aaa1160

[19] Sarit Barzilai, A review of educational responses to the "post-truth" condition: Four lenses on "post-truth" problems, 2020

[20] Desvian B. dalam jurnal berjudul Fondasi Filosofis Pendidikan di Era Post-truth diterbitkan oleh Historia: Jurnal Pendidik dan Peneliti,

one's understanding of religion as well as helps shape students' attitudes and behavior in facing the post-truth era.

Research Methode

This research is a qualitative research using a phenomenological approach[21] which is carried out within one semester in the 2021/2022 academic year. This effort was implemented as a step to describe the teaching preparation experience related to the post-truth concept.[22] In line with Husserl's opinion which states that phenomenological research is functioned to see firsthand the teaching and learning experiences experienced by respondents.[23] Data were collected by using in-depth interviews, documentation studies, and observation. The interview procedure was terminated when data saturation was reached and no new information was received[24]. The data sources in this study consisted of 5 Islamic religious education teachers and 10 students. Meanwhile, student informants were taken from each class representative at SMA Islam Al-Azhar 29 Semarang to obtain data variations. Respondents were given the initials S for students, and G for teachers as an effort by researchers to maintain the confidentiality of respondents' data.

Table 1 Respondent Profil

No	Teachers			Student			Kelas
	Initial	Sex	Age	Initial	Sex	Age	
1.	G1	Female	34	S1	Female	16	X
2.	G2	Female	27	S2	Female	15	X
3.	G3	Female	47	S3	Male	15	X
4.				S4	Female	16	XI
5.				S5	Male	17	XI
6.				S6	Female	16	XI
7.				S7	Male	17	XII
8.				S8	Male	17	XII
9.				S9	Female	18	XII

The data collected was tested for validity using source triangulation and then analyzed using the Miles and Huberman model through the stages of reduction, display and

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[21] Jhon W, Research Design Pendekatan Kualitatif, Kuantitatif, dan. Mixed, (Yogyakarta: Pustaka Pelajar, 2006), 110-115.

[22] Anggraeni M., Saryono, Metodologi Penelitian Kualitatif dan. Kuantitatif dalam Bidang Kesehatan, (Yogyakarta: Nuha Medika, 2013), 12.

[23] Anggraeni M., Saryono, Metodologi Penelitian…, 19.

[24] Nasikhin, N., Shodiq, S., Albab, U., Al-Ami, B., & Ismutik, I. (2022). Tantangan Pendidikan Agama Islam di Era Posh Truth. *Al Manam: Jurnal Pendidikan dan Studi Keislaman*, *2*(1), 25-36.

conclusion drawing.[25] The interpretation and findings of this study are also elaborated with a thematic data analysis model.[26] It is considered the best choice for research seeking to construct multi-interpreted data. All interpretations are available in the theme analysis. The theme approach leads to an in-depth investigation to address a particular problem.[27] These efforts were carried out in three stages of analysis; read the transcript over and over again, make exploratory comments on the passages that are considered important, and develop the main theme. After analyzing, the researcher found the findings in the research problem.[28]

Results And Discussion
Selection Strategy Learning Model Used By Teachers In Fighting Posh-Truth

Based on the results of observations, the teacher has used a quantum teaching strategy. The learning shows the activeness of students in the learning process of Islamic Religious Education. There were 5 students who asked questions, while the other 3 responded to the questions that were conveyed. Students look enthusiastic and happy in the learning process so that it affects student learning outcomes. This observation confirms that the applied Quantum Teaching learning model has been able to instill the right character to fight post-truth. Students who actively ask questions are actually learning to think critically, while those who respond are learning to filter the truth of the news conveyed by their friends. This is in line with Kuntoro research which shows that critical nature and efforts to filter information are the most important characteristics to fight post-truth.[29] Not satisfied with the results of observations, this study also explored conducting interviews with informants G1, G2, and G3 to find out what types of learning models were used.

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[25] Miles, Matthew B. and A. Michael Huberman, Qualitative Data Analysis. (terjemahan), (Jakarta : UI Press., 2005) 19.

[26] Creswell, John W, Penelitian Kualitatif & Desain Riset, (Yogyakarta,. Pustaka Pelajar, 2014), 292..

[27] Jhon W, Research Design Pendekatan Kualitatif…, 290.

[28] Adam Smith, An Inquiry into the Nature and Causes of the Wealth of. Nations, (London: Methuen, 1776).94.

[29] Kuntoro, *Eksistensi Pendidikan dalam* melarawan arus post-truth, Ta'dib: Jurnal Pendidikan Islam, Vol. 12. No.1, 2015.

Table 2. Class X (Teacher 1)

Theme	Learning Model used	Approach
Aku Selalu Dekat dengan Allah	Inquiry	scientific
Berbusana Muslim dan Muslimah Merupakan Cermin	Problem Based learning	scientific
Mempertahankan Kejujuran sebagai Cermin Kepribadian	Cooperative	scientific
Al-Qur'ān dan Hadis adalah Pedoman Hidupku	Improved Thinking Ability	scientific
Meneladani Perjuangan Dakwah Rasulullah saw. di Mekah	Cooperative	scientific
Meniti Hidup dengan Kemuliaan	Improved Thinking Ability	scientific
Malaikat Selalu Bersamaku	Cooperative	scientific
Hikmah Ibadah Haji, Zakat, dan Wakaf dalam Kehidupan	Improved Thinking Ability	scientific
Meneladani Perjuangan Dakwah Rasulullah Saw. di Madinah	Problem Based learning	scientific
Nikmatnya Mencari Ilmu dan Indahnya Berbagi Pengetahuan	Cooperative	scientific
Menjaga Martabat Manusia dengan Menjauhi Pergaulan	Quantum Teaching	scientific

Table 3. Class XI (Teacher 2)

Theme	Learning Model used	Approach
Beriman Kepada Kitab-kitab Allah	Cooperative	scientific
Berani Hidup Jujur	Peningkatan Kemampuan Berpikir	scientific
Melaksanakan Pengurusan Jenazah	Kooperatif	scientific
Saling Menasihati dalam Islam	Improved Thinking Ability	scientific
Masa Kejayaan Islam	Kooperatif	scientific
Perilaku Taat, Kompetisi dalam Kebaikan, dan Etos Kerja	Improved Thinking Ability	scientific

Rasul-Rasul Kekasih Allah Swt	Inkuiri	scientific
Menghormati dan Menyayangi Orang Tua dan Guru	Improved Thinking Ability	scientific
Prinsip dan Praktik Ekonomi Islam	Problem Based learning	scientific
Pembaru Islam	Cooperative	scientific
Toleransi sebagai Alat Pemersatu Bangsa	Quantum Teaching	scientific

Table 4. Class XII (Teacher 3)

Judul Bab	Model Pembelajaran yang Digunakan	Pendekatan
Menghidupkan Nurani dengan Berpikir Kritis	Improved Thinking Ability	scientific
Semangat Beribadah dengan Meyakini Hari Akhir	Inquiry	scientific
Menyembah Allah Swt. sebagai Ungkapan Rasa Syukur	Improved Thinking Ability	scientific
Indahnya Membangun Mahligai Rumah Tangga	Problem Based learning	scientific
Memaksimalkan Potensi untuk Menjadi yang terbaik	Cooperative	scientific
Rahmat Islam Bagi Nusantara	Improved Thinking Ability	scientific
Bersatu dalam Keragaman dan Demokrasi	Inquiry	scientific
Meyakini Qadha dan Qadar Melahirkan Semangat Bekerja	Improved Thinking Ability	scientific
Meraih Kasih Sayang Allah Swt. dengan Ihsan	Problem Based learning	scientific
Meraih Berkah dengan Mawaris	Cooperative	scientific
Rahmat Islam Bagi Alam Semesta	*Quantum Teacher*	scientific

The results of this study show that teachers of Islamic Religious Education subjects at SMA Islam Al-Azhar 29 Semarang in responding to the post-truth era use various learning models with a scientific approach. This is important because the objectives of the scientific approach in learning are to improve students' thinking skills, form the ability to solve problems systematically, create learning conditions so that students feel that learning

is a necessity, train students in expressing ideas, improve student learning outcomes, and develop the character of students.[30]

Problem-based learning is used because it can challenge students' abilities and provide satisfaction to discover new knowledge. In line with the study conducted by Graff that the implementation of PBL can help students develop new knowledge and be responsible for the learning they do.[31] As revealed by Dowing about critical thinking skills,[32] the implementation of the problem-based learning model at SMA Islam Al-Azhar 29 Semarang also provides opportunities for students to apply the knowledge they have in the real world. But unfortunately, the implementation of PBL actually causes some students not to have confidence that the problems being studied are difficult to solve, making them feel reluctant to try it. None other than because of the assumption that without an understanding of the material needed to solve the problem, why they should try to solve the problem being studied, then they will learn what they want to learn.[33] This problem must be accompanied by special attention from teachers to students so that they do not ignore small problems that spread to the post-truth realm.

In responding to such a phenomenon, learning at SMA Islam Al-Azhar 29 Semarang has fully integrated two preventive measures against posh truth. First, the posh truth resistance is implemented through strengthening character education (PPK). KDP is an educational movement in schools to strengthen the harmonization of heart, taste, and thought processes through the involvement of cooperation between schools, families, and communities.[34] The KDP values contained in learning at SMA Islam Al-Azhar 29 Semarang are religious values, honesty, tolerance, love, justice, devotion and responsibility. This fact is in line with the results of Kusuma's research which states that this attitude is the key to handling post truth problems.[35]

On the other hand, the selection of learning strategies presented has not provided good integrity teaching. In fact, integrity is the main character to build human resources who can distinguish good and bad in countering the impact of posh truth.[36] So

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[30] Marjan. (2014). Pengaruh Pembelajaran Pendekatan Saintifik Terhadap Hasil Belajar Biologi Dan Keterampilan Proses Sains Siswa Ma Mu'allimat Nw Pancor Selong Kabupaten Lombok Timur Nusa Tenggara Barat.Program Studi Pendidikan IPA, Program Pascasarjana Universitas Pendidikan Ganesha Singaraja Indonesia. 2 (1), hlm. 4

[31] Graaff, E. D., & Kolmos, A. (2003). Characteristics of Problem-Based Learning. Int. J. Engng Ed., 19(5).

[32] Downing, K., Ning, F., & Shin, K. (2011). Impact of Problem-Based Learning on Student Experience and Metacognitive Development. Multicultural Education & Technology Journal, 5(1), 55-69

[33] Baumfield, V., & Oberski, I. (1998). What do Teachers Think about Thinking Skills? Quality Assurance in Education, 6(1), 44-51

[34] Kusuma, Doni, Pendidikan Karakter; Strategi Mendidik Anak di Zaman. Global Jakarta: Grasindo, 2007.

[35] Arendt, Hannah, "Truth and Politics." In The Portable Hannah Arendt, edited by Baehr, Peter , 545–575. Harmondsworth: Penguin, 2000.

[36] Adriyani, Suharsimi, meningkatka kemampuan meyimak, (Jakarta:Bumi. Aksara. D, 2017), 25.

strengthening tolerance is important. This effort is reflected in the existence of listening, observing, and reading activities in each series of lesson plans prepared by the teacher. In the realm of literacy, listening activities relate to efforts to collect data in order to make reasonable decisions.[37] While reading is very useful to add insight because it can train skills to think and analyze.[38]

There are various types of methods used to support the selected learning model. Among the methods used are the lecture method, question and answer method, discussion method, recitation method (assignment), demonstration method, problem solving method, socio drama, recitation method, and simulation method. G1 revealed that there is no teaching method that is better than other methods. Each method has advantages and disadvantages. In its application, not only one method is used in one learning process, but two, three or more can be used, adjusted to the learning objectives to be achieved. The more varied the methods used, the more lively the classroom atmosphere is for students who are studying. The choice of variations of methods used by Islamic Religious Education teachers at Al-Azhar 29 Islamic High School Semarang is intended to attract students' interest in the learning process. First, the teacher uses the hiwar/conversation method, this method is needed in the context of learning interaction activities between teachers and students, such as question and answer activities carried out by teachers and students regarding understanding the learning material being taught. Second, the method of habituation and experience. This method is needed in learning, especially about PAI learning materials with the theme of Fiqh related to materials that must be practiced by students. With students practicing it directly in class against the teachings of the Shari'ah being taught, students will be faster to understand the material being taught. Students also get hands-on practical learning experience in the classroom which can then be used as a provision to implement it in real terms in the community. the three methods of taking lessons and warnings.

While the results of observations show the steps for implementing the learning method in four stages. First, the teacher conducts an introduction through the delivery of apperception in past learning with the lessons to be taught, in order to direct the minds of students towards the new lesson. Second, the teacher provides a presentation by describing a new lesson practically if the lesson requires practice. Like ablution and prayer lessons, for example. Then the students read the lesson in the school reading book. Educators direct their attention to the things that are important and write regularly on the board. Third, teachers connect new lessons with the knowledge they already know and with the realities of their lives. Fourth, the teacher provides conclusions through discussion of the material

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[37] Arendt, Hannah, "Truth and Politics.".., 2000.

[38] Imah H.U, Meningkatan Keterampilan *Membaca* Pemahaman Siswa Melalui. Cerita bergambar, (Jakarta:Bumi. Aksara. D, 2017), 25

that is considered necessary for students to know. Guiding their attention in how to draw lesson conclusions. Meanwhile, before the lesson ended, the teacher carried out tests and exercises. Tests and exercises can be taken through discussion or re-asking questions that can improve their understanding with an emphasis on the activeness of students discussing and drawing conclusions.

Observations also show that learning at SMA Islam Al-Azhar 29 Semarang as part of Islamic Religious Education does not only emphasize cognitive and psychomotor aspects, but also emphasizes affective aspects. In fact, it is the most important aspect to emphasize. So the method of taking lessons and warnings is needed in learning at SMA Islam Al-Azhar 29 Semarag to inspire the hearts of students so that the learning materials that have been taught can be implemented by students seriously in everyday life. Teachers in delivering Islamic education learning materials also apply several methods because they are considered to have conformity with the characteristics of Islamic religious subject matter, in addition to the teacher's belief that not all methods are suitable for the material to be delivered. The implementation of the learning method is carried out routinely with room conditions in accordance with the direction and guidance of each teacher. In the learning method the teacher himself uses the method as mentioned earlier. The analysis of student activity observation data related to the learning methods used at Al-Azhar 29 Islamic High School Semarang, namely:

Table 5. Learning Methods

No	Aspect	Descriptive Description
1	Students pay attention to what the teacher says	Students pay attention and understand the lessons delivered by the teacher
2	students ask lessons	Students ask for lessons they don't understand
3	Students ask the teacher at school	On observation, students ask the meaning of the lesson and are active in KBM
4	Take notes	In the classroom, children prefer to discuss, but here the teacher focuses the child on listening in detail to what the teacher has to say.
5	Students respond to what the teacher says	In the classroom students do not respond to learning, here the teacher directs with active learning media
6	Students are happy with the learning method	In the learning method, children like the method that is better understood by image method with letters.
7	Students understand the lesson delivered by the teacher	The activity of students in class is given tests and assignments, then seen from their ability to answer questions.
8	Active participation students with classmates	Active participation in class is seen by their ability to socialize study in class.

The results of this study show that teachers of Islamic Religious Education subjects at SMA Islam Al-Azhar 29 Semarang in responding to the post-truth era use various learning models with a scientific approach. This is important because the objectives of the scientific approach in learning are to improve students' thinking skills, form the ability to solve problems systematically, create learning conditions so that students feel that learning is a necessity, train students in expressing ideas, improve student learning outcomes, and develop student character.[39] The goals referred to are important points that students must have to fight the negative impact of post-truth.[40] While some of the learning models used by Islamic religious education teachers are problem-based learning, cooperative learning models, inquiry learning models, quantum teaching learning models, and learning models to improve thinking skills. The model is then combined with various relevant learning methods such as lectures, discussions, experiments, demonstrations, and question and answer methods.

Problem-based learning is used because it can challenge students' abilities and provide satisfaction to discover new knowledge. In line with the study conducted by Graff that the implementation of PBL can help students develop new knowledge and be responsible for the learning they do.[41] As expressed by Dowing about the ability to think critically,[42] The implementation of the problem-based learning model at SMA Islam Al-Azhar 29 Semarang also provides opportunities for students to apply the knowledge they have in the real world. But unfortunately, the implementation of PBL actually causes some students not to have the belief that the problems being studied are difficult to solve, making them feel reluctant to try it. None other than because of the assumption that without an understanding of the material needed to solve the problem, why they should try to solve the problem being studied, then they will learn what they want to learn.[43] This problem must be accompanied by special attention from teachers to students so that they do not ignore small problems that spread to the post-truth realm.[44]

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[39] Marjan. (2014). Pengaruh Pembelajaran Pendekatan Saintifik Terhadap Hasil Belajar Biologi Dan Keterampilan Proses Sains Siswa Ma Mu'allimat Nw Pancor Selong Kabupaten Lombok Timur Nusa Tenggara Barat.Program Studi Pendidikan IPA, Program Pascasarjana Universitas Pendidikan Ganesha Singaraja Indonesia. 2 (1), hlm. 4

[40] Daryanto, Post-truth dan gaya baru pembentukan krakter remaja, (Yogyakarta: Gava Media, 2014), 18.

[41] Graaff, E. D., & Kolmos, A. (2003). Characteristics of Problem-Based Learning. Int. J. Engng Ed., 19(5).

[42] Downing, K., Ning, F., & Shin, K. (2011). Impact of Problem-Based Learning on Student Experience and Metacognitive Development. Multicultural Education & Technology Journal, 5(1), 55-69.

[43] Baumfield, V., & Oberski, I. (1998). What do Teachers Think about Thinking Skills? Quality Assurance in Education, 6(1), 44-51.

[44] Nasikhin, Raharjo, N. (2022). *at-Tarbiyah al-Mustamirrah : Jurnal Pendidikan Islam Learners ' Characters in Post Truth Era : A Critical Study of the book of Izhatun Nasyi ' in by S yekh Mustafa Al-Ghalayaini. 3*, 35–47.

In responding to such a phenomenon, learning at SMA Islam Al-Azhar 29 Semarang has fully integrated two preventive measures against posh truth. First, the posh truth resistance is implemented through strengthening character education (PPK). KDP is an educational movement in schools to strengthen the harmonization of heart, taste, and thought processes through the involvement of collaboration between schools, families, and communities.[45] KDP values contained in learning at SMA Islam Al-Azhar 29 Semarang are religious values, honesty, tolerance, love, justice, devotion and responsibility. This fact is in line with the results of Kusuma's research which states that this attitude is the key to handling post truth problems.[46] The manifestation of tolerance is shown at the opening of the lesson where students are asked to read a prayer together. Even though al-Azhar High School is an Islamic school, students are still asked to respect when any of their friends pray with different religious beliefs. This kind of treatment is an implementation of the character of tolerance so that students always respect other people's religions. This is in line with Arent Hanah's opinion which states that a deep understanding of tolerance can encourage a person to understand the rules of truth in religion. While at the assessment stage, the teacher also considers the elements of honesty, accuracy, and discipline. This is in line with Haryatmoko's research which states that curiosity for truth, honesty, justice, and responsibility can be a force for society to fight against posh truth.[47]

But unfortunately, the integration of KDP elements that is clearly visible and dominant in the teacher's syllabus and lesson plans is only a religious character. In fact, religious character alone is not enough to grow and equip the next generation to have good character.[48] Students must be prepared to be able to have high literacy skills and superior competencies in the 21st century.[49] Although religious learning seems dominant to show some positive sides, it is still far from ideal because it has not been able to educate students to think critically and analytically, creatively, communicatively, and collaboratively.[50] Religious character is still limited to praying before starting and after ending the lesson. In addition, the other characters have not received enough attention. For example, the nationalist character becomes important to fight posh truth so that students grow into individuals who love their country and nation. Or also independent character and mutual

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[45] Kusuma, Doni, Pendidikan Karakter; Strategi Mendidik Anak di Zaman. Global Jakarta: Grasindo, 2007

[46] Arendt, Hannah, "Truth and Politics." In The Portable Hannah Arendt, edited by Baehr, Peter, 545–575. Harmondsworth: Penguin, 2000.

[47] Haryatmoko, Digitalisasi dan Posh Truth, (Global Jakarta: Grasindo, 2007), 10.

[48] Ainissyifa, Hilda."Pendidikan Karakter dalam Perspektif Pendidikan Islam" Jurnal. Pendidikan Volume 08 Nomor 01. Garut: Fakultas Pendidikan

[49] Mansur, Pendidikan Anak Usia Dini Dalam Islam, (Yogyakarta: Pustaka Pelajar, 2007), 91.

[50] Gunarti, Winda dkk, Metode Pengembangan Perilaku dan Kemampuan. Dasar Anak Usia Dini, (Jakarta: Universitas Terbuka, 2008), 19.

cooperation to unite the vision of the state of students not to be carried away by posh truth fights using different ethnic, cultural, and religious differences.[51]

On the other hand, the implementation of the learning model presented has not provided good integrity teaching. In fact, integrity is the main character to build human resources who can distinguish good and bad in countering the impact of posh truth.[52] So strengthening tolerance becomes important. This effort is reflected in the existence of listening, observing, and reading activities in each series of lesson plans prepared by the teacher. In the realm of literacy, listening activities are related to efforts to collect data in order to make reasonable decisions.[53] While reading is very useful to add insight because it can train skills to think and analyze.[54] Both reading and listening skills lead to an increase in observational competence which will have a major impact on students' futures. Then this observational ability will make students careful about important issues in preventing the circulation of hoax news.[55] While hoax news is a child descending from posh truth which is very dangerous, it can cause loss of property, objects, and even lives. Especially in the warm political situation, it is clear that planning steps for listening, observing, and reading activities need to be taken to become a shield for the circulation of posh truth. This effort is also needed to reduce the tendency of people who like to spread emotional news, none other than to share what they feel when they read the news.

However, the planned literacy is only limited to basic literacy and literature. while technological literacy has not been touched. In an era where technology is developing rapidly as it is today, students need to be equipped with thinking skills and technical skills related to technological literacy so that they are able to use technology for positive things.[56] Although efforts to fight against posh truth have been implemented in the realm of learning planning, the elements of HOTS and 4C still require special attention. This matter is important to note because HOTS is able to make students think systematically, learn to analyze a problem from various aspects, educate students to be confident, and improve critical and creative thinking skills.[57]

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[51] Alfian, Transformasi Sosial Budaya Dalam pembangunan Nasional, (Jakarta: Penerbit Universitas Indonesia (UI-Press), 1986.

[52] Arendt, Hannah, "Truth and Politics.".., 2000.

[53] Adriyani, Suharsimi, meningkatka kemampuan meyimak, (Jakarta: Bumi. Aksara. D, 2017), 25.

[54] Imah H.U, Meningkatan Keterampilan *Membaca* Pemahaman Siswa Melalui. Cerita bergambar, (Jakarta:Bumi. Aksara. D, 2017), 25.

[55] Bell & Stevenson, Education Policy: Process, Themes and Impact., (London: Routledge – Taylor & Francis Group, 2006, 298.

[56] Adriyani, Suharsimi, meningkatka kemampuan meyimak…, 102.

[57] Awaliah, Kerangka Landasan untuk. Pembelajaran, Pengajaran, dan penyusunan soal HOTS, (Jakrta: Round Press, 2019), 12.

Even more so in the current era where the development of internet-based information technology, everything circulating is not necessarily valid, there are many hoaxes and fake news that make it easier to spread posh truth. Without adequate analytical skills, someone will become a victim of the flood of information. And the negative effect of the lack of HOTS training makes it easier for people to spread hoax news which often causes chaos and riots in the community.[58] Apart from Hots, the teacher of SMA Islam Al-Azhar 29 Semarang has also not been able to develop the 4C value. The 4C element is only limited to communication and collaboration, while Critical Thinking and problem solving, and Creativity and innovation do not get attention. Even though these two aspects are really needed by students to find the real truth.[59] Moreover, this study shows that there is a discrepancy between the syllabus document and the lesson plans which indicates an inaccuracy in the preparation of the lesson plans for all teachers. Even though the RPP document should be written referring to the syllabus.[60]

Conclusion

This study explains that in fact, the fear of the emergence of a moral and character crisis as a result of the implementation of the post-truth era can be minimized by the competence and commitment of PAI teachers in delivering learning materials and by selecting good models, media and methods, to be supported by effective communication. The delivery of good material can divert the de-authorization of the teacher's role and the de-sacralization of religious teachings is not too strong a hit. In line with that, good class organization makes teenagers more focused in accepting the material presented by the teacher. while the selection of effective media by the teacher can strengthen the student's personality so that the negative impact of posh truth is not too visible to hit students who are in the adolescent phase. This requires the achievement of the ideal in these elements.

The results of this study provide a new discourse that various worries and anxieties over the threat of poor morals and character of the youth generation as a result of the implementation of the post-truth era can be minimized. The emergence of double truths as the main feature of the post-truth era is very vulnerable, it is feared that it will trigger the deauthorization of the role of religious teachers, and also the desacralization of religious teachings. The results of this study indicate that the competence and commitment of PAI teachers in implementing strategies for organizing Islamic religious education lessons

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[58] Arendt, Hannah, "Truth and Politics."., 2000.

[59] Nasikhin, N., Ikhrom, I., & Sutiyono, A. (2022). SEKOLAH ONLINE DI MASA PANDEMI COVID-19, BAGAIMANA TANGGAPAN GURU DAN SISWA SEKOLAH DASAR? *Jurnal Muara Pendidikan*, *7*(1), 47-59.

[60] Abdul Majid. Perencanaan Pembelajaran : Mengembangkan Standar Kompetensi Guru. cet 7. Remaja Rosdakarya. Bandung. 2011

appropriately in minimizing the negative impact of the post-truth era. The ability of PAI teachers in preparing appropriate learning designs, effective classroom organization and good communication in learning has proven to be able to counter the negative effects of the post-truth era. This expression emphasizes that the role of PAI teachers is the key to success in dealing with the dangers and threats of the post-truth era.

This study has limitations on aspects of data and data analysis. The data only involved 3 PAI teachers and 9 students as informants. The limitations of the data have an impact on the limitations of the analytical techniques applied. Furthermore, the limitations on these two aspects lead to a less comprehensive formulation of generalizations. For this reason, further research is needed that involves more informants, participants and respondents from various schools and from various regions with a grounded research approach, so that adequate data can be produced to be used as the basis for formulating generalizations that are more comprehensive and approach the actual conditions that occur in the field. In line with that, the results of this advanced research can be used as a reference for the authorities in formulating policies in the education sector in facing various challenges of the industrial 4.0 era and the post-truth era

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