

Quantifying Environment in NU Online Media: Corpus-Based Ecolinguistic Discourse Analysis Perspective

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Article Information	Abstract
<p>Submitted: 19 November 2025 Revision: 15 December 2025 Accepted: 24 December 2025 Published: 31 December 2025</p>	<p>This study aims to identify environmental terms, categorize environmental discourse, and trace the ecological ideologies reflected in NU Online articles. The study employs a mixed-methods approach, combining qualitative and quantitative analyses, using discourse analysis and ecolinguistic frameworks. Data analysis uses an interactive model, supported by theories of word frequency, discourse practices, and ecological ideology. The findings show that NU Online consistently uses environmental terminology that reflects attention to ecological, ethical, and natural resource aspects. Discourse analysis reveals three main categories: conservation discourse, environmental crisis discourse, and eco-Islam discourse. The ecological ideology analysis indicates the presence of both destructive and beneficial discourse, highlighting environmentally damaging practices and promoting conservation and sustainability.</p>
<p>Keywords: Environment, Ecolinguistics, Discourse</p>	<p>Penelitian ini bertujuan mengidentifikasi istilah lingkungan, mengkategorikan wacana lingkungan, dan menelusuri ideologi ekologis yang tercermin dalam artikel NU Online. Studi ini menggunakan metode campuran, dengan pendekatan analisis wacana dan ecolinguistik. Data penelitian berupa 20 artikel NU Online bertema lingkungan yang diperoleh melalui pencarian kata kunci 'lingkungan'. Analisis data menggunakan model interaktif, didukung dengan teori frekuensi kata, praktik wacana, dan ideologi ekologi. Hasil penelitian menunjukkan bahwa NU Online konsisten menggunakan istilah lingkungan yang mencerminkan perhatian pada aspek ekologi, etika, dan sumber daya alam. Temuan analisis wacana mengungkap tiga kategori utama, yakni wacana konservasi, wacana krisis lingkungan, dan wacana eco-Islam. Analisis ideologi ekologis menunjukkan adanya wacana destruktif yang menyoroti praktik merusak alam serta wacana bermanfaat yang mendorong konservasi dan keberlanjutan.</p>

INTRODUCTION

Digital media play an essential role in shaping public awareness and understanding of environmental issues¹ by disseminating information quickly and reaching diverse segments of society. Through platforms such as news websites, social media, and educational channels, ecological issues can be presented in accessible formats, including text, images, infographics, and videos. Digital media can also highlight facts, scientific data, and real cases of environmental damage, enabling the public to recognize their impacts better. In addition, the media provide spaces for discussion that allow people to participate in conversations about environmental solutions.² Digital campaigns can also influence attitudes and behaviors by constructing narratives that encourage environmentally friendly actions.³ Digital media not only deliver information but also shape opinions and strengthen ecological values through specific framing. With wide reach and easy access, digital media become an effective tool for improving environmental literacy and fostering sustainable ecological awareness.

NU Online is a major religious media outlet that has wide influence in shaping public discourse, largely due to its large readership and its close connection to the Nahdlatul Ulama community.⁴ As the official platform conveying the perspectives of Indonesia's largest Islamic organization, NU Online holds strong moral and social authority in shaping public opinion. The platform not only presents news, but also provides religious content, educational materials, and social issues relevant to everyday life. Through various articles, columns, and special features, NU Online is able to frame important issues with a moderate and inclusive religious perspective. Its influence can be seen in how the public responds to the narratives it delivers, including those related to environmental concerns, tolerance, and digital ethics. As a digital media outlet grounded in religious values, NU Online plays a strategic role in shaping public understanding, guiding behavior, and reinforcing moral principles aligned with

¹ Aleksandrina V Mavrodieva et al., "Role of Social Media as a Soft Power Tool in Raising Public Awareness and Engagement in Addressing Climate Change," *Climate* 7, no. 10 (2019): 122.

² Johan Östman, "The Influence of Media Use on Environmental Engagement: A Political Socialization Approach," *Environmental Communication* 8, no. 1 (2014): 92–109.

³ Rakhshan Ummar et al., "Green Social Media Campaigns: Influencing Consumers' Attitudes and Behaviors," *Sustainability* 15, no. 17 (2023): 12932.

⁴ Wina Sumiati and Taosyekh Nawawi, "Digital Da'wah in the Modern Era: The Role of Nu Garis Lucu, Aisnu, and Pondok Sanad in Engaging the Younger Generation," *Digital Muslim Review* 2, no. 2 (2024): 153–75.

Islamic teachings. Thus, this media platform has become an important actor in Indonesia's public discourse.

Language plays an important role in framing environmental issues and shaping ecological values because every choice of words, sentence structure, and style of expression can influence how people understand ecological realities.⁵ Through language, media and social institutions can highlight environmental threats, emphasize the urgency of action, or even downplay the impacts of ecological damage. Language shapes public perception by presenting metaphors, labels, and specific narratives that structure how environmental problems are interpreted.⁶ In addition, language can instill ecological values such as responsibility, care, and sustainability through messages that encourage people to adopt more environmentally friendly behaviors.⁷ Language can also connect moral, cultural, and religious values with ecological issues, resulting in deeper and more meaningful understanding. Thus, language is not only a tool of communication but also a medium that shapes worldviews, influences attitudes, and drives behavioral change toward the environment.

Several scholars have previously examined research on environmental studies from a linguistic perspective on online media. Sadiq et al. examine, from an ecolinguistic perspective, how Pakistani media represent environmental issues and influence the formation of environmental discourse and policy.⁸ Muliawan et al. analyze, through an ecolinguistic approach, how the Instagram account *@griya_luhu* uses hashtags to frame environmental issues and to promote environmental awareness and pro-environmental actions.⁹ Isti'anah et al. analyzed, through a corpus-ecolinguistic approach, how Indonesian media frames the terms *climate change* and *global warming*, as well as the differences in

⁵ Richard Alexander, *Framing Discourse on the Environment: A Critical Discourse Approach* (Routledge, 2010).

⁶ Christian Burgers, Elly A Konijn, and Gerard J Steen, "Figurative Framing: Shaping Public Discourse through Metaphor, Hyperbole, and Irony," *Communication Theory* 26, no. 4 (2016): 410–30.

⁷ Vesna Prodanovska-Poposka, "Exploring the Intersection of Ecological Language Awareness and Sustainability: Implications for Environmental Discourse," *International Journal of Advanced Natural Sciences and Engineering Researches* 8, no. 4 (2024): 454–59.

⁸ Uzma Sadiq, Rabia Alam, and Asna Atiq Ur Rehman, "Ecolinguistic Analysis of Environmental Discourse in Pakistani Print and Digital Media," *The Critical Review of Social Sciences Studies* 3, no. 1 (2025): 3495–3505.

⁹ Made Sani Damayanthi Muliawan et al., "Language Building Nature: Ecolinguistic Framing Analysis on The Environmental Conservation Hashtag@ *Griya_Luhu*," *International Journal of Multilingual Education and Applied Linguistics* 1, no. 2 (2024): 131–37.

their meanings and representations within public discourse.¹⁰ Suhandano et al. analyzed, using a corpus-ecolinguistic approach, how Indonesian and Malaysian media frame the discourse of transboundary haze, as well as the differences in themes and representations in their news coverage.¹¹ Yuniawan et al. analyzed the meanings of eco-lexicons in conservation news texts published by Indonesian mass media.¹² Meghdari and Yusefi analyze nature school promotional texts through an ecolinguistic lens.¹³ Hambali et al. analyze WAR and THREAT metaphors in Indonesian climate change news.¹⁴ Law examines how *Final Fantasy VII Remake Intergrade* uses linguistic and multimodal ecolinguistic framings to convey environmental issues and raise players' ecological awareness through digital games.¹⁵

Previous studies have examined environmental issues in the media through ecolinguistic and corpus-based perspectives, but research that specifically quantifies environmental representation in religious media such as NU Online remains very limited. This research gap indicates the need for an analysis that maps lexical patterns, collocations, and ecological ideological tendencies in faith-based media. The novelty of this study lies in integrating corpus analysis with a critical ecolinguistic perspective to understand how religious language frames environmental issues. This research aims to identify environmental terms, categorize environmental discourses, and trace the ecological ideologies reflected in NU Online articles. The benefits of the study include providing empirical data on the construction of environmental discourse in Islamic media and mapping the relationship between language and ideology within an ecolinguistic framework. Its contribution lies in strengthening digital

¹⁰ Arina Isti'anah, Suhandano Suhandano, and Muchamad Sholakhuddin Al Fajri, "Framing 'Climate Change' and 'Global Warming' in Indonesian Mass Media (2013–2022): Corpus-Assisted Ecolinguistics," *Kasetsart Journal of Social Sciences* 46, no. 1 (2025): 460108.

¹¹ Suhandano et al., "Transboundary Haze in Indonesian and Malaysian News Media: Corpus-Assisted Ecolinguistics," *Studies in English Language and Education* 12, no. 3 (2025): 1546–64.

¹² Tommi Yuniawan et al., "An Eco-Linguistic Analysis of Conservation News Published by Mass Media in Indonesia," *Cogent Arts & Humanities* 10, no. 1 (2023): 2174519.

¹³ Sedighesadat Meghdari and Masume Yusefi, "Critical Discourse Analysis of Educational Texts in Nature Schools: An Ecolinguistics Perspective," *Language Related Research* 13, no. 1 (2025): 99–127, <https://doi.org/10.52547/LRR.13.1.4>.

¹⁴ Muhammad Hambali et al., "Battling the Climate Crisis: WAR and THREAT Metaphors in Indonesian News Media through a Corpus-Ecolinguistics Lens," *Cogent Arts & Humanities* 12, no. 1 (2025): 2526143, <https://doi.org/10.1080/23311983.2025.2526143>.

¹⁵ Locky Law, "Digital Creativity and Ecolinguistics: An Analysis of Final Fantasy VII Remake Intergrade," *Journal of Language and Pop Culture* 1, no. 1 (2025): 73–108, <https://doi.org/10.1075/jlpop.24012.law>.

ecolinguistic studies, advancing corpus methodology for analyzing religious media, and offering a foundation for environmental literacy efforts through more constructive religious language.

METHOD

This study employs a mixed-methods approach, combining qualitative and quantitative analyses to examine environmental discourse in NU Online articles. Integration of qualitative and quantitative methods aims to mutually validate data and findings, while also producing a more comprehensive and coherent picture than the use of a single method alone.¹⁶ The qualitative approach is used to understand the meanings, contexts, and ideologies embedded in the texts, including ethical, religious, and social values that shape ecological narratives. This approach involves an in-depth reading of relevant articles, identifying environmentally related terms and phrases, and categorizing ecological discourse. Meanwhile, the quantitative approach is applied through corpus analysis to calculate the frequency of ecological terms and map patterns of word usage across the articles. The quantitative data supports the qualitative findings by providing an empirical overview of discourse focus and the intensity of media attention toward environmental issues.

Data collection targeted articles discussing environmental issues on the NU Online platform (<https://www.nu.or.id/>). The process began by searching for articles using the keyword “environment” within the site’s search feature. From the 2024–2025 period, 20 relevant and representative articles were obtained as data sources. These articles were compiled into a corpus using AntConc version 4.3.1 to facilitate corpus-based linguistic analysis. The corpus processing resulted in a total of 19,772 tokens, including words, phrases, and ecological terms appearing in the articles. Corpus analysis was conducted to determine the frequency of environmental terms, including categories such as nature and ecosystems, environmental issues and ecological crises, ecological ethics, and energy and natural resources. Frequency data served as the basis for understanding discourse focus and the ecological ideologies constructed by the media.

The theoretical framework of this study draws on Baker’s concept of word frequency¹⁷, which posits that words appearing frequently in a corpus can mark or represent specific discourse. Consistent and repeated occurrences of words indicate that a concept, theme, or idea is systematically discussed and serves as

¹⁶ Udo Kelle, “Combining Qualitative and Quantitative Methods in Research Practice: Purposes and Advantages,” *Qualitative Research in Psychology* 3, no. 4 (2006): 293–311, <https://doi.org/10.1177/1478088706070839>.

¹⁷ Paul Baker, *Using Corpora in Discourse Analysis* (Continuum, 2006).

the focal point of the discourse. Thus, word frequency analysis is a crucial tool for identifying topics and patterns of emphasis within texts. Subsequently, the constructed discourse is analyzed using Fairclough's discourse practice theory,¹⁸ which emphasizes the relationship between language, power, and ideology in social construction. This approach allows for an understanding of how environmental discourse is formed and disseminated through media. To focus on ecological ideology, the study utilizes Stibbe's ecolinguistic framework, which categorizes discourse into three types: destructive, ambivalent, and beneficial.¹⁹ This framework enables the identification of how media communicate attitudes toward the environment.

Data analysis was conducted in stages using the interactive model of Miles and Huberman,²⁰ encompassing data reduction, data display, and conclusion drawing. First, ecological terms and phrases were filtered and coded according to their categories. Second, term frequencies were calculated to identify the main focus of the discourse. Third, each term and discourse was analyzed contextually to determine its category and ideological orientation. The analysis considered the relationship between ethical, religious, and social values within the texts, including narratives of conservation, crisis, and eco-theology. The results were then interpreted in light of ecolinguistic theory to assess the implications of ecological ideologies and the media's role in shaping environmental awareness. Triangulation techniques were employed to enhance validity by comparing quantitative findings (term frequency) with qualitative insights (contextual and discourse interpretation).

RESULTS

Environmental Terms in NU Online

Environmental terms in NU Online are represented through a range of lexical items that reflect how the media constructs and frames ecological issues. The frequency of the occurrence of environment-related terms in the NU Online article corpus is important to analyze in order to determine the extent to which ecological issues are given space in the media's coverage. A frequency study not only shows which words or concepts appear most often, but also helps reveal the environmental themes considered relevant and the patterns of emphasis constructed within NU Online's discourse. Through a corpus linguistics approach, this frequency mapping serves as an initial foundation for

¹⁸ Norman Fairclough, *Language and Power* (New York: Routledge, 2013).

¹⁹ Arran Stibbe, *Ecolinguistics: Language, Ecology and the Stories We Live By* (Routledge, 2015).

²⁰ Matthew B. Miles and A. Michael Huberman, *Qualitative Data Analysis* (California: California: Sage Publication, 1994).

understanding discourse tendencies, narrative direction, and the media's ideological stance in framing environmental issues. The following section presents an overview of the frequency of environmental term occurrences based on NU Online articles.

Table 1. Frequency of Environmental Terms in NU Online

Categories	Terms	Frequencies
Nature and Ecosystems	<i>lingkungan</i> 'environment'	224
	<i>bumi</i> 'earth'	86
	<i>alam</i> 'nature'	85
	<i>hutan</i> 'forest'	51
	<i>air</i> 'water'	39
	<i>pohon</i> 'tree'	37
	<i>tanah</i> 'soil/land'	20
	<i>sungai</i> 'river'	14
	<i>udara</i> 'air'	12
Environmental Issues and Ecological Crisis	<i>sampah</i> 'trash'	93
	<i>kerusakan</i> 'damage'	68
	<i>krisis</i> 'crisis'	31
	<i>iklim</i> 'climate'	22
	<i>perubahan</i> 'change'	18
	<i>pertambangan</i> 'mining'	18
	<i>tambang</i> 'mine'	17
	<i>pencemaran</i> 'contamination'	11
	<i>polusi</i> 'pollution'	9
Ecological Ethics	<i>deforestasi</i> 'deforestation'	7
	<i>ekologis</i> 'ecological'	33
	<i>ekoteologi</i> 'ecotheology'	28
	<i>ekologi</i> 'ecology'	18
	<i>kelestarian</i> 'sustainability'	15
	<i>keseimbangan</i> 'balance'	15
Energy and Natural Resources	<i>pelestarian</i> 'conservation'	15
	<i>energi</i> 'energy'	55
	<i>sumber</i> 'source'	44
	<i>mineral</i> 'minerals'	14
	<i>logam</i> 'metals'	10

The frequency table shows how environmental issues are represented through various lexical items in the NU Online corpus. The term *environment* is the most dominant word, appearing 224 times, indicating that this concept forms the core of ecological discourse in the media. It is followed by terms describing natural elements, which reflect a focus on basic ecosystems and the relationship between humans and nature. The category of environmental issues and ecological crises also appears strongly, highlighting concerns about current problems such as pollution and ecological degradation. In the realm of ecological ethics, several words illustrate the media's effort to present moral and religious perspectives in discussing the environment. Meanwhile, the category of energy

and natural resources emphasizing the relevance of natural resource utilization issues. Overall, the table shows the broad and layered scope of environmental discourse in NU Online's reporting.

Categorization of Environmental Discourse in NU Online

a. Conservation Discourse

The conservation discourse in NU Online articles highlights messages of protecting nature from various forms of damage and emphasizes the importance of maintaining ecosystem sustainability. This discourse typically appears through recommendations to care for the environment, prohibitions against harming nature, and the reinforcement of ethical and religious values underlying ecological obligations. The following data illustrate how the conservation discourse is constructed through linguistic choices and the contexts in which they are used.

- (1) *Selain menganjurkan untuk menjaga dan merawat lingkungan, Islam juga dengan tegas melarang perbuatan merusak lingkungan*
[Besides recommending to protect and care for the environment, Islam also firmly prohibiting destructive acts that damage the environment]
- (2) *Banyak di dalam Al-Quran dan hadits yang menyampaikan penting menjaga lingkungan*
[There are many verses in the Qur'an and hadith that convey the importance of protecting the environment]
- (3) *Artinya, menjaga kelestarian alam bukan hanya tugas sosial atau moral, tetapi juga merupakan bagian dari tujuan utama hukum Islam*
[This means that preserving the natural environment is not only a social or moral duty, but also a part of the principal objectives of Islamic law]
- (4) *Sebab, manusialah yang diberi amanah oleh Allah sebagai khalifah di muka bumi, yang seharusnya menjaga dan merawat alam, bukan malah merusaknya*
[For it is humans who have been entrusted by Allah as stewards on the face of the earth, who should protect and care for nature, not damage it instead]

These four data excerpts show a consistent pattern of environmental conservation discourse in NU Online articles. In data (1), the text emphasizes the recommendation to protect and care for the environment while also stating the prohibition against harming nature. The lexical choices such as *menjaga* 'protect' and *merawat* 'care for' indicate an active encouragement to engage in conservation efforts, while the expression *melawan perbuatan merusak* "prohibiting destructive acts" emphasizes that environmental protection is not merely a recommendation but a norm that must be obeyed. The discourse combining positive commands and negative prohibitions reflects a conservation-oriented discourse model, which promotes preservation actions while rejecting all forms of ecological damage. Data (2) deepens this discourse by presenting religious authority

through the Qur'an and hadith, giving theological legitimacy to the obligation of environmental protection. Data (3) broadens the meaning of conservation by positioning the preservation of nature not only as a social or moral duty but also as part of the objectives of Islamic law, thus making conservation a fundamental obligation in religious practice. The statement explicitly positions *menjaga kelestarian alam* 'preserving the natural environment' as a principal objective that must be realized. Meanwhile, data (4) affirms the concept of humans as stewards (*khalifah*) on earth, framing environmental care as a divine trust while contrasting protective actions with destructive behaviors. Overall, the four excerpts construct an ecological narrative that highlights religious, ethical, and moral responsibility in environmental preservation.

b. Environmental Crisis Discourse

The environmental crisis discourse in NU Online articles appears through an emphasis on ecological threats and damage that have already occurred or have the potential to worsen. This discourse is typically constructed through urgent narratives, asserting that the environmental condition is at a critical stage and therefore requires immediate attention. In addition, this discourse includes calls to take mitigation measures in response to the crisis, whether in the form of behavioral change, policy action, or collective awareness. The following data illustrate how the environmental crisis discourse is constructed through language and its reporting context.

- (5) *Aktivitas pertambangan akan berpengaruh terhadap kerusakan lahan, polusi udara, perubahan iklim yang ekstrem*
[Mining activities will affect land degradation, air pollution, and extreme climate change]
- (6) *Dampak langsung lingkungan yang tak terjaga juga bisa mempengaruhi akal akibat polusi kimia/radiasi merusak fungsi kognitif*
[Direct environmental impacts that are not properly managed can also affect the intellect, as chemical pollution or radiation can damage cognitive functioning]
- (7) *Dampak lingkungan jangka panjang seperti perubahan panas yang ekstrim berimbas pada kehidupan, baik dalam bentuk meningkatnya risiko bencana alam, terganggunya ekosistem, menurunnya hasil pertanian, hingga memburuknya kesehatan manusia akibat gelombang panas dan kualitas udara yang menurun*
[Long-term environmental impacts such as extreme temperature changes affect life in many ways, including increasing natural disaster risks, disrupting ecosystems, reducing agricultural yields, and worsening human health due to heatwaves and declining air quality.]
- (8) *Sebaliknya, banyak persoalan hari ini merupakan kelanjutan dari masa lalu: deforestasi masif, degradasi gambut, dan krisis air*
[Conversely, many of today's problems are continuations of the past: massive deforestation, peatland degradation, and water crises]

Data (5) demonstrates the characteristics of the environmental crisis discourse through a direct explanation of various forms of ecological damage caused by mining activities. Phrases such as *kerusakan lahan* 'land degradation,' *polusi udara* 'air pollution,' and *perubahan iklim yang ekstrem* 'extreme climate change' emphasize the existence of serious and measurable impacts. The narrative is urgent because it presents real threats as consequences of human activities. Data (6) expands the crisis discourse by linking environmental damage to its impact on human cognitive functioning. Key terms such as *polusi kimia* 'chemical pollution' and *radiasi* 'radiation' reinforce the depiction of severe health risks. Presenting a direct connection between environmental degradation and harm to human intellect highlights the high level of severity in this discourse. Data (7) presents a crisis narrative by outlining the long-term impacts of climate change. The mention of *risiko bencana alam* 'natural disaster risks,' *terganggunya ekosistem* 'ecosystem disruption,' *menurunnya hasil pertanian* reducing agricultural yields, and *memburuknya kesehatan manusia* 'worsening human health' illustrates a wide-ranging and systemic set of consequences. This discourse builds urgency by showing that the environmental crisis affects multiple aspects of life. Data (8) emphasizes that the current crisis is the result of accumulated past problems. References to *deforestasi masif* 'massive deforestation,' *degradasi gambut* 'peatland degradation,' and *krisis air* 'water crises' indicate ongoing and historically rooted damage. By highlighting the root causes, this data reinforces the crisis discourse while also implying the need for mitigation and structural corrective measures.

c. Eco-Islam or Eco-theology Discourse

The eco-islam or eco-theology discourse in NU Online articles links environmental issues with the teachings and principles of Islam. This discourse emphasizes that preserving nature is not merely a social or moral obligation but also a part of religious guidance found in the Qur'an and hadith, and other sources of Islamic law. Typically, the text leverages the authority of religious teachings to affirm human responsibility toward nature, giving environmental conservation strong spiritual legitimacy. The following data illustrate how the eco-religious discourse is constructed through language and its contextual usage.

- (9) *Islam menanamkan kepada kita etika ekologi sosial, yaitu jangan mengotori jalan, jangan menjadikan taman, halte, atau tempat berteduh sebagai tempat buangan.*
[Islam instills in us a social ecological ethic, namely: do not dirty the streets, and do not use parks, bus stops, or shelters as dumping grounds]
- (10) *Karenanya, merusak lingkungan adalah bagian dari maksiat itu sendiri*
[Therefore, harming the environment is itself part of sin]
- (11) *Kerusakan di sini mencakup hal-hal yang tidak disukai oleh Allah seperti syirik, berbuat dosa, bid'ah dan termasuk juga merusak lingkungan*

[Here, damage includes actions that are disliked by Allah, such as polytheism, committing sins, heresy (*bid'ah*), and also harming the environment]

(12) *Kita juga perlu bertobat dari dosa-dosa ekologis berupa menebang tanpa menanam, membuang limbah ke sungai, membakar sampah sembarangan, dan mengeksplorasi alam tanpa memikirkan generasi penerus kita*

[We also need to repent from ecological sins, such as cutting trees without replanting, disposing of waste into rivers, burning trash indiscriminately, and exploiting nature without considering future generations]

Data (9) presents ecological ethical principles directly linked to Islamic teachings. Prohibitive expressions such as *jangan mengotori jalan* 'do not dirty the streets' and *jangan menjadikan taman, halte, atau tempat berteduh sebagai tempat buangan* 'do not use parks, bus stops, or shelters as dumping grounds' demonstrate the concrete application of religious teachings in daily life. This discourse emphasizes socio-ecological norms reinforced by religious values, affirming the moral responsibility of the community toward the environment. Data (10) links environmental destruction with sin, emphasizing that harming nature is not merely a social wrongdoing but a violation of Allah's command. This adds a spiritual dimension and moral accountability to ecological actions, making environmental preservation a religious obligation. Data (11) expands the concept of ecological sin by placing it on the same level as actions theologically prohibited, such as polytheism, sin, and heresy (*bid'ah*). In this way, environmental destruction is presented as a serious violation in a religious context, affirming that protecting nature is part of obedience to Allah. Data (12) emphasizes the need for repentance from specific ecological sins, such as cutting trees without replanting or disposing of waste carelessly. This data underscores collective and sustainable responsibility toward nature, linking everyday ecological actions with concern for future generations, in accordance with Islamic teachings.

Ecological Ideology in NU Online Article Discourse

In the NU Online article, there are discourses categorized as destructive and beneficial, each reflecting a different ecological ideology. The destructive discourse highlights the negative impacts of human activities on the environment, while the beneficial discourse emphasizes conservation, ecological ethics, and human responsibility. The following provides a detailed explanation of each category based on the analyzed data.

a. Destructive Discourses

Destructive discourses emphasize human practices that damage ecosystems and cause serious environmental impacts. Activities such as mining, deforestation, natural resource exploitation, and air pollution frequently appear

in this discourse without consideration for sustainability. Data (5) highlights the impacts of mining, causing land degradation, air pollution, and extreme climate change, illustrating a direct link between human actions and environmental degradation. Data (6) adds that direct environmental impacts that are not properly managed can affect human intellect due to chemical pollution or radiation that damages cognitive functions, thereby emphasizing ecological risks that are both personal and social. Data (7) broadens the narrative by emphasizing long-term effects, including ecosystem disruption, declining agricultural yields, and human health risks from heatwaves and deteriorating air quality. Meanwhile, data (8) underscores that the current environmental crisis is a continuation of past problems, such as massive deforestation, peatland degradation, and water crises. This discourse constructs an urgent narrative that highlights ecological damage as a consequence of human actions, while also asserting that certain ideologies or practices—particularly those prioritizing short-term gain—can exacerbate environmental harm. Thus, destructive discourses reveal the negative side of human activities, depict tangible ecological risks, and underscore the urgency of changing human behavior to prevent further damage.

b. Beneficial Discourses

Beneficial discourses emphasize environmental preservation and sustainability, encouraging concrete actions to protect nature while reinforcing ethical and religious values in maintaining ecosystems. Data (1)–(4) highlight environmental conservation through Islamic teachings, such as recommendations to protect and care for nature, prohibitions against destruction, and human obligations as stewards (*khalifah*) on earth. Data (9)–(12) add moral and spiritual dimensions, including social ecological ethics, repentance from ecological sins, and the duty to preserve nature based on Qur'anic verses and hadith. This discourse builds awareness that conservation is not only a social obligation but also a religious responsibility that must be carried out earnestly. Beneficial discourses emphasize a harmonious relationship between humans and nature, highlighting concrete actions such as replanting trees, properly managing waste, and respecting ecosystems. In this way, pro-environmental discourse not only educates but also guides tangible behavior for sustainability. Beneficial discourses affirm humans' position as moral and spiritual guardians of nature, providing strong legitimacy and motivation to protect the environment for present and future generations.

DISCUSSION

Corpus analysis indicates that environmental terms such as *lingkungan* 'environment,' *bumi* 'earth,' and *alam* 'nature' appear most frequently in NU Online articles. It is consistent with Baker's statement that high word frequency signals a particular discourse focus.²¹ Words related to ecological issues, including *sampah* 'trash,' *kerusakan* 'damage,' and *krisis* 'crisis,' also dominate, confirming that environmental topics are discussed prominently. These results support Ashraf's et al. study, which emphasizes that lexical choices reflect ecological ideologies capable of shaping readers' attitudes.²² The media play a crucial role in raising public ecological awareness by highlighting both the state of the natural environment and environmental threats. The corpus reveals that NU Online not only presents factual information but also constructs narratives guiding readers to recognize the importance of environmental conservation. The implications of these findings suggest that word frequency can serve as an effective indicator of ecological discourse in the media while also measuring the consistency with which media emphasize environmental issues as part of their news agenda.

The conservation discourse in NU Online articles emphasizes the importance of protecting nature, managing forests, and preserving ecosystems, consistent with Stibbe's (2015) concept of beneficial discourses. The data indicate that Islamic teachings are employed as normative and ethical legitimization, aligning with previous research by Zemo and Nigus, which highlights the role of religious values in promoting pro-environmental behavior.²³ NU Online presents moral and religious narratives that underscore human responsibilities as caliphs to conserve the environment. The media function as agents of ecological education,²⁴ encouraging tangible actions such as reforestation, waste management, and water conservation. The implications of this discourse suggest that the media not only convey information but also cultivate social-spiritual awareness and responsibility toward the environment. In this way, conservation

²¹ Baker, *Using Corpora in Discourse Analysis*.

²² Raheela Ashraf, Muhammad Farukh Arslan, and Khadija Murtaza, "The Power of Language: Role of Eco-Linguistics in Shaping Environmental Awareness," *Journal of Asian Development Studies* 14, no. 1 (2025): 1785–92.

²³ Kahsay Haile Zemo and Halefom Yigzaw Nigus, "Does Religion Promote Pro-Environmental Behaviour? A Cross-Country Investigation," *Journal of Environmental Economics and Policy* 10, no. 1 (2021): 90–113.

²⁴ T Philip Nichols and Robert Jean LeBlanc, "Media Education and the Limits of 'Literacy': Ecological Orientations to Performative Platforms," *Curriculum Inquiry* 51, no. 4 (2021): 389–412.

discourse not only educates but also motivates readers to internalize sustainability values and implement conservation practices in daily life.

The analysis also reveals an environmental crisis discourse that highlights threats resulting from human activities, including mining, deforestation, pollution, and extreme climate change. Data (5)–(8) indicate a direct relationship between human actions and environmental degradation, reinforcing Stibbe's finding that destructive discourses reflect practices that harm ecosystems.²⁵ NU Online presents an urgent narrative emphasizing both short and long-term impacts, ranging from health risks to ecosystem disturbances, consistent with previous ecological studies. The media act as a public ecological warning,²⁶ encouraging reflection on human behaviors that damage the environment. The implications of this discourse underscore the importance of collective awareness and behavioral change, while also demonstrating how the media can identify historical and contemporary issues as part of environmental mitigation and educational strategies.

The eco-theology discourse integrates environmental issues with Islamic teachings, emphasizing ecological ethics, repentance for ecological sins, and human responsibility as caliphs. Data (1)–(4) and (9)–(12) demonstrate religious legitimacy as the foundation for conservation, reinforcing previous research highlighting the role of religion in fostering ecological awareness.²⁷ NU Online utilizes Qur'anic verses, Hadiths, and other Islamic law sources to underscore the value of preservation, extending conservation discourse from social morality to the spiritual domain. The media serve as a platform for learning ecological ethics, integrating sustainability principles with religious beliefs, thereby encouraging sustainable pro-environmental behaviors. The implications of this discourse indicate that religion-based media can influence readers' attitudes and actions, strengthen ethical and spiritual values in environmental preservation, and demonstrate how the integration of religion and ecology can construct narratives supporting long-term sustainability.

This study aligns with and extends previous ecolinguistic research on environmental discourse in media by highlighting the distinctive role of religious online media. Similar to Sadiq et al.²⁸, Isti'anah et al.²⁹, Suhandano et al.³⁰, and

²⁵ Stibbe, *Ecolinguistics: Language, Ecology and the Stories We Live By*.

²⁶ Xi Hu, Xiujuan Zhang, and Jiuchang Wei, "Public Attention to Natural Hazard Warnings on Social Media in China," *Weather, Climate, and Society* 11, no. 1 (2019): 183–97.

²⁷ Stefan Altmeyer, "Religious Education for Ecological Sustainability: An Initial Reality Check Using the Example of Everyday Decision-Making," *Journal of Religious Education* 69, no. 1 (2021): 57–74.

²⁸ Sadiq, Alam, and Rehman, "Ecolinguistic Analysis of Environmental Discourse in Pakistani Print and Digital Media."

Hambali et al.³¹, this study confirms that media discourse constructs particular ecological ideologies through recurring themes, lexicons, and narratives, such as crisis, responsibility, and urgency. In line with Muliawan et al.³² and Yuniawan et al.³³, the findings show that linguistic choices function to promote environmental awareness and pro-environmental attitudes. However, unlike prior studies that focus on secular news media, social media, or digital games by Law,³⁴ this research demonstrates that NU Online integrates ecolinguistic discourse with Islamic values. The conservation, environmental crisis, and eco-theology discourses identified reinforce ecological responsibility through religious legitimacy, echoing Meghdari and Yusefi's³⁵ emphasis on value formation. Thus, this study contributes new insights by showing how eco-Islamic discourse enriches ecolinguistic frameworks and strengthens moral engagement with environmental issues.

CONCLUSION

This study shows that NU Online articles consistently use environmental terms reflecting attention to various ecological aspects, including nature and ecosystems, environmental issues and ecological crisis, ecological ethics, and energy and natural resources. Discourse analysis identifies three main categories: conservation discourse, environmental crisis discourse, and eco-islam or eco-theology discourse. Conservation discourse emphasizes preservation, human responsibility as stewards (*khalifah*), and ecological ethics based on Islamic teachings. Environmental crisis discourse highlights the negative impacts of human activities, pollution, and climate change, constructing an urgent narrative for mitigation. Eco-Islam or Eco-theology discourse links ecological responsibility with Qur'anic verses, hadith, and other sources of Islamic law, reinforcing moral and spiritual legitimacy. From the perspective of ecological ideology, NU Online presents destructive discourses that highlight practices damaging ecosystems, as

²⁹ Isti'anah, Suhandano, and Al Fajri, "Framing 'Climate Change' and 'Global Warming' in Indonesian Mass Media (2013–2022): Corpus-Assisted Ecolinguistics."

³⁰ Suhandano et al., "Transboundary Haze in Indonesian and Malaysian News Media: Corpus-Assisted Ecolinguistics."

³¹ Hambali et al., "Battling the Climate Crisis: WAR and THREAT Metaphors in Indonesian News Media through a Corpus-Ecolinguistics Lens."

³² Muliawan et al., "Language Building Nature: Ecolinguistic Framing Analysis on The Environmental Conservation Hashtag@*Griya_Luhu*."

³³ Yuniawan et al., "An Eco-Linguistic Analysis of Conservation News Published by Mass Media in Indonesia."

³⁴ Law, "Digital Creativity and Ecolinguistics: An Analysis of Final Fantasy VII Remake Intergrade."

³⁵ Meghdari and Yusefi, "Critical Discourse Analysis of Educational Texts in Nature Schools: An Ecolinguistics Perspective."

well as beneficial discourses that promote conservation, sustainability, and concrete actions to protect nature. Overall, the discourse in NU Online shapes readers' understanding and behavior toward the environment, emphasizing ecological awareness and the integration of religious values in caring for the earth.

This study has several limitations that need to be considered. First, the focus is solely on NU Online articles, so the findings reflect only one media source and cannot be generalized to all Indonesian media. Second, the analysis emphasizes term frequency and discourse classification, leaving social, cultural, and reader response aspects to ecological discourse underexplored. Third, using a text-based corpus approach overlooks multimodality, such as images, videos, or infographics, which also influence readers' environmental perceptions. Recommendations for future research include expanding the corpus to include various types of media and longer time periods to observe the dynamics of environmental discourse. Comparative studies between religious-based, secular, or international media could provide broader perspectives. Additionally, a multimodal approach is suggested to gain a comprehensive understanding of ecological representations.

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