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Structuration of Religionists and the Military in Communication for the Development of Blue Economic Areas

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Abstract

The Blue Economic Zone refers to economic development that focuses on sustainable use of sea and ocean resources. In this context, communication plays an important role in coordinating efforts to develop the Blue Economy area. Effective communication structures are key in facilitating collaboration between religionist and the military in this context. This research aims to look at the structure and the role of religious leaders and the military in communicating the development of the Blue Economy Area in Indonesia. This research method is a case study research with a qualitative approach, the research was conducted in 6 provinces of Indonesia with informants from the TNI, religious leaders and the community. The research results show that there are problems from the technical aspect where collaboration is never discussed more than 50% of the total discussions. Other than that, the significance aspect creates two different discourses between religious leaders and the military in the development aspect of the Blue Economy. So there is a need for tighter dialogue and an ad hoc team to establish legitimacy and dominance between the two elements in relation to the blue economy.

Keywords: Structuration, Religionist and Military, Development Communication

Abstrak

Kawasan Blue Ekonomi merujuk pada pengembangan ekonomi yang berfokus pada pemanfaatan sumber daya laut dan lautan secara berkelanjutan. Dalam konteks ini, komunikasi memainkan peran penting dalam mengoordinasikan upaya pengembangan kawasan Blue Ekonomi. Struktur komunikasi yang efektif menjadi kunci dalam memfasilitasi kolaborasi antara agamawan dan militer dalam konteks ini. Penelitian ini bertujuan untuk melihat struktur dan peran agamawan serta militer dalam komunikasi pengembangan Kawasan Blue Economy di Indonesia. Metode penelitian ini adalah penelitian studi kasus dengan pendekatan kualitatif, penelitian dilakukan di 6 provinsi Indonesia dengan informan dari TNI, Agamawan dan Masyarakat. Hasil penelitian menunjukkan bahawa terdapat problem dari aspek teknis dimana dalam kolaborasi tidak pernah dibahas lebih dari 50% dari total pembahasan. Selain itu aspek signifikansi membuat dua wacana berbeda antara agamawan dan militer dalam aspek pengembangan Blue Economy. Maka perlu dialog lebih ketat dan tim adhoc agar membentuk ligitimasi dan dominasi diantara kedua unsur dalam kaitan blue economy.

Kata Kunci: Strukturasi, Agamawan dan Militer, Komunikasi Pembangunan

1. 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 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).

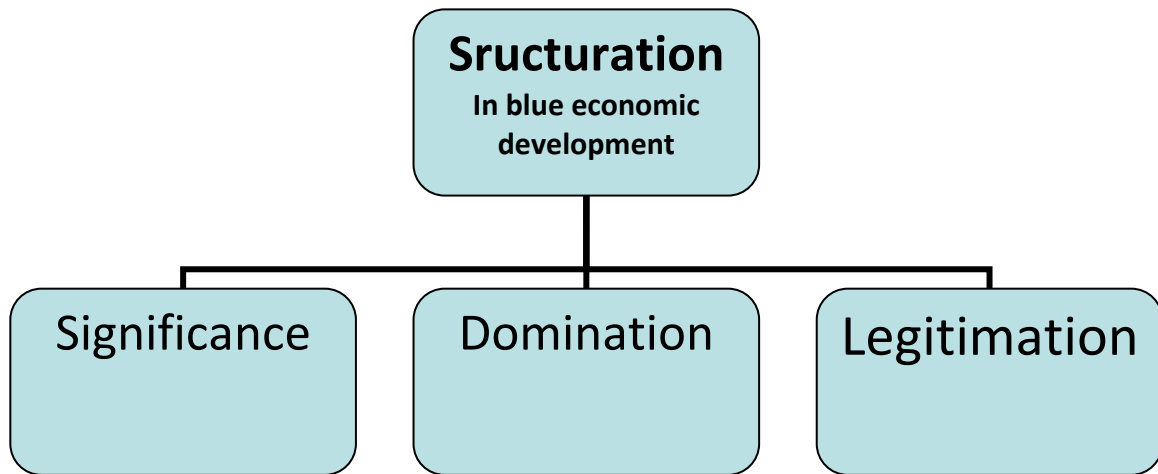
The importance of these two elements in carrying out relationships, especially in the development of the blue economy, is an important study to be investigated. The latest data from the National Peat and Mangrove Restoration Agency (BRGM) shows more than 3 million hectares of peat land in Indonesia. 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).



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 entitled ; *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).

However, to date, there is still only a little research that specifically investigates how religious figures and the military in Indonesia are involved in communicating the development of the Blue Economy Area. To what extent do they support this initiative, and what is their role

in educating and guiding the public regarding the importance of preserving the environment and marine resources. These two elements are one different social structure, so it is important to look at both based on the appropriate 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.

2. Research Method.

This research uses a qualitative approach, starting with assumptions and the use of theoretical interpretive frameworks that shaping or influencing the study of research problems related to the meanings that individuals or groups impose on social or human problems. So this research focuses on a case study approach (Creswel, 2009). The research locations are in six provinces of Indonesia, namely DKI Jakarta, West Java, Central Java, East Java, Bali and East Kalimantan. Data collection was carried out starting with a documentation study sourced from various literature to be able to classify research actors and institutions representing religious and military elements, more details will be presented in the following table:

Table 2.1 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.	<i>Djihadul Mubarak, S.E., M.H, Secretary of</i>	Muhammadiyah Central Leadership

the Environmental Council

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).

3. Discussion.

Communication for the development of an area is a comprehensive effort involving various stakeholders (Kartika et al., 2017). In relation to the development of the blue economy area, what will be looked at in this research is the form of communication between religious figures and the military. Researchers conducted research using in-depth interviews separately between religious and military elements. In each religious and military element, several communication issues between the two were found as follows.

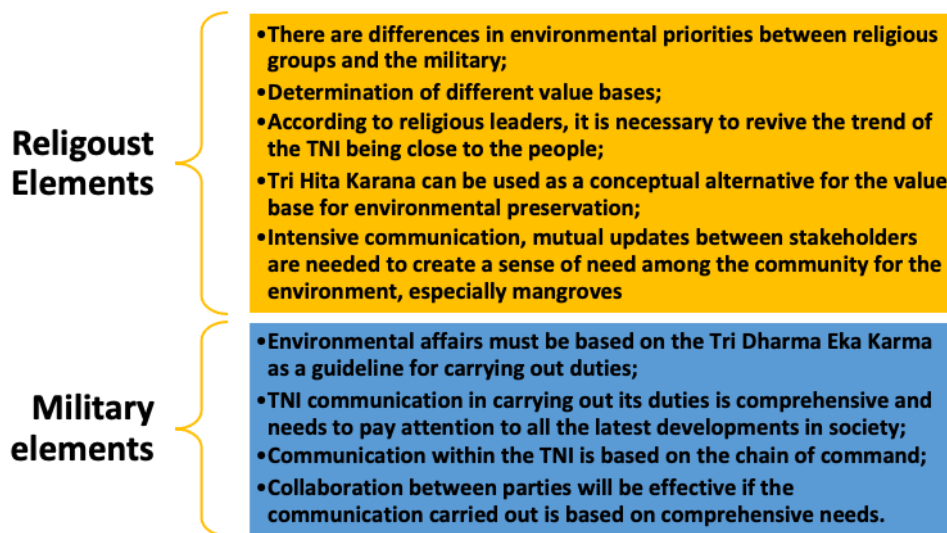


Figure 3.1 Perspective Scheme between Religious Elements and Military Elements

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.

From the two major perspectives above, what is happening is two different discourses,

resulting in a condition where the social structure is not in line with the agent or what Giddens calls a 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 generated, maintained, and changed through human interactions 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 relates to symbols, discourse or issues developed within a structure. Significance is a product as well as an element that can form the structure itself. In this research there are several findings related to the significance between religious and military elements. The interview results of Dr. Bayu Asih Yulianto, S.Hut., M.Si as a lecturer and military observer from the Indonesian Defense University.

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, what will happen is a general discourse that will result in disharmony between the two elements and the result in conflict when it is expanded.

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. April 12 2023 The TNI Commander came to PBNU to discuss national defense and security with cooperation which will be focused throughout Indonesia, with the mention of collaborating. (Deputy Secretary General 1 PBNU, 2023)

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).

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. So it is necessary to have a special forum to discuss the blue economy from various aspects so as to minimize aspects of conflict that will occur between religious leaders 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 been no collaboration directly related to the blue economy, the

results of NVivo's analysis show that for certain issues related to program cooperation, there are still not 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.

Table 1. 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)

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 at the technical level everyone should play a role so that there is no visible dominance between stakeholders and only the formal aspect of the dialogue is impressed. Giddens highlights 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 do not occur much interaction in the collaborative aspect of cooperation, 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;

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)

The opinion above shows the legitimacy between the Indonesian Navy and the community that they have carried out dialogue and collaboration with the community. 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 eyes of the public, increase public trust, and support national development goals (Indriasari & Nahartyo, 2008).



Figure 3.2 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.

4. Conclusion.

The research results show that there is still minimal technical communication between religionists and the military. There are two different discourses resulting in a condition where the social structure is not in line with the agent or what Giddens calls a duality. This discourse also had an impact on the dominance of the issue of program cooperation where it never making up more than 50% of the discussions between the two elements.

Structuration provides a third way where there needs to be positive legitimacy between the two stakeholder elements. Structuration which views the interaction between agents and structures as a dynamic and complementary process. So there is a need for a special Ad hoc team from both elements that is able to provide a third way so that the technical aspects between the two can be resolved the problem of communication that is not optimal.

5. Acknowledgement

This research is a competitive grant under a regular fundamental grant scheme and is funded by the Directorate of Technology Research and Community Empowerment (DRPM) of the Republic of Indonesia. We would like to thank the Research and Community Service Institute, Muhammadiyah University of Cirebon, Trunojoyo Madura University, Indonesian Defense University and all parties, both religious and military, who provided support in collecting data and information.

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