



# Mainstreaming Ecology on Tafsir Alquran ID and Tanwir ID Websites

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**Abstract:** Environmental damage today is no longer a matter of discourse, but the impact is starting to be felt around us. Various efforts continue to be promoted by various parties to improve and preserve the natural environment, one of which is through a series of strategies or mainstreaming. This article aims to analyze and explore environmental protection strategies integrated with digital Qur'anic interpretation. The research model used in is qualitative descriptive-analytical. The data source in this writing is tafsiralquran.id websites and eco-themed tanwir.id. The data were analyzed using Marshall McLuhan's communication theory and visual ethnographic approach. This article concludes that the ecological interpretation of digital media must apply a systematic approach that considers the complex relationship between humans, technology, and nature. The observance of both tafsiralquran.id and tanwir.id websites in ecological discussions colour the discourse of Qur'anic exegesis in digital media. Both try to respond to environmental issues that occur based on Qur'anic interpretation. Both websites still pay little attention to the discussion of ecology. The reality of articles published from 2020 - 2023 fluctuates and tends to be low. The discussion on ecological interpretation presented on the website is still in the theological stage only, not yet on the formation and insight of ecology. The derivation of the statement confirms that ecological mainstreaming on interpretation websites is not yet established and lacks strategies, so the achievement of environmental justice has not been achieved.

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## INTRODUCTION

Ecological discourse is still the main discussion in several scientific studies. The topic came to the fore as an effort to minimize environmental damage based on planning. Natural events are one of the causes of environmental damage. However, there is no denying that environmental problems are born and developed because the human factor is much larger and more complicated than the natural one (Nina Herlina, 2017). The view of man as the centre of the universe and his side only to satisfy their interests is disproportionate. This understanding can encourage the emergence of excessive environmental exploitation. Sulistya mentioned that environmental damage is triggered by human error in understanding the environment (Abdul Karim, 2018).

The construction of understanding humans as environmental partners must have more portions in efforts to maintain natural ecosystems. The term "superior man" has a negative tendency about the environment. This understanding is manifested in the reality that human consumerism presents ecological problems (I.D. Porfirieva, 2018). The close relationship between humans and the environment gives birth to a derivation of humanist problems. These cases are humanitarian problems that cannot be separated from the strategy to overcome environmental problems. The debate between ecology and man in his role on earth indicates a moderate and balanced discourse.

Mainstreaming ecological interpretation explores two human roles simultaneously: humans as part of nature and religious beings. These two roles then manifest in the scope of ecological interpretation. A discourse on the interpretation of the Qur'an with the theme of ecology was delivered as an effort to respond to environmental issues. Such an interpretive discourse is known as ecological interpretation, which has a paradigm that interpretation results will always respond to ecological problems (Ahmad Saddam, 2018). However, trends in ecological interpretation have not provided a specific formulation for ecological problems. Nafisah, in his study, commented that environmental maintenance is a religious doctrine (Mamluatun Nafisah, 2019). Booke Burns et al. highlight that environmental problems are part of a moral crisis (Brooke Burns et al., 2021). Deline responded to the crisis through Crisis Communication Response Strategies (CCRS) (Mary Beth Deline, 2022). Based on CCRS, Deline analyzes "the communication of environmental crises that influence response strategies to those crises.

This paper aims to see the diversity of communication "interpretation" in responding to environmental problems. Of course, the "interpretation" is the product of the person who is the author of the website. This study looks at the response of "interpretation" to environmental issues and how mainstreaming ecological interpretation develops strategies to solve environmental problems. More specifically, the content contained in the website does not only lead to ideas and elaboration of interpretation. Still, it is expected to affect the awareness of the author and the public.

The selection of tanwir.id and tafsiralquran. The websites in this study are based on the flow of information and content produced by the two websites. Born at relatively the same time, in 2020, both sites transformed into references for the general public. As an interpretive website that is arguably just emerging, it is necessary to see the intensity of its content responding to environmental issues. Moreover, the fields displayed specifically refer to the interpretation of the Qur'an. This young website and massive environmental issues are interesting topics. How do the two websites engage in discussions about ecology? The question will explore both websites' strategies and production realities in response to current ecological challenges.

## **METHODS**

The research method used in this writing is qualitative, while from the perspective of data sources, this paper is included in library research. When viewed from the point of view of its analysis, this research is included in descriptive-analytical, which is analyzing and providing an overview related to the problem to provide a thorough understanding. The data sources used to include two primary popular articles on tafsiralquran.id and tanwir.id sites. The article is limited to themes about ecology and the environment, while secondary sources are taken from books, articles, and references related to the object of this study. After collecting the data, the authors used Marshall McLuhan's mass media theory and visual ethnographic approach.

## **RESULTS AND DISCUSSION**

### **Mass Media and Ecology Relations**

Ecology began to be proposed by German biologist Ernest Haeckel in 1869. Ecology studies the relationship between organisms and their abiotic and biotic environments. Understanding the human environment, often called the environment, is rooted in applying ecology. The environment is a review of human attitudes and behaviour and their responsibilities and obligations in managing the environment. These attitudes and behaviours are indispensable to enabling the overall survival of life and the well-being of human beings and beings (Ramli Utina and Dewi Wahyuni K. Baderan, 2015).

The issue of environmental damage in digital media is very much discussed. The environmental agency said that the environment has suffered a lot of damage. If left unchecked, it will have a huge impact on the ecosystem. The factors that cause it are natural factors and man-made factors. Environmental damage caused by natural factors occurs due to natural disasters such as floods, earthquakes, and erupting mountains. Natural damage is caused by human activities such as littering, industrial waste, and illegal logging (Webmaster, 2020).

Religious involvement in dealing with environmental problems did come later when international cooperation on environmental conservation was held at an international conference in 1972 in Stockholm, which then continued with the Earth Summit, which took place in Rio de Janeiro in June 1992. Since then, religion has been considered important in sustaining environmental conservation awareness by exploring its teachings related to environmental ethics (Mudhofir Abdullah, 2010). Islam's contribution to environmental issues has been seen through fragments of ideas that support environmental conservation actions written by Muslim intellectuals around the 13th century AD. Then, contemporary Islamic thought elaborated and developed the tradition of environmental wisdom thought, namely Sayyid Husain Nasr. He has made a major contribution to rebuilding an environmentally sound religious attitude.

Ecological interpretation is an interpretation of an ecological pattern produced by mufasir, who always reflects his partiality towards ecological problems and wants to contribute to solutions to ecological problems that afflict modern society today. In other words, ecological interpretation is a model of thinking framework in the interpretation of the Qur'an, where the object of study is verses related to ecological themes and the alignment of mufasir towards ecological problems that are very prominent (Saddad, 2017).

### **Tafsir Alquran ID and Tanwir ID Websites: Digitizing Tafsir**

Tafsiralquran.id is a website initiated by the Center for Research and Islamic Studies (CRIS) in collaboration with the el-Bukhari Institute. It was formed in 2020, and the people in charge were M. Najih Arromadloni and Abdul Karim Munthe. tafsiralquran.id website has a mission to build an Islamic world civilization based on the interpretation of the Qur'an. Tafsirquran. is trying to meet the intake of people's needs for the holy book of the Qur'an, both translation and thematic interpretation. The presentation of the writing is dominant with actual material in society until the discussion of 'ulūm al-Qur'ān, which incidentally becomes a tool for the Qur'an. Tafsiralquran.id focuses on content related to the interpretation of the Qur'an and the discourse of the science of the Qur'an and tafsir (Abdullah Falahul Mubarak and Yoga Irama, 2022).

Web Tafsiralquran.id efforts to explore the broad meaning of the Quran again deeply so that the study of Qur'anic exegesis is always developing and increasingly dynamic and emphasizing contextual aspects. presented by this website is based on scientific principles (ulum Al-Qur'an) and refers to the opinions of scholars and authoritative tafsir literature within the framework of Indonesian tradition. Tafsiralquran.id tries to present and ground the Qur'an as a foothold of human life that touches all aspects of thought, law, politics, morals, education, science, art, culture, ritual, and social, in the hope that it can open new avenues for the benefit of human civilization.

In addition to tafsiralquran.id website, tanwir.id, also promotes progressive and contextual interpretation. Ghufroon Mustaqim and Hasnan Nahar oversee the website. This media came into existence as a response to the rise of rigid and conservative religious interpretations. Religious interpretations make religion a thing far from reality. Therefore, this media appears to promote down-to-earth religious interpretations that can answer the times' challenges.

Tanwir.id is committed to presenting interpretations of the Qur'an that have the following characteristics: first, interpretations of the Qur'an that prioritize the 'principle of progress' and the development of cutting-edge science to expand religious understanding; second, the interpretation of the Qur'an that sows the seeds of truth, goodness, peace, justice, benefit, prosperity, and the virtue of life for all mankind; third, the interpretation of the Qur'an that upholds the glory of human beings (male and female) without discrimination; fourth, the interpretation of the Qur'an which champions the mission of anti-war, anti-terrorism, non-violence, anti-oppression, anti-defence, and anti-all forms of destruction on earth; fifth, the interpretation of the Qur'an that upholds noble ethics to overshadow the advancement of religion, tribe, race, class, language, and culture of mankind.

### **Mainstreaming Ecological Interpretation in Tanwir ID and Tafsir Alquran ID Websites**

Given that Islam provides a practical and ethical ecological view, how is it possible, in terms of deforestation, air and water pollution, soil erosion, wildlife extinction and even toxic waste management, that Muslim countries are no better than the industrialized nations of the world? By importing inappropriate technologies to solve Indigenous peoples' problems, they uproot traditionally sound environmental practices and create ecological hazards that threaten their survival. Many Muslim countries can be described as having achieved "endangered state" status (Hasan Zillur Rahim, 1991). This condition requires using media as a communication tool to build understanding and strategies to preserve the environment.

The existence of digital media can be used to promote environmental awareness. Ecological interpretation of digital media must apply a systematic approach that considers the complex relationship between humans, technology, and nature. This enables a thorough understanding of the ecology of digital media. Digital media Tanwir.id presents articles on Tafsir Al-Qur'an that have been reviewed from various aspects. Digital media Tanwir.id presents articles on Tafsir Al-Qur'an in various aspects. As for articles discussing the verses of the natural environment and environmental concern, there are 13 titles from 2020 to 2023. The website has been grouped by theme on the homepage, so readers can easily find what topics to search for. The trend of ecological interpretation in Tanwir.id media is fluctuating. In 2020, there are three titles; in 2021, there are five articles; in 2022, three articles; and in 2023, two titles of ecological interpretation articles. The topics about the natural environment are grouped under the theme "The Qur'an, Science, and Nature".

Some writings, *Conserving Forests and Protecting the Future with Gratitude*, were written in 2020. The paper explains the benefits of forests and their sustainability for living things and the existence of religious commands to care for forests listed in Q.S Al-Baqarah/2: 60, which means Allah has given sustenance to humans, and humans can take advantage of what Allah provides to meet their needs by caring for and maintaining them, not by destroying them. The article "Environmental Crisis and Ecosophy Hossein Nasr" also explains the verses related to nature protection and the criticism of other natural environmental crises. There conveying the meaning of Ecosophy is Ecosufism, an integrative effort to combine the spiritual basis of religion with the environment.

Hossein Nasr sees this ecological problem as the impact of modern man's negligence on eternal truth. A space where society has urged the appraisal of nature, it is no longer considered sacred and deserves to be guarded and cared for. Instead, they treat nature like prostitutes, used without any obligation to care and care. Nasr reminded us that the perpetuation of the ecological crisis results from a lifestyle of scientism that does not consider modern science as one of the bridges and ways to know God (Muh. Akmal Ahsan, 2020). Faced with an environmental crisis, Nasr made two offers. First, the reformulation of Islamic perennial wisdom values regarding nature, the relationship of nature with humans, the crisis study of modern science and the significance of traditional Islamic science are seen as part of Western knowledge and an integral part of the Islamic intellectual tradition. Second, expand awareness of Sharia teachings on ethical treatment of the natural environment and expand its field of application by Sharia principles.

The article, *Allusion of the Qur'an to People Who Neglect Natural Phenomena*, emphasizes that humans always pay attention to natural phenomena as contained in QS. Jonah 101: "Say: Pay attention to what is in heaven and on earth, not the benefit of the sign (the greatness of God) and the apostles who warn those who do not believe". QS. Yusuf:105 reflects on the current condition of Muslims: "And there are many signs (of Allah's dominion) in heaven and on earth through which they are passing away, while they are turning away from them (Abdoellah Rafie Aoenillah, 2023).

The findings of the data above show that attention is lacking to articles or content themed on environmental care and care. The portion of the article title in the column "The Qur'an, Science, and Nature" is more dominant in discussing ilmi interpretation, such as the phenomenon of the sea splitting, the process of rain in the Qur'an, and others. In his writings, he often repeatedly discussed the insight into the integrity of the verses of the Qur'an and the natural environment.



Still, there is no specific strategy or solution for its treatment. It appeals to us to be aware of and protect the natural environment.

This reality is also present on the website *tafsiralquran.id*; for three years, the content production of ecological interpretation has been below other topics. Ecological interpretation for three years (2020-2023) there are only 23 writings. In 2021, there were 10 articles; in 2020, there were six articles, while in 2023, there were seven articles (‘‘Tafsir Ekologi,’’ *Tafsiralquran.id*, n.d.). In one day, three articles were consistently published. If added up in one year, *tafsiralquran.id* published 1,095 writings. However, writings on the theme of ecological interpretation do not reach one per cent each year. The data proves that the involvement of interpretive websites in ecological issues is still quite concerning. The low level of writing with the theme of ecology emphasizes that the study of interpretation based on the website does not pay attention to ecological issues.

There are two main points of this reality: first, the lack of article writers who understand ecological issues, and second, website administrators have no policy to target the interpretation of ecology as a sustainability plan. These two factors cause ecological awareness and insight to be low. The interpretation presented on the Tafsir website is still in the theological stage only, not yet on the formation and insight of ecology. The implication is the loss of strategies and efforts to shape a good environment.

Meanwhile, the first article was produced in 2021 (one year after the birth of the *tafsiralquran.id* website), focusing on commemorating world ‘‘Earth Day’’ (Mufidatul Bariyah, 2021). In the same year, the issue raised was ‘‘Green Deen’’, reinforced by the postulates of the Qur'an (Alif Jabal Kurdi, 2021). The point conveyed is the relationship between faith and partiality towards the environment. Meanwhile, other articles more focused on the problem of ‘‘ecological terrorism’’ and the Qur'anic discourse responding to the phenomenon (Ruri Fahrudin Hasyim, 2021). More specifically, on the function of wind, Prasetya's writings began to enter the care of elements from natural ecosystems (Senata Adi Prasetya, 2021). Similar writings also appeared in 2022, including the genre of plants' role and the earth's function (Zainal Abidin, 2022). This type of writing in 2022 then became a trend until 2023 (Rasyid Rifaati Husna, 2023).

Overall, the communication was built by *tafsiralquran.id* websites and their.id about ecology based on Qur'anic exegesis is still low. This shows that the awareness of writers and editors about ecology needs to be improved. The low communication and information on ecological interpretation impacts the community as readers in building ecological awareness and insight. The derivation of the statement confirms that ecological mainstreaming on interpretation websites is not yet established and lacks strategies, so the achievement of environmental justice has not been achieved.

## CONCLUSIONS

Ecological interpretation of digital media must apply a systematic approach that considers the complex relationship between humans, technology, and nature. The observance of both *tafsiralquran.id* and *tanwir.id* websites in ecological discussions colour the discourse of Qur'anic exegesis in digital media. Both try to respond to environmental issues that occur based on Qur'anic interpretation. Both websites still pay little attention to the discussion of ecology. The reality of articles published from 2020-2023 fluctuates and tends to be low. The discussion on ecological interpretation presented on the website is still in the theological stage only, not yet on the formation and insight of ecology. The derivation of the statement confirms that ecological mainstreaming on interpretation websites is not yet established and lacks strategies, so environmental justice has not been achieved.

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