

Ecological Preaching Communication Strategy as a Response to Social Change in the Digital Era: A Comparative Study of Al-Ittifaq Ciwidey Islamic Boarding School and Fish Bank Indonesia

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Abstract

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The global ecological crisis and contemporary social problems compel Islamic institutions to respond through concrete action rather than verbal preaching alone. This study analyzes ecological da'wah communication strategies in responding to social change through a comparative study of Pesantren Al-Ittifaq Ciwidey and Fish Bank Indonesia. Both institutions demonstrate how Islamic theological values are operationalized through action-based programs in distinct institutional contexts. This research employs a qualitative approach using comparative virtual ethnography and netnography on digital platforms, including Instagram accounts and official websites of both institutions. The study applies Contextual Da'wah Theory, Murray Bookchin's Social Ecology Theory, and the Transformative Da'wah framework. Findings reveal three convergent communication strategies: participatory engagement, educational empowerment, and digital amplification. Pesantren Al-Ittifaq integrates organic farming, waste recycling, and a cooperative network empowering 270 alumni farmers, generating a 300% increase in farmers' income since 1993. Fish Bank Indonesia implements circular economy principles through community-based waste management and environmental campaigns. Both institutions demonstrate that ecological da'wah bil hal, combined with strategic digital communication, functions as an effective agent of social transformation. This comparative analysis contributes a theoretical framework for understanding action-based ecological da'wah across different institutional types in Indonesia and recommends the tathwir-tamkin paradigm as a practical guide for designing sustainable ecological da'wah programs.

Abstrak

Krisis ekologi global dan berbagai permasalahan sosial kontemporer mendorong institusi keagamaan Islam untuk merespons melalui aksi nyata, bukan sekadar ceramah verbal. Penelitian ini bertujuan untuk menganalisis strategi komunikasi dakwah ekologis dalam merespons perubahan sosial melalui studi komparatif pada Pesantren Al-Ittifaq Ciwidey dan Fish Bank Indonesia. Kedua lembaga menunjukkan bagaimana nilai-nilai teologis Islam dioperasionalkan melalui program berbasis aksi di konteks institusional yang berbeda. Penelitian menggunakan pendekatan kualitatif dengan metode etnografi virtual komparatif dan netnografi pada platform digital, mencakup akun Instagram dan situs resmi kedua lembaga. Kerangka analisis menggunakan Teori Dakwah Kontekstual, Teori Ekologi Sosial Murray Bookchin, dan kerangka Dakwah Transformatif. Temuan mengidentifikasi tiga strategi komunikasi yang konvergen: keterlibatan partisipatif, pemberdayaan edukatif, dan amplifikasi digital. Pesantren Al-Ittifaq mengintegrasikan pertanian organik, daur ulang limbah, dan jaringan koperasi yang memberdayakan 270 petani alumni, dengan peningkatan pendapatan petani hingga 300% sejak 1993. Fish Bank Indonesia menerapkan prinsip ekonomi sirkular melalui

pengelolaan sampah berbasis komunitas dan kampanye lingkungan. Kedua lembaga membuktikan bahwa dakwah ekologis bil hal yang dikombinasikan dengan komunikasi digital yang strategis berfungsi sebagai agen transformasi sosial yang efektif. Analisis komparatif ini memberikan kontribusi kerangka teoritis untuk memahami dakwah ekologis berbasis aksi lintas tipe institusi di Indonesia dan merekomendasikan paradigma tathwir-tamkin sebagai panduan praktis perancangan program dakwah ekologis yang berkelanjutan.

PENDAHULUAN

Indonesia faces serious and pressing ecological pressures. Data from the Ministry of Environment and Forestry (KLHK, 2023) recorded Indonesia's deforestation rate reaching 115,459 hectares per year between 2020 and 2022. In West Java, productive agricultural land is decreasing by an average of 1,000 hectares per year due to conversion to industrial and residential areas. Alongside this ecological degradation, social problems such as structural poverty, economic inequality, and a waste management crisis are further exacerbating the community's plight.

Islamic religious institutions hold strategic potential in responding to this crisis. Da'wah, as a process of Islamic communication, has the capacity to encourage collective ecological behavioral change. However, conventional, normative and textual da'wah has proven inadequate to address the complexity of contemporary socio-ecological problems. Rapid social change demands a transformation of da'wah communication strategies to remain relevant (Faldiansyah & Musa, 2020). Da'wah needs to transform into a concrete action movement that integrates Islamic theological values with practical solutions (Fata, 2017; Muhsinah, 2024).

Two institutions demonstrate relevant, action-based ecological da'wah models. The Al-Ittifaq Islamic Boarding School in Ciwidey, Bandung Regency, transformed from a traditional Salafiyah Islamic boarding school established in 1934 into an organic agribusiness center empowering hundreds of farmers. Fish Bank Indonesia implements a community-based environmental management program through a circular economy approach. Both institutions utilize digital platforms to amplify their ecological da'wah movements to a wider audience.

Several previous studies have demonstrated strong relevance to the study of ecological da'wah communication strategies in the digital era. Fauroni's research examines the Al-Ittifaq Islamic Boarding School as a religious institution that plays a role in empowering the community's economy through agribusiness. The study shows that Islamic boarding schools function not only as centers of religious education but also as agents of social change through the practice of da'wah bil hal (Islamic da'wah). Research on eco-Islamic boarding schools at Nurul Haramain Islamic Boarding School is also relevant because it positions ecological da'wah as persuasive communication that builds environmental awareness. Ecological da'wah in the study is realized through reforestation, waste management, integrated farming, and direct role models in the community. Meanwhile, Munandar and Susanti's research examines ecological da'wah in the digital space through the NU Online communication strategy. The study demonstrates that environmental issues can be conveyed through online media by utilizing religious authority, Islamic boarding school networks, and Islamic jurisprudence traditions. Thus, this study has a distinct position because it compares the ecological da'wah communication strategies at the Al-Ittifaq Islamic Boarding School in Ciwidey and Fish Bank Indonesia as two institutions with different socio-ecological characteristics.

Academic studies on ecological da'wah in Indonesia have so far tended to focus on a single institution, or solely on its theological dimension, without analyzing communication strategies in depth. Comparative studies that analyze ecological da'wah communication strategies across institutional types, while also examining their digital representations, are still very limited. This gap forms the basis of this research.

This research aims to: (1) analyze the forms and models of ecological da'wah at the Al-Ittifaq Islamic Boarding School and Fish Bank Indonesia; (2) identify the da'wah communication strategies implemented by both institutions in response to socio-ecological changes; (3) analyze the representation of ecological da'wah on digital platforms; and (4) formulate a comparative framework that contributes to the development of ecological da'wah theory in Indonesia.

METODE PENELITIAN

This research uses a comparative qualitative approach using virtual ethnography and netnography methods. Both methods were chosen because the research subjects actively operate within the digital ecosystem: both institutions utilize social media platforms to communicate the values, programs, and impacts of their ecological da'wah movements.

The ecological da'wah communication strategies at the Al-Ittifaq Islamic Boarding School in Ciwidey and Fish Bank Indonesia can be analyzed using Contextual Da'wah Theory because both convey religious messages while adapting to the social, economic, and environmental needs of the community (Hidayat, 2013). From Murray Bookchin's Social Ecology perspective, environmental damage is not only understood as a natural problem but also related to social structures, production patterns, and unfair human relations with the environment (Bookchin, 1982). Al-Ittifaq Islamic Boarding School demonstrates ecological da'wah through agribusiness empowerment and Islamic boarding school-based environmental education, while Fish Bank Indonesia emphasizes marine conservation, coastal empowerment, and digital communication as a means of raising public awareness. The Transformative Da'wah Framework views these two institutions as not only conveying moral messages but also encouraging behavioral change, community independence, and ecological responsibility (Abdurrahman, 2003). Thus, ecological da'wah in the digital era is a contextual, participatory, and transformative communication strategy in response to social change and the environmental crisis.

Data Sources. Data sources consist of publicly available digital data, including: (1) content from the Instagram accounts @alittifaqofficial and @santrialif_official belonging to the Al-Ittifaq Islamic Boarding School; (2) content from the Fish Bank Indonesia digital platform; (3) the official website of the Al-Ittifaq Islamic Boarding School Cooperative; (4) verified online news about the two institutions; and (5) publicly available academic documents and official reports. **Data Collection Techniques.** Data collection was conducted using three techniques. First, non-participatory digital observation: researchers observed, recorded, and documented the content of the two institutions without direct involvement. Second, digital document analysis with thematic categorization of visual content, text, captions, and audience interaction patterns. Third, a literature review of reputable journal articles, academic books, and official documents from both institutions.

Data Selection. Data selection was conducted purposively, considering the relevance of the content to the research focus: ecological da'wah communication strategies in responding to contemporary social issues. This process was carried out systematically by grouping data based on

specific themes: da'wah messages, social issues raised, forms of audience interaction, and communication strategies used (Thahara, 2024; Rakhmawati & Romadi, 2026). Data Analysis. Data analysis used Braun and Clarke's (2006) thematic analysis model, which included data familiarization, initial code generation, theme discovery, theme review, theme definition, and report production. A comparative analysis framework was used to identify convergent and divergent patterns between the two institutions. Aspects compared included: forms and models of ecological da'wah, communication strategies, representation of Islamic values in digital content, and measurable socio-ecological impacts.

Data Validity. Data validity was maintained through digital data triangulation: comparing different types of content and platforms to gain a more comprehensive understanding. Researchers also ensured consistency of interpretation by referring to relevant theories and previous research findings.

RESULTS AND DISCUSSION

1. Comparative Profile of the Two Institutions Al-Ittifaq Islamic Boarding School, Ciwidey

The Al-Ittifaq Islamic Boarding School was founded on February 1, 1934, in Ciburial Hamlet, Alamendah Village, Rancabali District, Ciwidey, Bandung Regency. Its founder, KH. Mansyur, ran a Salafiyah Islamic boarding school focused exclusively on the teaching of classical Islamic texts. A fundamental transformation occurred when KH. Fuad Affandi took over leadership in 1970. Faced with the structural poverty of the Ciwidey farming community and hundreds of students who could not afford their education, KH. Fuad chose agriculture as a medium for his da'wah (Islamic outreach). His foundation was the hadith: "inna a'dham al-kasbi azzar'u" (the most noble occupation is farming). This choice was not merely pragmatic, but rather a theological conviction that agriculture is an act of worship.

In 1997, the Alif Islamic Boarding School was established with six active business units. The boarding school now manages 11 hectares of its own agricultural land plus 30 hectares donated by Perhutani, producing 3.2 tons of organic vegetables per day from 63 types of commodities. The distribution network includes 270 alumni farmers in nine farmer groups in Bandung, West Bandung, and Cianjur Regencies. Products are distributed to Superindo, Aeon, Yogya Group, restaurants, and hotels. Formal recognition includes the Tut Wuri Handayani Award (1998), the Kalpataru Award (2003), a partnership between JICA Japan and PUM Netherlands, and a visit by President Jokowi in March 2023. Approximately 30% of students from low-income families receive fully free education and healthcare.

Fish Bank Indonesia

Fish Bank Indonesia is a social initiative engaged in community-based environmental management through the concept of a circular economy. This program integrates environmental sustainability values with economic empowerment, encouraging communities to manage waste into valuable resources. Unlike the Al-Ittifaq Islamic Boarding School, which is based on traditional religious educational institutions with entrenched religious authority, Fish Bank Indonesia operates as a more dynamic and flexible community-based social movement.

Fish Bank Indonesia integrates Islamic messages about human responsibility as caliphs on earth into its environmental management program. Its activities include community-based waste management education, environmental campaigns, and economic

empowerment of coastal and urban communities. From a da'wah perspective, these activities are categorized as da'wah bil hal (preaching by God): concrete actions that directly impact society and the environment.

Institutional Profile Comparison

Aspek	Pesantren Al-Ittifaq	Fish Bank Indonesia
Institution Type	Islamic boarding schools (religious education)	Community-based social movements
Year Established	1934	Relatively new
Community Context	Mountain farmers	Urban and coastal
Key Issues	Farmers' poverty, land exploitation	Waste management, economic inequality
Ecological Approach	Integrated organic farming	Circular economy and waste management
Authority Base	Traditional religion	Socio-community
Impact Documentation	Measurable and verifiable	Developing

2. Forms and Models of Ecological Preaching

The comparative analysis identified three main dimensions of ecological preaching in both institutions: theological, ecological, and socio-economic.

Theological Dimension

The Al-Ittifaq Islamic Boarding School builds ecological da'wah on an explicit and systematic theological foundation. KH. Fuad Affandi consistently operationalizes three Islamic theological concepts. The concept of the caliphate is implemented through the principle of "let no inch of land lie idle": every plot of land must be managed productively as a trust to Allah. The concept of mizan is implemented through a system of recycling livestock waste into biogas and organic fertilizer, establishing a production cycle without excess waste. The prohibition of israf is operationalized through the principle of zero waste: vegetable scraps become animal feed, livestock manure becomes biogas and fertilizer, and fertilizer is returned to the agricultural land. KH. Fuad calls this "the principle of letting nothing go to waste," which is directly rooted in Islamic teachings on mizan (Ministry of Religious Affairs of the Republic of Indonesia, 2024).

Fish Bank Indonesia integrates similar Islamic values, particularly the concept of khalifah fil ardh (vicegerent) as the responsibility to protect the environment. However, its theological dimension is more communicative in the campaign narrative, rather than serving as a structured institutional foundation as in Al-Ittifaq. Islamic messages are consistently embedded in digital content, linking waste management to a Muslim's religious responsibilities.

This difference is not a weakness of Fish Bank Indonesia, but rather a difference in institutional context. Islamic boarding schools (pesantren) have a unique capacity to organically integrate religious authority with ecological programs. Community-based social movements face a different challenge: reaching diverse communities without the same strong institutional roots.

Ecological Dimension

Al-Ittifaq Islamic Boarding School implements an integrated organic farming system that rejects chemical inputs. This system establishes a closed ecological cycle: organic inputs, natural processes, and organic outputs. A modern greenhouse allows for the sustainable cultivation of 63 types of highland vegetables. A biogas system from livestock waste meets most of the Islamic boarding school's energy needs. The organic fertilizer factory in Cijapati, West Java, produces 20 tons per day (PPI UNAS, 2012).

Fish Bank Indonesia applies circular economy principles to waste management. Waste, which would normally be an ecological burden, is transformed into a resource with economic value. This approach is highly relevant to urban and coastal contexts, where waste is a pressing ecological issue and is evident in the daily lives of the communities it serves.

Social-Economic Dimension

Al-Ittifaq Islamic Boarding School has demonstrated measurable socio-economic impacts. Since 1993, the income of assisted farmers has increased by 300%. Kopontren Alif has empowered 270 alumni farmers in nine farmer groups. The value of livestock assets reached IDR 43.5 billion in December 2019 (Merdeka.com, 2020). Approximately 30% of students from low-income families receive fully free education, including healthcare (Kompas, 2021). The profit-sharing distribution system for alumni farmers embodies the commandment in Surah Al-An'am: 141, which states that harvests should be distributed to the community, not monopolized.

Fish Bank Indonesia promotes community economic independence through community-based waste management. Well-managed waste not only reduces the ecological burden but also creates jobs and additional income for coastal and urban communities. This circular economy approach is relevant to densely populated contexts facing space and resource constraints.

3. Islamic Propagation Communication Strategies

The analysis identified three Islamic propagation communication strategies implemented in a convergent manner by both institutions. These three are mutually reinforcing and inseparable.

First Strategy: Participatory Approach

Both institutions place direct community involvement at the core of their communication strategies. Al-Ittifaq Islamic Boarding School directly involves students in the entire agricultural production chain: planting, tending livestock, packaging products, and managing distribution. This is not simply a vocational curriculum, but rather Islamic propagation (dakwah bil hal) that teaches ecological responsibility through hands-on experience. KH. Fuad Affandi stated: "Allah did not create land and rain in vain. Caring for the earth is part of gratitude." The students' physical involvement in agricultural activities fosters a much deeper internalization of ecological-theological values than delivering lectures (Al-Muzara'ah, 2021).

Fish Bank Indonesia implements a similar participatory approach in its waste management program. The community is directly involved in the activities, rather than simply being recipients of information or passive audiences. This active participation creates a sense of ownership of the program and enhances the organic sustainability of the movement.

This participatory strategy aligns with the theory of da'wah communication, which emphasizes the importance of audience involvement as agents of change (Marfu'ah, 2017). Its effectiveness is higher than that of an instructive approach because it builds sustainable internal community capacity.

Second Strategy: Educational Approach

Both institutions integrate education as a medium for da'wah, running parallel to field action. Al-Ittifaq Islamic Boarding School developed an organic farming curriculum integrated with Islamic values. Students not only learn farming techniques but also understand their theological foundations. This model produces farmer-alumni who are technically competent and possess strong spiritual motivation. Purnomo et al. (2024) demonstrated that motivation based on prophetic values produces deeper and more lasting change than programs based solely on material incentives. The spiritual motivation considered strong in this study is a religious drive that goes beyond personal belief but is manifested in concrete actions to protect the environment. This motivation is evident through the understanding that caring for nature is part of humanity's mandate as caliphs on earth and a form of social worship. Therefore, the strength of spiritual motivation is measured by the consistency of faith values in shaping ecological behavior, such as concern, responsibility, and participation in maintaining environmental sustainability.

Fish Bank Indonesia delivers easy-to-understand environmental management information linked to Islamic values. The educational campaign uses a non-patronizing approach, but instead invites the public to understand the relationship between environmental management practices and their responsibilities as caliphs on earth. This simplification of the message is crucial for reaching communities with diverse educational backgrounds.

This educational strategy aligns with the concept of contextual da'wah, which addresses the specific needs of the community. In this study, the concept of contextual da'wah is understood as da'wah that adapts religious messages to the social, cultural, economic, and ecological conditions of the target community (Hidayat, 2013). In the context of the Al-Ittifaq Ciwidey Islamic Boarding School and Fish Bank Indonesia, da'wah is delivered not only through sermons but also through concrete actions such as community empowerment, sustainable agriculture, marine conservation, and environmental education. Thus, contextual da'wah (Islamic outreach) is a relevant communication strategy for addressing social change and the ecological crisis in the digital age (Aziz, 2004). The Ciwidey farming community needs technical knowledge of organic farming and market access. Urban coastal communities need practical and economically valuable knowledge about waste management. Both institutions respond to these specific needs with relevant and solution-oriented da'wah messages, rather than generic messages that are the same for all contexts.

Strategy Three: Digital Amplification

Both institutions utilize digital platforms to expand the reach of ecological da'wah beyond geographic boundaries. Digital platforms are not merely communication tools, but

also new cultural spaces where ecological da'wah identities, narratives, and communities are formed (Hine, 2000).

Al-Ittifaq Islamic Boarding School operates two Instagram accounts with distinct but complementary functions. The @alittifaqofficial account focuses on representing the school's values and activities through five consistent content categories: documentation of students' organic farming activities in the field and greenhouse, product visuals with information on nutritional value and planting methods, sustainable agriculture education content, testimonials from alumni farmers, and Islamic content integrating the values of khalifah fil ardh (vicegerent) on earth. The @santrialif_official account focuses on the commercial dimension of Kopontren Alif as well as the ecological da'wah narrative, constructing a strategic framework that demonstrates that purchasing Islamic boarding school products is participation in the ecological da'wah movement that empowers Muslim farmers. The use of the hashtags #organicagriculture, #agribusinessboardingschool, and #organicvegetables places Islamic boarding schools within the broader national network of organic farming and ecological communities.

Fish Bank Indonesia utilizes social media for informative, inspirational, and persuasive content. Informative content aims to convey knowledge, data, or facts clearly so that the audience understands the issue being discussed, for example, environmental damage and how to preserve it (Cangara, 2016). Inspirational content raises awareness, motivates, and exemplifies through stories, religious values, or good practices that can encourage the audience to care for the environment. Persuasive content seeks to influence the audience's attitudes and behaviors to take action, such as participating in environmental protection, reducing waste, or supporting ecological movements (Rakhmat, 2018). The content not only documents activities but also builds a narrative about the social and environmental impacts of the programs being implemented. This strengthens the reach of da'wah (Islamic outreach) and allows for broader interaction with the audience (Basri, 2024).

4. Representation of Ecological Da'wah in the Digital Space Constructing the Digital Narrative of Al-Ittifaq Islamic Boarding School

Al-Ittifaq's Instagram account constructs the narrative of "Islamic boarding schools as an ecological solution" through three simultaneous layers. Theological layer: each agricultural content is linked to the values of khalifah, mizan, or amanah through captions quoting Surah Ar-Rum: 41 on the facade, Surah Al-Baqarah: 30 on the khalifah, and the hadith on ihya al-mawat. The economic layer: concrete data on farmer income, production volume, and market reach builds the movement's credibility. The social layer: testimonials from alumni farmers and profiles of underprivileged students who receive free education build a narrative of Islamic social justice.

The Islamic boarding school's Instagram content represents a strategic dual identity: a deeply rooted traditional Islamic boarding school (religious authority) and a modern, professional agribusiness institution (technical competence). This dual identity significantly broadens the audience reach, from traditional Muslim communities to environmentally conscious urban consumers.

Analysis of engagement patterns shows that content depicting the actual transformation process, from subsistence farmers to empowered farmers, garners the highest

audience response. Stellarosa et al. (2022) confirm this finding: authentic da'wah content based on real experiences has greater penetration than normative content.

Fish Bank Indonesia's Digital Narrative Construction

Fish Bank Indonesia constructs the narrative of "waste as a resource." Digital content reconstructs the public's perception of waste: from a problem to an opportunity, from a burden to a blessing. Islamic messages are consistently inserted to reinforce motivation: managing waste is a form of worship and an implementation of the responsibilities of a caliph.

Fish Bank Indonesia's narrative strategy is more persuasive and educational than Al-Ittifaq's, which is more documentary-representative. Fish Bank Indonesia actively invites audiences to participate in the movement, while Al-Ittifaq focuses on showcasing past successes as replicable models. This difference in narrative strategy reflects the differences in institutional context: Islamic boarding schools with long track records build trust through evidence, while new social movements build momentum through invitations.

5. Integrated Theoretical Analysis

From a Contextual Da'wah Perspective

Both institutions demonstrate the central thesis of Contextual Da'wah Theory: the most effective da'wah is one that responds to real community problems with solutions. Al-Ittifaq Islamic Boarding School responded to the structural poverty of Ciwidey farmers not with normative sermons, but with an integrated organic farming system that is simultaneously ecological, economic, and theological. Fish Bank Indonesia responded to the urban and coastal waste management crisis not with mere moral appeals, but with a circular economy program that has practical and religious value.

Al-Ittifaq Islamic Boarding School's da'wah vision explicitly places da'wah bil hal as its primary strategy: "Sincerity in service in upholding the message of Islam through da'wah bil hal" (Maulida et al., 2025). Fish Bank Indonesia operationally implements a similar concept through social action programs that integrate Islamic values with ecological-economic solutions.

From Bookchin's Social Ecology Perspective

Both institutions demonstrate concrete responses to the ecological irrationality criticized by Bookchin (1982). The Al-Ittifaq Islamic Boarding School directly challenges the hierarchy of middlemen that dominates farmers in Ciwidey. By establishing the Alif Islamic Boarding School and a direct distribution network to national supermarkets, the Islamic boarding school eliminates the middlemen at the root of economic-ecological injustice. Farmers are no longer forced to use chemical pesticides due to market pressures; they have a sustainable and profitable alternative.

Fish Bank Indonesia challenges a similar hierarchy in urban waste management systems. Communities that were typically victims of unfair waste management systems are now active actors in the circular economy. This social transformation parallels Bookchin's concept of participatory decentralization. Purnomo et al.'s (2024) findings on the effectiveness of spiritual motivation are confirmed in both institutions: motivation stemming from the responsibility of the caliph provides resilience against short-term economic pressures.

From a Transformative Da'wah Perspective

Both institutions have succeeded in making da'wah an instrument of structural social transformation, not simply individual behavioral change. Al-Ittifaq Islamic Boarding School transformed an isolated subsistence farming community into an economically and ecologically empowered cooperative network. The practice of congregational prayer at the beginning of the prayer time, implemented since 1993, has proven to be a turning point in increasing productivity and production quality (Al-Muzara'ah, 2021). This demonstrates that spiritual and ecological transformation go hand in hand: improving the relationship between God and nature simultaneously improves the relationship between nature and nature.

Fish Bank Indonesia transformed the community's perception of waste from a burden to a resource, while simultaneously building community-based economic independence. The tathwir-tamkin framework proved relevant in explaining the success of these two institutions. Tathwir works on the ecological dimension: restoring ecosystems. Tamkin works on the socio-economic dimension: building the capacity of independent communities. The two are inseparable and mutually reinforcing.

6. Comparative Framework: Convergence and Divergence

The comparative analysis produced a framework that systematically identifies convergent and divergent patterns.

Convergence (Similar Aspects)

Four convergent aspects were identified. First, both operationalize Islamic theological values (caliphate, mizan, amanah) through concrete action programs, not just verbal messages. Second, both implement a da'wah bil hal model that prioritizes concrete actions and measurable impacts. Third, both utilize digital platforms to amplify ecological da'wah narratives. Fourth, both produce dual impacts: ecological (environmental improvement) and socio-economic (community empowerment) simultaneously.

Divergence (Different Aspects)

Four divergent aspects were identified. First, the institutional context: Al-Ittifaq is based on Islamic boarding schools with deeply rooted traditional religious authority, while Fish Bank Indonesia is based on a more fluid and flexible social movement. Second, the community context: Al-Ittifaq serves highland farming communities, while Fish Bank Indonesia serves urban and coastal communities. Third, the depth of theological foundation: Al-Ittifaq builds an explicit and systematic theological foundation, while Fish Bank Indonesia integrates Islamic values more flexibly into its communication narrative. Fourth, the scale of impact documentation: Al-Ittifaq has measurable and academically verified impact data spanning five decades, while Fish Bank Indonesia is still in the process of building a similar track record.

7. Theoretical Implications

This comparative research yields several significant theoretical implications for the science of da'wah (Islamic preaching) in Indonesia.

First, this research confirms that ecological da'wah is not a new category that needs to be built from scratch, but rather an elaboration of the existing category of tathwir (Islamic preaching) in Indonesia.

The theoretical foundations of da'wah science. Thus, ecological da'wah gains strong epistemological legitimacy from within the Islamic da'wah tradition itself.

Second, the tathwir-tamkin framework explains why ecological da'wah in Islamic boarding schools and Islamic social movements is more effective than environmental programs from non-religious institutions. Values-based programs have two comparative advantages: deep-rooted spiritual motivation and established social networks of religious communities. These two resources are lacking in secular environmental programs, which must build them from scratch (Muhyiddin, 2010; Aulia et al., 2024).

Third, these findings demonstrate that ecological da'wah that focuses solely on one dimension is unsustainable. Programs that teach only organic techniques without building community (tamkin) will cease when external technical support ends. Conversely, programs that only build economic networks without ecological ethics (tathwir al-bi'ah) have the potential to reproduce resource exploitation on a different scale.

Fourth, the combination of da'wah bil hal (Islamic outreach) with digital amplification forms an effective model of da'wah communication in the contemporary era. Concrete actions provide credibility, while digital representation expands reach. The two are mutually reinforcing and inseparable.

CONCLUSION

This comparative research shows that Al-Ittifaq Islamic Boarding School and Fish Bank Indonesia have successfully implemented action-based ecological da'wah (Islamic preaching), or bil hal (Islamic teaching). Both institutions demonstrate that da'wah through concrete programs is more effective than purely verbal da'wah. Islamic theological values are translated into empowerment, education, conservation, and environmental management activities that have a direct impact on the community. Both institutions also implement participatory and educational communication strategies supported by digital amplification. The participatory approach makes the community not only the object but also the subject of socio-ecological change. Meanwhile, the educational approach connects environmental technical knowledge with Islamic values. Digital platforms play a role in expanding the reach of ecological da'wah and building a community of support across regions. Authentic content based on real experiences has proven to be more engaging than normative content. The tathwir-tamkin framework and Bookchin's Social Ecology Theory help explain that the ecological crisis is related to social structures and requires transformation based on spirituality, amanah (trust), mizan (the principle of trust), and the responsibility of the caliph. Therefore, this study recommends the development of an ecological da'wah curriculum based on fiqh al-bi'ah, replication of the ecological Islamic boarding school model, longitudinal studies of the effectiveness of digital communication, and collaboration between Islamic boarding schools and community social movements in responding to environmental crises systematically.

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