

RESEARCH ARTICLE

Constructing ecological discourse in online news: A critical ecolinguistic analysis of *Detik.com*'s coverage of the Al-Khoziny Islamic Boarding School collapse

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ABSTRACT

This study aims to analyze the construction of ecological discourse in the reporting of the collapse of the Al-Khoziny Islamic Boarding School in Sidoarjo as covered by Detik.com. The study employs a Critical Eco-Discourse Analysis approach, combining Stibbe's ecolinguistic framework and Fairclough's critical discourse model, to examine how events, actors, and ecological ideologies are represented in online news texts. Data were collected from Detik.com articles reporting the chronology, causes, and impacts of the building collapse. The findings indicate that the media primarily framed the incident as a technical tragedy while largely overlooking ecological and regulatory factors such as dense spatial planning, soil conditions, and limited building standards. The role of supervisory institutions and eco-boarding school mitigation practices was rarely mentioned. These results highlight the need to strengthen ecological discourse in pesantren reporting by involving diverse sources and emphasizing environmental, governance, and student safety aspects. This study concludes that Detik.com's coverage tends to marginalize ecological dimensions and institutional responsibility, thereby limiting public understanding of the structural and environmental factors underlying the incident. The study contributes theoretically to the ecolinguistics of pesantren and practically to the development of safer and more sustainable pesantren management policies.

Keywords: critical discourse analysis; ecolinguistics; eco-pesantren; Islamic boarding schools; online media.

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INTRODUCTION

Islamic boarding schools (*pesantren*) are among the oldest educational institutions in Indonesia and have long played a pivotal role in the transmission of Islamic knowledge, character formation, and the preservation of religious values within Muslim communities. Beyond their educational mission, *pesantren* also constitute complex ecological environments in which educational activities, built infrastructure, spatial organization, and surrounding ecosystems interact to sustain the daily lives of *santri* (Islamic boarding school students) (Ainiyah & Awakachi, 2025; Alam et al., 2024; Anabarja & Mubah, 2021; Khotimah et al., 2022). Consequently, the ecological quality of *pesantren* environments has significant implications for residents' safety, health, and overall well-being.

Over the past two decades, the concept of the *eco-pesantren* has emerged as an integrative framework that combines Islamic principles with ecological ethics and sustainable environmental management (Aulia et al., 2026; Yuniawan, 2017). This concept extends beyond environmental education and waste management to encompass spatial planning, land suitability, structural safety, building capacity, ecological ventilation, and disaster risk reduction. Despite these normative aspirations, empirical studies reveal a persistent discrepancy between the ideals of *eco-pesantren* and their physical implementation. Many *pesantren* have expanded organically without comprehensive infrastructure planning, are located in densely populated areas, and operate with limited compliance with construction standards and regulatory oversight (Alam et al., 2024; Mulya & Salvi, 2024). These conditions increase their vulnerability to environmental and infrastructural hazards.

Such structural vulnerability became evident in the collapse of a mosque building at the Al-Khoziny Islamic Boarding School in Sidoarjo, East Java, on 29 September 2025. The incident resulted in extensive structural damage and multiple injuries, drawing widespread public attention through national online media. As one of Indonesia's largest digital news platforms, *Detik.com* played a central role in shaping public interpretations of the disaster. This study analyzes fifteen news articles published between 20 and 29 September 2025, encompassing both immediate reports and subsequent interpretive coverage. Preliminary observations indicate that the reporting predominantly emphasized technical explanations and humanitarian consequences while paying comparatively little attention to ecological conditions, spatial planning, regulatory compliance, or institutional accountability (Alexander & Stibbe, 2020).

Previous scholarship on eco-pesantren has primarily examined environmental sustainability initiatives within Islamic boarding schools. Herdiansyah (2018) demonstrated that eco-pesantren programs promote environmental awareness through ecological education and waste management, whereas Nurwidodo et al. (2020) reported that environmentally oriented curricula strengthen students' ecological literacy and pro-environmental behaviour. Other studies have highlighted the infrastructural challenges faced by pesantren, including rapid physical expansion, inadequate planning, and increasing ecological vulnerability (Alam et al., 2024). Nevertheless, these studies largely focus on environmental management practices and pay limited attention to how ecological issues are discursively constructed in public communication, particularly in media reporting.

Similarly, studies examining media representations of pesantren have predominantly addressed issues such as religious education, radicalisation, institutional transformation, and social conflict (Abdullah & Bello, 2026; Yuliyanto et al., 2023). Research investigating ecological discourse in media coverage of pesantren remains scarce. Existing discourse-oriented studies have commonly employed framing theory (Entman, 1993) and socio-cognitive discourse analysis (Jørgensen & Phillips, 2002; van Dijk, 2006a; van Dijk, 2015) to investigate ideological representation in news texts. Although these approaches provide valuable insights into media framing and ideological processes, they offer limited explanatory power regarding ecological values, environmental ethics, and representations of ecological responsibility. By contrast, integrating Fairclough's Critical Discourse Analysis (2010) with Stibbe's ecolinguistic framework (2021) enables a more comprehensive examination of how language constructs ecological meaning, legitimises or obscures institutional responsibility, and shapes public understandings of environmental risk.

Recent developments in ecosemiotic research further reinforce this perspective by demonstrating that linguistic and narrative representations actively construct ecological meaning rather than merely reflecting environmental realities (Efendi et al., 2025a; 2025b). Ecological narratives mediate relationships between humans, culture, and nature, influencing how environmental responsibility, vulnerability, and sustainability are socially understood. Consequently, media discourse functions not simply as a channel for information dissemination but as a site where ecological realities are selectively foregrounded, backgrounded, or erased through particular linguistic and ideological choices (van Dijk, 2006b).

Despite these theoretical advances, little is known about how ecological discourse is constructed in media representations of infrastructure failures within Islamic educational

institutions. The collapse of the Al-Khoziny Islamic Boarding School therefore provides a significant case for examining how online media construct ecological narratives surrounding environmental risk, institutional accountability, and disaster mitigation. Investigating these representations contributes to a broader understanding of how language influences public perceptions of ecological vulnerability and the allocation of responsibility for environmental governance.

Against this backdrop, the present study investigates how Indonesian online media construct ecological discourse in reporting the collapse of the Al-Khoziny Islamic Boarding School. Specifically, it examines the discursive strategies through which ecological framing, erasure, and ideological representations are produced, while also exploring how institutional responsibility, environmental risk, and disaster mitigation are represented within the news discourse.

This study makes both theoretical and practical contributions. Theoretically, it extends the application of ecolinguistics to the study of Islamic educational institutions, an area that remains underexplored within contemporary ecological discourse research. Practically, it highlights the importance of strengthening ecological perspectives in media reporting on pesantren by promoting more balanced representations of environmental governance, infrastructure safety, and institutional accountability, thereby supporting the development of safer, more sustainable, and ecologically resilient Islamic boarding schools.

METHOD

This study adopted a qualitative interpretive research design grounded in Critical Eco-Discourse Analysis (CEDA). The analytical framework integrates Fairclough's (2010) Critical Discourse Analysis (CDA) with Stibbe's (2021) ecolinguistic approach to investigate how media discourse constructs ecological meanings, represents institutional responsibility, and reproduces ideological perspectives concerning environmental risk. This integrated framework enables discourse to be examined simultaneously at the linguistic, discursive, and socio-ecological levels.

The dataset comprised fifteen news articles published by *Detik.com* between 20 and 29 September 2025 concerning the collapse of the Al-Khoziny Islamic Boarding School in Sidoarjo, East Java. *Detik.com* was selected because it is one of Indonesia's most influential online news platforms and provided extensive coverage of the incident during the study period. The units of analysis included lexical choices, phrases, clauses, quotations, and

broader narrative structures related to the causes, consequences, actors, and ecological dimensions of the building collapse.

Data were collected through a systematic search of the *Detik.com* news archive using keywords such as “*Ponpes Al-Khoziny collapsed*,” “*Sidoarjo pesantren collapse*,” and “*pesantren building collapse*.” Articles were included if they (1) directly reported the collapse, (2) discussed its causes, impacts, or institutional responses, and (3) contained statements from relevant stakeholders, including government officials, emergency response personnel, pesantren representatives, or eyewitnesses. All selected articles were archived electronically to ensure data integrity and facilitate systematic analysis.

Data analysis followed Fairclough's (2010) three-dimensional model in conjunction with Stibbe's (2021) ecolinguistic framework. The analysis proceeded through three interrelated stages. First, textual analysis examined linguistic features, including lexical choices, transitivity patterns, nominalization, passive constructions, metaphorical expressions, and the representation or omission of social actors. Particular attention was given to how language framed the collapse as either a technical, humanitarian, or ecological event. Social actor representation was further interpreted using van Leeuwen's (2008) framework.

Second, discourse practice analysis investigated the processes through which the news texts were produced and legitimized. This stage examined source selection, quotation patterns, intertextuality, interdiscursivity, and editorial preferences in representing competing perspectives. The analysis explored how institutional routines and journalistic practices influenced the construction of ecological discourse (Richardson, 2021; Yin, 2018; van Dijk, 2025).

Third, social practice analysis situated the news discourse within its broader socio-cultural and environmental context. Particular attention was paid to the governance of Islamic boarding schools, infrastructure regulation, spatial planning, ecological vulnerability, and disaster risk management. Stibbe's (2021) ecolinguistic concepts—including ecological salience, erasure, ecological silence, and stories we live by—were employed to identify the ecological ideologies embedded in media representations.

To enhance the trustworthiness of the findings, several qualitative validation strategies were employed. Theoretical triangulation was achieved by integrating Critical Discourse Analysis with ecolinguistics (Denzin, 2017). Peer debriefing involved two independent scholars with expertise in discourse studies who reviewed the analytical interpretations to enhance interpretive consistency. An audit trail documenting all stages of data collection,

coding, categorization, and interpretation was maintained to ensure methodological transparency (Creswell & Poth, 2018). In addition, thick description was employed to provide rich contextual interpretation and strengthen the credibility and transferability of the findings (Geertz, 1973).

This study has several limitations. The analysis was confined to news reports published by *Detik.com* and therefore does not represent the broader landscape of Indonesian online media. Furthermore, the study focused exclusively on textual data and did not include visual or multimodal elements such as photographs, videos, or graphic layouts. Finally, because the dataset covers only the immediate reporting period following the collapse, the findings do not capture the longer-term evolution of media discourse. Nevertheless, the methodological framework offers a rigorous approach for examining how online news media construct ecological discourse and shape public understandings of environmental vulnerability, institutional accountability, and disaster risk within Islamic educational settings.

RESULTS AND DISCUSSION

The analysis of *Detik.com*'s coverage of the mosque collapse at the Al-Khoziny Islamic Boarding School reveals a consistent discursive pattern in the representation of the incident. Across the news reports, the event is predominantly portrayed as a technical and unexpected structural failure. For instance, one article states, "*The building suddenly collapsed,*" while another reports, "*The fourth floor collapsed to the ground*" (*Detik.com*, September 29, 2025). Such linguistic choices foreground the immediate physical event while marginalizing broader ecological and structural factors, including spatial density, soil conditions, construction quality, regulatory compliance, and institutional oversight. From an ecolinguistic perspective, this pattern reflects what Stibbe (2021) conceptualizes as stories we live by—dominant cultural narratives that shape how societies interpret environmental events, built environments, and social institutions. By privileging technical descriptions and humanitarian consequences, the news discourse naturalizes the collapse as an isolated accident rather than representing it as the outcome of interconnected ecological, infrastructural, and governance-related processes. Consequently, institutional accountability and environmental vulnerability remain largely absent from public discourse.

From the perspective of Fairclough's (2010) Critical Discourse Analysis, news discourse extends beyond the transmission of factual information. It functions as a social practice through which particular interpretations of reality are constructed, legitimized, and circulated. Media texts not only determine which actors and issues are made visible but also

shape public perceptions by selectively foregrounding certain perspectives while backgrounding or excluding others. Within Stibbe's (2021) ecolinguistic framework, these discursive omissions constitute forms of erasure, whereby ecological relationships, environmental responsibility, and institutional accountability become linguistically invisible despite their relevance to understanding the disaster. Integrating Fairclough's three-dimensional model with Stibbe's ecolinguistic concepts therefore enables a comprehensive analysis of how ecological meanings are produced, negotiated, and constrained within online news discourse.

The findings are organized according to Fairclough's three-dimensional framework and interpreted through Stibbe's ecolinguistic perspective. The following table summarizes the principal discursive patterns identified in *Detik.com*'s coverage of the Al-Khoziny Islamic Boarding School collapse.

Dimensi Fairclough	Key Findings	Relevant Stibbe Concepts	Ideological Impact
Text Analysis	Technical lexicon, nominalization, passive voice, agent deletion	Agency deletion, erasure, salience reduction	Events are considered technical, not systemic-ecological
Discourse Practices	Single source (RT, witness), no regulator	Ecological silence	State and supervisory institutions are absent
Social Practices	Normalization of Islamic boarding schools without building standards	Stories-we-live-by (pesantren as sacred spaces)	Pesantren are not viewed as ecological spaces that must be safe

Table 1. Integrating the Three-Dimension Model and Stories We Live By (Stibbe, 2021)

The analysis below integrates Fairclough's three dimensions, reinforced by Stibbe's ecolinguistic categories. Specifically, the concepts of *ecological salience*, *ecological silence*, *agency deletion*, and *erasure of ecological actors*. In summary, the findings based on the table above are described as follows.

Text Analysis

Textual analysis examines how *Detik.com* linguistically constructs the collapse of the mosque at the Al-Khoziny Islamic Boarding School. Following Fairclough's (2010) textual dimension of Critical Discourse Analysis, the analysis focuses on lexical choices, grammatical structures, and patterns of social actor representation. Three dominant discursive features

emerge from the data: (1) the predominance of technical vocabulary, (2) agency erasure through nominalization, and (3) the representation of *santri* as passive victims.

Technical Lexicon and the Construction of Structural Failure

The news reports consistently employ lexical items that frame the incident as a purely technical structural failure. Expressions such as “*collapsed*,” “*suspected due to weak foundations*,” “*the fourth floor collapsed to the ground*,” “*buried under the rubble*,” and “*earthquake-like tremors*” dominate the reporting. These linguistic choices foreground the physical mechanics of the collapse while marginalizing broader ecological and institutional factors, including spatial planning, soil conditions, construction quality, and regulatory oversight.

Within Fairclough's (2010) framework, lexical selection functions ideationally by shaping how reality is represented. In this case, the repeated emphasis on structural failure constructs the collapse as a technical malfunction rather than the outcome of interconnected ecological and governance-related processes. The expression “*weak foundations*” is particularly significant because it functions as a nominalized explanation that attributes causality to the material condition of the building while obscuring the human decisions, construction practices, and regulatory failures that may have produced that condition.

From an ecolinguistic perspective, this discursive pattern exemplifies what Stibbe (2021) describes as reduced ecological salience. Ecological concerns are linguistically backgrounded and replaced by simplified technical explanations, encouraging readers to interpret the collapse as an isolated engineering failure rather than as evidence of broader ecological vulnerability within pesantren infrastructure.

Nominalization and Agency Erasure

Another prominent linguistic feature is the extensive use of nominalization and passive constructions that obscure institutional responsibility. Expressions such as “*weak foundations*,” “*collapsed building*,” and “*the upper floor was unable to bear the load*” present structural failure as an autonomous event while suppressing the actors responsible for planning, constructing, inspecting, and regulating the building.

This pattern is consistently evident throughout the news coverage. For example, articles report that “*the building suddenly collapsed*,” “*the fourth floor collapsed to the ground*,” and “*the building collapsed during congregational prayer*” (Detik.com, September 29,

2025). None of these reports identifies the contractors responsible for construction, the authorities responsible for issuing permits, the institutions responsible for structural inspection, or the regulatory mechanisms governing infrastructure safety within the pesantren.

One article entitled *“Musala Ponpes in Sidoarjo Collapses, Suspected Due to Weak Foundations”* cites only the Deputy for Operations and Preparedness of the National Search and Rescue Agency (*Basarnas*) as an authoritative source. Ecological factors such as soil stability, spatial planning, building regulations, and infrastructure governance receive little or no attention. Instead, the discourse emphasizes dramatic descriptions of the collapse, including accounts of students praying in congregation, the building shaking, and sections of the structure collapsing sequentially.

According to van Leeuwen's (2008) model of social actor representation, these linguistic choices constitute strategies of suppression and backgrounding, whereby institutionally significant actors are excluded from public discourse. Within Stibbe's (2021) ecolinguistic framework, this pattern represents ecological agency erasure, as responsibility for environmental risk and infrastructural vulnerability is systematically removed from the narrative. Consequently, the collapse is represented as an unexpected accident rather than as the product of identifiable institutional and ecological processes.

Representing *Santri* as Passive Victims

The reports also construct *santri* primarily through a discourse of victimization. Lexical choices such as *“students were performing congregational prayers”* and *“approximately one hundred students were inside the building”* foreground the humanitarian consequences of the disaster while providing little discussion of the ecological safety of pesantren facilities.

Passive constructions further reinforce this representation. Statements such as *“several people were buried,” “the fourth floor collapsed,”* and *“the prayer hall suddenly collapsed”* eliminate explicit human agency and portray the event as a spontaneous occurrence. Rather than questioning planning decisions, construction quality, or institutional oversight, the grammatical structure directs readers' attention toward the suffering experienced by the victims.

Within Fairclough's (2010) framework, this constitutes an ideational strategy through which discourse reorganizes causal relationships by foregrounding consequences while backgrounding responsibility. From Stibbe's (2021); Wei, (2021); Khotimah, et al. (2023)

ecolinguistic perspective, the omission of actors responsible for construction, infrastructure governance, and institutional supervision represents another form of ecological agency erasure. As a result, the linguistic representation conceals the structural conditions that contributed to the disaster and reinforces a public understanding of the collapse as an unfortunate but essentially actorless event.

Discourse Practice Analysis

The analysis of discursive practice focuses on how *Detik.com* produces and legitimizes particular interpretations of the collapse through source selection, intertextuality, and editorial framing. Consistent with Fairclough's (2010) second dimension of Critical Discourse Analysis, this stage examines how institutional routines and journalistic practices shape the production and circulation of ecological discourse.

A striking feature of the news coverage is the selective inclusion of information sources. The reports rely predominantly on representatives of the National Search and Rescue Agency (*Basarnas*), local residents, ambulance personnel, and eyewitnesses. These actors primarily describe the chronology of the incident, rescue operations, and the number of victims. By contrast, perspectives from structural engineers, environmental experts, spatial planning authorities, local government officials responsible for building regulation, and pesantren administrators are notably absent. This selective sourcing narrows the interpretive framework through which the collapse is understood and privileges emergency response over structural explanation.

The article entitled "*Musala Ponpes in Sidoarjo Collapses While Students Are Performing Asr Prayer in Congregation*" (*Detik.com*, September 29, 2025) illustrates this pattern. The report foregrounds *Basarnas* as the principal authoritative source while attributing the collapse to "*weak foundations*." Although this explanation appears technically plausible, it is presented without supporting perspectives from engineering experts or regulatory institutions. Consequently, the discourse simplifies the causal chain and limits opportunities to examine broader ecological and institutional factors, including land suitability, construction standards, and infrastructure governance.

Similarly, the article "*Several People Buried Under Collapsed Mosque in Sidoarjo, Fifteen Ambulances Dispatched*" (*Detik.com*, September 29, 2025) emphasizes emergency response through extensive references to evacuation procedures, ambulances, and rescue efforts. While such reporting fulfills the journalistic function of conveying urgent information, it

provides little contextualization of the environmental or regulatory conditions that may have contributed to the disaster. The discourse therefore privileges humanitarian urgency while marginalizing ecological and structural accountability.

From an ecolinguistic perspective, these editorial choices demonstrate how media institutions selectively construct ecological reality (Fill, 2022). The limited intertextual engagement with environmental regulations, disaster mitigation policies, and ecological planning reduces the visibility of structural causes and reinforces a dominant narrative in which the collapse is interpreted primarily as an isolated technical tragedy rather than a manifestation of broader ecological vulnerability.

Social Practice Analysis

At the level of social practice, the news discourse reflects broader ideological assumptions regarding infrastructure, environmental governance, and institutional responsibility within Indonesian Islamic boarding schools. Fairclough (2010) argues that discourse both reflects and reproduces existing social structures. In this case, the reporting reproduces a technocratic understanding of disaster by emphasizing immediate physical failure while minimizing the wider socio-ecological conditions that shape infrastructural vulnerability.

Several ecological factors that are highly relevant to understanding the collapse receive little or no attention throughout the news coverage. These include the dense spatial configuration of many pesantren, the geotechnical characteristics of Sidoarjo's soil, patterns of land-use change, drainage systems, compliance with building regulations, and disaster risk mitigation strategies. Their omission limits public understanding of how environmental and institutional conditions interact to produce infrastructural risk.

Rather than situating the collapse within a broader framework of environmental governance, the media predominantly constructs the event as an isolated technical accident affecting individual victims. The humanitarian dimension—particularly the presence of *santri* performing congregational prayers—is repeatedly foregrounded, creating an emotionally compelling narrative that attracts public attention. However, this narrative simultaneously backgrounds questions concerning construction supervision, regulatory enforcement, infrastructure planning, and ecological sustainability.

Within Stibbe's (2021) ecolinguistic framework, this pattern represents ecological erasure, whereby environmental processes, institutional responsibility, and ecological

actors are systematically marginalized or rendered invisible. The absence of discussion regarding spatial planning, environmental carrying capacity, and infrastructure governance contributes to what Stibbe describes as reduced ecological salience, in which ecologically significant issues are overshadowed by more immediate and emotionally engaging narratives.

Consequently, the discourse encourages readers to interpret the collapse as an unfortunate technical failure rather than as the outcome of interconnected ecological, institutional, and governance-related processes. This representation ultimately constrains public awareness of environmental vulnerability and weakens critical engagement with the structural reforms necessary to improve the safety and sustainability of Islamic boarding school infrastructure.

Linguistic/ Discursive Category	Sample Data from News	Linguistic Analysis (Fairclough / van Leeuwen)	Ecolinguistic Analysis (Stibbe)	Ideological Implications
Technical Lexicon	"collapse," "weak foundation"	Emphasizes mechanical, technical aspects.	Ecological factors less visible	Focus on technical issues, ecological aspects minimized.
Nominaliza tion	"allegedly due to weak foundations"	Actors are abstracted or removed.	Ecological agency deleted.	Reduces visibility of responsible institutions.
Agency deletion	"the building collapsed"	No mention of builders or regulators.	Erasure of spatial actors.	Responsibility appears diffuse.
Representa tion of Victims	"Islamic boarding school students praying in congregation"	Human- centered narrative.	Focus on people, not space.	Emphasizes drama over structural/ecolo gical issues.
Building Representa tion	"fourth floor collapsed to the ground"	Buildings as natural entities (not the result of social processes).	Eliminating the context of poor construction.	Creating an impression of incidental and unexpected events.
Modality of Certainty	"presumed to be due to weak foundations"	Weak modality → avoiding certainty of cause.	Eliminating structural criticism.	Directing the public not to blame any particular party.
Passive form	"a number of people were buried"	Shifting the focus from cause to effect.	Ecological causal structure obscured.	Draws attention to outcomes, not root causes.
Intertextua lity	Quotes only from RT, witnesses, Basarnas	Low reference to regulatory or ecological discourse.	Ecological silence.	Limits public understanding of systemic causes.
Interdiscur sivity	Technical + religious discourse	There is no discourse on spatial planning, the	Silencing ecological discourse.	The ecological vulnerability of Islamic boarding

Linguistic/ Discursive Category	Sample Data from News	Linguistic Analysis (Fairclough / van Leeuwen) environment, or regulation.	Ecolinguistic Analysis (Stibbe)	Ideological Implications
Metaphor	"like an earthquake," "buildings collapsing simultaneously"	Event described as natural disaster.	Frames collapse as natural.	schools is not considered an issue. Minimizes human or institutional responsibility.
Attribution	"witness said," "the neighborhood association leader said," "volunteers said"	Low reliability from a regulatory perspective.	No ecological expertise.	Produces superficial discourse.
Value Evaluation	"terrible events," "panic"	Reinforces dramatic effect.	Overshadowing systemic analysis.	Focusing on emotions, not solutions.
Omission	Not mentioning permits or building standards	Structural omission.	Erasure of regulatory institutions.	Islamic boarding schools appear unregulated.
Activation / Passivation	Activation: "Basarnas evacuates", Passivation: "students buried"	The state is active during evacuation, passive during prevention.	The environment is never activated.	The state is responsive, not preventive.
Temporalit y	Focus on second-by- second chronology	Temporary discourse without historical context.	Ecological discourse requires a long- term context.	Prevents criticism of spatial planning.
Spatial Decontextu alization	Does not mention the character of Buduran land	Space is emptied of its ecological identity.	Ecological invisibility.	The public does not understand the risk factors of the area.
Moral Positioning	"musala" (prayer room), "salat berjemaah" (congregational prayer)	Giving religious value to space.	Religious space ≠ ecological space.	Protecting Islamic boarding schools from criticism.
Lexical Absence	There are no words such as "permit," "building standards," or "PBG"	Absence as a discourse strategy.	Ecological silence is the strongest.	Normalizing buildings without regulations.
Cause- Effect Constructi on	"Weak foundations cause collapse"	The cause-effect relationship is simplified.	Ignoring complex ecological factors.	Creates the impression of a single cause.
Overperso nalization	"said the neighborhood association leader," "said the religious student"	Replacing structural discourse with personal discourse.	Hinder governance discourse.	Turning systemic issues into individual stories.

Table 2. Discourse pattern that ignores ecological agents and structural responsibility.

The discourse analysis of *Detik.com*'s coverage reveals a coherent pattern across Fairclough's three-dimensional model and Stibbe's ecolinguistic framework, as summarized in the preceding tables. Integrating these complementary analytical perspectives demonstrates that news discourse does more than report the collapse of the Al-Khoziny Islamic Boarding School mosque; it actively constructs particular ways of understanding the event by privileging certain interpretations while marginalizing others. The findings indicate that media language systematically foregrounds technical explanations and humanitarian consequences, whereas ecological vulnerability, institutional accountability, and environmental governance receive comparatively limited attention. Consequently, the news discourse reproduces a technocratic and event-oriented narrative that constrains public understanding of the broader ecological and structural conditions underlying the disaster. This convergence between Critical Discourse Analysis and ecolinguistics highlights how linguistic choices simultaneously shape social meaning, distribute responsibility, and influence public perceptions of environmental risk within the context of Islamic educational institutions.

Textual Representation: Dominance of Technical and Removal of Agents

The textual analysis reveals that *Detik.com* consistently constructs the collapse through a predominantly technical lexicon, employing expressions such as “*collapsed*,” “*fell*,” “*weak foundations*,” “*buried*,” and “*sudden collapse*.” These lexical choices frame the incident as a mechanical structural failure, directing readers' attention to the immediate physical consequences while marginalizing the broader ecological and institutional conditions that may have contributed to the disaster. In Fairclough's (2010) terms, lexical selection is ideologically significant because it shapes how social reality is represented and interpreted. Here, the recurrent emphasis on technical explanations narrows the interpretive scope of the event, reducing it to a problem of structural failure rather than situating it within a wider context of environmental governance, infrastructure planning, and institutional accountability.

From an ecolinguistic perspective, this pattern reflects what Stibbe (2021) identifies as reduced ecological salience, whereby ecologically significant issues are systematically backgrounded and replaced by simplified technical explanations. The expression “*weak foundations*” illustrates this process through nominalization, presenting structural weakness as an impersonal material condition while obscuring the human decisions and institutional

processes involved in planning, construction, technical supervision, and regulatory approval. Consequently, responsibility is shifted away from identifiable actors and redirected toward apparently neutral technical circumstances.

This discursive pattern is reinforced by extensive use of passive constructions and the systematic erasure of agency. Statements such as “*several people were buried*,” “*the building suddenly collapsed*,” and “*the fourth floor collapsed to the ground*” eliminate explicit reference to the institutional actors responsible for the design, construction, inspection, and maintenance of the building. Rather than presenting the collapse as the outcome of identifiable social and institutional practices, the grammatical structure represents it as a spontaneous event with no clear agent.

From the perspective of van Leeuwen's (2008) theory of social actor representation, this constitutes a strategy of suppression, whereby institutionally significant actors are omitted entirely from the discourse. Stibbe's (2021); Xue & Xu (2021) ecolinguistic framework further conceptualizes this omission as ecological agency erasure, in which the actors responsible for managing ecological and infrastructural risk are rendered linguistically invisible. The combined effect of these linguistic strategies is the naturalization of the collapse as an unavoidable technical accident, thereby limiting public scrutiny of the structural, ecological, and regulatory conditions that may have produced the disaster. Language thus functions not merely as a medium for reporting events but as a discursive mechanism that shapes public understanding by legitimizing technical explanations while marginalizing ecological responsibility and institutional accountability.

Religious Framing and Human Interest as Mechanisms of Ecological Distraction

The findings presented in Table 2 indicate that *Detik.com* consistently foregrounds religious and emotional dimensions in its coverage of the collapse. One report repeatedly emphasizes that the mosque collapsed while *santri* were performing the Asr congregational prayer. This narrative exemplifies religious framing combined with human-interest reporting, directing readers' attention toward the emotional and spiritual significance of the tragedy rather than its structural or ecological dimensions.

This framing produces two important discursive effects. First, it intensifies public empathy by portraying the victims within a sacred religious context. Second, it reinforces the culturally embedded perception of *pesantren* as spiritually protected spaces, thereby discouraging critical examination of infrastructure safety, environmental governance, and

institutional responsibility. Within Stibbe's (2021) ecolinguistic framework, such representations constitute stories we live by—dominant cultural narratives that shape collective understandings of environmental reality. In this case, the narrative functions as a concealing story, obscuring ecological vulnerabilities behind representations of religious devotion and collective compassion.

By portraying the *santri* primarily as worshippers and victims, the reports construct the pesantren as a sacred spiritual environment that is implicitly assumed to be safe. While this representation fulfils an important humanitarian function, it simultaneously obscures the pesantren's material and ecological dimensions as a built environment requiring appropriate spatial planning, engineering standards, regulatory oversight, and disaster risk mitigation. Consequently, religious discourse functions not merely as descriptive reporting but also as a discursive strategy that diverts public attention from broader ecological and institutional concerns. As readers become emotionally engaged with the tragedy, opportunities for critical discussion of land suitability, construction governance, building permits, and infrastructure sustainability are substantially reduced.

Selective Sourcing and Discursive Narrowing

The analysis of discursive practice reveals a clear pattern of selective source selection. Across the reports, authoritative voices are largely confined to emergency responders, eyewitnesses, local residents, and mosque representatives. Perspectives from structural engineers, geologists, spatial-planning specialists, building regulators, officials from the Ministry of Religious Affairs, and independent infrastructure auditors are notably absent.

This restricted intertextuality narrows the range of interpretive perspectives available to readers. Reliance on eyewitness accounts and emergency-response narratives reinforces the perception that the collapse was an unexpected technical incident requiring immediate humanitarian intervention rather than systematic investigation of its structural and ecological causes.

Fairclough (2010) characterizes this pattern as institutionally constrained discourse production, whereby journalistic routines privilege readily accessible and relatively uncontested sources. From an ecolinguistic perspective, however, this selective sourcing produces institutional ecological silence (Stibbe, 2021; Ma & Stibbe, 2022), excluding institutions responsible for infrastructure governance, environmental regulation, and public safety from the public narrative. Consequently, media discourse limits public understanding

of the broader ecological and institutional dimensions of the disaster while reinforcing existing governance arrangements.

De-ecologization of Pesantren Space

The ecolinguistic analysis further reveals a process of de-ecologization, whereby the environmental context surrounding the collapse is systematically marginalized. Ecologically significant factors—including soil conditions, environmental carrying capacity, land-use change, spatial planning, construction standards, and disaster risk mitigation—are almost entirely absent from the news coverage.

Instead, the mosque is represented as an isolated physical structure whose collapse appears detached from its environmental and institutional context. The reports provide no discussion of the geological characteristics of the Buduran area, the dense spatial configuration of the surrounding settlement, the phased expansion of the pesantren complex, or the adequacy of architectural planning and engineering supervision.

Within Stibbe's (2021) framework, this omission represents ecological erasure, whereby environmentally significant actors, processes, and relationships are rendered discursively invisible. Such erasure is particularly consequential given Sidoarjo's well-documented geological vulnerabilities and history of environmental change. By excluding these broader ecological conditions, the reports encourage readers to interpret the collapse as an isolated structural failure rather than as the outcome of complex interactions among environmental conditions, infrastructure governance, and institutional decision-making.

Social Practices: Normalizing Limited Institutional Responsibility

At the level of social practice, the discourse reproduces a broader ideological assumption that Islamic boarding schools operate as largely autonomous institutions with limited state oversight. Throughout the coverage, there is little or no discussion of construction permits, infrastructure audits, engineering standards, or the statutory responsibilities of government agencies for ensuring the safety of educational facilities.

According to Fairclough (2010), discourse contributes to the reproduction of dominant ideologies by normalizing particular distributions of power and responsibility. In this case, the absence of regulatory institutions reinforces the perception that infrastructure quality and building safety are internal matters for pesantren management rather than issues of public governance and institutional accountability.

From Stibbe's (2021) ecolinguistic perspective, this discourse exemplifies a destructive story—a dominant narrative that legitimizes environmentally unsustainable social arrangements by obscuring ecological responsibility and institutional accountability. Taken together, the textual, discursive, and social analyses reveal a coherent ideological pattern. Technical framing naturalizes the collapse, selective sourcing narrows interpretive possibilities, and broader social discourse normalizes limited institutional intervention. Collectively, these discursive strategies shape public understanding by representing the collapse as an unfortunate technical accident rather than as the product of interconnected ecological, regulatory, and governance-related failures. In doing so, the media reproduces narratives that weaken ecological awareness, diminish institutional accountability, and ultimately constrain efforts to promote safer and more sustainable pesantren environments.

CONCLUSION

This study demonstrates that *Detik.com* predominantly constructed the collapse of the Al-Khoziny Islamic boarding school mosque as a technical and humanitarian tragedy while marginalizing its broader ecological, institutional, and structural dimensions. By integrating Fairclough's Critical Discourse Analysis with Stibbe's ecolinguistic framework, the analysis reveals that technical lexical choices, passive constructions, nominalization, and the systematic erasure of agency collectively represented the collapse as an abrupt and seemingly unavoidable event. Consequently, issues of institutional accountability—including construction supervision, regulatory compliance, spatial planning, and environmental risk management—were largely excluded from the media narrative.

The findings further indicate that the predominance of eyewitnesses and emergency-response personnel as news sources restricted the inclusion of expert, regulatory, and ecological perspectives. This pattern reinforces what Stibbe (2021) conceptualizes as destructive stories or stories we live by, in which technical and human-interest narratives overshadow ecological responsibility and institutional governance. As a result, public understanding of the disaster is shaped primarily by its immediate humanitarian consequences rather than by critical awareness of the environmental, regulatory, and infrastructural vulnerabilities that contributed to the collapse.

Theoretically, this study extends the application of ecolinguistics to the analysis of Islamic educational institutions, demonstrating the analytical value of integrating Critical Discourse Analysis and ecolinguistics to examine media representations of environmental

risk, institutional responsibility, and infrastructure governance. This interdisciplinary perspective broadens the scope of ecolinguistic inquiry beyond conventional environmental communication by highlighting how ecological meanings are discursively constructed within religious and educational contexts.

Practically, the findings underscore the need for more ecologically informed journalism that incorporates diverse expert perspectives and gives greater attention to environmental governance, infrastructure safety, regulatory oversight, and disaster risk mitigation in reporting on educational institutions. Such reporting can contribute to more informed public debate and support evidence-based policies aimed at strengthening the safety, resilience, and environmental sustainability of pesantren infrastructure.

Future research should extend this line of inquiry by examining multiple news organizations, incorporating multimodal analysis of visual and audiovisual content, and conducting comparative studies across different types of Islamic educational institutions. Such approaches would provide a more comprehensive understanding of how ecological discourse is constructed, negotiated, and transformed across diverse media environments.

DECLARATIONS

Ethics Approval

Not applicable. This study is based exclusively on the qualitative analysis of publicly available online news articles published by *Detik.com*. It does not involve human participants, personal data collection, interviews, experiments, or any procedures requiring ethical approval or informed consent.

Use of Artificial Intelligence (AI)

The authors declare that the generative artificial intelligence (AI) tool ChatGPT (OpenAI) was used exclusively for language editing and grammatical improvement. The use of AI did not influence the scientific content, study design, data analysis, data interpretation, results, or conclusions of the manuscript. Full responsibility for the content remains with the authors.

Conflict of Interest

The authors declare no conflicts of interest.

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