
KNOWLEDGE SOCIETY VERSUS POST-TRUTH SOCIETY

THE POTENTIAL CONTRIBUTION OF INDONESIAN MUSLIM KNOWLEDGE CULTURE

Asfa Widiyanto*

*State Institute for Islamic Studies (IAIN) Salatiga, Jalan Lingkar Selatan KM. 2 Pulutan, Salatiga,
50716, Indonesia*

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Abstract

This paper underlines the necessity of transforming ‘Indonesian Islam’ from ‘religious culture’ to ‘knowledge culture’. Indonesian Islam represents the acclimatisation of the virtues of Islam in the context of Indonesia, and therefore it is a kind of cultural construction. Indonesian Islam is accordingly subject to transformation and change, in conformity with the spirit of the time without losing its substantial features and its cultural roots. Indonesian Islam is not to be understood as a closed ideology, but both as evolving identity and religious culture that could serve as an inspiration for knowledge culture. I argue that a religious culture in a particular Muslim society has implications for the modes and characteristics of a knowledge culture in that society. The same can be said about Indonesian Islam. Hence, it is of significance to elaborate on Indonesian Muslim knowledge culture by looking into the inspirations of Indonesian Muslim religious culture. The paper will deal with three main concerns. First, it investigates the contemporary discourse of Indonesian Islam as religious culture. Second, it elaborates on the construction of Indonesian Muslim knowledge culture. Third, it assesses the potential contributions of Indonesian Muslim knowledge culture to the betterment of knowledge society to counter the emergence of a post-truth society.

Keywords: post-truth society, religious, culture, knowledge, Indonesian Islam

1. Introduction

The problematic aspects of contemporary Islam are characterised by some scholars as ‘de-hermeneuticised’, in the sense of deficient in terms of inventive re-interpretation as well as in terms of production and enactment of new meanings which are actually needed to foster a healthy socio-political order [1,

*E-mail: widiyanto_asfa@daad-alumni.de

2]. Such notions as ‘civil Islam’ and ‘progressive Islam’ can be considered as ventures of reinterpreting Islamic teachings in the context of the modern world.

Indonesian Islam represents the acclimatisation of the virtues of Islam in the context of Indonesia. Hence, Indonesian Islam is a kind of cultural construction. Due to its nature of cultural construction, Indonesian Islam is subject to transformation and change, in accordance with the spirit of the time (*Zeitgeist*) without losing its substantial features and its cultural roots, namely the values of Indonesia. The transformative potentials of Indonesian Islam are observable for instance from the slogan of the Nahdlatul Ulama (the largest Indonesian Islamic civil society organisation which was founded in 1926), namely ‘al-akhdh bi al-jadid aslah’ (adapting something new which is considered to be more suitable), and from the benchmark of the Muhammadiyah (the second largest Indonesian Islamic civil society organisation which was established in 1912), namely ‘progressive Islam’ (*Islam berkembang*).

Indonesian Islam is accordingly a dynamic venture, not a static one. Attempts to ‘monumentise’ Indonesian Islam hence run in counter with its dynamic nature. Monumentising and essentialising ‘religious-cultural expression of the people in the Indonesian archipelago’ (read: ‘Indonesian Islam’) is not appropriate if we consider that this religious-cultural expression is dynamic and constitutes a response to a specific time spirit. The changing spirit of the time accordingly plays an important role in shaping the future of Indonesian Islam.

In this train of thought, Indonesian Islam is not to be conceived as a closed ideology, but both as evolving identity and religious culture, which could serve as an inspiration for knowledge paradigm and knowledge culture. I argue that religious culture in a particular Muslim society has implications to the modes and characteristics of knowledge culture in that society. This is also true in the case of Indonesian Islam. Based on this consideration, it is of significance to elaborate on Indonesian Muslim knowledge culture by looking into the inspirations of Indonesian Muslim religious culture. Such elaboration and construction will deal with knowledge ethos, epistemology, as well as transmission and institutionalisation of knowledge.

There have been many works devoted to unravelling the features of Indonesian Islam as ‘religious culture’. Hefner investigated Indonesian Muslim religious culture and concluded that this is distinct in terms of religious education, associational life and constitutional politics [3]. Azra elaborated the characteristics of Indonesian Islam, which include: (a) peaceful dissemination of Islamic teachings, (b) culturally entrenched, in the sense of coming upon cultural amelioration without depriving of its cultural origins, (c) rich legacy, (d) Pancasila state, (e) participation of women in public space, (f) mainstream moderate Islamic civil society organisations, (g) small but outspoken radical groups, (h) empowering the moderates to counter the radicals’ discourses and acts [4, 5].

To the best of my knowledge, there is no detailed study that investigates Indonesian Islam as a ‘knowledge culture’. My study strives to fill this deficiency. It is hoped that this study could constitute a contribution to the

elaboration of Indonesian Muslim knowledge culture. The study is interdisciplinary and takes into account the perspective of Islamic studies (most specifically Islamic thought and history of Islamic ideas (*Islamische Ideengeschichte*) which constitute my areas of expertise) as well as the perspectives of anthropology of religion, philosophy of knowledge and sociology of knowledge. Such an interdisciplinary endeavour (which takes account of various useful perspectives) is highly important and will constitute a contribution to the scholarly world, at a theoretical level. On a practical level, this effort will be one of the milestones in promoting the interdisciplinary spirit in Islamic higher education.

2. Current discourse on Indonesian Islam as ‘religious culture’

Indonesian Islam as religious culture comprise some features, which were elaborated by some scholars. Cosmopolitanism constitutes one of the striking features of Indonesian Islam. Cosmopolitanism in this sense is conceived as the stress on the universal messages of Islam to be implemented in a particular context. Abdurrahman Wahid for instance is one of the advocates of Islamic cosmopolitanism as can be observed from his idea of ‘indigenisation of Islam’. Wahid is reported to have said that “Islam as religion is universal but its manifestation can be different in different countries” [6]. He argues further that “Indonesian Islam is a correct manifestation of Islam” [7]. It is this kind of cosmopolitanism that inspires the current chairman of the Nahdlatul Ulama, Yahya Cholil Staquf, to invite the followers of the Nahdlatul Ulama to build a movement to revive Wahid’s legacy. Staquf is deeply impressed by Wahid’s commitment to inclusive humanity, and he feels the significance of this virtue to develop the Nahdlatul Ulama.

Another constitutive element of Indonesian Islam is tolerance and middle-path (*tasamuh and tawassut*). *Wasatiyya* (Islamic moderatism), most particularly which develops in the Indonesian archipelago, is more or less shaped and influenced by the legacy of Imam Shafi’i. This is in line with the thesis brought forward by Nasr Hamid Abu Zayd [8] that it was Imam Shafi’i who established the school of moderation in Islam.

Wasatiyya embraces the domains of ‘*aqida* (creed), *fiqh* (Islamic law) and *akhlaq* (ethics). In the realm of ‘*aqida*, it manifests in the moderation between determination and free will free act. In the realm of *fiqh*, it embodies the middle path between literalism and liberalism. In the realm of *akhlaq*, it manifests in the virtues of tolerance (*tasamuh*), mutual consultation (*shura*) and justice (‘*adl*).

Other features of Indonesian Islam include anti-political Islam, adoption of local wisdom [9] and commitment to constitutional governance and nation-building [3]. Indonesian Islam pays more attention to the spirits of Islamic messages rather than their formality. This allows Islamic messages to intermingle with local wisdom. This can be observed for instance from the ventures of ‘indigenisation of Islam’ as has been underlined by Abdurrahman Wahid [10]. In a civic-political context, Islamic virtues show their smooth

relationship with nation-building. 'Being Muslim' and 'being Indonesian' are not to be opposed to each other but can go hand in hand. Islam thus constitutes a significant societal culture in the project of nation-building in Indonesia.

The smooth relationship between traditionalism and pluralism also demonstrates one of the distinctive features of Indonesian Muslim religious culture [11]. In the context of Indonesia, traditionalism is not necessarily linked with conservatism. This can be observed for instance from the traditionalist Muslim group in the country, namely the Nahdlatul Ulama, which demonstrates their commitment to the dissemination of the virtues of pluralism.

3. Interplays between knowledge culture, academic culture and epistemic culture

The notion of knowledge culture is linked with other notions such as epistemic culture and academic culture. Knowledge culture is developed within a given society or civilisation. Academic culture flourishes within a certain university. Epistemic culture is developed within a particular field of study.

Knowledge culture primarily deals with Epistemology, which may also be termed its vision of knowledge, and this constitutes the foundation of knowledge culture in any given society. Bakar further explains that every human civilization is shaped by its ultimate vision of knowledge, which constitutes the core of its worldview [12]. This vision is manifested in Epistemology. Epistemology in this sense is related to the definition of knowledge, its characteristics and characteristics, its source (in Islamic civilization, divine revelation occupies an important position), how to obtain and produce knowledge, and the assumption of truth in that knowledge. Epistemology is also concerned with the organisation, classification and categorisation of knowledge, which of course is in line with the worldview of the civilization in question.

Epistemic culture refers to a set of practices, forms and ways of creating and justifying scientific outputs which are involved in knowledge-making in certain fields of knowledge. One may mention an example of an epistemic culture, which developed within French and German sociology in the 1960s. In the tradition of French qualitative sociology, researchers' skills, inspirations and competencies are trusted for the production and establishment of new knowledge. This is distinct to German qualitative and interpretive sociology, which prefers establishing 'legitimacy through procedure' (procedural legitimisation) in the production of knowledge [13].

Epistemic culture opens the possibility of creating specific theories or paradigms with a certain field of knowledge, by considering a specific cultural context of a given society. One may think, for instance, how to develop theories or paradigms within Sociology, which is inspired by the worldview and virtues of Indonesian Islam.

The last notion, academic culture, designates values, attitudes, ways of behaving that are shared by people who study or work in higher education, for example, researchers, lecturers and students [14]. It is of significance to develop

an academic culture which is based on Indonesian Islam and which is oriented into the establishment of Indonesian Muslim knowledge society.

There are two distinct opinions on the place of knowledge within the social order. The *first* standpoint is that knowledge is socially defined and it convinces that human consideration and awareness grow from their encounters with real life, which is concerned with how the individuals share the concrete social circumstances with others. The proponents of this proposition argue further that productive activities of society determine human ideas and knowledge. These productive activities embrace exceedingly noticeable and physical edifices of work, its institutes of labour and management, and its arrangements of technology [15].

In line with this, Angermuller points out that knowledge proceeds as a consequence of the interchange of social, and a range of other ('material') aspects [16]. Some pieces of knowledge contain more truth value in comparison with others. Nevertheless, all truths are intertwined in social-political undercurrents accordingly not everything is acknowledged as correspondingly true and valued knowledge.

The *second* viewpoint is that knowledge represents social order. The proponents of this idea argue that knowledge plays an important role in the construction and communication of social order, and accordingly should not be conceived as simply the consequence of social order. It is further argued that the realities we live within and act toward are a parcel of social and productive processes which encompass a socialised consciousness at every stage of its progress. Inherent circumstances of every social act embrace the kinds of knowledge we employ, the imageries and ideas they induce and the forms of categorisation [15].

For the purpose of my study, I pay more attention to the second proposition, namely knowledge as constituting social order, since it will reveal an interesting picture of the social construction of knowledge, including religious knowledge and Indonesian Islam, and will assist me in elaborating Indonesian Muslim knowledge culture.

4. Developing 'Indonesian Islam' as knowledge culture

Indonesian Islam needs to be transformed from 'religious culture' to 'knowledge culture', so that it may booster the development of Indonesian Muslim knowledge society. One may observe the gap between 'religious culture' and 'knowledge culture', for instance in the case in which some people are tolerant but not appreciative towards the development of science.

The elaboration of Indonesian Islam as knowledge culture embraces such features as knowledge ethos, epistemology, as well as transmission and institutionalisation of knowledge. As for *knowledge ethos*, the elaboration is concerned with the transformation from cosmopolitanism in religious culture to cosmopolitanism in knowledge culture. Such cosmopolitanism indicates openness to other knowledge and civilisations, which in turn has an impact to

the increase of knowledge production. Such cosmopolitanism does not diametrically oppose between ‘Islamic sciences’ and ‘secular sciences’.

The cosmopolitanism in knowledge culture also implies adaptability and creativity. The ventures of contextualisation and continuous reflection are the consequence of this cosmopolitanism. These ventures will contribute to nurturing a fruitful relationship between Islam and the state. Islam and Muslim knowledge culture are understood within a particular local temporal context. The present-day world, especially since the beginning of the twentieth century, witnessed the emergence of nation-states. The Muslim world is also comprised of nation-states. Knowledge production and knowledge culture in a particular Muslim country should be understood as the ventures of the people within their specific context, although in some ways they have some parallels and similarities with other parts of the Muslim world.

Knowledge ethos is also concerned with the interplays between locality and globality. It does not perceive locality and globality in diametrical position, since things, which at a particular period is local, in another time, are considered global. There are also things that are considered global by a particular society but are contested by another society. Muslim knowledge ethos is not trapped into the diametrical confusion of locality versus globality, but rather concerned with the ventures of knowledge production, by making use of the capitals in their specific geographical context, as well as benefitting from sources from other geographical contexts. In this sense, hybridity is conceived as the capital of boosting knowledge production.

In addition, Muslim knowledge ethos is opposed to any kind of politicisation of sciences, including religious and Islamic sciences. Sciences are produced for the well-being of humanity and for the common good of the people. Any kind of politicisation of sciences will lead to the fragmentation of society. This politicisation is dangerous, most specifically within the context of the post-truth age.

Last but not least, Muslim knowledge ethos is concerned with the middle-way and moderatism. It is worth mentioning that middle-path and moderatism are not only important for the establishment of religious culture but they can be transformed into knowledge culture, most specifically as knowledge ethos. Middle way and moderatism as knowledge ethos are especially needed in dealing with sources of knowledge. It also embraces the awareness that not every piece of information can be transformed into knowledge. Middle-way and moderatism could serve as a capital in producing balanced and inter-subjective knowledge. This holds specific importance particularly in the age of post-truth, so as to counter the rise of post-truth society and the death of expertise society.

The second constitutive feature of knowledge culture is **Epistemology**. On Epistemology, Bakar points out that the basic element of any knowledge culture is its epistemology [12]. Hence, it represents its vision of knowledge and will underline any knowledge ventures in the society in question.

Hybridity is one of the options for building Indonesian Muslim epistemology. Hybridity in this sense refers to the venture of integrating the best elements of classical-medieval Islamic epistemology and those of Western epistemology, by accentuating the vision of Indonesian Islamic epistemology. Knowledge integration in this sense does not refer to artificial knowledge integration, as can be seen for instance from the phenomena of integrating Euro-centric social sciences with Euro-centric Islamic studies. Epistemological integration goes deeper than artificial knowledge integration since it deals with a more fundamental level. This epistemological integration will allow the Muslim researchers to produce balanced knowledge, on the one hand, and deep-rooted in the country's worldview and culture, on the other hand. Such ventures will not lead to knowledge that brings disharmony with the nation-building, public interest and world peace.

The third constitute element of knowledge culture is **transmission and institutionalisation of knowledge**. Bakar points out that this aspect is concerned with its means of transmission of knowledge to upcoming generations, its institutionalisation of knowledge for the sake of dissemination, and its progress through acceptable and appropriate arrangements [12].

In the case of Indonesia, it is worth to elaborating on the modes of knowledge transmission among Indonesian Muslims, most specifically in the context of the digital age. The emergence of the internet allows the diversification of modes of knowledge transmission and dissemination. Before the digital age, the transmission of knowledge was more limited since it predominantly employed printed books and oral lecturing.

The internet allows the knowledge to be transmitted via new media, such as Youtube, podcast, Zoom, Google meet, Instagram and Tiktok. Knowledge reaches more audience and becomes popular. Covid-19 pandemic, which hits the world since the end of 2019, forces the people to employ new media in transmitting knowledge in educational institutions. However, the emergence of the internet may bring forward negative side effects, for instance, some people tend to separate the knowledge. They get on the internet, from their broader context and discipline. They tend to use this piece of knowledge to justify their conviction and belief. Such tendency is called post-truth, and it constitutes a threat to a knowledge society.

Besides, efforts have to be undertaken in strengthening the institutionalisation of knowledge in Indonesia, most specifically among Indonesian Muslims. The current challenges of the ventures of institutionalisation of knowledge are bureaucratisation of knowledge and educational institution.

The institutionalisation of knowledge in the university, according to Ogilvie, should not be directed towards the institutionalisation of privilege *per se*, but rather aims at cultivating enquiring and creative minds [17]. He goes on to argue that the proper organizational structure for this kind of investigation is collegial, in the sense of consensual and egalitarian. The suitable aspirants for this sort of enquiry are inquisitive adults, which are driven by curiosity.

Transforming Indonesian Islam from religious culture to knowledge culture will lead to knowledge production of Indonesian Muslims. This knowledge production cannot be simply equated with the project of 'Islamisation of knowledge' as have been brought forward by such figures as Ismail Raji al-Faruqi (1921-1986) and Taha Jabir al-Alwani (1935-2016). The knowledge production of Indonesian Muslims is a result of a creative mixture among local Indonesian knowledge culture, Muslim knowledge culture, and (the acclimatisation of) global knowledge culture. It is the 'archaeology of knowledge of Indonesian Islam', if we may say so.

Within the Islamic Higher Education in Indonesia, for instance, we notice there are some ventures of creative knowledge production. Amin Abdullah, from State Islamic University (UIN) Sunan Kalijaga Yogyakarta, for example, brought forward the notion of 'integration and interconnection', which has an impact on knowledge production culture in Islamic Higher Education [18].

The problems of society are evolving and complex. To solve these problems, we need integration of perspectives and epistemologies, so that we may acquire a more comprehensive picture of the problems. Such a complete picture and knowledge will lead us to a comprehensive solution. Knowledge integration is accordingly a must and relevant with the spirit of the time.

5. Muslim knowledge society

The nurturance of knowledge culture is of significance for the establishment of a knowledge society. In the context of Indonesia, developing Indonesian Muslim knowledge culture aims at the establishment of Indonesian Muslim knowledge society. I conceive Indonesian Muslim knowledge society as a non-positivistic knowledge society. Within this kind of society, we observe a high presence of religion in public space, in the form of 'transformed religion' and 're-hermeneuticised religion'.

It is worth remarking that knowledge society refers to the society, which generates and shares knowledge, so that knowledge becomes obtainable to all of their members, that may be used to improve the human condition. This notion is associated with that of 'learning society' among educators [19].

Cetina points out that a knowledge society does not simply refer to a society that has more experts and more technological gadgets but rather a society pervaded with cultures of knowledge [20, 21]. Evers highlights the features of a knowledge society [22]:

- (a) The existence of people who have achieved high standards of education and an increasing number of people who are devoted to knowledge workers.
- (b) The integrated use of artificial intelligence in improving the industry products.
- (c) The transformation of private, government and civil society organisations into knowledgeable organisations.

- (d) The proliferation of organised knowledge can be seen from digitalised expertise which is kept in data banks, organisational plans and expert systems
- (e) The emergence of various foci of expertise and a multicentric production of knowledge.
- (f) The existence of a noticeable epistemic culture that is significant for the creation and application of knowledge.

The establishment of a local knowledge society, including the Indonesian Muslim knowledge society, will enrich and contribute significantly for a global knowledge society. Evers points out that during the process of transformation from an industrial society to a knowledge society, knowledge has taken the most important position in society, especially as a factor of production [23]. In a knowledge society, systems are determined by content, meaning and knowledge, not merely driven by technology.

Knowledge work constitutes one of the main characteristics of the knowledge society. It not only refers to work traditionally done by trained workers and professionals with university or college education but also includes informal training and education, experience, wisdom and accumulation of local knowledge. New knowledge is not seen as something that is certain and accordingly contains the ultimate truth but on the contrary as something that needs to be constantly revised. New knowledge is multifaceted and has the potential to generate ignorance [22]. Therefore, applying new knowledge without realizing the limits of such ignorance can pose a risk in society.

Research is needed to facilitate the flow of knowledge into the local community and to help utilize local knowledge and local cultural traditions. Besides, it will facilitate the community to gain a competitive advantage by maintaining their cultural identities [22, 23]. Research does not come out of the blue and becomes separated from its local context. What needs to be developed by the society is 'research culture', which is continuously carried out, to solve the problems of the society, by grounding on the worldviews and local wisdom of the society in question.

In line with this, Menkhoff, Evers and Chay underline the necessity of producing local knowledge [24]. In building a knowledge society to attain a sustainable knowledge-based economy, global knowledge needs to be localised and more local knowledge ought to be employed. One of the successes of indicators of an entirely functioning Asian knowledge society is its ability to translate global knowledge into appropriate local knowledge, which is grounded on the growth of a discrete Asian epistemic culture which has an impact on the production of new distinctive knowledge.

Knowledge should be adapted to local needs, in the sense that global knowledge must be localized [25, 26] or if it is possible the society produces genuine local knowledge. The future and development of a society or nation-state in many ways will be determined by the extent to which they are successful in developing businesses in this area.

Elaboration of Indonesian Muslim knowledge culture will in turn bring an implication to the development of local knowledge. This local knowledge has to be brought forward to the world to be known and to contribute significantly to the enrichment of global knowledge. Global knowledge has to be continuously rebuilt and redeveloped, as now we observe the emergence of many centres, not only one single centre.

In 2007, Menkhoff, Evers and Chay stated that the existing global digital divide and the knowledge gap become broader, especially between developing and developed countries [24]. It is worth remarking that the terminology digital divide denotes the gap between individuals, households, geography and businesses at various socioeconomic levels concerning their opportunities to gain access to information and communication technologies [22]. When we observe recent developments of digital media, most notably social media, we notice that nowadays the digital divide is narrowed down, but the knowledge gap is expanding. It is these recent developments that lead to post-truth.

6. Islamic and islamicate knowledge

Islamic knowledge designates ‘the knowledge of the semantic order’, which was instigated by ‘the revelations of the Prophet’. Islamicate knowledge embraces all ventures of knowledge that were promoted within a social and political order which was imbued by the signature of Islam [27].

The cultivation of a Muslim historical sensibility is of significance for the ventures of islamicate epistemology. It pays particular attention to deep decolonisation that reorganises Muslim narratives on historical continuity with the past. Such epistemology could only ensue with a postcolonial criticism of the Age of Europe. Hence, it could not represent a restoration of pure Islam, but rather constitute the articulation of the post-Western [27].

Montgomery Watt reveals the different perceptions among Muslims and Westerners on knowledge. Muslims are more concerned with ‘knowledge for living’, whilst Westerners are more attracted to ‘knowledge for power’ [28]. ‘Knowledge for living’ deals mainly with religious and moral values. Knowledge for power refers to all kinds of knowledge, which allow the people to control natural and human resources.

Such a diametrical conception of knowledge is especially observable in the modern age, in which some Muslims with knowledge for living, whilst their fellow human beings in the West develop knowledge for power. It is within this context, that we observe the project of Islamisation of knowledge, which sees that secular sciences are to be Islamised to be in line with the teachings of Islam. For the proponents of Islamisation of knowledge, learning secular sciences (without striving to align them with the teachings of Islam) will pose problems to Muslims’ faith. Knowledge for them is not about mastery and power but rather about living (in the world and hereafter).

7. The threat of post-truth society

The enemies of Muslim knowledge society are accordingly closed society and post-truth society. Post-truth age is often linked with the phenomenon of death of expertise. Death of expertise is illustrated as a condition in which ignorance becomes virtue and patriotism. It does not mean that experts do not exist but there is a declining recognition of expertise [29].

About the term post-truth, the prefix post does not designate that we have moved beyond the truth, but rather we have come to an age in which the distinction between truth and lies no longer matters, accordingly, we have also transcended the age when consensus about the content of truth was still possible [30]. Kalpokas highlights the meaning of post-ness of post-truth in its implication for the perception of post-truth society. There are at least two standpoints about the post-ness of post-truth. The sceptics are convinced that people are capable to determine the meanings of truth and are still yearning for it. For sceptics, the talk of a post-truth society is ill-advised and precipitate. This is distinct to the viewpoint of reductionists, who emphasise a single aspect, namely human inclination to select and confirm the information, which is in line with established worldviews.

In a post-truth environment, the most important thing is who will achieve to affirm their claim effectively, since truth is simply a matter of assertion. This effectiveness turns out to be a measure of truthfulness, in the sense that a piece of information is regarded as truthful if there are enough people who have confidence in it. Statements are considered true if audiences wish them to be such. Such a condition will have an impact on establishing 'affiliative truths', namely certain kinds of truth which are grounded on specified modes of knowing which can organise and mobilise audiences [30, 31].

One may say that the post-truth community is more or less a community of affiliative truths. The tendency that is prevalent in this community is post-truthism. During the covid-19 pandemic, which hit the world since the end of 2019, post-truthism also becomes one of the problems that hinder the combat against the spread of the covid-19. Some people are trapped into post-truthism, so that they perceive information on covid-19 following with their personal tendency and pre-existing beliefs. Based on this tendency and beliefs, they create their conception on covid-19, and reject any established scientific explanation on this pandemic.

Social media are engaged with a kind of homophilous sorting so that it leads to an entirely new level. This is because their webs of the ecosystem are built upon affiliative truths, which become effective in authenticating themselves. The members of this ecosystem turn out to be secluded from other information that runs counter to their beliefs [30, 32]. The narrative which flows within a particular group is effective in offering a complete information arrangement that is essential to serve as the foundation of their worldview, on the one hand, and bonding the members in their shared belief and collective

disapproval of the rest of the society, on the other hand. In the field of politics, populist politicians are more concerned with ‘alternative facts’ [16].

Post-truth is concerned with constructing new social worlds. Post-truth refers to the pervasiveness of narratives that deal only with pre-existing opinions and emotional attachments of the target audiences, rather than about lies in their conventional meaning. Post-truth establishes a new social world that constitutes a narrative version of the data universe that inspired these audiences. At some point, it is still a matter of whether certain truth claims have any relation to verifiable facts or not. Nevertheless, this relationship is no longer important if this claim can become a reality through its effects, namely through the production and maintenance of the social world that people want to live in [30, 31].

Post-truth is concerned with narratives, most specifically affective narratives that address the need for uncomplicatedness and emotional reverberation and provide instinctive meaning to a choice that might appear technical and intangible under other circumstances. With the formation of a narrative, it is easier for people to carry out further fact screening. This is because humans tend to seek and admit information that is in line with their current beliefs [31].

8. Counterbalancing post-truth society

The substance of the human mind is frequently categorised into data, information, knowledge and wisdom. This hierarchical classification will shed light on our understanding of the phenomenon of post-truth. Jandric conceives data as symbols that exemplify the properties of things and events [29]. Information is comprised of ‘processed data’ that aims at enhancing its utility. Knowledge is built upon information that is pulled out from the data. Wisdom designates the capacity to act practically or critically in any specified situation.

In the post-truth age, we observe a typical attitude towards data, information, knowledge and wisdom. In the post-truth age, truth is disregarded at entire levels, as can be seen from the falsification of data is falsified, the misprocess of information, and the distortion of knowledge. Post-truth data, post-truth information and post-truth knowledge inescapably have an impact on the emergence of post-truth wisdom.

In contrast, truthful data will produce truthful information, and truthful information will lead to truthful knowledge. On the other hand, truthful knowledge will result in the right interpretation of new data and information. It is further argued that post-truth is a communal pedagogy that has the potential to poison the development of thought for future generations, especially regarding the proliferation of one-sided opinions, world views and judgments [31, 33]. In this regard, one may see that post-truth constitutes a threat to a knowledge society.

There have been some ideas in meeting the challenges of post-truth. Jandric underlines the necessity of developing critical pedagogy of trust [33]. Trust is the main precondition for digitally-enabled communal intelligence. However, the intrinsic untrustworthiness of digital technologies teaches us that we have to place more value on trust in other human beings. Trust is developed from belief and emotion, and it has an impact on the decisions about objective truth. Trust helps us to link our past and present (embodied by data, information and knowledge) and our future (epitomised by wisdom). In this vein, we felt the necessity of developing a critical pedagogy of trust, which may counterbalance the toxic public pedagogy which is prevalent in the post-truth age.

In this vein, critical pedagogy of trust is related to a knowledge society, and constitutes one of its constitutive features. A critical pedagogy of trust is needed to be developed so that people are not suppressed by the overwhelmed data and information in the digital platform. They have to pay more attention to knowledge and wisdom, not only data and information.

Middle-way and moderatism need to be transformed as 'knowledge culture' so that it may contribute to the development of a knowledge society, on the one hand, and may serve as a counter to post-truth society, on the other hand. Middle way and moderatism as knowledge ethos will lead the people to be cautious and selective in dealing with the abundance of data and information, most notably on the internet. Such ethos is needed to build balanced and inter-subjective knowledge. Besides, this ethos will lead people, most notably scholars, to have an integrated personality, in dealing with socio-religious and socio-political problems. With such ethos, the scholars will not be trapped into a split personality.

In the context of the digital age, this split personality may embody in the cases in which some scholars implement strict measures (such as triangulation and critical argumentation) in carrying out their research and in publishing their scholarly works, on the one hand, but on the other hand, they are not critical in consuming the information in social media. These scholars are trapped into post-truth, so that they do not develop the ethos of middle-way and moderatism, in reading the information in social media. They tend to accept information that conforms to their beliefs and personal inclinations, although the source of this information is not trustworthy.

9. Conclusions

The features of Indonesian Islam as 'religious culture' has been elaborated by many scholars, and these embrace most notably tolerance and middle-path, anti-political Islam and espousal of local wisdom. Attempts have to be made to transform Indonesian Islam from 'religious culture' to 'knowledge culture'. Such transformation will enable Indonesian Muslims to booster their potential in building a knowledge society, to counter the rise of a post-truth society. The elaboration of Indonesian Muslim knowledge culture embraces three important clusters namely knowledge ethos, Epistemology as well as transmission and

institutionalisation of knowledge. In the domain of knowledge ethos, Indonesian Muslims need to develop cosmopolitanism, middle-path and moderatism, to produce balanced and inter-subjective knowledge. In the realm of epistemology, Indonesian Muslims needs to integrate the best elements of classical-medieval Islamic epistemology and those of Western epistemology, by accentuating the vision of Indonesian Islamic epistemology. Knowledge ethos and epistemology will not work properly if they are not accommodated in knowledge institutions and not transmitted to other people and future generations.

This study mainly focuses on the history of ideas and Philosophy of science, and it is hoped that it will constitute a contribution in providing a paradigmatic elaboration on the need to transform Indonesian Islam from 'religious culture' to 'knowledge culture'. The dynamics of Islamic higher education and the *Pesantren* (traditional Indonesian Islamic boarding school) in contributing to the establishment of Indonesian Muslim knowledge culture has not been thoroughly examined in this study. It would be better if there is another research which deals with this issue.

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