



The Concept of Environmental Ecology in QS. Al-Mu'minun Verse 18: The Antics of Roland Barthes Semantic Linguistic Studies

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Abstract:

This study explores the environmental ecology concept implied in verse 18 of Surat Al-Mu'minun (QS. Al-Mu'minun). This study uses a semantic linguistic approach concerning Roland Barthes' theory in analyzing the meaning of the Qur'anic text. The analysis method involves reconstructing and understanding the meaning of keywords in the verse. The results revealed that verse 18 of Surat Al-Mu'minun reflects relevant ecological thinking related to man's responsibility toward the universe in Islam. Through Roland Barthes' semiotic analysis, the meaning of connotation and denotation was found. The meaning of the denotation is the text itself: "And We sent down water from heaven by a measure". While the meaning of the connotation is that water falling from the sky is rain, and with a measure, it means that humans cannot use it excessively. The concept of ecology in this verse includes aspects of protection and management of nature and ecosystem balance. This research provides insight into how the teachings of the Quran reflect environmental awareness and social responsibility in preserving the universe.

Key Words: *Ecology, Environment, Al-Mu'minun Verse 18, Semiotics, Roland Barthes*

Abstrak:

Penelitian ini bertujuan untuk mengeksplorasi konsep ekologi lingkungan yang tersirat dalam ayat 18 surat Al-Mu'minun (QS. Al-Mu'minun). Kajian ini menggunakan pendekatan linguistik semantik dengan mengacu pada teori Roland Barthes dalam menganalisis makna teks Al-Quran. Metode analisis melibatkan rekonstruksi dan pemahaman makna kata-kata kunci dalam ayat tersebut. Hasil penelitian mengungkapkan bahwa ayat 18 surat Al-Mu'minun mencerminkan pemikiran ekologis yang relevan dalam Islam, terkait dengan tanggung jawab manusia terhadap alam semesta. Melalui analisis semiotika Roland Barthes ditemukan makna konotasi dan denotasi. Adapun makna denotasinya adalah teks itu sendiri yaitu: "Dan Kami turunkan air dari langit dengan suatu ukuran". Sedangkan makna konotasinya adalah air turun dari langit adalah hujan, dan dengan suatu ukuran artinya manusia tidak bisa menggunakannya secara berlebihan. Konsep ekologi dalam ayat ini mencakup aspek perlindungan dan pengelolaan alam serta keseimbangan ekosistem. Penelitian ini memberikan wawasan tentang bagaimana ajaran Al-Quran mencerminkan kesadaran lingkungan dan tanggung jawab sosial dalam melestarikan alam semesta.

Kata Kunci: *Ekologi, Lingkungan, Al-Mu'minun Ayat 18, Semiotika, Roland Barthes*

INTRODUCTION

The environment is one of the problems that humans must face. Human unawareness of environmental protection hurts nature and humans themselves, especially in Indonesia. The Global Footprint Network in 2020 revealed that Indonesia's ecological deficit reached 42% (Wasil & Muizudin, 2023). There is massive damage to nature in Indonesia. This natural damage is caused by land use change, and the economic development policy in Indonesia still needs to pay more serious attention to natural capital. This shows that the ecological status in Indonesia could be more stable.

The ecological understanding in the Qur'an surah Al-Mu'minun Verse 18 has various meanings. Taufik Warman Mahfuzh revealed that carrying water sources is positive and constructive to the earth's water reservoir (Munawarah et al., 2020). QS. Al-Mu'minun verse 18 is also used as a tradition of regular reading because, according to him, the letter has the explanation that Allah has the power to bring down water from the sky and has the power to remove it. The reading of Surat Al-Mu'minun in the pesantren was carried out as a testament to the smoothness and blessings of the event to be carried out (Edy Nor., 2021).

Previous research on ecology has had several tendencies: *first*, research by Muhammad Said et al. (Said et al., 2023), and Moh. Isom Mudin (Mudin et al., 2021) reveals that ecological values can be implemented in people's lives. *The second* research by Ahmad Zainal Abidin reveals several patterns of interpretation of various figures methodologically (Abidin & Muhammad, 2020). *Third* research by Luthfi Mahendra (Mahendra, 2023) Looking at the ecological concept from an Islamic perspective, ecological values in the Qur'an can influence human psychology. *Fourth*, The concept of environmental ecology refers to literary texts such as films, music, and folklore, namely research conducted by Mayske Rinny Liando (Liando, 2021), Nadia and Laura (Jakarta et al., 2023), Ayu Putri et al. (Utami et al., 2022), Bi Faturrahman (Faturrahman et al., 2021), and Alisca et al (Dirgantari et al., 2021).

Based on the explanation above, the ecological interpretation of Roland Barthes' perspective is a new discourse in language studies. By exploring the meaning of the text, the researcher will find contextualization of the hidden meaning in the interpretation of Qs Al-Mu'minun verse 18. Researchers have the view that there is a meaning in the form of signs related to current conditions, especially ecological conditions in this day and age. At least, researchers can formulate the following: What is the ecological concept perspective of the Quran? Second: How Roland Barthes' semantic analysis of QS. Al Mu'minun verse 18 about ecology?

This study aims to discover more about ecological concepts in the Qur'an and identify symbols related to environmental ecology in the Qur'an. *The second* is to find out the interpretation of environmental ecology using the analysis of Roland Barthes's language texts. However, Roland Barthes' semiotic theory is commonly used to analyze literary texts such as folklore, movies, and song lyrics,

and also to be a color in analyzing the text of the Qur'an. Thus, the interpretation of the meaning of environmental ecology in the Qur'an can be reviewed in terms of connotation, denotation, and mythology, as initiated by Roland Barthes.

RESEARCH METHODS

This research uses the library-type method (library research), consisting of primary and secondary data (Rijali, 2019). Primary data is obtained from the Qur'an, while secondary data is from literature in the form of books, articles, and journals related to ecology. QS. Al-Mu'minun verse 18 is the main object of this study. This research technique uses descriptive analysis using Roland Barthes' semiotic analysis. Researchers will descriptively analyze Roland Barthes' semantic linguistic analysis consisting of signs and meanings, denotations, and connotations (Visual & Sari, 2019). With this method, the study of the meaning contained in Qs Al mu'minun verse 18 makes it easier to understand the concept of ecology cognitively.

The main object of this study is to focus on the term "minas-samā'i mā'am biqadarin" in QS. Al-Mu'minun verse 18. With Roland Barthes' semiotic theory approach, the term is positioned as a sign (denotation), then analyzed to give birth to the meaning of connotation. Knowing that the term means "water from the sky of a measure". So, with this semiotic analysis, we will know at least two questions: Does lowering water always mean rain? Then, what is the meaning of the size of the water in question? So far, the size of the water has not been seen or will not even be seen.

RESULTS AND DISCUSSION

Etymologically, the concept of ecology comes from Greek and consists of two words, *Oikos*, and *Logie*, which are defined as the science of the relationship of organisms with the outside world around them (The Birth of Nature, 2015). The Qur'an explains ecology and the importance of protecting the environment and forbidding it from damaging it; it is Qs. Ar-Rum verse 41 which reads:

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

Meaning: It has been seen that human hands cause corruption on land and at sea. (Through it) Allah made them feel part of their actions so that they would return (to the right path).

The above verse describes the corruption on earth caused by man himself. In addition, God also commands humans to be aware of the previous people who destroyed nature to be wise and teach humans how the people who destroyed nature because of their own actions (Rosowulan, 2019). This universe's existence shows the creator's nature, namely to Allah Almighty. The universe becomes a source of knowledge that humans will learn. One of the lessons that will be

learned is that harmony and peace are not chaos. With the existence of this universe, people want to learn and explore the power of God.

In the Qur'an, many verses explain how nature was created. The various meanings of the universe that prove that God is the creator of all things are all clear evidence that there is no creator but God. The Qur'an mentions many of Allah's names, including al-Khaliq, al-musawwir, and al-Badi. Thus, these Muslims believe that Allah is the creator and nature and its contents are his creation (Zaini & Fakultas ushuludin & filsafat UIN Ar-Raniry, 2018).

Among the verses of the Qur'an that explain the process of making the universe include Qs Al-Hud/11:7 the following verses:

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ قُلْتُمْ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ

Meaning: He created the heavens and the earth six times and (before that) His 'Arash' on the water. (The creation was done) to test you, which of you is better charity. Indeed, if you (Prophet Muhammad) had said, "Verily you will be resurrected after death," the unbelievers would have said, "This (Qur'an) is nothing but real magic."

The above verse explains that he (Allah Almighty) is the creator of heaven and earth, and Allah has a throne that is on the water. Allah created the heavens and the earth to test his servants and reward all the behavior of his servants while on earth, reward those who do good, and torment those who do evil. Man is God's most perfect creation, having advantages over other creations (Zaini & Fakultas Ushuludin & filsafat UIN Ar-Raniry, 2018). This has been explained in the Qur'an Surah At-Tin verse 4, which reads:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

Meaning: Truly, We have truly created man in the best possible form.

As the most perfect creature and creation, humans have characteristic differences that distinguish them from other creatures. That difference is what makes them worthy of being called humans. God does not create a man and then leave him alone. Allah gave the task to man to become a caliph on earth and to learn and understand relationships with other creatures. It has also been mentioned why Allah created man as a caliph on earth. The information is found in Sura Al-Baqarah verse 30:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً ۗ قَالُوْۤا اَتَجْعَلُ فِيْهَا مَنْ يُفْسِدُ فِيْهَا وَيَسْفِكُ
الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ اِنِّيْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ

Meaning: (Remember) when your Lord said to the angels, "I want to make caliph on earth." They said, "Are You going to make people corrupt and shed blood there while we pray to praise You and purify Your name?" He said, "Verily, I know what ye know not."

If we examine the message of the Qur'an more deeply, we find the relationship between man and nature. The two creations of God cannot live alone, even though basically they both have different concepts (Rosowulan, 2019). Humans need the universe to complete their daily needs and carry out their activities, and nature also needs humans to maintain and preserve it to remain habitable. In Islamic teachings, maintaining and maintaining the environment is a goal in deriving Islamic Sharia. Islam teaches its people to be kind and friendly to nature. Nature must be understood as a creation and mercy sent down by God to be guarded and maintained as a form of our obedience to Allah. Not destroying nature arbitrarily is a form of our way to protect nature.

The existence of nature and all its contents is an inseparable unity; everything is interconnected with and complements each other (Panjaitan et al., 2023). Humans are not only required to pay attention to fellow humans. They must also do it to the creatures in this universe. The existence of mountains, seas, water, and growing plants is one part of nature that must be maintained and guarded. The cause of damage in this universe will also have a bad impact on human life itself. The use of natural resources is explained in the Qur'an, which states that all that Allah provides on this earth is provided by humans (Ahmad Shahid, 2020). This is explained in Qs Al-Baqarah 29:

هُوَ الَّذِىْ خَلَقَ لَكُمْ مَّا فِى الْاَرْضِ جَمِیْعًا ثُمَّ اسْتَوٰى اِلَى السَّمَآءِ فَسَوَّاهُنَّ سَبْعَ سَمٰوٰتٍ ۗ وَهُوَ بِكُلِّ
ۚ شَیْءٍ عَلِیْمٌ

Meaning: He (God) created all that is on earth for you, then He went to heaven and perfected it into seven heavens. He is All-Knowing.

The above verse explains that God created everything on earth for man. Therefore, man has the right to these natural resources, including water, which is their need (Environment, 2013). Since Allah provides all natural resources, including water, for the needs of all human beings, Islam encourages mutual aid and forbids selfishness and harm to others. In addition, waste and excessive use of natural resources are prohibited, such as in the form of necessities, namely food and drink. This is explained in Qs Al-A'raf 31, which reads:

يَبْنِي آدَمَ حُدُودًا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

Meaning: O posterity of Adam, wear your beautiful garments in every mosque and eat and drink, but do not overdo it. Indeed, He does not like excessive people.

Brief Biography And Semiotics Of Roland Barthes

Roland Barthes was a French philosopher born in 1915 and died in 1980 from an accident. Since childhood, Roland Barthes has been under the care of his mother because his father died when Roland Barthes was one year old. His father died in the action of World War 1, at which time Roland Barthes' father was a naval officer. Roland Barthes' educational journey was quite challenging for him; in the middle of the road, Roland contracted pulmonary tuberculosis, but after recovering from his illness, Roland Barthes completed his studies in grammar and philology at the age of 28 (Barthes, 2017).

Sorbonne University witnessed the growth of the philosopher Roland Barthes. Roland Barthes received a bachelor's degree in classical literature in 1936; the following year, he went to Greece with the theater group he founded. Roland Barthes' literary classics had enormous potential; in 1940/1960, teaching in Romania and Egypt, and Roland Barthes also joined the National Center for Scientific Research and was appointed director of EPHE studies and chair of literary semiology at the Collage de France (Herniti, 2021).

Roland Barthes' thought became important in modern literature, literary criticism of psychoanalysis, and structuralism (Al-Fayyadla, 2015). Those who influenced him included Ferdinand Desausure and Sigmund Freud. The works that were born are Mythology, semiological elements, critical essays, The Pleasure of Text, The Empire of Sign, The Reader Barthes, and The Dead of Author. Roland Barthes' ideas focused on the writer's death (Dwi Arianti et al., 2009). This concept proposes that the interpretation of a work should not depend entirely on the intention or authority of the author. Barthes emphasized that the meaning of a work should not be limited to what the author wants to convey (Barthes, 2017).

The meaning of denotations, connotations, and myths became important in Roland Barthes's semiology (Pradoko, 2016). Before that, it was necessary to understand the semiotics of Ferdinand Desausure because Roland Barthes succeeded in continuing the theory of Desausure. The semiotics that Desausure introduced was the dichotomy of sign systems. Signifiers and signifieds are atomistic; meaning arises when a relationship exists between sign, signifier, and signified. Thus, the mind of Desauseure was adapted by Roland Barthes, which gave birth to the process of forming meaning related between signs, signifiers, and signifieds in human cognition.

While the denotation and connotation of Roland Barthes are different terms from the previous one, the difference is in the term myth. Writers or

interpreters have the freedom to interpret meaning based on the background experience of each interpreter. Then denotation is the first level of the signification system, and connotation is the second level, shaped by cultural experience, history, and associations formed from a broader context.

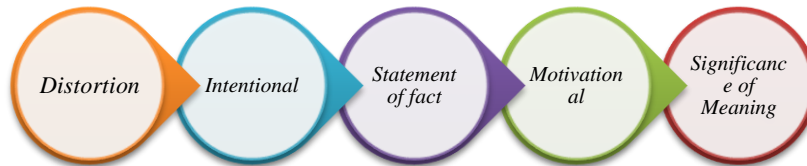
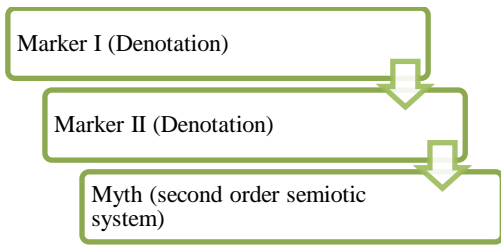
Denotations, Connotations and Myths

The relationship Roland Barthes describes gives birth to a multilevel meaning, namely denotation and connotation (Al-Fayyadla, 2015). In other words, denotation has an objective meaning, while connotation is a term used to indicate subjective significance. Another meaning, connotation, is a description of the meaning of an object (denotation); in the process of signification, one only steps to the second level, namely signs through myths, ideas that are considered absolute truth or reality, without realizing that the meaning is a social construction.

As a second-level semiotic system, myth takes the first step to serve as its foothold, a type of dual system in semiotic and linguistic systems (Jacques et al., 2022). To produce mystical meaning, the second semiotic system takes the entirety of the first-level sign (signifier/denotation). If you observe Roland's thoughts, the myth in question has a connotation. In the pattern given by Barthes, we can see the first-level sign system being used as a signifier for the new morning sign two systems. Denotational signs consist of markers and signifiers; at the same time, denotative signs are also markers for connotatives. For example, in the sign of a dove (denotation), the meaning of the connotation is loyalty, romantic, or romance.

According to Barthes, myth is the second-order semiotic system, which needs to be interpreted for its significance. The characteristics are distortive, that is, leaving the real facts in the meaning of the first level of meaning. Intentional, that is, myths constructed by the culture of society. Statement of fact, that is, naturalizing the message so that it accepts it as truth. The last is motivational, a form of myth with an essence value that can be used as motivation. Barthes' goal in his ideas was to construct mythology as a system of communication that critiques ideology toward culture and uncovers the semiology of language speech to understand the deep-rooted basis of meaning for culture.

It is understood that Barthes's analysis of the text is based on the analysis of myths. Roland's understanding of myths is deeper than our understanding of myths. The distinction between the meanings of denotation and connotation becomes the initial stage, and at the same time, the connotation also becomes a myth. To find out the semiotic theoretical framework of Roland Barthes that will be used in research, as follows:



Based on the table above, this study's analysis stages have two stages: listing the meaning of connotations on objects. Then, analyze the significance of myths born of omens and signifiers, which have characteristics: distortion, intention, statement of fact, and motivation. Therefore, the myth in question is not considered true based on metaphysical things. However, the myth referred to by Roland Barthes is a myth that can be found significant in giving birth to social, social, and cultural constructions (Jamaludin et al., 2021).

Analysis of the Term "Wa Anzalna Minas-Samā'i Mā'am Biqadarin" Roland Barthes' Semiotic Perspective"

Nahwiyah, the word waanzalna, is included from fiil madhi انزل, which means deriving every sentence fiil (verb) must have an object and a subject. The sentence من السماء includes the composition of jar major, whereas the sentence السماء, which means sky, enters the letter jar, which is in the form of من, which means from, and the sentence has the meaning of the sky. The subject of the passage is dhomir نا, which is connected to the fiil, while the subject is the word ماء, which means water. And the sentence بقدر also includes the arrangement of jar majrur where the sentence قدر which means the size of the entry of the letter jar in the form of ب has a meaning with and the sentence has a size.

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَتْهُ فِي الْأَرْضِ وَإِنَّا عَلَىٰ ذَهَابٍ بِهِ لَقَادِرُونَ

It is from the above verse that the deepest signifier in the sentence, وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ This is understood as "Allah sent down water from the sky by a measure," and there are many differences in the views of the mufassir. In Tafsir ibn Kasir, it is said that there is land that needs water because of its many plants, but the land cannot hold rainwater because it consists of deserts. So, a stream of water flows from another country, as happened in Egypt. According to his story, the land of Egypt was once a barren land. Then Allah drained water from the Nile, which carried red mud that washed away with its flow from the land of

Habasyah during the rainy season. The water came by bringing red soil and watered the land of Egypt, while the red soil settled in Egypt so that the land of Egypt became fertile and could be cultivated by its inhabitants (Basthami, 2019).

Then Ibn Kasir argues that the meaning of the passage "waanzal na miss samurai imaa'an bi qodarin" is that Allah mentions the blessings that have been bestowed on his servant. Which of these favors are countless, one of which decreases rain from the sky with a certain dose according to needs, not too much so that it can damage plants and buildings, and also not too little so that it is not sufficient for plants and trees that bear fruit, but according to the dose of its needs, both irrigation, drinking, and other benefits.

Mythology and The Significance of The Meaning of Verse 18 towards Social and Cultural Construction

The researcher here does not question or do not justify that QS. Al-Mu'minun is a myth; according to Roland Barthes, the meaning is born of a signifier or connotation so that the belief is considered a myth. Beliefs about ecology Almost all of us agree that it is necessary to take care of natural ecosystems. But through mythology, according to Roland Barthes, it is necessary to know the significance of the connotations described above (*see p. 10*), which have several characteristics, namely: distorting, meaning leaving the actual facts in the meaning of the first level of meaning. Intentional, that is, myths constructed by the culture of society. Statement of fact, that is, naturalizing the message so that it accepts it as truth. The last is motivational, which is a form of myth that has an essence value that can be used as motivation. The characteristics are:

History

The relationship between text and meaning is distorting, according to Roland Barthes the need to leave out the true meaning that resides in the first level, that is, denotation. The meaning of "God sent down water from heaven by a measure" has been distorted. Various interpretations refer to geographical conditions. Can we question whether the water that came down from heaven meant rain? However, not all regions have the same rainfall. Especially in the condition of Arabia itself, which is a barren and dry area. It can be seen that geographical conditions can affect the interpretation of QS. Al-Mu'minun verse 18.

Water that falls from the sky is what we may consider rain. Then what about certain areas that do not have rainfall or rarely rain, including the Middle East? Ibn Kathir has answered this question (*see p. 11*) Egypt, which was once a barren land, then Allah drained water from the Nile carrying red mud that washed away with its flow from the land of Abyssinia in the rainy season (*see p. 11*). Holistically, in the water cycle, water moves from one place to another and

is also absorbed by the land surface. This process always requires essential components for the water cycle to function properly.

One of them is the presence of plants and trees that help the process of infiltration or absorption of water to the soil surface. Without plants that hold water, water will move freely and be released entirely into the sea, thus eliminating the absorption of water that serves as a reserve for life. In a sense, greening is very important to maintain the balance of the ecosystem. We have agreed on how to maintain the greenness of nature, especially with the existence of massive nature activist movements for the needs of creatures on earth.

Quraish Shihab, in his tafsir, mentions that the geological components that store water can undergo temperature changes, which experts call geological revolutions, and then bring it to other dry places to fertilize it. This verse shows wisdom in the distribution of water according to the level determined by Allah the Almighty Wise to provide benefits and prevent harm. Although the size of the water cannot be measured mathematically, environmental conditions can prove that areas with minimal absorption have the potential to flood due to overflowing water. The a need for public awareness of the use of the environment and nature properly.

Intensional

Intentional is a belief constructed by social and cultural; this is what is meant by environmental ecology. Indonesia itself has different social constructions, where social constructs that are often ignored by the environment have the potential to be affected by disasters. Metropolitan cities that tend to flood frequently, for example, the metropolitan city of Jakarta, which consists of tall buildings, factories, solid waste, and social construction that ignores the environment. Nonetheless, there are also social constructs that encourage awareness of the importance of the environment. There are activist groups, communities, and individuals working to raise awareness about environmental issues, such as the importance of keeping rivers clean, waste management, and tree planting.

The social construction of ecosystems does not always refer to QS. Al-Mu'minun verse 18. However, when examined, intentional characteristics have the same essence. Such as the social construct in Lombok through customary systems, namely: Protection of the sea (In Sasak society it is known by the expression *seda' karangseda' diri*. This expression means that damaging the rock is the same as self-destructing.) The protection of the forest and the surrounding environment (Susanto, 2018). This has the essence of caring for the environment, aka the prohibition of damaging nature; the Qur'an also reveals the prohibition of damaging the environment.

Statement of Fact

Statement of fact, that is, naturalizing the message so that it accepts it as truth. Naturalization of the meaning of QS content. Al-Mu'minun verse 18 is on the existence of social movements, communities, institutions, and even education that are oriented towards the environment. For example, there is an Indonesian Teens Go Green community. The community was established based on the flood that hit Jakarta in 2007. It becomes a kind of natural belief that is constructed by society in an effort to build concern for the environment.

Recently, there was a popular trend on social media with a group of young Pandava groups who enthusiastically cleaned the river and provided education to the community to protect and care for the environment, especially not to throw garbage in the river. Because the river is an important water source, if it is filled with garbage, there is the potential for flooding. So, traditions and culture, especially in Indonesia, are concerned with environmental care. It should be realized that Indonesia's geographical condition is a tropical region. If it does not have good natural management, then the consequences obtained are disasters as stated in the Qur'an, namely: "and surely we have the power to eliminate it".

Not only in culture and social construction but even environmental care movements can also be seen through education. As Nadiem, Minister of Education, said, namely: "Environmental Curriculum is Important for Education Transformation". It touched on the environmental issue and said that it is important to prioritize the concept of environment in education because change and climate have felt their impact. Naturalization about environmental concern is not a mere discourse, but the community equally builds concern for the environment.

Motivational

The last is motivational, which is a form of myth that has an essence value that can be used as motivation. As explained above, it is mentioned that social construction has concern for the environment. Like the movement carried out by the Pandava group to clean up waste in the river that it packs through content, it has succeeded in educating the community to care for the environment. Through its TikTok content, the impact of the Pandawa group does not only occur in Indonesia but even abroad. One is done by the TikTok account @saigon_xanh, where the Vietnamese youth community owns the account.

The movement of environmental activist movements does not only have a good impact on the environment. However, it also creates one's character to be fair to natural wealth. Meaning and QS. Al-Mu'minun verse 18 has succeeded in providing understanding and giving birth to social constructs on environmental ecology. We need to keep in mind and maintain the balance of ecosystems between humans, nature, and other creatures.

Researchers consider that Roland Barthes has a unique perspective in seeing reality. The researcher views Roland Barthes as having a unique

perspective on reality, which can provide deep insight into the interpretation of environmental ecology in the Quran. Barthes, as a semiocturist, introduced concepts that are particularly relevant to analyzing religious texts, including the text of the Quran, with a broader and structured approach.

First of all, Barthes' semiotic approach emphasizes the importance of symbols and signs in the text. In the context of the environmental and ecological interpretation of the Quran, researchers can identify the symbols of nature and the environment hidden in the text and understand its meanings. For example, Barthes emphasizes the role of symbols such as water, soil, plants, and animals in the Quran and how these symbols refer to man's relationship with nature. In addition, the concepts of denotation and connotation in Barthes' semiotics are also relevant to the Qur'anic interpretation of environmental ecology. Using this concept, researchers can explore ecological meanings that may not be directly visible in the Quran, such as the values of sustainability, ecological balance, and human responsibility to the environment. Overall, Roland Barthes' semiotic approach can be a very useful tool in the environmental and ecological interpretation of the Quran, as it allows researchers to unearth hidden meanings in texts and understand how they shape perceptions and attitudes towards the environment.

CONCLUSION

The ecological concept of the Qur'anic perspective emphasizes the obligation of humans to care for nature, which has the principle of natural balance, namely the meaning and content of QS. Al-Mu'minun verse 18 is about the water sent down by Allah SWT with a certain measure. With this measure, it is necessary to balance how humans use and utilize water sufficiently, no less and no more. This is to maintain the balance of nature and man, as Allah Almighty says, "and surely We have the power to eliminate it." This means that Allah SWT can cause disaster if humans cannot use it properly, aka greedy for nature.

Roland Barthes' semiotic analysis of QS. Al Mu'minun verse 18 on ecology has denotational meanings, connotations, and myths. The meaning of the denotation is the text itself: "And We sent down water from heaven by a measure". The connotation meaning is that water falling from the sky is rain, and by a measure, it means that humans cannot use it excessively. This gives importance to maintaining the ecological system by managing the environment well. At the same time, mythology that is born on the meaning of connotation has characteristics that are distortion, intentional, statement of fact, and motivational.

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