



ISLAMIC COMMUNICATION ETHICS, DIGITAL LITERACY AND ECO-THEOLOGY FOR ECOLOGICAL AWARENESS

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ABSTRACT

This study is based on the growing global ecological crisis, which shows a lack of human awareness in maintaining the natural balance as required by Islamic eco-theology. Environmental destruction, exacerbated by digital misinformation and weak communication ethics, further hinders public understanding of the urgency of ecological issues. The main issue of this study focuses on how Islamic communication ethics, especially *sidq*, *hikmah*, and *amanah* as well as digital literacy, can serve as a basis for spreading ecological messages to build environmental awareness. The aim of this study is to examine the relation between Islamic eco-theology, communication ethics, and digital literacy in shaping public ecological awareness. The method used is qualitative research with a literature review approach. The information was gathered from scholarly publications, Qur'anic passages, and earlier research on environmental communication. The results of the study show that Islamic communication ethics values can strengthen the effectiveness of spreading ecological messages, while digital literacy serves as a protective mechanism against environmental misinformation. The implications of the study emphasize the need to integrate Islamic principles and digital literacy skills into environmental communication strategies in order to create sustainable ecological awareness.

Keywords: Communication ethic; Digital literacy; Eco-theology; Islamic perspective

1. INTRODUCTION

Nature and human beings have an intimate connection in the Islamic perspective. Both depend on each other and cannot be separated. The creation of the universe has been arranged by God in such a way that every element within it operates according to His commands and wisdom. Allah created the universe not only for humans to gain advantage from it, but also to ensure that humans would contemplate Allah's might and greatness. Beside nature, Allah also created humans to worship Him through prayers of devotion performed in daily activities. The ways of devotion carried out by humans daily show their duty as Khalifah on earth, because not only performing rituals but also caring for and maintaining nature is part of the human task given by Allah (Salamah Eka Susanti, 2020). In the Quran, Allah commands humans to read, contemplate, and preserve nature. It is stated in Holy Quran:

إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

"Surely, In the creation of the heavens and the earth, and the difference of night and day, and the ships which run upon the sea with that which is of use to men, and the water which Allah sendeth down from the sky, thereby reviving the earth after its death, and dispersing all kinds of beasts therein, and (in) the ordinance of the winds, and the clouds obedient between heaven and earth: are signs (of Allah's Sovereignty) for people who have sense."
(Al-Qur'an, 2:164)

This verse is a crucial basis in Islamic eco-theology, as it positions nature as a sign of God's greatness that must be read, recognized, and protected by humans. In terms of nature, the verse not only tells humans to contemplate and study the universe for their delight, but also to make them aware that the heavens and the earth, night and day, ships which run upon the sea, rainwater, animals, wind, and other forms of His power are things that have been precisely determined. The entire universe cannot escape those provisions, unless God wills otherwise. Therefore, humans should not worship or deify the universe and all of its phenomena. Humans also learn about God's decrees that bind the entire universe (Amsori, 2024). This awareness also reminds humans to always obey God's decrees and commands.

Comprehending this concept will lead humanity to the awareness of maintaining ecological harmony. However, the global crisis that has occurred to this day is proof that human awareness in protecting nature is still very low. Environmental problems such as climate change, environmental pollution, biodiversity loss, and overexploitation of resources are global environmental crisis challenges that must be addressed now. Climate change is causing a rise in global temperatures, extreme weather events, and an increase in sea levels. All three are caused by several factors, including greenhouse gas emissions from fossil fuel combustion activities, deforestation and land clearing which reduce the natural capacity to absorb carbon, and uncontrolled urbanization and development which trigger increased greenhouse gas emissions (Fatoni, 2024). This reality shows that humans have not fully obeyed God's decrees and the obligation to protect nature.

The gap between the concept of Islamic eco-theology, which places humans as a *khalifah* for caring for the earth, and the reality of the global environmental crisis is exacerbated by environmental misinformation, low digital literacy, and religious issues that are not yet sensitive to ecological problems. Based on previous research conducted by Achmad Hamudi and his team, it was stated that the dissemination of information regarding environmental rescue and safety movements should be directed (Assegaf & Tandio, 2022). Through the information conveyed in the media and sociocultural influences, understanding, opinions, and principles will be instilled in society to take action for change. Addressing environmental issues always requires an effective framework of understanding. Beside gaining a clear understanding of environmental issues, a framework of understanding also helps clarify the overwhelming and confusing news and polemic.

Low public awareness of the ecology, plus widespread misinformation and the public's inability to critically understand ecological issues, are causing increasing damage to nature. To prevent further damage to nature, we need to strengthen our understanding of Islamic eco-

theology, apply communication ethics, and improve digital literacy. Islamic eco-theology provides a spiritual moral foundation for society, but its effectiveness depends on communication ethics and sensitivity to ecological issues. At the same time, the digital literacy of the community must be strengthened so that they are able to sort through information and avoid environmental misinformation. These three elements together form a strategic framework that enables sustainable ecological awareness based on valid knowledge.

2. METHODS

The study conducted by the researcher used a qualitative research strategy with a literature review approach. The researcher searched for theories and concepts relevant to the discussion topic. This qualitative research is descriptive because the data is presented in the form of paragraph descriptions (Abdussamad, 2021). The information and data used are sourced from previously existing academic literature, such as books, scientific articles, and reliable websites. The primary data source is obtained from Islamic studies books that discuss the concepts of eco-theology and Islamic communication ethics. Supporting data are obtained from scientific articles and data from previous research on the importance of environmental communication efforts and understanding the concept of eco-theology in preserving nature.

The selection of this data aims to strengthen the urgency of the research. This literature review uses a normative theological approach, where the researcher presents Quranic verses relevant to the concept of eco-theology. The books used by the researcher are "*Pengantar Ilmu Komunikasi*" written by Rachmat Kriyantono, Ph.D., and "*Teori Komunikasi Individu hingga Massa*" by Morissan. In this study, the researcher only focused on these three theoretical concepts, without using field data such as direct observation or surveys. The analysis technique used is descriptive analysis, which involves examining, interpreting, and categorizing data based on the main themes of the research (Fadli, 2021). The data obtained was interpreted and then systematically organized to describe the relationship between eco-theological concepts, Islamic communication ethics, and digital literacy with human ecological awareness. According to Flick in the book *Understanding Qualitative Research*, the analysis stage is the determining factor in the results of a study (Ahmad, 2021). Analysis also involves breaking down data into small pieces and then combining those pieces.

The data review process is the first step in research. At this step, the researcher meticulously examines and reads all the sources found. The review stage is not only about reading all the references, but also about understanding their context. This initial stage helps researchers understand how experts present Islamic communication ethics and define the concept of eco-theology as explained in the literature sources. The next step is interpreting data, which involves interpreting or giving meaning to the information that has been examined. At this step, researchers examine the connection between concepts and understand the implications of the literature review. The interpretation is descriptive in that it gives meaning to the apparent information or data. In the context of Islamic communication ethics, interpretation helps identify how the values in Islamic communication ethics regulate human behavior towards nature. The final step is to classify data and information based on the themes of the research subchapters. After the data has been interpreted, researchers classify the information into specific categories that are relevant to the focus of the study. The classification process aims to organize the data in a more structured manner so that the connections between concepts are clearly visible. From this process, researchers can describe the patterns and trends that emerge in the literature (Saleh,

2017). As a whole, descriptive analysis through examination, interpretation, and categorization enables researchers to present structured and comprehensive study results.

3. RESULTS AND DISCUSSION

Eco-Theology in the Islamic Perspective

The existence of the environment and ecology are two things that have been mentioned in the Qur'an. Through various verses in the Qur'an, Allah highlights the function of the universe, ecological balance, and the mandate of *khalifah fil ard* to humans. The Qur'an serves as a normative basis for the formation of ethics towards sustainable ecology. Eco-theology in Islam provides an important perspective in formulating a more responsible and civilized relationship between humans and nature. The following are verses in the Qur'an that describe the prohibition of destroying nature, ecological harmony, and the duties of humans as *khalifah* on earth.

It is stated in Holy Qur'an:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness] (QS. Ar-Rum/30: 41).

This verse explains that environmental destruction is the result of human actions. This verse also provides moral reinforcement for humans to return to the right way. The right way in the context of this verse means that humans must stop destructive actions (El-habsa et al., 2025). In Tafsir Al-Misbah, this verse conveys that human crimes and mistakes cause disturbances and imbalances in the ecology on land and in the sea. Such imbalances will then bring suffering to humans, because ecological destructive will ultimately affect humans as well. The term *fasad* in that verse, in Quraish Shihab's interpretation referring to Al-Ashfani's opinion, is defined as something being out of balance, or in other words, a deviation from the normal condition (Intansari, 2025). Through Quraish Shihab's interpretation, it can be understood that environmental destruction, such as the global ecological crisis that is currently threatening the entire world, is caused by human behavior.

These destructive manifestations are reflected in current concrete conditions, such as increased greenhouse gases, deforestation, and the use of fossil fuel which increases the amount of carbon on earth. Based on a report released by the Institute for Economics & Peace (IEP), they claim that at least 50 out of 207 countries surveyed have high levels of ecological crisis. Indonesia is currently ranked sixth among ASEAN countries with a medium crisis level (Institute for Economics and peace, 2024). This position indicates that the national situation still requires serious attention and action. The Indonesian government and society must not be complacent about this status, because the situation could worsen at any time.

Ecological vulnerability caused by destructive human behavior contradicts the concept of balance (*Mizan*) in Islamic eco-theology. Balance means regularity, coherence, and harmony. God has created nature with balance and its respective functions. Humans, animals, and plants were created according to the role of each creature. To maintain the balance that was created, they have interdependent relationships and need each other. On this basis, humans are prohibited from destroying, plundering, and exploiting animals, plants, and the entire natural world for their own interests. Allah clearly mentions *Mizan* in the Qur'an:

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ۖ

أَلَّا تَطْغَوْا فِي الْمِيزَانِ ۝

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ۝

He raised the sky high, and has placed the scale (7), so that you should not be wrongful in weighing (8), Observe the correct weight with fairness, and do not make weighing deficient (9). (QS. Ar-Rahman/55: 7-9)

Based on Tafsir At-Tabari, term *Mizan* not only serves as a practical weighing device, but also represents a universal symbol of balance and justice that applies to all of His creations. Ibn Katsir interpreted this verse as a command to be fair in trade and business, while Sayyid Qutb related the verse to cosmological dimensions. According to his interpretation, social harmony and the principle of justice in interactions between individuals and communities are a reflection of the harmony that Allah has established in the universe (El-habsa et al., 2025). It's mean, the imbalance of nature caused by human destruction activity is not only a moral problem, but also contradicts the cosmic harmony created by God.

Preserving the balance of nature means avoiding destructive actions (*fasad*). The dangers of destruction must be instilled in all people in order to bring about transformative awareness. Transformative change can be achieved by reducing the use of single-use plastics, sorting household waste, and using low-emission transportation. The United Nation Framework Convention on Climate Change (UNFCCC) is a United Nations framework convention on climate change that aims to stabilize greenhouse gas concentrations in order to reduce atmospheric pollution (Miranti, 2018). The convention identified six types of greenhouse gases that contribute to global warming, which are carbon dioxide (CO₂), methane (CH₄), nitrous oxide (N₂O), and fluorinated gases such as hydrofluorocarbons (HFCs), perfluorocarbons (PFCs), and sulfur hexafluoride (SF₆). These six greenhouse gases have different emission proportions, with carbon dioxide contributing the largest portion, at around 75% (Mangunjaya, 2021). Therefore, global greenhouse gases are generally stated in terms of CO₂ equivalents in the atmosphere.

In addition, reforestation activities, preserving rivers and water sources, and supporting environmentally friendly agricultural practices that do not damage the soil are expected to have a positive impact. Not only at the individual level, these actions are also carried out collectively, such as participating in environmentally conscious communities, supporting pro-conservation public policies, and developing clean technologies, which are also part of transformative changes to restore and maintain ecosystem harmony. All of these transformative actions reflect how a *khalifah* should behave on earth. The mandate of the *khalifah*, given by Allah to humans, is to be responsible for maintaining the balance of nature and not to abuse it for personal gain (Arifin, M. B., Rahmah, M. H., Wardaniyah, Q., & PK, 2025). The *khalifah*'s duties are often misunderstood by humans, who assume that nature is entirely under human authority, which then becomes a justification for exploiting nature.

Allah has explained the function of human stewardship on earth through the following verses:

It is stated in Holy Qur'an

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ

And it is He who has made you successors upon the earth and has raised some of you above others in degrees [of rank] that He may try you through what He has given you. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful. (QS. Al-An'am/6: 165)

It is stated in Holy Qur'an

هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا مُقْتًا وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا

It is He who has made you successors upon the earth. And whoever disbelieves upon him will be (the consequence of) his disbelief. And the disbelief of the disbelievers does not increase them in the sight of their Lord except in hatred; and the disbelief of the disbelievers does not increase them except in loss. (QS. Fatir/35: 39)

It's also stated in Holy Qur'an

أَوَعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّنْ رَبِّكُمْ عَلَى رَجُلٍ مِّنْكُمْ لِيُنذِرَكُمْ وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَصِطَةً يَّادُّكُمْ وَالْآءِ اللَّهُ لَعَلَّكُمْ تُفْلِحُونَ

Then do you wonder that there has come to you a reminder from your Lord through a man from among you, that he may warn you? And remember when He made you successors after the people of Noah and increased you in stature extensively. So, remember the favors of Allah that you might succeed. (QS. Al-A'rāf/7: 69)

The verses above, explain the position of humans as *khalifah* on earth in a broad sense, while also indicating the urgency of upholding moral values as the foundation for carrying out their responsibilities as *khalifah*. The duty of humans as *khalifah* on earth essentially implies moral responsibility, because the leadership and power of a *khalifah* can become disastrous if they only follow their desires (Moh. Kholil, 2024). The Qur'an also emphasizes that the purpose of human creation is to worship Allah. QS. Adz-Dzariyat/51: 56 provides a strong theological basis for the interpretation of humanity's stewardship on earth, because worship includes not only ritual activities, but also obedience to the moral and ethical principles established by Allah (Salamah Eka Susanti, 2020). Therefore, the purpose of human beings being created to worship is directly related to their duty as *khalifah*, because fair and responsible stewardship of the earth is a concrete form of servanthood and obedience to Allah.

Islamic Communication Ethic in Environmental Communication

An effort to build ecological awareness through the dissemination of ecological messages requires Islamic communication ethics. Islamic communication ethics ensure that the dissemination of ecological messages is carried out wisely, persuasively, and with transcendent values, so that it can raise ecological awareness without causing resistance. However, an

understanding of Islamic communication ethics in the dissemination of ecological messages can be understood more fully by first understanding environmental communication. Environmental communication is a field of communication that focuses on human social and cultural processes that directly influence global environmental issues. Environmental communication is not only the process of disseminating information about environmental issues, but also a strategy for creating effective and sustainable policies for environmental conservation. Environmental communication provides effective methods and instructions for development communication.

Lie and Servaes classify environmental communication as a discipline within development communication and social change that examines all forms of human interaction with the environment (Ardian, 2018). Environmental communication is strongly influenced by a society's perspective on God, life, death, the universe, truth, material possessions or wealth, and various other philosophical issues related to the meaning of life (Cerya & Evanita, 2021). Understanding the characteristic of environmental communication is an important basis before explaining how Islamic communication ethics play a role in spreading ecological messages.

In terms of ethics from an Islamic perspective, it is impossible to separate it from the moral aspect, but the two are different (Istriyani, 2016). Ethics are theoretical principles, while morals refer to actions or behavior. Ethics contains guidelines for obtaining the truth. In fact, ethics are an integral part of science. Every scientific discipline must be based on ethos, pathos, and logos (Krisyantono, 2019). Ethos guides humans to understand the importance of guidelines in seeking knowledge and in every action. Pathos places the element of feeling within humans as beings who are sensitive to emotional responses. The success of communication based on pathos values depends heavily on the communicator themselves. Logos directs humans to take certainty or actions that are rational in nature (Aisyah, 2022). Ethos, pathos, and logos are the rhetorical foundations in communication science that help build persuasion and message acceptance. The scientific process is essentially a meeting point for the diverse views and arguments of scholars, which are then processed into formulations to reveal and explore the truth.

Humans, as ethical beings, are distinct from other creatures. They are considered ethical beings because they have the ability to think, moral awareness, and a desire to learn about things, including their own behavior (Cangara, 2023). The application of universal values in Islamic communication ethics is based on this capacity. The following universal principles of Islamic communication ethics can serve as a moral basis for communicating ecological messages that increase environmental consciousness. Communication will not be ethical if it is not based on ethical principles.

1. Honesty (*Sidq*)

Honesty (*Sidq*) is a fundamental element in Islamic communication ethics that forms the basis of moral integrity to ensure that ecological messages are conveyed accurately, transparently, and free from manipulation. Muchlas Samani defines honesty as being true to oneself, openness, and consistency between what is said and done. Meanwhile, Agus Wibowo says that honesty means saying and doing what is true (Puspitasari, 2023). Therefore, honesty can be understood as behaving and speaking according to the facts, so that honest people can be trusted.

In the context of disseminating ecological messages, honesty allows communicators to receive accurate information about environmental conditions, the level of ecological destruction, and the moral and spiritual consequences of human actions. When messages are conveyed without distortion and in accordance with scientific facts and communication ethics, the public finds it easier to believe and understand the urgency of environmental issues and develop awareness to care for the environment. However, the reality on the ground shows that

environmental communication practices do not always proceed as ideally as expected. One of the problems we face today is the propagation of hoaxes about environmental issues. Based on a survey conducted and reported by the Reuters Institute for the Study of Journalism at the University of Oxford, a report titled *Climate Change News Audiences: Analysis of News Use and Attitudes in Eight Countries*, stated that 80% of respondents admitted to being concerned about misinformation regarding climate change issues, and this figure is consistent with survey results from the previous year (Ejaz et al., 2023).

Based on the literature review, disinformation about a certain issue will change a person's perception and hinder adaptive or mitigating responses. The dissemination of false information or news has actually existed since the dawn of human civilization, but its spread has become increasingly massive since the development of technology (Mashamaite, 2023). As a result, the media contributes to the dissemination of false information regarding environmental problems, including natural disasters and environmental crises. In the report *Climate Change News Audiences: Analysis of News Use and Attitudes in Eight Countries*, it was found that the public views television and social media as the places that spread the most false information about climate (Ejaz et al., 2023). In addition, politicians, political parties, and the government are also considered to be sources of misleading information.

The phenomenon mentioned above is explained within the framework of William Gudykunst's theory of managing uncertainty and anxiety, which was developed from Berger's ideas. According to this theory, the effectiveness of communication between individuals and in a public setting will be impacted by uncertainty and anxiety in receiving information. Misinformation about natural disasters, climate change, or ecological crises increases doubt and anxiety, because people cannot distinguish between facts and false information. As a result, the risk assessment process becomes unclear, and adaptive actions are difficult to carry out. William also says that people's levels of anxiety vary. People who have too much anxiety may avoid communication (Morissan, 2018). In this case, it is possible that the public will not want to find out the truth about environmental conditions at all.

2. Wisdom (*Hikmah*)

Wisdom occupies a strategic position in the universal principles of Islamic communication ethics. Wisdom or *hikmah* means the capacity to convey information effectively, appropriately, and strategically. Wisdom is not only about knowledge, but also moral orientation and the practical ability to use that knowledge in the right way, at the right time, and for the right purpose (Lubis & Kadri, 2024). The concept of *hikmah*, as explained in the Qur'an and hadith, emphasizes the ability to choose the appropriate method of delivery, language, and media in accordance with the context, audience conditions, and communication objectives, so that the information conveyed can be optimally received, understood, and internalized.

In the context of environmental communication, applying wisdom means that every message related to ecological issues, such as climate change, natural resource degradation, or conservation, must be conveyed not only based on scientific facts, but also with communication strategies that take into account the level of understanding, cultural sensitivity, and risk perception of the community. Through the value of wisdom, audiences are able to assess the level of importance in understanding environmental issues rationally, reduce resistance to information, and encourage sustainable adaptive behavior.

Wisdom requires that information be communicated in an appropriate manner. Many people consider environmental issues to be distant, complicated, and unrelated to their daily lives, so they feel that the impact is not urgent and not part of their personal responsibility. According

to data released by Ipsos Global Trends in February 2023, global public concern about environmental issues has increased. However, they also say that each country has different levels of awareness and concern about climate change (Yonatan, 2024). Based on this data, in order for environmental issues not to be perceived as distant, an appropriate strategy is needed. Through social, cultural, religious, and psychological approaches, environmental issues can be understood without giving rise to public apathy. The wisdom intended is not to be excessive in taking action, but also not to underestimate the risks.

3. Responsibility (*Amanah*)

Besides honesty and wisdom, responsibility is also a universal value that serves as an important basis because it represents the moral responsibility of a person who conveys information to maintain, manage, and convey information correctly. Responsibility is not only about honesty, but also includes a commitment to carry out the communication process carefully and produce accurate information, so that the message conveyed does not distort the truth. A careful attitude reflects the methodological dimension of responsibility, namely being careful in examining, selecting, and assessing the validity of information sources before a message is published (Cheema, 2025). In the context of disseminating environmental information, this accuracy is very important considering that ecological issues often involve complex scientific data that can easily be distorted by misinformation and hoax.

At the same time, accuracy is a manifestation of the mandate itself. Accurate information reflects the consistency of the message with scientific facts, the clarity of the argument, and the accuracy of the data communicated to the public. From an Islamic perspective, accuracy is not only a technical matter, but also a reflection of the moral integrity of a communicator who is responsible for maintaining the purity of the message. Therefore, accuracy is an important element in environmental communication, because the success of ecological campaigns depends heavily on the community's ability to understand the ecological situation correctly. When messages are conveyed accurately, the public will obtain a true picture of the threats of climate change, environmental degradation, and possible ecological solutions, thus forming a realistic perception of risk and encouraging the necessary mitigative or adaptive actions (Hidayat, 2023).

Therefore, careful and accurate responsibility becomes the ethical basis for disseminating environmental messages from an Islamic communication perspective. This value ensures that ecological information is not only conveyed as an intellectual obligation, but also as a form of spiritual responsibility in caring for the earth as a divine trust (Fatoni, 2024). If responsibility is truly upheld in ecological communication, then environmental messages will have stronger moral authority and be able to foster sustainable ecological awareness in society, thereby encouraging collective participation in maintaining the balance of nature and the sustainability of life.

Digital Literacy in Impacting Ecological Awareness

According to the findings of a survey conducted by the Reuters Institute for the Study of Journalism at the University of Oxford in the previous discussion, which stated that the public considers television and social media as the media that most often present misinformation about the environment, digital literacy is important to help the public in sorting out valid information (Ejaz et al., 2023). This is because, in the context of technological developments, the dissemination of environmental issues through digital media is vulnerable to false narratives. Previous research by Iriana Bakti also found that content containing environmental messages often receives less exposure compared to other topics (Bakti, 2024). If digital media is identified as the place that most often conveys inaccurate issues about the environment, then digital literacy acts as a

protective mechanism that enables the public to detect, evaluate, and verify the information they receive.

Digital literacy is getting more important with all the false news about the environment. Digital literacy is the ability to search, review, and use different sources of information in various media formats. Digital literacy aims to enable individuals who access software and hardware to gain knowledge from the digital technology they use (Widiyanti et al., 2024). As a result, digital literacy focuses on critical thinking, technological proficiency, and purposeful use of the internet. The ability to operate and access digital media is just one aspect of digital technology skills, another is the capacity to make constructive use of it. Technology skills that are not balanced with digital literacy will make a person vulnerable to misinformation and news manipulation, due to their inability to verify and assess the validity of information. Digital literacy has strategic significance in developing problem-solving skills, especially when society is faced with a flood of misinformation on increasingly complex environmental issues. In the context of contemporary ecological issues, information on climate change, pollution, deforestation, biodiversity, and natural disasters is produced and disseminated through digital platforms with incredible speed and reach (Saputra, 2024). However, not all of this information is accurate, science-based, or free from distortion and vested interests. Therefore, digital literacy is not only the technical ability to access information, but also a set of cognitive and ethical competencies that enable individuals to interpret, verify, and utilize information responsibly.

On the other side, digital literacy also plays an important role in fostering creativity in dealing with complex environmental issues that require innovative approaches. The availability of diverse digital information provides opportunities for people to explore cross-disciplinary perspectives and knowledge, including various sustainability practices that have been implemented in many parts of the world. However, this kind of creativity can only flourish if individuals are able to distinguish between accurate and misleading information. Without digital literacy, exposure to abundant information has the potential to lead people to false conclusions, reactive actions, and pseudo-ecological solutions that do not solve the problem. In the context of widespread environmental misinformation, digital literacy enables individuals to recognize patterns of hoax dissemination, understand discourse manipulation techniques, and identify social media algorithms that often prioritize sensational content. In this way, digital literacy encourages a combination of critical thinking and creativity in designing relevant and sustainable ecological solutions. Digital literacy also makes it easier for communities to collaborate creatively through a variety of digital platforms, allowing for the sharing of concepts, innovations, and best practices in environmental conservation initiatives (Rohman et al., 2024). All things considered, digital literacy is not only an extra skill but also a crucial basis for creativity and problem-solving to perform at their best in the face of the increasingly complicated challenges posed by disinformation.

4. CONCLUSION

The concept of eco-theology in the Islamic perspective pays attention to the element of ecological balance. Balance is a provision created by Allah, and humans as a khalifah on earth are obliged to maintain this balance. Ecological balance is achieved by avoiding actions that damage nature, such as the use of single-use plastics, deforestation, excessive exploitation of natural resources, dumping waste into rivers, and so on. Actions that damage nature not only demonstrate humanity's failure as stewards of the earth, but also illustrate humanity's disobedience to God, as they violate His commands.

Building human awareness of ecology through the dissemination of ecological messages can be achieved by observing Islamic communication ethics. Building ecological awareness can be pursued through environmental communication, but in practice, Islamic communication ethics must still be observed. The universal values in Islamic communication ethics that can be used as a basis for disseminating ecological messages are honesty, wisdom, and responsibility. These values have a strategic role in strengthening environmental communication, especially to that ecological issues are conveyed accurately, transparently, wisely, and with a focus on global benefit.

Digital literacy also plays a protective role for communities that are vulnerable to misinformation about the environment. This is based on findings from a survey conducted by the Reuters Institute for the Study of Journalism at the University of Oxford, which found that the public considers television and social media to be the sources that most frequently present misinformation about the environment. Therefore, digital literacy is important in helping the public sort through valid information.

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