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Qur'anic ethics of political literacy: Argumentative *da'wah* and misinformation in an Indonesian Muslim community

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Abstract

Political polarization and misinformation increasingly shape how Indonesian Muslims encounter, assess, and share political information in everyday social and religious settings. Existing studies explain media literacy, Qur'anic communication, and political non-partisanship, but rarely connect these concerns within community-based religious learning. This study examines how Qur'an-based argumentative *da'wah* is practiced at *Majelis Taklim Attaqwa Pusat*, Bekasi, and how participants respond to political information. Using a qualitative case study, the research draws on semi-structured interviews with eight participants, eight observation sessions, internal documents, and thematic Qur'anic analysis. The findings identify three connected practices: dialogic religious reasoning that combines textual references *(naqli)* and logical reasoning *('aqli)*; non-partisan political learning that discusses political responsibility without endorsing candidates or parties; and participants' ethical responses to political information. Four recurring considerations emerged from the data: reliable knowledge, justice, verification (*tabayyun*), and public welfare (*maṣlaḥah*). These findings support the concept of non-partisan Islamic political literacy. Community-based religious learning can encourage careful political reasoning and responsible communication without directing electoral allegiance, offering a relevant approach for addressing misinformation while preserving non-partisanship.

Keywords: argumentative *da'wah*; political literacy; Qur'anic ethics; misinformation; *majelis taklim*.

Introduction

Political contestation in Indonesia extends beyond formal campaign arenas into digital communication and everyday social relations. Social media contributed to political polarization during the 2017 Jakarta governor election and the 2019 presidential election, particularly through sectarian narratives, political groupings, and competing online networks (Lim, 2017; Salahudin et al., 2020). The consequences have not remained online. Protests following the announcement of the 2019 presidential election results turned violent in Jakarta, leaving six people dead and about 200 injured, while the government temporarily restricted some social media features amid concerns over hoaxes and calls for

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violence (Da Costa & Kapoor, 2019; Potkin, 2019). Political preferences also develop within more intimate social settings. A Litbang Kompas survey conducted in December 2023 found that 65.8% of respondents identified family as the strongest influence on their presidential choice (Gitiyarko, 2024). These conditions show that citizens encounter, discuss, and form judgments about politics not only through campaigns and formal political processes but also through social media, family networks, and everyday community interactions.

This environment increases the importance of political literacy. Political literacy involves more than knowing how elections, parties, or systems of government work. Citizens also need to question political claims, examine their sources, distinguish reliable information from misleading content, and recognize how prior political preferences may affect judgment. McGrew et al. (2018) show that individuals often struggle to determine which online sources deserve trust, while Guess et al. (2020) demonstrate that digital media literacy interventions can improve people's ability to distinguish mainstream news from false news. Political literacy concerns both political knowledge and the ability to reason carefully when citizens encounter competing information.

Formal education provides one setting for developing these capacities, but citizens also learn about politics through social and religious interaction. In Indonesian Muslim communities, *majelis taklim*, or Islamic religious study groups, provide regular settings where participants study religion, exchange information, and discuss everyday concerns. Recent research shows that members use *majelis taklim* not only for religious study but also to obtain information and respond to wider social needs (Elizabeth et al., 2026). Their regular interaction and close connection with community life make these forums relevant to political learning, especially when political messages enter families and social networks through digital media. Nevertheless, religious leaders and community-based religious forums face a difficult boundary during electoral periods. They may discuss leadership, justice, public responsibility, and political disagreement, but direct support for candidates or parties can turn religious authority into partisan mobilization. Lussier and Ahnaf (2024) show that houses of worship in Yogyakarta frequently sought political neutrality even when political themes appeared in sermons before elections.

Islamic teachings also provide ethical resources for responding to political disagreement and contested information. The Qur'an encourages Islamic preaching and teaching, or *da'wah*, through wisdom, good counsel, and constructive argument (Qur'an 16:125), warns against following claims without knowledge (Qur'an 17:36), commands justice even when hostility may affect judgment (Qur'an 5:8), and requires verification,

or *tabayyun*, when receiving questionable information (Qur'an 49:6). Studies of Qur'anic argumentative communication have examined persuasion and reasoned dialogue in prophetic narratives (Azizi, 2023; Fahmi, 2023), while recent studies connect *tabayyun* with responses to hoaxes and political information on social media (Firmansyah et al., 2025; Reza, 2021). These ethical principles make Islamic religious learning relevant to contemporary political information, but their significance depends on how religious teachers and participants use them when they encounter disagreement, partisan claims, and information circulating through digital networks.

Existing studies leave these areas insufficiently connected. Research on misinformation and media literacy primarily explains how citizens examine evidence, assess source credibility, and distinguish reliable information from misleading content (Guess et al., 2020; Jones-Jang et al., 2021; McGrew et al., 2018). These studies give less attention to the religious ethics that may guide political judgment. Studies of argumentative *da'wah* emphasize persuasion, reasoned argument, and reasoned dialogue (*mujadalah*), but they have focused mainly on Qur'anic communication and religious discourse rather than on how Muslim communities respond to contemporary political information (Azizi, 2023; Fahmi, 2023). Research on Indonesian religion and politics documents both explicitly political forms of *da'wah* and efforts by religious communities to maintain distance from electoral mobilization, yet it says less about how a Muslim community can discuss political questions without directing partisan allegiance (Hew, 2018; Lussier & Ahnaf, 2024). Recent studies of *majelis taklim* likewise emphasize religious learning, information exchange, social interaction, and the changing role of these forums in digital environments, while giving limited attention to how participants respond to political misinformation (Elizabeth et al., 2026; Uyuni et al., 2025). The gap concerns how Qur'an-based argumentative *da'wah* can encourage political reasoning and responses to contested information while a religious community maintains a non-partisan position.

This study addresses that gap through a qualitative case study of *Majelis Taklim Attaqwa Pusat* in Bekasi, Indonesia. It asks two questions: (1) How do the *da'iyah* practice Qur'an-based argumentative *da'wah* when discussing political issues at *Majelis Taklim Attaqwa Pusat*? (2) How do participants describe their responses to political information within this learning environment? The article develops the concept of non-partisan Islamic political literacy to explain how religious learning can address political responsibility and contested information without directing electoral allegiance. The findings identify three connected practices—dialogic religious reasoning, non-partisan

political learning, and participants' ethical responses to political information—and four recurring considerations in those responses: reliable knowledge, justice, verification (*tabayyun*), and public welfare (*maṣlaḥah*).

Literature Review

Qur'anic Ethics and Argumentative *Da'wah*

The Qur'an presents *da'wah* as communication that requires wisdom, appropriate counsel, and constructive disagreement. Qur'an 16:125 instructs believers to call others with *hikmah*, good counsel, and argument conducted in the best manner. These principles give reasoned argument a legitimate place within religious communication while setting ethical limits on disagreement. Argumentative *da'wah* involves more than defending a religious proposition. It requires reasons, appropriate communication, and attention to the people who receive and respond to the message.

Recent studies support this emphasis on persuasion and reasoned dialogue. Fahmi (2023), in his analysis of the Qur'anic account of Ibrahim's dialogue with pagan communities, identifies persuasion and rational argument as closely connected forms of communication. Azizi (2023) similarly shows that Qur'anic narratives of prophetic debates with political rulers maintain communicative restraint even in situations of strong disagreement. These studies indicate that Islamic preaching need not depend on one-way instruction. *Da'wah* may also involve questions, reasoning, and *mujadalah*.

Qur'anic ethics also addresses how people respond to claims and information. Qur'an 17:36 warns against following matters without knowledge, Qur'an 5:8 requires justice even when hostility may affect judgment, and Qur'an 49:6 requires *tabayyun* when questionable information is received. Contemporary studies have connected *tabayyun* with responses to misinformation and digital communication. Reza (2021) examines how Muslim students use *tabayyun* when confronting hoaxes, while Firmansyah et al. (2025) relate *tabayyun* to verification and social responsibility in discussions surrounding presidential candidates on social media.

The ethical question does not end with factual verification. Islamic legal reasoning also considers *maṣlaḥah*, particularly questions of benefit, harm, and human welfare. Ahmed (2025) places welfare and the prevention of harm among the normative concerns of Islamic legal reasoning. This perspective adds another question to political communication. Information may be factually supported, but its circulation may still produce hostility, division, or other forms of harm.

These principles do not constitute a fixed set of rules for political communication. Knowledge, justice, *tabayyun*, and *maṣlaḥah* form part of broader Qur'anic and Islamic ethical reasoning. Their relevance to political literacy depends on how Muslim communities relate these teachings to concrete problems of political information, disagreement, and communication. The present study examines how such ethical concerns appear in participants' practices and experiences.

Political Literacy, Misinformation, and Political Judgment

Political literacy concerns the ability to understand political issues and make informed judgments about political life. In digital environments, this ability depends not only on how much political information citizens possess but also on how they respond to political claims. Kahne and Bowyer (2017) show that prior political commitments can influence judgments about factual information, particularly when misinformation supports existing political preferences. Political literacy must address both reasoning and political knowledge.

Research on civic online reasoning emphasizes source credibility and evidence. McGrew et al. (2018) found that students often struggled to determine which online sources deserved trust. Jones-Jang et al. (2021) distinguish information literacy from other forms of media literacy and show that information literacy contributes to the identification of fake news. Guess et al. (2020) similarly found that a short digital media literacy intervention improved participants' ability to distinguish mainstream news from false news. These studies emphasize source examination, evidence, and credibility when people encounter digital information.

Misinformation also involves social and political conditions beyond individual fact-checking. Humprecht et al. (2020), writing specifically about resilience to online disinformation, show that political, media, and social conditions influence how societies respond to misleading information. Indonesia illustrates this wider problem. Lim (2017) connects social media with algorithmic enclaves, sectarianism, and political polarization, while Salahudin et al. (2020) show how social media interactions accompanied polarization among Islamic political groups during the 2019 presidential election. Citizens encounter political information within networks shaped by identity, trust, political affiliation, and social relationships.

This literature identifies several capacities relevant to political literacy, including checking sources, examining evidence, distinguishing credible information from misleading content, and resisting politically motivated reasoning. Political judgment also

has an ethical dimension. A person may verify that a claim is factually accurate but still face questions about fairness, hostility, or the consequences of circulating that information. For Muslim communities, Qur'anic teachings may contribute to these judgments by connecting knowledge and verification with justice and responsibility. In this context, political literacy involves both critical reasoning about information and ethical reasoning about communication and political conduct.

Majelis Taklim, Religious Authority, and Political Non-Partisanship

Majelis taklim plays an important role in Muslim community life in Indonesia by combining religious learning with regular social interaction. Unlike formal schools or universities, participants usually join through community networks and attend recurring religious gatherings. Research on women's *majelis taklim* in Central Java shows that participants use these forums to gain religious knowledge, exchange information, build social relationships, and address needs beyond formal religious instruction (Elizabeth et al., 2026). Recent research also shows that digital communication has expanded the settings in which *majelis taklim* participants interact and engage with religious content (Uyuni et al., 2025). These activities connect religious learning with issues that participants encounter in everyday life.

The relationship between religious authority and politics remains complex. Indonesian *da'wah* may carry explicit political ideas and ideological commitments. Hew's (2018) study of Felix Siauw shows how preaching, social media, visual communication, and political ideology can reinforce one another. Offline and digital religious practices are also closely connected. Husein and Slama (2018) show that social media has become part of everyday religious communication and ethical reflection among Indonesian Muslims. Religious authority develops within these social, political, and digital contexts rather than apart from them.

Political engagement does not always lead to partisan mobilization. Lussier and Ahnaf (2024) examined sermons in Muslim and Christian houses of worship before elections in Indonesia and found that many houses of worship sought to maintain political neutrality even when sermons addressed political issues. Their findings distinguish discussion of politics from support for specific candidates. Religious teachers may address leadership, justice, social responsibility, and elections without directing followers toward a specific electoral choice.

Studies of *majelis taklim* and argumentative *da'wah* show that religious learning may include dialogue, reasoning, and discussion of issues beyond formal religious instruction.

Research has given less attention to how religious authority, non-partisan political learning, and responses to political information relate to one another within the same Muslim community. This question becomes particularly relevant when participants encounter political claims through WhatsApp, social media, family groups, and other informal networks outside religious gatherings.

From Religious Learning to Non-Partisan Islamic Political Literacy

Previous studies have examined several aspects relevant to this research, but they have usually addressed them separately. Research on political and information literacy emphasizes source credibility, evidence, and the ability to recognize misinformation (Guess et al., 2020; Jones-Jang et al., 2021; McGrew et al., 2018). Studies of Qur'anic communication emphasize reasoned argument, appropriate disagreement, and *tabayyun* (Azizi, 2023; Fahmi, 2023; Reza, 2021). Research on Indonesian Islam shows that *da'wah* may convey political ideology, that offline and digital religious practices are closely connected, and that religious communities may also maintain distance from direct electoral mobilization (Hew, 2018; Husein & Slama, 2018; Lussier & Ahnaf, 2024).

However, these studies give less attention to how Muslim communities bring these concerns together in everyday political learning. They do not fully explain how *da'iyah* discuss political issues without directing electoral allegiance, how participants relate religious guidance to rational judgment, or how Qur'anic ethics informs their responses to political information. This article uses the term non-partisan Islamic political literacy to describe political learning in a Muslim religious setting that addresses political responsibility, disagreement, and political information without prescribing support for specific candidates or parties. Participants retain responsibility for their own political judgments and electoral choices.

The concept does not prescribe a fixed set of practices or ethical categories. The present study examines how this form of political learning appears within one Muslim community and identifies its specific characteristics from interviews and field observations. It also does not assume that such learning necessarily increases democratic participation or produces lasting behavioral change. These questions require empirical examination beyond the scope of a single qualitative case.

Method

This study used a qualitative case study design to examine Qur'an-based argumentative *da'wah* and political learning at *Majelis Taklim Attaqwa Pusat*, Bekasi, Indonesia. A case study design was appropriate because the research examined political

learning within a specific community setting and its social context (Yin, 2018). The case was selected because the *majelis taklim* regularly discusses contemporary social and political issues within religious learning while maintaining a non-partisan position. The study focused on how the *da'iyah* combined scriptural references with rational reasoning, how the leaders and *da'iyah* distinguished political learning from partisan mobilization, and how participants responded to political information. Fieldwork was conducted from April to June 2025.

The unit of analysis was the practice of political learning within *Majelis Taklim Attaqwa Pusat*, particularly interactions between the *da'iyah* and participants and the ways participants described their responses to political information. Eight participants were selected purposively based on their involvement in the activities of the *majelis taklim* and their experience of its learning sessions. They consisted of one *majelis taklim* leader, two *da'iyah* or instructors, two program coordinators, and three members of the *majelis taklim*, including a housewife, a schoolteacher, and a retired civil servant. Participant codes, including AN, J1, J2, and J3, are used throughout the article to protect their identities.

The empirical material consisted of interview data, field observations, and relevant internal documents. Interviews with the *majelis taklim* leader, *da'iyah*, and program coordinators provided information about the aims, organization, and delivery of religious and political learning. Interviews with the three members focused on their experiences of receiving, assessing, and sharing political information in everyday life. Observation data documented discussions of political issues, the use of textual references (*naqli*) and logical reasoning (*'aqli*), question-and-answer exchanges, disagreement, and political messages discussed during the learning sessions. Internal documents were consulted when they helped clarify the activities and stated position of *Majelis Taklim Attaqwa Pusat*. Qur'anic teachings and relevant Islamic ethical concepts were used later in the interpretive stage rather than treated as empirical data.

Data were collected through semi-structured interviews and direct observation during eight learning sessions. The researcher recorded how the *da'iyah* explained political issues, invited questions, responded to disagreement, and discussed political information raised by participants. Field notes documented these interactions and other relevant observations, while internal documents were collected when they provided additional information about the activities and position of the *majelis taklim*. Before fieldwork began, the management of *Majelis Taklim Attaqwa Pusat* granted permission for the study. Participants received information about the purpose of the research, the

data to be collected, and the intended academic use of the findings. Participation was voluntary, informed consent was obtained before the interviews, and participants could decline to answer questions or withdraw from the study. Interview materials and field notes were kept confidential, and quotations were lightly edited where necessary for readability without changing their substantive meaning.

Data analysis involved coding, categorization, comparison, and interpretation. Interview materials and field notes were first coded for recurring issues related to scriptural reasoning, rational explanation, dialogue, political disagreement, non-partisanship, source credibility, verification, fairness, and the consequences of sharing political information. Related codes were then grouped into broader patterns relevant to the research questions. After these empirical patterns had been identified, the study used thematic Qur'anic analysis to examine their normative significance. Relevant Qur'anic teachings and Islamic ethical concepts were examined in relation to concerns that emerged from the field data. The analysis also considered *maṣlaḥah* as an Islamic juristic-ethical principle concerned with benefit, harm, and social consequences. Interview data, field observations, internal documents, and Qur'anic interpretation were compared to identify consistencies and differences and to strengthen the credibility of the analysis.

Results

Argumentative *Da'wah* as Dialogic Religious Reasoning

Field observations showed that the *da'iyah* discussed political issues by combining scriptural references with rational reasoning. They did not present Qur'anic verses or religious teachings as stand-alone conclusions. They explained their relevance to current political issues, provided examples from everyday life, and invited participants to ask questions and seek clarification. Political messages circulating through social media before elections also entered these discussions. AN, one of the principal instructors, explained:

> *"Argumentative da'wah in our assembly is not intended to teach the jamaah to argue pointlessly, but to build sound reasoning so they do not only receive messages emotionally. We use naqli evidence (Qur'an and Hadith) combined with 'aqli reasoning so that the jamaah are able to distinguish between factual information and political manipulation that often appears on social media before elections."* (AN, personal interview, 2025)

During the observed sessions, the *da'iyah* repeatedly explained the reasons behind religious statements and encouraged participants to ask why a claim should be accepted, how a religious teaching related to a political issue, and how they should respond to

competing political claims. Participants could question, clarify, and respond to the arguments presented. The *da'iyah* retained their authority as religious instructors but did not rely on one-way instruction alone. Religious explanations were accompanied by questions, clarification, and discussion.

Figure 1

Forms of Dialogic Religious Learning at Majelis Taklim Attaqwa Pusat, Bekasi

No.	Photograph	Form of Interaction	Description
1		Religious explanation	The *da'iyah* explains religious material to participants during the learning session.
2		Participant engagement	Participants attend to and respond to the religious and political issues discussed during the session.
3		Dialogic exchange	The *da'iyah* and participants engage in questions, clarification, and responses during the learning session.

Note: Field documentation, 2025.

The observations also showed three recurring forms of communication. The *da'iyah* used *bi al-hikmah* (with wisdom) when they adjusted their explanations to participants' level of understanding and the sensitivity of the issue. They used *al-maw'izhah al-hasanah* (good counsel) when advising participants to exercise restraint, responsibility, and appropriate conduct in political disagreement. They used *mujadalah bi al-lati hiya ahsan* (reasoned dialogue conducted in the best manner) when inviting questions and different views without allowing the discussion to turn into partisan debate. These practices show

how scriptural references, rational reasoning, and dialogue appeared together in the observed learning sessions.

Non-Partisan Political Learning

Field observations revealed a consistent distinction between discussing politics and campaigning for political actors. The *da'iyah* discussed political responsibility, leadership, citizens' rights and obligations, and differences in political preference, but they did not endorse candidates or parties. This distinction reflected how *Majelis Taklim Attaqwa Pusat* understood its educational role in political learning. The leadership of the *majelis taklim* explained:

> *"Majelis Taklim Attaqwa Pusat maintains a commitment not to become a campaign tool for any specific party or candidate. Our role is as educators (mu'allim/mu'allimah) who provide political literacy. We emphasize that politics is an amanah (trust) and a means of amr ma'ruf nahi munkar for the common good, not for pragmatic interests that divide the ummah."* (Institutional leader, personal interview, 2025)

The observed sessions were consistent with this position. The *da'iyah* addressed elections and political differences without translating religious teachings into instructions to support a particular candidate or party. They encouraged participants to consider responsibility, justice, public interest, and the consequences of political disagreement. Participants remained responsible for their own political preferences and electoral choices. Political issues were discussed as matters of religious and civic responsibility rather than as reasons to support a specific political actor.

These findings show that non-partisanship at *Majelis Taklim Attaqwa Pusat* did not mean avoiding political discussion. The *majelis taklim* continued to address leadership, citizenship, political responsibility, justice, and disagreement while maintaining distance from candidate and party endorsement. Political learning and partisan mobilization were kept distinct. In this setting, religious guidance addressed how participants should consider political issues, while the decision about whom to support remained with the participants themselves.

Participants' Responses to Political Information

Participants also described how they responded to political information outside the learning sessions, particularly information received through social media and family messaging groups. Informant J1, a housewife, described how she had previously forwarded political messages that matched her own preferences without checking them first. She connected her later caution with the teaching of *tabayyun*:

> *"Before attending the sessions at the majelis taklim, I used to instantly forward any political news or links I received to my family WhatsApp group without double-checking, especially if it shared my political preferences. However, after learning about the gravity of fitnah and the Qur'anic obligation of tabayyun, I have become much more cautious. Now, whenever a suspicious or emotionally triggering political narrative arrives, I stop myself from sharing it and choose to wait for verified confirmation from reliable news sources."* (J1, participant, personal interview, May 14, 2025)

Other participants described related concerns. Informant J2, a schoolteacher, said that the argumentative approach encouraged her to respond to political issues through reasoning rather than emotion and helped her avoid what she called "blind fanaticism" in political choices. She also stressed the need to examine the basis of political claims before accepting or circulating them. Informant J3, a retired civil servant, focused on the consequences of sharing information. He explained, *"Even if a piece of political information is verified as true, if its dissemination only serves to create hostility and break social cohesion among Muslims, it is far better to remain silent"* (J3, personal interview, June 5, 2025).

Table 1
Recurring Ethical Considerations in Participants' Responses to Political Information

Ethical consideration	Manifestation	Relevance to political information
Reliable Knowledge	Participants referred to credible information, adequate grounds, and reliable or competent sources before accepting a political claim.	Discourages acceptance of unsupported claims and politically manipulative information.
Justice	Participants described the need to avoid blind political loyalty, emotional judgment, and unfair treatment of opposing political positions.	Encourages fair judgment despite political preference or disagreement.
Tabayyun	Participants emphasized checking the source and reliability of information before forwarding or acting on it.	Restrains the circulation of unverified political information.
Maṣlaḥah	Participants considered whether circulating information could intensify hostility, division, or conflict even when the information was believed to be true.	Extends responsibility beyond factual accuracy to the social consequences of communication.

Note. The four ethical considerations were identified from recurring patterns in interviews and field observations at *Majelis Taklim Attaqwa Pusat*. They represent an analytical synthesis of participants' responses to political information.

These responses revealed four recurring considerations in how participants approached political information. Participants considered whether a claim had a reliable basis, whether political preference affected their judgment, whether the information had been verified, and what consequences might follow from sharing it. The analysis grouped

these recurring concerns as reliable knowledge, justice, *tabayyun*, and *maṣlaḥah*. These categories were derived from repeated concerns expressed in interviews and observed discussions.

Discussion

Political learning at *Majelis Taklim Attaqwa Pusat* developed through three connected practices identified in the field data. The *da'iyah* combined *naqli* references with *'aqli* reasoning and gave participants opportunities to ask questions, seek clarification, and discuss political issues. The *majelis taklim* also maintained a clear distinction between political learning and partisan mobilization by discussing political responsibility without endorsing candidates or parties. Participants described four recurring considerations when responding to political information: reliable knowledge, justice, *tabayyun*, and *maṣlaḥah*. These findings indicate a form of non-partisan Islamic political literacy in which religious teachers encourage political reasoning while participants retain responsibility for their own political judgments and electoral choices.

This finding is relevant to the Indonesian context because citizens encounter political information through social media, messaging applications, family networks, and religious communities. Lim (2017) shows how social media intensified political polarization and identity-based division in Indonesia, while Salahudin et al. (2020) document similar polarization among Islamic political groups during the 2019 presidential election. Digital religious communication is also closely connected with everyday Muslim social relations, including the use of Facebook and WhatsApp for religious expression, communication, and interaction (Husein & Slama, 2018). Political literacy in this environment cannot be limited to formal political knowledge or individual fact-checking. It also concerns the social settings in which people encounter, discuss, and circulate political claims. The case shows how a *majelis taklim* can address such information within regular religious learning without turning its activities into electoral campaigning.

The four considerations identified in the field data clarify how Qur'anic and Islamic ethics can extend discussions of political literacy. Reliable knowledge directs attention to the basis on which a person accepts a claim and corresponds with Qur'an 17:36, which warns against following matters without knowledge. Justice reflects Qur'an 5:8, which requires fairness even when hostility or disagreement may affect judgment. *Tabayyun* corresponds with Qur'an 49:6 and requires careful examination of received information before acting on it. *Maṣlaḥah* adds another ethical question concerning the consequences of communication. Unlike the first three considerations, *maṣlaḥah* does not derive from

a single Qur'anic verse. Islamic legal reasoning develops it in relation to welfare, benefit, and the prevention of harm (Ahmed, 2025). These considerations complement research on information literacy and civic online reasoning, which emphasizes source credibility, evidence, and the ability to distinguish reliable information from misleading content (Guess et al., 2020; Jones-Jang et al., 2021; McGrew et al., 2018). Qur'anic ethics adds a normative concern by asking not only whether information is adequately supported, but also whether it is judged fairly and whether its circulation may cause harm.

The case also clarifies the distinction between political engagement and partisan mobilization. Non-partisanship does not require religious communities to avoid political discussion. A *majelis taklim* may discuss leadership, justice, citizenship, political disagreement, and responsible communication without directing participants toward a specific candidate or party. This distinction avoids reducing the relationship between religion and politics to a choice between politicized religion and complete political withdrawal. Hew (2018) shows that *da'wah* may connect religious persuasion with political ideology, while Lussier and Ahnaf (2024) find that Indonesian houses of worship often seek distance from electoral mobilization even when political themes remain present in religious messages. The case presents another form of engagement. Religious teachers address the ethical dimensions of political life while leaving electoral allegiance to individual participants. Religious authority, in this setting, shapes the terms of political reflection rather than determining political choice.

The findings also extend previous studies of argumentative *da'wah* and *tabayyun*. Fahmi (2023) emphasizes persuasion and reasoned argument in Qur'anic dialogue, while Azizi (2023) examines appropriate communication and disagreement in Qur'anic accounts of political debate. The case brings these concerns into a contemporary community setting where participants encounter political polarization and potentially misleading information through digital media. Previous studies also connect *tabayyun* with checking information and resisting hoaxes (Firmansyah et al., 2025; Reza, 2021). However, participants in this study described concerns that went beyond verification. They also considered the credibility of sources, fairness toward competing political positions, and the social consequences of sharing information. This combination broadens political literacy beyond fact-checking alone by connecting verification with justice and responsibility for the effects of communication.

These findings have practical implications, but they do not justify turning the four considerations into a fixed procedure for all *majelis taklim*. Religious educators may instead use them as questions for discussion: Does this political claim have an adequate

basis? Does political preference affect our judgment? Have we verified the information? What consequences may follow if we share it? Such questions may support political learning without turning religious gatherings into campaign spaces. This is particularly relevant because prior political commitments can influence how people judge information, while educational interventions can improve attention to the credibility of political claims (Guess et al., 2020; Kahne & Bowyer, 2017). Broader resilience to misleading political information also depends on political, media, and social conditions rather than individual verification alone (Humprecht et al., 2020). The limits of this study remain clear. A single qualitative case cannot establish causal effectiveness, long-term behavioral change, or increased democratic participation. Future research should compare different *majelis taklim*, follow participants over longer periods, examine digital *da'wah* communities, and investigate more directly whether non-partisan Islamic political literacy influences civic participation, electoral behavior, and resilience to political misinformation.

Conclusion

This study shows how *Majelis Taklim Attaqwa Pusat* connects Qur'an-based argumentative *da'wah* with political learning while maintaining a non-partisan institutional position. The *da'iyah* combine *naqli* references with *'aqli* reasoning, invite questions and clarification, and discuss political issues without directing participants toward specific candidates or parties. Participants also described considering the basis, fairness, verification, and social consequences of political information. The analysis identified four recurring considerations in these responses: reliable knowledge, justice, *tabayyun*, and *maṣlaḥah*. These findings show how community-based religious learning can address political information without turning the *majelis taklim* into an electoral campaign space.

This study contributes to the concept of non-partisan Islamic political literacy to explain this relationship. The findings identify three connected dimensions: dialogic religious reasoning, non-partisan political learning, and ethical responses to political information. The Qur'anic and Islamic interpretation of these findings further connects reliable knowledge, justice, *tabayyun*, and *maṣlaḥah* with contemporary questions of political communication. The case demonstrates that non-partisanship does not require political silence. Religious teachers can discuss leadership, justice, civic responsibility, political disagreement, and misleading information while leaving electoral choices to individual participants. Political literacy in this setting involves both critical attention to information and ethical responsibility for how political communication affects others.

These conclusions remain limited to one qualitative case in Bekasi. The study does not establish causal effectiveness, long-term behavioral change, or increased democratic participation. Participants' statements describe their experiences and reported practices rather than outcomes measured over time. Future research should compare different *majelis taklim*, examine similar practices in digital *da'wah* communities, and follow participants over longer periods. Further research should also examine whether non-partisan Islamic political literacy contributes to civic participation, electoral behavior, and resilience to political misinformation in different Muslim communities.

AI Usage Declaration

The author used ChatGPT (OpenAI) to assist with English-language refinement, improving the clarity and coherence of the manuscript. The author reviewed, revised, and verified all AI-assisted outputs and takes full responsibility for the accuracy, originality, interpretation, and final content of the article. Generative AI was not used to collect or generate the research data.

Author Contribution Statement

The author was responsible for the conceptualization and design of the study, data collection and analysis, interpretation of the findings, preparation of the original manuscript, proofreading, and substantive revision. The author reviewed and approved the final manuscript and takes full responsibility for its content.

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Conflict of Interest

The author declares no conflict of interest related to the research, authorship, or publication of this article.

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