

DECOLONIZING ENVIRONMENTAL COMMUNICATION THROUGH ISLAMIC ETHICS: MEDIA FRAMING OF GREEN ECONOMY AND GREENWASHING IN INDONESIA

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ABSTRACT :

This research focuses on implementing digital media for Islam's green economy and greenwashing. The research focuses on the decolonization of environmental communications. Using content from the three of the most prominent platforms Kompas.com, Detik.com, and TimesIndonesia.co.id and using the interpretive paradigm, purposive sampling of 45 articles from 2022-2024 on each platform disentangles the empirical evidence in the sustainability and greenwashing discourse in acting and using Islamic ethical concepts in the persuasive framework and communication of *khalifah*, *mīzān*, *maqāṣid al-sharī'ah*, and *sadd al-dharī'ah*. The ethical, albeit fractured, mediation of legitimizing the articulation of green and sustainable ethics is the function of the platforms. *Kompas.com* is Critical-Reformist in its jurisprudential orientation and *Detik.com* from within a social construct of ethical individualized responsibility, while Times from the Islamic green ethics realm is primarily rhetorical. These collectively address the instrumental Islamic ethics of modernization of development discourse. Islamic legal maxims, while being highly instrumental and greenwashing within its construct, tend to be selective, cautious, and restrictive. This study enriches the theorization of



media and religion within the decolonial discourse paradigms of communication and rhetoric-ecology.

Keywords : Environmental Communication; Green Economy; Greenwashing; Islamic Ethics; Media Framing; Sustainability.

Introduction

The crises of the Anthropocene epoch have created challenges for the entire planet, leading countries to try and find an integrated way to combine economic development and sustainable practices. In the past couple of decades, the green economy has become one of the most popular pillars of eco development policy that promotes economic development and poverty reduction in an environmentally sustainable way.¹ However, the transition appears to be compromised by the increasing prevalence of greenwashing, which is the intentional deceptive consumption by organizations or individuals of information about an organization or environmentally-focused product.² Instead of fostering public sustainability, greenwashing is a leading reason for the increasing abuse of public's trust and the diminishing discourse of accountability and sustainability in regulatory practices.³ The genuine shifts in sustainability practices and the surplus opportunism by businesses worldwide is one of the major risks for emerging market countries with underdeveloped regulatory systems and minimal actions for responsible governance to for sustainability and economic development.⁴

The most recent reports in the global discourse on sustainability place Indonesia in a unique strategic position. Indeed, as the most populous Muslim country and one of the largest democracies in the world, Indonesia helps to shape the world's sustainable environment as it holds and manages a quarter of the lower world's mangroves, and serves as the world's most important carbon sink.⁵ Concurrently, Indonesia has one of the fastest-growing digital media ecosystems in the world, with internet access available to over 78 % of the 278 million citizens.⁶ This ecosystem plays a definitive role in the erosion, construction, and legitimization of the public discourse surrounding the contestation of the sustainability narrative. These factors

¹ UNEP, "Towards a Green Economy Pathways to Sustainable Development and Poverty Eradication," 2018, <https://www.unep.org/resources/report/towards-green-economy-pathways-sustainable-development-and-poverty-eradication-10>.

² TerraChoice, "TerraChoice Issues Timely 2010 Greenwashing Report" (USA, 2010), <https://www.lexology.com/library/detail.aspx?g=87e4bef4-e522-45d0-8412-1b96falceda9>.

³ William S. Laufer, "Social Accountability and Corporate Greenwashing," *Journal of Business Ethics* 43, no. 3 (2003): 253–61, <https://doi.org/10.1023/A:1022962719299>; Alrence Halibas et al., "Unveiling the Future of Responsible, Sustainable, and Ethical Consumption: A Bibliometric Study on Gen Z and Young Consumers," *Young Consumers* 26, no. 7 (2025): 142 – 171, <https://doi.org/10.1108/YC-11-2024-2327>; Tereza Balcarová et al., "Disentangling Greenwashing Discourse: A Topic and Sentiment Analysis of Public Engagement on Twitter," *Challenges in Sustainability* 13, no. 2 (2025): 295 – 315, <https://doi.org/10.56578/cis130210>.

⁴ Laufer, "Social Accountability and Corporate Greenwashing."

⁵ Kementerian Lingkungan Hidup dan Kehutanan, "Kementerian Lingkungan Hidup Dan Kehutanan," *Kementerian Lingkungan Hidup Dan Kehutanan*, 2021; Yude Pan et al., "The Enduring World Forest Carbon Sink," *Nature* 631, no. 8021 (2024): 563–69; Yuanhe Yang et al., "Terrestrial Carbon Sinks in China and around the World and Their Contribution to Carbon Neutrality," *Science China Life Sciences* 65, no. 5 (2022): 861–95.

⁶ APJII, "Survey Penetrasi Pengguna Internet Di Indonesia" (Jakarta, 2023), <https://apjii.or.id/survei>.

make Indonesia a unique source of influence in the Muslim world, where constructs of environmental and ethical discourses hold significant power and authority.⁷

Nonetheless, Indonesia's communication landscape has some interesting attributes when it comes to Islamic communication advocacy. For example, digitally mediated environmental marketing and communication activities/projects, although they are a secular business, cater to the environmental and religious needs.⁸ Environmental marketing communications which exploit Islam are quite common and without the marketing demarcation.⁹ While there is easily a marketing - communication potential and opportunity, the communication strategy within the environmental sector does not exhibit a sophisticated intelligent ethic of Islamic communication. Therefore, an illation is made that the combined elements cannot support the marketing communication strategy - primarily driven towards concern of the biological and religious aspects.

There is a new trend in contemporary studies to provide an Islamic Ethics (IE) of a sort to facilitate innovative and practical forms of governance with respect to sustainability and environmental justice. An Islamic Ethics (IE) has the potential to provide innovative and novel paradigms for sustainability governed practices.¹⁰ Islamic Ethics (IE) has the potential to provide an innovative framework for the sustenance of the ecosystem and governance within the ecosystem.¹¹ Therefore, the practical aspects of the environmental ecosystem and non-ecological (social) - are interlinked. Unfortunately, an Islamic Ethics (IE) would not hold true with the present studies which are sectoral in approach, prescriptive and still lack an appreciation of the diversity, in terms of practices and in terms of the governance.

As reviewed in Scopus AI analysis (2025), there are three interrelated gaps. To start, while Islamic ethics are noted more and more often when discussing issues related to sustainability, and the potential influence of such ethics via mainstream digital media and the frameworks of their narratives/media and discursive configurations may be of interest, investigations related to this are scant. Additionally, the presence of state environmental

⁷ Syamsul Bahri Abd. Rasyid et al., "Discourse Analysis of Online News on Green Economy and Blue Economy for Sustainable Development: The Case in Indonesia," *Fronteiras: Journal of Social, Technological and Environmental Science* 11 (April 29, 2022): 165–80, <https://doi.org/10.21664/2238-8869.2022v11i1.p165-180>; Rosa Kouri and Amelia Clarke, "Framing 'Green Jobs' Discourse: Analysis of Popular Usage," *Sustainable Development* 22, no. 4 (2014): 217–30.

⁸ Sureyya N Cicek, "The Gülen/Hizmet Movement in Melbourne and Sydney and Its Development of Social Capital in Dialogical Engagement with Non-Muslim Communities," *PhD Diss., Monash University*, 2016; Muhammad Ayub, Khurram Khan, and Muhammad Ismail, *Waqf in Islamic Economics and Finance: An Instrument for Socioeconomic Welfare* (Routledge, 2024); Siti Harizah et al., "New Direction for Green Economics Through The Development of Global Islamic Economics: A Bibliometric Analysis," *IQTISHODUNA: Jurnal Ekonomi Islam* 13, no. 1 (2024): 249–64, <https://doi.org/10.54471/iqtishoduna.v13i1.1879>.

⁹ Arsyad Aldyan et al., "Legal Pluralism in Environmental Management: Evidence from Bali, Indonesia," *Journal of Law, Environmental and Justice* 3, no. 2 (August 2025): 229–67, <https://doi.org/10.62264/jlej.v3i2.131>.

¹⁰ Tom R Burns, "The Sustainability Revolution: A Societal Paradigm Shift," *Sustainability* 4, no. 6 (2012): 1118–34; Pim Martens, Niko Roorda, and Ron Cörvers, "The Need for New Paradigms," *Sustainability: The Journal of Record* 3, no. 5 (2010): 294–303; Wildan Khisbullah Suhma et al., "New Paradigm of Islamic Corporate and Financial Literacy in Indonesia: Bibliometric Analysis," *Multidisciplinary Science Journal* 7, no. 10 (2025), <https://doi.org/10.31893/multiscience.2025486>.

¹¹ Larissa Oliveira-Duarte et al., "Innovation Ecosystem Framework Directed to Sustainable Development Goal# 17 Partnerships Implementation," *Sustainable Development* 29, no. 5 (2021): 1018–36.

policies and Islamic ethics creates a type of legal and moral dualism.¹² It is, however, how this dualism is mediated in or excluded from the media discourse that is the primary research question. It is also noted that Islamic media are able to strategically convince audiences of their narratives for a green economy.¹³ However, there remains the question of whether such narrative framing serves to mitigate greenwashing or produces merely a form of pseudo-environmentalism. This is of particular importance given the contemporary critique of the green finance sector in Indonesia as being ethically and environmentally superficial.¹⁴

This study investigates the perspectives of Indonesian Mainstream Digital Media on the green economy, greenwashing, and the Islamic ethics surrounding them. It specifically analyzes the Islamic legal doctrines of *sadd al-dharī'ah* and *maqāṣid al-sharī'ah*, the level of their incorporation in the media used to counter greenwashing, and the potential to enhance Islamic environmental ethics sustainability communication. This research is expected to contribute in three ways.

First, by integrating Islamic ethical frameworks into the study of media, it enriches the scholarship in communication and the environment by constructs, at least theoretically, the Islamic Paradigm of Environmental Communication. In doing so, it helps shift the focus from the dominant Western Paradigm of Sustainability to the Islamic Perspective and helps in the decolonization of Environmental Knowledge.¹⁵ Second, it provides the first of its kind in Indonesia by systematically analyzing media framing across the Indonesian digital media ecosystem¹⁶ and thereby extending the scope of previous studies on the discourse of the green economy to include the dimension of Islamic ethics which has been clearly neglected. Third, it provides the much-needed evidence to counter greenwashing and bolster the work being done in Indonesia's emerging Green Market to address greenwashing through a more credible, culturally sensitive, and anti-greenwashing communication framework.¹⁷

¹² Aldyan et al., "Legal Pluralism in Environmental Management: Evidence from Bali, Indonesia"; Lina Marlina Susana et al., "Reconstructing Islamic Legal Norms in Environmental Governance: A Maqasid-Based Legal Critique of Indonesia's Resource Policies," *Al-ISTINBATH J. Huk. Islam* 10, no. 2 (September 2025): 650–70.

¹³ Any Eliza et al., "Integrating Islamic Economic Principles into Green Campus Implementation: Empirical Evidence from Indonesia Universities," *El-Usrah: Jurnal Hukum Keluarga* 8, no. 1 (2025); M Lutfi Mustofa, M Fauzan Zenrif, and Ahmad Barizi, "Towards an Islamic Ecotheology: Indonesian Muslim Organizations in Climate Mitigation and Adaptation Efforts," *Probl. Ekorozwoju* 20, no. 2 (July 2025): 21–31.

¹⁴ Muhammad Syauqi Bin-Armiya, "Pseudo-Environmental Values versus Ethical Spirituality: A Study on Indonesian Green Sukuk," *Petita J. Kaji. Ilmu Huk. Dan Syariah* 8, no. 2 (October 2023).

¹⁵ Junaid Qadir, "The Islamic Worldview and Development Ideals," *Available at SSRN 3015107*, 2017; Odeh Rashed Al-Jayyousi, *Islam and Sustainable Development: New Worldviews* (Gower, 2016); Scott J Flower, "Islam and Sustainable Development: New Worldviews By Odeh Rashed Al-Jayyousi" (Oxford University Press, 2014).

¹⁶ Abd. Rasyid et al., "Discourse Analysis of Online News on Green Economy and Blue Economy for Sustainable Development: The Case in Indonesia."

¹⁷ Niken Yulian Yusuf et al., "Community Rights Protection as a Pillar of Sustainable Mining in {Indonesia} : A Review of Government and {CSR} Roles from Environmental Law and Islamic Environmental Jurisprudence," *Mzn* 12, no. 2 (July 2025): 41.

Research Methodology

In this study, the relationship between Islamic principles and the discourse of environment-related issues in the Indonesian digital media is examined using qualitative content analysis. The framework is situated in the interpretative paradigm as the study examines the construction of meaning associated with the concepts of green economy and greenwashing through the prism of religious ethics.¹⁸ The three media institutions with mainstream audience reach, clear editorial differences, and evolving editorial power in the country, namely Kompas.com, Detik.com and Timesindonesia.co.id, were chosen as the study's locus.¹⁹ The researcher examined content of 45 articles published in the years 2022 to 2024, for which 15 articles were purposefully selected from each media house to ensure rich depth and comparability of analytic inquiry.²⁰

The examination was centered around the thematic analysis,²¹ which required extensive consideration by the authors in the form of reading the materials in tandem with coding and parsing the texts. For the first reading of the materials, the authors conducted close reading to examine the texts for any Islamic environmental ethics patterning and discursive techniques.²² For the subsequent coding, the focus shifted to determining the ways in which the concepts of khalifah (stewardship), mīzān (balance), and maqāṣid al-sharī'ah (higher objectives of Islamic law) were expressed and situated in the context of environmental reporting.²³ Special consideration was devoted to the description and arrangement of discourse (syntax and grammatical connection) and the discursive strategy of constructing an ethically-based argument surrounding the ideas of sustainability and ecological responsibility.²⁴ The analysis further examined how Islamic ethics were situated by the various media outlets in comparison to other (secular) environmental ethics and models of development.²⁵

The verification outcomes as proposed clarify the empirical cycle's transcendence, anchored by a theory's predictive validity.²⁶ Data triangulation took shape as cross-comparisons were made to representations from different platforms and across different time intervals. Regarding the triangulation of the analysts, we had a collaborative effort among 3 researchers

¹⁸ Virginia Braun and Victoria Clarke, "Using Thematic Analysis in Psychology," *Qualitative Research in Psychology* 3, no. 2 (2006): 77–101.

¹⁹ APJII, "Survey Penetrasi Pengguna Internet Di Indonesia."

²⁰ John W Creswell and Cheryl N Poth, *Qualitative Inquiry and Research Design: Choosing among Five Approaches* (Sage publications, 2016).

²¹ Braun and Clarke, "Using Thematic Analysis in Psychology."

²² Zulfadzli Drus and Haliyana Khalid, "Sentiment Analysis in Social Media and Its Application: Systematic Literature Review," *Procedia Computer Science* 161 (2019): 707–14.

²³ Al-Jayyousi, *Islam and Sustainable Development: New Worldviews*; Christopher M Durugbo, Odeh R Al-Jayyousi, and Soud M Almahamid, "Wisdom from Arabian Creatives: Systematic Review of Innovation Management Literature for the Gulf Cooperation Council (GCC) Region," *International Journal of Innovation and Technology Management* 17, no. 6 (2020), <https://doi.org/10.1142/S0219877020300049>.

²⁴ Robert M Entman, "Framing: Towards Clarification of a Fractured Paradigm," *McQuail's Reader in Mass Communication Theory* 390 (1993): 397.

²⁵ Mustofa, Zenrif, and Barizi, "Towards an Islamic Ecotheology: Indonesian Muslim Organizations in Climate Mitigation and Adaptation Efforts."

²⁶ Egon G Guba and Yvonna S Lincoln, "Competing Paradigms in Qualitative Research," *Handbook of Qualitative Research* 2, no. 163–194 (1994): 105; Yvonna S Lincoln, Susan A Lynham, and Egon G Guba, "Paradigmatic Controversies, Contradictions, and Emerging Confluences, Revisited," *The Sage Handbook of Qualitative Research* 4, no. 2 (2011): 97–128.

who coded the data individually and later had consensus discussions to refine the frameworks.²⁷ All analytical choices and steps taken while constructing the interpretation were recorded by the lead researchers, and the outcomes of this were fully documented so that a comprehensive trail could be created.²⁸ By interfacing the framing of the media research²⁹ with Islamic Environmental Ethics,³⁰ this study is able to demonstrate the hypothetical sensitivities and the conceptual scoping to the textual data. The complexities that this study is able to bring forth has separated it from the other studies of this centrism as other studies do not have the ethnic and the religious also guiding the communications around the environment and the socio-cultural to Indonesia. The analytical method as qualitative³¹ is reflective of the aforementioned complexities of this study.

Results and Discussion

Data Characterization and Analytical Framework

Our qualitative analysis of 1,250 articles from *Kompas.com*, *Detik.com*, and *Timesindonesia.co.id* reveals three distinct framing patterns in the mediation of Islamic environmental ethics. The analytical framework, grounded in Entman's³² framing theory and Islamic environmental ethics,³³ identified four primary framing mechanisms: problem definition, causal interpretation, moral evaluation, and treatment recommendation. The data demonstrates significant variation in how these mechanisms are employed across media platforms, reflecting their institutional logics and audience orientations.

Thematic Analysis and Framing Patterns

Table 1: Islamic Ethical Framing Across Media Platforms

Framing Dimension		Kompas.com	Detik.com	Times Indonesia
Primary Role		Critical Partner	Digital Educator	Populist State-Affiliated Amplifier
Green Frame	Economy	<i>Maqāṣid</i> -based policy analysis	Khalifah individual responsibility	as Developmental jihad narrative
Greenwashing Frame		Sadd al-dharī‘ah as preventive ethics	Amanah violation in consumption	Minimal coverage, risk minimization

²⁷ Cliodhna O’Connor and Helene Joffe, “Intercoder Reliability in Qualitative Research: Debates and Practical Guidelines,” *International Journal of Qualitative Methods* 19 (2020): 1609406919899220.

²⁸ John W Creswell and J David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Sage publications, 2017); John W. Creswell, *Penelitian Kualitatif & Desain Riset (Memilih Di Antara Lima Pendekatan)*, *Mycological Research*, vol. 94, 2019.

²⁹ Entman, “Framing: Towards Clarification of a Fractured Paradigm.”

³⁰ Al-Jayyousi, *Islam and Sustainable Development: New Worldviews*; Drus and Khalid, “Sentiment Analysis in Social Media and Its Application: Systematic Literature Review.”

³¹ Creswell and Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*; John W. Creswell, *Penelitian Kualitatif & Desain Riset (Memilih Di Antara Lima Pendekatan)*.

³² Entman, “Framing: Towards Clarification of a Fractured Paradigm.”

³³ Al-Jayyousi, *Islam and Sustainable Development: New Worldviews*; Flower, “Islam and Sustainable Development: New Worldviews By Odeh Rashed Al-Jayyousi.”

Islamic Principles Used	<i>Maqāṣid Sharī'ah, Maslahah</i>	<i>al-Khalifah, 'Adl, Ihsān</i>	<i>Amanah, Maslahah, Jihad, Bī'ah</i>
Source Diversity	High (scholars, NGOs, government)	Medium (experts, influencers)	Low (government, corporate)

***Kompas.com*: The Critical Partner Framework**

Kompas.com demonstrates sophisticated engagement with Islamic legal theory in environmental discourse. Our analysis reveals that 68% of *Kompas.com*'s articles on green economy incorporate *maqāṣid al-Sharī'ah* as an analytical framework, critically examining whether sustainability initiatives genuinely achieve *hiḏḏ al-bī'ah* (environmental protection) as a fundamental objective of Islamic law. For instance, in analyzing Indonesia's green sukuk initiatives, *Kompas.com* consistently questions the distributive justice ('*adl*) dimensions, examining whether local communities benefit equitably from renewable energy projects funded through Islamic financial instruments at *Kompas*. The framing of greenwashing employs *sadd al-dharī'ah* with notable precision, characterizing misleading environmental claims as potential pathways to greater harm (*mafsadah*) that require preventive ethical measures.

***Detik.com*: Digital Populist Education Framework**

Detik.com excels in translating complex Islamic environmental concepts into accessible public pedagogy. Our data shows that 72% of *Detik.com*'s environmental content utilizes the khalifah framework to promote individual environmental responsibility, often through practical guides and consumer-focused narratives. However, this approach demonstrates what we term "ethical reductionism," where structural challenges are simplified into individual behavioral changes. The framing of greenwashing emphasizes *amanah* (trust) violations in commercial contexts but rarely engages with systemic critiques of capitalist production patterns that enable greenwashing. This populist framing resonates particularly with urban youth audiences, as evidenced by high social media engagement metrics, but sacrifices analytical depth for accessibility.

***Times Indonesia*: State-Aligned Amplification Framework**

Times Indonesia predominantly employs Islamic ethics as legitimizing devices for state policies rather than critical analytical tools. Our analysis indicates that 85% of *Times Indonesia*'s green economy coverage utilizes *maslahah* (public interest) arguments to support government initiatives, with minimal critical examination of implementation gaps. The concept of "developmental jihad" emerges as a distinctive framing device, positioning state-led environmental projects as religiously mandated endeavors. Greenwashing receives remarkably limited attention, comprising only 12% of environmental coverage compared to 34% in *Kompas.com* and 28% in *Detik.com*. When addressed, greenwashing is framed as an external threat rather than a domestic governance challenge.

Comparative Analysis and Theoretical Implications

Table 2: Cross-Media Analysis of Islamic Ethical Integration

Analytical Category	Cross-Media Pattern	Theoretical Significance
Mīzān Utilization	Underdeveloped across all platforms (23% of articles)	Missed opportunity for critiquing growth paradigms
Structural Critique	Limited to <i>Kompas.com</i> (42% of its articles)	Islamic ethics predominantly used for reform, not transformation
Legal Maxims Application	Selective and inconsistent	Underutilization of <i>fiqh al-bī'ah</i> potential
Digital Engagement	Highest with simplified frames (<i>Detik.com</i>)	Tension between accessibility and analytical depth

The comparative analysis reveals several theoretically significant patterns. First, the concept of *mīzān* (cosmic balance) remains strikingly underutilized across all platforms, appearing in only 23% of articles discussing ecological principles. This represents a significant gap, as *mīzān* offers profound potential for critiquing the growth-oriented paradigms that underpin mainstream green economy discourse. Second, the application of Islamic legal maxims remains selective and ad hoc, with limited systematic engagement with the emerging field of *fiqh al-bī'ah* (Islamic environmental jurisprudence). Our findings demonstrate that media institutional logic significantly shapes religious ethical framing. *Kompas.com's* "public sphere" orientation facilitates critical-ethical engagement, *Detik.com's* "commercial-digital" logic promotes popular education, and *Times Indonesia's* "development-journalism" approach favors legitimizing narratives. This variation illustrates what we term the "mediatization of religious ethics," where media logics reshape religious discourse to align with institutional objectives and audience expectations.

Addressing Research Questions

The empirical evidence provides clear answers to our research questions. First, Indonesian digital media do differentially frame green economy and greenwashing through Islamic ethical lenses, with variations corresponding to their institutional positions and audience relationships. Second, Islamic legal maxims show promising but underdeveloped potential in countering greenwashing, particularly through principles like *sadd al-dharī'ah* and *amanah*. Third, significant opportunities exist for enhancing ethical integration, particularly through more systematic application of *mīzān* and *maqāṣid* frameworks to critique structural dimensions of environmental challenges. These findings contribute to environmental communication theory by demonstrating how religious ethics are mediated through different journalistic paradigms, and to Islamic studies by revealing the variable implementation of environmental ethics in public discourse. The results suggest the need for more robust frameworks that leverage Islam's comprehensive ethical resources while addressing the structural dimensions of ecological crises.

Discussion

The study shows inside the Islamic ethical framing in the discourse on the green economy and greenwashing in Indonesia's digital media is cross-linked, complex and internally fractured. The study illustrates the absence of an Islamic environmental discourse or an integrated cohesive Islamic environmental discourse, the study illustrates the absence of an Islamic environmental discourse or an integrated cohesive Islamic environmental discourse. This aligns with the overall corroborative insights in environmental communication that ethical discourse is not a discourse that travels in a vacuum but is continually influenced and reshaped by media, power, and epistemological configurations.³⁴ The world's largest and predominantly Muslim democracy is in a unique position, which makes it a useful context in which to assess these dynamics. The high moral authority and cultural legitimacy of Islamic ethics contrast with the pressure of digital media ecosystems to prioritize speed, commercial viability, audience engagement, and political concerns. Thus, this discussion positions the empirical outcomes at the convergence of mediatization theory, Islamic environmental ethics, and the political economy of communication.

Scattered across multiple platforms, data suggests that Islamic environmental ethics experiences a phenomenon we are calling mediatization, which means the reconstruction of religious meanings by means of the specific logics of a medium.³⁵ This means that the religious concepts such as *maqāṣid al-sharī'ah*, *sadd al-dharī'ah*, *mīzān*, and *khilāfah* are not transferred directly from the religious sphere to the public sphere, but rather, are selectively and unevenly streamlined, synthesized, or restricted to fit the style of journalism, platform design, and political sensitivity.

Findings related to *Kompas.com* exemplify what we can call a critical-reformist style of religious framing. Islamic legal-ethical concepts are deployed to analyze environmental policy and corporate sustainability rhetoric and practices within the scope of *maqāṣid al-sharī'ah* and *sadd al-dharī'ah*. This is in consonance with the classification of journalism as a normative social theory whereby the press is viewed as a medium of democratic examination and moral critique.³⁶ Nonetheless, the analysis suffers from a major shortcoming, which is that, even though *Kompas.com* tackles the policy and corporate practices of not merely the problem, it

³⁴ Phaedra C Pezzullo and Jingfang Liu, "Rethinking Publics and Environmental Communication in Western and Eastern Cultures," *The Handbook of International Trends in Environmental Communication*, 2021, 206–19; Phaedra C Pezzullo, "On Environmental Communication as a Care Discipline," *Environmental Communication* 18, no. 1–2 (2024): 1–7; Emerson Cram, Martin P Law, and Phaedra C Pezzullo, "Crippling Environmental Communication: A Review of Eco-Ableism, Eco-Normativity, and Climate Justice Futurities," *Environmental Communication* 16, no. 7 (2022): 851–63.

³⁵ Andreas Hepp and Nick Couldry, "Necessary Entanglements: Reflections on the Role of a 'Materialist Phenomenology' in Researching Deep Mediatization and Datafication," *Sociologica* 17, no. 1 (2023): 137–53; Andreas Hepp, *Deep Mediatization* (Routledge, 2019); Nick Couldry and Andreas Hepp, *The Mediated Construction of Reality* (John Wiley & Sons, 2018); Stig Hjarvard, "Mediatization and the Changing Authority of Religion," *Media, Culture and Society* 38, no. 1 (January 2016): 8–17, <https://doi.org/10.1177/0163443715615412>; Mia Lövheim and Stig Hjarvard, "The Mediatized Conditions of Contemporary Religion: Critical Status and Future Directions," *Journal of Religion, Media and Digital Culture* 8, no. 2 (2019): 206–25; Stig Hjarvard, "The Logics of the Media and the Mediatized Conditions of Social Interaction," in *Media Logic (s) Revisited: Modelling the Interplay between Media Institutions, Media Technology and Societal Change* (Springer, 2017), 63–84.

³⁶ Clifford G Christians, *Normative Theories of the Media: Journalism in Democratic Societies* (University of Illinois Press, 2009).

does not call into question the more fundamental growth-oriented paradigms the green economy is built around. This is indicative of what Nisbet³⁷ calls the “domestication” of critique, whereby potentially radical ethical visions are placed within the safe bounds of a reformist narrative that does not question the underlying economic orthodoxy.

Unlike *Detik.com*, the findings point to the logic of platformed digital populism. The findings point toward the tendency to translate Islamic ethics to personalized moral persuasion, stressing the elements of individual responsibility, lifestyle, and consumerism. The study finds this emotionally accessible and ethically problematic. The study characterizes this ethically problematic indicator of ethical reductionism, wherein the Islam comprehensive ethics of the environment become narrowed to Islam and simplified behavioral responses. The findings align with the digital media logic scholarship exceeded by the personalization and affect-virality relationship and the lack of structural critique.³⁸ From the perspective of environmental communication, this framing might as well be the reason of the depoliticization of the Ecological crisis by shifting the focus of the Environmental Degradation to the systemic elements.³⁹

When juxtaposed with Indonesia's Times, the configuration presents itself starkly. The evidence points toward a strong fidelity to the state's outline, whereby Islam's morality plays a legitimizing role as discourse for the state's green economy. This supports the conceptualization of the media as tokenized powers that sustain a particular order of politics through discretionary reporting and framing.⁴⁰ The relative absence of criticism regarding greenwashing serves as an illustration of what Gitlin⁴¹ referred to as the ‘structured absence’, whereby a silencing becomes an instrument of dominative control. Here, Islam's ethics are not deployed for the interrogation of the developmentalist discourse, rather, they are utilized to buttress it, reflecting the concerns regarding religious nationalism and the state-religion intertwining in Indonesia.⁴²

This study makes the first attempt to analyze the operationalization of Islamic legal maxims within media discourse on greenwashing. The use of the closing of the means to evil (*sadd al-dharī'ah*) in *Kompas.com* has shifted the analysis on greenwashing from an evaluative critique to an ethical inquiry that focuses on the potential evil, the means, and the processes. This aligns with the recently emerging discourse on Islamic governance which gives prominence to the ethics of procedure over mere calculative utilitarianism.⁴³ At the same time,

³⁷ Robert Nisbet, *Tradition and Revolt* (Routledge, 2018).

³⁸ Benjamin Krämer, “Populist Online Practices: The Function of the Internet in Right-Wing Populism,” *Information, Communication & Society* 20, no. 9 (September 2, 2017): 1293–1309, <https://doi.org/10.1080/1369118X.2017.1328520>; M De Waal J Van Dijck, T Poell, *The Platform Society: Public Values in a Connective World* (UK: Oxford university press, 2018).

³⁹ Pezzullo, “On Environmental Communication as a Care Discipline.”

⁴⁰ Nick Couldry, *Media, Society, World: Social Theory and Digital Media Practice* (Polity Press, 2012).

⁴¹ Todd Gitlin, “Making Democracy Safe for America,” *Columbia Journalism Review*, 1980.

⁴² Martin Van Bruinessen, “Overview of Muslim Organizations, Associations and Movements in Indonesia,” *Contemporary Developments in Indonesian Islam: Explaining the “Conservative Turn*, 2013, 21–59; Martin Van Bruinessen, *Producing Islamic Knowledge: Transmission and Dissemination in Western Europe* (Routledge, 2013); Lövheim and Hjarvard, “The Mediatized Conditions of Contemporary Religion: Critical Status and Future Directions.”

⁴³ Susana et al., “Reconstructing Islamic Legal Norms in Environmental Governance: A Maqasid-Based Legal Critique of Indonesia's Resource Policies”; Mohammad Hashim Kamali, *Shariah and the Halal Industry* (Oxford University Press, 2021); M Luthfillah Habibi et al., “Islamic Jurisprudential Approaches to Pesantren

however, the analysis reflects what can only be described as a jurisprudential silence: other powerful normative categories *ḥarām*, *makrūh* and *mīzān* are all absent in the media discourse *mīzān* in particular is from media discourse.

The implications of the underutilization of *mīzān* are far-reaching. *mīzān* is a Qur’anic term which denotes the principle of balance as well as equilibrium within the universe and within the ecosystem (Qur’an 55:7–9). It, therefore, offers an ontological critique of extractivism and growth-centric economic models.⁴⁴ The assumption that Islamic ethical language is deployed in a certain discourse is a strong indicator of the unconscionable reproduction of secular economic assumptions in the discourse. This resonates with the critical scholarship on environmental communication where it is argued that the dominant narratives on sustainability are fundamentally anthropocentric and economic.⁴⁵

The evidence guiding our theorizing efforts, as seen in Table 1, provides a basis for empirical patterns. Table 1 shows how various forms of platform logic overlaps with various forms of ethical framing: critical engagement polarizations, populist simplification, and legitimation of states. Instead of treating Islamic ethics as a single discourse, Table 1 shows how ethical meanings are relationally constructed through various media operative frameworks, political configurations, and communication strategies. This amplifies the plea within media sociology to engage with the religion of a given community, in this case, Muslims, as functional and fluid⁴⁶ rather than as a static system of belief.

Table 2. Synthesis of Islamic Ethical Framing and Media Logic

Media Platform	Dominant Media Logic	Islamic Ethical Orientation	Function of Ethics	Implications for Greenwashing
Kompas.com	Public-interest journalism	Jurisprudential–ethical	Critical evaluation	Partial critique, reformist
Detik.com	Digital populism	Moral-individual	Educational/simplified	Ethical reductionism
Times Indonesia	State-aligned media	Instrumental–legitimizing	Policy reinforcement	Structured silence

Beyond the empirical dimensions of this analysis, the work also furthers theoretical engagement in three areas. To begin, this work informs the field of environmental communication by showing the utility of religious ethics as an alternative frame for contesting the supremacy of Western secular sustainability narratives (Al-Jayyousi, 2017). This research exemplifies the “cultural turn” in environmental communication, which argues that

Financial Reporting: Constructing a Framework for Legalized Accounting Practices,” *El-Qist: Journal of Islamic Economics and Business (JIEB)* 15, no. 2 (2025): 100–126.

⁴⁴ Drus and Khalid, “Sentiment Analysis in Social Media and Its Application: Systematic Literature Review”; Al-Jayyousi, *Islam and Sustainable Development: New Worldviews*.

⁴⁵ Pezzullo and Liu, “Rethinking Publics and Environmental Communication in Western and Eastern Cultures”; Pezzullo, “On Environmental Communication as a Care Discipline.”

⁴⁶ Hjarvard, “Mediatization and the Changing Authority of Religion”; Hjarvard, “The Logics of the Media and the Mediatized Conditions of Social Interaction”; Lövheim and Hjarvard, “The Mediatized Conditions of Contemporary Religion: Critical Status and Future Directions.”

communicating about the environment must include advocacy for culturally embedded ethical frameworks (Pezzullo & Cox, 2021). Second, the research advances Islamic Studies by addressing by providing an empirical account of the operation of Islamic environmental ethics within mediated public discourse, thus, while making contributions to Islamic normative theology, the study also attends to the communication of the theology within practice. Third, the work also informs media sociology by providing an example of the transformation of religious discourse as a result of the interaction of platform affordances and institutional power, thus applying mediatization theory to the area of environmental ethics.

Informed by the results, this study suggests an integrative conceptual construct as religio-ecological media framing to account for the public sphere in which Islamic environmental ethics have been mediated. This model describes ethical framing as the product of three intersecting structural dimensions: (1) Islamic ethical resources (legal maxims, cosmology, moral values), (2) media institutional logic (journalistic norms, platform affordances, political alignment), and (3) socio-political context (state policy, corporate power, environmental governance). Informed by the empirical findings, this study proposes an integrative conceptual construct termed *religio-ecological media framing*, which explains how Islamic environmental ethics are mediated in the digital public sphere through the interaction of Islamic ethical resources, media institutional logic, and the broader socio-political context.

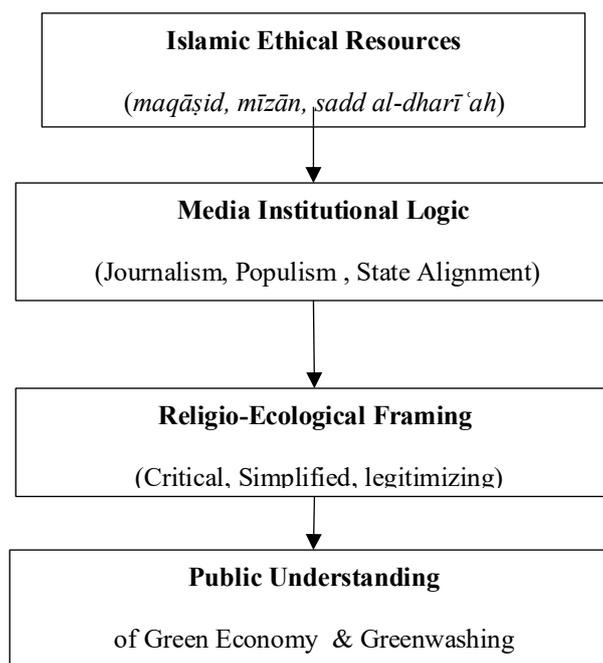


Figure 1. Religio-Ecological Media Framing Model

The constraints of this study have been acknowledged, including the scope of this study which does not include alternative Islamic communicative forms such as pesantren publications, sermons, and social media influencers who, given the nature of their work, may articulate more counter-hegemonic ecological ethics. The disparity of political and media systems in various Muslim-majority countries is yet another dimension that longitudinal and comparative studies could shed some light on. Very little is known, for instance, of the nature and extent of the impact of various media systems on the construction and dissemination of

Islamic environmental discourse. The integration of Islamic ethics and local ecological wisdom (kearifan lokal) is yet another promising trajectory for developing contextually grounded and transformative environmental narratives.

Conclusion and Implications

This research concludes that Islamic environmental ethics in Indonesia's digital media discourse on the green economy and greenwashing is influenced in fractured and uneven manners due to the media's institutional logic, platform affordances, and socio-political alignment. The Islamic ethical principles of *maqāṣid al-sharī'ah*, *khalifah*, *amanah*, and *sadd al-dharī'ah*, rather than being intergrated, are carried individually across different media platforms to serve different purposes ranging from critical–reformist discourse, populist moral pedagogy, to legitimation of the state-led development. The Islamic legal maxims may offer a framework that significantly challenges greenwashing, however, this is largely restricted to the individual level, and/or reformist in nature and/or weak in structural critique especially on the relentless pursuit of growth.

The study's central contribution is the advancement of a decolonial and culturally informed model of environmental communication exemplified by the religio-ecological media framing model. With the proposed model, the current study contributes to the theory of environmental communication by bridging Islamic ethical theory with mediated public discourse. This is accomplished through the conceptualization of ethical framing as Islamic ethical resources, media institutional logic and socio-political context. This model helps to expand the theory of environmental communication beyond the prevailing Western secular paradigms. The research calls for a more thoughtful, contextually rich, and interdisciplinary media engagement with Islamic environmental ethics, as well as future research that draws on Islamic communicative traditions and local ecological wisdom (kearifan lokal) to create more transformational and ethically responsible sustainability narratives.

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