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The Role of Communication in Structuring Religionists and the Military for Blue Economy Development

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ABSTRACT

The development of Indonesia's Blue Economic Zone relies on effective communication structures to facilitate coordination among key stakeholders. However, the interaction between religious leaders and the military in this process presents structural challenges that impact collaboration efforts. Using Giddens' Structuration Theory as a framework, this study examines how communication dynamics shape the roles of these two groups in the Blue Economy's development. This qualitative case study was conducted across six Indonesian provinces, involving informants from the TNI, religious leadership, and local communities. Findings indicate that collaboration remains weak, as discussions rarely prioritize joint efforts—accounting for less than 50% of total deliberations. Moreover, differing interpretations of economic development create contrasting discourses: the military emphasizes security and strategic control, while religious leaders focus on ethical stewardship and community welfare. This structural disconnect hinders cohesive policy-making and implementation. To bridge this gap, the study suggests the establishment of an ad hoc communication task force to foster structured dialogue and legitimacy between these actors. These findings contribute to the understanding of communication in multi-stakeholder governance and highlight the need for adaptive institutional structures in Blue Economy initiatives.

Keywords: Structuration, religionist and military, development communication

ABSTRACT

Pengembangan Zona Ekonomi Biru di Indonesia bergantung pada struktur komunikasi yang efektif untuk memfasilitasi koordinasi di antara para pemangku kepentingan utama. Namun, interaksi antara pemuka agama dan militer dalam proses ini menghadirkan tantangan struktural yang berdampak pada upaya kolaborasi. Dengan menggunakan Teori Strukturasi Giddens sebagai kerangka analisis, penelitian ini mengkaji bagaimana dinamika komunikasi membentuk peran kedua kelompok tersebut dalam pengembangan Ekonomi Biru. Penelitian ini menggunakan metode studi kasus kualitatif yang dilakukan di enam provinsi di Indonesia, dengan informan yang terdiri dari anggota TNI, pemuka agama, dan komunitas lokal. Hasil penelitian menunjukkan bahwa tingkat kolaborasi masih lemah, di mana diskusi terkait pengembangan Ekonomi Biru jarang menempatkan kerja sama sebagai prioritas utama—tercatat bahwa kolaborasi hanya dibahas dalam kurang dari 50% dari total diskusi yang dilakukan. Selain itu, terdapat perbedaan interpretasi terkait konsep pembangunan ekonomi, di mana militer lebih menitikberatkan pada aspek keamanan dan kontrol strategis, sedangkan pemuka agama lebih

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berfokus pada pengelolaan etis serta kesejahteraan masyarakat. Ketidaksinambungan struktural ini menghambat perumusan kebijakan yang kohesif serta implementasi program secara efektif. Untuk dapat menjembatani kesenjangan ini, penelitian ini merekomendasikan pembentukan gugus tugas komunikasi ad hoc guna mendorong dialog yang lebih terstruktur serta membangun legitimasi antara kedua aktor tersebut. Temuan ini memberikan kontribusi dalam pemahaman komunikasi dalam tata kelola multi-pemangku kepentingan serta menekankan perlunya struktur kelembagaan yang adaptif dalam inisiatif Ekonomi Biru.

Kata Kunci: Ekonomi lokal, komunikasi kewirausahaan, mitos, pariwisata berkelanjutan, wisata religi

INTRODUCTION

The development of a blue economy is still an interesting issue, especially in this SDGS era (Lee et al., 2020). Indonesia, as the largest archipelagic country in the world, has enormous economic potential in the marine and fisheries sector. One of the strategies promoted by the Indonesian government to optimize this potential is through the Blue Economy concept (Sari & Muslimah, 2020; Setiyowati et al., 2022). Blue Economy refers to the sustainable development of marine and fisheries resources and related sectors to improve community welfare and protect the environment. (Smith-Godfrey, 2016; Wenhai et al., 2019).

The Blue Economy remains a significant topic, particularly in the era of Sustainable Development Goals (SDGs) (Lee et al., 2020). As the largest archipelagic country in the world, Indonesia possesses vast economic potential in the marine and fisheries sector. To harness this potential, the Indonesian government has actively promoted the Blue Economy concept, emphasizing the sustainable utilization of marine and fisheries resources to enhance economic growth while ensuring environmental conservation (Sari & Muslimah, 2020; Setiyowati et al., 2022).

The successful development of Blue Economy Areas in Indonesia requires strong coordination among stakeholders, particularly between religious leaders and the military, who play strategic roles in policy implementation and public engagement. Religious leaders influence public perceptions of environmental stewardship, while the military ensures law enforcement and maritime security (Cahyati, 2017). However, their interaction in the Blue Economy framework remains underexplored, leading to fragmented initiatives rather than an integrated national strategy.

Despite the importance of religious and military actors, previous research on the Blue Economy has primarily focused on economic potential, policy frameworks, and conservation efforts (Wenhai et al., 2019; Burgess et al., 2018). Studies examining global best practices emphasize governance mechanisms and partnerships but do not address the communication

structures that shape stakeholder interactions in Indonesia (Lee et al., 2020). This gap underscores the need for research on how religious leaders and the military engage in communication and coordination within the Blue Economy framework.

A major challenge in this context is the absence of a structured communication mechanism between these actors. Preliminary research indicates that joint discussions on Blue Economy development remain limited, accounting for less than 50% of total deliberations. Additionally, contrasting perspectives hinder effective collaboration: the military focuses on security and territorial control, while religious leaders prioritize ethical resource management and community well-being. These divergent approaches create structural barriers, making it difficult to establish a cohesive national strategy for sustainable marine development.

The development of Blue Economy Areas in Indonesia requires coordination between various stakeholders, including religious leaders and the military, who have a strategic role in this process. Religionists often have a big influence in shaping people's views on the environment and natural resources. Meanwhile, the military has an important role in monitoring and enforcing law in the maritime sector. (Cahyati, 2017).

The role of religionists in developing various aspects in Indonesia. Before the Indonesian nation became a republic, its citizens, both Muslims and Christians, traveled a long and winding journey. These two elements are what make this country stronger (Daulay, 2019; SABAH, 2021). In several histories, it is stated that the origin of the Indonesian language comes from the Santri tribe or Microliterate Religionists in Indonesia who also play a role as religious figures. The military has the ability to distinguish and maintain in terms of management. (Dahlan, 2017).

On the other hand, one of the main causes of national decline is territorial boundaries which are not maintained. One example is the territorial boundary consisting of land and sea ecosystems that its function as natural filters against non-literate and literate threats. Originating from the sea, mangrove forests could even become national treasures if they are lost. Mangroves even become a national issue when national borders are at stake in the case of border islands (Anuar, 2015).

The importance of these two elements in carrying out relationships, especially in the development of the blue economy, is an important study to be investigated. The latest data from the National Peat and Mangrove Restoration Agency (BRGM) shows more than 3 million hectares of peat land in Indonesia. If it is maximized, this potential economically becomes one of the major pillars of the national economy from the aspect of marine resources. Another impact is the benefit of world attention to the issue of sustainable environmental development or carbon trading. (Gilbertson et al., 2009).

In order to see the problematic relationship between religionists and the military in the case of the blue economy, a concept or idea is needed that can be a middle way so that this issue is not implemented partially. Preliminary research data shows that religious leaders and the military are still partially related, so there is still no national program to discuss blue economy issues.

The concept of thought that is considered quite appropriate in looking at this problem is Anthony Giddens' thinking about structuration. Anthony Giddens, a prominent sociologist, discussed the concept of structuration in his famous theory. Giddens developed this concept in his 1984 book "The Constitution of Society" (Doncu, 2016). According to Giddens, structuration refers to the dynamic relationship between structures and agents in society (Dawson, 2010; Doncu, 2016).

Giddens' thoughts also highlight environmental aspects which are important issues in this research (Esgin, 2013). According to Giddens, the relationship between structure and agency are two things that cannot be separated or a duality (Suherman et al., 2021). Giddens states that structuration is a dual-function process. It includes structures as rules and resources, as well as agents as actors who use those rules and resources. The rules and resources possessed by the structure limit agents' choices, but agents also have a role in shaping and changing the structure. So in the structuration of Giddens, we succeeded in applying the concepts of significance, dominance and legitimacy (Sihotang, 2012; Suherman et al., 2021).

The concept of significance refers to the aspects of symbols, discourse, or signs that are owned by agents in a structure. Dominance manifests in power or control within a structure. Meanwhile, legitimacy is in the form of rules or constructs that are developed in the life of a structure (Adib, 2012; Wahyu, 2015).
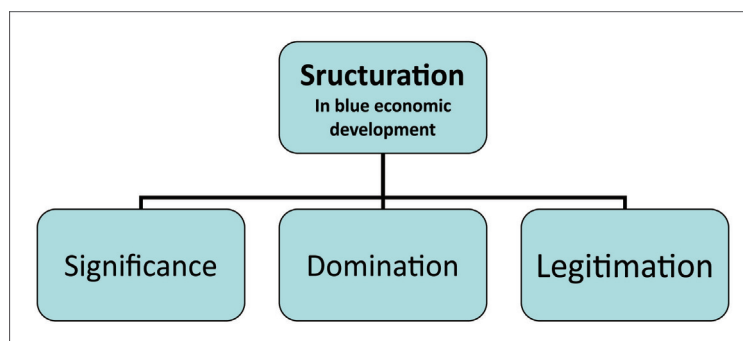

Figure 1. The concept of Structuration in the Development of the Blue Economy
Source: (Processed by researchers, 2023)

Several studies on the blue economy have been carried out. One of them is a study; *The Blue Economy and the United Nations' sustainable development goals: Challenges and opportunities*. This research highlights the opportunities and challenges in developing the blue economy (Lee et al., 2020). The research results show that blue economy opportunities have a positive impact on national development.

Another research entitled; *Successful blue economy examples with an emphasis on international perspectives* (Wenhai et al., 2019). One of the findings of this research is that we must start strengthening blue partnerships throughout the world, make joint efforts to grow new driving forces for the blue economy, explore new markets, generate new growth, jointly build service platforms and provide industrial service platforms to achieve blue economy development global, connecting technology and markets, and also connecting companies with finance.

Research trends in 2018 in blue economy studies explain more about the conceptual blue economy based on conservation and development studies. Besides, there is the concept of five pragmatic and prospective rules for stakeholders. Another study is about the application of the blue economy in the Indian Ocean. This research is mostly published in marine policy publishers (Burgess et al., 2018; Howard, 2018; Lee et al., 2020; Sari & Muslimah, 2020).

To address this challenge, this study applies Anthony Giddens' Structuration Theory to analyze the relationship between structure and agency in the communication processes of religious leaders and the military (Giddens, 1984; Doncu, 2016). Structuration Theory posits that social structures both enable and constrain individual agency, shaping patterns of interaction and institutional frameworks (Dawson, 2010; Suherman et al., 2021). By examining significance (symbols and discourse), dominance (power dynamics), and legitimacy (institutional rules), this study aims to understand how communication structures influence collaboration in Blue Economy governance (Sihotang, 2012; Adib, 2012).

Existing research highlights the opportunities and challenges of the Blue Economy at the global level (Wenhai et al., 2019), emphasizing the importance of policy integration, international partnerships, and market expansion. However, studies specifically addressing the role of religious leaders and the military in Indonesia remain scarce. Given that these two groups operate within distinct social structures, it is crucial to analyze their interaction through the lens of Structuration Theory to develop effective communication frameworks for Blue Economy development (Haryanto, 2009; Khasri, 2021).

Thus, this research seeks to examine the structure and role of religious leaders and the military in communicating the development of Blue Economy Areas in Indonesia. Understanding their interaction and communication patterns will provide insights into potential collaborative strategies, enabling government agencies, policymakers, and other stakeholders to design more effective governance mechanisms for sustainable marine and fisheries development. Additionally, this study aims to contribute to the formulation of communication strategies that can bridge institutional divides, fostering more cohesive and sustainable maritime policies in Indonesia.

However, until now there has been little research that specifically examines how religious and military figures in Indonesia are involved in communicating the development of the Blue Economic Zone. To what extent do they support this initiative, and what is their role in educating and guiding the community about the importance of protecting the environment and marine resources. These two elements are different social structures, so it is important to examine both based on the right theory, namely Anthony Giddens' structuration theory. (Haryanto, 2009; Khasri, 2021; Savage & Silva, 2013).

Therefore, this research aims to dig deeper into the structure and role of religious leaders and the military in communicating the development of the Blue Economy Area in Indonesia. By understanding the roles of both, we can identify the potential for more effective collaboration between the government, religious leaders and the military to achieve sustainable development goals in the marine and fisheries sector.

This research can also provide valuable insights for policy makers, non-governmental organizations and other stakeholders involved in developing Blue Economy Areas, and can help in formulating more effective communication strategies to educate and move the Indonesian people towards sustainable maritime policies.

RESEARCH METHOD

This research employs a qualitative approach, utilizing theoretical interpretive frameworks to examine how individuals and groups construct meaning around social and human issues. A case study approach (Creswell, 2009) was chosen to explore the communication dynamics between religious and military actors in the development of the Blue Economy.

The study was conducted in six Indonesian provinces—DKI Jakarta, West Java, Central Java, East Java, Bali, and East Kalimantan—selected based on their strategic maritime significance and diverse socio-political contexts. These locations represent key areas where

religious and military influences, intersect in coastal governance and marine resource management.

Data collection began with a documentation study, analyzing relevant literature and official records to identify key research actors and institutions. A purposive sampling method was employed to select informants from religious and military institutions, ensuring the inclusion of individuals with direct involvement in maritime affairs. To enhance data validity, triangulation techniques were applied, combining document analysis, interviews, and field observations to cross-verify findings and reduce bias(Creswel, 2009). More details will be presented in the following table:

Table 1. Lists of Informants from the Religionists and the Military

No	Name	Institution Name
1.	Mayjen TNI Achmad Daniel Chardin, SE., M.Si	Territorial Assistant to the Chief of Army Staff (ASTER KASAD)
2.	Captain (P) Indra Joko Rerangin	Paban IV Komsosmar Apotmaral. Assistant for Maritime Potential to the Chief of Naval Staff (ASPOTMAR KASAL)
3.	*Djihadul Mubarok, S.E., M.H, Secretary of the Environmental Council*	Muhammadiyah Central Leadership
4.	Sidrotun Naim, S.Si., M.Mart.St., MS., M.S., M.P.A., Ph.D	Deputy General Secretary of PBNU
5.	Maskut Candranegara, M.Pd	Disaster Management and Climate Change Institute, Nahdlatul Ulama Executive Board (LPBI PBNU)
6.	Dr. KH. Mashudi, M.Ag, (attend via Zoom meeting)	Secretary General *Jam'iyah Ahlith Thoriqoh Al-Mu'tabaroh An-Nadhliyah* (JATMAN)
7.	Dr. Putu *Ngurah Suyatna Yasa*, S.E., MS.i	Parisada Hindu Dharma Indonesia (PHDI)
10.	Hery Gunawan Daulay (attend via Zoom meeting)	Katimja Restorasi. Director General of Marine and Marine Space Management. Marine and Fisheries Ministry.
11.	Suwignya Utama	Head of Education and Socialization Working Group of Peat and Mangrove Restoration Agency

Source: Researcher (2023)

The data analysis technique in this research uses a qualitative interactive model as formulated by Miles and Huberman (1994) (Rashid et al., 2019). The data analysis carried out included four main stages, namely:

1. Data collection, that is writing and recording all data objectively. Data was collected through in-depth interviews, group interviews, participant observation and documentation studies.

2. Data reduction, that is summarizing, selecting the main things, focusing on the important things according to the research objectives, then looking for themes and patterns. Data reduction includes activities of classifying, directing and discarding data that is not needed, then organizing the data so that it provides a clearer picture of the research results.

3. Data presentation, that is presenting data that has been reduced in the form of tables or matrices, graphs, maps, charts, and so on. Through the presentation of this data, the data is organized, arranged in a relationship pattern, so that it is easier to understand.

4. Drawing conclusions, that is carrying out verification or drawing conclusions based on the results of data reduction and data presentation to answer the problem formulation or research objectives. Conclusions in qualitative research may be able to answer the research problem formulation determined from the start, but can also be new findings that have not previously existed. Meanwhile, the data validity uses triangulation of sources and techniques. In this research, through observations and interviews with all religious and military elements involved in this research (L. W. Neuman, 2007; W. L. Neuman, 2013).

DISCUSSION

Communication for the development of an area is a comprehensive effort involving various stakeholders (Kartika et al., 2017). Related to the development of the blue economic zone, this study will examine the form of communication between religious figures and the military. The researcher conducted the study using in-depth interviews separately between religious and military elements. In each religious and military element, several communication problems were found between the two as follows.
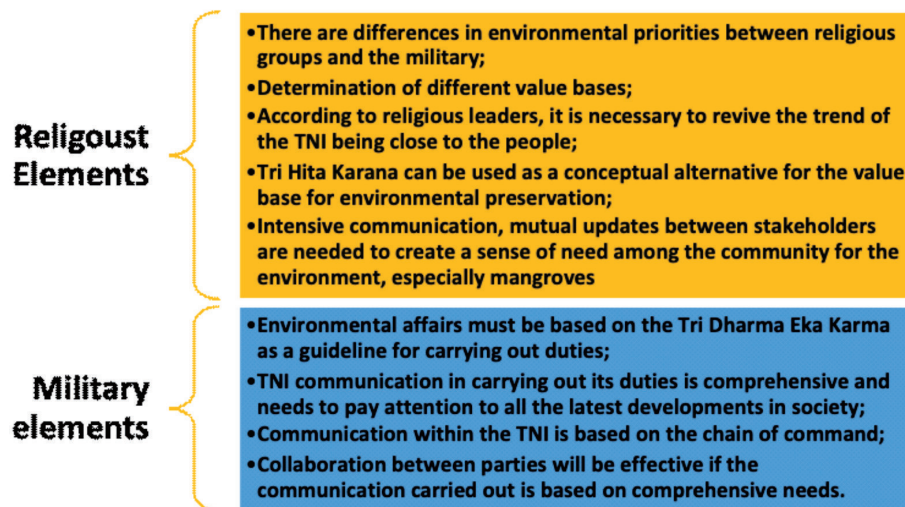
Figure 2. Perspective Scheme between Religious Elements and Military Elements

From the results of the initial data display above, there are two poles that look at the blue economic issue from several aspects, the first is the social and cultural value approach from the religious element, then from the religious element it requires justification between the military and the people in the concept of the TNI being close to the people. From the military aspect, also regarding the value of the Tri Dharma Eka Karma, especially in looking at the environment, this is in line with the views of religionists. However, the TNI considers that in the case of mangroves, collaboration between parties is necessary, it will be effective if the communication carried out is based on comprehensive needs.

Based on the two main perspectives above, what happens is two different discourses, resulting in a condition where the social structure is not in line with the agent or what Giddens calls duality. From the results above, it can be seen from the structuration theory model which views the interaction between agents and structures as a dynamic and complementary process. Significance, dominance, and legitimacy together form the basis for understanding how social structures are produced, maintained, and changed through human interaction in society. (Achmad, 2020; Khasri, 2021; Nirzalin, 2013).

This means that several of the significant issues above make communication less effective between religionists and the military. When there is a difference in viewing the world where religionists focus more on individual or group values   or agency, while the military focuses on structure, Giddens offers the idea of   a third way as a way to reconcile agency with structure in life between individuals and their social structure (Achmad, 2020).

Significance

Giddens emphasizes the importance of significance as a critical aspect in understanding social interaction and how structure is generated and maintained (Falkheimer, 2018; Nashir, 2012). Significance refers to the symbols, discourse, and issues that shape a structure. It is both a product and an element in the formation of social structures. In this research, several findings highlight the significance of the interaction between religious and military leaders. According to Dr. Bayu Asih Yulianto, S.Hut., M.Si, a lecturer and military observer from the Indonesian Defense University, the gap in collaboration between religious leaders and the military arises due to intermediate variables in environmental issues

> If the context is in the environment between religionists and the military, there is a gap, perhaps it exists because there are other variables. For Muhammadiyah or NU, if we talk about mangroves, we will immediately meet with the Minister of the Environment or the Minister of Maritime Affairs and Fisheries, but if the issue is about terrorism, we will probably meet because they are close by. Regarding the environment, there are indeed intermediate variables, although in fact the military itself has been heavily involved in the environmental context, both on the coast and in the forest land (Bayu, 2023).

The opinion above shows that there is a very different discourse within the TNI regarding environmental issues. In terms of structure and main tasks, this shapes the perspective of TNI members in forming discourse in the unit related to environmental issues, in this case the blue economy. It means that the involvement of the TNI cannot be seen in the same literal sense as that of the religionists. Because the main issue that must be of concern to the TNI is the threats, so it is also necessary for religious leaders to share their roles in this aspect. If this is not done, there will be a general discourse that will lead to disharmony between the two elements and will lead to conflict if it is expanded.. This statement highlights a fundamental difference in discourse between the TNI and religious organizations regarding environmental issues. While religious leaders tend to focus on policy advocacy and direct collaboration with government agencies, the military views environmental issues through the lens of national security and strategic control. As a result, the involvement of the TNI in environmental programs differs significantly from religious organizations, which prioritize grassroots engagement. Further supporting this, PBNU's relationship with the military is structured through formalized coordination:

> "PBNU maintains good relations with the military and all elements of the nation. And we direct all PWs at the provincial level or PCs at the City/Regency level to do the same thing to coordinate. The

perception is that they both protect Indonesia in their own way. Partnering in general matters requires a big payout. On April 12, 2023, the TNI Commander came to PBNU to discuss national defense and security with cooperation which will be focused throughout Indonesia." (Deputy Secretary General 1 PBNU, 2023)

Similarly, **Muhammadiyah** expresses its **commitment to collaboration**:

"Muhammadiyah collaborates with all elements of the nation to realize the ideals of the nation's proclamation, and the TNI is clearly a strategic element of the nation. So it is clear that elements of the nation must clearly work together. So organizations/autonomous organizations are given the freedom to be as creative as possible in synergizing with the government." (Deputy Secretary General PP Muhammadiyah, 2023).

These perspectives reveal that while significance in discourse exists, it remains largely non-technical, creating an illusion of partnership without substantive engagement on environmental programs. Giddens' Structuration Theory suggests that significance shapes discourse, but when discourse remains symbolic rather than actionable, structural conflicts can emerge. To prevent discourse gaps from escalating into institutional disharmony, there is a need for a special forum that addresses technical aspects of Blue Economy collaboration between religious leaders and the military. Significance relates to the way an individual's actions give meaning to their own actions and the actions of others (Atkinson, 2007; Dawson, 2023; Dharma, 2021; Jary & Jary, 1995). PBNU and Muhammadiyah's views regarding how TNI collaboration still revolves around non-technical aspects even though there has been good discourse, meaning this could result in nuances of TNI absence in technical aspects. Therefore, there needs to be a special forum to discuss the blue economy from various aspects in order to minimize the conflict aspects that will occur between religious figures and the military in the field due to differences in technical aspects.

Dominance

Dominance refers to the power or control that a particular group or individual has over another group or individual (Adnan, 2014; Moloney & Lewis, 2023). In this research, the dominance between the two elements is seen to be strong in their respective relationships with the unit or organization. The TNI has a very neat chain of command from the top level down to the smallest unit. Meanwhile, religionists have strong relationships with the ummah and their congregation. Both PBNU and Muhammadiyah have their own characteristics in mobilizing the ummah. PBNU knows *Sami'na Wa Tho'na*, while Muhammadiyah is very

organized as an organization. Likewise, with other religious communities such as PHDI.

However, there has not been any cooperation directly related to the blue economy, the results of NVivo analysis show that for certain issues related to program cooperation, it has not yet provided maximum results. This is certainly very unfortunate because once again the technical aspect becomes a serious problem in communication relations between these two large stakeholders. Dominance in Structuration Theory refers to the power or control that one group exerts over another within a social structure (Adnan, 2014; Moloney & Lewis, 2023). This study reveals that both the military and religious organizations exhibit dominance—but in distinct forms.

1. The TNI maintains a hierarchical command structure, ensuring a top-down decision-making process across its ranks.

2. Religious organizations, such as PBNU and Muhammadiyah, exert dominance through strong community networks, mobilizing grassroots support for religious and social initiatives.

This distinction in dominance patterns is evident in the NVivo analysis, which highlights the lack of programmatic collaboration on the Blue Economy. Table 1 presents the percentage of discussions in stakeholder meetings

Table 2. Communication Issues Among Stakeholders

No	Stakeholders	Communication Synergy	Mangrove Program	Program Collaboration
1	PP Muhammadiyah	56%	28%	16%
2	PHDI	30%	40%	30%
3	Jatman	25%	50%	25%
4	PBNU	28%	57%	16%
5	Aspotmar KASAL	50%	34%	15%
6	Aster KASAD	40%	40%	20%

Source: Interview Transcript Processed with NVIVO 12Plus (If Any)

Analysis of Table 1:

- Program collaboration never exceeds 50%, indicating limited direct engagement between religious and military stakeholders.

- Communication synergy is strongest in Muhammadiyah (56%) and Aspotmar KASAL (50%), yet actual program implementation remains weak.

- The military's involvement in the mangrove program is relatively high, but cross-institutional cooperation is minimal.

According to Giddens, dominance is not absolute—it is negotiated through social interaction. The lack of sustained collaboration in Blue Economy programs suggests that dominance remains sectoral, rather than integrative. A more structured engagement mechanism is needed to harmonize military and religious efforts in marine conservation initiatives from the data table above, it can be seen that the issue of program cooperation has never been more than 50% of the discussions that have been carried out. This is very minimal because technically all parties should play a role, so that there is no apparent dominance between stakeholders and it only seems like a formal dialogue aspect. Giddens highlighted that domination is not simply rigid or one-way; in society, dominance can be negotiated and maintained through social interactions (Dawson, 2023). The results of the data above show that there is not much interaction in the collaborative cooperation aspect., this indicates that all stakeholders are not technically involved in the field in the form of collaboration.

Legitimacy

Giddens states that legitimacy is an important element in maintaining social structures. If significance or dominance is not considered legitimate by society, then the structure can undergo change or even rejection (Dawson, 2010, 2023). In this research, there was legitimacy between the two elements but it could be said that they had not collaborated each other. This research found that there was a positive legitimation process that occurred in formal activities; Legitimacy is a key element in maintaining social structures (Dawson, 2010, 2023). In this research, both the military and religious organizations possess legitimacy, but their collaboration remains limited to formal engagements rather than integrated action.

An example of legitimacy-building activities is provided by TNI-AL Dispotmar;

> Yesterday we also carried out *Bintahwil* activities in several regions of Indonesia (Balikpapan, Kendari, Maumere and most recently on Biak Island). We, as the pioneers of *Bintahwil* activities, hope that the community can be helped so that they feel good and not burdened. In each activity, we also invite religious figures, community leaders, village heads, etc. to attend the socialization and inform them about collaboration for activities such as cleaning beaches/simultaneous mangrove planting, but it is not that massive. However, in every region DANLANAL has established maritime centers such as the maritime center in Pekan Baru which has good synergy between the community and the TNI. This maritime center is a space for stakeholders, government, NGOs to exchange ideas and convey complaints in coastal areas (Dispormal TNI AL, 2023)

This statement indicates that while dialogue exists, the absence of sustained collaboration creates a gap in legitimacy. In Structuration Theory, legitimacy emerges through formal institutions, traditions, and social processes (Nirzalin, 2013). However, if legitimacy is not reinforced by substantive cooperation, structural imbalances persist.

To enhance legitimacy, a dedicated institutional mechanism is required to:

- Facilitate structured communication between military and religious actors.

- Translate formal engagements into collaborative technical programs.

- Ensure equal participation in Blue Economy governance.

These positive activities need to be developed more deeply because religious leaders still want the TNI to be closer to the people. This positive image of the TNI needs to be blown up more widely so that it creates a new form of significance and has an impact on dominance and legitimacy. (Berg, 2023). Building a positive image of the TNI (Indonesian National Army) covers a number of efforts involving various parties, including the TNI itself, the government, the media and society, both religious and military elements. Through these efforts, it is hoped that the TNI can build a positive image in the public eyes, increase public trust, and support national development goals (Indriasari & Nahartyo, 2008).

Figure 3. Data Retrieval Using the TNI-AL Disportmal

This shows that according to Anthony Giddens' perspective, legitimacy can emerge through social processes, such as traditions, beliefs, or formal institutions (Nirzalin, 2013). So from here, a special institution or ad hoc team is required to be formed so that relations between religionists and the military become better in technical aspects such as communication problems and a positive image so that the legitimacy of religionists and military as pillars of Blue Economy Development can emerge optimally.

CONCLUSION

The research findings indicate that technical communication between religious groups and the military remains minimal. The existence of two distinct discourses has created a misalignment between social structure and agency, a phenomenon Giddens refers to as duality. This disconnect has also influenced the dominance of program cooperation discussions, which have consistently accounted for less than 50% of interactions between these two elements. To address this challenge, Structuration Theory provides a third-way approach, emphasizing the need for positive legitimacy between stakeholders. Structuration views the interaction between agents and structures as a dynamic and complementary process, highlighting the necessity of a structured mechanism to bridge the communication gap. A key recommendation is the establishment of a specialized Ad-hoc team comprising

representatives from both religious and military sectors. This team should be tasked with enhancing technical collaboration by: 1) Composition: Representatives from religious organizations (PBNU, Muhammadiyah, PHDI), military leadership, government agencies, and independent mediators. 2) Objectives: Facilitating dialogue, resolving technical communication issues, and aligning collaborative initiatives such as environmental programs. 3) Operations: Regular coordination meetings, joint training programs, and policy discussions to foster mutual understanding and operational synergy. From a policy perspective, government agencies should play a facilitative role in strengthening inter-institutional communication by: 1) Establishing clear regulatory frameworks for military-religious collaboration. 2) Providing platforms for structured dialogue at national and regional levels. 3) Allocating resources for joint initiatives that integrate religious leaders into strategic programs, such as environmental conservation. Despite these recommendations, the study has limitations, particularly in its geographic scope and sample size, which may not fully capture variations in stakeholder interactions across Indonesia. Future research should expand to additional provinces and explore quantitative measures of stakeholder engagement to provide a more comprehensive analysis of collaboration dynamics.

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