

## **Post-Christian Presupposition in Post-truth**

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**Abstract:** This paper attempts to describe the challenges and opportunities of social media in post-truth. The author will discuss this in this paper that is first the process of presuppositions formation. Second, post-Christian presuppositions. Third, build theological presuppositions. The method used by the writer is qualitative. The study is based on the post-truth phenomenon in Christianity. The author found that the need for institutions that spread can discover elements of hoax in the narrative. Second, agencies are watching the news and responding to public criticism. Third, there is a competition to create the actual content—fourth, literacy training. Fifth, there is a guarantee of freedom of expression.

Keywords: expression, hoax, Post-Truth, presupposition, post-Christian

**Abstrak:** Tulisan ini berusaha mendeskripsikan tantangan dan kesempatan social media dalam post truth. Penulis akan membahas dalam tulisan ini yakni pertama, proses terbentuknya preuposisi. Kedua, preuposisi pascakristen. Ketiga, membangun preuposisi teologis. Metode yang dipakai penulis adalah kualitatif. Studi berdasarkan pada fenomena post truth dalam kekristenan. Penulis menemukan bahwa perlu adanya lembaga yang menyebarkan bisa menemukan unsur hoaks dalam narasi. Kedua, ada lembaga mengawasi berita dan menanggapi kritik publik. Ketiga, ada lomba membuat konten positif. Keempat, Pelatihan literasi. Kelima, adanya jaminan kebebasan berekspresi.

Keywords: ekspresi, hoax, Post-Truth, presupposisi, postkristen

### **Introduction**

The impact of online reality is a necessity. News delivered online is a part of everyday life. So, to understand conflict see things that need to be highlighted. Therefore social organizations to influence and move the community (Alimi, 2019). Social cues are used to check information online. The group focused on assessing the credibility of the post and decided to read it based on comments made by other users. If the user's opinion is similar to a poster, it tends to be easier to find someone who can be trusted. This is in line with research on the bandwagon before the digital age, which showed that individuals were dependent on people providing information. The influence of the source of credibility and news value is felt from posts on social media (Nee, 2019). Bahattin points out that a large number of students do not trust online information. They find out information quickly spreads online. They believe that people do not give the right information about themselves on social media. There is a difference in the level of trust between reality on social media and everyday reality. Students realize faster information dissemination online.

Students' perceptions of post-truth are high because awareness of false information on the internet is very high. Research shows that students tend to reconfirm the information they receive from online

media. They intend to consult with someone they trust before deciding on information posted online. To meet students' need (Yalçinkaya et al., 2018)(Yalçinkaya et al. 2018)(Yalçinkaya et al., 2018) in controlling the accuracy of online information, practices, and institutions that are impartial need to be monitored for accuracy (Yalçinkaya et al., 2018) (Cosentino, 2020). So far, most public and private actions are taken to fight disinformation have been domestic, not international. The primary interventions of the government are regulation and legislature. There is an ongoing discussion about online platforms in many countries that must have the same standards as traditional media (Martin-Rozumiłowicz & Kužel, 2019). In this paper, the author builds thoughts about social media in the post-truth stream. The author will discuss this in this paper that is first the process of Presuppositionformation. Second, post-Christian presupposition. Third, build theological presupposition.

### ***The Process of Forming a Presupposition***

Presuppositions do not necessarily form without reason. There are several stages of the process that occur before presupposition is formed. The initial process steps can influence the final result of presupposition. It should be understood that the following stages are essential. Assuming the initial stages of the formation of presuppositions can help one understand why the presuppositions formed can be wrong.

The stages of the process of forming presuppositions include:

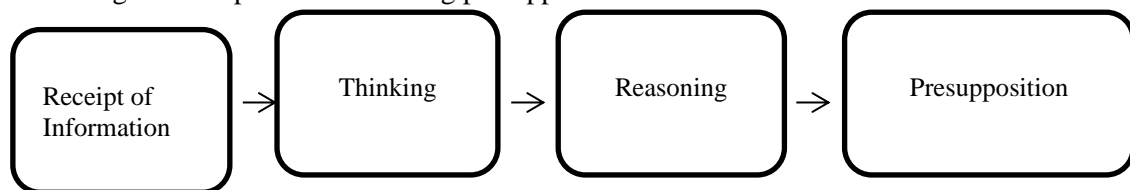


Fig 1. The Process of Forming Presuppositions

There are two approaches to studying presupposition, which is based on logic and pragmatics. The accommodated belief is needed so that speech can be understood as semantic presuppositions, while accommodation is required, so that appropriate speech is considered as pragmatic presumption. In other words, semantic presupposition means understanding the recipient's concepts. Simultaneously, pragmatic prejudice aims to make what is appropriate with the utterance (Thoyyibah, 2017). The presuppositions of science are divided into three categories: first, metaphysical presuppositions about the world. Second, epistemological, namely the assumption about the ability to investigate the world. The third is the normative assumption, namely the presumption of what should and should not be done. Science presuppositions indicate their types: a-, b-, or d presuppositions (for spatial purposes) (van Woudenberg, 2017).

### ***Presupposition***

The presupposition is the assumption of the speaker, which forms the background of a speech. Before speaking, there is always an initial understanding that seeks to be created through thinking and reasoning, based on information, logic, and algorithms. After the initial belief is created, then the speaker begins to speak his conclusions or arguments. There is debate among linguistics, relating to semantic and pragmatic presuppositions, as to what is right (Oualif, 2017). However, this is not the focus of the writer. The initial definition of presupposition can be used as fundamental reasoning. To understand theological presupposition. Presupposition will also affect later.

Presuppositions differ about the truth value they give in sentences. On one side is a view that can be called a Frege-Strawsonian look and claims that simple sentences whose assumptions are not fulfilled lack truth values (Zehr, 2014). What is meant here is in science, there are hypotheses and theories. Some reasons for specific arguments are good, reasonable, or valid, while others are not. To compile and evaluate beliefs and scientific methods, they must be aware of the norms that distinguish right from the bad. It is no small task to determine these norms. For the moment, just mention simplicity (van Woudenberg, 2017).

### ***Receipt of Information***

The process of receiving information in the brain involves two essential components: the neocortex and the subcortical nuclei. It is where the data is located, and the subcortical nuclei as the transmitter of information (Stiles & Jernigan, 2010). Some information is entered into a long-term storage area. There is also an entry into the Seahorse, namely as a temporary storage area. Information stored in memory will become a reference for the brain to think. Every information that enters the consciousness influences the thought process and reasoning. This stage is the initial stage where presuppositions will be formed and will come to the next step, namely, thinking.

According to the Oxford dictionary, post-truth adjectives relate to circumstances in which objective facts have less effect on forming public opinion than attracting personal emotions and beliefs. Dimension, post-truth, is a collection of events, information, rumors, statements, and predictions. Therefore, post-truth indicates the existence of various levels of truth (Frangonikolopoulos & Poulakidakos, 2017).

### ***Thinking***

Thinking is an activity of combining many ideas into a decision. The decisions that a person makes are the result of thought processes, so it can be said that choices cannot be spoken without the thought process. The human brain works not only passively, but also actively, in terms of processing information that has been obtained. The ideas that have been recorded in mind are processed consistently to form a decision.

In psychology, thinking can also be regarded as an information process starting from the existing stimulus (starting position), to solving the problem (finishing position). Information entered as a stimulus is processed in such a way by the brain until problem-solving is obtained. This thought process is a unity that cannot be separated, and there are starting positions and finishing positions. The process of thinking is also divided into 3, the process of thinking at the unconscious level (Subconscious), the process of thinking at the unconscious level (Nonconscious), unwillingness to think (Mindlessness). The method of thinking at the unconscious level is not as complicated as the process of thinking at the conscious level. The thought process is so minimal that it can be said to run "automatically." The process of thinking in the unconscious order occurs outside human consciousness. It can be said as intuition. Reluctance to think indicates that our thinking process is not as hard as other thought processes. The whole process of human thought contains all three essences and runs erratically.

Objective truth is no longer something that is fought for because all sides are involved in producing their truth and then aligned with the facts most acceptable to the value system itself (Wight, 2018). The thought process becomes the first capital that needs to be used in arguing. As human beings, we need to

realize that a good thought process leads a person to a good reasoning process so that propositions can be built well, and arguments are not twisted.

### ***Reasoning***

Reasoning (reasoning) is a thought process that seeks to link known facts or evidence to a conclusion. It should be well understood that the conclusion is based on facts or evidence. The reasoning process is one step further than the thought process, which only combines ideas into a decision.

However, the process of reasoning does not always use facts as propositions. It can only use conclusions or opinions. This is because reasoning is formal and can get solutions to problems based on the premises, but is also informal, which means there is no problem solving, so other approaches are needed. It can be said that the algorithm cannot solve the problem because of an information bias or a biased premise.

In the context of the Post-Truth era, many misused the concept where reasoning was not only formal but also informal. The algorithm and biased logic are the reasons for ignoring other objective facts. Even though biased algorithms and logic can become biased when there is a more in-depth process of studying the remaining facts and bias, there is a tendency to prioritize emotions. Finally, in arguing, the process of reasoning is ignored; the presuppositions that are formed are also incorrect because they are only based on feelings alone. Post-Truth is a well-structured way of offering ongoing and serious arguments despite their erroneous statements (Corner, 2017).

### ***Post-Christian Presupposition***

Post-Christian is a slightly confusing phrase. However, the authors assume that this phrase is a phrase that is very fitting for discussion related to this topic. Harry Blamires, in his book *The Post Christian Mind*, very often uses this phrase, but the author does not rely on the definition of Harry Blamires.

If Post-Truth is a world where objective facts or truths are ignored, the author defines Post-Christianity as a world where the true nature of God's truth is ignored. Post-Christians regard God's truth as an exciting fiction to read as mere entertainment. Post-Christian thought at this time has significantly diverged from the truth. Secularism has become too inherent and ingrained in the life of Christians. The severity of emotions dominates, causing mental collapse because there is no divine connection in them. God's supernatural things began to be considered endless jokes. Divine revelation only becomes a beautiful dream that is temporary.

Skepticism has begun to emerge, as a result of the results of scientific research by the "Modern Movement" relating to the Christian experience in the Church. It can be said that secularism pollutes and seeks to change a theological, doctrinal basis, which is a truth. Presuppositions based on the logic and algorithms of the world continue to be carried out due to supernatural events that they consider ambiguous, without the certainty of clarity. This causes them to only stand by logic and algorithms, which are limited to the human ratio, which is also limited.

When a Christian faces an objection to Christianity from an unbeliever, the argument between them is often controlled by fundamentally different presumptions. Believers must not miss this aspect of insight in their discussions with non-believers. Presumptive apologetics offers astute apologists ready insight into how a person interprets and evaluates experiences and evidence (Hartley, 2017).

The post-Christian argument can exist because of the presuppositions that have been formed. Presuppositions that occur due to many factors. Based on what has been described regarding the

"Formation Process Formation, "presuppositions that are not following the light of God's word can be formed because there are ignored things. One example is the lack of filters applied in receiving information. In the Post-Truth era, there is a lot of information that is uncertain about its validity, but many people don't care about it. Secular people do not pay attention to this matter and continue to absorb information wildly so that the reference information that is processed is also wrong not only in terms of receiving information but also in terms of thinking and reasoning. Reluctance to think, as well as informal reasoning processes with no problem solving, so use another approach but are full of mistakes because it overrides the light of God's word.

Post-Christian presupposition and all heresy can not be denied, because the Bible also has explained about it. In Matt. 18: 7, it appears that deception must indeed exist. The post-Christian presupposition is a heresy that Jesus has said from ancient times. There are still many unknown mysteries related to theological, doctrinal understanding because the information from the Bible is not 100% available to humanity. However, believers not only rely on literature that has already come to light, but also on mysteries that are still unclear. The author writes this because, through this obscurity, God teaches humanity to believe. That incomprehensible statement is what ultimately helps believers to learn faith.

John 8:12 itself explains about Jesus, who is the light of the world; whoever does not follow Him, will surely walk in darkness. It can be said that the darkness of Post-Christian Presupposition is due to not experiencing Christ's light. What is believed to be light by the world is deep darkness? For the Post-Christian world, this divine understanding is indeed not well received, because it makes no sense. Propositions that cannot be directly determined scientifically make the Post-Christian world consider it as a meaningless empty statement. Secularism, which pollutes fundamental truths, is darkness without the light of Christ.

### ***Building Theological Presuppositions***

Simply put, the theological presupposition is an initial understanding of God. It can be said that there is a fundamental concept that has been formed about God, before someone tells something, whether it is a theological argument or other arguments. This theological understanding also functions to filter out false facts because God takes a role in it. In the process of thinking and reasoning, God and His truth are the main benchmarks. This process of thinking and reasoning becomes an essential reference to understand.

De Lubac states that Christ is a central fact that is considered a "prima Philosophia" (Moscicke, 2016). Christ is the primary reference in everything. The main philosophy is built based on central facts, namely Christ, parables, and typologies, becomes possible when Jesus becomes the starting point of interpretation. The author does not touch the realm of explanation, but the main point is Jesus. The virtue of Jesus becomes the primary reference; even parables and typologies can become possible. Theological presuppositions are not just logic or algorithms that pass "true" or "false" research tests. The reasoning for theological presupposition is higher and difficult to understand with minimal human capacity. The Post-Christian world considers theological presupposition to be wrong. Christ Jesus became the primary reference in establishing theological presuppositions. And Jesus, who is the central fact of everything, is a reflection of the presuppositions of the Post-Truth world today. The theological answer is to look for God's actions shown by scientific theories that have been formulated. This structure is based on the assumption that naturalism is universally accepted without exception (Tonsing, 2012).

## **Understanding Jesus' Presupposition**

If the reference for theological presupposition is Jesus, so the standard in presupposition itself. Jesus' presupposition needs to be a reference for believers' presupposition. It finds out Jesus' presupposition. The Gospels are an accurate source in examining the Presupposition of Jesus Christ, especially the Synoptic Gospels.

There are several presuppositions of Jesus, including:

First, Jesus came to earth to fulfill God's will (Mt 5:17; compare Mt 1:22; 2:15, 17, 23; 3:15; 4:14; 8:17; 12:17; 13:14, 35; 21: 4; 26:56; 27: 9; Mk 14:49; 15:28; Luke 4:31; 18:31; 21:22; 22: 37; 24:44) . Everything that Jesus does cannot be separated from the will of the Father. Jesus wants only the Father's will to be fulfilled. From the verses above, it can be concluded that Jesus' Presupposition was clear and not blurred. He does something, in His mind, there is an initial understanding of the will of the Father in Heaven. An initial understanding of the will of God the Father must be fulfilled.

Jesus' presupposition comes from God. The fulfillment of God's will be in the process of thinking and reasoning of Jesus. Jesus' logic and algorithm regarding God's will are very different from secular thought and reasoning processes. Not walking according to the world law regarding "right" or "wrong," but walking according to God's will. God's will for people in the Post-Christian world is uncertain, ambiguous, abstract, and unacceptable. This is because there is no scientific research or direct testing where God's will can be proven, even though it is clear to believers.

In fact, in this section, it is not only Jesus' Presupposition that can be highlighted. The presuppositions of the prophets also form part of the storyline. Jesus' presupposition is based on the statements of the previous prophets. Where the reports or speech of the prophets also originated from theological presuppositions. Second, the reason for Jesus' coming is to preach the gospel of the kingdom of God (Mark 1:38; 13:10; Luke 4:43). This point is very strongly related to the gospel of the kingdom of God. This Jesus presupposition shows how vital the doctrine of the kingdom of God is. The gospel of the kingdom of God is identical to the salvation of humanity Jesus' Presupposition regarding the Gospels is very strong. The thought process and the reasoning of Jesus that humans cannot fully comprehend are not the focus. The focus is on how the gospel of the kingdom of God becomes the Presupposition of Jesus. Skeptical thinkers focus more on Jesus' thought processes and reasoning, which are complex and cannot be understood in their entirety. This made the gospel of the kingdom of God, which became Jesus' Presupposition, increasingly blurred.

Jesus did not ask people to understand Jesus's way of thinking and reasoning. He just wanted people to focus on Jesus' Presupposition, the Gospel of the Kingdom of God. Believers need to understand that the gospel of God's kingdom is an important substance, not only for Jesus but for humanity as well. Third, regarding monotheism. The argument Jesus made was related to loving God. It is a little difficult to understand how Jesus' evidence shows that Jesus had an early understanding of monotheism.

Jesus wants people to love the one God (ekhad) as a whole. The whole is meant with all your heart, soul, and mind, without dividing. This Presupposition of Jesus becomes a confusion when viewed in terms of simple algorithms. This monotheistic Presupposition that Jesus built looks like a contradiction in seeing Jesus' God alone. The concept of the trinity has been the subject of much debate in the Post-Christian world. This presupposition needs to be seen in the light of Christ himself, with the help of the Holy Spirit. If this is done, Jesus' Presupposition will also make believers more faithful in Jesus Christ, and more understanding, but not in simple algorithms or logic.

## **Spiritual Experiences That Form Theological Presuppositions**

Understanding Jesus' Presupposition is not enough. The difference between the process of forming ordinary presuppositions. And the process of developing theological presuppositions. The method of forming theological presuppositions not only requires understanding and understanding of Jesus' presuppositions. In this Post-Truth era, many people understood Jesus' presuppositions, and this not only referred to theologians or servants of God, but also to the laity. However, it is a shame because they reject the spiritual understanding that forms the theological presupposition itself.

Orientations that point to the supernatural have been discarded. The supernatural in question is related to the divinity of Christ. This neglect occurs because of Christian thought, which has been subjected to secularism. When talking about supernatural things, secularists regard everything as mere fabrication. The spiritual experience that should be the basis for forming theological presuppositions is a spiritual experience with the person of Jesus. When someone trusts the Son, he will have eternal life. If not, he will get angry (John 3:36). Spiritual experiences that form theological presuppositions are when a person believes in Jesus Christ. To believe here means to surrender his entire life to Christ. It can also be said that this spiritual experience has to do with salvation, which is when we have eternal life (John 3:16, 36; 6:40, 47). When a person believes or, in other words, surrenders his whole life to Christ, he will get theological presupposition. It is at such times that temporal logic or algorithm becomes very different from the theological reasoning obtained when Jesus fills someone's life.

This is the reason why the post-Truth era secularists cannot accept what is called "faith." Why does this happen? Because something related to the spiritual experience with Jesus, where "faith" is located, cannot be understood with a minimal human mind. It is necessary to submit to God's divine power in spiritual experience, not to understand secularism. Therefore, theological presuppositions that contain "unreasonable" logic can only be well received by someone who has experienced a spiritual encounter with Jesus Christ.

After truth shows a tragic disaster, one thing achieved through dissent cannot be accepted, even if embraced in the name of proven science. Some of our mistakes in public deliberations that are so much felt we are losing their rights and are disappointed with fact-finding practices, enough to reject them. A more inclusive consultative culture leaves the door open for those dissatisfied with today's facts to return with more persuasive arguments (Jasanoff & Simmet, 2017). In the end, it needs to be questioned, why there are still many people who do not have the correct theological presuppositions, even those in the Church of God. Of course, because they do not understand the gospel of Jesus Christ correctly, or have never even heard it.

## ***The Implications for the Life of Mankind in the Post-Truth Era***

Theological presupposition becomes an essential reference in arguing in the Post-Truth Era. In the life of believers who are full of temptations to deviate from the truth, theological presupposition can be a reference in explaining. The Post-Truth Era, where it is vulnerable to false facts, theological presupposition exists as an understanding of the truth that leads to acceptable spiritual arguments.

Presuppositions that focus on Christ can protect believers in a polluted information environment. Not involved, precisely theological presupposition can lead believers to choose what is right and what is wrong. In the Post-Truth era, the antithesis between truth and untruth is very thin, but theological propositions can lead to sharp antithesis, so that truth is easily seen. Believers must be even bolder in arguing, also doing theology in the context of fellow theologians. Indeed, the courage in argumentation

and theology is rooted in the initial understanding of actual truth. When Christ became the center of spiritual life, theological presuppositions increasingly helped to live more wisely in an age that frequently set aside the truth. Proverbs 1:7 needs to be a guide for believers, where the fear of the Lord is considered the beginning of knowledge. A life that does not fear God will lead people to a life filled with ignorance. Theological presupposition also helps believers not to love the world (1 John 2:15). Love for the world cannot be united with love for the Creator of the universe.

Theological presuppositions need to be used as a fundamental basis as part of the process of believing argumentation in the Post-Truth era. Understanding of Jesus' Presupposition and spiritual experience with Christ can build believers' theological presuppositions. Detailed analyzes of socio-cultural changes and media production cause misunderstandings, but they show principles that can lead to more successful communication and social issues. Science communicators are needed to fulfill the ideal concept of science as a human endeavor (Pavić & Šundalić, 2017).

The most exciting thing is that every user believes that they are part of this governance process through social media participation. Participation consists of social communication, publications, and entertainment. The truth and trust generated are dangerous because they give choices for the sender of the message to present their ideas on social media (Kalorth & Verma, 2018)—trying to create a network created to develop the future. This matter regarding freedom of opinion on the internet is different from real life. Freedom will not be able to understand the problems that have been experienced. (Cıbaroğlu, 2019)

The usefulness of social media must be critically questioned. In contrast to other forms of media where post-truth conditions are not so easily observed, social media is characterized by minimal moderation and encouraging contention to increase engagement content. As we have shown, this creates a forum that cannot be separated from broader cultural hegemony, where ideological values are fought over rather than making a basis for building agreements (Jaques et al., 2019). Direct communication overrides mainstream media. This is a sign of the emergence of post-truth as a framework that values narratives that undermine established social conventions (Maldonado, 2017). The increasing presence of information technology in life means that many of the decisions involve online sources (Damico et al., 2018).

## Conclusions

This paper shows the strategies used to open social spaces in the media. Post-truth has influenced elements of human life. Post-truth has opened freedom of expression on social media like in real life. Based on the author's explanation above, the use of social media is. First, there are institutions to track narratives that spread lies. Second, there are ombudsmen who oversee newspaper operations and respond to public criticism. Third, the community participates in creating positive content. Fourth, early information literacy. Fifth, guarantee freedom of expression in the public sphere.

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