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Learners' Characters in Post Truth Era: A Critical Study of the book of Izhatun Nasyi'in by Syekh Mustafa Al-Ghalayaini

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Abstract

The United Nations International Children's Emergency Fund (UNICEF) stated that in 2016, 50% of 33 million Indonesian youth have committed acts of violence due to misinformation. This incident occurred as a result of the proliferation of post truth phenomena which are increasingly dangerous. This study aims to describe the character of learners in the post truth era in the perspective of Shaykh Mustafa al-Ghalayaini in his book, Izhatun Nasyi'in. Using library research method, this research explored the concept of learners' characters that should be possessed in responding to the post truth phenomenon. The results showed that the learning characters offered by Shaykh Musthafa al-Ghalayaini were intensive coaching, mentoring, and giving advice. Then the process of character building was based on the character values needed by students in responding to post truth phenomena such as being patient, not using religion for personal commercial purpose, having hopes and dreams, courage, prioritizing the benefit of the people, renewal, being religious, liking to read ,nationalist, will, simple, and trustworthy. These attitudes are the description of learners' characters to fight the negative impact of post truth that occurs among teenagers.

Keywords: *learner character, post-truth, izhatun nasyi'in.*

INTRODUCTION

In the post-truth era, objective facts are less influential in shaping public opinion than attracting personal emotions and beliefs (Oxford Dictionaries, 2016). The voice of the mass media has great power to shift the truth, so sometimes the truth has a double

meaning. This era has the potential to trigger divisions because it divides community groups. The post-truth era demands a critical and honest pattern of character education as contained in Law Number 20 of 2003 concerning the National Education System article 3. This becomes important to develop the potential of learners so that they can accept differences and not easily be divided into ideological compartments (Nita, 2018)

Not running smoothly, character education in the current post-truth era has not gone as expected. Learners often show deviations from religious and societal norms (Day, 2003). The United Nations International Children's Emergency Fund (UNICEF) shows that in 2016, the level of juvenile violence in Indonesia reached 50 percent of the number of teenagers in Indonesia which is estimated at 33 million people (FKKMK-UGM, 2018). The violence consists of various forms caused by low information literacy so that learners are easily influenced by groups that tend to be negative. Even sadder, Podes data released by the National Statistics Agency stated that from 2011 to 2018 the number of villages/kelurahan that became the scene of mass conflict tended to increase 2007-2018. (BPS, 2020) This phenomenon shows the concern of the education world over the failure to reveal the meaning of truth (truth) so the study of post-truth theories is important.

One of the sources of study by Islamic scholars that can be used as a means to improve the crisis of student character in the post-truth era is the book of Izhatun Nasyi'in. This classic book by Shaykh Musthafa al-Ghalayaini is a dialogical, realistic, rational study, and can motivate students to fight the negative impact of post-truth. This is important to research, the post-truth phenomenon that exploded in early 2016, it turns out that related theories have been found in the book of Izhatun Nasyi'in which appeared much earlier. Indeed, research on character education is not new in the world of research, such as "Implementation of Strengthening Character Education in Elementary School Education Units" by Nurul Fajri and Mirsal (2021), or by Chisnul A'la (2018) entitled Implementation of Da'wah to Youth (A study of the analysis of the book of Idhotun Nasyi'in by Shaykh Musthofa al-Ghalayaini), but as far as the author's knowledge there has been no previous research that has analyzed the concept of student character education in the post-truth era in the book of Idhotun Nasyi'in. So research that aims to explore the values of character education for learners in facing the post-truth era is important.

RESEARCH METHODS

This research is included in the type of library research by using relevant literature, either in the form of books, notes, or reports on the results of previous research (Hasan, 2002:11). Data from readings and conclusions from several books, classic books, both original and translated, and other scientific works are compiled. The approach used is descriptive-analytical as a type of approach that aims to provide a careful description of a particular condition, symptom, or group to accumulate basic data descriptively (Koentjaraningrat, 1993:30). The primary source used is the book *Izhatun Nasyi'in* which is the work of Shaykh Musthafa al-Ghalayaini, including books and other works as secondary sources that tell about the life and thoughts of Shaykh Musthafa al-Ghalayaini for later content analysis.

RESULTS AND DISCUSSION

Post-truth is a periodization concept that refers to transnational, historically specific, and empirically observable public anxiety about public truth claims and authorities to become legitimate public truth interpreters (Jayson, 2018). This term was named Word of the Year in 2016 by the Oxford Dictionary where it is defined as something about circumstances where objective facts are lacking influential in shaping public opinion rather than attracting personal emotions and beliefs (Thomas P, 2019). Some scholars argue that post-truth has similarities to past moral, epistemic, and political debates about relativism, postmodernity, and lies in politics, including untruths, lies, deception, and intentional falsehoods (Arendt, Hannah, 1972), while others insist that post-truth refers to different historical, social, and political relationships and forms especially related to communication technology and 21st-century cultural practices (Jaktmiko, 2019).

Terminological character education was introduced in the 1900s by Thomas Lickona in a book entitled *The Return of Character Education* and later followed by his book, *Educating for Character: How Our School Can Teach Respect*. Through these books, the western world is aware of the importance of character education. According to Ryan and Bohlin, character education contains three main elements, namely knowing the good, loving the good, and doing the good. Character education does not merely teach what is right and wrong to children, but more than that, character education instills good habits that are understood by a person, felt, and practiced. (Lickona, 2016:51).

The Book of Izhatun Nasyi'in written by Shaykh Mustafa al-Ghalayaini defines that the essence of education is an effort to instill commendable character in the souls of children. The moral that has been embedded must be watered with guidance and advice so that in responding to the post-truth phenomenon, he will have a good character that is inherent in the soul. After that, the fruit of the moral plant will appear in the form of good and noble deeds and love for work that benefits the country.

التَّزْيِينُ هِيَ عَرْسُ الْأَخْلَاقِ الْفَاضِلَةِ فِي نُفُوسِ النَّاسِ فِيهَا بِمَاءِ الْإِرْشَادِ وَالنَّصِيحَةِ حَتَّى تُصْبِحَ مَلَكَةً
مِنْ مَلَكَاتِ النَّفْسِ ثُمَّ تَكُونُ ثَمَرَاتُهَا الْفَضِيلَةَ وَالْخَيْرَ وَحُبَّ الْعَمَلِ لِنَفْعِ الْوَطَنِ

"Education is to instill noble character in the soul of the student and to water it with instructions and advice so that it becomes a tendency of the soul that produces virtue, kindness, and a love of work that is useful for the homeland."
(An-Nadwi, 2001:299)

Shaykh Ghalayaini defines education not only as an arena for the transfer of knowledge but is more dominant in the cultivation of good morals which is carried out continuously and without end. The real role model of Islamic education is character education which becomes an integrated unit to support the achievement of Islamic education goals. According to Shaykh Ghalayaini, character education for adolescents is no longer an effort to instill morals in teenagers, but coaching or based on the language he uses, namely watering using guidance and advice.. Then quoted from the sentence contained in the book of Izhatun Nasyi'in:

"O young generation, in the previous chapters we have described to you the part that relates to good morals and the part that relates to bad morals. We also explain to you the morals that you must do and the bad morals that you must avoid, just as healthy people avoid scurvy. So choose something that benefits you. We believe that you will not choose except what we have shown you to choose, because you have understood that we are trusted advisers to you." (An-Nadwi, 2001:298)

The quote above concludes that adolescence is a period of determining which direction one's character will be taken. Shaykh Ghalayaini provides direction for adolescents to choose good character values which have been described in the previous chapter of the book or will be detailed in the next explanation.

According to Shaykh Musthafa al-Ghalayaini, a person's character in responding to phenomena such as posh-truth is strongly influenced by home and school environmental factors. Thus, teenagers will be able to create a happy life for their nation

when they grow up in a good environment and get good and right education and upbringing.

وَمَتَى شَبَّ النَّاسِيُّ كَانَتْ حَيَاتُهُ فِي أُمَّتِهِ صُورَةً مُكَبَّرَةً عَنْ حَيَاتِهِ فِي بَيْتِهِ وَمَدْرَسَتِهِ

“When the nation's children grow up, the lives of the children amid the nation are an enlarged picture of their lives in the home and school environment.” (An-Nadwi, 201:303)

The role of parents in responding to the post-truth phenomenon is to provide guarantees for education at home and teachers as educators in schools are very important because good or bad behaviors that are carried out in front of children will be recorded in children. The strategy offered by Shaykh Musthafa al-Ghalayaini in his book *Izhatun Nasyi'in* is through guidance and advice so that later it becomes a character that is inherent in the soul. From the opinion of these figures, it is agreed that the strategy of inculcating character values to fight the negative impacts of post-truth is strongly influenced by guidance, both within the family, school, and community environment.

Izhatun Nasyi'in contains advice that is rich in good values aimed at building awareness of the importance of good character and as an effort to improve its young generation so that it provides many benefits for every nation, as explained,

"Indeed, the child will become a human in the future, if the child is accustomed to having good morals, which can elevate their rank and succeed in learning sciences that are beneficial to themselves and beneficial to the state, then these children have become a solid foundation for the resurrection the people." (An-Nadwi, 2001:297)

The character of learners that must be instilled in countering the negative impact of post-truth according to Shaykh Musthafa al-Ghalayaini in the book of *Izhatun Nasyi'in* is as follows:

1. Be patient and don't rush in conveying information that has multiple meanings

The post-truth era is closely related to the dual meaning of truth (JaysOn, 2018). One truth is sometimes said to be wrong because there is another truth in the same realm. In response to this, Sheikh Ghalayaini demands that students have a patient character in disseminating information in the post-truth era, because as stated in the book of *Izhatun Nasyi'in*:

إِنَّ الرَّجُلَ الْعَاقِلَ مَنْ يَصْبِرُ عَلَى الْخُطُوبِ، وَيُقَابِلُهَا رَابِطُ الْجَاشِ لَا مَنْ يُقَابِلُهَا مَشْدُوهاً، لَا يَسْتَقِرَّ عَلَى حَالٍ مِنَ الْقَلْقِ وَالنَّفْسِ
الْعَاقِلَةُ فِيهَا مِلْكَةُ التَّوَدَةِ وَالنَّائِي فِيهَا تَسْعَى هَادِيَةً لِتَرْبِئُ مَا أَلَمَ بِهَا مِنَ الْخُطْبِ وَتَدْفَعُ عَنْهَا غَادِيَةَ الْمَحَنِ.

"Indeed, the intelligent person is the one who is patient with all kinds of difficulties, also able to face them with a heart full of patience. Not to face it with surprise that does not make the situation stable and restless. The soul of a person who has a reason, in which there is a calm and patient soul. He tried to calmly get rid of the problems that befell him. (An-Nadwi, 2001:5).

With a patient character in a person, students will be more careful in receiving information related to post-truth. Rasulullah as a role model for all Muslims always teaches patience in dealing with all things. Rasulullah said:

"Whoever tries to be patient, Allah will make patience easy for him. And no one is bestowed with a gift that is better and wider (virtue) than patience. (HR. Al Bukhari 1971:203).

Through the hadith, it is quite clear that patience has a very big virtue. Patience will have a good impact on people who have these qualities because patience is the key to unlocking the goodness that Allah will send down to His servants.

2. Do not use religion for personal/group interests

The sad phenomenon that occurs in the post-truth era is using religion for personal gain. Religion is packaged in such a way that political interests can be won by stakeholders. This is strictly not allowed by Shaykh Mustofa Al-Gholayain as it is written,

"Deeds are like the body, and the spirit is sincerity. The body dies when the soul lives. For it is the spirit that makes the body alive. Likewise, actions if without sincerity. O young generation, be you people who are sincere in the struggle, then you can achieve your goals. Be careful not to exchange your sacrifices for gold. Because this is the nature of hypocrites, who are used to exchanging religion for worldly luxuries and exchanging truth for falsehood." (An-Nadwi, 2001:12)

Apart from the prohibition of selling religion, students are also required to be sincere in learning everything. The era of posh truth requires a high intake of knowledge resources, if not sincerely, students will find it difficult to learn what is good and what is bad. Sincerity is like the spirit in a person's soul, that's why we often see someone who has done many things but doesn't seem to get anything. This is caused by deeds that are not based on sincerity. Shaykh Ghalayaini explains that:

وَالسِّرُّ فِي ذَلِكَ أَنَّ مَنْ يَعْمَلْ مُخْلِصًا فِي عَمَلِهِ لِأَمْتِهِ وَوَطَنِهِ تَهْوِي إِلَيْهِ أَفْنِدَةُ النَّاسِ، وَيَحُوطُونَهُ بِالنَّشْجِيعِ
وَالْتَحْبِيدِ أَوْ بِالْمَعُونَةِ
وَالْتَنْفِيزِ، فَيَزِدَادُ بِذَلِكَ هَمَّةً وَنَشَاطًا وَتَنْمُو فِيهِ رَوْحُ الْجِدِّ وَالتَّابِرَةِ عَلَى الْعَمَلِ

"A secret that needs to be remembered in the struggle is sincerity. Indeed, people who fight with a sincere heart, purely for the interests of their nation and country, surely many people will tend and sympathize with him. They provide encouragement, encouragement, praise, and help. So with this support, he will be more enthusiastic and active in his struggle and will increase his seriousness and patience in his struggle." (An-Nadwi, 2001:12)

This quote gives an understanding that everything we do needs to be based on sincerity because sincerity is the key to success and achieving goals. Rasulullah SAW in his hadith promises happiness in this world and the hereafter to people who are sincere at heart, namely those who do good deeds solely because they expect the pleasure of their Lord:

"Whoever's goal in life is the world, then Allah disperses his affairs, and makes poverty in his eyelids, and he does not get the world except according to what has been determined for him. Whoever the goal of life is the land of the hereafter, then Allah will collect his affairs, and make wealth in his heart, and the world will come to him in a state of humiliation." (HR. Ibn Majah, 1994:1375)

A person is easily seen as good or bad depending on how obedient that person is in obeying the teachings of the religion he adheres to. In line with this, Shaykh Ghalayaini explains in his book as follows:

الدِّينُ الصَّحِيحُ نَبْرَاسُ الْمَدِينَةِ وَالْعَمَلُ بِهِ رَأْيُ الْإِنْسَانِيَّةِ

"The true religion is like a lamp that illuminates the people and practicing its teachings is a guide for all mankind. (An-Nadwi, 2001:103)

This illustrates that religion is something that is the main thing, guidelines, and direction in human life. Religion is natural that every human being is brought into the world when he is born, it's just his parents who determine which direction a child will be taken. As contained in the hadith of the Prophet narrated by Abi Hurairah:

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يَهُودَانِهِ أَوْ يَنْصَرَانِهِ أَوْ يُمَجْسَانِهِ. (Al-Bukhory, 1971:337)

"Every child is born in a state of nature. It was his parents who made him a Jew, a Christian, or a Magian. (H.R. Bukhari).

Religion teaches humans all things that lead to goodness. So it seems strange to common sense when Allah commands His servants to do a good deed, but instead, they prefer to sit quietly and do not try to do good deeds that prevent them from getting a decent life and pleasing Allah SWT.

3. Courage to tell the truth

"O young generation, be brave. Hold it firmly, do not let the disease of fear and temptation to act rashly lodge in your heart. Verily, cunning is foolishness and rashness is arrogance, while courage is the character of those who believe." (An-Nadwi, 2001:40)

Shaykh Ghalayaini advises the younger generation to always prioritize courage in doing something that is considered good, because many people are smart and have a lot of knowledge but have a cowardly soul, so what he should convey and benefit many people stops in his mind. Because with courage something ordinary can become extraordinary. Allah SWT says in Surah Ali Imran verse 139:

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

"Do not (feel) weak, and do not (also) be sad, because you are the highest (degree) if you are believers. (Surat Ali Imran/3:139).

The verse gives motivation to humans that they should never feel weak because in essence humans are His most perfect creatures who are entrusted with reason to be able to think so that they can easily solve the problems they face. Thus, instill courage in yourself, then we will never be a loser.

4. المصلحة المرسله / Considering the common good when telling the truth

"How is it possible for a reasonable person to be happy and contented in a life of luxury, while those around him are living a miserable life? How could he not be restless to see the misery that had plagued all walks of life? While he does not care about the sufferings that are being felt by the people, and he does not share the suffering they are feeling? Such an attitude (live happily without caring for others to live in misery) is part of the weakness of feeling and is the death of conscience and moral depravity. (An-Nadwi, 2001:43-44)

Based on the quote above, Shaykh Ghalayaini reminds us to have a socially caring spirit that pays attention to the general benefit, such as when someone around us needs help and assistance, don't hesitate to lend a hand, when someone is in trouble than help makes it easier. Rasulullah SAW said:

مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِهِمْ، وَتَعَاطُفِهِمْ، وَتَرَاحُمِهِمْ، مَثَلُ الْجَسَدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى

(An-Naysaburi, 2586) .

"The parable of the believers in their loving, loving, and caring attitude is like the body, if one part of the body is sick, the other part of the body will have trouble sleeping or feel a fever. (H.R. Muslim).

The above hadith teaches us to have a high social awareness spirit, so that it is embedded in us that their happiness is our happiness, their sadness is also their pain is our sadness and pain too.

5. Likes to Read Book

فَتَنَبَّهُوا، رَعَاكُمْ اللَّهُ، مَعْتَصِرَ النَّاشِئِينَ وَلَا تَكُونُوا مِنَ الْخَامِلِينَ، وَأَقْرَأُوا مِنَ الصُّحُفِ أَشَدَّهَا وَطَيِّبَةً، وَمِنَ الْكُتُبِ أَسَمَاءَهَا مَوْضُوعًا وَأُسْلُوبًا،
تَكُونُوا مِنَ السُّعَدَاءِ

"O young generation, be aware of all of you. Do not be of the backward and backward groups of people. Read readings that have high nationalism and books that are rich in language. Surely all of you will be successful people. (An-Nadwi, 2001:63)

The quote from the book has the meaning that the younger generation or youth must be literate, and must have a love of reading as a condition for a promising life. By reading humans can explore the world without having to enter every part of the world. Even as it is known that Islam is a religion that has a legal source in the form of the Qur'an, and the first surah revealed by Allah in the Qur'an to the Prophet Muhammad SAW is surah al-'Alaq (a clot of blood) verses 1-5 which contains the following recommendations for reading:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ- ١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ- ٢ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ- ٣ الَّذِي عَلَّمَ بِالْقَلَمِ- ٤ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ- ٥

"Read, with (mentioning) the name of your Lord who created. He has created man from a clot of blood. Read, and your Lord is the Most Gracious. Who teaches (humans) with a pen. He taught man what he did not know." (Q.S. Al-'Alaq/96:1-5).

This confirms to us how important the activity called reading is evidenced by the repetition of the word Iqra' which means "read!" in sura al-'Alaq above, where the sura does not explain the object that must be read, then reading here is not focused on an object, but everything that can provide knowledge and information to humans is the object of reading.

6. الثقة / Can be trusted in conveying information

"O young generation, get used to being honest (true) in speech and charity. Force yourself to fulfill promises, you will gain trust and if you have won the trust of

society, then you are among the happy people. Be careful not to underestimate trust, because it is with trust that you live." (An-Nadwi, 2001:209)

The quote above shows that trust is a crucial thing in life so it is said that trust is a person's capital in life. Trust is priceless because the greatness of its value is so high. Even Shaykh Ghalayaini said that:

لَوْلَا النِّقَّةُ لِعَاشَ النَّاسُ دَهْرَهُمْ فِي الْقَلَقِ وَالْخَوْفِ

"If there were no trustworthiness, then humans lived in a state of restlessness and fear." (An-Nadwi, 2001:200)

This illustrates how noble the nature of trustworthiness is, and how valuable trust is. So Sheikh Ghalayaini emphasized to the younger generation to always be honest in any situation such as maqolah "qul al-haqq walaw kaana murr" which means "say the truth even though it is bitter" because honestly the trust of others will be built. As reported in a hadith which explains that:

"If the mandate has been wasted, just wait for the destruction to occur. a friend asked; 'how is the meaning of the mandate wasted? ' The Prophet replied; If the matter is left to the experts, then wait for the destruction. (H.R. Bukhari 1971:208).

This hadith reminds mankind that trust or trustworthiness must always be embedded in every human being because with it peace and happiness are created and without it, destruction is visible in front of the eyes.

The concept of character education according to Shaykh Musthafa al-Ghalayaini emphasizes that education is a process or effort to instill noble character in the soul of students and water it with instructions and advice so that it becomes a tendency of the soul that produces virtue, kindness, and love of work that is useful for the homeland. Shaykh Musthafa al-Ghalayaini through the book *Izhatun Nasyi'in* emphasizes moral/character development in adolescents with the formation of noble morals such as patience, sincerity, hope, courage, and prioritizing the public benefit, renewal, religion, love of reading, nationalism, willingness, simple and reliable. In addition, it is also emphasized the importance for adolescents to avoid despicable behavior that can harm themselves and others, such as hypocrisy, despair, being deceived by their feelings, luxury, ambition, and others (Athourrohman, 2016:113-114).

CONCLUSION

Based on the analysis that has been carried out, it can be concluded that the post-truth era gave rise to a paradigm of the meaning of truth not being interpreted singly, but there are several variations of other truths. This raises the potential for a society that is pro to one truth, while other people who do not assume it will be considered wrong. This phenomenon has the potential to cause conflict so character education from the perspective of Shaykh Mustafa al-Ghalayaini becomes an important thing to learn. In the post-truth era, the moral development offered by Mustafa al-Ghalayaini is a continuation of the moral cultivation that a person has acquired at an early age. The values offered include; being patient, not selling religion for personal gain, having hope, courage, prioritizing the public benefit, renewal, religion (religious), fondness for reading, nationalism, willingness, simplicity, trustworthy. If this can be studied and applied, then the negative impact of post-truth can be minimized.

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