

Constructing an Eco-Conscious Identity through Metaphors: Muhammadiyah's Environmental Discourse on Its Official Website

Konstruksi Identitas Peduli Lingkungan melalui Metafora: Wacana
Muhammadiyah tentang Lingkungan pada Situs Webnya

Irwan Suswandi^{1,*} Lazuar Azmi Zulferdi² Putri Nirma Lailiyani³

Universitas Ahmad Dahlan^{1,2,3}

*Corresponding author. Email: irwan.suswandi@idlitera.uad.ac.id

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Abstract

The discourse on environmental preservation (*hifz al-bi'ah*) emerged in response to worsening environmental conditions. There is a view that *hifz al-bi'ah* is one dimension of the *maqasid al-shari'ah* (the objectives of sharia in Islam). As one of the largest mass organizations, Muhammadiyah is a highly effective platform for promoting understanding and awareness of environmental preservation. This will also affect the image of Muhammadiyah as an environmentally conscious organization. This study aims to analyze the forms of images related to environmental preservation (*hifz al-bi'ah*) within the Muhammadiyah. This research is categorized as an analytical-descriptive research, with the selected data collection method being the observational method using the tapping technique. The collected data were analyzed using distributional method with immediate constituent analysis (ICA) technique, and referential method with determinant element sorting (DES) technique. The data source used in this study is the *Muhammadiyah.or.id* website, with the data narrowed to articles written directly by the *Muhammadiyah.or.id* Editorial Team. The theory used is ecolinguistics as outlined by Stibbe (2015). The result is that 22 data in the form of phrases and clauses discussing environmental issues, of which 14 present the image of Muhammadiyah as an organization in beneficial metaphor and 8 in ambivalent metaphor. From these data, it is concluded that Muhammadiyah news is dominated by the organization's environmental consciousness (beneficial), with an image of an organization that is educative, innovative, collaborative, driving, responsible, and implementative in environmental matters. In addition, Muhammadiyah also positions the environment as a *places, organisms and networks*.

Key words: *images; ecosemantics; hifz al-bi'ah; environment; Muhammadiyah*

Abstrak

Diskursus isu-isu pemeliharaan lingkungan (*hifz al-bi'ah*) muncul sebagai akibat dari kondisi alam yang semakin memburuk. Ada pandangan bahwa *hifz al-bi'ah* merupakan salah satu dimensi dalam *maqasid al-shari'ah* (tujuan syariat dalam Islam). Sebagai salah satu organisasi massa terbesar, Muhammadiyah menjadi platform yang sangat efektif dalam memberikan pemahaman dan kesadaran menjaga pelestarian lingkungan alam. Hal ini juga akan memberikan dampak pada terbentuknya citra-citra Muhammadiyah sebagai organisasi yang peduli lingkungan. Penelitian ini memiliki tujuan untuk menganalisis bentuk citra apa saja terkait pemeliharaan lingkungan (*hifz al-bi'ah*) yang dimiliki oleh Muhammadiyah melalui situs webnya, yakni *Muhammadiyah.or.id*. Penelitian ini dikategorikan sebagai penelitian deskriptif analitis dengan metode pengumpulan data yang dipilih berupa metode simak dengan teknik dasar sadap. Data yang telah terkumpul dianalisis menggunakan metode agih dengan teknik dasar berupa teknik bagi unsur langsung (BUL), serta dan metode padan referensial dengan teknik pilah unsur penentu (PUP). Sumber data yang digunakan dalam penelitian ini adalah situs web *Muhammadiyah.or.id* dengan penyempitan sumber data berupa artikel yang ditulis langsung oleh Tim Redaksi *Muhammadiyah.or.id*. Adapun teori yang digunakan adalah teori ekolinguistik dari Stibbe (2015). Hasilnya, terdapat 22 data berbentuk frasa dan klausa bermakna isu lingkungan yang di dalamnya menyinggung citra Muhammadiyah sebagai organisasi secara *beneficial* sebanyak 14 data dan secara *ambivalent* sebanyak 8 data. Dari data-data tersebut, disimpulkan bahwa pemberitaan Muhammadiyah didominasi oleh kepedulian organisasi terhadap lingkungan (*beneficial*) dengan citra yang terbentuk adalah organisasi yang edukatif, inovatif, kolaboratif, penggerak, tanggung jawab, dan implementatif terhadap lingkungan. Selain itu, secara *beneficial*, Muhammadiyah juga memosisikan lingkungan sebagai sebuah *places, organisms, dan networks*.

Kata kunci: *citra; ekosemantik; hifz al-bi'ah; lingkungan; Muhammadiyah*

INTRODUCTION

Al-Ghazali stated that there are five objectives of Islamic sharia (*maqasid al-shari'ah*) that are useful in maintaining the welfare of life: *hifz al-nafs* (preserving the soul), *hifz al-mal* (preserving wealth), *hifz al-'aql* (preserving reason), *hifz al-nasl* (preserving offspring), and *hifz al-din* (preserving religion) (Abidin 2023; Paryadi 2021). The development of the times and changes in worldly situations have led to the discourse on *maqasid al-shari'ah* becoming more widespread. This discourse concerns environmental preservation (*hifz al-bi'ah*), a topic scholars have raised amid worsening natural conditions (Zuhdi 2015; Hazmi et al. 2024; Yafie 2006). Although *hifz al-bi'ah* is the sixth dimension, or the manifestation of the five dimensions of *maqasid al-shari'ah* (observance of Islamic principles), every Muslim remains obligated to protect and preserve nature, as humans are God's chosen caliphs on Earth. Humans should maintain a relationship with nature, as exemplified by the concept of *hablum minal alam* (human relationship with nature) (Irawan and Zahid 2024). A failed relationship between humans and nature is the root cause of environmental problems (Al Mufarriju 2024).

Environmental preservation (*hifz al-bi'ah*) should involve various disciplines to achieve the desired goals and benefits. As an inseparable element of human needs, language plays a role in environmental preservation efforts. Linguistics, the science that studies language, can be a primary medium in shaping, reproducing and changing human attitudes toward the environment (Fill and Mühlhäusler 2001). This statement aligns with the views De Fina, Schiffrin, and Bamberg (2006) who argue that familiarity with everyday languages shapes an understanding of the meanings and implications they convey. Linguistics, as a scientific discipline, has a branch of study focused on environmental issues: ecolinguistics. Haugen (1972) defines the "ecology" of language as its relationship with social, cultural and natural environments, a concept later expanded by Stibbe (2015), who argues that narratives, metaphors and discourse can either support or undermine environmental sustainability.

The role of language in the environment can be both preventative and repressive. Preventive measures encompass how language can be used as a medium to prevent environmental damage from occurring in the first place, as well as a promotional tool for the benefits of preserving the environment. Representative measures include how language can serve as a primary tool for law enforcement, for the delivery of sanctions and for the formation of discourse condemning environmental damage. Appropriate use of language can be a legitimate tool for taking action against those who cause environmental damage. In this regard, environmental preservation efforts are a shared responsibility.

Efforts to preserve the environment for a better life are not limited to individual initiatives; they have also been undertaken by organizations—both government-affiliated and non-governmental organizations (NGOs). One organization that has significant influence over Muslims in Indonesia is Muhammadiyah (Nugroho 2023). As a non-governmental organization with a member of tens of millions (Hanafi 2023), Muhammadiyah serves as a highly effective platform for fostering understanding and awareness of environmental preservation among its members and the general public. Muhammadiyah, as a large organization, has images on its website, *Muhammadiyah.or.id*. As Vlahvei, Notta, and Grigoriou (2013) stated, the strength of a brand's identity, including that of an organization, depends on its website. Identity will be strengthened when the website provides all information about the brand, demonstrating its unique advantages. One image that Muhammadiyah wants to project through *Muhammadiyah.or.id* is that of an environmentally conscious organization, in line with the implementation of *hifz al-bi'ah*.

Based on this background, the researchers formulated the research problem, how is Muhammadiyah's image as an environmentally conscious organization (*hifz al-bi'ah*) portrayed on the *Muhammadiyah.or.id* website? This study aims to analyze the various forms of imagery related to environmental preservation (*hifz al-bi'ah*) on the Muhammadiyah website, *Muhammadiyah.or.id*. The urgency of this research lies in analyzing Muhammadiyah's image as an environmentally conscious organization through an ecological semantics perspective (ecosemantics). This research will yield images related to environmental concerns that can then be further utilised by Muhammadiyah and other organization to strengthen these images. Furthermore, the results of this study will help the public better understand Muhammadiyah as an organization that focuses not only on Islamic movements but also on environmental concerns.

Before delving deeper into the main theory used to analyze Muhammadiyah's image as an environmentally conscious organization on the *Muhammadiyah.or.id* website, it is necessary first to understand what an image is and how it relates to metaphor. Jenkins (1992) defines image as a person's impression of something that arises from their knowledge and experience (Wahid 2023). This

means that image is related to the impression, image or perception that the public has of a person, organization or institution. Furthermore, according to Jefkins, images can be divided into six categories: Mirror Image, Current Image, Multiple Image, Corporate Image, Wish Image, and Performance Image. Given the limitations of the types of image described by Jefkins, this study of Muhammadiyah's image as an environmentally conscious organization can certainly be categorized as a Multiple Image. Multiple Images are a type of image formed when various parts of the organization present different images to the public. This image arises because a company is perceived differently by various parties—in terms of autonomous organizations (*ortonom*) and *amal usaha* Muhammadiyah (AUM) units—rather than having a single, uniform reputation (Anjani and Setyanto 2021). As is known, Muhammadiyah has seven autonomous organizations (*ortonom*): (1) Aisyiyah; (2) Pemuda Muhammadiyah; (3) Nasyiyatul Aisyiyah; (4) Ikatan Pelajar Muhammadiyah; (5) Ikatan Mahasiswa Muhammadiyah; (6) Tapak Suci Putra Muhammadiyah; (7) Hizbul Wathan. Muhammadiyah's AUMs cover the fields of education (educational institutions), social (orphanages), health (hospitals), disaster management (MDMC), community empowerment (MPM), and community fund management (LazisMu) (Afandi 2022). The image of Muhammadiyah cannot be separated from its *ortonom* and AUM, which are reported on the *Muhammadiyah.or.id* website.

Muhammadiyah's image as an environmentally conscious organization is represented through news reports on the *Muhammadiyah.or.id* website that discuss environmental issues. This image is presented in linguistic units such as morphemes, words, phrases, clauses, and sentences, which form figurative language or metaphors. Therefore, this study will be analyzed using ecological linguistic theory from Stibbe (2015), which will further highlight its ecological semantics through metaphors. In this theory, Stibbe argues that language is not merely a means of communication but also contributes to how humans understand and treat nature. Through these languages, ideologies and social values about nature are reproduced and maintained in the cognition of the communities that use them. Furthermore, according to Stibbe, the choice of words (diction) within a language can influence people's ecological behaviour. He emphasizes that, in addressing the current ecological crisis, the movement cannot rely solely on technology or policy. Rather, the involvement of language in how we talk and tell stories about nature must also be given greater attention. We must change the way we talk and tell stories about nature to be more constructive, not destructive.

Stibbe touches on the relationship between language and ecological behaviour through ecologically evaluated metaphors. Beyond simply revealing the involvement of language and the environment, Stibbe, through his theory, also normatively evaluates whether the use of language in a discourse supports ecological sustainability or legitimizes environmental damage. The use of language in the question, namely metaphors, requires further exploration and understanding of their meanings. According to Stibbe (2015), there are three forms of ecological metaphor in environmental discourse: *destructive*, *ambivalent* and *beneficial*.

Destructive metaphors are linguistic discourses that contain ideologies that contradict ecosophy principles or the balanced relationship between humans and nature. This form of metaphor is generally found in certain discourses in the fields of economics, consumerism, advertising, and agriculture, which intensively convey destructive meanings to nature. Ambivalent metaphors, on the other hand, are linguistic discourses whose meanings contain some aspects that align with ecosophy and others that oppose it. In other words, the behavior and ideological impact of a metaphor are not fixed—they can be destructive or constructive, but rather depend on the context in which the discourse is used, for example, who uses it, for what purpose, and within what value framework. Finally, beneficial metaphors are linguistic discourses that embody ideologies aligned with ecological principles, namely those that support a balanced relationship between humans and nature. Thus, this metaphor can be said to be the opposite of destructive metaphors.

Previous research on image, Muhammadiyah's image, *hifz al-bi'ah*, and ecological semantics has been conducted by Suswandi, Sapanti, and Sanjaya (2022), Suswandi (2023), Hidayah (2011), Syahrial (2024), and Izzah, Ahmadi, and Yohanes (2025). Suswandi, Sapanti, and Sanjaya (2022) and Suswandi (2023) analyzed the image of Indonesia and the capital city of Indonesia. Hidayah (2011) examined the image of Muhammadiyah as a movement that hinders Christian missions in Indonesia. Syahrial (2024) examined the increasingly massive phenomenon of illegal burning, necessitating the concept of *hifz al-bi'ah* to address it. From an ecological semantics perspective, Izzah, Ahmadi, and Yohanes (2025) descriptively analyzed ecosemantics in the poetry of D. Zamawi Imron. Although these five previous studies contain keywords that are close to the discussion of this study, namely image, Muhammadiyah image, *hifz al-bi'ah*, and ecological semantics, none of these studies

have discussed metaphors in news discourse and linked them to organizational image. Izzah, Ahmadi, and Yohanes (2025) only describe the literal ecosemantics of poetry, not using ecolinguistics approach from Stibbe (2015). Likewise, Syahrial (2024) does not link *hifz al-biah* from a linguistic perspective.

From the description of the differences between previous studies and the present research, it can be concluded that the research gap lies in: (1) examining metaphors in news discourse; (2) applying an ecolinguistics framework; (3) connecting linguistic analysis to organizational image construction; and (4) integrating public relations theory from Frank Jefkins with environmental and religious concepts such as *hifz al-bi'ah*. This study addresses those gap by offering an interdisciplinary analysis that links metaphor, ecolinguistics, and public relations in the construction of Muhammadiyah's organizational image within environmental discourse. The foregoing extended introduction may be synthesized into the following key points. This study aims to analyze the forms of imagery related to environmental preservation (*hifz al-bi'ah*) articulated by Muhammadiyah through metaphorical expressions on its official website. In addition, the study offers a theoretical contribution by advancing the application of ecosemantics within organizational discourse, situated within an ecolinguistic framework. Practically, it aims to strengthen Muhammadiyah's public image as an eco-conscious organization.

METHODS

This research is categorized as an analytical-descriptive study. According to Sugiyono (2019), analytical descriptive research is a method that describes or provides an overview of an object under study through collected data or samples as is, without analyzing them to draw general conclusions. The research data, in the form of linguistic units (sentences, clauses, phrases, morphemes), were first described as containing an image of environmental concern, as found on the *Muhammadiyah.or.id* website. Thereafter, an analysis stage was conducted to identify the forms of environmental concern represented by these linguistic units.

The researchers used the observational method, which uses tapping techniques. Sudaryanto (2015) defines observational method as a method that involves observing users. In line with that, Mahsun (2017) said that tapping technique is a basic of observational method, which functions to collect data through tapping language, both spoken and written. Furthermore, in analyzing the data, the researcher used distributional method with *immediate constituent analysis* (ICA) technique, as well as referential method with determinant element sorting (DES) technique. According to Sudaryanto (2015), distributional method is a data analysis method that uses the determining tool of the language in question. Furthermore, according to him, ICA technique is a basic distributional method that divides lingual units (language data) into several parts or elements that directly form the lingual unit. Meanwhile, referential method is a language analysis method that uses reality or referents outside the language itself (such as places, properties or circumstances) as a means to determine the meaning or function of linguistic units (Sudaryanto 2015). The DES technique was also chosen because, in grouping data, the researchers refer to the real-world context of the data, not solely to the language's internal structure.

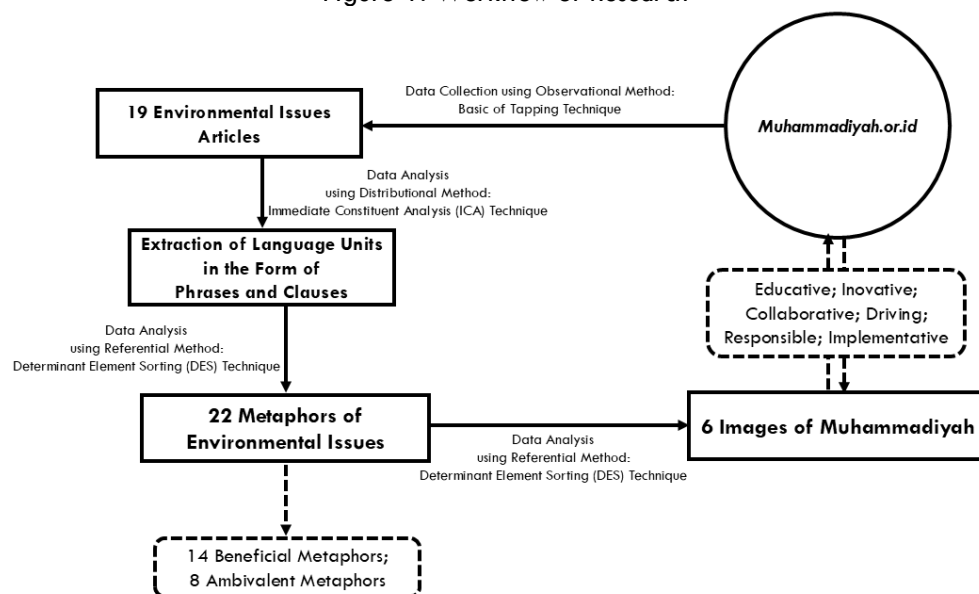
The data source used in this study was the *Muhammadiyah.or.id* website, limited to the KABAR menu (<https://muhammadiyah.or.id/kabar-persyarikatan/>). *Muhammadiyah.or.id* is an appropriate site for "image" study as an institutional voice because, as mentioned in the introduction, Muhammadiyah has seven autonomous organizations (ortonom) and six AUM (amal usaha Muhammadiyah) fields. The activities of these AUM and ortonom are routinely reported on *Muhammadiyah.or.id* because they are elements that shape Muhammadiyah's organizational image. Therefore, *Muhammadiyah.or.id* is highly relevant for representing Muhammadiyah's image holistically.

The reason for selecting the KABAR menu as the data corpus for this research is that the information contained therein is routine and up-to-date, and represents the activities and initiatives undertaken by Muhammadiyah and its autonomous organizations. The KABAR menu is more representative of Muhammadiyah's image than other menus because it contains more information in quantity and variety. In terms of authorship, the content is written by people from within the organization (the editorial team). To obtain representative data from within *Muhammadiyah.or.id*, researchers narrowed down the data sources to articles written directly by the Editorial Team (<https://muhammadiyah.or.id/author/timredaksi/>). Of the 14,220 articles in the KABAR menu as of September 22, 2025, 1,570 were written by the editorial team. Of the 1,570 articles, researchers

examined each title and obtained 19 KABAR articles that appeared to discuss environmental issues. Each collected article contained one to three metaphors that represented Muhammadiyah's image on environmental issues. These metaphors were expressed as phrases and clauses extracted from the articles' sentences.

The extraction procedure involved extracting linguistic units, in the form of phrases and clauses, within sentences that were lexically interpreted as referring to the ecological lexicon. This extraction process used immediate constituent analysis (ICA) technique to determine the metaphor's integrity, thereby yielding a complete meaning for the metaphor. After the linguistic units forming the metaphor were extracted, the next step was determinant element sorting (DES) technique, which analyzed these units based on facts or referents outside the linguistic units. This involved identifying the meaning or function of these linguistic units. The analysis using referential method and determinant element sorting (DES) technique yielded images and framings that served as the objectives of this study. Discourse analysis and ecolinguistic approaches provide the overarching theoretical framework and analytical perspective, which are operationalized through observational, distributional and referential methods, alongside techniques such as tapping, immediate constituent analysis (ICA) and determinant element sorting (DES) for the systematic collection and analysis of linguistic data. If formulated in a flow diagram, the research process can be illustrated as follows.

Figure 1. Workflow of Research



The categorization of data into beneficial, ambivalent and destructive metaphors is based on the theory of Stibbe (2015), with the following criteria.

Table 1. Criteria for Determining Metaphor Categories

Category of Metaphor	Criteria
Beneficial	a) Aligned the ideologies are with the ecosophy of the analyst. b) Actively encourage people to protect the systems that support life. c) Promote the environment through the discourse.
Ambivalent	a) Contain some aspects which align with the analyst's ecosophy and some which oppose it. b) Representing resources as the destructive discourses of agribusiness, but also representing solutions to environmental problems in small activities such as recycling, which individuals can accomplish without reducing the overall consumption of society. c) Hiding agency to disguise blame for ecological destruction.
Destructive	a) Contains ideologies oppose the principles of the ecosophy. b) Particularly contains economics, consumerism, advertising, and intensive agriculture issue. c) positioning nature as a means of production

The classification of metaphors into framing is also based on the limitations put forward by (Stibbe 2015) as follows.

Table 2. *Criteria for Determining Environmental Framing Categories*

Type of Framing	Criteria
Places	a) Conceptualizes the environment as a location or physical space in which life occurs. b) Nature is depicted as a place that can be inhabited, visited, protected, or managed. c) The language used in this frame emphasizes geographical boundaries, landscapes and spatial relations.
Machines	a) Nature is conceptualized as a mechanical system composed of interacting parts that function like a machine. b) Language emphasizes mechanisms, efficiency, control, and technical management. c) Ecosystems may be described using terms similar to engineering systems.
Goods	a) Presents nature as a collection of economic resources or commodities that can be used for human benefit. b) The language frequently derives from economic and commercial discourse, emphasizing value, production, extraction, and consumption.
Organisms	a) Ecosystems are conceptualized as living organisms or biological systems. b) Language emphasizes growth, health, balance, and vitality, suggesting that nature functions similarly to a living body.
Networks	a) The network frame conceptualizes nature as a complex web of interconnected relationships among organisms, ecosystems, and environmental processes. b) Language emphasizes is on interdependence, connectivity and systemic interaction.

FINDING AND DISCUSSION

The data collected through the process of observing articles published on the *Muhammadiyah.or.id* website yielded the following research data.

Table 3. *Research Data*

Data	Publication Date	Article Title
Data 1	09/05/2024	Muhammadiyah Ajak Masyarakat Bangun Kesiapsiagaan Hadapi Cuaca Ekstrem
Data 2, 3, 4	01/10/2024	Nasyiatul Aisyiyah Gelorakan Toleransi Beragama Lewat Pendekatan Lingkungan
Data 5, 6, 7	12/10/2024	Muhammadiyah Ciptakan Kader Peduli Lingkungan yang Kompeten
Data 8	06/12/2024	Muhammadiyah Luncurkan Pendingin Udara Hemat Energi dan Ramah Lingkungan
Data 9, 10, 11	08/01/2025	'Aisyiyah Luncurkan Buku Islamic Green School, Panduan Praktis Sekolah Ramah Lingkungan
Data 12, 13	24/02/2025	Jelang Ramadan, Muhammadiyah dan Aisyiyah Tanam 1000 Pohon di Gunungkidul
Data 14	22/03/2025	Muhammadiyah Luncurkan Lima Program untuk Lingkungan
Data 15	14/06/2025	Gandeng BCA Syariah, Lazismu Salurkan Daging Kurban Ramah Lingkungan
Data 16	04/07/2025	'Aisyiyah Siapkan Perempuan sebagai Agen Perubahan Berbasis Kepedulian Lingkungan
Data 17, 18	22/07/2025	Muhammadiyah dan Kemenhut RI Teken MoU: Komitmen Bersama Kelola Hutan Secara Berkelanjutan dan Berkeadilan
Data 19, 20	28/07/2025	IMM Dorong Aksi Nyata Hijaukan Indonesia Lewat Green Youth Leader Camp 2.0
Data 21, 22	20/09/2025	Muhammadiyah Orkestrasi Gerakan Pertanian Berkelanjutan

Thereafter, the collected data was analyzed systematically, yielding the following results and discussion.

1. Eco-Conscious Images of Muhammadiyah on *Muhammadiyah.or.id*

The Muhammadiyah website actively reports on all matters related to Muhammadiyah's activities and views on various issues, including environmental issues. As a large mass organization, the image of Muhammadiyah through its website is portrayed as follows in its reporting on environmental issues.

Table 4. *Category of Metaphor on the Website Muhammadiyah.or.id*

Image Formed	Category of Metaphor	
	Beneficial	Ambivalent
Educative	√	√
Innovative	√	√
Collaborative	√	√
Driving	√	-
Responsible	√	√
Implementative	√	√

As shown in Table 2, the image forming directed at the Muhammadiyah organization tends to be both beneficial and ambivalent. Beneficial imagery refers to the framing on the *Muhammadiyah.or.id* that portrays the organization as highly environmentally conscious. This concern is explicitly expressed in the choice of words that focus on environmental protection, care and restoration. In this beneficial image, Muhammadiyah is portrayed as an educative, innovative, collaborative, driving, responsible, and implementative organization.

The following example of data portrays Muhammadiyah as a collaborative organization that beneficially promotes environmental sustainability.

Data 21

Agung menegaskan pentingnya Muhammadiyah melakukan orkestrasi dan sinergi lintas bidang untuk membangun ekosistem pertanian yang kuat dan berkelanjutan. (20/09/2025)

The data excerpt contains metaphors of *orkestrasi dan sinergi lintas bidang* 'orchestration and cross-field synergy', and of *membangun ekosistem pertanian* 'building an agricultural ecosystem'. According to KBBI VI (Bahasa 2026), morpheme *orkestrasi* means 'perencanaan atau pengaturan elemen dari suatu keadaan untuk menghasilkan efek yang diharapkan' (planning or arranging elements of a situation to produce the desired effect), and morpheme *sinergi* means 'kegiatan atau operasi gabungan' (joint activities or operations). The phrase *lintas bidang* 'cross-field' in this context refers to the intersection of more than one scientific field within a single node. From the meanings of these two morphemes and the phrase, it can be said that Muhammadiyah pays close attention to planning that combines various scientific fields to achieve a specific goal (node). From the clause that forms this metaphor, Muhammadiyah explicitly states that collaboration is essential to the process of an activity. The goal, in essence, is to facilitate and maximize an ongoing activity. Furthermore, the activity referred to in the excerpt is an effort to *membangun ekosistem pertanian* 'build an agricultural ecosystem'. The morpheme *ekosistem* is interpreted as 'keadaan khusus tempat komunitas suatu organisme hidup dan komponen organisme tidak hidup dari suatu lingkungan yang saling berinteraksi' (a special condition where a community of living organisms and non-living components of an environment interact with each other) (Bahasa 2026). Thus, the metaphor of *ekosistem pertanian* 'agricultural ecosystem' can be interpreted as a community of living and non-living organisms interacting in an agricultural environment. When the two metaphors in the cited data are linked, it can be concluded that Muhammadiyah is portrayed as an organization that prioritizes scientific collaboration to achieve the goal of building a stronger, more sustainable agricultural environment.

The choice of words in the metaphorical diction, as cited, portrays Muhammadiyah in a positive light regarding environmental concerns. The absence of diction that explicitly or implicitly refers to environmental damage or indifference indicates that the metaphorical discourse is not a destructive one. Instead, the metaphor explicitly mentions *membangun ekosistem pertanian* 'building an agricultural ecosystem', leading to efforts to plan, shape, and maintain a better agricultural environment. An environment that better supports the lives of the organisms surrounding it. Therefore,

it can be concluded that, in the cited metaphor, Muhammadiyah is portrayed as beneficial or supportive of environmental sustainability, specifically the agricultural environment. The metaphor *membangun ekosistem pertanian* aligns with the principles of ecosophy insofar as it signifies Muhammadiyah's commitment to safeguarding life-supporting systems while simultaneously advancing environmental consciousness through discursive practices. Within the context of environmental discourse framing, this metaphor may be classified as a network framing, as it conceptualizes nature as an intricate web of interdependent relationships among organisms, ecosystems, and broader ecological processes.

In addition to being beneficial, some of the collected data also demonstrates an ambivalent portrayal of Muhammadiyah as an environmentally conscious organization. Ambivalent imagery means that the image of Muhammadiyah created tends to be natural and non-tendentious, neither directed at protecting and restoring the environment nor explicitly at destroying it. Or, it can be said, the meaning that emerges is neutral depending on the context of use, interpretation and accompanying social practices. In this ambivalent image, Muhammadiyah is portrayed as an educative, innovative, collaborative, driving, responsible, and implementative organization in relation to the environment. The following is an example of data from the image of Muhammadiyah as an innovative organization, presented through an ambivalent metaphor.

Data 8

ACMU dirancang dengan teknologi terkini untuk efisiensi energi dan kelestarian lingkungan, sejalan dengan visi Muhammadiyah dalam menjaga keberlanjutan bumi. (06/12/2024)

The data excerpt contains beneficial metaphors, such as *efisiensi energi* 'energy-efficiency', *kelestarian lingkungan* 'environmental-sustainability' and *menjaga keberlanjutan bumi* 'maintaining the sustainability of the Earth'. According to KBBI VI (Bahasa 2026), the phrase *efisiensi energi* means '*bagian energi yang disalurkan menjadi proses yang berguna*' (part of energy that is channeled into a useful process), and the phrase *kelestarian lingkungan* means '*upaya untuk menjaga keseimbangan ekosistem dan sumber daya alam agar tetap lestari*' (efforts to maintain the balance of the ecosystem and natural resources so that they remain sustainable). Thus, this combination indicates the usefulness of the innovation developed by Muhammadiyah, namely an innovation that produces a portion of energy suitable for its use in a more useful process, as an effort to maintain the balance of the ecosystem so that it remains sustainable and continuous. This is also emphasised by the metaphor of *menjaga keberlanjutan bumi*, which is formed from the morpheme *menjaga* and the phrase *keberlanjutan bumi*. The morpheme *menjaga* is interpreted as '*memelihara, merawat*' (maintaining, caring for). In contrast, the phrase *keberlanjutan bumi* is interpreted as '*kemampuan menjaga keseimbangan bumi dan sumber daya alamnya agar dapat memenuhi kebutuhan generasi saat ini dan yang akan datang*' (the ability to maintain the balance of the earth and its natural resources so that they can meet the needs of current and future generations) (Bahasa 2026). This combination of morphemes and phrases conveys a meaning that points to the innovation, with the benefits of *efisiensi energi dan kelestarian lingkungan*, which aligns with Muhammadiyah's vision of consistently maintaining the balance of the Earth and its contents for sustainability now and in the future. The diction in these metaphors explicitly supports the environment, thus certainly falling within the beneficial discourse on ecology.

However, the positive environmental imagery mentioned in the previous paragraph does not entirely categorize this data as beneficial. Although the text producer explicitly mentions environmental support, such as *efisiensi energi*, *kelestarian lingkungan* and *menjaga keberlanjutan bumi*, there is an implicit link elsewhere in the quoted data. This implicit link is contained in the clause *ACMU dirancang dengan teknologi terkini* 'ACMU, it is designed with the latest technology'. ACMU is short for *Air Conditioner Muhammadiyah*, referring to the air conditioning product produced by Muhammadiyah. ACMU is claimed to be innovative and designed with the latest technology, which not all similar products from other companies possess: *efisien energi* 'energy-efficiency' and *kelestarian lingkungan* 'environmental-sustainability' technologies to *menjaga keberlanjutan bumi* 'maintaining the sustainability of the Earth'. For this reason, Muhammadiyah can be seen as an innovative organization in environmental sustainability. Returning to the implicit meaning of the clause *ACMU dirancang dengan teknologi terkini* 'ACMU, it is designed with the latest technology'. This clause indicates that Muhammadiyah created a product for cooling rooms. Although it claims to be energy efficient, it does not hide the fact that it is still an industrial product that impacts the environment. In the industrial sector, the more products produced, the greater the emissions. Stibbe stated that when nature and the environment are still used for trade, it cannot be considered a form of support for ecology. This is

because, if given the option of using or not using AC for the good of nature, the choice should be made not to use AC. After all, the energy produced by AC still has an impact on the environment, even with the most sophisticated modifications to the technology. Based on this, Data 8 cannot be categorized as beneficial discourse because it implicitly supports industrialization, but it is also not considered destructive discourse because it explicitly supports the environment. Therefore, the discourse in the data is more appropriately categorized as ambivalent, in which Muhammadiyah is portrayed as an organization that, although actively innovating in industrialization, still cares about and pays attention to environmental balance and sustainability.

Likewise, in other collected data, each data point has a meaning that the researchers can categorize into two categories: beneficial metaphor and ambivalent metaphor. Beneficial metaphor appears to be more prevalent than ambivalent or destructive metaphor in environmental discourse reporting. On the *Muhammadiyah.or.id*, environmental news predominantly highlights environmentally friendly initiatives undertaken by Muhammadiyah and its affiliated bodies, including its *organisasi otonom* 'autonomous organizations' (Ortom) and *amal usaha Muhammadiyah* 'Muhammadiyah charitable enterprises' (AUM). The presence of some ambivalent metaphors reflects the inherently dual nature of environmental discourse. On one hand, the discourse acknowledges industrialization initiatives owned and managed by Muhammadiyah; on the other, it emphasizes the organization's commitment to environmental stewardship as part of its broader vision. The absence of destructive metaphor in the website articles may be attributed to editorial considerations in shaping the narrative. As both a promotional platform and a tool for organizational image-building, the website is designed to project a positive image aligned with Muhammadiyah's values and objectives. This is particularly evident in its coverage of industrial and economic activities involving natural resources, which are framed in terms of proposed solutions and ecological benefits. Through this approach, Muhammadiyah seeks to reinforce its identity as an organization that is environmentally responsible and committed to sustainability. This positioning aligns with its guiding principle of *hifz al-bi'ah* (environmental preservation), which underscores the importance of protecting nature as an integral part of its mission.

After going through the analysis process, both in distributional and referential method, on 22 data that are indicated to contain environmental issues, the researchers found the image of Muhammadiyah as an organization in terms of *educative beneficial* as many as 2 data, namely Data 4, Data 9; *innovative beneficial* as many as 2 data, namely Data 14, Data 19; *collaborative beneficial* as many as 4 data, namely Data 3, Data 11, Data 20, Data 21; *driving beneficial* as many as 3 data, namely Data 5, Data 15, Data 16; *responsible beneficial* as many as 2 data, namely Data 6, Data 7; and *implementative beneficial* as many as 1 data, namely Data 12. In addition to beneficial, Muhammadiyah through *Muhammadiyah.or.id* also has an ambivalent image of environmental concern, each in terms of *responsible* as many as 1 data, namely Data 18; *collaborative* as many as 2 data, namely Data 17, Data 13; *innovative* as many as 3 data, namely Data 22, Data 8, Data 2; *educative* as many as 1 data, namely Data 1; and *implementative* as many as 1 data, namely Data 10.

2. Muhammadiyah's Framing of the Environment

In addition to images related to environmental concerns, environmental framing can also be found in the data sources, which are derived from the choice of words in each news discourse on environmental issues. Stibbe defines *framing* as the use of mental images to shape how we understand something else. These mental images are mental images of a part of life that immediately come to mind when hearing or reading certain words (*trigger words*). Based on this definition, the researchers identified framings in news reports about Muhammadiyah's environmental issues, as shown in Table 3 below.

Table 5. Muhammadiyah's Framing of the Environment

Framing of Environment	Category of Metaphor		Total
	Beneficial	Ambivalent	
Places	3	2	5
Machines	0	2	2
Goods	0	1	1
Organisms	3	0	3
Networks	8	3	11

As shown in Table 3, the environmental framing in the Muhammadiyah organization's reporting is dominated by network framing, with 11 items. The least common is goods framing. This framing can be traced to both the choice of words that explicitly refer to it and the implicit meanings of the diction. Stibbe, in his explanation, states that the framing of machines and goods is generally categorized as destructive. In contrast, the framing of places, organisms and networks is definitely categorized as beneficial discourse. Specifically, the framing of machines and goods, although the environment is indeed positioned as a machine and a necessity, which is a destructive discourse, in certain contexts, both framings can also shift into ambivalent discourse. As stated at the beginning, this type of discourse is certainly not beneficial and does not fully support environmental sustainability. Still, it is also not completely destructive, as it does not explicitly damage or exploit the environment. This does not mean eliminating Stibbe's classification of the framing of machines and goods as destructive discourse, but rather negotiating it as an ambivalent discourse, given the linguistic units within it that point toward a beneficial discourse. This dilemma within a discourse led the researchers to categorize the data obtained as an ambivalent discourse, neither beneficial nor destructive. Stibbe argues that the justification for framing machines and goods as destructive or ambivalent discourse can be influenced by the context in which it occurs. It is possible that the machines in question do not refer to dominating nature, but rather describe processes that explicitly do not lead to exploitation or destruction. From this complex description of the framing of machines and goods, it can be concluded that, although Stibbe fundamentally views this framing as ecologically destructive, in certain contexts it can be ambivalent when used in a limited, instrumental manner and subordinate to life-oriented ecological values.

The following is an example of discourse containing beneficial metaphors with framing places that are portrayed towards Muhammadiyah on the *Muhammadiyah.or.id*.

Data 5

"Pelatihan Kader Lingkungan ini menjadi satu agenda vital Majelis Lingkungan Hidup PP Muhammadiyah demi terlaksananya pemerataan aksi perawatan lingkungan oleh Muhammadiyah di seluruh Indonesia" (12/10/2024)

The data excerpt contains a beneficial metaphor in the phrase *perawatan lingkungan* 'environmental care'. Referring to KBBI VI (Bahasa 2026), *perawatan* 'care' is defined as '*proses, cara, perbuatan merawat (orang sakit)*' (the process, method, or act of caring for (a sick person)), while *lingkungan* 'environment' is defined as '*daerah (kawasan dan sebagainya) yang termasuk di dalamnya*' (the area (region, etc.) included within it). These two morphemes form a phrase that can then be interpreted as the process of caring for an area and all its elements that are sick and/or preventing illness. This is a metaphor because it positions the environment as a living creature that is sick and requires care to restore it to its original condition. Certainly, *perawatan lingkungan* 'environmental care' can be categorized as a beneficial discourse because it supports efforts to restore the environment and help it recover from damage.

Furthermore, the data excerpt falls within the realm of places-framing discourse. As Stibbe explains, an environmental discourse is said to be places-framing if the environment is understood as a location, space or setting for human activity. The keyword in the data excerpt that refers to places is *pemerataan aksi di seluruh Indonesia* 'equal distribution of action... throughout Indonesia'. The environment is viewed as a place spread across Indonesia, and each environment, as an entity within a location, has varying levels of damage. This emphasises that the environment is a space that needs to be protected and preserved, as its existence is crucial and must be cared for to prevent damage. Furthermore, the presence of the morpheme *pemerataan* 'equality' indicates an effort to provide equal efforts (activities) to the environment, in this case, environmental care activities.

In addition to beneficial framing, some collected data also portray Muhammadiyah as an environmental concern organization with ambivalent framing. These beneficial and ambivalent claims can be traced to the ideological implications embedded in the language units in the environmental discourse on the *Muhammadiyah.or.id* website. Ambivalent framing means that Muhammadiyah is portrayed in a balanced way: it neither fully cares for the environment nor actually damages it. The language units that appear in a discourse have a balanced position in providing meaning that is in between the two or neutral, not tendentious towards beneficial or destructive. In this ambivalent framing, Muhammadiyah on the *Muhammadiyah.or.id* website is portrayed as an organization that positions the environment as places, machines, goods, and networks. The following is an example of

data from Muhammadiyah's image as an organization that positions the environment as machines in an ambivalent metaphor.

Data 22

Muhammadiyah telah memiliki Perseroan Terbatas (PT) yang diberi nama PT. Mentari Utama yang mana salah satu fokusnya yaitu pada sektor produksi pupuk organik berkualitas. (20/09/2025)

The trigger word for framing machines is *pada sektor produksi pupuk organik berkualitas* 'quality organic fertilizer production'. The phrase contains the collocation *pupuk organik* 'organic fertilizer' which means 'zat hara tanaman yang berasal dari bahan organik' (plant nutrients derived from organic materials) (Bahasa 2026). The organic materials referred to are derived from living organisms and are claimed to be more environmentally friendly because they are derived from natural materials. Therefore, it can be said that the fertilizer produced by Muhammadiyah through its company cares for the environment by producing fertilizers naturally, thereby falling within the beneficial discourse. Muhammadiyah considers how to prevent significant environmental impacts from the use of inorganic or synthetic chemical fertilizers. On the other hand, the production of organic fertilizers by Muhammadiyah can also be destructive due to the processes involved and the resulting output. The process of making organic fertilizer certainly does not ignore the elements involved. For example, the composting and fermentation processes used in organic fertilizer production can produce gases that could actually contribute to greenhouse gas emissions. Furthermore, the potential for water pollution resulting from the organic fertilizer production process is unavoidable. This pollution can subsequently affect organisms, contaminating biological materials with substances produced during the manufacturing process. Another, more obvious reason is that the process of producing fertilizers at industrial levels certainly carries the potential to exploit natural biological resources to meet market needs or targets. Therefore, the discourse cited in Data 22 is neither entirely beneficial nor necessarily destructive. There is a trade-off between the two, making the discourse cited in Data 22 ambivalent.

Furthermore, the discourse cited in Data 22 is categorized as having an environmental framing of machines because the production of organic fertilizer is intended to support agriculture in producing natural products, such as fruits and vegetables. Organic fertilizer is metaphorized as fuel for the soil, which is considered a machine that produces products, in this case, fruits and vegetables. Stibbe states that a discourse has a machines framing when the environment is viewed as a mechanical system that can be controlled, repaired and optimised. From Stibbe's explanation, we can say that the quote from Data 22 positions the environment as something that can be optimized, as evidenced by the quality morphemes. Hence, framing machines is not incorrectly attached to the discourse. Although Stibbe firmly states that discourse with framing machines is generally destructive, in the context of Data 22, this can be negotiated with exceptions that lead to beneficial ones, as mentioned in the previous paragraph.

The two data presented are only samples from the researchers' analysis of all the collected data. When applied to the other data collected, each piece of data has meanings that the researchers can categorize as beneficial discourse with 3 framing places, 3 framing organisms and 8 framing networks; and ambivalent discourse with 2 framing places, 2 framing machines, 1 framing goods, and 3 framing networks. Both beneficial and ambivalent discourse are dominated by 8 and 3 framing networks, respectively.

3. Implications for Organizational Image

Borrowing from *Language and Power* by Fairclough (1989), language can be understood as a form of social practice. Within this perspective, language is not merely a tool for conveying information but is intrinsically linked to social reality. It both shapes and is shaped by social structures, while simultaneously reproducing them. This interrelation constitutes what may be referred to as the implications of linguistic discourse. In the context of media, news discourse plays a significant role in shaping public opinion toward text producers. This is also evident in environmental news reports published by Muhammadiyah through its official website. Such discourse not only communicates information about environmentally oriented activities but also constructs a positive organizational image and influences public perception.

The analysis presented in the previous section indicates that Muhammadiyah is represented as educative, innovative, collaborative, driving, responsible, and implementative. Additionally, the environment is predominantly framed as an interconnected network of ecosystems. These

representations contribute to several implications for Muhammadiyah's organizational image. First, Muhammadiyah is positioned as a responsive and modern organization engaged with global issues, particularly environmental concerns. As environmental issues receive increasing global attention, Muhammadiyah's involvement in environmental discourse expands its identity beyond that of a purely religious organization, positioning it instead as a socially engaged organization committed to sustainability.

Second, Muhammadiyah is constructed as a progressive and solution-oriented organization. Its progressiveness is reflected in its engagement with contemporary environmental issues and its openness to change. Muhammadiyah demonstrates adaptability by responding to environmental challenges through diverse approaches, including religious, technological, economic, and cultural perspectives. This adaptability reinforces its role as a provider of practical solutions. Examples identified in the data include initiatives such as energy-efficient programs through ACMU, environmentally oriented educational materials through Islamic Green School Book, and environmentally sustainable sacrificial practices. Importantly, these solutions remain grounded in Islamic values, illustrating an integration of environmental concerns with religious principles.

Furthermore, this positioning contributes to the perception of Muhammadiyah as a morally responsible organization. Environmental discourse that promotes preservation and critiques environmental degradation reflects a commitment to ethical responsibility rather than mere trend-following. The consistent incorporation of religious values into its narratives strengthens this ethical foundation. Consequently, Muhammadiyah can be regarded as a trustworthy organization whose discourse aligns with both its values and its actions. This alignment enhances its legitimacy, extending its role beyond serving internal constituencies to contributing more broadly to society, irrespective of religious or social boundaries.

These implications extend into three broader areas. First, they increase Muhammadiyah's appeal among younger generations and educated audiences, for whom environmental issues are particularly salient. A strong sustainability narrative enhances its relevance and attractiveness to these groups. Second, repeated associations between Muhammadiyah and environmental issues contribute to the formation of a default cognitive linkage, whereby the organization becomes automatically identified with environmental consciousness. Third, Muhammadiyah's discourse establishes a normative benchmark for other Islamic organizations, positioning it as a reference point for environmentally oriented religious engagement.

CONCLUSION

Muhammadiyah, as one of the largest Islamic mass organizations in Indonesia, is worth studying from various perspectives. With a membership reaching tens of millions, everything Muhammadiyah's leadership does or decides has a massive impact on its members. Furthermore, how Muhammadiyah views the environment will have a significant impact on the environment, as it will be followed and implemented. On its official website, *Muhammadiyah.or.id*, perspectives on environmental issues are expressed in language units that shape the discourse of Muhammadiyah's environmental concerns. At least 19 out of 1,570 articles, or just over 1 per cent, explicitly discuss environmental issues, amidst the majority of news coverage on religion, the organization's primary focus. After data collection, 19 articles addressed environmental issues, while 22 reflected the image of Muhammadiyah. This image encapsulates an organization that is educative, innovative, collaborative, driving, responsible, and implementative.

Muhammadiyah's six environmental images are represented through discourses on the *Muhammadiyah.or.id* website that address environmental issues. Websites play a powerful role in shaping the identity and image of an organization, as identity construction can be traced through the selection of linguistic units that structure its public discourse. In this regard, the present study makes a theoretical contribution to the field of ecolinguistics by extending Stibbe's ecolinguistic framework into the domain of organizational discourse. This demonstrates how ecolinguistic analysis can systematically reveal the underlying "stories we live by" within institutional communication, thereby broadening the analytical scope of ecosemantics beyond micro-level textual analysis to include macro-level, strategic communication practices. The reporting of Muhammadiyah's attitudes and behaviour toward the environment on the website contributes significantly to the image it constructs as an environmentally conscious organization. Language, therefore, is not merely a medium for communication or promotion; rather, the strategic use of linguistic resources shapes whether discourse supports ecological sustainability or legitimises environmental harm. From a practical perspective, these findings offer

valuable guidance for Muhammadiyah in strengthening its eco-conscious public image. By consistently employing linguistic patterns that foreground ecological responsibility—such as framing environmental care as a moral, religious, and collective obligation—Muhammadiyah can reinforce its identity as a leading environmentally responsible organization. Moreover, aligning its digital communication with ecolinguistic principles enables Muhammadiyah to not only enhance public trust but also actively influence pro-environmental attitudes and behaviours among its audience..

This study has several limitations, particularly the limited scope of discussion on ecological semantics. Consequently, future research is encouraged to further develop the field of ecolinguistics, with specific attention to ecological semantics. Furthermore, this study encounters several methodological constraints, most notably in relation to the sampling process and the relatively limited corpus utilized. The sampling process in this study was conducted manually, requiring the researchers to review thousands of articles. Future researchers investigating ecolinguistics using website corpora are encouraged to process and filter data using corpus linguistics tools. The limited corpus size poses another obstacle, as it may lead to disproportionate findings. For future research, scholars may utilize data sources with larger corpora in order to obtain more representative findings. Eco-conscious discourse is not merely confined to constructing the image of an agency or institution as environmentally concerned; rather, it can also generate both direct and indirect effects in fostering environmental awareness and encouraging caring, pro-environmental behavior among individuals who read and internalize it.

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