



Eco-Maqāṣid in Climate Change Campaigns: From an Ecolinguistics Study to the Philosophy of Islamic Law

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Abstract: This article aims to uncover ‘eco-maqāṣid’, an Islamic legal philosophy related to environmental awareness. Using a multimodality approach, the study begins by understanding the textual and visual meaning of climate change campaigns with Islamic themes on the @greenpeace.id Instagram account. The data were further explored through ecolinguistic studies to reveal *The Stories We Live By*, *Ecological Philosophy (ecosophy)*, and *Maqāṣid al-Sharī’ah*. The findings show that the type of story constructed through the representation of the relationship between images and text is predominantly in the category of *Salience*, highlighting the importance of *maqāṣid* principles to environmental aspects. The principle of *hifz al-nafs* supports the promotion of environmental sustainability to protect Muslim health from the impacts of climate change. *Hifz al-māl* plays a role in the efforts of mitigation and adaptation to the threats of climate change to protect the assets and economic well-being of Muslim communities. *Hifz al-nasl* is related to the sustainable preservation of Islamic rituals, holidays, and cultural traditions. Meanwhile, *hifz al-dīn* is reflected in the endeavor to care for the environment as a religious duty manifested from Quranic verses and Hadith. *Hifz al-‘aql* resonates with strengthening environmental education through Ulama advice and Islamic ethics. Finally, all *darūriyyāt al-khams* advocates for the protection of all elements in nature. This integration of *maqāṣid* into *ecosophy* illustrates how Islamic principles guide environmental management against climate change, creating a framework called ‘eco-maqāṣid’.

Keywords: Eco-Maqāṣid, Ecolinguistics, Ecosophy, Islamic environmental law

Abstrak: Artikel ini bertujuan untuk menemukan ‘eco-maqāṣid’, sebuah filosofi hukum Islam terkait kesadaran lingkungan. Berangkat dari pendekatan multimodal, studi ini dimulai dengan memahami makna teks dan visual pada kampanye perubahan iklim dengan tema keislaman di akun instagram @greenpeace.id. Data dieksplorasi lebih dalam melalui studi ekolinguistik untuk mengungkap *The Story We Lived by*, *Ecological Philosophy* dan *Maqāṣid al-Sharī’ah*. Temuan menunjukkan bahwa jenis cerita yang dibangun lewat representasi hubungan antara gambar dan teks didominasi oleh kategori *Salience*, yaitu menyoroti pentingnya prinsip nilai *maqāṣid* pada aspek lingkungan. Prinsip *hifz al-nafs* mendukung promosi keberlanjutan lingkungan untuk melindungi kesehatan seorang muslim

dari dampak perubahan iklim. *Hifz al-māl* berperan dalam upaya mitigasi dan adaptasi dari ancaman perubahan iklim untuk melindungi aset dan kesejahteraan ekonomi komunitas muslim. *Hifz al-nasl* terkait dengan pelestarian ritual ibadah, hari raya dan tradisi budaya Islam yang berkelanjutan, sementara *Hifz al-dīn* tercermin dalam ikhtiar merawat lingkungan sebagai kewajiban agama yang termanifestasi dari ayat-ayat Al-Quran dan Hadist. *Hifz al-‘aql* beresonansi dengan memperkuat pendidikan lingkungan melalui nasihat Ulama dan etika Islam. Terakhir, keseluruhan *ḍarūriyyāt al-khams* mengadvokasi perlindungan seluruh elemen yang ada di alam ini. Integrasi *Maqāsid* ke dalam filosofi ekologi ini menggambarkan bagaimana prinsip-prinsip Islam membimbing pengelolaan lingkungan dari perubahan iklim, menciptakan kerangka kerja yang disebut ‘eco-Maqāsid’.

Kata Kunci: Eco-Maqāsid, Ekolinguistik, Ekosofi, Fiqh lingkungan

Introduction

Campaigns often use various media and communication strategies to convey specific messages and evoke responses from target audiences. With the advancement of the digital era, campaigns have undergone a significant shift in the way messages are delivered.¹ Social media platforms, such as Instagram, have become popular and highly effective for spreading innovative campaigns globally, particularly concerning climate change as the biggest global issue in the 21st century. In the context of climate change prevention campaigns, creativity in designing content and composing language remains a crucial challenge for environmental activists, as evidenced by the slow awareness of the public relating to environmental concerns.

Regarding this phenomenon, language studies on environmental campaigns indicate that the use of standard and conventional language in addressing climate change is often seen less effective in influencing a broader audience. Everyday language is inadequate in presenting environmental issues.² As an effort to reduce anthropocentric views, it is recommended to introduce language structures that are more ‘consistent’ by using nominalization and grammatical metaphors. For example, campaigns with phrases like “Stop Global Warming” or “Save The Earth” have become very common because of their direct and imperative nature. On the other hand, complex environmental terminologies such as carbon, mitigation, biosphere, organic, emissions, and others are seen as challenging subjects for the public without a scientific background to understand. The use of technical language can be a barrier to comprehending environmental messages. It is upon this consideration that ecolinguistics studies aim to examine how language is used to attract attention to environmental issues.³

Ecolinguistics analyses the use of language that shapes our culture, reveals underlying stories that are ecologically damaging, and seeks stories that are more ecologically beneficial to live by.⁴ In previous ecolinguistics research, many language and ecology studies have been conducted from

¹ Alena Zhdanova, Surinderpal Kaur, and Kumaran Rajandran, “Representing Nonhuman Animals as Equals : An Ecolinguistic Analysis of Vegan Campaigns” 7, no. 1 (2021): 26–57.

² Andrew Goatly, “Five Themes for Ecostylistics,” *Journal of World Languages*, 2022, <https://doi.org/10.1515/jwl-2022-0026>; Sukarni and Hafini Bin Mahmud, “Development and Concept of Environmental Fiqh in the Works of Banjar Scholars: Historical and Thought Analysis,” *Syariah: Jurnal Hukum Dan Pemikiran* 24, no. 1 (2024): 172–88, <https://doi.org/10.18592/sjhp.v24i1.12906>; Ahmad Subakir et al., “Synergy of Samin Culture With Environmental Fiqh in Central Java,” *Syariah: Jurnal Hukum Dan Pemikiran* 24, no. 1 (2024): 224–40, <https://doi.org/10.18592/sjhp.v24i1.13456>.

³ Yina Wu, “Ecological Discourse Analysis” 181, no. Icshs (2018): 646–49, <https://doi.org/10.2991/icshs-18.2018.163>.

⁴ Chen Ma 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 (2022): 164–87, <https://doi.org/10.1515/jwl-2021-0031>.

various contexts, such as politics, economics, culture, health, novels, songs, and artificial intelligence. Usually, these approaches are based on the dominant cultural values in a community. In Indonesia, there is a sacred narrative related to environmental issues that has not been comprehensively studied so far, namely the religious narrative. This phenomenon is reinforced by a survey released by the official Statista website in 2023, which ranked Indonesia as the first country in the world to believe in God.⁵ Therefore, it is provoking to observe how Islamic themes build language patterns and philosophies as an effort to achieve environmental awareness against climate change.

The integration of Islamic legal philosophy, particularly through the *Maqāṣid* theory,⁶ offers a profound and culturally resonant framework for addressing environmental issues in Indonesia. The *Maqāṣid* theory, proposed by Jasser Auda, outlines specific objectives of Islamic law that align with the principles of environmental stewardship.⁷ These objectives include the protection of life (*hifz al-nafs*), wealth (*hifz al-māl*), lineage (*hifz al-nasl*), religion (*hifz al-dīn*), and intellect (*hifz al-‘Aql*). Each of these objectives can be directly connected to aspects of environmental sustainability, providing a holistic approach to environmental management.⁸ By linking Islamic teachings to environmental activism, the *Maqāṣid* framework not only motivates environmental responsibility through religious duty but also aligns with the cultural and spiritual values held by the Indonesian population. This integration underscores the potential of Islamic narratives to enhance public engagement and drive more effective environmental campaigns, offering a unique perspective that merges faith with ecological consciousness. Thus, examining how Islamic themes and *Maqāṣid* philosophy influence language patterns and environmental advocacy presents a valuable opportunity to foster greater environmental awareness and action within deeply religious communities like Indonesia.

Research Method

This research employs a qualitative approach with content analysis. The data source for this study comprises posts related to climate change campaign issues on the @greenpeaceid Instagram account. Greenpeace is a non-governmental organization actively advocating environmental and climate change issues. The verified Instagram account @greenpeaceid is the official account of Greenpeace operating in Indonesia. The research data consists of 38 feed-type posts related to climate change campaigns with Islamic themes. Any themes outside of this scope are automatically eliminated. The data includes various features such as images, texts, captions, hashtags, and emoticons.

Data analysis techniques outlined by Spradley (2016) are applied in this research, encompassing four stages: domain, taxonomy, componential analysis, and identifying cultural themes.⁹ In the analysis domain, multimodal theory with the Social Actor and Social Action approach by Van Leeuwen (2008) and the Grammar of Visual Design by Kress and van Leeuwen (2006) is applied to

⁵ Statista, “Share of Indonesian Population in 2023, by Religion,” 2023.

⁶ Fuqoha Fuqoha et al., “Constitutional Rights of Citizen Journalism in Indonesia: From Maqashid Sharia Perspective,” *De Jure: Jurnal Hukum Dan Syar’iah*; Vol 16, No 1 (2024)DO - 10.18860/j-Fsh.V16i1.26154, June 30, 2024; Nor Salam et al., “Interfaith Marriage from the Perspective of Rationality: Theocentrism in Islamic Law and Anthropocentrism in Human Rights Law,” *De Jure: Jurnal Hukum Dan Syar’iah*; Vol 16, No 1 (2024)DO - 10.18860/j-Fsh.V16i1.23989, June 30, 2024.

⁷ Jasser Auda, *Maqasid Al-Shariah An Introductory Guide* (London: The International Institute of Islamic Thought, 2008).

⁸ Tri Marfiyanto, “Maqasid Syariah Dan Pendekatan Teori Sistem Dalam Hukum Islam Menurut Yasser Auda,” *Jurnal Kajian Hukum Islam* 6, no. 1 (2019): 1–13, <https://doi.org/10.52166/jkhi.v6i1.4>.

⁹ Norman Garrido, “EL Método de James Spradley En La Investigación Cualitativa TT - O Método Da James Spradley Na Investiga Ção TT - The Method of James Spradley in Qualitative Research,” *Universidad de Tarapacá, Chile* 6, no. spe (2017): 37–42.

identify climate change campaign models containing Islamic themes on @greenpeace.id Instagram account.¹⁰ The taxonomy method is used to categorize the results of domain analysis, starting with multimodal classification, namely aspects of textual analysis through the Social Actor and Social Action approach. Types of social actors include inclusion and exclusion, activation and passivation, generic and specific, as well as personalization and impersonalization. Meanwhile, Social Action is classified into two processes: material (actors perform physical actions) and reaction (actors express feelings), which we elaborate in more detail based on Halliday's Transitivity theory into the categories of mental, verbal, behavioral, relational, existential, and spiritual processes.¹¹ The classification of visual analysis aspects is based on three meanings: interactional, representational, and compositional meanings. In the category of ecolinguistics studies through the "Story We Live by" approach, data are grouped into 8 types of stories, namely ideology, framing, metaphor, evaluation, identity, belief, erasure, and salience.¹²

The componential analysis, presented in tabular form, acts as a bridge to understanding the multimodal correlations and Islamic stories in the climate change campaign. Finally, the research identifies cultural themes, especially how lexicogrammatically and visual elements related to religious traditions can be used to design discourse in climate change campaigns on the Instagram account.¹³ Through all of these formulations of connections through componential analysis, the findings from the domain and taxonomy analyses serve as a foundation for exploring connections to an eco-sophy and *Maqāṣid*, the philosophy of Islamic law on ecology that we term, "eco-*Maqāṣid*."

Viewing Social Media: From Multimodality and Ecolinguistics to Philosophy of Islamic Law

One of the most comprehensive theories of social media is proposed by Michele Zappavigna, a linguistics expert and researcher, especially concerning language analysis in the context of social media. Zappavigna developed her theory by focusing on the use of language on social media platforms, particularly Twitter and Instagram. Her theory includes several concepts,¹⁴ including Genre Hybridity, Linguistic Repurposing, Identity Construction, and Discourse of Identity. Genre Hybridity concept refers to the idea that types or genres in social media are not always limited or rigid. She argues that genres in social media are often a mixture of various types, including narratives, news reports, conversations, campaigns, etc.

Integrating social media, multimodality, ecolinguistics, and the philosophy of Islamic law provides a multifaceted approach to understanding and promoting environmental sustainability. Social media platforms like Instagram serve as powerful venues for disseminating multimodal content, combining texts, images, and videos that can effectively communicate complex messages about environmental issues.¹⁵ Ecolinguistics, as proposed aims to uncover and evaluate the narratives that shape our ecological consciousness. When these narratives are crafted and shared through the

¹⁰ Gunther Kress and Theo van Leeuwen, *Reading Images, The Grammar of Visual Design*, second (Routledge, 2006).

¹¹ Imad Hayif Sameer, "Ideational Aspect of Systemic Functional Grammar in Bush 's and Al-Assad 's Ideational Aspect of Systemic Functional Grammar in Bush 's and Al-Assad 's First Inaugural Speech," no. May (2020).

¹² Jorge Vallego, "Ecolinguistics and AI : Integrating Eco-Awareness in Natural Language Processing," 2023, 1-24.

¹³ Garrido, "EL Método de James Spradley En La Investigación Cualitativa TT - O Método Da James Spradley Na Investiga Ção TT - The Method of James Spradley in Qualitative Research."

¹⁴ Michele Zappavigna, "Michele Zappavigna-Discourse of Twitter and Social Media_ How We Use Language to Create Affiliation on the Web-Continuum (2012)," 2012.

¹⁵ Todd LeVasseur, "Defining 'Ecolinguistics?': Challenging Emic Issues in an Evolving Environmental Discipline," *Journal of Environmental Studies and Sciences* 5, no. 1 (2015): 21-28, <https://doi.org/10.1007/s13412-014-0198-4>.

hybrid genres and linguistic repurposing identified, they can resonate more deeply with diverse audiences. This resonance is further enhanced by the construction of authentic identities, allowing individuals and organizations to appear genuine and relatable in their environmental advocacy. Moreover, integrating Islamic principles, such as those found in the *maqāṣid al-sharī'ah*, into these narratives aligns ecological sustainability with deeply rooted religious values, fostering a holistic understanding that encompasses both ethical and spiritual dimensions.¹⁶ This alignment not only amplifies the reach and impact of environmental campaigns but also reinforces the moral imperative for ecological stewardship within the framework of Islamic law, creating a powerful synergy that can drive meaningful change in environmental behaviors and policies.

Ecology and Multimodality as a Linguistic Study

a. Ecology

Ecology examines language to reveal the stories we live by, evaluates these narratives through the lens of ecological philosophy (ecosophy), opposes stories conflicting with ecosophy, and actively participates in the search for new stories to adopt.¹⁷ An essential aspect involves analyzing narratives shaping our lives, conveyed through language, images, multimedia, and other semiotic elements existing in our physical and digital environment. Although these stories are cognitive frameworks influencing an individual’s perception of the world, they also function as narratives in the collective consciousness of a culture. Stibbe explains how we are continuously exposed to mental models, which, in turn, influence our actions.¹⁸

Table 1: Stibbe’s (2015: 17), Type of Stories

Type of Stories	Definition
Ideology	A story describing both the current state and the desired state of the world, shared among group members
Framing	A story using a framework (a set of knowledge about a particular aspect of life) to organize other aspects of life
Metaphor	A story using a framework to organize very different areas of life
Evaluation	A story discussing whether a particular aspect of life is considered beneficial or detrimental
Identity	A story defining the essence of becoming a particular individual
Conviction	A story discussing the validity, uncertainty, or falsehood of a particular description of the world
Erasure	A story implying that a particular aspect of life is insignificant or not worth considering
Salience	A story highlighting the importance of a value that considers a particular aspect of life.

¹⁶ Samira Idlallène, “Rediscovery and Revival in Islamic Environmental Law,” in *Rediscovery and Revival in Islamic Environmental Law: Back to the Future of Nature’s Trust*, ASCL Studies in Comparative Law (Cambridge University Press, 2021), i–i.

¹⁷ Arran Stibbe, “Ecology,” *Ecology*, no. May 2015 (2020), <https://doi.org/10.4324/9780367855512>.

¹⁸ Mark Baildon and Alexandra Panos James S. Damico, “Climate Justice Literacy: Stories We Live by, Ecology, and Classroom Practice” (*Journal of Adolescent and Adult Literacy*, 2020), <https://doi.org/10.1002/jaal.1051>.

b. Multimodality

The multimodal analysis conducted in this study is based on two theoretical frameworks. They are the Social Actor and Social Action Theory and the Grammar of Visual Design by G. Kress and T. van Leeuwen.¹⁹ The socio-semiotic approach introduced by Van Leeuwen provides a discourse-oriented structure for a comprehensive examination of how social actors are visually and verbally portrayed in texts and images. The social actor approach emphasizes the importance of viewing grammar as “potential meaning” rather than a set of rigid rules in understanding how social actors are depicted in the English language. Meanwhile, the theoretical framework of Social Action provides insights into how actions and reactions are represented in discourse. It reveals subtle ways in the representation of character behaviors and responses and how these representations can carry fundamental meanings and priorities in the text.²⁰ Analyzing climate change campaigns on Instagram posts as discursive practices will provide insights into how these texts function in social actions related to Islamic themes. It will also uncover the belief systems adopted by the campaigns, the types of experiences they depict, the relationships they build among various participants in this specific social event, and the social or individual identities they portray.

Kress and van Leeuwen offer highly useful steps in the right direction.²¹ A significant advantage of their approach to interpreting visual elements is their ability to accommodate various interpretations of the same visual content. Their strategy for interpreting visuals is rooted in semiotic principles, which relate to how meaning is produced and understood. This method is widely accepted by scholars and practitioners in the fields of functional linguistics and visual discourse analysis. It provides comprehensive and clear techniques for unpacking the meaning that arises from the syntactic relationships between individuals, locations, and objects depicted in images.²²

Eco-Maqāṣid as an Eco-sophy in the Philosophy of Islamic Law

a. Ecosophy

Ecolinguistics aims to examine the linguistic aspects of the interaction between languages, humans, and the relationship between humans and nature from the perspective of ecological philosophy or “ecosophy”.²³ Unlike other branches of linguistics, ecolinguistics follows ecosophy as its primary normative basis. At the core of ecosophy is a dedication to ecological balance, contrasting with positivistic views. It rejects the idea of separating humans from nature, as seen in Cartesian dualism, and argues that addressing the ecological crisis requires not only scientific solutions but also moral reflection on anthropocentric activities.²⁴

Arne Naess (1989) emphasizes the balance between norms and hypotheses, or between evaluative

¹⁹ Theo van Leeuwen, *Discourse and Practice* (Oxford University Press, 2008).

²⁰ Janja Polajnar, “Verbal and Multimodal Metaphorical Patterns in Wikipedia Migration Discourse,” *XLinguae* 14, no. 2 (2021): 185–206, <https://doi.org/10.18355/XL.2021.14.02.14>.

²¹ Taryn Bernard, “The Discursive Representation of Social Actors in the Corporate Social Responsibility (CSR) and Integrated Annual (IA) Reports of Two South African Mining Companies,” *Critical Approaches to Discourse Analysis Across Disciplines* 10, no. 1 (2018): 81–97.

²² 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 (2018): 111–33.

²³ D. Rothenberg, “Deep Ecology,” *Encyclopedia of Applied Ethics: Volume 1-4, Second Edition* 1–4, no. May (2012): 738–44, <https://doi.org/10.1016/B978-0-12-373932-2.00352-5>.

²⁴ Sibio Chen, “Language and Ecology: A Content Analysis of Ecolinguistics as an Emerging Research Field” (Elsevier Ltd., 2016), <https://doi.org/10.1016/j.amper.2016.06.002>.

positions and scientific explanations concerning humanity's relation to nature.²⁵ Through his ecosophy, Naess articulates essential mindsets and values for developing an ecosophy that intertwines the ethics and science of ecology. He positions respect at the intersection of the environment and the self, and within the community of species that collectively contribute to the unfolding of life. This perspective underscores the necessity of ethical considerations alongside scientific understanding to form a comprehensive approach to environmental stewardship. Deep ecology, as an environmental movement founded by Naess, highlights self-realization, ecological wisdom, and the importance of asking deeper questions.²⁶

Environmental education campaigns have the potential to effectively integrate anthropocentric reasoning with pragmatic land and sea ethics rooted in deeper and foundational naturalistic philosophical or religious perspectives, as well as principle-based systems grounded in inherent values. However, the intrinsic strength of this comprehensive attitude may diminish if environmental experts fail to publicly advocate these essential principles.²⁷ Efforts to change our current view of nature as merely a resource are ineffective, as stated by ecology. An accurate assessment of nature should stem from its intrinsic value, or inherent value, regardless of the potential benefits that humans may derive from it.²⁸

b. *Maqāṣid al-Sharī'ah*

Maqāṣid al-sharī'ah emphasizes the preservation of life on earth and underscores the importance of environmental sustainability in safeguarding the planet and all its inhabitants. Using an Islamic perspective, particularly grounded in al-fiqh and usul al-fiqh, Jasser Auda's contemporary approach critiques the classical *Maqāṣid* theory. Auda identifies four main shortcomings: the classical theory's lack of specificity, its individualistic focus rather than a societal one, its omission of broader principles such as justice and freedom of expression, and its foundation in the intellectual heritage of fiqh rather than directly in the Qur'an and Sunnah.²⁹

In his seminal work, "*Maqāṣid al-Sharī'ah as the Philosophy of Islamic Law: A Systems Approach*," Jasser Auda expands the *maqāṣid al-sharī'ah* concept to address contemporary challenges faced by Muslims.³⁰ Auda applies systems theory to Islamic law, utilizing six system features: cognitive nature, wholeness, openness, interrelated hierarchy, multi-dimensionality, and purposefulness. He asserts that *sharī'ah* must play a proactive role in benefiting humanity and responding to modern issues. Thus, the scope of classical *Maqāṣid* theory should be broadened to encompass more general and inclusive principles, thereby effectively addressing modern-day challenges and promoting justice and societal well-being.

²⁵ Raymundo R Pavo, "Arne Naess' Ecosophy T: Its Norms, Hypotheses and Systematization," *Social Ethics Society Journal of Applied Philosophy* 4, no. 2 (2018).

²⁶ Boris van Meurs, "Deep Ecology and Nature: Naess, Spinoza, Schelling," *The Trumpeter* 35, no. 1 (2020): 3–21, <https://doi.org/10.7202/1068481ar>.

²⁷ Arne Naess, "The Deep Ecology Movement," *Problems Of International Justice*, no. 1979 (2019): 144–48, <https://doi.org/10.4324/9780429303111-9>.

²⁸ Jismulatif, Dahnilyah, and Mangatur Sinaga, "An Ecolinguistics Analysis of Indonesian Pop Music Lyrics on Environment: A Review of Two Nature Songs," *Journal of Physics: Conference Series* 1655, no. 1 (2020), <https://doi.org/10.1088/1742-6596/1655/1/012129>.

²⁹ Muhammad Baiquni Syihab, "Telaah Kritis Pemikiran Jasser Auda Dalam Buku 'Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach,'" *AN NUR: Jurnal Studi Islam* 15, no. 1 (2023): 114–36, <https://doi.org/10.37252/annur.v15i1.455>.

³⁰ Sabariyah Yaakub and Nik Ab Halim Nik Abdullah, "Towards Maqasid Shariah in Sustaining the Environment Through Impactful Strategies," *International Journal of Islamic Business* 5, no. 1 (2020): 36–45, <https://doi.org/10.32890/ijib2022.5.1.2>.

The *Maqāṣid* theory by Jasser Auda refers to the concept that Islamic law has specific objectives underlying it.³¹ In this context, *Maqāṣid* (objectives) points to general principles aimed at achieving well-being and justice for individuals and society as a whole.³² Some common objectives of *Maqāṣid* include:

- 1) *Hifz al-Nafs* (Protection of Life): Preserving and protecting human life is a primary goal of Islamic law. This includes safeguarding the right to life and the security of every individual.
- 2) *Hifz al-Māl* (Protection of Wealth): Safeguarding and protecting property and ownership rights is a goal to ensure economic justice and prevent unfairness.
- 3) *Hifz al-Nasl* (Protection of Lineage): Protecting and ensuring the continuity of lineage includes values related to family and social stability.
- 4) *Hifz al-Dīn* (Protection of Religion): Guaranteeing freedom of religion and protecting individual religious rights.
- 5) *Hifz al-‘Aql* (Protection of Intellect): Preserving and protecting intellectual capabilities and promoting education and wisdom.

The *Maqāṣid* theory brings ethical dimensions and broader goals into the understanding of Islamic law.³³ By understanding these objectives, one can interpret and implement Islamic law contextually, taking into account the needs and conditions of society. After identifying the social media, the linguistic study, and “eco-*maqāṣid*” as the philosophy of Islamic law, this study will thus identify types of approaches to safeguarding the environment.

Finding Eco-*Maqāṣid* in the Climate Change Campaigns

a. Textual Analysis

In the content analysis of @greenpeaceid Instagram posts, the revealed patterns indicate that the social actors involved in the data refer to various religious groups in Indonesia. In this context, Muslims and Muslimah dominate as the main actors (inclusion, activation, and generic type), such as in data 1, 2, and 10. Meanwhile, participants, who is not the main agents (exclusion, passivation, specific type) are seen in data 23 and 31, where the social actor refers to the Prophet Muhammad in his message to his followers. Social movements also participate as social actors. In datum 32, Ummah for Earth becomes a platform for Islamic scholars to discuss the role of Islam in climate change. In addition, Azyumardi Azra as a religious figure, appears as a social actor (inclusion, activation, and specific type) in datum 19. Through its posts, Greenpeace Indonesia reflects the participation of Islamic actors as both active agents and participants in environmental conservation efforts.

This pattern is then manifested through various social actions such as material, mental, verbal, behavioral, relational, existential, and spiritual processes. Material processes involve physical activities and concrete actions. Material processes are directed towards various physical activities, for example, “cooking” in datum 12 and “turning off” electronic devices when not in use in datum 31. Mental processes depict feelings and deep understanding related to religious and

³¹ Ari Murti and Toufan Aldian Syah, “Menelaah Pemikiran Jasser Auda Dalam Memahami Maqasid Syariah,” *Citizen : Jurnal Ilmiah Multidisiplin Indonesia* 1, no. 2 (2021): 60–67, <https://doi.org/10.53866/jimi.v1i2.9>.

³² Jasser Auda, “A Maqasid Approach to Contemporary Application of the Shariah,” 2011, 193–217.

³³ Herdifa Pratama, “Determination of the Poor Mustahiq From Maqasid Shariah Jasser Auda Perspective (Study After the Decision of Baznas ’ s Chairman Number 33 of 2019)” 1, no. 33 (2022): 1–18.

environmental values. Mental processes are represented by expressions such as “gratitude” related to the celebration of Eid al-Adha in datum 22 and “maximum peace” in datum 36. Verbal processes involve communication through words. Verbal processes are indicated by verbs such as “saying and stating” as in data 23 and 31. Behavioral processes include actual actions in preserving nature. Behavioral processes are shown in efforts to preserve the environment, for example, in data 6 and 8. Relational processes connect various layers of society with a joint call to contribute. They are shown by connecting the community through the use of words like “let's make” as in datum 10 “let's realize your contribution” in datum 29. Existential processes emphasize the role of humans in preserving the environment, especially as religious communities. Existential processes mainly underline the role of human beings in environmental conservation efforts, for example, in datum 33 using the phrase “as stewards, humans play a role and have responsibility”. Meanwhile, spiritual processes are manifested through activities such as praying, rituals, and worshiping. It is shown through activities such as praying or worshiping, as seen in data 1, 2, 4, 6, and 11. The spiritual process becomes a new finding, indicating that climate change campaigns do not only rely on material actions or tangible behaviors but also encompass the dimension of spirituality. This may involve prayers for the protection of the environment, religious rituals focused on environmental sustainability, or other forms of spirituality that motivate positive actions toward climate change.

b. Visual Analysis




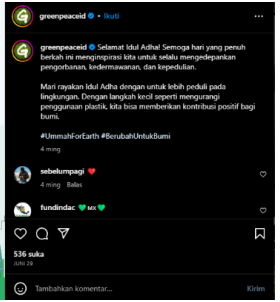


From the obtained data, three types of meanings were found in the visual analysis of Greenpeace Indonesia's Instagram posts, namely interactional meaning, representational meaning (conceptual and narrative), and compositional meaning (given-new and ideal-real). Interactions in visual representations show the interaction of subjects in the image with the audience viewing the image, including aspects of angle, actor positions, and expressions directed at the audience. There are 6 out of 38 data found in this case. For example, datum 20 shows two children are facing the audience, interactively inviting them to reflect on the feelings of the children who are constrained by wearing masks.

The conceptual representation dominated the visualizations of Greenpeace Indonesia's posts in 25 instances by providing visualizations of the raised topics without interaction between actors or using the symbolism of inanimate objects without actors at all. Some examples of conceptual representation can be seen in data 4, 16, and 26, all using places of worship and attributes to represent Islam. In addition to conceptual representation, the visual analysis of these Instagram posts also has 14 instances of narrative representation. Narrative representation is shown by the interaction of subjects or actors in the image with other subjects or with their environment. For example, datum 8 shows the visualization of several hands collectively supporting the earth that narratively represents the idea of society coming together to care for the planet.

There are two compositional meanings in the visual analysis taken from Zdhanava's theory of poster analysis, namely given-new composition and ideal-real composition, both of which amount to two instances in Greenpeace Indonesia's Instagram posts. However, the difference in poster layout and Instagram post layout makes the variation in image layouts different. According to the concept of given- new composition in posters, the left side of the image represents the “given,” showing something that is naturally occurring, and the right side of the image shows the “new,” which is new

information that the poster maker wants to convey. However, the size difference between the poster image and the Instagram image led to the application of given-new in this Greenpeace Indonesia post using a vertical text layout with “given” at the top and “new” at the bottom. For example, datum 15 shows there is an image that appears to be a stretch of lush and normal green land. However, the text at the bottom explains that this image was taken in the Arabian Peninsula, which is more commonly known for its barren desert land. Meanwhile, datum 29 can be categorized as an ideal-real composition because it shows the contrast of the message that wants to be conveyed from what is considered normal. In this context, the ideal-real composition is different because the “ideal” representation is in the visualization of healthy vegetables and fruits, while the “real” representation is in the text located at the bottom of the image with a message that emphasizes environmentally friendly healthy lifestyle during the month of Ramadan. Unlike the ideal-real composition concept, both are shown in text form. Using this layout, it is assumed that the audience will see the “ideal” side first, making it easier to accept, before finally seeing the “real” side that will make the audience reflect on it.

Table 3. Sample Data of Visual Analysis

No	Types of Meaning	Types of Structures	Sample Data
1	Interactional Meaning		 
2	Representational Meaning	Conceptual Representation	 
		Narrative Representation	 

3 Compositional Meaning Given-New



Ideal Real






c. Eco-*Maqashid*: a Philosophy of Islamic Environmental Law

The ecolinguistics theory proposed by Stibbe (2020) aims to uncover the stories we live by, evaluate narratives through the lens of ecosophy, oppose stories that contradict ecosophy, and actively participate in the search for new stories to adopt. In other words, language can enhance environmental awareness and conservation. The primary reference for ecolinguistics analysis in this data is the book “Ecolinguistics: Language, Ecology, and the Stories We Live By” by Arran Stibbe, which identifies nine cognitive structures that directly influence human- environment relationships. As of the writing of this study, there are 38 data posts (feeds) about climate change campaigns related to the theme of religious traditions on the verified Instagram account @greenpeaceid. Based on the data analysis, 8 types of stories were identified, namely ideology (data 1, 29, 32), framing (data 9, 13, 14, 23, 28, 31, 34, 36), metaphor (data 12, 18, 35), evaluation (data 3, 24, 25, 38), identity (data 19, 21, 33), conviction (data 15), erasure (data 5, 7, 8, 37), and salience (data 2, 4, 6, 10, 11, 16, 17, 20, 22, 26, 27, 30).

Furthermore, 9 Islamic sub-themes were identified, namely Islamic holidays, Islamic cultural traditions, worship, Quranic verses, Prophetic traditions, Ulama advice, Islamic organizations, Islamic ethics, and Islamic law. The integration of Islamic narratives and *Maqāṣid Al-Sharīah* highlights how traditional Islamic values can be mobilized to address contemporary environmental issues. The *Maqāṣid* theory by Jasser Auda, which posits that Islamic law has specific objectives such as the protection of life (*hifz al-nafs*), wealth (*hifz al-māl*), lineage (*hifz al-nasl*), religion (*hifz al-dīn*), and intellect (*hifz al-‘aql*), provides an ethical framework for understanding these objectives in relation to environmental stewardship. For instance, the principle of *hifz al-nafs* conforms with promoting environmental sustainability to safeguard Muslim health against climate change impacts. *Hifz al-māl* focuses on safeguarding property and ownership rights of the Islamic community to ensure economic justice and prevent unfairness. Worship, Islamic holidays and Islamic cultural traditions can be linked to *Hifz al-Nasl* through sustainable preservation of traditions, while Quranic verses and Hadist can match with *Hifz al-dīn* in promoting environmental actions as religious duties. Ulama advices

and Islamic ethics resonate with *Hifz al-Aql* by encouraging education and environmental awareness. Islamic organizations and law support *all darūriyyat al-khamas* by advocating for the protection of natural resources. Thus, integrating these *Maqāsid* objectives into the analysis of ecosophy, *i.e.* how Islamic principles guide effective environmental management, creates a comprehensive framework termed “eco-maqāsid,” which aligns religious and moral imperatives with sustainable practices and climate change mitigation.

Table 4. Sample Data of Ecolinguistics Analysis (The Story We Lived by)

Type of Stories	Sample data	Analysis
Ideology		<p>The ideology conveyed is identified from the caption, stating that the Islamic New Year is expected to bring about positive things such as blessings and a united effort in line with the mission of sustainable environmental development to prevent climate change. It can be linked to the concept of <i>Hifz al-Nafs</i> by promoting actions that contribute to the well-being and preservation of life, both individually and collectively.</p>
Framing		<p>This narrative attempts to outline a framework for the lifestyle of Muslims when performing worship during the holy month of Ramadan in an environmentally friendly way. These steps are expected to have a positive impact on other aspects as well, specifically addressing the threat of climate change. These efforts can be seen as a form of responsibility towards sustainability and economic justice, in line with the principle of <i>Hifz al-māl</i> in the context of protecting wealth by reducing consumption.</p>
Metaphor		<p>The story is built around the sentence “When nature glorifies.” Nature, which is an inanimate or non-human object, is described within a framework that turns out to have the ability to glorify. This is based on the divine verses conveyed in several verses in the Holy Quran. This narrative is then used to make people aware that nature needs to be preserved, not harmed. This principle implies <i>Hifz Al-māl</i>, that protecting public property and natural resources is a form of responsibility to preserve the wealth bestowed by God.</p>

Evaluation



This narrative is built with an exposition of an aspect considered harmful, namely the increase in average temperatures in the city of Mecca. This condition would practically disrupt the activities of the Hajj pilgrimage due to a reduction in water sources. The story is then concluded with a reflection urging people to be aware and take immediate action to prevent such incidents. It is linked to *Hifz Din* through the reflection urging people to be aware and take immediate action to prevent disruptions in the Hajj pilgrimage, emphasizing the protection of religious practices and values.

Identity



This narrative is designed by placing the essence of being a faithful human, which is "racing in doing good" or in Islamic teachings, known as "*Fastabiqul Khairat*." The goodness mentioned is then reflected in transitioning to renewable energy, benefiting both the community and the universe. It is connected to *Hifz al-Nasl* as it emphasizes the importance of preserving and ensuring the continuity of generations by promoting a transition to renewable energy.

Conviction



This story of uncertainty is narrated with questioning sentences about the validity of signs of the end times that seem to align with what is conveyed in the sayings of the Prophet. The barren land in the Arabian Peninsula is depicted as transforming into fertility, and strangely, this has now happened. However, the story is concluded with a question of uncertainty about whether the fertile land is a sign of the end times or due to climate change factors. It is connected to *Hifz al-māl* as it emphasizes the protection of natural resources. The transformation of barren land into fertility is seen as a responsibility to preserve the blessings bestowed by God.

Erasure



This narrative aims to make society aware that there has been a shift in the meaning of worship during the month of Ramadan, from what should be an enhancement of spirituality to a more materialistic celebration. Consumptive behavior should not be considered as an effort to preserve the environment. It is linked to *Hifz al-māl* as it highlights the importance of being mindful of consumption habits during Ramadan. The shift towards a more materialistic celebration is portrayed as a behavior that should not be considered in efforts to preserve the environment.

Salience



The month of Ramadan is a sacred month in which every goodness will be multiplied in rewards, and conversely. Ramadan is positioned as an important moment to improve personal values, including the discipline of engaging in more environmentally friendly activities. It is related to *Hifz al-Aql* as it positions the month of Ramadan as a crucial time to enhance personal values, including the discipline of engaging in more environmentally friendly activities.

Conclusion

The analysis of @greenpeaceid Instagram posts reveals a profound integration of Islamic values with environmental conservation efforts, underscoring the pivotal role of religious narratives in mobilizing social action against climate change. By identifying various religious groups, predominantly Muslims, as active agents and participants in environmental campaigns, the study highlights the inclusion of Islamic actors in promoting sustainable practices. This involvement is manifested through diverse social actions categorized into material, mental, verbal, behavioral, relational, existential, and spiritual processes, emphasizing the comprehensive nature of the engagement. The exploration of spiritual processes emerges as a novel finding in this research, revealing their significant role in shaping environmental consciousness and action within Islamic communities. This highlights the potential for spiritual dimensions, such as prayer and remembrance (*dhikr*). The visual analysis further supports this integration, demonstrating interactional, representational, and compositional meanings that conform to Islamic principles.

The analysis of climate change campaigns through the lens of ecolinguistics and *maqāsid al-sharī'ah* reveals a significant predominance of the salience story type. This type emphasizes the visibility and importance of environmental issues within the context of Islamic teachings and cultural traditions, highlighting their relevance to contemporary global challenges. The integration

of Islamic narratives and ethical principles, such as the protection of life (*hifz al-nafs*), wealth (*hifz al-māl*), lineage (*hifz al-nasl*), religion (*hifz al-dīn*), and intellect (*hifz al-‘aql*). Those all *darūriyyat al-khams* provide a robust framework for advocating environmental stewardship as a religious and moral imperative. Finally, the emerging concept of eco-*maqāsid* philosophy extends this framework by integrating environmental sustainability directly into the objectives of Islamic law, offering a holistic approach to addressing environmental issues. Future research could benefit from exploring the effectiveness of these narratives in fostering sustainable behaviors and policy initiatives across diverse communities, thereby enhancing environmental awareness and action on a broader scale.

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