Post-Truth

The term "post-truth" refers to a condition where emotions and personal beliefs are more important than facts in shaping public opinion. In the post-truth era, people do not seek truth, but affirmations of their beliefs. This term is widely used to explain the "British Exit " (Brexit) victory in a referendum to determine Britain's participation in the European Union and Donald Trump's victory in the United States 2016 presidential election.

The basis of post-truth is lies, which are associated with emotion. Because they are associated with emotion, people then unconsciously become victims of lies. An individual may become an easy target of lies or even like to be lied to when the lies are in accordance with the individual's beliefs or emotions.

The phenomenon of post-truth is not only founded upon lies, but also emotional stimuli that can prompt spontaneous decisions. False information that is presented in an apposite way may appear right and touch the emotions of the people. Misinformation about religion, race, or ethnicity, for example, is more able to ignite emotions compared to information about political parties' programs or candidates. People, thus, believe in information, even when they know that the information is false, when the information is in accordance with their beliefs.

This edition of the *Jurnal Komunikasi Indonesia / Indonesian Journal of Communication* (JKI) raises the phenomenon of post-truth in the Indonesian context. Effendi Gazali raises the topic of populism in the North Sumatra regional head election in 2018. In Gazali's research, this election was colored by various attacks and lies spread through social media platforms. Adwin Wibisono's writing examines the post-truth phenomenon in the case of the DKI Jakarta regional head election in 2017. This research focuses more specifically on the use of religious elements in political campaigns from an ethical perspective. According to the author, the use of religious content in political campaigns poses a disadvantage to the public, from an ethical point of view, because it deviates from its ultimate goal of achieving the greater good.

Lies have existed in the society since forever. What makes lies in the present time different and far more complex than in the past is the presence of social media platforms. Through social media platforms, lies are spread more widely and often a person is not aware of being supplied with false news, a phenomenon which is coined as "filter bubble" by Eli Pariser. Social media platforms create algorithms to facilitate information searching on the internet and help advertisers target particular audiences. Social media studies user behavior, and through big data processing, they can then predict what specific information and products are needed in the society. Through this algorithm, ads can be made personal, and with relevant information, more ads are successfully sold. The problem is, then, through the algorithm, social media users are only exposed to one personalized information. If you like A type of information or product, for instance, and your smart devices' search history shows you are indeed looking for information A or product A, then social media platforms will provide you information only about A.

Social media sharpens one's political segregation. The use of "Like" and "Share" in social media platforms makes the circulation of false news and information faster. This strategy uses the psychological elements of humans which make them more receptive to information that is in line with their own views. When an individual obtains news and information, even ones which they know are lies, they will still "Like" or "Share" the information. False news and information then become viral and widely circulated.

Idham Tamim Aldary and Ummi Salamah raise the topic of post-truth and social media in the 2018 West Java regional election. This research focuses on the political strategy of candidates in formulating campaign messages, securing targeted voters, and stimulating community's political participation through Instagram platform. This research was conducted by analyzing 80,328 social media posts. The research finds that not all candidates were aware of the benefits of engaging targeted voters on Instagram platform.

In addition to post-truth related topics, this edition of *JKI* also raises other topics related to the development of the internet in the field of communication. Yulianita studies e-commerce and analyzes consumer behavior models among Generation X and Generation Y, two potential market segments for e-commerce. Asty Rastiya, Hendriyani, and Indah S. Pratidina discuss the issue of citizen journalists. Their research maps the profiles of citizen journalists based on geographical, psychographic, and demographic backgrounds using the case of the NET Citizen Journalist (NET CJ) program, the largest citizen journalist community in Indonesia.

In addition to topics on post-truth and the internet, this edition of *JKI* also examines other important writings on tourism communication strategies in developing local tourism (Ferinnadya Annisa Putri and Nissa Cita Adinia), social movements using the perspective of framing (Achmad Jamil) and gender issues related to the tradition of *Tunggu Tubang* (Prawinda Putri Anzari and Billy K. Sarwono). Happy reading.

Eriyanto