



CONCEPTUALIZATION OF ISLAMIC POLITICAL COMMUNICATION: ANALYSIS OF SCOPE, OBJECTIVES, FUNCTIONS, AND ETHICS BASED ON QUR'ANIC VALUES

Annisa Ariftha¹, Anang Anas Azhar²

^{1,2}Universitas Islam Negeri Sumatera Utara, Indonesia

*Corresponding Author: annisaarifthaa@gmail.com

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ABSTRACT

This article aims to examine the concept of political communication from an Islamic perspective, emphasizing the scope, objectives, functions, theories, and ethics of political communication derived from the values of the Qur'an. This study is motivated by the importance of political communication as a strategic instrument in building relationships between political actors, institutions of power, the media, and society. From an Islamic perspective, political communication is not only understood as a process of conveying messages related to power and public interests, but also as a social practice that must be based on the principles of honesty, justice, trustworthiness, propriety, and the welfare of the people. This article uses a qualitative approach based on literature review by examining various relevant literature on political communication, Islamic communication, political communication theory, and the ethical principles of communication in the Qur'an. The results of the study indicate that Islamic political communication has a scope that includes political communicators, political messages, political media, audiences, and communication effects. The objectives of Islamic political communication are directed at building political awareness, socializing values, articulating interests, and creating a political order oriented towards the welfare of the people. Furthermore, the functions of Islamic political communication include conveying information, political education, advocacy, publication, social control, and shaping public opinion. The ethics of political communication in the Qur'an emphasize the principles of qaulan sadidan (consistency), tabayyun (intelligence), justice, and moral responsibility. Thus, Islamic political communication can serve as a normative framework for establishing civilized, transparent, participatory political practices that are oriented toward moral and spiritual values.

Keywords: Islamic political communication; communication ethics; Qur'an; public welfare; Islamic politics

1. INTRODUCTION

Political communication is a crucial area of study within communication science because it directly relates to the process of meaning formation, message distribution, the influence of power, and the relationship between political actors and society. In modern socio-political life, communication is no longer understood merely as a process of conveying information, but also as a strategic mechanism for shaping public opinion, influencing political behavior, and establishing the legitimacy of power. Political communication serves as a space where messages, symbols, interests, and values are produced and negotiated through various communication channels. Therefore, political communication plays a central role in explaining how society understands power, policy, leadership, and public participation. In this context, political communication is not only related to electoral activities but also encompasses broader social processes, such as political socialization, interest articulation, political education, advocacy, and social control (Matondang et al., 2025; Nurrahman & Sazali, 2025). This introduction is structured based on the paper's focus on the concept, scope, objectives, functions, and ethics of Islamic political communication.

Conceptually, political communication evolved from two main disciplines: communication science and political science. Communication emphasizes the process of exchanging meaning between communicator and recipient, while politics is concerned with power, policy, decision-making, and the management of public affairs. When these two concepts are combined, political communication can be understood as the process of conveying messages related to power, governance, policy, and the public interest. Lasswell, through his classic formulation of "who says what in which channel to whom with what effect," emphasized that political communication is always oriented toward a specific effect or impact on the audience (Pardianto, 2026). In practice, political communication involves political actors, political messages, the media, society, and the interconnected effects of communication within a political system. This demonstrates that political communication is not neutral but rather imbued with specific goals, strategies, symbols, and interests (Kawwami & Agustin, 2025).

However, from an Islamic perspective, political communication cannot be understood simply as an instrument for influencing, gaining, or maintaining power. Islam provides normative and ethical dimensions to the practice of political communication. Islamic political communication places the values of honesty, trustworthiness, justice, propriety, responsibility, and the common good as the primary principles in every communication process. Thus, political communication in Islam should not be directed at manipulating opinion, spreading lies, hate speech, slander, or exploiting religious symbols for narrow political interests. Instead, Islamic political communication should be a means of education, preaching, social control, and fostering civilized political awareness. This principle aligns with the teachings of the Quran, which emphasize the importance of speaking the truth, conducting *tabayyun* (inquiry), being just, and maintaining moral responsibility in conveying information (Lubis et al., 2023; Sari, 2023).

The urgency of studying Islamic political communication is heightened as contemporary political practice faces various ethical challenges, particularly in the digital media era. The development of social media has accelerated the spread of political

messages, but at the same time, it has also opened up space for disinformation, polarization, propaganda, hate speech, and the manipulation of religious identities. In this situation, political communication is often no longer oriented towards public education but rather towards image building, mobilizing emotions, and strengthening the interests of particular groups. Therefore, Islamic communication values are crucial to present as a normative framework for assessing and guiding political communication practices. The principle of *tabayyun* as emphasized in QS. Al-Hujurat verse 6, the principle of *qaulan sadidan* in QS. Al-Ahzab verse 70, and the principle of justice in QS. Al-An'am verse 152 are relevant ethical foundations for building honest, accurate, and responsible political communication (Nasoha et al., 2025; Siagian, 2025).

Several previous studies have discussed Islamic political communication from various perspectives, such as the dynamics of political communication among Islamic parties, political da'wah strategies, political communication among Islamic figures, and communication ethics in the digital public sphere. However, studies that specifically conceptualize Islamic political communication through an integration of its scope, objectives, functions, theory, and ethics based on Qur'anic values still need to be strengthened. Many discussions of political communication still tend to emphasize strategic and instrumental aspects, while the ethical-spiritual dimension of Islam has not always been positioned as the primary framework of analysis. However, Islamic political communication has a unique character because it connects communication practices, power management, social responsibility, and orientation towards the welfare of the community. Thus, conceptual studies are needed that can explain Islamic political communication more systematically and comprehensively (Azhar et al., 2024; Kahpi et al., 2024; Muhammad, 2023).

Based on this background, this article focuses on the conceptualization of Islamic political communication by analyzing its scope, objectives, functions, and ethics based on Qur'anic values. This focus is important because Islamic political communication not only explains how political messages are produced and conveyed, but also how these messages should be directed to align with moral principles, justice, and the public interest. This article is expected to provide theoretical contributions to the development of Islamic political communication studies as well as practical contributions for political actors, academics, the media, and society in developing more civilized political communication practices. By positioning the Qur'an as an ethical foundation, Islamic political communication can provide a conceptual alternative to address the problems of modern political communication, which is often fraught with manipulation, conflicts of interest, and moral crises in the public sphere (Amrizal, 2024; Susanto, 2024).

2. RESEARCH METHOD

This research employs a qualitative approach with a library research approach. This approach was chosen because the focus of the study is directed at examining the concept of Islamic political communication through an analysis of literature, theories, and normative values derived from the Qur'an and the thoughts of Islamic political communication experts. Relevant library research is used in conceptual research because the primary data is not obtained through field observations or interviews, but rather through searching, reading, categorizing, and interpreting written sources directly related

to the research object (Zed, 2014). In the context of this article, the research object focuses on the concept of Islamic political communication, encompassing the definition, scope, objectives, functions, theories, and ethics of political communication based on Qur'anic values, as developed in the initial paper.

The data sources in this study consist of primary and secondary sources. The primary sources are verses from the Qur'an relevant to ethical principles of communication, such as honesty, justice, tabayyun (conciliation), propriety, and moral responsibility in conveying messages. Meanwhile, secondary sources were obtained from books, journal articles, and scientific works discussing political communication, Islamic communication, communication ethics, and Islamic politics. Several pieces of literature used in this paper indicate that Islamic political communication is not only concerned with the process of conveying political messages but also with moral and spiritual values that guide communication practices toward the welfare of the community (Azhar et al., 2024; Kahpi et al., 2024; Nurrahman & Sazali, 2025). Therefore, data collection was conducted through documentation, namely by identifying, reading, recording, and classifying sources that align with the research focus.

Data analysis was conducted descriptively and analytically, using the stages of data reduction, data presentation, and drawing conclusions. Data reduction was carried out by selecting literature relevant to the theme of Islamic political communication, particularly that discussing the scope, objectives, functions, theories, and ethics of political communication. Furthermore, the data was presented in the form of a thematic description to systematically understand the relationships between concepts. The analysis was conducted by interpreting the concept of political communication from an Islamic perspective, then linking it to the ethical principles of the Quran, such as qaulan sadidan, tabayyun, justice, and amanah. Through this technique, the research seeks to generate a conceptual understanding that Islamic political communication is not only strategic and persuasive, but also normative, ethical, educational, and oriented towards social welfare (Lubis et al., 2023; Nasoha et al., 2025; Sari, 2023).

3. RESULT AND ANALYSIS

The study's findings indicate that Islamic political communication can be understood as the process of conveying, exchanging, and interpreting political messages that is not solely oriented toward power, policy, and public interest, but also bound by the normative values of Islamic teachings. From a general political communication perspective, political messages are produced by political actors to influence public opinion, attitudes, and behavior. However, from an Islamic perspective, this process cannot be separated from moral principles such as honesty, trustworthiness, justice, responsibility, and the public interest. Thus, Islamic political communication differs from instrumental political communication in that it positions communication not merely as a tool for power struggles but as a means of building a civilized socio-political order oriented toward the interests of the people. This aligns with the paper's content, which emphasizes the integration of the concepts, scope, objectives, functions, and ethics of Islamic political communication.

Conceptually, Islamic political communication stems from the fundamental understanding that communication is a process of building shared meaning between communicator and recipient. In a political context, the meaning constructed relates to power, policy, governance, leadership, public participation, and the distribution of social interests. Therefore, political communication is not neutral, but always has a specific purpose, whether to build legitimacy, influence public opinion, or direct people's political behavior. Lasswell explains that political communication can be understood through the questions "who says what, through what channel, to whom, and with what effect," making the aspect of influence a crucial element in political communication (Pardianto, 2026). In Islam, this influence must be controlled by ethical principles to prevent it from devolving into manipulation, negative propaganda, or the misuse of religious symbols for narrow political interests.

The scope of Islamic political communication encompasses several key elements: political communicators, political messages, political media or channels, audiences, and communication effects. Political communicators can be individuals, political elites, religious scholars, organizational leaders, state institutions, political parties, or social institutions that have the capacity to convey politically charged messages. Political messages encompass ideas, policies, narratives, symbols, political promises, calls for participation, and interpretations of public issues. Political media serves as a means of disseminating messages, whether through preaching platforms, deliberation forums, mass media, or digital media. The audience is the community that receives, interprets, and responds to political messages. Meanwhile, the effects of communication can include changes in knowledge, attitudes, political choices, participation, or even social resistance. These elements demonstrate that Islamic political communication is a complex and interconnected system (Kawwami & Agustin, 2025; Khoir, 2025).

The scope of Islamic political communication also has historical and contextual dimensions. Historically, the practice of Islamic political communication can be traced back to the time of the Prophet Muhammad, particularly through the Medina Charter, which became an early example of political communication based on social agreement, justice, protection of rights, and order in a pluralistic society. This practice then developed during the era of the Caliphs, Islamic dynasties, and Islamic kingdoms in the Indonesian archipelago. Contextually, Islamic political communication continues to evolve with changing times, including in the digital era, marked by the use of social media as a platform for the production and distribution of political messages. In this context, Islamic political communication does not only talk about religious political messages, but also about how Islamic values are used to guide public communication practices to remain ethical, inclusive, and not damage social cohesion (Harahap et al., 2025; Hasmuni & Wahyudi, 2025).

The goal of Islamic political communication is not only directed at influencing society but also at fostering responsible political awareness. In general political communication, the primary goal is often associated with acquiring, maintaining, and expanding power. However, Islamic political communication adds a moral orientation that states that power must be understood as a trust, not simply a tool of domination. Therefore, Islamic political communication aims to socialize political values, articulate societal interests, aggregate public aspirations, foster political participation, and direct policies toward the public's well-being. The symbolic interaction approach explains that political symbols, language,

images, and narratives play a crucial role in shaping public perceptions of political reality (Fikruzzaman & Ankesa, 2022; Khanifah, 2023). Therefore, the goal of Islamic political communication is to construct ethical, educational, and transformative political meaning.

The function of Islamic political communication can be seen in its role as a means of information, education, advocacy, publication, social control, and the formation of public discourse. The informative function is evident in conveying political messages to the public so that the public understands policies, programs, and socio-political dynamics. The educational function relates to developing the public's political literacy, enabling them to think critically and resist the influence of misleading information. The advocacy function is evident when political communication is used to advocate for the public interest fairly and openly. The publication function relates to the dissemination of political ideas through the media, while the social control function is evident in the ability of political communication to monitor power and criticize policies that do not favor the public. McNair emphasized that political communication has a crucial function in conveying information, educating the public, serving as a means of advocacy, publication, and providing a space for public discourse (Muhammad, 2023).

The ethics of Islamic political communication are crucial because they distinguish Islamic political communication from purely pragmatic political communication practices. The Quran provides basic principles for communication, including speaking the truth, being fair, verifying information, maintaining propriety, and avoiding lies and slander. The principle of *qaulan sadidan* (religious judgment) in Surah Al-Ahzab, verse 70, emphasizes the importance of speaking truthfully and honestly. The principle of *tabayyun* (verification) in Surah Al-Hujurat, verse 6, requires every individual to verify the accuracy of information before disseminating it. The principle of justice in Surah Al-Hujurat, verse 6, requires every individual to verify the accuracy of information before disseminating it. Al-An'am verse 152 teaches that communication must be conducted objectively and impartially, even when dealing with one's own family or group. These values demonstrate that Islamic political communication must reject hoaxes, hate speech, data manipulation, misleading euphemisms, and the exploitation of religion for specific political interests (Nasoha et al., 2025; Sari, 2023; Siagian, 2025).

Based on the overall discussion, Islamic political communication can be positioned as both a normative and practical framework for building a moral political life. Normatively, Islamic political communication provides ethical principles derived from the Qur'an, such as honesty, justice, trustworthiness, *tabayyun* (religious trustworthiness), and benefit. Practically, Islamic political communication can be applied in political *da'wah* activities, campaigns, public policy formulation, government communication, political education, and the use of digital media. These findings confirm that Islamic political communication is not merely a theoretical concept but can also serve as a guideline for addressing the ethical crisis in contemporary political communication. Thus, Islamic political communication has an important contribution in building political practices that are transparent, participatory, responsible and oriented towards social benefit (Azhar et al., 2024; Kahpi et al., 2024; Nurrahman & Sazali, 2025).

4. CONCLUSION

Islamic political communication is a communication concept that is not only oriented towards conveying political messages, shaping public opinion, and managing power, but is also based on Islamic moral, spiritual, and ethical values. The results of the study indicate that Islamic political communication has a scope that includes political communicators, political messages, media, audiences, and communication effects, all of which must be directed towards the welfare of the people. The goal of Islamic political communication is not merely to influence people's political behavior, but also to build honest, just, participatory, and responsible political awareness. The functions of Islamic political communication include conveying information, political education, advocacy, publication, social control, and the formation of healthy public discourse. From the perspective of the Qur'an, the ethics of political communication emphasize the importance of honesty, justice, tabayyun, propriety, and moral responsibility so that political practice does not fall into manipulation, lies, slander, and group interests alone. Thus, Islamic political communication can serve as a conceptual and practical framework for building a civilized, transparent, democratic political life, oriented towards justice and the welfare of society.

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