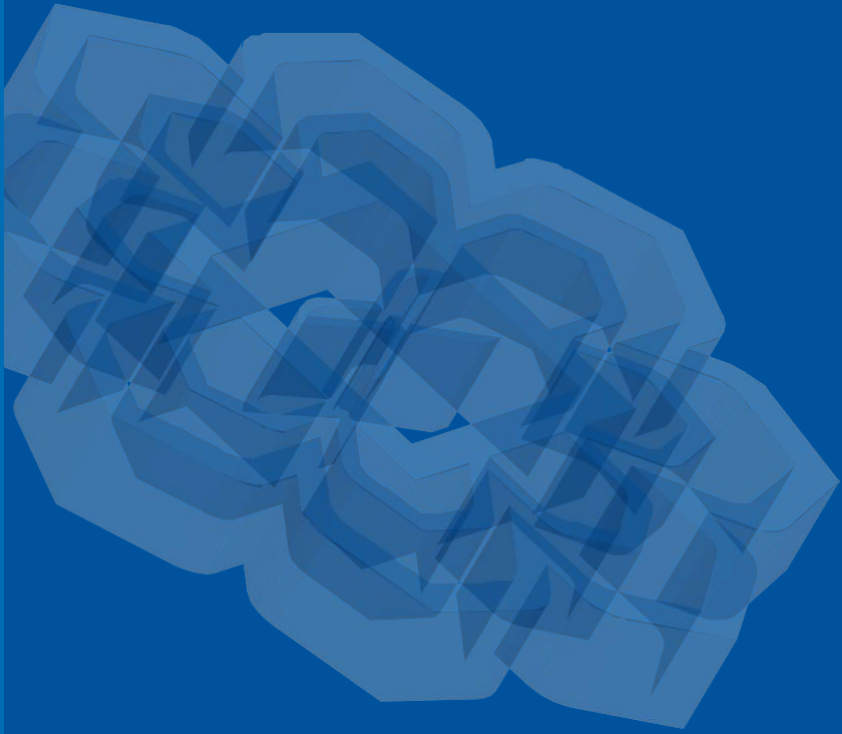


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ail: intdiscourse@iium.edu.my ; intdiscourse@yahoo.com

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RELIGIOUS SOCIOLOGY IN THE ERA POST TRUTH IN INDONESIA

Ahmad Subakir |
Lecture State Islamic Religion Porwoketo

Abstract: *In this era the truth is very difficult to distinguish from a lie and even lies are now forced as a truth, the main factor influencing to make a lie as the truth of a rank held or position of a person. Lies are now very difficult to expose to the truth due to continued social media access without any restrictions. Society seems to be in a valley of dilemma between truth and lies, the more abstract it becomes a big problem in the life of society in addition to society that only certain shortcomings can distinguish between truth and lies that are forced to make a truth so this paper lifts the theme Religious Sociology in the Post Truth Era in Indonesia. This paper is dominated by literature studies and research materials. There are three questions in this paper first, how does Sociology of Religion play a role in the life of society? Second, what is the impact of Post Truth in community life ?. Third, what are the implications of the use of Religious Sociology in community life ?. Descriptive method of analysis with a qualitative approach to explain the role of religious sociology in the life of society. With Analysis content to explain the development of Post Truth in the life of the community, and use the sociohistoric approach to explain the impact of Post Truth in the life of society. This paper aims to first understand the role of religious sociology in the life of society. Both know how the impact of Post Truth on community life. Third, knowing the Implications of religious sociology in community life.*

Keywords: *Sociology of Religion, Post Truth, Society*

INTRODUCTION

Theory is the highest form of knowledge. Because not all experts are good at creating and producing new theories. Here is why people who succeed in making a theory are highly valued, because theory is the main goal of science in general. The most important thing that theorists have in common is that they do not merely paint social life or tell the history of social development for the sake of social life, or tell the history of social development itself. They are more trying to help us to see human society in a certain way so that what we gain by reading their works is not only more information about social life, but something much more important, a better understanding of the nature of relationships- human social relations. simply sociology can be defined as the science that describes the state of society complete with structures, layers, and various other social symptoms that are interrelated. With this science a phenomenon can be analyzed by presenting the factors that drive the occurrence of the relationship, social mobility and the beliefs that underlie

the process, now sociological theories can also be used as one approach to understand religion. This is understandable, because many new areas of religious study can be understood proportionally and completely when using the services and assistance of sociology. Without social science, these events are difficult to explain and difficult to understand. This is where sociology lies as one of the tools in understanding religious teachings.

In the Qur'an there are many verses that explain the social relationship including surat ar-Ro'du verse 11:

Meaning: For human beings there are angels who always follow him in turn, in front and behind him, they take care of him according to the command of Allah, Indeed Allah does not change the condition of a people until they change the situation that is in themselves. And when Allah desires evil for a people, then no one can deny it; and there is no protector for them other than Him (QS. Ar-Ro'du: 11)

Verse above explains about human tyranny. In the verse it is also explained that the rise and fall of a nation depends on their own attitudes and behaviors, that is where the most important social theories in the development of Islamic society, because all human beings are social beings who are always in touch with other human beings. From the background of the above problem here the author explains some social theories and their implications in the development of Islamic society. To illustrate what sociological theories are evolving and more "promising" in recent times, Ritzer admits is not easy, as these theories have just emerged and are also difficult to distinguish from each other. Some theories seem significant compared to others and seem to have a greater chance of developing in the future. The theory of globalization, while still providing room for debate, seems to be an important theory in the future. From various up-to-date sociological theories, Ritzer chose four theories, namely queer (strange) theory, critical theory of race and racism, network actor theory, and practice theory. All four theories in question are presented in this paper briefly as follows: (1) Queer Theory, in the dictionary, "queer" means strange, chaotic, abnormal, and disliked. Thus, Queer Theory deals with strange or unusual relationships. If "social relations" are the main object in sociology, then it only talks about normal relationships; or rather, normal human relationships. Some experts do not feel enough with existing theories about this normal social relationship. They feel the need to create specific theories regarding these "unusual" human beings.

In queer theory, we want to express how the most authentic and radical form of relationship. How a lesbian and a gay person relate to each other is an object in this theory. It is interesting to study relationships like what happens when a lesbian has sex with another, with a gay person, and so on. But then, this theory tries to contribute to sociological theory in general, with one of them carrying the concept of pluralism for example. Perhaps the meaning is through the lessons of these inconsistent relationships to contribute to the knowledge of how there are typical relationships, which may enrich even "normal theorists" to enrich their theories. Queer theory is rooted in the material that identity is not fixed and stable. Identity is historical and socially constructed. In the context of theory, this theory can be classified as something anti-identity. It can be

interpreted as something abnormal or strange. In this theory there are three intellectual and political meanings, although it is difficult to set its limits. Arlene Stein and Ken Plummer note that there are four pillars or markers of this queer theory, namely (1) conceptualizing sexuality that studies sexual power in various levels of social life, and discusses how sexual power relationships take place. (2) sexual problems and gender and identity categories in general. (3) reject the civil rights strategy. For example, political-based claims

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identitas for example lift the lesbian rights movement. (4) the desire to make sexuality as an analysis for each field studied, such as music festivals, pop culture, social movements, and others. Queer theory studies gays and lesbians, where homosexuality is positioned as a subject. This is the standpoint of queer theory. Because of this position, some say that this is not an institution of knowledge, but merely a process of deconstruction. This theory was born as a result of the influence of archaeological knowledge and genealogy of power in the late 1980s until throughout the 1990s. This theory not only concerns the gender side but also sex. It examines the combination of various possibilities of gender display as well as about processes that focus on movements that transcend ideas, expressions, relationships, places and desires that innovate the different ways of manifestation in the social world. This queer model is used as a framework in studying issues of gender, sexuality and even identity politics. In Ritzer it is said, the critique of queer theory is that it does not take the form of inclusive politics and rejects single characters about identities such as race, class, or the role of sex in political action. On the other hand, some experts are trying to make this theory more socially sensitive. Adam Isaiah Green mentions that there are two tensions to queer theory namely radical deconstructionism and radical subversion. (2) The Critical Theory of Race and Racism (CTRR), the recent development of the theory of race and racism has increasingly positioned itself behind feminist theory. Critical race theory was originally the result of the civil rights movement. In the 1960s she sought to create new theories about race, rooted in many sources including Marx, poststructuralism, feminist theory, and Du Bois' construction. Simply put, "race" is the grouping of human beings according to their lineage and physical characteristics. Meanwhile, "racism" is the idea that there is a direct relationship between the values, behaviors and attitudes of certain groups, according to their lineage and physical characteristics.

Others "Racism" is the idea that there is a direct relationship between the values, behaviors and attitudes of certain groups, according to their lineage and physical characteristics. Others "Racism" is the idea that there is a direct relationship between the values, behaviors and attitudes of certain groups, according to their lineage and physical characteristics. Others Conceptually, racism is an emphasis on race or racial considerations in various thoughts. From an academic point of view, the term racism is used to emphasize social and cultural differences between races. Although this term is sometimes used as a contrast to racism, this term can also be used as a synonym for racism. If racism refers to individual nature and institutional discrimination, racism usually refers to a social or political movement that supports the theory of racism. Proponents of racism state that racism symbolizes racial supremacy and therefore has bad intentions, while racism shows a strong interest in racial issues without the connotations mentioned earlier. Racists claim that their focus is on racial pride, political identity, or racial segregation. In essence, they oppose all forms of racism. The basics of critical racial theory are rooted in the fact that racism exists in society, where whites gain economic benefits from this condition. Race is not something that is objective but something that is socially constructed. In a racist society there are dominant groups that have stronger power over the weak group. Like feminist theory, racial theory is also intersexuality and anti-essentialism, in which they reject single relativity. Ultimately, the goal is to eliminate racial pressure itself. Critical theories about race and racism are still being developed today. It can be said that the theory may not be formed yet, but it will crystallize in the years to come.

Ritzer states that, actor-network theory is more of a method than theory. This theory is rooted in structuralism and post structuralism. His main theoretical idea is about how material objects are created and acquire meaning in network relationships with others. This theory must be understood as the semiotics of materiality, in which it is produced in relation. It's more to the post Structuralism, so it also belongs to anti-essentialism. ANT theory is a response to criticism of the shortcomings of structural views. Finally, there are many objections to ANT theory such as the direction it takes. Law, for example, pays attention to naming, simplicity, and the loss of complexity. There are four things that are not covered in ANT theory, namely the actor's own words, network, theory and hyphen. The essence of this theory is that everything can be seen as a connection between actors, both human and human, as well as non-human. This theory can help us understand how the ideas, values, or even the norms of human society are embedded in a cultural object. Related to ANT theory are posthumanism and postsociality. Posthumanism is the opposite of humanism, or trying to get out of the concept of humanism. He rejects the separation between humanity or humanity and the non-human world. If humanism stands on its basis of sociology especially microsociology, posthumanism seeks to go beyond that and can be seen as an opportunity to expand sociology by placing human actors in a broader framework and relating it to other phenomena, and then framing it in one framework. In contrast to positivists who seek to produce eternal social law, humanist theory is more interpretive, by trying to understand social actions at the level of meaning that is seen as relative, plural, and dynamic. The idea of postsociality is indeed also with the same passion for criticizing the traditional approach of sociality. The presence of this theory is related to the development of several new types of work and consumption

background. One form is a "virtual organization" where people work without a single central control and hierarchical structure. They work in their own way and are connected through various communication tools. (4) Practice theory (practice theory) is an approach to social phenomena by looking at how to find solutions between traditional structuralist approaches and other approaches such as individualism, and try to explain the phenomenon in the context of individual actions. This theory is closely related to the French sociologist Pierre Bourdieu about habitus. What Ritzer calls the theory of practice comes from the thinking of Bourdieu, Foucault, Giddens, Garfinkel, Latour and Butler; related to poststructuralism, structural theory, ethnomethodology, actor-network theory, and performativity theory. Coupled with other thoughts, Ritzer admits it is not easy to define this Theory of Practice. Practical Theory is one variant of cultural theories. However, this theory focuses on practice in everyday meaning, namely how we manage ourselves, explain things, manage objects, and how to understand the world. In addition, "practice" is also related to mental thoughts or activities. To date, Practical Theory has not become a grand theory, but the opportunity for this theory to grow further according to Ritzer is quite open. related to poststructuralism, structural theory, ethnomethodology, actor-network theory, and performativity theory. Coupled with other thoughts, Ritzer admits it is not easy to define this Theory of Practice. Practical Theory is one variant of cultural theories. However, this theory focuses on practice in everyday meaning, namely how we manage ourselves, explain things, manage objects, and how to understand the world. In addition, "practice" is also related to mental thoughts or activities. To date, Practical Theory has not become a grand theory, but the opportunity for this theory to grow further according to Ritzer is quite open. related to poststructuralism, structural theory, ethnomethodology, actor-network theory, and performativity theory. Coupled with other thoughts, Ritzer admits it is not easy to define this Theory of Practice. Practical Theory is one variant of cultural theories. However, this theory focuses on practice in everyday meaning, namely how we manage ourselves, explain things, manage objects, and how to understand the world. In addition, "practice" is also related to mental thoughts or activities. To date, Practical Theory has not become a grand theory, but the opportunity for this theory to grow further according to Ritzer is quite open. Ritzer admits it is not easy to define this Theory of Practice. Practical Theory is one variant of cultural theories. However, this theory focuses on practice in everyday meaning, namely how we manage ourselves, explain things, manage objects, and how to understand the world. In addition, "practice" is also related to mental thoughts or activities. To date, Practical Theory has not become a grand theory, but the opportunity for this theory to grow further according to Ritzer is quite open. Ritzer admits it is not easy to define this Theory of Practice. Practical Theory is one variant of cultural theories. However, this theory focuses on practice in everyday meaning, namely how we manage ourselves, explain things, manage objects, and how to understand the world. In addition, "practice" is also related to mental thoughts or activities. To date, Practical Theory has not become a grand theory, but the opportunity for this theory to grow further according to Ritzer is quite open. "Practice" is also related to mental thoughts or activities. To date, Practical Theory has not become a grand theory, but the opportunity for this theory to grow further according to Ritzer is quite open. "Practice" is also related to mental thoughts or activities. To date, Practical Theory has not

become a grand theory, but the opportunity for this theory to grow further according to Ritzer is quite open.

An explanation of religion, however, will never be complete without including its sociological aspects. Religion related to beliefs and their various practices is truly a social problem, and to this day it is always found in every human society where there are various records about it, including those that can be highlighted and interpreted by archaeologists. In an established society, religion is one of the important institutional structures that complement the entire social system. But the problem of religion is different from the problem of government and law, which usually involves allocation and control of power. In contrast to economic institutions related to work, production and exchange. And also different from the family institution which among them is related to lineage and kinship. The comparison of religious activities with other activities or the comparison of religious institutions with other social institutions, at first glance shows that religion in relation to these intangible problems is something insignificant, something trivial compared to the basic human problem. But the statement shows another. In fact, religious institutions are concerned with matters that contain important matters concerning the problems of human life, which in their transcendence includes something that has important and prominent meaning for human beings. Even history shows that religious institutions are the most likely form of human association to survive. In addition, religion has been characterized as the unifier of the strongest human aspirations; as a great amount of morality, a source of social order and inner peace of the individual, as something that glorifies and that makes human beings civilized. But religion has also been accused of obstructing human progress, and exalting fanaticism and intolerance.

Chaos, neglect, superstition and futility. Historical records show that religion is one of the obstacles to established social order. But religion also shows its ability to give birth to very revolutionary tendencies. The concept of community development itself has long been known by the community, although the original concept was not community development, but the substance of it is very much in line with the current application of community development. Community development has become something that is sometimes explicitly or implicitly seen in every goal of the community, the hope of a better life, and Community development in Arabic is called *tathwirul mujtama 'il-islamiy* is a community development activity that is done systematically, planned, and directed to increase community access to achieve better social, economic, and quality of life if compared to previous development activities (Budimanta, 2008: 33). Ibn Khaldun said that etymologically development means building and improving quality. Muslim society means a group of people who are Muslims, who study the relationship and ideological connection with one another. In sociological thought, Ibn Khaldun explained that human beings are individually given advantages, but naturally human beings have shortcomings. So that advantage needs to be built in order to develop personal potential to be able to build.

SOCIOLOGY OF RELIGION, CULTURE AND ISLAMIC SOCIETY IN INDONESIA

Since the beginning of its development, religions in Indonesia have received cultural accommodation. For example, Islam, where Islam as a factual religion gives many norms or rules about life compared to other religions. Judging from the

relationship between Islam and culture, there are at least two things that need to be clarified. First, Islam as a socio-cultural perception and Islam as a cultural reality. Second, Islam as a conception of this culture by experts is often referred to as the great tradition, while Islam as a cultural reality is called the little tradition (local tradition) or local tradition (local tradition) or Islamicate, areas that are "Islamic" "Influenced by Islam.

The great tradition of Islam is the original doctrines of Islam which are permanent or at least an interpretation that is firmly attached to the basic teachings. In a smaller space this doctrine is included in the conception of faith and sharia or Islamic law that inspires the mindset and pattern of action of Muslims. These traditions are also often referred to as centers (centers) which are contrasted with peripheries or fringes. The small tradition (local, Islamicate tradition) is the realm of influence, the areas that are under the influence of Islam (great tradition). These local traditions include the elements contained in the cultural understanding that include concepts or norms, human activities and actions, and in the form of works produced by society. In other words, This process of acculturation between Islam and local culture later gave birth to what is known as local genius, which is the ability to absorb while conducting selection and active processing of foreign cultural influences, so that a unique new creation can be achieved, which does not exist in the territory of the influential nation its culture. On the other hand, local genius has characteristics such as: being able to survive against foreign cultures; have the ability to accommodate external cultural elements; has the ability to integrate external cultural elements into indigenous culture; and have the ability to control and give direction to further cultural development. As a norm, rule, as well as all activities of Indonesian society, Islamic teachings have become a pattern of community obedience. In this context, Islam as a religion has also become the culture of Indonesian society. On the other hand, the local cultures that exist in society, are not automatically lost with the presence of Islam. These local cultures continue to be partially developed with the colors of Islam. This development later gave birth to "cultural acculturation", between local and Islamic cultures.

Local cultures that later acculturated with Islam, among others, slametan events (3,7,40,100, and 1000 days) among Javanese tribes. Tingkeban (seven days). In the field of art, the process of acculturation is also found as in the art of puppetry in Java. Wayang is a traditional art of the Javanese tribe / ethnicity that comes from the Hindu religion of India. The process of Islamization does not eliminate this art but rather enables it, that is, gives color to Islamic values in it. Not only in the field of art, but also in other fields in Javanese society. In other words, the arrival of Islam in Indonesia at certain levels provides a significant contribution to the development of local culture. On the other hand, the physical acculturation of material culture can be seen for example: the shape of the Great Mosque of Banten with its overlapping roof, thick stone, perennial pillars, etc. really shows the characteristics of local architecture. While the essence of Islam lies in the "spirit" of the function of the mosque. Similarly, two types of short and paduraksa gates as the entrance to the mosque in the Kaibon Palace. On the other hand, the "foreign face" is also very clear in the complex of the Great Mosque of Banten, namely through the erection of the Tiamah building associated with the Portuguese fugitive architecture, Lucasz Cardeel, and the erection of a beacon-shaped tower associated with a Chinese name: Cek-ban Cut. Man is a

cultured being, through his mind man can develop culture, so man lives and depends on culture as a result of his creation. Culture also provides rules for human beings in managing the environment with the technology created by them. Various kinds of human strength must face the forces of nature and other forces. In addition, human beings need good satisfaction both spiritually and materially. The culture of society is largely influenced by the culture that originates from the society itself. The work of society itself gives birth to technology or materialism that has the main use in protecting themselves against the environment. In the act of protecting oneself from the natural environment, at the very beginning human beings are giving up and merely acting within the boundaries to protect themselves. The situation is different in a complex society, where the cultural level is higher.

In further development as narrated in Babad Banten, Banten then developed into a city. Kraton Banten itself is equipped with structures that characterize the Islamic prototype palace in Java, as in Cirebon, Yogyakarta and Surakarta. The capital of the Kingdom of Banten and Cirebon later served as a center of international trade activities with metropolitan features where the city's population is not only local, but there are also foreign settlements, including Pakoja, Chinatown, and villages for Europeans such as England, France and so on. In the field of harmony, Islam in the Banten district in the past still gave the same treatment to other religions. The Muslim rulers in Banten, for example, have shown great tolerance towards followers of other religions. For example by allowing the establishment of monasteries and churches around Chinese and European settlements. There is even a non-Muslim regiment that participates in controlling the rulers of Banten. Appreciation or good treatment without discriminating the religious background by the rulers and people of Banten towards other religions at that time, can also be seen in other areas in the archipelago, especially in terms of trade. The Islamic rulers in various parts of the archipelago have established trade relations with the Chinese, Indians and others, even though they have different beliefs. Aspects of acculturation of local culture with Islam can also be seen in Sundanese culture is in the field of vocal art called martial arts.

Often the lectures from this specialty art come from pre-Islamic local cultural elements and then combined with Islamic elements as in the Ugin lectures that tell the story of human beings who have a high personality quality. Outdoor art is now commonly presented at salvation events or thanksgiving, such as commemorating the birth of a 4th day baby (shaving), other Thanksgiving celebration ceremonies such as the 7th month pregnancy (seven months or tingkeban), circumcision, rice harvest and day commemoration -National big day. Islamic acculturation with the local culture of the archipelago as in Java are also available in these other areas outside Java, such as West Sumatra, Aceh, Makassar, Kalimantan, Sumatra, and other areas. Especially in North Sumatra, This acculturation process, among others, can be seen in events such as wages, fresh flour, and Marpangir. When viewed in terms of its emergence, religions other than pure monotheism are the result of human contemplation, while pure monotheism is a revelation of God's creation. This last form of religion is the answer of God's help to man after "failing" to find peace or true peace through the senses.

When we observe objectively, Islam has good characteristics in the concept of

Divinity, Apostasy and teachings that show pure unity (Tawhid). The condition of achieving a true truth and peace must first know Islam accurately and truthfully. Then must be committed to his teachings. The realization of a "peace" when supported by the submission and obedience (Islam) to the Creator. In this case, Allah SWT has promised to anyone who surrenders with good deeds, will get peace, because in this submission (Islam) there are consequences of a logical Muslim attitude, never fear, pessimism and fear in his life. The Qur'an uses the word Islam in various places with different meanings, but in principle leads to the same understanding. The meaning of Islam in general is to contain the dimension of faith that is not tainted by the elements of shirk, submission, accompanied by sincerity because of Allah SWT, surrender accompanied by good deeds as well as a rigid and optimistic attitude. So the meaning of Islam in principle is a total surrender to Allah SWT who gives birth to a certain attitude of life. Orientalists call it "Islam" with the term "Muhammadanism". They associate this term with references to religions other than Islam that are analogous to its bearer or place of birth. Christianity was taken from his hometown (Nazareth). Christianity is taken from the name of its bearer (Jesus Christ). Buddhism (Buddhism) from the name of its bearer (Gautama Buddha),

However, Islam contains a basic meaning. Islam does not belong to its bearers who are individual or allocated to a particular group or country. Islam as a universal and eternal religion is a manifestation of the concept of Rahmatan Lil Alamin (mercy for all people). The term "Muhammadanism" opens the opportunity for the emergence of various interpretations and perceptions of Islam identified with other religions that are clearly different in concept. From the beginning of the history of human birth, there is a form of guidance in the form of divine revelation through a Messenger (religion of God). The religions of God are in principle the religions that surrender only to the One God. Regarding the concept of the One God and the teachings of submission to Allah SWT, it remains the same. The relationship of all the Apostles since Adam A. S. to Muhammad SAW., Based on the teachings they bring, like a chain that always comes continuously and is a perfection of previous teachings so that the religion of God will be able to answer all human desires in various times, anytime and anywhere. The concept of culture or culture comes from the Sanskrit language that is *buddhayah*, which is the plural form of *buddhi* (wisdom or intellect), interpreted as things related to human kindness and intellect. In English, culture is called *culture*, which comes from the Latin word *colere*, which means to process or work. It can also be interpreted as cultivating the land or farming. The word culture is also sometimes translated as "culture" in Indonesian. Then this understanding develops in the sense of culture, that is, as a human power and activity to process and change nature. Here is the meaning of culture or culture according to some experts: first, EB Tylor, culture is a complex whole that includes knowledge, beliefs, arts, morals, science, law, customs, and other skills and habits acquired by human beings as members of society. Second, R. Linton, culture can be seen as a configuration of learned behaviors and the results of learned behaviors, where the shaping elements are supported and continued by other members of society. Third, Koentjaraningrat, culture is the whole system of human-owned ideas by learning. Fourth, Selo Soemardjan and Soelaeman Soemardi, state that culture is all the work, taste, and invention of society. Fifth, Herkovits,

Thus culture or culture involves all aspects of human life both material and

non-material. Most experts who interpret culture are most likely influenced by evolutionary views, a theory that says that culture will evolve from a simple stage to a more complex stage. The concept of society is a social system that produces culture (Soerjono Soekanto, 1983). While religion according to Kamus Besar Bahasa Indonesia is a system or principle of belief in God, or also called by the name of God or another name with the teachings of worship and the obligations associated with that belief. While Religion in Indonesia plays an important role in the life of society. This is stated in the ideology of the Indonesian nation, Pancasila: "The One True God". A number of religions in Indonesia have a collective influence on politics, economy and culture. In 2000, approximately 86.1% of Indonesia's 240,271,522 were Muslims, 5.7% Protestants, 3% Catholics, 1.8% Hindus, and 3.4% of other faiths. Normally in the 1945 Constitution it is stated that "every citizen is given the freedom to choose and practice his beliefs" and "guarantee everyone the freedom to worship, according to his religion or belief". The government, however, officially recognizes only six religions, namely Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism. With the number of religions and beliefs in Indonesia, inter-religious conflicts are often inevitable. More than that, Indonesian political leadership plays an important role in the relationship between groups and factions. Indirect transmigration programs have caused a number of conflicts in the Eastern region of Indonesia. Historically, immigrants have been a major driver of religious and cultural diversity in the country with immigrants from India, China, Portugal, Arabia, and the Netherlands. However, this has changed since some changes have been made to adapt the culture in Indonesia.

Culture appears as an intermediary that is continuously maintained by its founders and future generations who inherit that culture. Such a culture can then be used to understand the religion found in the empirical plain or the religion that appears in the formal form that prevails in society. The religious experience in the community is processed by its adherents from religious sources, namely revelation through reasoning. For example, if we read the book of jurisprudence, then jurisprudence which is the implementation of the nash of the Qur'an and hadith has involved elements of reasoning and human ability. Thus religion becomes cultured or grounded in the midst of society. Religion that appears in such a form is related to the culture that develops in the society where the religion flourishes. Through the understanding of the culture one will be able to practice the teachings of religion. For example, people find a culture of dressing, socializing, and so on. Into these cultural products, religious elements also integrate. In hijab model clothing, kebaya or other can be found in religious experiences. On the other hand, in the absence of cultural elements, religion will be difficult to see clearly.

In addition, the relationship between religion and culture in the context of Indonesian culture, then the culture consists of 5 layers. The layer is represented by the culture of indigenous religions, Hinduism, Buddhism, Islam and Christianity (Andito, ed. 1998: 77-79) The first layer is the indigenous religion which has rituals related to the worship of ancestral spirits that have not existed or more level that is Tribal gods such as sombaon in Tanah Batak, Merapu religion in Sumba, Kaharingan in Kali- mantan. From the indigenous religion of the Indonesian nation inherited high art and aesthetics and very noble family values. The second layer is Hinduism, which has left a civilization that emphasizes spiritual liberation in order for atman to unite

with Brahman so that there is solidarity seeking joint liberation from social oppression towards full prosperity. The third layer is Buddhism, which has inherited values that shun greed and greed. Along with that arises the value of self-control and self-reflection by undergoing 8 priority procedures. The fourth layer is Islam which has contributed sensitivity to the order of life through sharia, obedience to prayer in five times, sensitivity to which is good and which is evil and doing good and avoiding evil (*amar ma'ruf nahi munkar*) impact on the growth of noble morals. These are the things that Islam contributes to the formation of the nation's culture. The fifth layer is Christianity, both Catholic and Protestant. This religion emphasizes the value of love in human relationships. The demands of love presented exceed the meaning of love in culture because this love does not demand reciprocity that is unconditional love. Love is not an emotional outburst but as a concrete act of treating one another as oneself. From a cultural point of view, all religious groups in Indonesia have developed a religious culture to prosper without regard to religious, tribal and racial differences.

ERA POST TRUTH

The flood of information in the era of the digital revolution presents a number of social impacts. The problem with society is not how to get the news, but the lack of the ability to digest the correct information. The credibility of the mainstream media, which is always at the forefront of the interests of the elite and the owners, forces the public to seek alternative information. The problem is that alternative media such as Facebook do not always flow the truth. In 2016, Oxford made the word post-truth the "Word of the Year". The number of use of post-truth terms in 2016 increased by 2000 percent compared to 2015. There is a reason why the use curve of post-truth words soared in 2016. Most of these word usage, almost always pinned at two moments most influential politics in 2016; namely the exit of the United Kingdom from the European Union (Brexit) and the election of Donald Trump as president of the United States.

The Oxford Dictionary itself defines the term post-truth as a condition in which facts are less influential in shaping public opinion than personal emotions and beliefs. In such a situation, hoax information has far greater influence than actual facts. In addition to being marked by the spread of hoax news on social media, the post truth era is also marked by media concerns and journalism in the face of false statements from politicians. The case during the 2016 American presidential election proves that more and more media outlets are spreading false news about Donald Trump, precisely making Trump's name more popular and his lies more widespread. It is no secret that trust in American journalists and news providers has declined in recent years. According to a Pew Research Center poll, Americans lost trust in the mainstream media in mid-2007 to 2010. During that period, disbelief rates increased significantly over the previous 12-year period. Lippmann (1920), says that: "the crisis in western democracy is a crisis in journalism." According to journalists as well as political experts, public reasoning is too soft and easy to be manipulated by false information. The responsibility of literacy should be the main task of experts and the media, in order to create a civil society that can move democracy.

ERA POST TRUTH IN THE GLASSES OF RELIGIOUS SOCIOLOGY AND ITS RELATIONSHIP WITH RELIGION IN INDONESIA

Theory Modern sociology is part of classical sociological theory. This theory discusses the sociological figures who developed the sociological theories. However, to facilitate our understanding, it is necessary to discuss three sociological paradigms,

namely the paradigm of social fact, the paradigm of social definition, and the paradigm of social behavior, as a starting point before discussing modern sociological theories. As a first step in the discussion to facilitate our understanding of modern sociological theories is that we must first know about the paradigm. The term paradigm was first introduced by Thomas S. Kuhn in "The Structure of Scientific Revolution" in 1962 which translated "The Role of Paradigm in the Science Revolution" in 1989. Kuhn did not explain the meaning of paradigm clearly, new by Mastermann Kuhn paradigm concept is classified into three things (Jurdi, 2010: 1), namely; (a) Metaphysical paradigm. The metaphysical paradigm plays a role, pointing to something that is the center of attention of the scientific community, pointing to a community of scientists who focus on finding something that exists, and pointing to scientists who hope to find something that really exists. (b) Sociological paradigm (sociological paradigm), which is a sociological paradigm that refers to the understanding of the diversity of phenomena that are the study of scientists whose results are accepted by scientists in their field. (c) Paradigm construct (construct paradigm). The construct paradigm is the narrowest concept related to a particular science. Robert Friedrichs first described the paradigm as a fundamental view of a discipline of science about what must be learned "a fundamental image a discipline has of its subject matter". In general, the paradigm is a fundamental view (basic, principled, radical) about something that is the root of the problem in science. Then, departing from a certain paradigm or basic assumptions of a person who will solve problems in the science make a formula, whether it concerns the root of the problem, the method in order to obtain a responsible answer. radical) about something that is the root of the problem in science. Then, departing from a certain paradigm or basic assumptions of a person who will solve problems in the science make a formula, whether it concerns the root of the problem, the method in order to obtain a responsible answer. radical) about something that is the root of the problem in science. Then, departing from a certain paradigm or basic assumptions of a person who will solve problems in the science make a formula, whether it concerns the root of the problem, the method in order to obtain a responsible answer.

According to George Ritzer paradigm in sociology, namely: (a) The paradigm of social fact, states that the deepest structure of society affects individuals and was developed by Emile Durkheim in "The Rules of Sociological Method" in 1895 and "Suicide" in 1897. He criticized sociology that dominated by Auguste Comte with his positivism that sociology is studied based on thought, not field facts. Durkheim places social facts as the target of sociological research that must go through field research (field research) not with pure reasoning. The theories in this paradigm are: Structural Functional theory, Conflict theory, Macro Sociological theory, and System theory. The paradigm study of Social Facts is: Social Structure and Social Provisions. Social structure includes the network of social relationships in which interactions occur and are organized and through which the social positions of individuals and subgroups are distinguished. While social provisions include the norms and patterns of values of the four propositions that support groups as social facts. First, the group is seen through a group of individuals. Both groups are made up of several individuals.

Third, Social phenomena only have reality in individuals, and fourth, the purpose of group learning is to help explain / predict individual actions. (2) The social definition paradigm which states that individual thinking in society affects the existing structure in society. In this case, although the structure also affects the individual thinking, but the role remains the individual and his thoughts. The character is Max Weber who analyzes social action. Social action is the individual's action against others that has meaning for himself and others. The key word is "meaningful action". Weber does not separate social structures and institutions because they both help

change the attitude or behavior of the community towards development. community development as a method of working in two ways, namely community participation and community organization. This community development method can be applied to any process.

This is the theoretical foundation for the existence of community organizations and the importance of community participation in the decision-making process that concerns their destiny. Community development as a method serves to explore the potential of human resources by providing guidance and training or specific skills and other technical assistance. (c) Community development as a program (barnamaj) which is an integral part of national development. The emphasis of community development as a program is on achieving organizational goals. Goals, goals, activities that will be achieved both long-term and short-term are highly dependent on the situation and conditions of society as well as the activity itself. The main pressure in seeing community development as a program is the completion of a series of activities that can be measured in quantity. (d) Community development as a movement or movement (harakah) is more emphasized on how far community development can make the community aware so that they can be emotionally involved in activities that have been decided together. Activities organized to achieve the goals desired by the community through active participation on the basis of their own initiative. However, if the initiative does not appear spontaneously then various techniques can be applied to give rise and stimulate active initiatives to the activity. (d) Community development as a movement or movement (harakah) is more emphasized on how far community development can make the community aware so that they can be emotionally involved in activities that have been decided together. Activities organized to achieve the goals desired by the community through active participation on the basis of their own initiative. However, if the initiative does not appear spontaneously then various techniques can be applied to give rise and stimulate active initiatives to the activity. (d) Community development as a movement or movement (harakah) is more emphasized on how far community development can make the community aware so that they can be emotionally involved in activities that have been decided together. Organized activities to achieve the goals desired by the people through active participation on the basis of their own initiative. However, if the initiative does not appear spontaneously then various techniques can be applied to give rise and stimulate active initiatives to the activity. Organized activities to achieve the goals desired by the people through active participation on the basis of their own initiative. However, if the initiative does not appear spontaneously then various techniques can be applied to give rise and stimulate active initiatives to the activity. Organized activities to achieve the goals desired by the people through active participation on the basis of their own initiative. However, if the initiative does not appear spontaneously then various techniques can be applied to give rise and stimulate active initiatives to the activity.

Yusuf Qardhawy argues that the Muslim community is a society that is committed to upholding the Islamic beliefs "Laa ilaaha illallah muhammadan rasulullah" (rejecting other beliefs) embedded and evolving in the heart, mind and personal behavior, transmitted to others and future generations. While what will be aimed at the development of the Muslim community is the ideal Muslim community, such as the image of the community built by the Prophet with the Muslims at the beginning of his presence in Medina, the former city named Yathrib was renamed "Madinah al-Nabi" from the origin of the word madaniyah or civilization or civilization which means civilization, then the people of Madinah or Madani or civil society is a civilized society that is opposed to the people of Badwy, which means a

society whose lifestyle has moved (nomadic) and do not yet know the norms of rules (Madjid, 2008: 8). Seeing the picture of the ideal Muslim society from the condition of ignorance to a moral society, insightful, then the author if possible to suggest that the direction of development of Islamic society is not just to pursue economic growth like Rostow and Harrod-Domar, but must be balanced with spiritual moral foundation as a control tool.

In the sense of *da'wah*, the development of society is towards achieving a mental condition (faith, Islam and compassion) that is stable with other living conditions, both in individual and social life. And the paradigm used by Comte, Durkheim and Weber, but the spiritual paradigm derived from the Qur'an (of course it should be explained further), namely "*litukhrija annaasa min adz-dzulimaati ila an-nuri*", in the language of *da'wah* is understood by what is called, *an-nahyu 'ani al-munkar*, and others that do not belong to the category of evil but need improvement and improvement, such as poverty, ignorance, backwardness, oppression and the like. In short all the forms and types of problems faced in the life of society. While *'ila an-nur*, in the sense of *da'wah* can be understood in the concept, *al amru bil al-ma'ruf*, invites people to faith, Islam, compassion, *akhlaku al-karimah*, progress (*taqaddum*), justice (*al-'adalah*), equality (*tawazun*) towards *daris-salam*. Today, it is in line with the fact that the development of the Muslim community has moved in several aspects of life, among others is in the field of development of Islamic economic institutions such as Islamic banks, Islamic cooperatives, Islamic insurance and Islamic pawnshops.

Similarly in the development of family law (*ahwal al-syakhsiyah*) in religious justice. Thus, it can be argued that the basic principles of the development of the Muslim community are: (a) It is an obligation for the Muslim community based on faith and piety and implemented with sincerity. (b) Principles and methods of application of the development of the Muslim community refers to the pattern of development as has been applied by the Prophet *saw* to the people of Medina. (c) Have a balance between physical aspects (world) and spiritual aspects (hereafter). (d) Islamic community development program is implemented according to sharia guidelines. (e) The concept of Islamic community development is integrative and interconnective. (f) Avoidance of *KKN* practices and capitalist economic principles. (g) The direction of the development of the Muslim community to build (develop) a society to be advanced, independent and virtuous is not something easy, such as turning the palm of the hand. Such efforts not only require determination and confidence, but also hard work and tirelessness.

CONCLUSION

From the above description it can be concluded that the development of Islamic society stems from a basic assumption that everyone in the community must change, both slowly and rapidly, in designing such changes in society emerging issues of life and life, both material and non-material. material, both individuals and groups. Every member of society always tries to solve the problem, some are able to solve it themselves by utilizing all their abilities and some also need the help of others. This means that some are able to actualize the skills they have in solving the problem, there are also those who need the help of others or other groups. This is the function of *da'wah* as the spreader of *an-nur* and *rahmat* (developer function) for all mankind and even the universe. *Da'wah* carried out in order to develop the community, as the name implies, should be carried out with the congregation's movement and the congregation's *da'wah*, meaning that the congregation represents a small group of people who are wider than families living together to jointly identify the problems and

problems of life, regarding his needs in matters of *ubudiyah*, *uluhiyah* and other areas of life such as social, economic, cultural, political and others. Therefore, the word *jama'ah* has nothing to do with the *jama'ah islamiyah* that has developed in Indonesia. then it should be implemented with the movement of the congregation and the preaching of the congregation, meaning that the congregation shows a small group of people who are wider than families living together to jointly identify the problems and problems of life, regarding their needs in matters of worship, *uluhiyah* and other areas of life such as social, economic, cultural, political and others. Therefore, the word *jama'ah* has nothing to do with the *jama'ah islamiyah* that has developed in Indonesia. then it should be implemented with the movement of the congregation and the preaching of the congregation, meaning that the congregation shows a small group of people who are wider than families living together to jointly identify the problems and problems of life, regarding their needs in matters of worship, *uluhiyah* and other areas of life such as social, economic, cultural, political and others. Therefore, the word *jama'ah* has nothing to do with the *jama'ah islamiyah* that has developed in Indonesia. politics and others. Therefore, the word *jama'ah* has nothing to do with the *jama'ah islamiyah* that has developed in Indonesia. politics and others. Therefore, the word *jama'ah* has nothing to do with the *jama'ah islamiyah* that has developed in Indonesia.

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