Eco-Mosque and Climate Change Campaign: An Ecolinguistic Study and Philosophy of Islamic Law

Syaiful Amri [1*], Zezen Zainul Ali [2], Muh Zaitun Ardi [3], Nadyatul Hikmah Shuhufi [4]

[1] Universitas Islam Negeri Sumatera Utara, Indonesia

[2] Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

[3] STAI DDI Maros, Indonesia

[4] Lajnah Pentashihan Mushaf Al-Qur'an, Kementerian Agama RI, Indonesia

Corresponding Author: syaifulamri@uinsu.ac.id

Abstract

This study examines the concept of eco-mosques as a campaign to strengthen the ecological movement in contemporary Islamic discourse. Ecological campaigns have also been carried out through digital platforms such as the Instagram account @ecomasjid.id, which seeks to reinterpret Islamic values to build ecological awareness through social media campaigns. This study analyzes the construction of eco-theological messages disseminated through the Instagram account @ecomasjid.id. Using a netnographic approach, data was collected from posts, text descriptions, and visual material, then analyzed through the frameworks of ecolinguistics, ecosophy, and *maqāṣid al-sharī'ah*. The results show that @ecomasjid.id places ecological responsibility as an integral part of Islamic ethics, emphasizing environmental concern as a manifestation of faith. *Maqāṣid* principles such as the preservation of life, reason, and property are not presented descriptively, but rather articulated in persuasive narratives that link sustainability with spirituality and community welfare. These findings show that Islamic digital activism is capable of reconstructing classical fiqh concepts to respond to global ecological challenges. Theoretically, this research enriches the study of the transformation of digital *da'wah* and the integration of *maqāṣid* values into the ecological consciousness of Muslims.

Keywords: Eco-Mosque, Climate Change, Maqāṣid al-Sharī'ah, Islamic Law

1.   Introduction

Climate change is currently a major challenge in modern civilization, affecting various aspects of human life,[1] including health, the economy, and social order.[2] Since the early 20th century, a number of international scientific institutions such as The Royal Society and the National Academy of Sciences have recorded an increase in global temperatures and the frequency of ecological disasters that threaten the sustainability of life.[3] Therefore, in an effort to prevent the impacts of climate change, mitigation and prevention efforts are needed by holding campaigns and movements to protect the environment, including involving Islamic values in responding to global issues.

Islam views the relationship between humans and nature as not merely utilitarian, but based on moral responsibility as *khalīfah fī al-arḍ* (stewards of the earth). The teaching of environmental preservation (*ḥifẓ al-bī'ah*) is an integral part of the objectives of sharia (*maqāṣid al-sharī'ah*), which emphasizes the importance of maintaining the balance of the ecosystem for the sake of human survival.[4] This view positions Islam not merely as a theological system, but also as an ethical paradigm in responding to the global environmental crisis.

Various efforts have been made in response to global climate change, one of which is by campaigning for the Eco-Mosque Movement. This movement was initiated by the Indonesian Ulema Council (MUI) and the Indonesian Mosque Council (DMI) in 2016.[5] This movement emphasizes that mosques are not only centers of worship, but also agents of social and ecological transformation.[6]

The eco-mosque program applies the Mosque Management Guidance Standards by providing mosque management guidelines by referring to the standards: *idarah* (management), *imarah* (proselytizing activities), and *ri'ayah* (maintenance and procurement of facilities) whose implementation is carried out by three main components, namely the Mosque Management, Mosque Congregation, and Mosque Building.[7]

However, the campaign for environmentally friendly mosques has not yet reached the wider community, so it is necessary to disseminate the message widely through social media that actively promotes the values of environmentally friendly mosques. Efforts to expand this movement have been made by the @ecomasjid.id account on Instagram, which showcases new approaches to communicating eco-theological messages through digital media.[8] This platform enables the transformation of da'wah into a multimodal format, where text, images, and videos are combined to form a persuasive ecological narrative.[9]

---

1   Handrix Chris Haryanto and Sowanya Ardi Prahara, "Perubahan Iklim, Siapa yang Bertanggung Jawab?," *Insight: Jurnal Ilmiah Psikologi* 21, no. 2 (September 6, 2019): 50, https://doi.org/10.26486/psikologi.v21i2.811.

2   Kashif Abbass et al., "A Review of the Global Climate Change Impacts, Adaptation, and Sustainable Mitigation Measures," *Environmental Science and Pollution Research* 29, no. 28 (June 2022): 42539–59, https://doi.org/10.1007/s11356-022-19718-6.

3   J McCarthy et al., "Climate Change 2001: Impact, Adaptation and Vulnerability," Report of Working Group II to the Intergovernmental Panel on Climate Change Third Assessment Report (New York: Cambridge University Press, 2001), https://www.ipcc.ch/site/assets/uploads/2018/03/WGII_TAR_full_report-2.pdf.

4   Ali Yafie, *Merintis Fiqh Lingkungan Hidup* (Jakarta: Ufuk Press, 2006).

5   Abdurrahman Hilabi, "Dakwah Majelis Ulama Indonesia Dan Perubahan Iklim," *Thawalib Jurnal Pendidikan Islam* 1, no. 1 (2020): 45–52.

6   Admin, "Eco-Masjid," *Kader HijauMU* (blog), September 20, 2022, https://kaderhijaumu.id/eco-masjid/.

7   Melbi Tanjung, "Adaptasi Terhadap Perubahan Iklim Melalui Program Eco Masjid," *Envirology* 1, no. 1 (2023), https://jurnal.unipi.ac.id/index.php/envirology/article/view/57.

8   Todd LeVasseur, "Defining 'Ecolinguistics?': Challenging Emic Issues in an Evolving Environmental Discipline," *Journal of Environmental Studies and Sciences* 5, no. 1 (March 2015): 21–28, https://doi.org/10.1007/s13412-014-0198-4.

9   Alena Zhdanava, Surinderpal Kaur, and Kumaran Rajandran, "Representing Nonhuman Animals as Equals: An Ecolinguistic Analysis of Vegan Campaigns," *Journal of World Languages* 7, no. 1 (April 27, 2021): 26–57, https://doi.org/10.1515/jwl-2021-0003.

This effort aims to reach a wider and more significant target audience, given that Instagram is a very popular platform for spreading campaigns about climate change, which is a global issue.[10] Therefore, it is interesting to analyze how the @ecomasjid.id account is present on the Instagram platform in its efforts to campaign for an environmentally friendly mosque movement, better known as an eco-mosque.

Based on these gaps, this study seeks to answer the main question: how does the @ecomasjid.id account construct and strategize discourse to articulate environmental messages from an Islamic perspective? Specifically, this study aims to: (1) analyze how the eco-mosque campaign represents Islamic ecological values in digital media; and (2) interpret these messages through an ecolinguistic, eco-philosophical, and *maqāṣid al-sharīʿah* approach as complementary analytical frameworks. Through this approach, the study is expected to contribute conceptually to the study of religious communication and Islamic ecotheology in the digital age, emphasizing that environment-based da'wah is not merely a moral discourse, but also an epistemological strategy to strengthen the ecological awareness of the ummah within the framework of *maqāṣid al-sharīʿah*.

2. Literature Review

Several studies have examined eco-mosque programs from various perspectives, such as managerial and local practices. Melbi Tanjung, for example, examined the application of Mosque Management Standards (*idārah*, *imārah*, *riʿāyah*) as a mechanism for mosques to adapt to climate change, thereby providing important insights into institutional and governance aspects.[11] Meanwhile, research by Sukesi et al.[12] and Rahmatika et al.[13] focused on the knowledge of mosque administrators and the practice of using *infaq* funds for environment-based programs, thereby opening up a discourse on financial resources and institutional capacity in the implementation of environmentally friendly programs. Similarly, Hidayat et al. highlighted the application of sustainability principles in several mosques, confirming that sustainable practices at the operational level of mosques are still rare and not yet optimal.[14]

Although these studies provide an overview of environmentally friendly mosque practices, the research tends to be descriptive-institutional and limited to aspects of physical implementation, management, or financial practices. Several limitations are apparent, such as: (1) a narrow empirical focus on internal actors (mosque administrators/structures) without examining how environmental messages are constructed and understood by the public; (2) a lack of discursive analysis few studies dissect the language, visuals, and communication strategies used to translate technical environmental issues into the realm of religious values; and (3) theoretical limitations, namely the lack of integration between communication/ecolinguistic studies and the *maqāṣid al-sharīʿah* or ecosophy frameworks that can link sharia norms to the rhetorical practices of environmental da'wah.

---

[10] Alena Zhdanava, Surinderpal Kaur, and Kumaran Rajandran, "Representing Nonhuman Animals as Equals: An Ecolinguistic Analysis of Vegan Campaigns," *Journal of World Languages* 7, no. 1 (April 27, 2021): 26–57, https://doi.org/10.1515/jwl-2021-0003.

[11] Melbi Tanjung, "Adaptasi Terhadap Perubahan Iklim Melalui Program Eco Masjid," *Envirology* 1, no. 1 (2023), https://jurnal.unipi.ac.id/index.php/envirology/article/view/57.

[12] Tri Wahyuni Sukesi, "Hubungan Pengetahuan Dengan Sikap Ecomasjid Pengurus Masjid Di Kota Yogyakarta," *Jurnal Kesehatan Masyarakat* 16, no. 2 (2023), https://jurnal.stikeswirahusada.ac.id/jkm/article/view/574.

[13] Arivatu Ni'mati Rahmatika, Iit Mazidah, and Naily el-Muna, "Penggunaan Dana Infak Untuk Pembangunan Eco Masjid Perspektif Maqasid Syariah (Studi BAZNAS Kabupaten Jombang)," *Jurnal Ilmiah Ekonomi Islam* 7, no. 3 (2021), http://dx.doi.org/10.29040/jiei.v7i3.2619.

[14] Eka Rahmat Hidayat, Hasim Danuri, and Yanuar Purwanto, "Ecomasjid: The First Milestone of Sustainable Mosque in Indonesia," *Journal of Islamic Architecture* 5, no. 1 (June 21, 2018): 20, https://doi.org/10.18860/jia.v5i1.4709.

This study aims to overcome these limitations by focusing its analysis on digital discourse: how the @ecomasjid.id account frames the issue of climate change through language (via captions) and multimodality (text, images, videos) and how this framing refers to or reconstructs the principles of *maqāṣid*. Methodologically, the research combines netnography and ecolinguistic analysis approaches that are relatively rarely used in eco-mosque studies to capture the process of meaning-making in digital spaces. Thus, this research fills an important knowledge gap by examining the communicative and hermeneutic strategies that connect Islamic ethics with environmental persuasion in the era of social media.

3. Method

This study uses a netnographic approach with qualitative content analysis to understand how Islamic messages about the environment are constructed and disseminated through digital spaces. The netnographic approach was chosen because it bridges the analysis between online social practices and the symbolic meanings constructed by virtual communities. In the context of this study, the @ecomasjid.id account on Instagram is positioned as an arena for the representation of ecological da'wah discourse that combines religious values, environmental ethics, and digital communication strategies.

The selection of research objects was done purposively, based on the results of a search for concepts that explicitly carry the theme of eco-mosques in Indonesia. The @ecomasjid.id account was chosen because it is an official initiative launched by the Indonesian Mosque Council and the Indonesian Ulema Council, and has been active since November 14, 2017. As of 2024, this account has 411 posts and 4,853 followers. From all of these posts, this study focuses its analysis on 15 posts that explicitly display environmental campaign messages, either through text, visuals, or a combination of both. The analysis period is limited to January 2020 to December 2024, as this period shows consistency in campaign activities and relevance to the issue of global climate change, which has increased after COP26.

The data sources for this study consist of two types, namely primary and secondary. Primary data comes from posts on the @ecomasjid.id account, which were collected through digital documentation of text (captions, hashtags) and visuals (images, infographics, videos). Meanwhile, secondary data was obtained from academic literature, religious institution reports, and previous studies related to eco-mosques, ecolinguistics, and *maqāṣid al-sharī'ah.*

The analysis process was carried out in several stages. The first stage was linguistic analysis, examining the language structure, ecological metaphors, and rhetorical strategies used in conveying religious and ecological messages. The second stage is visual analysis, interpreting semiotic elements such as color, symbols, and image composition to see how Islamic values and ecological awareness are represented multimodally. The third stage is philosophical-normative analysis, connecting linguistic and visual findings with the principles of *maqāṣid al-sharī'ah* and ecosophy as an Islamic ethical framework for environmental management.

The coding scheme was conducted inductively and thematically to find patterns emerging from the data. Three main themes emerged: the representation of *maqāṣid* values in ecological messages, language strategies in environmental da'wah, and the integration of spirituality and sustainability in digital narratives. With this methodological design, the study not only seeks to map the content of eco-mosque campaigns, but also reveals how ecological da'wah messages are framed, interpreted, and translated in the digital space as part of efforts to build ecological awareness among Muslims.
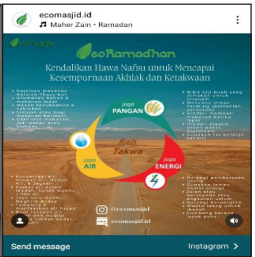
4. Result and Discussion

Looking at Social Media: Discovering Eco-Mosque in Instagram's Climate Change Campaign @ecomasjid.id.

The eco-mosque campaign through the Instagram platform has been carried out by the Instagram account @ecomasjid.id, this account has been around since November 14, 2017, and currently (2024) has 411 posts and 4,853 followers. This account concentrates on disseminating content about the relationship between mosques and environmental preservation. Various activities such as environmental seminar activities, call for environmental conservation through text, visual, and even video media regarding the importance of environmental conservation.

Thus, the eco-mosque campaign through the Instagram media platform is a way to campaign for a green ecosystem by bringing a new perspective. This is in line with Silva, et al's research which states that green campaigns will influence audience decisions and awareness to influence sustainable attitudes and actions.[15] In addition, the use of digital media for the use of environmental campaigns such as ecological issues, and promoting environmentally friendly behavior will be more attractive although not all will be successful in this approach.[16]
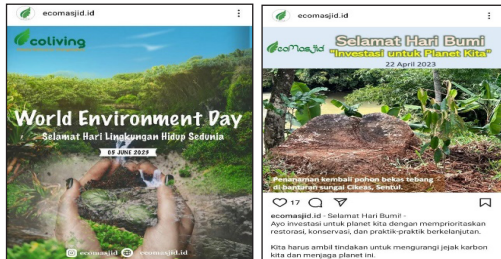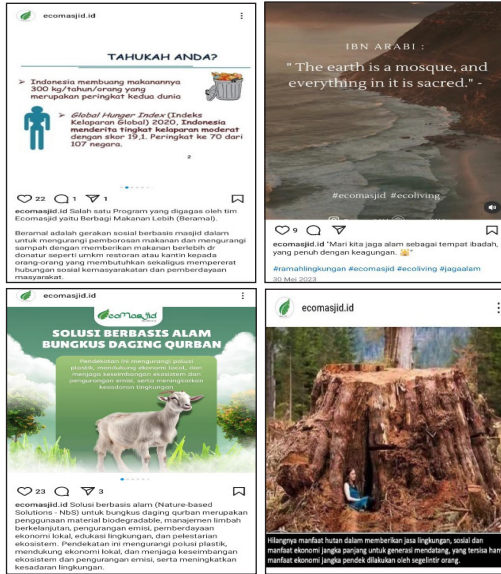
The following is an overview of the @ecomasjid.id Instagram account posts using the concept of visual analysis, namely interactional meaning, representational meaning (conceptual and narrative), and compositional meaning (given-new and ideal-real).

Table 1. Visual Analysis Data

No	Meaning	Description	Data
1	Interactional Meaning (Invitation/interaction with object)	This section outlines a campaign encouraging the wise use of water based on religious values.	

---

[15] Priscilla Chantal Duarte Silva, Ricardo Luiz Perez Teixeira, and Max Leandro De Araújo Brito, "Atuação do Marketing Verde em Campanhas Publicitárias De Empresas De Cosméticos: Uma Abordagem Analítica E Linguística Da Metaforização Do Verde: Green Marketing In Cosmetics Companies Advertising Campaigns: An Analytical And Linguistic Approach To The Metaphorization Of Green," *Revista de Gestão Social e Ambiental* 16, no. 2 (October 18, 2022): e02996, https://doi.org/10.24857/rgsa.v16n2-022.

[16] Alexandra Miguel and Sandra Miranda, "The Role of Digital Platforms in Promoting Pro-Sustainable Behavior and Conscious Consumption by Brands," *Ecocycles* 9, no. 2 (2023): 37–48, https://doi.org/10.19040/ecocycles.v9i2.298.

2	Representational (no interaction between actors)	This section describes expressions that represent concern.	
		The pattern in this section provides information in the form of encouragement to manage the environment based on religious values.	
3	Compositional (Meaningful Composition)	The narrative in the image on the right provides something new.	
		This section contains descriptions of Real Ideas that can be implemented to protect the environment.	

Source: Data processed by the author

First, visual interaction is an invitation to an interaction between the subject and the object. This interaction is represented through visual info in pictures and videos between the content creator and the audience by looking at the angle aspect, the position of the actor, and the expression addressed. The ecomasjid.id Instagram account illustrates the invitation to save water in ablution, control lust in using natural resources, and protect the environment because nature is a teacher of life.

Second, Representational, this activity dominates the visualization of ecomasjid.id posts, visualization of content created without interaction between actors using inanimate symbolism. There are two meanings in this aspect, namely Conceptual Representation: Invitation to Commemorate Environment Day and Earth Day, Implementation of *qurban* by considering environmental aspects, and representative stories: Environmental infographics by providing information on facts and calls for things that can be done.

Third, Compositional, there are two compositional meanings in ecomasjid.id posts. Referring to Zdhanava's poster analysis theory, give-new composition, and ideal-real composition, both of which are found in two examples of ecomasjid.id Instagram posts. There are differences in poster layouts and Instagram post layouts, making the variations in image layouts different. According to the concept of give-new composition in the poster, the left side of the image represents "given" which shows something that happens naturally, and the right side of the image shows "new" which means new.

The information that the poster maker wants to convey consists of two aspects, namely new information and Real Ideals. New information, namely: providing information that is not yet known, such as the implementation of the Hajj which is a sacred worship service but can trigger environmental pollution caused by aircraft emissions and the use of air conditioners. While the ideal real: providing an understanding that protecting the environment is an action that is strongly taught by Islam, many religious guidances through the Qur'an and hadith invite us to choose and protect nature.

Visual content pieces contained in ecomasjid.id Instagram encourages people to care about the environment. So that environmentally friendly advertisements or content can potentially encourage bio-nanomaterial practices or prioritize environmentally friendly practices.[17] Therefore, the Eco-Mosque program can be carried out with three types of activities, namely: 1) application of eco-friendly mosque management, 2) eco-friendly program planning and sustainability, and 3) environment-based policies.[18] So, if the mosque in its practice has applied environmentally friendly principles, the mosque has applied the ethical principles of environmental theology which applies aspects of natural sustainability and is responsible for religious values.[19] In this way, public awareness will continue to be awakened in protecting the environment and applying ecological principles in every life activity.[20]

---

[17] Syed Hassan Raza et al., "An Experimental Evidence on Eco-Friendly Advertisement Appeals and Intention to Use Bio-Nanomaterial Plastics: Institutional Collectivism and Performance Orientation as Moderators," *International Journal of Environmental Research and Public Health* 18, no. 2 (January 18, 2021): 791, https://doi.org/10.3390/ijerph18020791.innovative and sustainable solutions have been introduced (e.g., bio-nanomaterial plastics

[18] Shinfi Wazna Auvaria, "Improvement of Awareness and Aspect of Community Participation In Environmental Management and Climate Change Adaptation by Eco-Mosque," *Al-Ard: Jurnal Teknik Lingkungan* 4, no. 1 (September 30, 2018): 9–15, https://doi.org/10.29080/alard.v4i1.321.

[19] Zainul Mun'im, "Etika Lingkungan Biosentris Dalam Al-Quran: Analisis Tafsir Pelestarian Lingkungan Hidup Karya Kementerian Agama," *SUHUF* 15, no. 1 (October 11, 2022): 197–221, https://doi.org/10.22548/shf.v15i1.720.

[20] Wiesława Kuźniar, Tomasz Surmacz, and Bogdan Wierzbiński, "The Impact of Ecological Knowledge on Young Consumers' Attitudes and Behaviours towards the Food Market," *Sustainability* 13, no. 4 (February 12, 2021): 1984, https://doi.org/10.3390/su13041984.

The Eco-friendly Mosque Campaign: Ecolinguistics and Multimodality

The term ecolinguistics was first introduced by Einar Haugen in the 1970s. This term is a combination of two meanings, namely "language and ecology" to highlight the (inter)relationship between language and the (physical) environment.[21] Ecolinguistics highlights society's perspective and behavior towards the environment.[22] As such, ecolinguistics is a manifestation of collective ecological awareness towards the adverse effects of industrialized environmental pollution.[23] Ecolinguistics aims to uncover and evaluate the narratives that shape consciousness.[24] Environmental narratives are campaigned through various social media platforms.

Michele Zappavigna, a linguistics expert who came up with social media theory explains language use on social media platforms, especially Twitter and Instagram. Her theory explains that the concept of Genre Hybridity refers to the idea that types or genres on social media are not always limited or rigid. Genres on social media are often a mixture of different types, including narratives, news reports, conversations, campaigns, and others.[25] Therefore, this study seeks to integrate social media, ecolinguistics, and Islamic legal philosophy to provide a multifaceted approach to understanding and promoting environmental sustainability.

Social media platforms like Instagram serve as powerful venues for disseminating multimodal content, combining text, images, and videos that can effectively communicate complex messages about environmental issues.[26] The important aspects depicted in visual content can indirectly construct lives, both in terms of thinking, understanding, and practical actions.[27]

Table 2: Story Types

Story Type	Meaning	Context
Ideology	The story describes the real situation that is happening and the ideal that is expected.	Content describes the current state of environmental pollution and its impact on life.
Framing	Stories that use a framework (a set of knowledge about a particular aspect of life) to organize other aspects of life	The content is constructed by referring to Islamic references that regulate human life and the environment.
Metaphors	A story that uses a framework to organize different areas of life.	The content tells the story of how humans and nature should interact and protect each other.

[21] Hildo Honório Do Couto, "Ecological Approaches in Linguistics: A Historical Overview," *Language Sciences* 41 (January 2014): 122–28, https://doi.org/10.1016/j.langsci.2013.08.001.

[22] Richard Alexander and Arran Stibbe, "From the Analysis of Ecological Discourse to the Ecological Analysis of Discourse," *Language Sciences* 41 (January 2014): 104–10, https://doi.org/10.1016/j.langsci.2013.08.011.

[23] Douglas Mark Ponton and Małgorzata Sokół, "Environmental Issues in the Anthropocene: Ecolinguistic Perspectives across Media and Genres," *Text & Talk* 42, no. 4 (July 26, 2022): 445–51, https://doi.org/10.1515/text-2022-0040.

[24] Arran Stibbe, *Ecolinguistics: Language, Ecology and the Stories We Live By*, 2nd ed. (Second edition. | Abingdon, Oxon ; New York, NY : Routledge, 2021.: Routledge, 2020), https://doi.org/10.4324/9780367855512.

[25] Michele Zappavigna, *Discourse of Twitter and Social Media: How We Use Language to Create Affiliation on the Web*, 1st ed. (Continuum International Publishing Group, 2012), https://doi.org/10.5040/9781472541642.

[26] LeVasseur, "Defining "Ecolinguistics?"

[27] James S. Damico, Mark Baildon, and Alexandra Panos, "Climate Justice Literacy: Stories-We-Live-By, Ecolinguistics, and Classroom Practice," *Journal of Adolescent & Adult Literacy* 63, no. 6 (May 2020): 683–91, https://doi.org/10.1002/jaal.1051.

Evaluation	Stories discuss whether aspects of life are considered beneficial or detrimental.	Content that discusses the causes and consequences of environmental damage.
Identity	A story that defines the essence of being a particular individual.	Content that depicts humans as caliphs on earth.
Recognition	Stories that address validity, uncertainty, or falsity.	Content that emphasizes that humans are the main actors in environmental damage that makes nature uncertain.
Deletion	A story that implies that certain aspects of life are not important or worth considering.	Content about protecting the environment is important.
Meaningfulness	A story that highlights the importance of value considering certain aspects of life.	Content that explains Islamic values that always teach to protect the environment.

The climate change campaign by ecomasjid.id on Instagram is a discursive practice on social media whose output will provide insight into climate change wrapped in Islamic content. Visual content accommodates between text and context interpreted with principles so that it can be produced and understood. Visual/graphic content in the ecomasjid.id account can be received through explicit and implicit meanings as a syntactic relationship between individuals, locations, and objects depicted in the image.[28]

The presence of @ecomasjid.id Instagram is important and has become a new chapter in the campaign for environmentally friendly mosques in Indonesia. The content formed can construct public understanding and awareness to protect the environment, especially starting from the mosque which is the center of Muslim activity. So that the knowledge gained will be able to influence one's actions.[29] According to Notoatmodjo, increased information has the potential to influence a person's understanding, explore awareness, and, at a deeper level, form attitudes and behaviors that are in line with the level of knowledge possessed.[30] In this context, a deeper understanding is considered a strong foundation for engaging individuals in more conscious and sustainable measures related to environmental issues.[31]

According to Raza, et al, advertisements about environmentally friendly campaigns will have more potential to encourage people to take actions that can damage the environment.[32] So that in the future, the media can be optimized as a medium to promote environmental sustainability issues so that climate change campaigns through social media can reach and adapt across generations.[33]

---

[28] Abdullah Sarani and Somayeh Kord, "A Study of the Representation of Social Actors in Touchstone Series: A Critical Discourse Analysis Perspective," *Teaching English Language* 12, no. 1 (March 2018), https://doi.org/10.22132/tel.2018.60132.

[29] Sri Arnita, Dwi Yunita Rahmadhani, and Mila Triana Sari, "Hubungan Pengetahuan Dan Sikap Ibu Dengan Upaya Pencegahan Stunting Pada Balita Di Wilayah Kerja Puskesmas Simpang Kawat Kota Jambi," *Jurnal Akademika Baiturrahim Jambi* 9, no. 1 (March 14, 2020): 7, https://doi.org/10.36565/jab.v9i1.149.

[30] Delia Yusfarani, "Pengetahuan dan Sikap Mahasiswi Program Studi Pendidikan Islam Anak Usia Dini (PIAUD) Tentang Kesehatan Reproduksi," *Jurnal 'Aisyiyah Medika* 5, no. 1 (February 22, 2020), https://doi.org/10.36729/jam.v5i1.307.

[31] Astridiani Ramadhina, Andreas Agung Kristanto, and Ayunda Ramadhani, "Pengetahuan Lingkungan Hidup Dan Intensi Memilah Sampah," *Psikoborneo: Jurnal Ilmiah Psikologi* 10, no. 2 (June 23, 2022): 270, https://doi.org/10.30872/psikoborneo.v10i2.7380.

[32] Raza et al., "An Experimental Evidence on Eco-Friendly Advertisement Appeals and Intention to Use Bio-Nanomaterial Plastics."innovative and sustainable solutions have been introduced (e.g., bio-nanomaterial plastics

[33] Isabel Palomo-Domínguez and Vaida Zemlickienė, "Evaluation Expediency of Eco-Friendly Advertising Formats for Different Generation Based on Spanish Advertising Experts," *Sustainability* 14, no. 3 (January 18, 2022): 1090, https://doi.org/10.3390/su14031090.
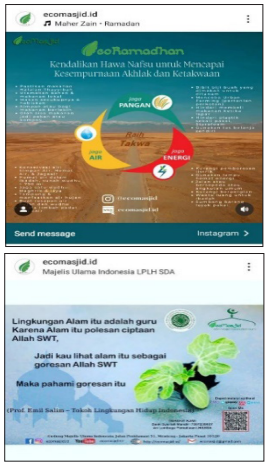
Eco-Mosque: Islamic Legal Philosophy in Climate Change Campaigns

Maqāṣid ash-Sharī'ah itself has several levels, of which the highest level is primary needs (*ḍarūriyyah al-khamsah*). This level is then derived into applicative theories that can be implemented on a casuistic basis, following a priority scale pattern, and not violating higher priorities.[34] Primary needs (*ḍarūriyyah al-khamsah*) consist of five aspects of preservation including *Hifz al-din* (maintaining religion), *Hifz al-nasl* (protecting/maintaining the family), *Hifz al-nafs* (protecting/maintaining the soul), *Hifz al-mal* (protecting/maintaining property), and *Hifz 'aql* (protecting/maintaining the mind).[35]

Maqāṣid ash-sharī'ah emphasizes the preservation of life on earth and underlines the importance of environmental sustainability in protecting the planet and all its inhabitants.[36] Furthermore, 8 (eight) Islamic themes were identified in the ecomasjid.id website. The integration of Islamic narratives and *Maqāṣid ash-sharī'ah* highlights how traditional Islamic values can be mobilized to address contemporary environmental issues.

Maqāṣid ash-sharī'ah provides an ethical framework for understanding these goals concerning environmental management. For example, the principle of *Hifz al-nafs* aligns with improving environmental sustainability to safeguard the health of Muslims from the impacts of climate change. *Hifz al-mal* focuses on safeguarding the property and ownership rights of the Islamic community to ensure economic justice and prevent injustice. Worship, Islamic holidays, and Islamic cultural traditions can be linked to *Hifz al-nasl* through the preservation of sustainable traditions, while Qur'anic verses and Hadith can be juxtaposed with *Hifz al-din* in promoting environmental action as a religious obligation. Ulama advice and Islamic ethics are aligned with *Hifz 'aql* by encouraging environmental education and awareness. The following is an explanation of the five aspects of safeguarding the primary needs of *Maqāṣid ash-sharī'ah* (*ḍarūriyyah al-khamsah*) in the content of the ecomasjid.id Instagram account posts.

Table 3. Aspects of Safeguarding the Primary Needs of *Maqāṣid ash-sharī'ah* (*ḍarūriyyah al-khamsah*)

No	*Maqāṣid* Aspect	Ecolinguistics	Data	Description
1	Maintaining Religion (*Hifz al-din*)	Evaluation/ removal		Seeing how the manifestation of religion is reflected through the verses of the Quran and Hadith as a reference in preserving the environment.

---

[34] 'Ashur, *Maqaṣid Al-Shariah al-Islamiyyah. Tahqiq: Muhammad al-Habib Ibn al-Khujah, N.Ed.*

[35] Afrizal Ahmad, "Reformulasi Konsep Maqaṣid Syar'iah; Memahami Kembali Tujuan Syari'at Islam Dengan Pendekatan Psikologi," *Hukum Islam* 19, no. 1 (2014), http://dx.doi.org/10.24014/hi.v14i1.988.

[36] Jasser Auda, *Membumikan Hukum Islam* (Bandung: Mizan, 2015).

2	Nurturing the Soul (*Hifz al-nafs*)	Ideology		Support the importance of environmental sustainability to protect Muslims from the effects of climate change.
3	Preserving the Intellect (*Hifz 'aql*)	Metaphor/ Meaningful		It resonates with the strengthening of environmental education through the advice of Ulama and Islamic ethics.
4	Raising offspring (*Hifz al-nasl*)	Identity/ recognition		Sustainable preservation of Islamic rituals, holidays, and culture.

5	Preserving the Treasure (*Ḥifẓ al-mal*)	Framing /Evaluation		Mitigation in the face of climate change related to the economy of the Muslim community and the utilization of local materials.

The five Islamic goals (*ḍarūriyyah al-khamsah*) are each directly linked to aspects of environmental sustainability, thus providing a holistic approach to environmental management.[37] An analysis of *maqāṣid al-sharī'ah* in the context of the @ecomasjid.id campaign shows that the relationship between Islamic values and environmental sustainability issues is not merely normative, but is shaped through strategic language practices and multimodality. The ecolinguistic approach helps unravel how religious messages about nature conservation are constructed, negotiated, and distributed in the digital space. In other words, *maqāṣid* here does not only function as an ideal Islamic legal principle,[38] but also as a semantic framework that is brought to life through linguistic and visual representations on social media. Ecolinguistics opens up a new perspective on *maqāṣid* by highlighting how language structure, ecological metaphors, diction choices, and visualizations on the @ecomasjid.id account actively influence public perceptions of the ecological responsibilities of Muslims.

For example, in the context of *hifẓ al-dīn*, religious discourse raised through quotations from the Qur'an and hadith not only serves as normative legitimation, but also as an ecolinguistic strategy to transfer ecological awareness into the domain of spirituality. The use of verses such as QS. al-Taubah [9]:18 or QS. ar-Rūm [30]:43 shows strong intertextuality, but its effectiveness lies in how these texts are linked to the visualization of concrete activities, such as the use of clean energy or planting trees around mosques. Through a combination of deontic modality (the obligation to protect the earth) and visual representations that show concrete actions, religious messages are transformed into practical instructions. Thus, *maqāṣid* does not remain a transcendent value, but is realized as a guide for ecological action.

---

[37] Tri Marfiyanto, "Maqasid Syariah dan Pendekatan Teori Sistem dalam Hukum Islam menurut Yasser Auda," *Jurnal Kajian Hukum Islam* 6, no. 1 (March 22, 2019), https://doi.org/10.52166/jkhi.v6i1.4.

[38] Zezen Zainul Ali, "The Urgency of Patriotism in Maintaining the Unity in the Republic of Indonesia in the Perspective of Maslahah," *El-Mashlahah* 11, no. 2 (December 23, 2021): 116–26, https://doi.org/10.23971/elma.v11i2.2958.

The principles of *hifẓ al-nafs* and *hifẓ al-'aql* also take on new forms in this digital discourse. The narrative about the importance of a clean, water-efficient, and comfortable environment for worshippers is presented through metaphors of well-being and inner peace a discursive strategy that links physical and spiritual health. In an ecolinguistic framework, this shows a reframing of the meaning of "preserving the soul" from a theological to a socio-ecological one. Meanwhile, *hifẓ al-'aql* appears through educational narratives captions that include data, scientific quotes, or infographics about climate change which build the rational awareness of the ummah. The combination of scientific logic and religious legitimacy shows a form of "Islamic ecological rationality," which is a way of thinking that connects faith, science, and ecological ethics in a dialogical manner.

The preservation of lineage and wealth is expressed through discourse on sustainability and efficiency. Ecolinguistically, both are evident in the use of temporal diction such as "future generations," "legacy," or "sustainability," which emphasizes intergenerational responsibility towards the earth. This narrative is not only moral but also structural, as it links environmentally friendly activities with the social and economic sustainability of the community. The program of managing *infaq* funds for the procurement of green technology in mosques, for example, is an adaptive implementation of *hifẓ al-māl* in response to contemporary issues. However, critical analysis shows the potential for tension: discourse on efficiency and energy conservation that is overly economic risks reducing the spiritual value of *maqāṣid* to mere material pragmatism.

From an ecolinguistic perspective, these contradictions are important because they show how religious language is both a tool for transformation and an arena for negotiating meaning. In this context, language not only represents *maqāṣid*, but also reshapes it according to the ecological needs of the modern era. The discourse pattern at @ecomasjid.id shows the process of "resemantization of *maqāṣid*," in which the basic values of Islam such as faith, welfare, rationality, sustainability, and social justice are translated into an environmental narrative that is communicative and accessible to the wider public. Thus, *maqāṣid al-sharī'ah* is no longer merely a normative device in Islamic law, but functions as a living and dynamic ecological value system, shaped by the interaction between religious texts, linguistic strategies, and the digital culture of contemporary Muslims.

Synthesis of Maqāṣid al-Sharī'ah and Ecolinguistics in the Eco-Mosque Narrative: A Theoretical Model of Ecological Islamic Discourse

The synthesis between *maqāṣid al-sharī'ah*, ecolinguistics, and the concept of eco-mosque produces a theoretical framework that shows how Islamic values are transformed into contemporary ecological discourse through digital communication practices. In the traditional paradigm, *maqāṣid al-sharī'ah* functions as a normative device that guides the establishment of laws to ensure human welfare and prevent harm (*mafsadah*).[39] However, when combined with the perspective of ecolinguistics, *maqāṣid* no longer operates only at the normative level, but also at the semantic and discursive dimensions. Ecolinguistics treats language as an ideological space where human values, identities, and orientations toward the environment are formed and negotiated. Thus, *maqāṣid* can be read as an ecological meaning system an ecological system of meaning mediated by religious language.

---

[39] Ibn 'Ashur, *Maqaṣid Al-Shariah al-Islamiyyah. Tahqiq: Muhammad al-Habib Ibn al-Khujah, N.Ed.* (Qatar: Wizarat al-Awqaf wa ash-Shu'un al-Islamiyyah, 2004).

In the context of the @ecomasjid.id campaign, the interaction between religious language and ecological narratives shows how *maqāṣid* is implemented not through legal texts, but through the transformation of meaning in public discourse. For example, the principle of *ḥifẓ al-dīn* (preserving religion) is reconstructed into a commitment to "ecological worship," where practices such as maintaining cleanliness, conserving energy, and preserving nature are considered part of obedience to God. Similarly, *ḥifẓ al-nafs* (preserving the soul) is linked to ecological health that is, the balance between body, environment, and spirituality which is linguistically represented through metaphors of well-being, inner peace, and harmony with nature. An ecolinguistic analysis of the campaign's text and visuals reveals a rhetorical pattern that seeks to build ecological awareness based on *taqwa* and *maslahah 'āmmah* (collective good).

This synthetic framework shows that eco-mosques are not merely green architecture projects or philanthropic activities, but rather a semiotic field that produces new meanings about the relationship between humans, religion, and nature. Mosques serve a dual function: as places of worship that foster ecological spirituality, as well as discursive arenas where sustainability values are framed in Islamic language.[40] Through digital communication practices, the eco-mosque discourse presents *maqāṣid al-sharī'ah* in a communicative, inclusive, and contextual form in response to global ecological challenges. Thus, this movement affirms that sustainability is not a secular agenda, but a continuation of the principle of *ḥifẓ al-bi'ah* (environmental protection) as an actual expression of *maslahah* in Islamic law.

These are the aspects of Islamic legal philosophy, especially the *Maqāṣid ash-sharī'ah* aspect in the ecomasjid.id Instagram content that campaigns for environmentally friendly mosques. It is known that the root of the environmental crisis is the climate change that occurs. Climate change is divided into two categories, namely technical and non-technical causes. Technical factors of environmental damage have been explicitly mentioned in the Qur'an in QS. Ash-Shura (42): 30 and QS. Ar-Rum (30): 43 that damage to nature and the environment is the result of human actions. Non-technical factors, although more abstract, also play an important role in the environmental crisis such as issues of spirituality, perspective, and motivation which are the most important sources of human action, and therefore the style and color of spirituality and perspective will determine the quality of the environment.[41]

The Qur'an has explained that nature is a balanced, harmonious creation in which natural cause-and-effect relationships apply. Imbalances that arise, damage, and natural disasters are the result of the emergence of unnatural factors that are not in harmony with the characteristics of nature itself. So that the Eco-Mosque Concept is a set of activities that support environmental conservation by referring to Islamic guidance so that the mosque is not only a means of worship but also an agent of environmental conservation.

5. Conclusion

This study concludes that the @ecomasjid.id campaign successfully reconstructed the values of *maqāṣid al-sharī'ah* in ecological discourse through a communicative and contextual ecolinguistic

---

[40] Jasser Auda, *Maqāsid Al-Sharī`ah: A Beginner's Guide, Terjemah Oleh 'Ali Abdelmon'Im, Al- Maqasid Untuk Pemula* (Yogtakarta: Suka Press, 2013).

[41] Sunardi, *Perlindungan Lingkungan: Sebuah Perspektif Dan Spiritualitas Islam* (Bandung: Program Studi Magister Ilmu Lingkungan (PSMIL) Universitas Padjadjaran, 2008).

approach. The digital narrative that was constructed not only emphasized that environmental preservation is part of Islamic ethics, but also shifted the function of the mosque from merely a place of worship to an agent of socio-ecological transformation. Through persuasive language and visuals, values such as *ḥifẓ al-nafs* (preservation of the soul), *ḥifẓ al-ʿaql* (preservation of reason), and *ḥifẓ al-māl* (preservation of wealth) are translated into sustainability practices rooted in spirituality and collective responsibility of the ummah.

Theoretically, this research expands the horizons of ecolinguistics and Islamic law studies by showing that *maqāṣid al-sharīʿah* are not only normative principles, but also a system of ecological meanings that live on in digital da'wah practices. Practically, the results of this study encourage environmentally friendly mosque management through energy efficiency policies, water conservation, waste management, and green financing based on *infaq* and *waqf*. Public policy needs to integrate sustainability indicators into mosque accreditation standards, while further research is recommended to explore cross-national models of ecotheological communication to enrich understanding of Islam's contribution to global ecological civilization.

References

Abbass, Kashif, Muhammad Zeeshan Qasim, Huaming Song, Muntasir Murshed, Haider Mahmood, and Ijaz Younis. "A Review of the Global Climate Change Impacts, Adaptation, and Sustainable Mitigation Measures." *Environmental Science and Pollution Research* 29, no. 28 (June 2022): 42539–59. https://doi.org/10.1007/s11356-022-19718-6.

Adisri, Gungsri. "'Green Islam', Bangun Masjid Ramah Lingkungan Lawan Perubahan Iklim." *Media Hijau* (blog), April 23, 2024. https://www.mediahijau.com/read/green-islam-bangun-masjid-ramah-lingkungan-lawan-perubahan-iklim.

Admin. "Eco-Masjid." *Kader HijauMU* (blog), September 20, 2022. https://kaderhijaumu.id/eco-masjid/.

———. "Rumah Ibadah Ramah Lingkungan Pertama Di Dunia." *Siapdarling.Id* (blog), January 5, 2024. https://siapdarling.id/cerita-darling/rumah-ibadah-ramah-lingkungan-pertama-di-dunia.

Ahmad, Afrizal. "Reformulasi Konsep Maqaṣid Syar'iah; Memahami Kembali Tujuan Syari'at Islam Dengan Pendekatan Psikologi." *Hukum Islam* 19, no. 1 (2014). http://dx.doi.org/10.24014/hi.v14i1.988.

Alexander, Richard, and Arran Stibbe. "From the Analysis of Ecological Discourse to the Ecological Analysis of Discourse." *Language Sciences* 41 (January 2014): 104–10. https://doi.org/10.1016/j.langsci.2013.08.011.

Ali, Zezen Zainul. "The Urgency of Patriotism in Maintaining the Unity in the Republic of Indonesia in the Perspective of Maslahah." *El-Mashlahah* 11, no. 2 (December 23, 2021): 116–26. https://doi.org/10.23971/elma.v11i2.2958.

Arnita, Sri, Dwi Yunita Rahmadhani, and Mila Triana Sari. "Hubungan Pengetahuan Dan Sikap Ibu Dengan Upaya Pencegahan Stunting Pada Balita Di Wilayah Kerja Puskesmas Simpang Kawat Kota Jambi." *Jurnal Akademika Baiturrahim Jambi* 9, no. 1 (March 14, 2020): 7. https://doi.org/10.36565/jab.v9i1.149.

'Ashur, Ibn. *Maqaṣid Al-Shariah al-Islamiyyah. Tahqiq: Muhammad al-Habib Ibn al-Khujah, N.Ed.* Qatar: Wizarat al-Awqaf wa ash-Shu'un al-Islamiyyah, 2004.

Auda, Jasser. *Maqāsid Al-Shari`ah: A Beginner's Guide, Terjemah Oleh 'Ali Abdelmon'Im, Al-Maqasid Untuk Pemula.* Yogtakarta: Suka Press, 2013.

———. *Maqasid Al-Shariah An Introductory Guide*. London: The International Institute of Islamic Thought, 2008.

———. *Membumikan Hukum Islam*. Bandung: Mizan, 2015.

Auvaria, Shinfi Wazna. "Improvement of Awareness and Aspect of Community Participation in Environmental Management and Climate Change Adaptation by Eco-Mosque." *Al-Ard: Jurnal Teknik Lingkungan* 4, no. 1 (September 30, 2018): 9–15. https://doi.org/10.29080/alard.v4i1.321.

Biro Hubungan Masyarakat Data dan Informasi. "Jumlah Rumah Ibadah Di Indonesia," n.d.

Damico, James S., Mark Baildon, and Alexandra Panos. "Climate Justice Literacy: Stories-We-Live-By, Ecolinguistics, and Classroom Practice." *Journal of Adolescent & Adult Literacy* 63, no. 6 (May 2020): 683–91. https://doi.org/10.1002/jaal.1051.

Do Couto, Hildo Honório. "Ecological Approaches in Linguistics: A Historical Overview." *Language Sciences* 41 (January 2014): 122–28. https://doi.org/10.1016/j.langsci.2013.08.001.

Haryanto, Handrix Chris, and Sowanya Ardi Prahara. "Perubahan Iklim, Siapa yang Bertanggung Jawab?" *Insight: Jurnal Ilmiah Psikologi* 21, no. 2 (September 6, 2019): 50. https://doi.org/10.26486/psikologi.v21i2.811.

Hidayat, Eka Rahmat, Hasim Danuri, and Yanuar Purwanto. "Ecomasjid: the First Milestone of Sustainable Mosque in Indonesia." *Journal of Islamic Architecture* 5, no. 1 (June 21, 2018): 20. https://doi.org/10.18860/jia.v5i1.4709.

Hilabi, Abdurrahman. "Dakwah Majelis Ulama Indonesia Dan Perubahan Iklim." *Thawalib Jurnal Pendidikan Islam* 1, no. 1 (2020): 45–52.

Institute of Islamic Understanding Malaysia (IKIM), Malaysia, and Rosmidzatul Azila Mat Yamin. "Eco-Mosque: Overview, Potential And Challenges of Implementation in Malaysia." *TAFHIM: IKIM Journal of Islam and the Contemporary World* 14, no. 2 (December 31, 2021): 77–97. https://doi.org/10.56389/tafhim.vol14no2.4.

Kuźniar, Wiesława, Tomasz Surmacz, and Bogdan Wierzbiński. "The Impact of Ecological Knowledge on Young Consumers' Attitudes and Behaviours towards the Food Market." *Sustainability* 13, no. 4 (February 12, 2021): 1984. https://doi.org/10.3390/su13041984.

Latifah, Fadilatun Nur, Rezky Sepvingga Putri, Fahman Syukur, Wida Hamidah Sutarno, Beta Paramita, and Try Ramadhan. "An Analysis of Prayer Room Acoustics in the Pusdai Mosque in West Java." In *IOCBD 2023*, 4. MDPI, 2023. https://doi.org/10.3390/IOCBD2023-15187.

LeVasseur, Todd. "Defining 'Ecolinguistics?': Challenging Emic Issues in an Evolving Environmental Discipline." *Journal of Environmental Studies and Sciences* 5, no. 1 (March 2015): 21–28. https://doi.org/10.1007/s13412-014-0198-4.

Ma, Chen, and Arran Stibbe. "The Search for New Stories to Live by: A Summary of Ten Ecolinguistics Lectures Delivered by Arran Stibbe." *Journal of World Languages* 8, no. 1 (May 16, 2022): 164–87. https://doi.org/10.1515/jwl-2021-0031.

Marfiyanto, Tri. "Maqasid Syariah dan Pendekatan Teori Sistem dalam Hukum Islam Menurut Yasser Auda." *Jurnal Kajian Hukum Islam* 6, no. 1 (March 22, 2019). https://doi.org/10.52166/jkhi.v6i1.4.

McCarthy, J, OF Canziani, NA Leary, and DJ Dokkren. "Climate Change 2001: Impact, Adaptation and Vulnerability." Report of Working Group II to the Intergovernmental Panel on Climate Change Third Assessment Report. New York: Cambridge University Press, 2001. https://www.ipcc.ch/site/assets/uploads/2018/03/WGII_TAR_full_report-2.pdf.

Miguel, Alexandra, and Sandra Miranda. "The Role of Digital Platforms in Promoting Pro-Sustainable Behavior and Conscious Consumption by Brands." *Ecocycles* 9, no. 2 (2023): 37–48. https://doi.org/10.19040/ecocycles.v9i2.298.

Mulasari, Surahma Asti. *Ecomasjid Dan Kontribusinya Dalam Pengelolaan Lingkungan Dalam Prespektif Keagamaan, Ekonomi, Kesehatan Masyarakat, Pendidikan Karakter Dan Pemberdayaan Masyarakat.* Yogyakarta: CV Mine, 2024. https://isbn.perpusnas.go.id/Account/SearchBuku?searchTxt=+978-623-8516-01-8+&searchCat=ISBN.

Mun'im, Zainul. "Etika Lingkungan Biosentris Dalam Al-Quran: Analisis Tafsir Pelestarian Lingkungan Hidup Karya Kementerian Agama." *SUHUF* 15, no. 1 (October 11, 2022): 197–221. https://doi.org/10.22548/shf.v15i1.720.

Palomo-Domínguez, Isabel, and Vaida Zemlickienė. "Evaluation Expediency of Eco-Friendly Advertising Formats for Different Generation Based on Spanish Advertising Experts." *Sustainability* 14, no. 3 (January 18, 2022): 1090. https://doi.org/10.3390/su14031090.

Ponton, Douglas Mark, and Małgorzata Sokół. "Environmental Issues in the Anthropocene: Ecolinguistic Perspectives across Media and Genres." *Text & Talk* 42, no. 4 (July 26, 2022): 445–51. https://doi.org/10.1515/text-2022-0040.

Prabowo, Hayu Susilo. *Ecomasjid: Dari Masjid Makmurkan Bumi. Lembaga Pemuliaan Lingkungan Hidup Dan Sumber Daya Alam Majelis Ulama Indonesia.* Jakarta: Yayasan Pesantren Al-Amanah Sempon, 2017.

Rahmatika, Arivatu Ni'mati, Iit Mazidah, and Naily el-Muna. "Penggunaan Dana Infak Untuk Pembangunan Eco Masjid Perspektif Maqasid Syariah (Studi BAZNAS Kabupaten Jombang)." *Jurnal Ilmiah Ekonomi Islam* 7, no. 3 (2021). http://dx.doi.org/10.29040/jiei.v7i3.2619.

Ramadhina, Astridiani, Andreas Agung Kristanto, and Ayunda Ramadhani. "Pengetahuan Lingkungan Hidup Dan Intensi Memilah Sampah." *Psikoborneo: Jurnal Ilmiah Psikologi* 10, no. 2 (June 23, 2022): 270. https://doi.org/10.30872/psikoborneo.v10i2.7380.

Raza, Syed Hassan, Umer Zaman, Moneeba Iftikhar, and Owais Shafique. "An Experimental Evidence on Eco-Friendly Advertisement Appeals and Intention to Use Bio-Nanomaterial Plastics: Institutional Collectivism and Performance Orientation as Moderators." *International Journal of Environmental Research and Public Health* 18, no. 2 (January 18, 2021): 791. https://doi.org/10.3390/ijerph18020791.

Sarani, Abdullah, and Somayeh Kord. "A Study of the Representation of Social Actors in Touchstone Series: A Critical Discourse Analysis Perspective." *Teaching English Language* 12, no. 1 (March 2018). https://doi.org/10.22132/tel.2018.60132.

Silva, Priscilla Chantal Duarte, Ricardo Luiz Perez Teixeira, and Max Leandro De Araújo Brito. "Atuação Do Marketing Verde Em Campanhas Publicitárias De Empresas De Cosméticos: Uma Abordagem Analítica E Linguística Da Metaforização Do Verde: Green Marketing In Cosmetics Companies Advertising Campaigns: An Analytical And Linguistic Approach To The Metaphorization Of Green." *Revista de Gestão Social e Ambiental* 16, no. 2 (October 18, 2022): e02996. https://doi.org/10.24857/rgsa.v16n2-022.

Stibbe, Arran. *Ecolinguistics: Language, Ecology and the Stories We Live By.* 2nd ed. Second edition. | Abingdon, Oxon ;New York,NY :Routledge,2021.:Routledge,2020.https://doi.org/10.4324/9780367855512.

Sukesi, Tri Wahyuni. "Hubungan Pengetahuan Dengan Sikap Ecomasjid Pengurus Masjid Di Kota Yogyakarta." *Jurnal Kesehatan Masyarakat* 16, no. 2 (2023). https://jurnal.stikeswirahusada.ac.id/jkm/article/view/574.

Sunardi. *Perlindungan Lingkungan: Sebuah Perspektif Dan Spiritualitas Islam*. Bandung: Program Studi Magister Ilmu Lingkungan (PSMIL) Universitas Padjadjaran, 2008.

Tanjung, Melbi. "Adaptasi Terhadap Perubahan Iklim Melalui Program Eco Masjid." *EnviroLOGY* 1, no. 1 (2023). https://jurnal.unipi.ac.id/index.php/ENVIROLOGY/article/view/57.

Wu, Yina. "Ecological Discourse Analysis." In *Proceedings of the 2018 4th International Conference on Social Science and Higher Education (ICSSHE 2018)*. Sanya, China: Atlantis Press, 2018. https://doi.org/10.2991/icsshe-18.2018.163.

Yafie, Ali. *Merintis Fiqh Lingkungan Hidup*. Jakarta: Ufuk Press, 2006.

Yusfarani, Delia. "Pengetahuan dan Sikap Mahasiswi Program Studi Pendidikan Islam Anak Usia Dini (PIAUD) tentang Kesehatan Reproduksi." *Jurnal 'Aisyiyah Medika* 5, no. 1 (February 22, 2020). https://doi.org/10.36729/jam.v5i1.307.

Zappavigna, Michele. *Discourse of Twitter and Social Media: How We Use Language to Create Affiliation on the Web*. 1st ed. Continuum International Publishing Group, 2012. https://doi.org/10.5040/9781472541642.

Zhdanava, Alena, Surinderpal Kaur, and Kumaran Rajandran. "Representing Nonhuman Animals as Equals: An Ecolinguistic Analysis of Vegan Campaigns." *Journal of World Languages* 7, no. 1 (April 27, 2021): 26–57. https://doi.org/10.1515/jwl-2021-0003.