

Political Communication in the Quranic Perspective: Ethical Principles for Contemporary Politics

Fikra Awla¹, Akhmad Rifai²

^{1,2}Sunan Kalijaga State Islamic University Yogyakarta – Faculty of Da'wah and Communication
Fikraaula@gmail.com, akhmad.rifai@uin-suka.ac.id

Abstract

This study examines political communication in the Qur'anic perspective with the aim of understanding ethical principles that can be applied in today's political life. The background of this study is the emergence of various problems in modern political practices, such as dishonesty, injustice, and lack of transparency. This research was conducted with a qualitative approach through a literature study, which examined Qur'anic verses and commentaries related to communication and leadership. The results show that the Qur'an teaches five main principles in political communication, namely honesty, justice, deliberation (shura), openness, and transparency. These principles are very relevant to the modern political context, as they can strengthen public trust and encourage more just and responsible leadership. This research contributes to providing an Islamic perspective as an ethical foundation for political communication. In conclusion, Qur'anic values remain relevant and important to be applied in building a political system that is more ethical, inclusive, and in favour of common welfare.

Keywords: *Political Communication; Honesty; Deliberation; Transparency; and The Qur'an.*

INTRODUCTION

Political communication is an essential part of a society's political process, and encompasses everything from the delivery of political messages to how they are received and understood by the public. (Lely Arrianie, 2023). Political communication is very important because it serves as the main tool for political actors to influence public opinion, gain support, and make policies. Political communication has become increasingly important in shaping people's perceptions of political issues in the modern era, where information is spread quickly and widely (Mukarom, 2016).

Political communication is an essential part of a modern system of government, where the exchange of information between the government, political figures, the media, and the public is crucial to determining policy and shaping public opinion (Alam, 2021). Political communication in today's digital age is undergoing major changes as a result of the emergence of new technologies and social media platforms, which allow for faster and wider dissemination of

information (Indra et al., 2021). This poses new challenges and opportunities for political actors to deliver messages and influence their audiences.

The study of political communication is very important to study and learn in order to know how information is disseminated and public opinion is formed, as well as to know how power and influence are spread in society (Subekti et al., 2023). Political communication is a field of science that encompasses various disciplines, including communication, political science, sociology, and psychology, to investigate the interaction between politicians and the public. (Alam, 2021).

In addition, the importance of ethics in political communication is of increasing concern, especially due to the increasing spread of fake news and misinformation. This phenomenon threatens the quality of information received by the public and undermines public trust in political institutions (Rahmah, 2021). Islam is a teaching that is *rahmatan lil alamin*. It teaches us not only about the relationship with Allah, the owner of the universe, but also about the relationship between humans and nature. When we interact with others, we obviously need an agreement to interact with them. In Islam, everything that is regulated must be based on the Quran and Hadith.

The Qur'an is the primary source for Muslims that teaches how to interact well with fellow human beings in daily life. Of course, good communication requires good regulations so that people in power can understand how to use power for the welfare of the people they lead (Kahpi, 2020). When talking about political communication, the necessary interactions and values must be based on the Qur'an. This is because good thinking with a good foundation will produce good things, and a leader based on the Qur'an will be a trustworthy leader and a great leader in due time (Thaib, 2019).

The world of politics today shows complicated and uncertain dynamics, especially in terms of leadership, which is often considered inconsistent and confusing. Various cases of ethical and legal violations involving various political actors exacerbate this phenomenon. Some of them are involved in cases of corruption, bribery to legitimise illegal actions, and embezzlement of power in public office (Setiadi, 2018).

In addition, there are worrying patterns of interaction in political competition, such as the spread of slander through hoaxes, acts of violence, and anarchic behaviour (Mansyur, 2023). One notable case was the grenade-throwing incident at the home of Aceh gubernatorial candidate Bustami Hamzah on 2 September 2024 in the Lambhuk area of Banda Aceh. The incident occurred at dawn, perpetrated by two unknown assailants who threw the grenade from a motorbike and was recorded by CCTV. Although there were no casualties, the incident caused

physical damage and created political tension ahead of the 2024 Aceh regional elections (Detiknews.com). Such violent and intimidating behaviour reflects a failure to apply Islamic values in political life. In the context of Islamic political communication, all forms of disagreement should be resolved through dialogue and deliberation (shura), not by threats or violence. In addition, honesty and justice are the main foundations in building public trust and leadership legitimacy.

Therefore, it is very important to understand how political communication is described in the Qur'an. The Qur'an provides wise guidance in interaction, including in political communication (Thaib, 2019). By understanding this concept, a more peaceful, comfortable and fair political space can be created for all parties. In addition, applying the principles of political communication in accordance with Qur'anic values can also increase people's trust in government. Political and social stability can be achieved through a more harmonious relationship between the people and the leaders when communication is good, transparent and justice-based.

The purpose of this research is to examine and study political communication from the perspective of the Qur'an, with particular emphasis on the principles it teaches and their implications for modern political practice. In addition, this research also aims to understand how the values taught in the Qur'an can be used to improve the quality of political communication in society, so as to reduce the anxiety arising from unethical political practices, and to restore people's trust in the political process.

RESEARCH METHODS

This research uses a qualitative method with a library research approach. The main subject of this research is the ethical principles of political communication contained in the Qur'an. Primary data sources are Qur'anic verses related to leadership, communication, and political ethics, as well as classical and contemporary tafsir books. Secondary data sources are academic journals, books, and reliable articles that discuss political ethics and Islamic values.

The research process was conducted through several stages. First, researchers identified relevant verses using thematic keywords such as leadership, honesty, justice, deliberation (shura), and openness. Furthermore, the verses were studied using the tafsir method to understand their meaning contextually. Tafsir books such as Tafsir al-Misbah by Quraish Shihab and Al-munir by wahbah az zuhaili are used as the main references.

The collected data were then analysed using the content analysis method to interpret and synthesise the main themes in ethical political communication according to the Qur'an. The themes were then compared with contemporary political communication practices to assess their

relevance and application. This analysis aims to formulate normative principles as ethical guidelines in modern political practice.

RESULTS AND DISCUSSION

Justice and Honesty

The results show that justice and honesty are the main concepts of political communication found in the Qur'ān. Several verses, such as verse 8 of surah Al-Maidah, contain this concept, which is particularly important in modern political communication, where public trust in leaders and the political process is essential. QS Al-Maidah verse 8 reads:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۗ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ۝ ۘ ﴾

Meaning: "O you who believe, be ye upholders for the sake of Allah (and) witnesses (who act) justly. Do not let your hatred of a people encourage you to be unjust. Be just, for that is nearer to piety. Fear Allah. Verily, Allah is exacting in what you do" (Kemenag,2019).

This verse calls upon you who believe (يَا أَيُّهَا الَّذِينَ آمَنُوا) to be qawwamin (قَوَّامِينَ). They are the ones who conscientiously perform their duties with perfection (justice), both towards women and others, by upholding the truth for the sake of Allah, and being fair witnesses, lest hatred of a people encourage you to be unjust, either to the family of the people of the Book or to others who are not people of the Book (Shihab, 2021).

This verse explains Allah's command to the believers to uphold the truth sincerely, selflessly, and without seeking praise or popularity before people. Sheikh Wahbah Zuhaili states that this is an example of what should be done. All actions, whether in religious or worldly affairs, should be done with sincere intentions and solely aimed at achieving the pleasure of Allah SWT. This verse also emphasises the importance of giving testimony that is honest, true, objective and fair, without taking sides or harming anyone, either those who benefit or those who suffer as a result of the testimony. Since corruption and injustice left unchecked in society can lead to damage and destruction, justice serves as a benchmark of truth that must always be defended (wahbah az-zuhaili, 2016).

The verse also states that Muslims should be fair at all times, regardless of their hatred. This shows that justice is one of the main values of Islam that should be applied regardless of anyone or any group. This principle in political communication means that leaders and politicians should endeavour to act justly in all their actions and decisions, including in conveying policies and information to the public. Discrimination and prejudice can be prevented by applying fairness in political communication. It can also ensure that every group in society is served equally and

fairly. Therefore, political communication based on fairness has the ability to increase public trust and create a more peaceful political atmosphere. And there is also in QS An-Nisa verse 135 which reads:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا ۗ وَإِن تَلَّوْا أَوْ تُعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝ ١٣٥﴾

Meaning: *O you who believe, be ye upholders of justice and witnesses for Allah's sake, even if the testimony be against yourselves, your parents, or your relatives. If he (the witness) is rich or poor, Allah knows better. So, do not follow your lusts to deviate from the truth. If you twist your words or turn away (from bearing witness), surely Allah is Exhaustive of all that you do.* (Kemenag,2019).

Allah SWT asks His servants to uphold justice. Justice encompasses all aspects and spheres, such as judicial law between people, work in any field, and family life. Since justice is the basis of the continuity and sustainability of power, it is the only way to build a steadfast society (wahbah az-zuhaili, 2016). These verses show how important it is to act honestly and fairly, even if it goes against personal or family interests. Muslims are encouraged to maintain honesty and fairness at all times, even if it is difficult or to their own detriment (Puspitasari, 2023). This honest attitude is particularly important in political communication because leaders and politicians often want to present information in a way that favours themselves. In political communication, honesty means providing the public with truthful and trustworthy information, avoiding deception and spreading misinformation, and remaining honest throughout the decision-making process.

Public trust in government and political institutions increases due to honest and fair political communication. When politicians and leaders are known for fairness and integrity, people are more likely to trust and support the rules that are made. This is crucial to building a good relationship between the government and the people. Ultimately, this will help improve the effectiveness and stability of government. In political communication, the principles of honesty and fairness are essential for shaping a more positive and beneficial public opinion. When the public receives accurate and impartial information, they can make better decisions and have a correct understanding of political issues and public policies. As each group feels treated fairly and the information received is considered reliable, this method also helps to reduce social disparities and social conflicts (Khoiriah, 2024).

Overall, the value of honesty and justice taught in the Qur'an, especially in Surah Al-Maidah verse 8 and Surah An-Nisa verse 135, shows how important these two principles are applied in today's political communication. By upholding honesty and fairness, the information conveyed to the public will be more accurate and impartial. This also contributes to the

establishment of public trust and strong legitimacy for a government. Therefore, honesty and fairness should be the main foundation in every political communication process, both in making decisions and in conveying information to the public.

Deliberation (Shura)

In addition to the principles of honesty and justice, the Qur'an also emphasises the importance of the principle of deliberation (shura) in political communication. This principle affirms the importance of dialogue and exchange of ideas between one another in the decision-making process. The verse that is often used as a reference is Surah Ash-Shura verse 38. In this verse, it confirms that Muslims are commanded to hold deliberations in all their matters, be it personal, social or political matters. With deliberation, it allows decisions to be made more wisely because it involves various parties exchanging opinions and experiences, in QS Ash-shura verse 38 Allah SWT says :

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ٣٨ ؕ

Meaning: *(also better and more lasting for) those who accept (obey) the call of God and perform the prayer, while their affairs (are decided) by deliberation among them. They spend some of the sustenance We bestow upon them (Kemenag.2019).*

The word shura شورى comes from the root word shura شور which means to choose and bring out the best opinion by comparing one opinion with another. In Arabic, the term is taken from the expression syirtu al-'asal شيرت العسل, which means 'I took the honey out of the hive.' This simile illustrates that the best opinion is likened to honey. This simile illustrates that the best opinion is likened to honey resulting from a valuable selection process. Deliberation or shura is the process of finding the right 'honey' or idea among a variety of views, where the strongest opinion is chosen, regardless of who presents it (Shihab, 2021).

The verse states that justice and collective wisdom reflect decisions made through deliberation. Deliberation allows for a variety of perspectives, ideas and organisations from different parties, such as politicians, academics, civil society organisations and citizens themselves. In the Qur'an, one of the main principles of political communication is deliberation or dialogue, which emphasises how important it is to involve various parties in the decision-making process through dialogue and exchange of opinions to reach an agreement or decision that is more beneficial to society. With their participation, different perspectives are debated, which enhances mutual understanding (Riauan et al., 2020).

Deliberation is essential in political communication. This process allows all interested parties to actively participate in the decision-making process and express their views, wishes and contributions. Deliberation allows all parties involved to voice their opinions, so that the decisions

made fulfil their common needs and desires (Kasman, 2019). Deliberation not only increases knowledge and understanding of the process of making a decision, but also ensures that the decisions made are more complete and include a variety of perspectives. Including multiple parties in deliberation helps prevent the views of one particular group from dominating, and ensures that every opinion is valued and fairly considered. Thus, deliberation results in decisions that are more balanced and represent the interests of all parties (Maeyulisari, 2020).

Transparent legislative processes, public discussion forums, and consultative councils are some of the ways in which the principle of deliberation in political communication can be applied. These mechanisms allow stakeholders to talk to each other in an open, inclusive, and productive manner (Hidayati, 2021). People who make policies can gain greater insight from a variety of diverse views through deliberation methods. They can also gain support and legitimacy from the community for the decisions made. However, various political communication challenges also hinder the implementation of this principle.

One of the main challenges in the practice of deliberation is the possibility that certain individuals or groups who have greater power, social status, or influence will dominate the course of the discussion. This kind of domination can hinder the realisation of equal and fair participation from all parties involved. When voices from groups that are weaker or do not have access to power are not heard, the outcome of the deliberation loses thorough representation and has the potential to create dissatisfaction among the community. In addition, if the deliberation process takes place without transparency and accountability, it can create distrust in the outcome of the decisions taken, as well as increase the possibility of social conflicts arising from the perception that the decisions are unfair or only benefit certain parties. Therefore, it is crucial to build a sustained shared commitment to open, fair and inclusive deliberation, ensuring that every voice, regardless of social, economic or political background, is proportionally represented.

In terms of political communication, this situation requires a leader to not only be a policy determinant, but also a good listener, who prioritises empathy, patience, and the ability to understand the diversity of people's aspirations. Leaders who are able to create a safe and comfortable dialogue space for all parties will encourage active involvement from various groups, including those who are usually marginalised. This concept of inclusiveness in deliberation not only strengthens the quality of the decisions taken, but also increases the chances of the decisions being widely accepted by the community. Thus, deliberation based on the principles of fairness, openness, and comprehensive representation will produce policies that are more rational, wise, and have strong legitimacy in the eyes of the public.

In conclusion, the principle of deliberation found in Surah Ash-Shura verse 38 emphasises that effective and fair political communication requires a consultation process that

involves all parties. By providing diverse voices for decision-making, deliberation ensures that decisions taken are not only procedurally valid, but also reflect fairness and shared wisdom. Modern political communication requires this principle to build good governance and strengthen a democracy that is more participatory and responsive to people's needs.

Openness and Transparency

The study found that the Qur'an encourages open and honest political communication. As shown in surah Al-Baqarah verse 42, which emphasises how important it is to remain open when providing information to the general public. One can understand how these principles should be applied in political communication in the modern era by carefully analysing the verse. Surah Al-baqarah verse 42, reads:

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ٤٢

Meaning: *Do not confuse the truth with falsehood) and (do not) conceal the truth while you know it* (Kemenag,2019).

According to Al-Misbah's commentary, this verse refers to the actions of some Jews at the time of the Prophet Muhammad, who often hid and altered parts of revelation. Therefore, Muslims are reminded to refrain from such behaviour and instead convey the truth honestly and unaffected (Shihab, 2021).

This verse emphasises the warning to Muslims not to mix truth with falsehood, which could be in the form of covering up facts, obscuring reality, or giving a misleading interpretation to something that should be clear. The verse also warns against hiding known truths, especially those related to religious teachings and right principles of life. In the context of political communication, this verse emphasises the importance of the responsibility of leaders and political elites for the information they share with the public. They are reminded not to use the truth manipulatively for personal or political gain, but rather to ensure that any information conveyed remains accurate and truthful for the common good.

To build a good and trusting relationship between the government and the public, it is crucial to use political communication principles such as openness and transparency. If the government gives people access to clear and accurate information, they can make better, fact-based decisions on political issues and public policies that affect their lives. They feel more involved in government decision-making and have the right to provide constructive criticism or feedback (Nurdiansyah, 2016). Transparency plays a role in preventing abuse of power and corrupt practices, Government decisions and policies are visible to the public and authorised agencies in an open environment. This facilitates the disclosure of actions that violate the law or ethics, which may harm the public. With transparency, the government is expected to work more

honestly and accountably as every action will be scrutinised by the public. As a result, the principles of transparency and openness improve political communication and create a cleaner and fairer system of government. (Azka, 2022).

In a democracy, transparent and open political communication is essential to encourage more active public participation. When people can easily obtain relevant and accurate information about public policies, government decisions, and other political issues, they can better understand what is happening around them. This greater access to information allows the public to be more involved in the decision-making process. They can participate in this process by providing input, providing criticism, or supporting policies proposed or implemented by the government.

This process allows communities, leaders and policymakers to talk constructively. The result will strengthen government accountability. When people feel heard and that their voices are taken into account, they have more faith in the democratic process and feel they have a significant role in public policy-making. Transparency also increases government legitimacy. When governments operate in a transparent and clear manner, people are more confident that the decisions made will reflect the interests of the general public rather than those of a particular group or political elite (Rosidi, 2017).

In conclusion, verses in the Qur'an, such as Al-Baqarah verse 42, provide a very important basis for encouraging transparent and open political communication. To increase the trust and legitimacy of governments and strengthen public participation in the political process, these principles are essential. Transparency prevents abuse of power and allows the public to be more involved and provide constructive input. As such, political leaders and elites need to instil the values of openness and transparency as the cornerstone of every form of communication they engage in. Through commitment to these principles, decision-making processes will become more inclusive and accountable, thereby strengthening public trust. When political communication is built on a foundation of openness, the public will feel more valued, engaged and have the space to express their aspirations freely. Ultimately, this will lead to a social order that is fairer, more resilient and responsive to public policies.

The research findings reveal that the Qur'an provides a strong and relevant foundation for the practice of political communication in the contemporary era. One of its key principles is deliberation (*shura*), which emphasises the importance of open dialogue, equal consultation and broad participation in decision-making processes. This value not only reflects the legacy of classical Islamic thought, but also has strong alignment with the concepts of participatory and deliberative democracy adopted by many modern political systems. In its implementation, the principle of deliberation encourages active involvement from all elements of society, providing space for every voice to be heard and considered fairly. As such, these principles not only create

an inclusive and responsive political framework, but also form the foundation of a government that is able to reflect the aspirations of the people as a whole and address their needs wisely.

The principle of deliberation in the Qur'an emphasises that mutual agreements are best reached through a process of dialogue and collective consent. This approach not only strengthens fairness and legitimacy in decision-making, but also instils a sense of shared responsibility for the outcomes. In addition, deliberation contributes to the strengthening of social relations in the community and encourages more thoughtful and equitable decisions. In the context of the contemporary world, the values of deliberation taught by the Qur'an become an important foundation in building a strong, inclusive and sustainable democratic system.

This concept encourages people to actively participate in decision-making, so that not only elections, but also decisions are fair and involve all parties. Therefore, deliberation can be used by modern countries to build a more mature and durable system of their democracy. By emphasising the importance of dialogue and mutual consent, and strengthening inclusive democracy, this principle aids the understanding and practice of modern political communication. By applying this principle, modern countries can increase legitimacy, responsiveness, and unity in their political systems.

The principles of honesty and justice that the Qur'an teaches in political communication, in addition to the principle of deliberation, are very relevant for today. The Qur'an emphasises that everyone involved in decision-making should be honest as this is a moral obligation, and honesty and fairness are the main basis for building trust between the people and political leaders or institutions. This concept not only ensures that information is conveyed correctly, but also increases people's trust in the government and leaders.

In the midst of the post-truth era and the proliferation of misinformation spread through social media, the principles of honesty and fairness are increasingly crucial to maintaining integrity and building trust in political communication. Honesty in the delivery of political information is necessary for the public to receive true and accurate data, considering that the spread of fake news or slander can damage the relationship between leaders and the community while threatening political and social stability. In addition, the principle of fairness plays an important role in respecting the rights of all parties and preventing discrimination in the communication process. By upholding these values, the political process can be more inclusive, allowing diverse interests to be heard and fairly considered in decision-making.

The Qur'an teaches the principles of honesty and fairness in political communication, which are essential foundations for building a political system that is fair, transparent and responsive to the needs of society. In this modern era, where information can spread quickly, it is imperative to maintain the integrity of political communication and strengthen the foundation of a strong and sustainable democracy. Therefore, understanding and applying honesty and fairness

in political communication, as taught by the Qur'an, is crucial to building an empowering, just and inclusive political system. Openness and Fairness ensure that all voices are heard and considered in the decision-making process.

According to the Qur'an, two very important principles of political communication are openness and transparency. These principles increase public trust in government and encourage people to participate more actively in the decision-making process. The Qur'an also underlines that the government should provide information relevant to the public interest in an honest and open manner. In the modern world, openness and transparency are key to fighting corruption and ensuring that governments are accountable. By improving public access to information, governments can increase transparency in policy implementation and budget management. This gives the public a chance to see how the government works, while creating social pressure that can prevent abuse of power and corruption.

To build a fair, clear and accountable political system, the Qur'anic principles of openness and transparency are essential. In this day and age, where public trust is crucial and corruption poses a great threat to the stability and progress of the country, adhering to these principles is a moral obligation and a prudent course of action to strengthen democracy and guarantee effective governance. However, there are difficulties in applying these principles in the current era. With the development of digital technology and social media, political communication is evolving at a rapid pace, and various forms of information are being disseminated. This calls for new communications that are more adaptive and innovative while remaining based on the basic principles found in the Qur'an.

CONCLUSIONS AND RECOMMENDATIONS

This research shows that the Qur'an provides strong and relevant ethical guidance for building dignified and responsible political communication. The five main principles found in honesty, justice, deliberation (shura), openness, and transparency are fundamental values that can address contemporary political challenges, such as the crisis of public trust, the spread of hoaxes, and the abuse of power. The principles of honesty and fairness help build the integrity of leaders and prevent irregularities in the delivery of political information, while deliberation encourages inclusive decision-making and involves broad community participation. When all elements of society feel their voices are valued, political decisions become more legitimate and accepted.

On the other hand, openness and transparency in political communication strengthen government accountability and provide space for healthy social control. By applying these principles, political communication is not only a tool to achieve power, but also a means to realise social justice and shared prosperity. Therefore, Qur'anic values are not just religious doctrines,

but also offer concrete solutions to shape a more ethical, inclusive and humane political system. In conclusion, the integration of Islamic values in modern political practice is an important step in creating a democracy that is not only procedural, but also substantial and just.

REFERENCES

- Alam, S. (2021). Penggunaan Media Sosial Sebagai Alat Komunikasi Politik. *Avant Garde*, 9(1), 67. <https://doi.org/10.36080/ag.v9i1.1257>
- Azka. (2022). Penerapan Keterbukaan Informasi Publik Sebagai Upaya Mewujudkan Pemerintahan Yang Transparan Dan Akuntabelurnal Kewarganegaraan Vol. 6 No. 1 Juni 2022. *Jurnal Kewarganegaraan*, 6(1), 597–602. <http://journal.upy.ac.id/index.php/pkn/article/view/2575>
- Hidayati, F. R. (2021). Komunikasi Politik dan Branding Pemimpin Politik Melalui Media Sosial: A Conceptual Paper. *Jurnal Lensa Mutiara Komunikasi*, 5(2), 145–161. <https://doi.org/10.51544/jlmk.v5i2.2385>
- Indra, D., Wahid, U., Magister, P., Komunikasi, I., & Budi, U. (2021). Tinjauan Literatur: Digital Komunikasi Politik Anies Baswedan. *Jurnal Interaksi : Jurnal Ilmu Komunikasi*, 5(2), 228–239. <https://doi.org/10.30596/interaksi.v5i2.6198>
- Kahpi, M. L. (2020). Komunikasi Politik Dalam Al-Quran. *Hikmah*, 14(8), 151–164. <https://doi.org/10.1088/1751-8113/44/8/085201>
- Kasman, S. (2019). Komunikasi Politik Nabi Muhammad Saw Terhadap Perjanjian Hudaibiyah (Analisis Surat Perjanjian Hudaibiyah Dalam Perspektif Jurnalistik). *Jurnal Dakwah Tabligh*, 20(1), 1. <https://doi.org/10.24252/jdt.v20i1.9528>
- Khoiriah. (2024). AL-AFKAR : Journal for Islamic Studies Konsep Komunikasi Politik Dalam Al-Qur an. *AL-AFKAR : Journal for Islamic Studies*, 7(3), 9–25.
- Lely Arrianie. (2023). *Komunikasi Politik: Dramatisme dan Pencitraan Politisi di Panggung Poliitk* (1st ed.). PT Raja Grafindo Persada.
- Maeyulisari, M. (2020). *Musyawaharah Dalam Al-Qur'an (Analisis Komparatif Tafsir Al Misbah Dan Tafsir Al Ibriz Atas QS al-syura/42:38, QS al-Imran/3:159 dan Al-Baqarah/2:233*. IAIN Salatiga.
- Mansyur, I. C. (2023). Polarisasi Politik di Indonesia 2014-2019: Sebuah Kajian Pustaka. *Jurnal Politik Profetik*, 11(1), 1–22. <https://doi.org/10.24252/profetik.v11i1a1>
- Mukarom, Z. (2016). ZM_Komunikasi_Politik_2016. In *Komunikasi Politik* (Issue Politik, pp. 3–240). CV Pustaka Setia.
- Nurdiansyah, E. (2016). Keterbukaan Informasi Publik Sebagai Upaya Mewujudkan Transparansi Bagi Masyarakat. *Jurnal Bhineka Tunggal Ika*, 3(3), 147–151.

- Puspitasari, Y. (2023). Etika Komunikasi Tentang Kejujuran Dan Keadilan Dalam Perspektif Al-Qur'an. *Tabayyun*, 4(1), 17–26. <https://doi.org/10.61519/tby.v4i1.45>
- Rahmah, S. (2021). Personal Branding Ganjar Pranowo untuk Membangun Komunikasi Politik di Media Sosial Instagram. *Jurnal Interaksi : Jurnal Ilmu Komunikasi*, 5(1), 94–101. <https://doi.org/10.30596/interaksi.v5i1.5584>
- Riauan, M. A. I., Kurniawati, E. F., Aslinda, C., & Aziz, A. (2020). Konstruksi Realitas Pada Pesan Politik Calon Walikota Pekanbaru di Riau Pos. *Ettisal : Journal of Communication*, 5(1). <https://doi.org/10.21111/ejoc.v5i1.4013>
- Rosidi, R. (2017). Strategi Komunikasi politik dan Budaya Transparansi Partai Politik. *Jurnal Politik Pemerintahan, Majalah Ilmiah Program Studi Ilmu Politik*, 2(1), 78–100. <https://doi.org/10.55745/jpp.v2i1.15>
- Setiadi, W. (2018). KORUPSI DI INDONESIA (Penyebab, Bahaya, Hambatan dan Upaya Pemberantasan, Serta Regulasi). *Jurnal Legislasi Indonesia*, 15(1), 1–7. <http://dx.doi.org/10.1016/j.gde.2016.09.008>
- Shihab, M. quraish. (2021). *Tafsir Al-Misbah*. Lentera Hati.
- Subekti, D., Mutiarin, D., & Nurmandi, A. (2023). Political Communication in Social Media: A Bibliometrics Analysis. *Studies in Media and Communication*, 11(6), 299–313. <https://doi.org/10.11114/smc.v11i6.6214>
- Thaib, E. J. (2019). Komunikasi Politik Ditinjau dari Perspektif Ilmu Komunikasi, Ilmu Politik dan Komunikasi Islam. *Farabi*, 16(1), 1–18. <https://doi.org/10.30603/jf.v16i1.1030>
- wahbah az-zuhaili. (2016). *Tafsir Al- Munir Jakarta :: Gema Insani*, (M. Ibrahim (ed.)). gema insani.