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Reconstruction of Issue Management and Political Communication Messages: An Islamic Perspective in the Digital Era

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Abstract

Objective: This study aims to reconstruct issue management and political communication messages from an Islamic perspective to address the ethical challenges of political communication in the digital era. **Theoretical Framework:** The study integrates Issue Management Theory, Political Communication Theory, and Islamic Communication Ethics, emphasizing the principles of *ṣidq* (honesty), *amanah* (responsibility), *tabayyun* (information verification), *syūrā* (deliberation), and *maslahah* (public benefit) as foundations for ethical political communication. **Literature Review:** Previous studies show that issue management issue management in digital political communication and islamic perspective on political communication messages. **Method:** This study employed a qualitative approach using library research. Data were collected from books, peer-reviewed journal articles, and relevant policy documents on issue management, political communication, digital media, and Islamic communication. The data were analyzed using content and thematic analysis to identify conceptual relationships and develop an integrative framework. **Results:** The findings indicate that issue management is essential for identifying political issues, preventing communication crises, and maintaining public trust. However, digital political communication is increasingly challenged by disinformation, political polarization, hate speech, and algorithm-driven information manipulation. Integrating Islamic communication ethics with issue management provides a normative and strategic framework for developing political messages that are transparent, accountable, and oriented toward public benefit. **Implications:** The proposed framework offers guidance for policymakers and political institutions in strengthening ethical digital governance and improving the quality of democratic communication. **Novelty:** This study introduces an Islamic Ethical Digital Issue Management Framework that integrates issue management with Islamic communication ethics, providing a new conceptual model for ethical political communication in the digital era.

Keywords: islamic political, issue management, digital media, communication ethics, political messages.

INTRODUCTION

Global developments in the 21st century are marked by digital transformation that changes the way humans communicate, interact, and participate in social and political life [1]. Advances in information and communication technology have created a digital public

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space that enables the dissemination of information to take place quickly, widely, and beyond geographical boundaries [2]. This phenomenon has had a significant impact on various aspects of public life, including the political communication process. On the one hand, the development of digital technology provides opportunities for increased public political participation, information transparency, and the strengthening of democracy. However, on the other hand, this development also presents various challenges, such as the spread of hoaxes, disinformation, hate speech, political polarization, and the manipulation of public opinion [3]. This condition shows that political development in the digital era requires not only technological progress, but also effective and ethical communication governance.

In this context, political communication plays a strategic role in building relationships between political actors and the public. Political communication is no longer understood simply as the process of conveying political information, but also as an instrument for shaping perceptions, building legitimacy, and managing various issues emerging in the public sphere. In line with the development of digital democracy, various international organizations and global institutions emphasize the importance of strengthening information integrity, communication transparency, and responsible public information governance [4]. This shows that issue management and political communication messages are important aspects in maintaining social stability and the quality of democracy in the digital era.

Within this framework, the development of social media has fostered a new paradigm in political communication. Digital media allows political actors to convey messages directly to the public without the intermediary of conventional media. This offers the advantage of faster and broader communication reach. However, digital media also increases the risk of the spread of unverified information, the emergence of political propaganda, and the misuse of sensitive issues for short-term political gain [5],[6]. Therefore, managing issues and developing political communication messages requires an approach that is not only strategically effective, but also takes into account ethical dimensions and social responsibility.

In Indonesia, digital political communication has grown rapidly along with the increasing use of the internet and social media. The digital space has become a primary arena for the exchange of political information, political campaigns, and the formation of public opinion. Various national political events demonstrate that social media has a significant influence on public political attitudes and behavior [7]. However, this development has also been accompanied by an increase in the spread of fake news, negative campaigns, identity politics, and discursive conflicts that have the potential to disrupt social cohesion. This phenomenon demonstrates that political communication practices in Indonesia still face challenges in managing issues and messages effectively, ethically, and responsibly.

In Indonesia's predominantly Muslim society, an Islamic perspective plays a crucial role in developing ethical political communication. Values such as honesty (*ṣidq*), trustworthiness (*amanah*), justice (*'adl*), deliberation (*shura*), and information verification (*tabayyun*) are fundamental principles that can serve as a foundation for managing public communication [5]. Political communication from an Islamic perspective is not only oriented toward successfully influencing the public but also emphasizes moral responsibility, social welfare, and efforts to maintain societal unity. Thus, Islamic communication principles are strongly relevant in addressing the various challenges of political communication in the digital age.

Nevertheless, political communication practices in the digital space still present various problems. One major challenge is the tendency for political communication to be more oriented toward pragmatic interests than ethical values. Many political issues are constructed for the sake of image building, mobilizing support, or delegitimizing political opponents without considering the resulting social impact. As a result, a gap often arises between ideal communication values and the reality of political communication that develops in society.

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This situation demonstrates the need for an approach that can more systematically integrate the effectiveness of political communication with Islamic ethical values.

Recent studies have shown that issue management plays a crucial role in shaping public perception and maintaining the reputation of organizations and political actors. Classic research on issue management developed by Chase and Jones emphasizes the importance of proactively identifying, analyzing, and managing issues before they develop into crises. These findings are further reinforced by various contemporary studies showing that effective issue management can increase public trust and strengthen political legitimacy. In the digital context, issue management is increasingly important because the rapid flow of information can magnify the impact of an issue on public opinion.

This approach has been further developed in studies of digital political communication, which emphasize the importance of message construction as a primary factor in influencing public attitudes and behavior. Research on political framing, agenda setting, and digital political communication shows that message effectiveness is heavily influenced by the credibility of the source, the narrative constructed, and the characteristics of the media used [8]. Recent research also shows that social media has changed the pattern of political communication to be more interactive and participatory [9]. However, most of these studies are rooted in the Western communication paradigm which emphasizes strategic and instrumental aspects more than ethical and spiritual dimensions.

From an Islamic perspective, studies on political communication generally focus on communication ethics, leadership, political da'wah, and the principles of good governance. Several studies have shown that the concepts of *tabayyun*, *amanah*, *syura*, and *maslahah* are strongly relevant in building responsible public communication. However, these studies are still normative in nature and have not comprehensively integrated the management of issues and political communication messages in the context of the rapidly evolving digital era.

Based on this, a research gap exists in the form of limited studies integrating the concepts of issue management, political communication message development strategies, and Islamic communication values within a comprehensive conceptual framework. Most digital political communication research focuses on communication effectiveness, while Islamic communication studies emphasize normative and ethical aspects. Consequently, a gap remains between strategic approaches to modern political communication and Islamic communication principles applicable to the digital sphere.

Several recent studies have begun to link Islamic ethics with digital communication and public information governance. The results indicate that Islamic values have significant potential to support more transparent, fair, and accountable political communication practices. However, these efforts remain partial and have not yet produced a systematic conceptual model for managing political communication issues and messages from an Islamic perspective. In the Indonesian context, research specifically examining the integration of these three aspects remains relatively limited, opening up space for more in-depth studies. This gap is increasingly important to address given the need for a political communication model capable of bridging the demands of effective communication with moral and social responsibility. Managing political issues in the digital age cannot simply be oriented toward achieving political goals; it must also consider ethical values that can maintain the quality of democracy and societal unity. In this regard, an Islamic perspective offers a relevant normative foundation for addressing the various challenges of contemporary political communication.

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LITERATURE REVIEW

Issue Management in Digital Political Communication

Issue management is a strategic approach evolving within the fields of organizational communication and public policy to identify, analyze, and respond to issues that could potentially affect an organization's reputation, legitimacy, and aspirations. According to Howard Chase, issue management is a systematic process for identifying issues emerging in the external environment and developing communication strategies capable of influencing policy and public perception before those issues escalate into crises [10][11]. This perspective was further developed by Robert L. Heath, who emphasized that issues management is not merely a reactive activity but a strategic function integrating environmental scanning, stakeholder analysis, communication planning, policy implementation, and continuous evaluation. Furthermore, W. Timothy Coombs explained that effective issues management can mitigate crisis risks through proactive, transparent, and evidence-based communication, thereby enabling organizations to maintain public legitimacy [12].

The evolution of digital technology has fundamentally transformed the practice of issue management in political communication. Social media, digital platform algorithms, artificial intelligence, and the real-time dissemination of information cause political issues to evolve far more rapidly than in the era of conventional media. In this context, issue management is no longer confined to organizational identification and response processes; its scope now encompasses managing digital information flows, engaging with online communities, and mitigating disinformation, misinformation, and political polarization. Nevertheless, most existing issue management models remain oriented toward strategic communication effectiveness and the protection of organizational interests. Dimensions such as ethics, morality, and religious values which underpin communication decision-making have not received adequate attention; therefore, a conceptual reconstruction is required to integrate communication effectiveness with ethical principles in the management of political issues within the digital era..

Islamic Perspective on Political Communication Messages

From an Islamic perspective, political communication is the process of conveying information, ideas, and policies grounded in values of divinity, honesty, justice, and moral responsibility. According to Muhammad Quraish Shihab, communication in Islam serves not merely as a means of exchanging information but also as a medium for realizing the common good, strengthening brotherhood, and upholding social justice [13]. These communication principles are derived from the Qur'an through the concepts of qaulan sadidan (truthful speech), *qaulan baligha* (effective speech), *qaulan layyina* (gentle speech), qaulan karima (noble speech), *qaulan ma'rufa* (good speech), and *qaulan maisura* (easily understood speech). Furthermore, the communicative character of Prophet Muhammad (PBUH) defined by the traits of *ṣidq* (truthfulness), *amanah* (trustworthiness), *tabligh* (conveying the truth), and *fathanah* (wisdom) serves as the foundation for the ethics of political communication in Islam.

In the context of digital political communication, Islamic values are increasingly relevant as a guide for addressing various challenges, such as the spread of hoaxes, hate speech, the manipulation of public opinion, and identity politics. The principle of *tabayyun* encourages the verification of information before dissemination, while the concepts of *'adl* (justice) and *maslahah* (public interest) steer political communication toward prioritizing societal well-being rather than merely focusing on political victory. Thus, Islamic political communication emphasizes not only the effectiveness of persuasion but also upholds integrity, transparency, accountability, and social responsibility. This approach demonstrates that the success of political communication is not measured solely by the ability to influence public opinion, but

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also by the extent to which the conveyed message reflects ethical values and contributes to the health of democracy.

METHODOLOGY

This research uses a qualitative approach with a library research method that aims to analyze, interpret, and integrate various concepts related to issue management, political communication messages, digital political communication, and the principles of Islamic communication in one comprehensive conceptual framework [14]. This approach was chosen because the research focuses on developing theoretical constructs regarding issue management and the formulation of political communication messages from an Islamic perspective in the digital era. The research data sources consist of reputable international journal articles, accredited national journals, academic books, scientific proceedings, policy documents, and various scientific references relevant to the themes of political communication, digital media, issue management, and Islamic communication ethics. Data collection was conducted through searches of various academic databases such as Scopus, Web of Science, ScienceDirect, SpringerLink, Taylor & Francis, Emerald Insight, and Google Scholar using keywords related to issue management, digital political communication, political messages, social media, Islamic communication, *tabayyun*, *amanah*, and Islamic political ethics. All sources obtained were then selected based on their level of relevance, academic quality, theoretical contribution, and their relevance to the research focus [15].

Table 1. Research Method Used in This Study

Aspect	Description
Type of Research	Qualitative research employing a library research method
Approach	Conceptual qualitative approach
Research Objective	To develop an Islamic-based conceptual model of issue management and political communication messages
Rationale for Approach	To synthesize and interpret existing theories and literature
Key Figures Analyzed	Theories of issue management, political communication, digital communication, and Islamic communication ethics
Main Data Sources	Scholarly journals, books, proceedings, policy documents, and academic databases
Method of Analysis	Data reduction, thematic categorization, interpretation, and conceptual synthesis
Theoretical Framework	Issue management, political communication, digital communication, and Islamic communication ethics
Focus of Analysis	Political communication messages and issue management based on Islamic principles
Expected Outcome	An integrated conceptual framework for ethical digital political communication

Table 1 outlines a qualitative conceptual research design utilizing a rigorous library research method. The study aims to systematically synthesize existing literature to develop an integrated conceptual model for Islamic-based political issue management and political communication messages. Utilizing scholarly journals, books, policy documents, and academic databases as primary data sources, the theoretical framework incorporates issue management, political communication, digital communication, and Islamic communication ethics. The analytical process involves systematic data reduction, thematic categorization, interpretation, and conceptual synthesis. Ultimately, this methodological approach yields a

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comprehensive theoretical framework designed to guide ethical, principles-driven digital political communication strategies within contemporary governance environments.

Data analysis was conducted qualitatively through the stages of data reduction, categorization, interpretation, and conceptual synthesis. In the initial stage, various collected literature was analyzed to identify key concepts related to political issue management, communication message development strategies, characteristics of digital communication, and Islamic communication values such as *ṣidq* (honesty), *amanah* (trust), *tabayyun* (trust), *shura* (*shura*), *'adl* (justice), and *maslahah* (benefit). Next, these concepts were classified into specific themes to identify patterns of relationships, interconnections, and conceptual gaps developing in the literature. The results of the analysis were then critically interpreted by connecting modern political communication theory and Islamic communication perspectives to produce a deeper understanding of political communication practices in the digital era. The final stage of the research was carried out through a synthesis of various theoretical findings to formulate a conceptual model of issue management and political communication messages from an Islamic perspective, which is expected to contribute to the development of studies on political communication, Islamic communication, and public communication governance that are more ethical, effective, and oriented towards the benefit of society [16].

RESULT AND DISCUSSION

Political Issue Management in the Dynamics of the Digital Era

Digital transformation has brought about fundamental changes in the global political communication ecosystem. The development of the internet, social media, big data, and artificial intelligence has created a new communication space that is more open, interactive, and participatory than in the era of conventional media. According to Castells, contemporary society has evolved into a network society, one whose social, economic, and political activities are shaped by digital information networks [17]. In this context, political issues are no longer produced exclusively by media institutions or political elites, but rather emerge from the interactions of various actors connected in the digital space. As a result, the process of forming public opinion has become increasingly dynamic and difficult to control using traditional political communication approaches.

These changes in communication structures have had a direct impact on how political issues develop in society. In the days of conventional media, political information traveled through one-way communication patterns that were relatively easy to monitor and control. However, social media allows for the horizontal dissemination of information through a vast network of users. Peruško, using the concept of a Hybrid Media System, explains that modern political communication is the result of the interaction between old and new media, which mutually influence each other in shaping the public agenda [9]. Consequently, a political issue can emerge from social media, be amplified by mainstream media, and then be discussed again massively by the digital community, thus forming a cycle of issues that occurs repeatedly and becomes increasingly complex.

From the perspective of issue management theory developed by Chase, an issue is understood as a gap between public expectations and organizational actions that has the potential to impact social legitimacy. This concept was later developed by Heath, who positioned issue management as a strategic process for identifying, analyzing, and responding to issues before they escalate into crises [18]. In a political context, issues are not only related to public policy but also to public perceptions of the credibility of leaders, political parties, and government institutions. Therefore, successful issue management is a crucial factor in maintaining political stability and public trust.

The digital era has significantly accelerated the issue life cycle. Whereas previously an issue developed through relatively long stages, now it can emerge, go viral, and then fade

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within hours. This phenomenon demonstrates that speed is a key characteristic of digital political communication. According to Coombs, organizations that fail to detect issues early will face greater reputational risks when the issue escalates into a crisis [12]. In a political context, a delayed response to an issue can result in a decline in public legitimacy, increased public distrust, and the emergence of alternative narratives that are difficult to control.

The acceleration of information flow is also reinforced by social media algorithms that operate on the logic of engagement. Algorithms tend to promote content that triggers emotion, controversy, or conflict because they are believed to increase user interaction. Sunstein calls this phenomenon the information cocoon and echo chamber, a condition where individuals are only exposed to information that reinforces their existing beliefs [19][20]. In a political context, this situation has led to an increasingly polarized society, making it difficult to accept information that differs from their political preferences. Consequently, managing political issues has become increasingly complex, as it must address not only facts but also public perceptions and emotions.

The phenomenon of digital polarization demonstrates that political issues no longer develop naturally, but are often strategically constructed by various actors to achieve specific goals. Entman, through framing theory, explains that political actors can shape public perception by emphasizing certain aspects of an event while ignoring others. In the digital era, framing practices have become increasingly effective, supported by data analysis technology that allows for segmented message delivery to specific target groups. As a result, political issues have become not only a means of communication but also an instrument for the struggle for meaning and power in the public sphere.

The development of digital technology has also given rise to the phenomenon of post-truth politics, a situation where emotions and personal beliefs have a greater influence than objective facts in shaping public opinion. According to McIntyre, the post-truth era is characterized by the weakening authority of facts and the increasing dominance of emotional narratives [21]. In such conditions, political issue management cannot simply rely on data and rational argumentation; it must also understand the psychological dynamics of digital society. This demonstrates that modern political communication requires a multidimensional approach that combines aspects of technology, psychology, sociology, and ethics.

In practice, the biggest challenge in digital political issue management is the spread of misinformation and disinformation. Wardle and Derakhshan distinguish misinformation as false information spread without any intention of causing harm, while disinformation is false information spread intentionally to influence public opinion. Both phenomena pose a serious threat to the quality of democracy because they can disrupt the public's decision-making process. Various studies have shown that fake news tends to spread faster than verified information due to its stronger emotional content.

In addition to the threat of disinformation, the development of digital technology has also given rise to the phenomenon of public opinion manipulation through the use of bots, fake accounts, and artificial intelligence. Bradshaw and Howard found that various political actors in various countries use automated technology to amplify certain narratives and influence public conversations on social media. This phenomenon demonstrates that managing political issues no longer involves solely human communication but also interactions with technological systems that have the ability to massively influence public perception.

In a democratic context, effective issue management should not only be oriented toward electoral interests but also toward improving the quality of the public sphere. Habermas, through the concept of the public sphere, asserted that ideal public communication should encourage rational dialogue, equal participation, and the constructive exchange of ideas. However, the reality of digital communication shows that the public sphere is often filled with sensational content that prioritizes popularity over substance. This situation necessitates

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an issue management approach that maintains a balance between communication effectiveness and social responsibility.

From the perspective of political organizations, issue management must be understood as a proactive process. Organizations cannot simply respond to emerging issues; they must also conduct ongoing environmental monitoring to identify potential issues early. Heath emphasized that successful issue management is largely determined by an organization's ability to read social changes, understand public expectations, and anticipate potential communication risks. In the digital age, these skills are increasingly crucial because changes in public opinion can occur very quickly.

Furthermore, political issue management requires an approach based on building public trust. According to the Edelman Trust Barometer, public trust in political institutions has declined in many countries due to increasing disinformation and a lack of transparency in public communications. Therefore, issue management strategies must be directed at building credibility, transparency, and accountability in communications. Public trust is crucial social capital because it determines the effectiveness of political messages delivered to the public.

From an Islamic perspective, political issue management has broader dimensions than modern issue management approaches. Islam emphasizes not only effective communication but also moral principles and social responsibility. The concept of *tabayyun*, as explained in the Quran, emphasizes the importance of verifying information before it is accepted or disseminated [5]. This principle is highly relevant in the digital age, characterized by an abundance of information and a high risk of spreading fake news. Thus, *tabayyun* can be viewed as a preventative mechanism in issue management aimed at maintaining information accuracy and preventing the emergence of social conflict.

Islam also teaches the principles of *ṣidq* (honesty), *amanah* (responsibility), and *'adl* (justice) in all communication activities. These principles provide an ethical foundation for managing political issues, ensuring that communication is oriented not only toward political victory but also toward the public good. From this perspective, successful issue management is measured not solely by the ability to control public opinion, but also by the ability to create a healthy, inclusive, and equitable communication space.

The dynamics of the digital era have fundamentally transformed the practice of political issue management. The complexity of the digital space demands an approach that relies not only on modern communication strategies but also requires a strong ethical foundation. Integrating contemporary issue management theory with Islamic communication values is crucial to producing an issue management model that is not only effective in building public opinion but also capable of maintaining information integrity, strengthening public trust, and supporting a more democratic political life oriented toward the common good.

Reconstructing Political Communication Messages in Digital Space

Messages are a fundamental element in political communication because they are the primary instrument used by political actors to shape perceptions, influence attitudes, and direct public behavior. In political communication theory, messages are understood not only as information conveyed to the public, but also as symbolic constructions containing specific meanings, values, and interests. Nimmo explains that political communication is essentially the process of using political symbols to create meaning that is acceptable to the public. Therefore, the success of political communication is largely determined by the ability of political actors to design messages that are relevant to the needs, expectations, and experiences of the audience. In the digital era, the process of message construction has become increasingly complex because it takes place in a highly dynamic and competitive communication environment.

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The digital transformation has significantly changed the characteristics of political messaging. While in the era of conventional media, political messages tended to be long, formal, and argumentative, social media has encouraged the emergence of shorter, more visual, interactive, and easily shareable messages. According to Van Dijk, digital media has created a new communication culture that prioritizes speed, efficiency, and visual appeal over information depth [22]. As a result, political messages are now increasingly packaged in the form of images, short videos, infographics, memes, and slogans that are easy to understand and disseminate. This shift demonstrates that the success of political communication no longer depends solely on the substance of the message, but also on its ability to adapt to the characteristics of digital platforms.

This change in the format of political messages aligns with the development of Strömbäck's concept of the mediatization of politics. According to him, media logic has become a dominant factor influencing how political actors communicate with the public. In the context of social media, political messages must meet certain characteristics to gain public attention, such as brevity, emotionality, personalization, and ease of consumption. This often leads political actors to focus more on presenting compelling messages than on enhancing their substantive quality. As a result, political communication risks oversimplifying complex public issues.

Various studies have shown that emotions play a crucial role in the effectiveness of digital political messages. Marcus, Neuman, and MacKuen, using Affective Intelligence theory, explain that emotions such as hope, fear, anger, and enthusiasm significantly influence individual political behavior [23]. On social media, messages containing emotional elements have been shown to generate higher levels of interaction than informative or rational messages. This finding is supported by research by Brady et al., which shows that political content with moral emotional content spreads faster than neutral information [24]. This phenomenon explains why many political actors utilize emotional narratives as a primary strategy in building public support.

The dominance of emotional messaging has given rise to a phenomenon known as digital populism. Moffitt explains that digital populism is a form of political communication that constructs reality through a dichotomy between "the people" and "the elite," and uses emotional narratives to gain political legitimacy [25]. In practice, populist messages often simplify complex political issues into easily understood issues. While this strategy is effective in increasing public engagement, it has the potential to reinforce social polarization and diminish the quality of democratic discourse. When emotions dominate over rational argumentation, the public sphere tends to be filled with identity clashes rather than constructive dialogue.

This phenomenon is further amplified by social media algorithms designed to maximize user engagement. According to Gillespie, algorithms are not neutral because they actively determine the types of information that are more likely to appear in users' timelines [26]. Content that triggers strong emotions like anger, fear, or pride tends to achieve wider reach than neutral information. In the context of political communication, this situation encourages political actors to produce more sensational messages to compete in a highly competitive digital ecosystem. As a result, the quality of public deliberation is often sacrificed in favor of attention and popularity.

Beyond the emotional aspect, the development of digital technology is also changing the segmentation patterns of political messages. According to Bennett and Segerberg, modern political communication is moving toward a connective action model, a communication pattern that utilizes digital data to reach specific groups of people [27]. Through user data analysis, political actors can design messages tailored to their audience's characteristics, preferences, and political orientation. This strategy allows for more personalized and effective political communication. However, excessive segmentation can potentially create

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information fragmentation, as each group receives only messages that align with its own views.

In this context, Entman's framing theory becomes increasingly relevant. Entman explains that framing is the process of selecting and highlighting certain aspects of reality to shape the public's interpretation of an event [28]. In the digital age, framing is not only carried out by the mass media, but also by politicians, influencers, community organizations, and social media users. Through framing, political actors can direct public attention to a particular issue and influence how the public perceives it. Therefore, the construction of political messages is never neutral but always contains ideological dimensions and specific interests.

The development of the digital space has also blurred the lines between information, entertainment, and propaganda. Chadwick explains that modern political communication takes place in a hybrid media environment that allows various forms of content to interact and influence each other. As a result, political messages are often packaged in an entertainment format to make them more easily accepted by the public. This phenomenon is known as politainment, which is the combination of politics and entertainment in a single form of communication. While it can increase public engagement, politainment has the potential to shift public focus from the substance of policies to the personal and sensational aspects of political actors.

From the perspective of deliberative democracy, this situation poses serious challenges to the quality of public communication. Habermas asserts that ideal political communication should encourage the rational exchange of arguments and equal public participation [29]. However, the dominance of emotional and sensational messages often causes the digital public sphere to lose its deliberative function. Political discussions become arenas for narrative competition that prioritize symbolic victory over finding solutions to public problems. Therefore, efforts are needed to reconstruct political messaging so that it reorients itself toward the public interest and strengthens democracy.

Reconstructing political messages is also crucial due to the rise of misinformation and disinformation in the digital space. According to Wardle and Derakhshan, the spread of inaccurate information is one of the greatest challenges to digital democracy today [18]. In many cases, unverified political messages can spread faster than accurate information because they exploit existing emotions and prejudices within society. This situation demonstrates that the effectiveness of a message is not always directly proportional to the quality of the information it contains. Therefore, political communication requires ethical standards that can ensure the accuracy and credibility of messages conveyed to the public.

From an Islamic perspective, political communication messages are judged not only by their persuasive effectiveness but also by their adherence to moral and ethical principles. Islam teaches the concept of *qaulan sadidan*, which emphasizes the importance of conveying truthful, honest, and accountable speech [5]. This principle is highly relevant in the digital age, when information can be produced and disseminated without adequate verification. Therefore, the ideal political message is not the one that goes viral, but rather one that contains truth and benefits society.

In addition to *qaulan sadidan*, Islam also recognizes the concept of *qaulan baligha*, namely the effective, targeted delivery of messages that can positively influence the audience. This concept demonstrates that Islam does not reject the effectiveness of communication, but rather places it within a clear ethical framework. In the context of digital political communication, this principle can be the basis for designing compelling messages without sacrificing the truth and integrity of the information. In other words, effectiveness and ethics are not positioned as contradictory, but rather as complementary elements. Another highly relevant principle is *tabayyun*, the obligation to verify all information before it is received or disseminated. In the context of political message reconstruction, *tabayyun* functions as a control mechanism for the production and distribution of political information.

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Every message to be conveyed to the public must undergo a validation process to avoid elements of manipulation, slander, or propaganda that are detrimental to society. Thus, *tabayyun* can be seen as the epistemological foundation of Islamic political communication, which places truth as the primary goal of communication.

Principles of Political Communication from an Islamic Perspective

Political communication from an Islamic perspective cannot be separated from moral and ethical values derived from the Qur'an and Sunnah. Unlike modern political communication approaches, which often focus on persuasive effectiveness and achieving political goals, Islamic political communication places the moral dimension as the primary foundation of every communication process. Politics in Islam is understood as a means of realizing the public good (*siyasah syar'iyyah*), so the communication that accompanies it must reflect the values of honesty, justice, responsibility, and respect for human dignity. According to Al-Mawardi, the primary goal of political activity is to safeguard religion and manage public affairs fairly [30]. Therefore, political communication should not only be a tool for gaining power, but must be an instrument for realizing a harmonious and just social order.

The first principle that underpins Islamic political communication is *ṣidq*, or honesty. From an Islamic perspective, honesty is understood not only as an individual moral obligation but also as a fundamental principle in conveying information to the public. The Quran explicitly commands believers to speak the truth and avoid lying. In the context of political communication, the principle of *ṣidq* requires every political actor to convey information that is accurate, non-manipulative, and accountable. According to Al-Ghazali, lying in public affairs has a far greater impact than lying in the private sphere because it can undermine public trust and cause widespread social damage [31].

The relevance of the principle of *ṣidq* is increasing in the digital era, characterized by an abundance of information and a high risk of disinformation. Various studies have shown that social media has become a primary channel for the spread of fake news, which can influence public political perceptions. Vosoughi, Roy, and Aral found that false information tends to spread faster than true information because it can trigger stronger emotional responses. In such circumstances, the principle of *ṣidq* becomes a crucial ethical foundation for maintaining the integrity of political communication. Political actors who adhere to the principle of honesty not only build personal credibility but also contribute to the creation of a healthy and informative public sphere.

In addition to shidq, Islam places trust as a fundamental principle in political communication. Trust implies a moral responsibility to carry out duties and obligations honestly and not abuse the trust placed in them by the public. In the context of political communication, trust requires leaders and political actors to use information responsibly and not manipulate the public for personal or group interests. Ibn Taymiyyah emphasized that trust is one of the primary requirements for leadership because it is directly related to public trust in the ruler.

In the era of digital communication, the concept of trustworthiness has far-reaching implications. Information conveyed by a leader or political institution can reach millions of people quickly and influence various public decisions. Therefore, every political message must consider its potential social impact. Research on political trust shows that transparency and accountability in communication are key factors in building public trust in political institutions. Thus, the principle of trustworthiness can be understood as an ethical foundation linking political communication to building social trust.

The next principle is *tabayyun*, the obligation to clarify and verify information before believing or spreading it. This concept stems from Surah Al-Hujurat, verse 6, which emphasizes the importance of verifying the veracity of news to prevent harm to othe· From a

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modern communications perspective, *tabayyun* shares similarities with the principle of information verification, a key pillar of journalism and media literacy [32]. However, *tabayyun* serves not only as a technical procedure but also as a moral obligation aimed at maintaining justice and preventing the spread of slander.

The significance of *tabayyun* is increasingly apparent in the context of the digital era, marked by the rise of misinformation, disinformation, and malinformation. Wardle and Derakhshan explain that these three forms of information distortion pose a serious threat to the quality of democracy and social cohesion [18]. In situations like this, the principle of *tabayyun* offers a highly relevant approach, encouraging people not to passively accept information but rather to critically evaluate the source, content, and context of the information they receive. Thus, *tabayyun* can be positioned as a form of digital literacy based on Islamic values.

The principle of *tabayyun* (discussion) is also closely related to the management of political issues. In many cases, social conflict and political polarization arise from the public receiving unverified information. When political issues develop without adequate clarification, the public sphere becomes vulnerable to manipulation and propaganda. Therefore, *tabayyun* functions not only at the individual level but must also be part of the political communication governance implemented by political institutions, the mass media, and the government. In addition to these three principles, Islam also emphasizes the importance of *shura* (deliberation) in the political communication process. *Shura* is a participatory mechanism that provides a space for the public to openly express opinions, criticisms, and aspirations. According to Al-Farabi, deliberation is a crucial instrument in realizing good governance because it enables the creation of more rational decisions oriented toward the common good [33]. In the context of modern political communication, *shura* has similarities with the concept of deliberative democracy developed by Habermas, namely the process of exchanging ideas rationally and equally in the public sphere.

In the digital era, the principle of *shura* has gained new relevance because technology enables broader and faster public participation. Social media provides opportunities for citizens to engage in political discussions, voice criticism of public policies, and interact directly with political leaders. However, high digital participation does not always result in quality dialogue. Various studies show that the digital space is often filled with hate speech, polarization, and identity conflicts. Therefore, the implementation of *shura* in the digital era must be directed at developing a culture of dialogue that respects differences and prioritizes rational argumentation.

Another crucial principle in Islamic political communication is *'adl*, or justice. Justice in communication means not only conveying accurate information but also providing equal opportunity for all parties to express their views. According to Al-Qaradawi, justice is a universal value that must be the foundation of all social and political activities. In the context of political communication, the principle of *'adl* requires that information not be selected or manipulated to benefit one group while harming another [34].

In the digital age, implementing the principle of fairness faces significant challenges. Social media algorithms often create unequal access to information by prioritizing popular content over substantive content. As a result, certain groups can gain greater discourse dominance than others. This situation demonstrates that fairness in political communication is not only related to individual behavior, but also to the technological structure and governance of the digital platforms used by the public. The final principle which is the main objective of Islamic political communication is *maslahah* or public benefit. In the theory of maqashid al-syari'ah, *maslahah* is understood as all forms of action aimed at maintaining and improving human welfare. Al-Shatibi explained that all social and political activities must ultimately be directed towards realizing the benefit of society [35], [36]. Therefore, political communication should not only be oriented towards political victory or the interests of certain groups, but must provide real benefits for public life.

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The concept of *maslahah* offers a different perspective from the modern political communication paradigm, which often emphasizes strategic effectiveness. From an Islamic perspective, effective communication that creates social division cannot be considered successful because it contradicts the goal of *maslahah*. Conversely, political communication that strengthens unity, increases public literacy, and encourages constructive public participation is considered an ideal form of communication. Thus, *maslahah* serves as a normative indicator in evaluating the success of political communication.

Based on this description, the principles of Islamic political communication, including *ṣidq*, *amanah*, *tabayyun*, syura, *'adl*, and *maslahah*, form a comprehensive ethical system to address the challenges of digital-era political communication. These principles are not only relevant as individual moral guidelines but can also serve as a conceptual foundation for designing more ethical, transparent, participatory, and public-interest-oriented political communication governance. The integration of Islamic values and the development of digital technology can ultimately produce a political communication model that is not only effective in building public support but also capable of maintaining the quality of democracy, strengthening public trust, and realizing the common good in national and state life.

Integration of Issue Management and Political Messages Based on Islamic Values

The integration of issue management and political communication based on Islamic values is a conceptual response to the tension between the strategic rationality of modern political communication and the normative-ethical dimension of Islam. In contemporary political communication literature, the dominant approach tends to emphasize effectiveness, speed, and influence on public opinion. In contrast, the Islamic perspective places morality as the primary foundation of all communication activities. This tension indicates an epistemological dualism that needs to be bridged through an integrative model. Habermas emphasized that ideal public communication must combine instrumental and communicative rationality, making it not only effective but also ethical and deliberative.

In this context, issue management can no longer be understood as a technocratic process solely aimed at controlling public perception, but must be positioned as part of a communication governance system oriented toward truth and public benefit. Heath emphasized that modern issue management should function as an early warning system that not only identifies reputational risks but also maintains the quality of relationships between organizations and their publics. When this principle is integrated with Islamic values, the issue management process becomes more comprehensive by incorporating a moral dimension into every stage of communication decision-making.

The first stage in this integration is the identification and analysis of issues based on the principle of *tabayyun*. In crisis communication theory, Coombs emphasizes the importance of early issue detection so that organizations can respond proactively before the issue escalates into a crisis [12]. However, in the digital era, early detection alone is insufficient without information verification mechanisms. Wardle and Derakhshan demonstrate that the digital information ecosystem is highly vulnerable to misinformation and disinformation, which can accelerate the escalation of issues. Therefore, the Islamic principle of *tabayyun* can be understood as an epistemological mechanism that strengthens the validity of data in the issue management process.

At this stage, political actors are not only required to monitor developing issues but also to clarify information sources, the context in which they are disseminated, and the potential biases inherent in digital data. From a media literacy perspective, Buckingham emphasized that the ability to verify information is a key competency in a digital society [37]. The integration of *tabayyun* with modern media literacy results in a more robust approach to managing political issues in a responsible and evidence-based manner.

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The second stage is the construction of a political message based on the principles of *ṣidq* and *amanah*. In Entman's framing theory, message construction is the process of selecting and highlighting certain aspects of reality to influence public interpretation. However, the framing approach is often criticized for its potential use to manipulate public perception [28]. In this context, the principle of *ṣidq* serves as an ethical boundary that ensures that framing does not violate factual truth, while *amanah* serves as a moral control over the use of public information. Research by Vosoughi, Roy, and Aral shows that false information tends to spread faster than true information due to its emotional nature. This demonstrates that communication effectiveness does not always align with the truth of the information. Therefore, integrating Islamic principles into message construction is crucial to ensure that communication effectiveness does not compromise information integrity.

Marcus et al., in their theory of affective intelligence, explain that emotions play a crucial role in the political decision-making process. In digital political communication, emotions are often leveraged to increase public engagement [23]. However, if not ethically controlled, the use of emotions can lead to the manipulation of public opinion. The Islamic principles of *ṣidq* and *amanah* provide a normative framework to ensure that the use of emotions in political messages remains within the ethical boundaries of responsible communication.

The third stage is evaluating the impact of political communication, using the principle of *maslahah* as the primary indicator of success. In public policy evaluation theory, Dunn emphasizes that the success of a policy is measured not only by the effectiveness of achieving its objectives but also by the resulting social impact. From an Islamic perspective, *maslahah* expands this evaluation concept by incorporating moral, social, and spiritual dimensions in assessing the success of political communication. Research in the field of public communication shows that the success of political communication depends not only on the level of public approval but also on the level of trust and social stability it generates. The Edelman Trust Barometer consistently shows that public trust in political institutions is strongly influenced by the transparency and consistency of communication [38].Thus, the principle of *maslahah* can function as a normative indicator that measures the long-term impact of political communication on social cohesion.

The integration of these three stages demonstrates that issue management and political communication are conceptually inseparable. Traditionally, these two processes are often considered distinct domains: issue management focuses on problem identification, while political communication focuses on message delivery. However, in the digital era, the boundaries between the two have become increasingly blurred, as every emerging issue is instantly transformed into a public communication issue. Chadwick calls this phenomenon a hybrid media system, which simultaneously combines the logic of old and new media. In a hybrid media system, political actors must simultaneously manage issues and construct messages. Failure to integrate these two aspects can lead to a broader communication crisis. Therefore, an integrative approach based on Islamic values is relevant because it provides both an ethical and strategic framework for addressing the complexities of digital communication.

Table 2. Integrated Conceptual Framework for Ethical Digital Political Communication

Stage	Issue Management	Islamic Value	Expected Outcome
Issue Identification	Monitor and verify issues	*Tabayyun*	Credible information
Message Construction	Develop political messages	*Ṣidq*, *Amanah*	Ethical communication
Public Engagement	Promote dialogue	Shūrā	Public participation
Communication Evaluation	Assess impact	*ʻadl*, Maṣlaḥah	Public trust and social welfare
Integration	Ethical digital political communication	Integration of Islamic values	Sustainable communication governance

Table 2 illustrates the integrated conceptual framework connecting issue management stages with core Islamic values to achieve ethical outcomes. By embedding foundational

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principles such as Tabayyun, Ṣidq, Amanah, Shūrā, ‘adl, and Maṣlaḥah across all communication phases, this model transforms digital political discourse into a governance system that fosters public trust, participation, and sustainable social welfare.

From a systems theory perspective, Luhmann explains that modern society consists of complex, interacting communication systems [39],[40]. In this context, political communication is part of a social system that continuously reproduces meaning through the interaction of messages. The integration of Islamic values into this system can be understood as a mechanism for internalizing norms that guides communication toward greater stability and sustainability. Furthermore, this integrative approach aligns with the concept of governance in modern public communication. Ansell and Gash emphasize the importance of collaboration between state actors, civil society, and the private sector in creating effective governance [41], [42]. In the context of Islamic political communication, this collaboration is strengthened by the principle of *shura* which encourages participation and dialogue in communication decision-making.

In the digital age, social media algorithms play a crucial role in determining the distribution of political messages. Gillespie explained that algorithms are not neutral because they actively shape what the public deems important [26]. Therefore, integrating the values of *ṣidq*, *amanah*, and *maslahah* is crucial to ensure that political messages disseminated through digital platforms remain ethical. Recent research in digital communications shows that people are increasingly critical of the information they receive, especially amidst the rise of disinformation. However, uneven digital literacy levels leave some people vulnerable to information manipulation [1][43]. In this condition, the integration of Islamic values can function as a cognitive and moral mechanism that strengthens society's ability to critically evaluate information.

From an Islamic epistemological perspective, truth is determined not only by empirical validity but also by its conformity to moral and spiritual values. Therefore, the integration of Islamic-based issue management and political communication is not merely technical but also epistemological. This distinguishes it from secular approaches to political communication, which tend to separate facts and values. In a democratic context, this integration has important implications for the quality of the public sphere. Habermas emphasized that a healthy public sphere requires rational, inclusive communication, free from manipulative domination. The Islamic principle of *maslahah* reinforces this notion by adding the dimension of social welfare as the ultimate goal of political communication.

CONCLUSION

Based on the results of a conceptual study on issue management and political communication messages from an Islamic perspective in the digital era, it can be concluded that the transformation of the digital communication ecosystem has brought fundamental changes to the dynamics of political issue formation and public message construction. The digital era, characterized by the speed of information flow, the dominance of social media, and the algorithmization of content, has made the issue management process increasingly complex, non-linear, and heavily influenced by public emotions and information fragmentation. In this context, conventional issue management approaches oriented towards reputation control and reactive responses are no longer adequate to address the challenges of modern political communication. Therefore, a new paradigm is needed that can integrate strategic, technological, and ethical aspects within a unified analytical framework. The Islamic political communication perspective makes an important contribution through normative principles such as *ṣidq*, *amanah*, *tabayyun*, *shura*, *‘adl*, and *maslahah*, which serve as a moral foundation for managing issues and constructing political messages that are responsible, accurate, and oriented towards the public good. This study shows that the integration of issue management and political communication messages based on Islamic

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values produces a more holistic conceptual model in addressing the challenges of political communication in the digital era. This integrative process encompasses three main stages: issue verification based on *tabayyun* (inquiry), message construction based on *ṣidq* (intelligence) and *amanah* (trustworthiness), and evaluation of the impact of communication based on *maslahah* (public interest). This model not only emphasizes the effectiveness of communication in influencing public opinion but also places the dimensions of ethics, justice, and social responsibility as key indicators of the success of political communication. Thus, political communication is no longer understood merely as an instrument of power competition, but as a means of public education, strengthening social cohesion, and establishing a healthy democratic space. These conceptual findings emphasize that an Islamic values-based approach has both academic and practical relevance in building a digital political communication system that is more ethical, inclusive, and oriented towards the common good in the context of an increasingly connected global society.

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Author Contribution

All authors contribute equally to the publication of this paper, all authors read and agree to this paper, and all authors declare no conflict of interest.

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All authors declare no conflict of interest.

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