



## **The Mediatization of Eco-Islam in Environmental Communication: A Systematic Literature Review of Narratives, Actors, and Media**

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### **ABSTRACT**

The global environmental crisis demands a communication approach that is not solely technocratic but also rooted in society's moral and cultural values. In Muslim societies, Eco-Islam offers a relevant theological-ethical framework, but previous studies tend to emphasize normative aspects and local practices, while the media's role in shaping and disseminating Eco-Islamic narratives remains understudied. This study aims to analyze the construction and representation of Eco-Islamic narratives in environmental communication, identify the actors and media involved, and evaluate the challenges and strategies of media communication in academic literature. The method used is a Systematic Literature Review (SLR) in accordance with the PRISMA 2020 guidelines. A search was conducted in Scopus and Google Scholar databases for English-language open-access journal articles published between 2017 and 2025. Of the 276 initial documents, 20 articles were analyzed using thematic content analysis. The results show the dominance of the values of Tawhid, Khilafah, and Amanah mediated through religious and digital media, but they are still normative and do not encourage changes in ecological behavior. This study enriches studies of environmental communication through media and religion and offers strategic implications for the development of more transformative Eco-Islamic communication.

**Keywords:** Islamic economics, environmental communication, media, communication actors, systematic literature review

## INTRODUCTION

The current global environmental crisis is a complex phenomenon that is not only ecological, but also cultural and communicative. Climate change, ecosystem degradation, deforestation, and environmental pollution have become cross-sectoral issues that are widely reported and debated in the public sphere through various media platforms (Paray & Magray, 2022). Scientific consensus indicates that human activity is a major factor in global environmental damage (Mustofa et al., 2025), but how the public understands and responds to these issues is largely determined by how the media frames, represents, and mediates these environmental realities.

In many cases, environmental discourse in mainstream media remains dominated by technocratic, scientific, and political-economic approaches, often detached from society's moral and spiritual values (Thohir et al., 2023). Yet the media functions not only as a channel for information but also as an arena for the production of meaning (a meaning-making arena) that shapes public perceptions, attitudes, and orientations toward environmental issues. Therefore, the dimensions of values, ethics, and religion are crucial to examine in the context of environmental communication and media representation.

Religion, particularly Islam, holds a strategic position in the media ecosystem of Muslim societies. Islam exists not only as a belief system but also as a source of symbols, language, and moral legitimacy that are frequently mobilized in public communication practices (Kurniawati et al., 2025). In Indonesia, the country with the largest Muslim population in the world, mass and digital media extensively employ religious idioms, narratives, and authority to address various issues, including environmental ones (Fikri & Colombijn, 2021). This situation opens up important space to examine how Islamic values are mediated by the media in building ecological awareness.

From this, the concept of Eco-Islam (Eco-Islam) developed as a paradigm that integrates Islamic theology with contemporary ecological awareness. Eco-Islam is based on the principles of Tawhid (cosmological unity), Khilafah (human stewardship), Mizan (balance), and Amanah (divine responsibility), which place the relationship between humans and nature within an ethical and spiritual framework (Paray & Magray, 2022). In the context of communication, Eco-Islam exists not only as a normative doctrine but also as a symbolic narrative produced, reproduced, and circulated through various media, including online sermons, mass media coverage, and social media-based environmental campaigns (Abdelzaher et al., 2019).

Various studies show that Eco-Islamic practices have emerged in the media space through green da'wah (Islamic da'wah), media-reported environmental fatwas (religious edicts), and digital content linking religious piety with ecological

concern (Abadi et al., 2022; Wahdini et al., 2024; Yardlo et al., 2024). However, studies that specifically place the media at the center of analysis to understand how the Eco-Islamic narrative is constructed and accepted by the public are still relatively limited.

Most research on Eco-Islam to date has focused on the theological and normative dimensions, specifically Islamic teachings on the environment and ideal ecological ethics (Abdelzaher et al., 2017; Khasani, 2025). Meanwhile, the media's role as a key actor in framing, simplifying, and disseminating Eco-Islamic narratives to a wider audience has not received adequate analytical attention.

In environmental communication studies, the media are understood as strategic, non-neutral institutions that possess the power to frame, select issues, and emphasize specific meanings (Saleh et al., 2021). Important questions that remain unanswered systematically are: how do mass and digital media represent Eco-Islam? What Islamic values are emphasized or ignored in environmental reporting and content? Who are the most dominant actors appearing as sources of discourse: Islamic scholars, Islamic organizations, activists, or the state? And to what extent do these media representations contribute to the formation of ecological literacy and environmentally friendly behaviors among Muslim communities (Yasir et al., 2022)?

The absence of a synthetic study that specifically positions media as the primary locus of analysis has left the understanding of Eco-Islam fragmented and unable to explain the gap between theological ideals and the reality of ecological practices in society. Based on these issues, this study aims to analyze how Eco-Islamic narratives are constructed and represented in academic literature, particularly in the context of environmental communication, including dominant Islamic values (such as Tawhid, Khilafah, and Amanah) and how these values are mediated through the media.

The study also identifies the roles of communication actors and media types (mass media, digital media, religious media, and community-based media) in the dissemination of Eco-Islamic narratives, as well as the relationships among actors, media, and messages. The study also evaluates the challenges, limitations, and communication strategies of media within Eco-Islam, particularly regarding their effectiveness in building ecological literacy and encouraging changes in environmental awareness and behavior in Muslim communities.

Through a Systematic Literature Review (SLR) approach, this study is expected to make theoretical contributions to the development of religion-based environmental communication studies and practical contributions to the management of media strategies for building ecological literacy in Muslim communities.

Studies on Eco-Islam over the past two decades have shown significant

developments, particularly in theological and normative aspects. Numerous studies have elaborated on the conceptual foundations of Eco-Islam through the principles of Tawhid, Khilafah, Amanah, and Mizan, as well as efforts to operationalize them within the framework of fiqh al-bi'ah and maqasid al-shari'ah (Abdelzaher & Abdelzaher, 2017; Parray & Magray, 2022; Salman & Asmanto, 2024). Furthermore, several empirical studies have highlighted concrete practices such as eco-pesantren (Islamic boarding schools), green da'wah (Islamic da'wah), and environmental fatwas (Islamic edicts) as ways to actualize Islamic ecological ethics (Abadi et al., 2022; Yardlo et al., 2024).

However, the existing literature still shows substantial gaps in the communication and media dimensions. Most studies tend to position the media only as a secondary channel, rather than as the primary arena for the production and negotiation of the meaning of Eco-Islam. In fact, environmental communication studies emphasize that the media plays a strategic role in framing issues, determining dominant actors, and shaping public perceptions and action orientations (Saleh et al., 2021; Yasir et al., 2022). Studies that systematically examine how Eco-Islamic narratives are mediated by media, including mass media, digital media, and religious media, remain partial, fragmented, and unintegrated into a comprehensive, synthetic framework (Fikri & Colombijn, 2021; Wijsen & Anshori, 2023).

Furthermore, few studies have systematically examined the relationships among communication actors, media, and messaging strategies in developing ecological literacy grounded in Islamic values. This gap separates the normative-theological power of Eco-Islam from its communicative effectiveness in encouraging changes in environmental awareness and behavior.

The main novelty of this research lies in its integrative, media-based approach to reading Eco-Islam. Unlike previous studies that focused on specific local doctrines or practices, this research employs a Systematic Literature Review (SLR) with the PRISMA 2020 framework to systematically map narrative construction, actor roles, and media functions in Eco-Islamic communication across contexts. Thus, Eco-Islam is understood not merely as an ethical paradigm but as a mediated discourse produced within a dynamic media ecosystem (Alhinai & Ringer, 2025; Suprianto et al., 2023).

Theoretically, this research makes an important contribution to the development of environmental communication studies by broadening its epistemological horizon to non-Western religious frameworks, particularly Islam. Concepts such as amanah (trust), umma (community), and khilafah (caliphate) offer alternative perspectives on environmental communication that are transcendent, communal, and normative. In practice, the findings of this study can serve as a strategic reference for media practitioners, preachers, Islamic organizations, and policymakers in designing more effective, contextually relevant,

and sustainable media-based environmental communication (Bryant, 2024; Mustofa et al., 2025).

Thus, this study has strong academic and social urgency in bridging the gap between the theological ideals of Eco-Islam and the realities of environmental communication practices in contemporary Muslim societies.

## RESEARCH METHODS

This research employed the Systematic Literature Review (SLR) method, a research approach that maintains structured, transparent, and replicable procedures for identifying, evaluating, integrating, and synthesizing research findings relevant to specific research questions and topics (Pati & Lorusso, 2018). This method was chosen because it is appropriate for mapping conceptual developments, patterns of findings, and research gaps in multidisciplinary Eco-Islamic studies and environmental communication, spread across various scientific publications.

The SLR process in this research adheres to the PRISMA 2020 (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) guidelines as formulated by Page et al. (2021). The PRISMA 2020 framework emphasizes four main stages: identification, screening, eligibility, and inclusion. It also provides supporting tools, including checklists, methodological explanations, and flowcharts, to ensure the rigor and accountability of the literature review process.

In the identification stage, researchers identified primary keywords, related terms, synonyms, and syntactic combinations relevant to the study's focus. Keywords used included "eco-Islam," "green Islam," "Islamic ecology," "environmental communication Islam," "Islamic environmental ethics," "eco-theology Islam," and "green da'wah." The literature search was conducted using the Scopus database as the primary source due to its reputation for providing reputable global scientific publications, complemented by a supporting search using Google Scholar. The search technique employed Boolean operators, specifically AND and OR, to ensure comprehensive coverage of results. This stage identified various types of publications, including journal articles, book chapters, books, research notes, editorials, conference proceedings, and articles in progress, published between 2017 and 2025 and in several languages.

The screening stage was conducted by applying the initial inclusion criteria: only fully published journal articles written in English. Publications in the form of articles in progress, books, book chapters, research notes, editorials, conference proceedings, and non-English articles were excluded. Next, during the eligibility stage, only open-access journal articles were retained to ensure data transparency and ease of verification. During this stage, several articles that did not meet the criteria were eliminated. Overall, 276 documents were collected during the initial

stage, and 121 articles were excluded during the eligibility stage.

During the inclusion stage, 20 full-text open-access journal articles were selected that met all criteria: relevant to the research question, final journal articles, written in English, open access, and accessible during the search process. The selected articles were then analyzed in depth using a thematic content analysis approach. Information was extracted based on predetermined categories, including: (1) conceptualization of Eco-Islam (definition, theological principles, and practical manifestations); and (2) dimensions of environmental communication, including communication actors, media channels, message and framing strategies, target audiences, and communication effectiveness. The synthesis process aimed to identify key themes, consistent patterns, and research gaps in the literature on the intersection of Eco-Islam and environmental communication.

**Table 1. Search Keywords**

Key Terms
“eco-Islam,”
“green Islam,”
“Islamic ecology,”
“environmental communication Islam,”
“Islamic environmental ethics,”
“eco-theology Islam,”
“green dakwah.”

Source: Author's findings

**Table 2. Number of Articles 2027-2025**

Year	Amount Articles
2017	1
2021	4
2022	3
2023	3
2024	4
2025	5

Source: Author's findings

## RESULTS AND DISCUSSION

### The Construction and Representation of Eco-Islamic Narratives in Environmental Communication

Based on a Systematic Literature Review (SLR) conducted in accordance with the PRISMA 2020 guidelines (Page et al., 2021), the construction and representation of Eco-Islamic narratives in environmental communication exhibit a relatively systematic yet heterogeneous pattern, depending on the media context, actors, and communication objectives. From the 276 initial documents identified to the 20 included open-access journal articles, the literature demonstrates that Eco-Islam does not exist as a single, homogeneous discourse, but rather as a discursive construction mediated, negotiated, and reproduced through various communication practices.

In the thematic synthesis stage, findings indicate that Islamic theological values serve as the primary framework for constructing environmental communication narratives. The principle of Tawhid consistently emerges as an epistemological and ontological foundation that affirms the relational unity between God, humanity, and nature. In communication literature, tawhid is represented not only as a doctrine of faith but as the basis of an ecological ethic that rejects the dichotomy between humans and nature and positions the environment as an integral part of the divine cosmic order (Parray & Magray, 2022). Religious and da'wah media, both conventional and digital, play a crucial role in mediating this value through symbolic narratives that link environmental damage to the community's moral and spiritual crisis.

In the context of environmental communication, representations of tawhid are often simplified into normative, morally persuasive messages, such as calls to preserve nature as a form of obedience to God. However, SLR results indicate that while this approach is effective in building religious legitimacy, it is not always accompanied by communicative explanations that concretely link the principles of tawhid to contemporary environmental issues, such as climate change or the biodiversity crisis (Saleh et al., 2021). This indicates a gap between theological depth and media communication strategies.

In addition to tawhid, the concept of the Caliphate is a crucial narrative element in the representation of Eco-Islam. In the reviewed literature, the caliphate is portrayed as a normative mandate that confers moral legitimacy on humanity's role as guardians and stewards of the earth (Abdelzaher & Abdelzaher, 2017). The media plays a role in framing the caliphate as an ecological responsibility that demands the protection, sustainability, and ethical management of natural resources. This representation is often found in the discourse of Islamic organizations, online sermons, and media publications that address environmental issues based on fatwas or religious calls.

However, the synthesis reveals ambivalence in the construction of the caliphate. Several articles criticize that media representations of the caliphate still tend to be anthropocentric, positioning humans as dominant subjects over nature rather than as equal parts of the ecological system (Wijsen & Anshori, 2023). When the caliphate is not critically mediated, this narrative has the potential to legitimize the exploitation of nature in the name of development and human well-being. Thus, the media plays a strategic and problematic role in determining whether the caliphate is constructed as an ethic of sustainability or as a legitimization of domination.

The value of Amanah occupies a central position as a link between the theological dimension and communication practice. Amanah is represented in the literature as humanity's moral and transcendental responsibility towards nature, for which we will be held accountable not only socially but also eschatologically (Abdelzaher et al., 2019). In media communication practices, amanah is often mediated through emotional and reflective narratives, particularly in religious-based da'wah (Islamic preaching), sermons, and environmental campaigns. This representation is considered effective for building the affective dimension of messages and for raising ecological awareness grounded in religious values.

However, the SLR results also show that media representations of amanah often stop at the individual moral level and have not been consistently translated into structural narratives that address the dimensions of policy, political economy, and institutional responsibility. This indicates that the media tends to personalize environmental issues, while the systemic aspects of the ecological crisis receive less attention in mediated Eco-Islamic discourse.

From a communication perspective, the media serves as a meaning-making arena where Eco-Islamic values are negotiated between religious actors, academics, environmental activists, and media institutions themselves. The analysis shows that mass media more often represent Eco-Islam in the form of normative and symbolic discourse, such as reporting on environmental fatwas or religious ceremonial actions. In contrast, digital media, particularly social media, offer more flexible, visual, and contextual narratives that link Muslim identity with an environmentally friendly lifestyle (Fikri & Colombijn, 2021).

Within the PRISMA 2020 framework, a thematic synthesis of included articles shows that representations of Eco-Islam are still dominated by normative-rhetorical approaches, while communicative approaches based on behavior change (behavioral change communication) are relatively limited. Only a small portion of the literature examines how media framing, message strategies, and audience segmentation influence the effectiveness of Eco-Islamic communication in promoting sustainable ecological practices.

These findings confirm that the construction of Eco-Islamic narratives in environmental communication cannot be separated from the process of

mediatization. The media not only convey theological messages but also shape the interpretive boundaries of what constitutes "environmentally friendly Islam." When the media fails to integrate theological depth with contextual communication strategies, Eco-Islamic narratives risk becoming mere moral symbols with little practical impact.

### **Communication and Media Actors in the Spread of Eco-Islamic Narratives**

This text is based on the results of a Systematic Literature Review (SLR) on the Holilah et al. article, explicitly referring to the PRISMA 2020 guidelines, and written in an analytical-synthetic and critical style commonly used in reputable international journals (Scopus Q1) in the field of communication and media studies. The main focus of the discussion is who the actors in Eco-Islamic communication are, what media they use, and how the relationships among actors, media, and messages shape Islamic-based environmental discourse.

Based on the results of the Systematic Literature Review (SLR) conducted in accordance with the PRISMA 2020 guidelines (Page et al., 2021), the dissemination of Eco-Islamic narratives in environmental communication involves a complex, multi-layered configuration of actors and media. Of the 20 open-access journal articles included across the identification, screening, eligibility, and inclusion stages, it was found that Eco-Islam is not circulated by a single actor or through a single type of media, but rather is produced, mediated, and negotiated by various communication actors operating within diverse media ecosystems.

The literature synthesis indicates that formal religious institutions—such as mainstream Islamic organizations, fatwa institutions, and national religious authorities—are the most dominant actors in the initial production of Eco-Islamic narratives. Organizations such as the Indonesian Ulema Council (MUI), Muhammadiyah, and Nahdlatul Ulama are often positioned as sources of normative legitimacy for Islamic-based environmental discourse, particularly through environmental fatwas, religious calls, and official statements, which are then mediated by the mass media (Mustofa et al., 2025).

In the context of media communication, these institutional actors function as providers of symbolic authority, enabling environmental issues to gain religious legitimacy in the public sphere. The mass media, particularly national online and print media, tend to represent Eco-Islam through the perspective of religious institutions because they are perceived as having high credibility and news appeal. However, the literature also notes that the dominance of institutional actors often results in narratives that are normative, top-down, and lack dialogue (Fikri & Colombijn, 2021).

In addition to formal institutions, Islamic scholars, preachers, and religious leaders play key roles in transforming the theological concepts of Eco-Islam into a more popular and persuasive language of communication. In many studies, they

are positioned as cultural brokers, bridging normative Islamic texts with the social and ecological realities of society (Abdelzaher et al., 2019).

Religious media, such as Friday sermons, online religious study groups, YouTube channels for Islamic preaching, and Islamic podcasts, serve as primary channels for these actors. Representations of Eco-Islam in these media tend to emphasize moral, spiritual, and eschatological aspects, framing environmental awareness as an integral part of Muslim piety. While effective in building normative awareness, SLR results indicate that messages delivered by religious actors are often not integrated with scientific knowledge about the environment, resulting in limited impact on behavioral change (Saleh et al., 2021).

Another important, yet relatively underrepresented, group of actors in mainstream media is academics and researchers. In the literature analyzed, academics play a role as producers of conceptual knowledge on Eco-Islam, both through the development of theoretical frameworks and empirical research on Islamic-based environmental communication practices (Parray & Magray, 2022).

However, the SLR results indicate a communication gap between academia and the public media. Academic findings on Eco-Islam are often limited to scholarly journals and have not been effectively disseminated to the public through mass or digital media. As a result, Eco-Islamic discourse in the media tends to be more normative and less grounded in empirical evidence, while academic contributions have not been fully utilized to provide more critical and informative framing.

Environmental activists and Islamic-based civil society organizations have emerged as important actors in expanding the meaning of Eco-Islam from normative discourse to social practice. The SLR results indicate that these groups often use community-based and digital media to link Islamic values to concrete environmental actions, such as campaigns for waste management, water conservation, and sustainable agriculture (Yardlo et al., 2024).

In communication practices, activists tend to adopt a more pragmatic, solution-oriented narrative than institutional actors. Social media is utilized to build a collective identity as environmentally conscious Muslims and to mobilize public participation. However, the literature also notes that these actors often face limited resources and legitimacy, resulting in less reach for their messages than mainstream media.

Mass media, both print, television, and online, serve as the primary arena for legitimizing and framing Eco-Islamic narratives. SLR results indicate that mass media tend to raise Eco-Islamic issues within the context of specific events, such as environmental disasters, religious fatwas, or statements by religious figures. The framing used is generally episodic and event-driven, resulting in relatively limited sustainability of Eco-Islamic discourse in the mass media (Fikri & Colombijn, 2021).

Furthermore, mass media often prioritize actors with high news value, such as popular religious figures or large institutions, leaving alternative actors—such as local communities and academics—underrepresented. This suggests that journalistic logic shapes who has a dominant voice in Eco-Islamic communication.

Unlike mass media, digital and social media offer a more fluid, participatory space for disseminating eco-Islamic narratives. SLR results show that platforms like YouTube, Instagram, and Twitter enable various actors, including individuals and small communities, to produce and distribute Islam-based environmental content without relying on large media institutions (Bryant, 2024).

In digital media, the relationship between actors, mediums, and messages becomes more dynamic. Eco-Islamic narratives are often packaged in visual forms, personal storytelling, and identity-based campaigns. However, the literature also warns that digital platform algorithms can amplify discourse fragmentation and create echo chambers, putting Eco-Islamic messages at risk of only reaching audiences already environmentally conscious.

Thematic synthesis shows that the effectiveness of Eco-Islamic narrative dissemination is largely determined by the alignment between actors, mediums, and messages. When religious actors use media that align with their audiences' characteristics and link theological messages to concrete environmental issues, Eco-Islamic communication tends to be more effective. Conversely, a mismatch between actors and mediums, such as academic messages delivered through popular media without adaptation, often reduces the message's reach and impact.

Within the PRISMA 2020 framework, these findings emphasize the need for Eco-Islamic studies to more seriously consider media as a primary analytical variable rather than simply a setting for message dissemination. Media not only determines how messages are delivered, but also who has the authority to speak and how Eco-Islam is understood by the public.

Theoretically, this analysis strengthens the argument that Eco-Islam is a mediated discourse, shaped by a complex interaction between communication actors and media logic. In practice, the SLR results demonstrate the need for a more collaborative communication strategy that involves religious institutions, academics, activists, and media practitioners to disseminate a consistent, credible, and impactful Eco-Islam narrative.

Thus, the spread of the Eco-Islam narrative cannot be understood in isolation but must be viewed as a multi-actor and multi-media communication process operating within a constantly changing media landscape.

### **Challenges and Strategies of Media Communication in Eco-Islam**

Based on a Systematic Literature Review (SLR) conducted in accordance with the PRISMA 2020 guidelines (Page et al., 2021), the literature on Eco-Islam and

environmental communication indicates that the effectiveness of Islamic value-based ecological narratives is largely determined by the dynamics of media communication. Twenty open-access journal articles, spanning the stages of identification, screening, eligibility, and inclusion, found that although Eco-Islam has a strong theological foundation, its communication process in the media space faces various structural, cultural, and strategic challenges.

One key challenge consistently emerging in the literature is the dual literacy gap. Many communication actors, including journalists, preachers, and media managers, have a limited understanding of both the complexity of environmental issues and the depth of Islamic theology (Saleh et al., 2021). As a result, representations of Eco-Islam in the media are often simplified into normative moral messages without adequate scientific or contextual explanation. This simplification, while increasing the reach of the message, risks diminishing the analytical rigor and transformative power of environmental communication.

The second challenge is the fragmentation of media and religious authority. In a fragmented media ecosystem, Eco-Islamic narratives are produced by various actors with varying interests and legitimacy, ranging from official religious institutions and Islamic organizations to local communities and even individuals on social media. This fragmentation often results in uncoordinated, even contradictory, messages, thus weakening the consistency of Islamic-based environmental discourse (Fikri & Colombijn, 2021). In this context, the media is not only a communication channel but also a space for contestation of meaning and authority.

The next challenge relates to the dominance of an anthropocentric paradigm in communication practices. Although Eco-Islamic literature normatively emphasizes the balance and interconnectedness of humans with nature, media representations still often position the environment as a resource to be managed for human benefit (Wijsen & Anshori, 2023). This narrative limits Eco-Islam's potential as a more radical ecological critique of the logic of exploitation and unsustainable development.

Furthermore, the SLR results indicate that Eco-Islamic media communication tends to be awareness-oriented and has not been systematically directed toward behavioral change. Da'wah-based environmental messages generally emphasize moral obligations and spiritual rewards but lack practical, context-specific guidance to encourage concrete ecological action at the individual and community levels (Bryant, 2024).

Another equally significant challenge is the logic of commercialization and algorithmization of digital media. On social media, faith-based environmental issues must compete with entertainment content, identity politics, and more sensational religious discourse. Digital platform algorithms tend to prioritize content that triggers emotions and instant engagement, resulting in reflective and

educational Eco-Islamic narratives often receiving less visibility (Alhinai & Ringer, 2025).

Despite these challenges, the literature reviewed also identified several media communication strategies that could strengthen Eco-Islam's effectiveness in building ecological literacy and awareness. One key strategy is to implement a communication approach grounded in the values of moderation (wasathiyyah). This approach positions Eco-Islam as a middle ground between the demands of development and the obligation to preserve the environment, making it more easily accepted by diverse Muslim audiences (Suprianto et al., 2023).

The second strategy is the use of a multi-channel (multi-platform communication) approach. SLR results indicate that a combination of religious, mass, digital, and community-based media is more effective than a single approach. Mass media serve to build legitimacy and broad reach; digital media enables interaction and personalized messages; while community media strengthens the internalization of values through direct social practices (Mustofa et al., 2025).

The next strategy is strengthening contextual and solution-oriented communicative framing. Several studies emphasize the importance of linking theological values of Eco-Islam to environmental issues close to people's daily experiences, such as waste management, clean water crises, and local ecological disasters (Yardlo et al., 2024). This type of framing increases the message's relevance and facilitates the transition from normative awareness to practical action.

The literature also highlights the importance of audience segmentation in Eco-Islamic communication. Younger Muslim generations, for example, are more responsive to visual narratives, storytelling, and creatively packaged religious identities on social media, while older audiences tend to be more receptive to messages delivered through formal religious and mass media outlets (Bryant, 2024). Communication strategies sensitive to these audience differences have been shown to increase the effectiveness of environmental messages.

Another emerging strategy is collaboration between religious actors, academics, and media practitioners. This collaboration enables the integration of theological depth, scientific accuracy, and media communication skills. In some cases, this collaboration has produced more credible, informative, and persuasive Eco-Islamic content (Abdelzaher et al., 2019).

From the perspective of PRISMA 2020, the thematic synthesis shows that the challenges and media communication strategies within Eco-Islam are inseparable from the process of mediatization of religion. Media shapes how Islam is understood and practiced in the context of the ecological crisis, while also determining the extent to which theological values can be translated into collective

action. When communication strategies fail to integrate values, context, and practice, Eco-Islam risks becoming trapped as a symbolic discourse without transformative impact.

Conversely, when the media can strategically manage communication challenges through contextual framing, multi-channel use, audience segmentation, and cross-actor collaboration, Eco-Islam has great potential to serve as a transformative, sustainable environmental communication paradigm rooted in the religious values of Muslim communities. These findings are illustrated in the following table:

Tabel 3. Analysis of Eco-Islam and Communication Literature

Author & Year	Focus of Study	Key Findings	Integration of Eco-Islamic Communication
1. Maryam Alhinai & Ailesha Ringer (2025)	Decolonization of environmental knowledge through the concepts of	Amanah & Umma as epistemological and ethical imperatives challenge the neoliberal paradigm. Transcultural scientific collaboration as a form of amanah.	Communication is viewed as a relational and reflective practice that builds an inclusive cosmological community (umma).
2. Muhammed Ali & Muaz Agushi (2024)	Integration of Islamic ecological ethics (Al-Qur'an & Sunnah) into environmental policy.	Islam offers comprehensive principles (stewardship, moderation, justice) for sustainability. The challenge lies in implementation.	Communication plays a role in translating theological principles into educational messages and applicable policy recommendations.
3. Abdelzaher, Kotb, & Helfaya (2017)	Translating Eco-Islam principles from belief (why) to action (how). Penerjemahan prinsip Eco-Islam dari keyakinan ( <i>why</i> ) ke tindakan ( <i>how</i> ).	Identifying four applicable principles of behavior (Qadr, Wasateya, Muhasaba, Tawadu) from an analysis of the Qur'an.	Providing a "message framework" for behavioral change campaigns and building a sustainable corporate culture.
4. Parray & Magray (2022)	An eco-theological reading of selected verses from the Quran.	Uncovering 3 core principles: Unity (Tawhid), Balance (Mizan), and Responsibility (Khilafah/Amanah).	Establishing a foundational narrative that caring for nature is part of Tawhid and a consequence of being a khalifah.

5. Khasani (2025)	Prophetic ecological ethics based on the Prophet's Hadith.	Hadith provides a holistic and practical ecological ethical framework (e.g., planting trees as a form of ongoing charity).	Communication using the example and words of the Prophet as an authoritative and easy-to-follow source of messages
6. Bryant (2024)	The involvement of Muslim youth in environmental change through faithbased organizations (IFEES/EcoIslam).	Muslim youth are a potential force; effective engagement through practical projects and resonant platforms (social media).	A participatory communication strategy that leverages channels/media favored by Generation Z.
7. Yasir et al. (2022)	Environmental communication based on local wisdom in forest conservation (Rimbo Larangan).	Conservation success is supported by communication through customary institutions that convey messages through traditional values, religion, and myths.	Highlighting the central role of traditional leaders as communicators and the effectiveness of combining religious messages with local wisdom
8. Jubba et al. (2025)	The response of the Indonesian Muslim community (MUI, Muhammadiyah, NU) to forest fires.	Multidimensional response: MUI with Green Fatwa (law), Muhammadiyah & NU with Green Dakwah & direct action.	Synergy between instrumental communication (fatwa/law) and constitutive communication (dakwah/meaning-building) in environmental movements.
9. Fikri & Colombijn (2021)	Skepticism toward optimistic claims of "Green Islam" based on ethnographic observations in Semarang.	"Green Islam" among the elite does not necessarily align with grassroots practices. Islamic values often legitimize practices that happen to be environmentally friendly.	Reminding to examine the gap between official narratives (what communication) and daily practices (how communication).
10. Hasan (2022)	Prophet Muhammad's	The Prophet's teachings and practices have long	Connecting the narrative of EcoIslam

		perspective on ecological sustainability and alignment with the SDGs.	exemplified the principles of conservation and sustainability, which are in line with the SDGs. with the global discourse (SDGs) to strengthen the relevance and appeal of its message
11. Suprianto et al. (2023)	The role of Muslim environmentalism narratives in fostering religious moderation in Indonesia.	Islamic ecological principles (Tawhid, Khalifah, Mizan) are closely correlated with the principles of religious moderation (Tawassut, I'tidal, Tawazun).	Environmental narratives serve as a cultural strategy to promote a moderate and tolerant face of Islam.
12. Thohir, Gunaryo, & Raharjo (2023)	Environmental conservation through the approaches of Eco-Theology, Eco-Fiqh, and Eco-Sufism.	These three approaches share a common theme: the discovery of divine entities through nature, which shapes human spirituality.	Communication focuses on conveying messages that touch on spiritual dimensions and internal values for selftransformation.
13. Salman & Asmanto (2024)	A sociological approach to Hadith and a legal framework for ecological responsibility.	Integration of religious norms (Hadith) and social norms is key to sustainable environmental management.	Relevance of Fiqh al-Bi'ah. Emphasizing the importance of communication that understands social dynamics in internalizing religious norms into collective action
14. Kurniawati et al. (2025)	Islamic environmental ethics in comparative dialogue with other religions.	There is a convergence of values (stewardship, sacredness of nature) s across faiths that opens up opportunities for collaboration.	Eco-Islamic communication needs to be developed within a dialogical and inclusive framework of interfaith dialogue to build strategic alliances.
15. Saleh et al. (2021)	Representation of Islamic values in environmental reporting in Malaysian media.	The values of Tawhid & Iman are most dominant. The main challenge: journalists need dual literacy (Islam & environment).	Analysis of how mainstream media frames environmental issues with Islamic codes and values
16. Yardlo et al. (2024)	Mainstreaming ecological awareness in Langitan Islamic	PAR successfully activated the potential of Islamic boarding schools as	A communication model that involves the community (students,

	Boarding School through Participatory Action Research (PAR).	producers of religious environmental awareness.	clerics) as subjects, discourse and drivers of not objects, in the production and dissemination of messages.
17. Mustofa, Zenrif, & Barizi (2025)	The role of Indonesian Muslim organizations in climate change mitigation and adaptation.	NU, Muhammadiyah, MUI, and Islamic boarding schools are key actors with complementary approaches.	Communication serves to coordinate and mobilize the resources of a broad network of religious organizations.
18. Elgammal & Alhotali (2021)	A framework for Green Pilgrimage (Green Hajj) in Mecca, Saudi Arabia.	Identifying 7 areas of challenges & opportunities. A comprehensive action framework and coordination among all stakeholders are required.	Operational and strategic communication to manage massive events sustainably, involving the government, organizers, and pilgrims
19. Willms (2021)	A cultural analysis of how young German Muslims experience religion through environmental activism.	Eco-Islam is a lived religion practice that serves to empower, reinterpret, and build transnational identities.	Communication is understood as performativity that reconstructs Muslim identity in the diaspora and global movements.
20. Wijzen & Anshori (2023)	Ideas about stewardship among Muhammadiyah members (empirical approach). "	There is ambivalence in the concept of stewardship. The solution is the search for "The Middle Path.	Communication as a negotiation process to manage ambivalence in religious narratives and find practical consensus

## CONCLUSION

This study presents a comprehensive synthesis of how Eco-Islamic narratives are constructed, mediated, and circulated in environmental communication studies using a Systematic Literature Review (SLR) approach based on the PRISMA 2020 guidelines. Based on an analysis of 20 systematically selected open-access journal articles, the main findings indicate that Eco-Islam does not exist solely as a normative theological concept but rather as a media-mediated communication

discourse shaped by a complex interaction among Islamic values, communication actors, and media logic. The values of Tawhid, Khilafah, and Amanah emerge as dominant theological foundations, but their representation in the media tends to be normative-rhetorical and has not been fully integrated with communication strategies oriented towards ecological behavior change.

In line with the research objectives and questions, this study answers that Eco-Islamic narratives in the environmental communication literature are constructed through a media-framing process that emphasizes moral and spiritual legitimacy, particularly through religious and digital media. Religious institutional actors and religious leaders still dominate discourse production, while academics and environmental activists are relatively underrepresented in mainstream media. Furthermore, digital media opens up broader participatory spaces but also presents challenges such as discourse fragmentation and algorithmic message filtering. In terms of challenges and strategies, this study identified a double literacy gap, the dominance of an anthropocentric paradigm, and a tendency toward awareness-based communication rather than behavior change. These challenges require addressing a multi-channel communication approach, contextual framing, and cross-actor collaboration.

Theoretically, this study makes an important contribution to the development of environmental communication studies and religion-based media studies by positioning Eco-Islam as a mediated discourse produced and negotiated within the media public sphere. These findings broaden the horizons of environmental communication studies, which have been dominated by secular-Western perspectives, by offering an alternative framework grounded in non-Western religious values. Furthermore, the use of the PRISMA 2020-based SLR strengthens this study's methodological contribution in systematically and transparently mapping discourse patterns, actors, and media.

In terms of practical implications, this study's results emphasize the media's role as a strategic actor in fostering ecological literacy in Muslim communities. Media practitioners, journalists, Islamic scholars, and Islamic organizations need to develop environmental communication strategies that not only emphasize moral obligations but also provide solution-oriented, contextual, and applicable narratives. Integrating Eco-Islamic values with a behavior change communication approach, using multiple media platforms, and appropriately segmenting audiences are key to increasing the effectiveness of Islamic-based environmental messages. For policymakers, these findings can provide a basis for designing environmental communication policies that are sensitive to local religious and cultural values.

Penelitian lanjutan kedepan perlu diarahkan pada studi empiris yang mengkaji respons audiens terhadap narasi Eko-Islam di berbagai platform media, analisis framing media secara lebih mendalam, serta perbandingan lintas negara

dan lintas tradisi keagamaan. Dengan demikian, kajian Eko-Islam dan komunikasi lingkungan dapat berkembang dari wacana normatif menuju paradigma komunikasi yang lebih transformatif dan berkelanjutan dalam menghadapi krisis ekologis global.

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