

Agency, Cultural and Theological Representation of Ecological Narrative in Indonesian Popular Islamic Websites

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Abstract:

This article addresses a notable gap in the existing scholarly discourse on Islamic ethics by investigating the dissemination of ecological perspectives within the digital realm, with a specific focus on two prominent exceptions in the Indonesian online Islamic sphere: islami.co and alif.id. While the broader academic attention to Islamic ethics and ecology has been extensive, there has been a lack of exploration into the strategies employed by digital platforms to propagate ecological perspectives. Concurrently, prevailing Islamic websites tend to prioritize contemporary Islamic laws and modernity, emphasizing concerns predominantly related to humanity rather than ecological matters. The research illuminates how islami.co and alif.id distinguish themselves by significantly emphasizing ecological issues, providing substantial content dedicated to addressing contemporary ecological challenges. By employing framing and representation theory as its analytical framework, the article contends that these Islamic portals have demonstrated a proactive emphasis on ecological issues since the period of 2019-2020, coinciding with the onset of the COVID-19 pandemic. The research elucidates how islami.co and alif.id integrate Islamic theological foundations to the narrative of ecological concerns, while at the same time, they attempt to represent an emphasized nuance of cultural and ecological agencies in maintaining the issue of contemporary ecology.

Keywords: Islamic ethics, ecological narrative, online Islamic platforms, islami.co, alif.id.

INTRODUCTION

The exploration into the dissemination of the Islamic narrative on ecology through Islamic websites is situated at the crossroads of diverse academic realms, including environmental studies, religious ethics, and the digital communication landscape. Rooted in the foundational teachings of the Qur'an and Hadith, this investigation assumes heightened significance in the contemporary context, as it addresses the pressing global challenge of ecological sustainability. Esteemed scholars, such as Sanjotis (2012), Quddus (2017) and Keskin & Ozalp (2020), articulate the profound significance of these Islamic texts, consistently emphasizing the intrinsic interconnectedness between humanity and the environment. Within this theological framework, individuals are cast as stewards entrusted with the solemn responsibility of Earth's care, guided by fundamental principles like Divine Oneness, the vicegerency of man, and the concept of trust, as explicitly outlined in the Quran.

On the similar side, Hayat et.al (2023) strongly recognizes that man's hostile attitude to nature is not a new development. Humans have always seen their environment as something to be degraded, exploited and dominated. These human activities are responsible for the loss of bio-diversity and disruption of ecosystem processes which has led to the reduction and destruction of the number of species of plants and animals in the ecosystem. According to him, Islam has the potential to situate humans in relation to both the natural and human worlds with regard to meaning and responsibility (stewardship), through its moral authority and institutional power that help effect a change in attitudes, practices and public policies in respect to addressing the urgent environmental problems of contemporary society and sustainability.

Religion, however, plays a complex role in shaping environmental action, with both positive and negative influences. Avis (2021) underscores the potential of religious organizations in environmental conservation, yet acknowledges a lack of unified perspectives on climate change within Islam. Eom et al. (2021) suggests that religiosity, particularly belief in a controlling god, can weaken the link between environmental beliefs and pro-environmental support. Further, Arbuckle & Konisky (2015) highlights religion's capacity to inspire ethical responses to climate change while noting varied levels of environmental concern among religious affiliations, particularly within Judeo-Christian traditions. In contrast, Hossein Nasr (1996) advocates a critical perspective, positing Islam's pivotal role in environmental preservation owing to its spiritual principles guiding human behavior towards conservation efforts. Nasr contends that contemporary ecological crises stem from a human crisis rooted in anthropocentrism, which disrupts the harmonious human-nature relationship. Religion, particularly Islam, holds significance in rectifying this imbalance by emphasizing spiritual values and fostering environmental stewardship anchored in religious spirituality.

Despite the considerable scholarly focus on Islamic ecological ethics, which underscores the integration of Islamic teachings with ecological preservation, a notable gap exists in addressing the dissemination of ecological perspectives within the digital realm. The emergence and utilization of Islamic websites represent a significant development, illustrating a strategic use of digital platforms to propagate essential environmental teachings. However, in the Indonesian context, prevailing Islamic websites tend to prioritize issues pertaining to contemporary Islamic laws and modernity, centering predominantly on human-centric concerns rather than ecological matters (Mujibuddin & Riza, 2022; Muliana, 2022). Nevertheless, this article aims to spotlight two prominent exceptions within the Indonesian online Islamic sphere: *islami.co* and *alif.id*. These platforms distinguish themselves by prioritizing ecological issues, offering extensive content dedicated to addressing contemporary environmental challenges through a contemporary lens. These platforms actively engage with themes such as conservation, sustainable living practices, and ethical consumption, effectively aligning Islamic principles with contemporary ecological concerns. Therefore, this article attempts to put these platforms into consideration on how do these platforms play a pivotal role in the discourse of sustainable ecology.

To address the issue at hand, this paper adopts framing and representation as its analytical framework. Drawing on insight from scholars such as Robert Entman (1993), Todd Gitlin (1980), William Gamson (1992), and Stuart Hall, framing theory posits that the

media not only disseminates information but also constructs interpretations. In this regard, the media assumes the role of constructing interpretive frameworks that shape the understanding and responses to issues or events. Conversely, representation theory underscores the media's influence in shaping our perceptions and comprehension of the world. Within this context, these theoretical frameworks will be employed to examine how *alif.id* and *islami.co* develop narratives, construct representations, and mainstream ecological discourse within their Islamic websites.

DISCUSSION

Islamic Websites: Shaping the Discourse and Contestation of Islam in the Digital Era

The landscape of Islamic discourse has undergone significant transformation with the proliferation of Islamic websites, each playing a distinct and influential role in shaping the digital narrative of Islam (Abdullah & Mohamed Osman, 2018). Particularly in Indonesia, this shift carries considerable importance, as the emergence of Islamic websites signifies the utilization of online platforms as vital public spheres for interaction, education, debate, and even contention (Muhamad Mustaqim, 2013; Mujibuddin & Riza, 2022). These platforms serve as virtual arenas where individuals engage with Islamic teachings, contemporary issues, and diverse viewpoints, fostering a dynamic environment that transcends geographical boundaries (Syarif & Hannan, 2022). Furthermore, the expansion of digital space into a public arena has led to the fragmentation of Islamic authority, as Muslims from various backgrounds can articulate their interpretations of Islam (Eickelman & Anderson, 2003; Hosen, 2008). Consequently, this public space becomes a site for contention, where the ability to communicate messages that resonate with contemporary Muslims becomes pivotal in shaping public opinion (Hew, 2018).

In addition to numerous studies exploring the impact of social media on the formation of Islamic understanding, religious populism, and movements (Husein & Slama, 2018; Nisa, 2018; Solahudin & Fakhruroji, 2019), Nurdin's study (2018) sheds light on the demographic of readers engaging with Islamic websites, revealing a trend towards advanced users. Findings indicate that online Islamic media predominantly features national political news at a percentage of 51.91%, with non-political news comprising 48.09%. Moreover, *eramuslim.com* exhibits a higher inclination towards national political news at 66.02%, compared to *islampos.com* (38.02%) and *voice-islam.com* (57.89%). Communities often rely on Islamic websites as primary sources when utilizing social media platforms, affirming the continued efficacy of these websites in knowledge dissemination and transformation. Furthermore, Zamzami et al. (2023) and Siswanti et al. (2023) highlight the influential role of Islamic media in Indonesia, particularly in advocating for religious moderation and feminism. This pluralistic landscape within the digital Islamic sphere enables individuals to critically engage with religious concepts, fostering an understanding of Islam that reflects the inherent diversity within the Muslim community. Consequently, these websites serve not only as informational repositories but also as catalysts for intellectual discourse which actively shaping contemporary Islamic thought in Indonesia.

Ecological Narratives in islami.co and alif.id

The exploration of ecological narratives within Islamic contexts has evolved into a distinctive expression on digital platforms such as islami.co and alif.id, wherein the convergence of religious teachings and environmental consciousness is actively cultivated. These platforms, notably islami.co and alif.id, transcend conventional Islamic discourse by offering a unique emphasis on ecological issues framed within the context of religious and cultural considerations.

Alif.id, positioned as an Islamic website, embodies a vision encapsulated by the phrase ‘being Islamic in culture,’ a sentiment that also serves as the website’s tagline. This vision is not merely rhetorical but underpins the motivation for the platform’s creation. The diversity inherent in Islamic traditions is a focal point for alif.id, intending to disseminate this richness to the public domain, thereby promoting broader and more enlightened insights into Islam. In navigating this path, alif.id places a particular emphasis on the cultural framework, asserting that Cultural engagement serves as the primary catalyst for fostering a more open and inclusive understanding of Islam (<https://alif.id/tentang>). This cultural perspective serves as the unique identity of the portal, allowing it to present and advocate for moderate religious values (Aprilyawati & Nurudin, 2022).

Within the expansive content repository of alif.id, the platform’s commitment to ecological discourse becomes evident, with over one hundred writings dedicated to the discussion of environmental issues. This dedicated focus underscores alif.id’s recognition of and attention to environmental concerns within the Islamic context. Notably, in edition 131, alif.id curated a special presentation themed ‘Ecology in Islam,’ featuring Wildan Fatoni Yusuf, a student of Ma’had Aly Lirboyo, who achieved recognition as one of the top three young pesantren essayists in 2020. This distinctive initiative is intriguing, as alif.id endeavors to present environmental jurisprudence (*fiqh*) that departs from the traditional perspectives of classical educational institutions, specifically ‘pesantren salaf’ (Islamic educational institutions that still uphold tradition)..

Similarly, islami.co emerges as a significant Islamic portal dedicated the dissemination of information and ideas that foster the development of a tolerant and peaceful society. Its significance becomes especially pronounced in the face of the escalating prevalence of websites disseminating hateful and provocative sentiments, posing a potential threat to draw Indonesian Muslims into violent conflicts. Positioned as a form of counter-hegemony, islami.co stands against the prevailing rigid and non-accommodating hard Islamic discourses. This proactive stance is encapsulated in its tagline, “Friendly and Enlightening Islamic Media,” which serves as a guiding principle in offering an alternative narrative that is more moderate, accommodating, and open, countering divisive discourses prevalent in contemporary digital spaces.

In addition to its social commitment, islami.co dedicates a considerable portion of its content to addressing ecological issues. A keyword search for “ecology” on the portal yields an impressive collection of 99 writings, providing concrete evidence of the platform’s attention to matters of environmental and natural preservation. This deliberate engagement aligns with the overarching concept of friendliness emphasized in its tagline. The portal extends friendliness not only to human relationships but also to the broader environment, positioning itself as an advocate for environmental consciousness within the Islamic

framework. The commitment to being “friendly to the environment” is seamlessly integrated into islami.co’s multifaceted approach, further enriching its role as a platform for fostering attitudes and perspectives that embrace environmental friendliness and sustainability.

Mainstreaming Ecology in islami.co and alif.id

a. Ecological narratives in the lens of Islamic Theology

Examining ecology through a religious lens is of significant importance due to the influential role that religion plays in shaping human behavior, encompassing aspects ranging from worship to political engagement. As underscored by Agus Mulyadi (2022), religion’s potency is not always harnessed for constructive purposes; rather, it is at times wielded as a tool to escalate animosity and violence. This misuse raises concerns about the suboptimal contribution of religion to the advancement of civilization, particularly in the context of ecological endeavors. This concern is particularly pertinent in Indonesia, where the majority of religions espouse teachings that emphasize the significance of ecological preservation and stewardship of nature. Despite this, the observed disconnect between religious teachings and their application in ecological work underscores the imperative for a more effective integration of religious principles into environmental discourse and action.

Within this context, Nur Hasan (2023) asserts that fraudulent practices and a lack of reverence for nature constitute the root causes of the ongoing ecological crisis. Hasan emphasizes the pivotal role of the religious perspective in addressing and rectifying these issues. Drawing from normative Islamic arguments, particularly derived from the Qur’an, Hasan delves into the scriptural discussions regarding the responsibility of humans as custodians entrusted by God to manage nature. Notably, he cites the Qur’anic concept of human caliphate (*khalifatullah fi al-ard*), explicitly articulated in Surah al-Baqarah [2]: 30. This concept, according to Hasan, underscores humanity’s divine mission to act as stewards in the world. The contemporary ecological degradation, as Hasan contends, results from human actions marked by exploitative, excessive, and indiscriminate exploitation, neglecting considerations of sustainability.

Moreover, Hasan critiques human actions as instigators of ecological crises by invoking the Qur’anic verse in Surah Hud: 85: “*O my people, measure and weigh justly, and do not wrong people in their rights, and do not make mischief on the earth by causing destruction.*” This verse, encapsulating principles of balance and justice, underscores the imperative to treat others fairly and avoid inflicting harm on the Earth. The profound impact of human destructiveness on the ecological crisis is underscored by Hasan, who identifies it as a pivotal factor termed *fasad* in Qur’anic terminology, denoting damage resulting from human actions (Qs. al-Rum: 41). Building upon this concept, Quraish Shihab, as elucidated by Hisyam (2023), attributes the contemporary ecological predicament to excessive actions, described as *israf*. Shihab’s interpretation of verse 41 in Surah al-Rum serves as a reminder that humans will bear the consequences of their own actions. Expanding on this notion, Shihab portrays humans as guests in Allah’s universe, emphasizing their responsibility to protect and preserve nature.

In this context, a hadith elucidates the intrinsic connection between ecology and the concept of charity, a fundamental tenet in Islamic ecological philosophy. As stated by Rahman (2023), the hadith posits that “*The Muslim who plants a plant, then the plant is eaten by birds, humans, or animals, except for him with the plant is charity.*” This highlights the notion that

environmental stewardship is not only a virtuous act but also a form of charitable contribution with far-reaching consequences. Moreover, certain traditions within Islamic teachings strongly rebuke individuals who exhibit ignorance and destructiveness towards nature. In a discourse on ecology presented by alif.id, Rohman (2022) references two traditions that underscore Islam's significant emphasis on environmental preservation.

Firstly, traditions found in the books of *Al-Muwatta* and *Al-Sunan al-Kubra* highlight Islam's profound concern for environmental conservation. The narrative recounts Abu Bakr's counsel to Yazid bin Abu Sufyan before his expansion into the Levant, advising against the killing of the elderly, children, women, and the indiscriminate cutting down of fruitful trees. Rohman emphasizes the parallel drawn between the importance of preserving trees and the severity akin to the act of murder. This analogy underscores the gravity of reckless deforestation, equating it to a crime of comparable malevolence to taking a life. Furthermore, Rohman cites a hadith from Abu Dawud that sternly warns against the careless felling of a bidara tree in barren land that shelters travelers and livestock without a justifiable reason, stating, "*Whoever cuts down a bidara tree carelessly without a clear reason, Allah will immerse his head in fire.*" These traditions collectively reinforce the connection between Islamic ethics, environmental responsibility, and the severe consequences associated with wanton destruction of nature.

In a more practical sense, Asyuari (2022) extracts some of the more practical Islamic teachings that can be carried out by Muslim humans in protecting nature, namely: promoting environmental greening; reducing plastic waste; and instilling the belief that environmental damage can endanger humans. Alfian (2023) also highlighted a religious behavior that correlates significantly to nature preservation, namely fasting. This spiritual practice, which has the core action of self-restraint, exists in basically every religion. This behavior, according to him, can be an intermediary for preserving nature. For Alfian, this fasting practice will significantly reduce the consumptive rate of society. Thus, production machines and waste disposal can be suppressed by this fasting behavior.

On the other hand, Izharuddin (2022) advocates for eco-sufism by employing the hierarchy of *takballi*, *taballi*, and *tajjalli* as a method to preserve nature. *Takballi* involves the process of eliminating negative traits related to the environment through ecological repentance. The *taballi* stage entails reconstructing individuals' mindsets from environmental destruction to preservation, fostering ecological gratitude. Finally, the *tajjalli* stage involves applying eco-sufism values to the environment, manifested through behaviors like tree planting and nature conservation.

Within this discourse, Pelupessy (2023) underscores the pivotal role of Sufism in rekindling human awareness regarding the imperative of nature preservation. Aligning with Hosen Nasr's framework, Pelupessy asserts that a significant portion of environmental degradation results from the neglect of *tazkiyatun nafs*, or self-purification, which manifests in a conscientious approach towards interactions with fellow humans and the universe. Pelupessy draws connections between ecological awareness and the Sufi concept of the soul (*nafs*), specifically delineating the stages of *nafs ammarah bissu*, *nafs lawwamah*, and *nafs muthmainnah*. According to Pelupessy, destructive behavior towards nature epitomizes the symptoms of the first soul, characterized by detrimental desires and anger. This conduct subsequently triggers remorse and insecurity, as manifested in *nafs lawwamah*. Pelupessy

contends that individuals must strive to return to a tranquil soul (*nafs muthmainnah*) by reassessing their behavior to avoid further harm to nature. Reminding us of the Sufi concept of self, he states, “*Whoever knows himself knows his Lord. And whoever knows his God will always be careful in his actions both towards others and towards the universe as a whole.*”

b. Ecology in the landscape of culture and spirituality

Examining ecology through the dual lenses of culture and spirituality emerges as a recurring theme in discourses within the online platforms of *islami.co* and *alif.id*. Kamal (2023) highlights this perspective by underscoring the enduring influence of Javanese cultural values, which have historically instilled in humans the ethos of coexistence with nature. Despite the lingering impact of colonialism in collective memory, remnants of past cultures persist in contemporary traditions and rituals closely tied to the natural world. Examples include earth alms, sea alms, *banyu panguripan* rituals, *kenduri*, *selamatan*, and others. Within this cultural and spiritual framework, nature assumes a multifaceted role, serving not merely as a backdrop but as a conduit for cultural expression and a means of connecting with the divine. The practices and rituals associated with nature become pathways through which individuals engage with their surroundings, ultimately fostering a deeper connection that transcends the material realm and serves as a conduit to deliverance and connection with the Creator.

In a broader cultural context, certain concepts emerge as profound points of wisdom in relation to nature, exemplified by the Javanese cultural values of *adigang*, *adigung*, and *adiguna*, which emphasize the avoidance of pretentiousness, traditionally applied horizontally among humans and, according to Kamal, also extended vertically to encompass interactions with nature. This reflective attitude is construed by Kamal as an integral aspect of *tazkiyatun nafs* (self-purification), highlighting the interconnectedness between ethical conduct towards fellow humans and responsible engagement with the natural environment.

Beyond Javanese culture, diverse cultures across the archipelago showcase an integration of beliefs and local customs with a deep commitment to nature preservation. Jusfayana (2023) illustrates this by referencing the Badui people, who view nature preservation as an act of submission to Sang Hyang Keres. Similarly, the Boti people’s ecological perspective is intricately intertwined with their perception of the earth as a mother, leading them to cultivate the land with care and resist selling it, as doing so would equate to selling their maternal figure. This perspective echoes among the Dayak people, who also regard the earth as a mother and, consequently, advocate against its continuous exploitation.

Arafat (2022) also offers an exploration of the intricate interplay between culture, spirituality, and nature. He contends that spiritual civilizations often convey principles of goodness and wisdom through ecological metaphors involving plants and animals. Arafat delves into Qur’anic texts, highlighting numerous narratives intricately connected to nature. These range from the concept of *tanhid*, symbolized by the metaphor of a “good tree” (*shajarah tayyibah*), to depictions of heaven characterized by its natural beauty, and instances of divine retribution upon disobedient prophets in the form of natural disasters. Arafat’s exploration of this spiritual ecological vision extends to Javanese culture, where concepts such as *Mbahurekso* and *Satrio Piningit* are intricately linked to ecological nuances.

An alternative cultural perspective is presented on *alif.id*, as highlighted by Anwar (2023) in his discussion of Abiem Ngesti, a 1990s singer whose lyrics demonstrate a keen

sensitivity to nature. Anwar underscores how Abiem Ngesti's lyrics, particularly those addressing flooding, attribute the phenomenon not solely to natural causes but predominantly to human actions. In verses like "*Look (see), Untended bare hills, Look (see), Trash in any place, All are the cause, In the rainy season the floods come,*" Abiem engages in cultural criticism, highlighting the adverse impact of human activities on nature, specifically on the occurrence of flooding. This cultural critique positions human behavior as a primary driver of environmental degradation and its subsequent consequences.

In a parallel vein, Hikmat (2021) delves into West Javanese cultural products, specifically batik priangan, to reveal ecological insights and an inherent connection with the concept of nature conservation. The cultural significance is manifested through three key elements: Siga, Sarupaning, and Waas. Batik priangan, adorned with patterns inspired by flora and fauna, serves as a cultural medium conveying the message that natural wealth and the entire ecosystem reflect profound divine love on earth, necessitating preservation and sustenance.

Furthermore, Sa'diyah (2020) highlights the noteworthy initiative undertaken by women residing near the northern Kendeng mountain, showcasing a distinctive cultural narrative articulated by the community later recognized as Kendeng Kartini. This group crafted an ecological poem entitled 'Syair Ibu Bumi' (Mother Earth Poem), encompassing verses such as '*Ibu bumi wis maringi, Ibu bumi dilarani, Ibu bumi kang ngadil?* (Mother earth has given, Mother earth is hurt, Mother earth will judge). This poetic expression is accompanied by the incorporation of the monotheistic phrase '*Laa ilaaha illallah, Mubammadur rasulullah,*' imbuing the composition with profound significance tied to eco-theological awareness. The addition of this phrase signifies a deep understanding of the sacred cosmological relationship among God, humans, and nature. The 'Mother Earth Poem' becomes a vehicle for the Kendeng Kartini community to articulate their ecological consciousness, illustrating the interconnectedness of spirituality and environmental stewardship within their cultural context. This initiative exemplifies how cultural narratives can serve as powerful tools for fostering eco-theological awareness and inspiring a sense of responsibility toward the natural world.

c. Ecology and Muslim Agencies

Within the realm of ecological practices, both *islami.co* and *alif.id* showcase various Islamic agents actively involved in environmental initiatives. These agents, predominantly institutional, are often associated with pesantren educational institutions, as highlighted by these portals. While both platforms acknowledge the substantial potential of pesantren in nature preservation, *islami.co* stands out for its extensive coverage, emphasizing the significant role of pesantren in disseminating the concept of environmental conservation. The portrayal of pesantren as agents in spreading environmental awareness underscores their considerable influence in shaping ecological perspectives within Islamic communities. Notably, pesantren exhibit both positive and negative potentials in the context of environmental conservation. On the negative side, pesantren can contribute significantly to waste generation. However, on the positive side, pesantren are deeply intertwined, normatively and historically, with the environmental preservation agenda, indicating their potential to play a pivotal role in fostering sustainable practices and shaping a conscientious

ecological ethos. This dual potentiality underscores the complex dynamics at play within the realm of Islamic ecological initiatives, necessitating an understanding of the multifaceted roles played by pesantren in environmental preservation efforts.

As elucidated by Hisyam (2022), Ahmad Baso provides historical insight into the environmental stewardship practices of pesantren communities in the past. Traditionally, these communities undertook the responsibility of caring for sites and tombs situated near springs, in forests, and atop mountains. This care extended beyond cultural and spiritual significance, encompassing the preservation of these locations as vital sources of life for the surrounding human populations. In 2008, recognizing the pivotal role of pesantren in environmental conservation, the Ministry of Environment collaborated with the Ministry of Religious Affairs to launch the Eco-Pesantren program. This program is designed with multiple objectives, including raising awareness about the importance of Islamic teachings as guiding principles for environmentally friendly behavior, applying Islamic teachings in daily activities, and socializing environmental material within Islamic boarding school (*pesantren*) activities. Additionally, the program aims to create clean and healthy pesantren areas, empower the pesantren community to enhance Islamic quality, increase activities with added social, economic, and ecological values, and establish pesantren as environmentally friendly learning centers (centers of excellence) for both the pesantren and surrounding communities. In the narratives presented by islami.co, the emphasis on the potential of pesantren as crucial agents in nature preservation underscores their significance within the broader context of Islamic environmental initiatives.

Certain pesantren in Indonesia actively embrace an ecological identity, exemplified by institutions like Ath Thaariq ecological pesantren. Distinguished by its commitment to ecological themes as a pedagogical approach, this pesantren stands out for its distinctive focus on three fundamental aspects of ecology, as outlined by Prajna (2019). Firstly, Ath Thaariq places a strong emphasis on the struggle for food sovereignty, aligning its teachings with the imperative for self-sufficiency in food production. Secondly, the pesantren actively engages in the preservation of biodiversity, recognizing the importance of maintaining a rich and varied ecological landscape. Lastly, Ath Thaariq embodies the ideologization of ecological piety, infusing ecological awareness with religious principles to instill a sense of environmental responsibility among its students. This ecological pesantren serves as a noteworthy example of how educational institutions in Indonesia are integrating environmental concerns into their pedagogical frameworks.

In this context, islami.co sheds light on the Misykat al-Anwar Ecological Boarding School, a distinctive institution dedicated to ecological and nature conservation pursuits. Situated near the forest in Bogor, adjacent to the CIFOR (The Center for International Forestry Research) forest area, the boarding school, under the guidance of Roy Murtadho, embodies its commitment to environmental preservation in both location and construction. The buildings, constructed from repurposed materials, showcase a conscious effort towards sustainability and resilience, drawing from the strength and adaptability of pre-existing materials and, significantly, to avoid further tree cutting (Muhammad Naufal Hisyam, 2022b). Despite not being grand in scale, the uniqueness of the structures lies in their eco-friendly composition.

What sets this ecological boarding school apart is its holistic approach to education. Students are not only imparted with knowledge on caring for nature but are also equipped with skills for independent living. The curriculum includes hands-on learning in plant cultivation encompassing fruits, vegetables, and flowers. The produce cultivated by students is then utilized for their daily consumption, fostering self-reliance and sufficiency as an ethical response to nature. According to Murtadho, the act of environmental protection and advocating for the vulnerable constitutes the essence of spirituality. This integration of ecological consciousness and spiritual teachings emphasizes the symbiotic relationship between material actions and spiritual reflections, aligning with the belief in Allah as Rabbul Alamin and recognizing humans as the Khalifah of Allah on earth, entrusted with the responsibility of nurturing and preserving life (Sarjoko S., 2021).

Featured in the islami.co narrative, Pesantren Bumi Cendikia stands out as a unique educational institution with a distinctive framework built on four pillars: Islam Rahmatan Lil Alamin, STEAM-Project Based Learning, Global Citizens, and Character Education. Beyond excelling in Science, Technology, Engineering, Arts, and Mathematics (STEAM), this pesantren actively addresses the environmental crisis, seeking to enhance the relationship between humans and nature (Fatwa, 2022). The commitment of Pesantren Bumi Cendikia to environmental stewardship is evident in its ecological agendas, particularly waste management and organic fertilizer production. Collaborating with institutions such as the Center for Religious and Cross-cultural Studies (CRCS) UGM, the UGM Agrotechnology Innovation Center, and various environmental startups, the pesantren endeavors to explore sustainable solutions for processing and recycling its waste. The recycling process involves sorting waste, which is then handed over to external entities for further processing.

Notably, Pesantren Bumi Cendikia actively engages in “waste to fertilizer” initiatives, converting organic waste into valuable fertilizer. Although lacking the necessary processing tools, the pesantren plays a pivotal role in waste sorting and collaborates with external entities for subsequent steps. Beyond tangible actions, the pesantren contributes significantly to raising awareness about the importance of ecosystem and environmental protection among its students. Recognizing humans as integral parts of the ecosystem, Pesantren Bumi Cendikia instills values of environmental responsibility and fosters a sense of interconnectedness with the natural world within its student community. This holistic approach exemplifies how educational institutions can integrate environmental sustainability into their core values and educational objectives, fostering a generation of conscientious individuals committed to the well-being of the planet.

CONCLUSION

The analysis of islami.co and alif.id demonstrates a deliberate and proactive emphasis on ecological issues, particularly in response to the transformative period marked by the onset of the COVID-19 pandemic from 2019 to 2020. The two portals strategically prioritize ecological concerns through the lenses of theology, culture, and spirituality, with a predominant influence of the normative theological framework. This highlights the richness of ecological arguments within Islam, portraying nature as sacred and deserving preservation. Moreover, the narrative framework of culture and spirituality accentuates an ecological attitude that perceives nature as sacred, emphasizing the interconnectedness between human

life and the natural world. The portrayal of pesantren as significant ecological agents underscores their pivotal role in reshaping ecological patterns and fostering awareness, indicating their potential as influential catalysts for positive change within Islamic communities. Overall, these portals contribute to an understanding of the intersection between Islamic principles, cultural values, and ecological stewardship. However, this study limits its exploration only on Islamic websites and not to expand into a wider websites or perhaps social media in Indonesian context, and how do the account shape an awareness and even ecological movement, is still neglected in this study. However, it's important to note that this study's scope is limited to Islamic websites, and further exploration into a broader range of websites or social media platforms in the Indonesian context, as well as an examination of how these accounts shape awareness and ecological movements, remains unaddressed.

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