PROPHETIC EDUCATION CURRICULUM IN SHAPING SPIRITUAL IDENTITY IN THE POST-TRUTH ERA

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Abstract

The post-truth era is a period in which objective truth loses its central role in social life, replaced by the dominance of emotions, personal perceptions, and opinions that are often misleading. This phenomenon blurs the line between fact and fiction, directly impacting the emergence of a spiritual identity crisis in modern society. Through a qualitative literature review, this article explores the basic concepts of prophetic education as a locus for developing educational curricula in the post-truth era. The findings show that prophetic education is an integral approach in building a strong and meaningful spiritual personality and can be a stronghold in the post-truth era. The findings show that the goal of education should be to produce individuals who seek absolute truth (Allah), so that the search for facts in the post-truth era becomes a moral and spiritual responsibility. Learning strategies also need to be adjusted so as not to be mixed with liberal and humanistic understandings. Critical discussion strategies are one of the appropriate strategies in the post-truth era. Finally, educational evaluation must shift from merely measuring cognitive knowledge to assessing practice and morality. With a prophetic education curriculum focused on assessing faith through righteous deeds and consistency between faith and actions. This curriculum ensures that the students produced are individuals with strong critical reasoning skills, morally oriented in their use of information (transcendence), as envisioned by prophetic education.

Keywords: education curriculum; prophetic education; post truth era.

PENDAHULUAN

The post-truth era is characterized by the dominance of personal opinions and emotions over objective facts, making facts a secondary element in shaping public opinion (Ardina Rasiani et al., 2025a). In this context, students are not only inundated with information (Davids, 2021), but also experience a crisis of spiritual character due to value biases formed by digital algorithms (Oleksiyenko & Jackson, 2021). This phenomenon shows that text-based spiritual education and formal rituals are not enough to protect individuals from vulnerability to disinformation and truth relativism. Therefore, there needs to be a new approach in Islamic education that is able to respond to the challenges of the times while strengthening the spiritual foundation of students.

One of the central problems in this context is the weak implementation of spiritual values in contemporary Islamic education. The predominantly cognitive curriculum is unable to shape a consistent and reflective spiritual personality (Asih et al., 2025). In fact, Islamic education actually carries the mission of shaping holistic individuals who think critically, have noble character, and are transcendental in orientation (Amaly et al., 2022). This gap shows that the integration of prophetic values, such as humanization (humanizing humans),

liberation (freedom from ignorance and oppression), and transcendence (divine consciousness), has not been optimally actualized in the context of education in the digital age (Ningrum et al., 2025).

Numerous studies have demonstrated the importance of spiritual literacy in character education (Alimah, 2020; Fauzi & Hosna, 2022; Maulaya et al., 2024). Furthermore, several studies also highlight prophetic education in character education (Hulkin & Zakaria, 2024; Lutfi, 2017; Ningsih & Subarkah, 2024; Rudiyanto & Anif, 2024). Furthermore, there are studies on prophetic education in shaping spirituality (Amaly et al., 2023; Asrofi et al., 2025a). Other studies also discuss how the implementation of prophetic education shapes character practically in educational institutions (Amaly et al., 2022; Munawwarah & Darlis, 2025; Umam, 2018). The various studies that have been conducted have not highlighted prophetic education in shaping spiritual character in the post-truth era. Spiritual character in the post-truth era is a novelty in this study. The challenges faced by this generation are quite complex in this era.

Zwesty (2025) emphasizes the importance of honesty-based learning and spiritual reflection as a response to the post-truth era. Meanwhile, Sahroni (2023) highlights that spiritual education that only emphasizes texts will lose its transformative power if it is not linked to the actualization of values in real life. An aesthetic approach to conveying religious values has also proven to be ineffective if not balanced with spiritual acuity.

As a solution, this study proposes a prophetic educational approach that is not only based on normative values but also grounded in contextual, reflective, and literate learning strategies toward media (Zaluchu, 2020). The novelty of this study lies in the synthesis between prophetic values and contemporary educational strategies that are responsive to digital challenges, namely integrating spirituality, humanization, and media literacy into a single, comprehensive learning model.

Theoretically, enriching Islamic education studies with a prophetic values approach as an alternative paradigm for spiritual education; practically, equipping students with moral and spiritual resilience to face the flow of information; and socially, contributing to the development of a generation that is faithful, knowledgeable, and has integrity (Collins et al., 2021).

RESEARCH METHOD

The research method used in this study is library research, with analysis of various literature relevant to the research topic (Maher, 2017). This method was chosen because it is suitable for exploring, examining, and synthesizing prophetic education concepts in shaping spiritual character in the post-truth era. Through this approach, researchers can build a comprehensive framework of understanding regarding the role of prophetic education in shaping spiritual character in the post-truth era. Several studies have used the same approach in the context of this research, such as (Apriliyanti & Rizki, 2023; Mulia et al., 2024; Murad & Rizki, 2023; Rizki et al., 2022; Syamsuar et al., 2024).

The analysis process was carried out using a descriptive-analytical method, which systematically described key concepts and connected them logically in accordance with the context of 21st-century learning needs. The data was analyzed using content analysis to explore the meanings and messages in the hadiths related to prophetic education, as well as interpretive analysis to contextualize these findings with the challenges of Islamic education in the era of information disruption. The analysis steps included theme categorization, literature synthesis, and conceptual conclusion drawing to formulate a prophetic education model in shaping spiritual character. The stages in displaying the data are as follows:

Era Post Truth

Krisis Karakter spiritual di Era Post Truth

Dasar Misi Profetik

Dasar Misi Pendidikan Profetik

Kurikulum Islam

Pendidikan Profetik dalam Bingkai Kurikulum Islam di Era Post Truth

RESULTS AND DISCUSSION

A. History of the Post-Truth Era and Spiritual Character Crisis

Post-truth has developed rapidly in societies that have been colored by information flows that have experienced dissatisfaction and disappointment with politics (Suspitsyna, 2020). What happens in post-truth is the relativization of truth with data objectivity, where the dramatization of a message is far more important than the content of the message itself (Lundgren-Resenterra & Kahn, 2020). In the Post-Truth era, narratives always experience absolute victory over existing data and facts, so it is very necessary to conduct fact-checking or examination of a fact (Parker, 2024).

The post-truth phenomenon presents a type of fact about an event whose truth can be manipulated according to the will and interests of the news sender (Lacković, 2020). Post-truth is mobilized by the sophistication of digital information technology (Mauriz et al., 2023). In the context of the socio-political realm, where powers are competing for influence over the strengthening of collective identities, the facilitation of information technology actually reinforces and accelerates the spread of the post-truth phenomenon, thereby potentially and likely dividing the fabric of Indonesian society, which is highly multicultural (Tandhim, 2025).

The post-truth era is a phenomenon of our time in which objective facts and truth are often defeated by personal opinions, subjective feelings, and misleading narratives (Lacković, 2020). In this era, widely disseminated information is often unverified, making truth blurred and relative (Zaluchu, 2020). In the context of education, this poses a major challenge, especially in the process of shaping the character and spiritual character of students. Spiritual character, which should be the basis of morality, ethics, and direction in life, is experiencing a crisis due to the unstoppable flow of information and the dominance of digital culture, which often lacks transcendental values (Irama & Hidayat, 2022).

This condition is in line with the words of the Prophet Muhammad SAW, who warned that a time would come when truth and falsehood would be difficult to distinguish:

عنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :سَيَأْتِي عَلَى النَّاسِ سَنَوَاتٌ خَدَّاعَاتٌ، يُصَدَّقُ فِيهَا الْكَاذِبُ، وَيُكَذَّبُ فِيهَا الصَّادِقُ، وَيُؤْتَمَنُ فِيهَا الْخَائِنُ، وَيُخَوَّنُ فِيهَا الْأَمِينُ، وَيَنْطِقُ فِيهَا الرُّوَيْبِضَةُ".

قِيلَ: وَمَا الرُّوَيْبِضَةُ؟ قَالَ: "الرَّجُلُ التَّافِهُ يَتَكَلَّمُ فِي أَمْرِ الْعَامَّة"

"There will come upon mankind years of deceit, where the deceitful will be trusted and the truthful will be considered deceitful, the traitor will be entrusted with responsibility and the trustworthy will be considered traitors, and speaking will be considered ruwaibidhah." The companions asked, "Who is ruwaibidhah, O Messenger of Allah?" He replied, "A foolish person who speaks about public affairs" (HR. Ibn Majah no. 4036)

This hadith accurately describes the post-truth era, where there is a disorientation of values: people no longer regard revelation and knowledge as the standard of truth, but submit to opinion, virality, and media influence. This leads to a weakening of divine consciousness, especially among the younger generation who live in a culture of instant gratification and superficiality. They tend to lose their direction in life, become disconnected from their spiritual roots, and are vulnerable to cognitive manipulation and existential identity crises (Elvrita & Hastuti, 2023).

B. The Basis of Prophetic Education

Prophetic education is an educational approach that refers to the prophetic mission (nubuwwah) as its ideological, spiritual, and moral basis (Ningsih & Subarkah, 2024). This concept is not only oriented towards intellectual achievement, but also emphasizes the formation of a complete human being (insan kamil) through the integration of the dimensions of humanization, liberation, and transcendence (Asrofi et al., 2025b). This idea was first developed systematically by Kuntowijoyo, who stated that prophetic education is based on efforts to build historical and spiritual awareness among the people by referring to prophetic values (Amaly et al., 2023).

The spiritual crisis that occurred in the post-truth era has resulted in value disorientation, weak divine consciousness, and a lack of morality in the lives of the younger generation (Davids, 2021). Unfiltered information, relativism of truth, and a lack of role models have caused students to lose their direction and true purpose in life. In this context, prophetic education becomes an essential alternative solution because it offers a holistic approach rooted in prophetic values and revelation (Pratiwi & Usriyah, 2020).

Prophetic education is based on three main values: humanization (al-insaniyyah), liberation (at-tahrir), and transcendence (at-tawhīd). These three values are not only theoretical, but also practical in shaping a holistic spiritual character. Humanization serves to raise awareness of the dignity of human beings as noble creatures of God:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللهَ لاَ يَنْظُرُ إِلَى صُوَرِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ"

"Indeed, Allah does not look at your appearance and wealth, but He looks at your hearts and deeds (HR. Muslim no. 2564).

This hadith shows the importance of the inner dimension (spirituality) in education. Humanization values shape students to realize that their self-worth does not come from the outside world, but from the quality of their faith. Furthermore, liberation is the main mission of the Prophet Muhammad SAW, namely to free humans from spiritual, intellectual, and social

injustice. Prophetic education must be able to free students from ignorance, secularism of values, and submission to lust. In this regard, the Prophet SAW said:

$$عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا، سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ"$$

Whoever walks in pursuit of knowledge, Allah will make easy for him the path to Paradise (HR. Muslim no. 2699).

Seeking knowledge in the context of prophetic education is not merely about increasing knowledge, but also a means of liberation and enlightenment of the soul. Transcendence is a central aspect that connects students with Allah SWT as the source of meaning and direction in life. Education that touches on the aspect of transcendence will shape the awareness that life is not only a worldly matter, but also an otherworldly responsibility. This is in line with the words of the Prophet:

"Remember, there is a piece of flesh in the body. If it is good, then the whole body is good. If it is corrupt, then the whole body is corrupt. Know that it is the heart" (HR. Bukhari no. 52 and Muslim no. 1599).

This hadith emphasizes the importance of heart education, which is the core of spirituality and the main task of prophetic education. Thus, prophetic education responds to the spiritual crisis by balancing the cognitive and spiritual dimensions, strengthening the relationship with God, and building noble human values. In a society experiencing spiritual alienation due to the rapid flow of globalization and post-truth, the prophetic approach serves as a way back to a complete and meaningful Islamic identity.

C. Prophetic Education Within the Framework of the Islamic Curriculum

Prophetic education is not only about concepts or norms, but needs to be translated concretely into the learning curriculum. The implementation of prophetic education in the Islamic learning curriculum aims to instill prophetic values in students in order to form strong spiritual character and noble morals. This strategy involves integrating the values of humanization (humanizing humans), liberation (freedom from ignorance and oppression), and transcendence (spiritual relationship with God) into every element of the curriculum: objectives, material, methods, and evaluation (Nurrohim & Islam, 2011).

1. The Objectives of Prophetic Education in the Post-Truth Era

In such conditions, education needs to be oriented towards shaping a whole personality that has divine consciousness. This can be done by using a prophetic educational approach that touches on the spiritual dimension, raises awareness of the meaning of human existence as servants of God, and instills the values of truth, honesty, and steadfastness in the midst of a storm of disinformation. As the Prophet Muhammad SAW said:

$$عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:إِنَّمَا بُعِثْتُ لِأُتَمِّمَ مَكَارِمَ الْأَخْلَاقِ"$$

"Verily, I have been sent to perfect noble character."
(HR. Al-Bukhari in Al-Adab Al-Mufrad, no. 273; HR. Ahmad no. 8952)

This hadith emphasizes that the main mission of prophethood is moral education and spiritual character building (Rudiyanto & Anif, 2024). This moral education is an antithesis or a fortress for students so that they do not get caught up in false information or spread false information without first seeking the truth. Moral education in spiritual character building

provides boundaries for students to remain calm in this post-truth era flooded with information. Those whose spiritual character identity is formed will certainly make Allah's Sharia the basis of truth. Thus, prophetic education rooted in the Prophet's hadiths becomes a strategic solution in responding to the challenges of the post-truth era, as it is able to revive divine consciousness, the value of honesty, and a life orientation based on revelation (Ardina Rasiani et al., 2025b).

Therefore, from the perspective of educational objectives, Islamic education must set goals that are not only intellectual but also moral and spiritual. The ultimate goal of education is to shape individuals who are faithful, knowledgeable, and of noble character, in accordance with the words of the Prophet Muhammad SAW:

"Verily, I have been sent to perfect noble character." (Narrated by Al-Bukhari in Adab al-Mufrad, no. 273)

This hadith emphasizes that character is at the core of the prophetic mission, thus forming the basis for the development of a prophetic education curriculum.

2. Prophetic Education Materials in the Post-Truth Era

The epistemological roots of prophetic education stem from revelation (the Qur'an and hadith) as the highest foundation of knowledge in Islam. In the Islamic paradigm, revelation is not only a moral guide, but also a source of knowledge that directs humans to the ultimate truth. The Prophet Muhammad himself was the primary model in the education of the ummah, both verbally through his words and practically through his example. Allah SWT:

"لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا"

"Indeed, there has been in the Messenger of Allah an excellent example for you (QS. Al-Ahzab: 21)."

Prophetic education views knowledge not merely as a product of rationality or empirical experience, but as the result of interaction between reason, heart, intuition, and revelation (Ningsih & Subarkah, 2024). In other words, prophetic education carries a tauhid epistemology that combines reason and heart in the light of revelation. The hadiths of the Prophet SAW are an important source for exploring these educational principles. For example, in terms of character building and spirituality, the Prophet said:

أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا

"The most perfect in faith are those who are best in character."
(HR. Ahmad no. 8952, At-Tirmidzi no. 1162)

Second, in terms of teaching materials, the integration of educational hadiths that emphasize the values of honesty, responsibility, hard work, compassion, and spirituality needs to be done thematically. Hadiths such as the following:

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

Not all faith is complete until one loves his brother as he loves himself (HR. Bukhari and Muslim)

This hadith can be used as a reference in the main material in moral education, Islamic religious education, and can even be inserted into general subjects to strengthen the value dimension in every lesson.

3. Prophetic Education Methods/Strategies in the Post-Truth Era

Prophetic education offers an integral approach that overcomes the division between knowledge, values, and practice. It seeks to shape students not only to be intellectually intelligent, but also spiritually mature, morally committed, and capable of becoming agents of change rooted in revelatory values. This model of education is highly relevant in responding to the challenges of the post-truth era, which tends to erode spirituality and reduce the meaning of truth.

In terms of learning methods, prophetic strategies emphasize exemplary role models (uswah hasanah), transformative dialogue, and the habit of righteous deeds (Asrofi et al., 2025b). These various learning methods are offered to shape students' character in the post-truth era.

In terms of learning methods, the prophetic strategy emphasizes exemplary behavior (uswah hasanah), transformative dialogue, and the habit of doing good deeds (Asrofi et al., 2025b). These various learning methods are offered to shape students' character in the post-truth era.

First, the exemplary method (uswah hasanah) is an educational method based on Islamic teachings, with the main objective of forming faith in Allah, the Messenger, and the Last Day. The specific objective of this model is to emulate the Prophet Muhammad SAW, whose basic principles include steadfastness in truth, patience, fortitude, courage, tawakkal, and compassionate discipline. All of these principles form the basis of every learning response that promotes good role models.

$$مَا نَحَلَ وَالِدٌ وَلَدًا مِنْ نَحْلٍ أَفْضَلَ مِنْ أَدَبٍ حَسَنٍ$$

Meaning: "There is no greater gift that parents can give their children than a good education (manners)."

In facing the post-truth era, educators must model exemplary behavior in interacting politely (tawazun) in the real and virtual worlds, showing empathy by trying to understand the feelings and motivations of others, and avoiding echo chambers (digital echo chambers) by seeking and listening to diverse perspectives openly and rationally. By being role models of rationality, compassion, and digital integrity, educators serve as a living bulwark against misleading information, helping students build strong and critical characters that are not easily provoked by emotions or false narratives.

Second, interactive dialogue methods in Islamic education adhere to four essential principles: active engagement that requires students to participate in discussions rather than being passive; freedom of thought that gives students space to develop their individual understanding of Islamic teachings without pressure; respect for opinions to create an inclusive learning environment that values each individual's thoughts; and critical reflection that guides students to apply Islamic teachings in a relevant way in the context of their daily lives.

The educational approach of the Prophet Muhammad consistently emphasized dialogue and discussion with his companions on issues of morality, religion, and social life. This method proved effective in facilitating a deeper understanding of Islamic teachings, as students were encouraged to actively exchange ideas. Thus, the Prophet Muhammad's dialogical approach fundamentally helped build critical thinking skills and trained his companions to analyze and process information accurately (Indriyani et al., 2025).

The interactive dialogue method, with its focus on active engagement, freedom of thought, and critical reflection, serves as an essential defense against the challenges of the post-truth era. Where objective truth is defeated by emotions and opinions, interactive dialogue

trains students to question, analyze, and verify information rationally, in accordance with Islamic teachings. The principle of respect for opinions fosters tolerance and awareness that differences in views must be based on strong arguments, not emotional provocation. Thus, this method equips the younger generation with the intellectual resilience to filter disinformation and build a deep and contextual understanding of religious teachings, rooted in facts and morality, not just popular narratives.

Third, the method of habituation. The concept of habituation in education emphasizes the uniqueness of humans, allowing for energy conservation because repeated good actions will become ingrained and spontaneous habits, so that energy can be allocated to other work and activities. To optimize these benefits, habituation should be applied as early as possible in the educational process. In line with this principle, the Prophet Muhammad SAW gave specific instructions to educators—especially parents—to accustom children to performing prayers from the age of seven (Ibrahim et al., 2019).

Habituation in children's education is a crucial foundation for character and moral development because it serves to instill positive religious elements that will accumulate with experience, making it easier for children to understand religious teachings. As an effective educational process, habit formation will transform repeated practices into ingrained habits, even creating a positive "addiction." Therefore, habit formation is very important because it will become a strong tradition that is difficult for the practitioner to abandon.

Habituation methods are very important in the post-truth era to internalize anti-hoax characteristics. Habituation must be focused on the practice of fact-checking and digital honesty so that it becomes a spontaneous response, not just theory. By habituating children to always check sources before sharing information, education successfully shapes moral resilience and intellectual integrity in the face of a flood of disinformation driven by emotion.

With the implementation of these strategies, Islamic education becomes not only a means of knowledge transfer, but also a vehicle for comprehensive self-transformation. This is especially important in the post-truth era, where disinformation and the degradation of values increasingly undermine the spiritual integrity of the younger generation. Prophetic education offers a solution-oriented approach that balances reason, heart, and revelation, shaping students into well-rounded individuals within the framework of tawhid.

The various educational methods that need to be applied in this era must be carried out with a gentle approach, as the Prophet Muhammad SAW was known as a patient, gentle educator who encouraged experience-based learning, as stated in one of the hadiths:

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "يَسِّرُوا وَلَا تُعَسِّرُوا،

وَبَشِّرُوا وَلَا تُنَفِّرُوا"

"Make things easy and do not make them difficult; give good news and do not make people run away" (HR. Bukhari no. 69 and Muslim no. 1732). This approach is relevant in the context of modern learning, especially in building positive relationships between teachers and students.

CONCLUSION

Prophetic education offers a transformative approach in responding to the challenges of spiritual crisis in the post-truth era, which is characterized by disinformation, relativism of truth, and the loss of direction in the lives of students. In this situation, spiritual character, which is the foundation of morality and life orientation, is increasingly marginalized by the unguided currents of modernity and technology.

Through the integration of prophetic values of humanization, liberation, and transcendence, prophetic education is able to shape a strong and authentic spiritual character. This approach is based on the Prophet's hadiths, which are not only normative but also applicable in the context of modern education. Hadiths form the epistemological basis for shaping the curriculum, learning strategies, and models of spiritual guidance oriented towards divine and human consciousness.

Thus, prophetic education is not only theoretically relevant but also practically urgent to be applied in the current Islamic education system. It plays an important role in building the spiritual resilience of students, strengthening Islamic identity, and becoming a long-term solution in facing value disorientation and identity crises in the midst of a disruptive post-truth era.

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