# Integrating Islamic Values into Environmental Governance: Structural Da'wah and Public Policy in Coral Reef Conservation

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***Abstract***

*Environmental degradation has encouraged scholars to explore more integrative approaches that connect religion, governance, and sustainable development. This study examines how structural da'wah is implemented through public policy in coral reef conservation in the Selayar Islands Regency, Indonesia. Employing a qualitative field research design, data were collected through in-depth interviews, observations, and document analysis involving government officials, conservation officers, and community representatives. Data were analyzed using the interactive model of Miles and Huberman. The findings reveal that public policy functions not only as a regulatory instrument but also as a medium of structural da'wah by integrating Islamic values into environmental governance. The effectiveness of this approach is supported by growing public awareness, marine tourism, cultural festivals, community participation, and cross-sectoral collaboration, while economic pressures, limited human resources, weak supervision, and low environmental awareness remain significant constraints. This study contributes to the development of structural da'wah theory by positioning public policy as an institutional mechanism for promoting ecological responsibility and strengthening the intersection between Islamic studies, public policy, and environmental governance. These findings offer practical insights for designing faith-based environmental governance in coastal communities.*

Kata Kunci: Nilai-nilai Islam, Tata Kelola Lingkungan, Dakwah Struktural, Kebijakan Publik

**Abstak**

Degradasi lingkungan telah mendorong para akademisi untuk mengeksplorasi pendekatan yang lebih integratif, yang menghubungkan agama, tata kelola, dan pembangunan berkelanjutan. Studi ini mengkaji bagaimana dakwah struktural diimplementasikan melalui kebijakan publik dalam konservasi terumbu karang di Kabupaten Kepulauan Selayar, Indonesia. Dengan menggunakan desain penelitian lapangan kualitatif, data dikumpulkan melalui wawancara mendalam, observasi, dan analisis dokumen yang melibatkan pejabat pemerintah, petugas konservasi, serta perwakilan masyarakat. Data dianalisis menggunakan model interaktif dari Miles dan Huberman. Temuan penelitian menunjukkan bahwa kebijakan publik tidak hanya berfungsi sebagai instrumen regulasi, tetapi juga sebagai sarana dakwah struktural dengan mengintegrasikan nilai-nilai Islam ke dalam tata kelola lingkungan. Efektivitas pendekatan ini didukung oleh meningkatnya kesadaran publik, pariwisata bahari, festival budaya, partisipasi masyarakat, dan kolaborasi lintas sektor; sementara tekanan ekonomi, keterbatasan sumber daya manusia, pengawasan yang lemah, dan rendahnya kesadaran lingkungan masih menjadi kendala yang signifikan. Studi ini berkontribusi pada pengembangan teori dakwah struktural dengan menempatkan kebijakan publik sebagai mekanisme kelembagaan untuk mendorong tanggung jawab ekologis serta memperkuat keterkaitan antara studi Islam, kebijakan publik, dan tata kelola lingkungan. Temuan ini memberikan wawasan praktis bagi perancangan tata kelola lingkungan berbasis nilai agama di masyarakat pesisir.

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**Introduction**

The global environmental crisis, particularly the degradation of coastal and coral reef ecosystems, requires the involvement of various social, political, and religious actors to create more effective environmental governance. Research shows that traditional approaches to conservation are insufficient to address the systemic causes of biodiversity loss, so transformational change in social-ecological systems is needed, encompassing innovation in governance and the redistribution of power.[1] In addition, coral reef restoration must be designed as an integrated social-ecological system, with a focus on financial sustainability and the involvement of local communities.[2] Research also highlights the importance of understanding the social, cultural, and political factors that shape attitudes and behavior toward the environment, which can strengthen conservation efforts in coastal areas.[3] Accordingly, cross-sectoral collaboration and community-based approaches are key to addressing these challenges.

From an Islamic perspective, environmental preservation is a manifestation of human responsibility as khalifah (vicegerent) on earth, a responsibility that extends beyond conveying religious teachings to serving as an instrument of social transformation for ecological sustainability. The Qur'an emphasizes the importance of managing natural resources with moral and spiritual awareness, whereby humans are expected to maintain the balance of ecosystems as an act of worship to Allah SWT.[4] The concept of khalifah requires humans to protect the environment actively, with an emphasis on responsible development and the principle of sustainability.[5] Furthermore, the approaches of Islamic ethics and law, as well as the values found in the hadith, provide a normative basis for environmental policies grounded in religious values.[6] Thus, ecological

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[1] Ann-Marie Nienaber and Durukan Imrie-Kuzu, "Transformative Change in Coastal Biodiversity Conservation: A Systematic Literature Review of Governance, Social–Ecological, and Cultural Pathways," *Sustainability* 17, no. 24 (2025): 11186, https://doi.org/10.3390/su172411186.

[2] David J. Suggett et al., "An Integrative Framework for Sustainable Coral Reef Restoration," *One Earth* 6, no. 6 (2023): 666–81, https://doi.org/10.1016/j.oneear.2023.05.007.

[3] Alexander Yendell et al., "The Social Side of Biodiversity Loss: A Review of Individual, Collective, and Structural Drivers in Coastal Regions," *Sustainability* 17, no. 14 (2025): 6547, https://doi.org/10.3390/su17146547.

[4] Nur Aisyah et al., "Integration of Faith and Ecosystems: Islamic Theology as a Foundation for Resistance to Environmental Exploitation in Mandailing Natal," *International Journal of Islamic Educational Research* 2, no. 2 (2025): 19–26, https://doi.org/10.61132/ijier.v2i2.301.

[5] Firdaus Khairi Abdul Kadir et al., "The Role of Human Beings as Caliphs in Preserving Nature," *Multidisciplinary Science Journal* 5 (October 2023): 2023059, https://doi.org/10.31893/multiscience.2023059.

[6] Hawa Hasna Hakimah et al., "Environmental Conservation in Hadith: A Thematic Analysis with Maqāṣid al-Sharī'ah Approach," *Al-Dzikra: Jurnal Studi Ilmu al-Qur'an Dan al-Hadits* 19, no. 2 (2025): 305–22, https://doi.org/10.24042/al-dzikra.v19i2.29073.

da'wah can be seen as an effort to integrate spiritual values into sustainability management practices, encompassing justice and intergenerational responsibility.[7]

The development of modern society has driven a paradigm shift in da'wah from an individual approach toward a structural approach that utilizes state institutions, regulations, and public policy as a more systematic medium of social change. In this context, the contemporary da'wah model grounded in Manhajul fikr wal harokah shows significant potential for bridging Islamic values with the needs of a dynamic society.[8] In addition, da'wah management has been transformed by adopting the principles of strategic management and digitalization, which allow Islamic messages to be disseminated through social media platforms and information technology.[9] This transformation also includes changes in narratives and interactions within virtual communities, which are important for maintaining the relevance of da'wah in the digital era.[10] By adapting the inclusive and just principles of the Prophet's da'wah, this approach can strengthen community solidarity and improve social welfare in multicultural societies.[11]

In contemporary governance practice, public policy is increasingly recognized as a strategic tool that integrates social, cultural, and religious values into development, including the conservation of natural resources. Research in Badung, Bali, shows that policies that prioritize spirituality, social relations, and environmental sustainability can create harmony between tourism and local communities while protecting natural resources.[12] In addition, the integration of Islamic theological values with local wisdom in Mandailing Natal shows that religious principles can strengthen ethical and sustainable natural resource management and encourage community participation in environmental monitoring.[13] Furthermore, religious values are considered important for achieving the 2030 Agenda for Sustainable Development, in which the adoption of these values can change

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[7] Imam Fatkhullah Rusmiati and Hamidullah Mahmud, "Dakwah Ekologis Khalifah: Telaah Al-Baqarah Ayat 30 Dan Relevansinya Terhadap Sustainability Management," *Journal of Da'wah* 4, no. 1 (2025): 49–75, https://doi.org/10.32939/jd.v4i1.6057.

[8] Intihaul Khiyaroh Iwan Rudiansyah and Razif Baharuddin, "Paradigma Manhajul Fikr Wal Harokah Sebagai Landasan Komunikasi Dakwah: Analisis Kritis Model Dakwah Kontemporer," *Al-Jamahiria : Jurnal Komunikasi Dan Dakwah Islam* 3, no. 1 (2025): 32–43, https://doi.org/10.30983/al-jamahiria.v3i1.9532.

[9] Al Kahfi, "Transformasi Pemikiran Manajemen Dakwah : Dari Paradigma Tradisional Ke Era Digital," *Journal of Da'wah* 4, no. 1 (2025): 1–28, https://doi.org/10.32939/jd.v4i1.5931.

[10] Galih, "Melampaui Mimbar: Transformasi Dakwah Dalam Lanskap Media Kontemporer," *IKHBAR: Jurnal Ilmu Dakwah Dan Komunikasi* 1, no. 1 (2025): 63–73, https://doi.org/10.65823/ikhbar.11i1.5.

[11] Muhammad Choirin, "Pendekatan Dakwah Rasulullah Di Era Madinah Dan Relevansinya Di Era Modern," *Misykat Al-Anwar Jurnal Kajian Islam Dan Masyarakat* 7, no. 2 (2024): 179–98, https://doi.org/10.24853/ma.7.2.179-198.

[12] Putu Elsa Herlina et al., "Integrating Public Policy for Sustainable Tourism Development in Badung Regency, Bali: Enhancing Spirituality, Social Harmony, and Environmental Stewardship," *Iapa Proceedings Conference*, November 27, 2025, 310, https://doi.org/10.30589/proceedings.2025.1335.

[13] Nur Aisyah et al., "Integration of Faith and Ecosystems."

individual behavior and institutional policies to reduce environmental footprints.[14] Accordingly, public policies that integrate these values have great potential for achieving sustainable development goals.

The Selayar Islands Regency has a rich and valuable coral reef ecosystem and shows active involvement of the local government in conservation policies based on community participation. Research indicates that the success of coral reef conservation depends heavily on community participation and on the community's understanding of the importance of this ecosystem. Community involvement therefore plays an important role in coral reef management through programs such as Coremap, which encourages collaboration among the government, NGOs, and communities in coral reef rehabilitation, while local individual leaders known as "*champions*" in Selayar contribute to mobilizing social change to protect the ecosystem.[15] In addition, strategic social-ecological conservation approaches that integrate social and cultural values with conservation strategies have proven more effective. In the rehabilitation of coral reefs on Pasi Gusung Island, efforts combined active and passive approaches and demonstrated a high capacity for natural recovery. Despite progress in conservation, challenges such as destructive fishing practices and a shortage of human resources for law enforcement remain significant obstacles.[16]

Environmental da'wah, structural da'wah, environmental communication, conservation governance, and public policy implementation are interrelated fields that are, however, often studied separately. Research shows that there is a gap between research and implementation in conservation, caused by communication problems and differing priorities between researchers and practitioners.[17] To address this, it is important to build collaborative spaces that enable interaction among various stakeholders. Research shows a gap between research findings and conservation practice, often caused by ineffective communication.[18] Five types of gaps have been identified: spatial, temporal,

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[14] Iyad Abumoghli, "The Role of Religions, Values, Ethics, and Spiritual Responsibility in Environmental Governance and Achieving the Sustainable Development Agenda," *Religion and Development* 2, no. 3 (2023): 485–95, https://doi.org/10.30965/27507955-20230008.

[15] Ali Yansyah Abdurrahim et al., "Community Champions of Ecosystem Services: The Role of Local Agency in Protecting Indonesian Coral Reefs," *Frontiers in Ecology and Evolution* 10 (August 2022): 868218, https://doi.org/10.3389/fevo.2022.868218.

[16] Andi Rijal Bangsawan Et Al., "Perlindungan Hukum Terumbu Karang di Taman Nasional Takabonerate yang Mengalami Kerusakan Akibat Penambangan Karang," *Clavia* 21, no. 2 (2023): 188–97, https://doi.org/10.56326/clavia.v21i2.2266.

[17] Rebecca M. Jarvis et al., "Navigating Spaces between Conservation Research and Practice: Are We Making Progress?," *Ecological Solutions and Evidence* 1, no. 2 (2020): e12028, https://doi.org/10.1002/2688-8319.12028.

[18] Anne H. Toomey et al., "Navigating the Space between Research and Implementation in Conservation," *Conservation Letters* 10, no. 5 (2017): 619–25, https://doi.org/10.1111/conl.12315.

priority, communication, and institutional gaps.[19] Environmental communication serves as a bridge between policy and society, which is important for the legitimacy of environmental policy.[20] Combining scientific and environmental communication can improve management effectiveness and environmental sustainability. Good environmental governance requires a high level of public participation for environmental programs to succeed.[21] Public policy must be responsive to pressure from various social groups, creating models that are adaptive to climate change.[22]

Despite progress in addressing these gaps, challenges remain in building stronger links between research and practice, and in integrating various disciplines to achieve better sustainability goals.

In research on public policy as an instrument of structural da'wah for building ecological awareness, several challenges are encountered. Previous studies tend to be fragmented and to focus separately on analyses of da'wah activities, the effectiveness of conservation policies, or the implementation of environmental governance. This has resulted in a limited understanding of the mechanisms of interaction between public policy and the ecological awareness of society.

Several key points help explain this issue. Research in the field of environmental governance is often divided into various disconnected subdisciplines, making it difficult to accumulate knowledge.[23] There is an urgent need for interdisciplinary research that can integrate diverse perspectives and approaches in environmental policy.[24] Public policy can function as an instrument of da'wah by drawing on the micro-level structures of governance, which involve interactions among social, institutional, and ecological factors.[25] Agent-based models (ABMs) can be used to analyze and understand these dynamics and to identify the specific mechanisms that enhance the success of policy implementation.[26] Building ecological awareness requires a better understanding of

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[19] Jarvis et al., "Navigating Spaces between Conservation Research and Practice."

[20] Elena Panova, "Place and Role of Environmental Communication in Modern Environmental Policy," *Theoretical and Practical Issues of Journalism* 12, no. 4 (2023): 763–83, https://doi.org/10.17150/2308-6203.2023.12(4).763-783.

[21] E. V. Panova, "Environmental and Scientific Communications: Correlation of Concepts," *Communicology* 12, no. 2 (2024): 25–36, https://doi.org/10.21453/2311-3065-2024-12-2-25-36.

[22] Jens Newig and Michael Rose, "Cumulating Evidence in Environmental Governance, Policy and Planning Research: Towards a Research Reform Agenda," *Journal of Environmental Policy & Planning* 22, no. 5 (2020): 667–81, https://doi.org/10.1080/1523908X.2020.1767551.

[23] Newig and Rose, "Cumulating Evidence in Environmental Governance, Policy and Planning Research."

[24] Pierre Chassé et al., "What Is Wrong between Ecological Science and Policy?," *Ecology Letters* 23, no. 12 (2020): 1736–38, https://doi.org/10.1111/ele.13613.

[25] Diana Giebels et al., "Successful Implementation of Environmental Policy and Governance: Understanding and Modeling Micro Governance," *Environmental Policy and Governance* 36, no. 2 (2026): 221–39, https://doi.org/10.1002/eet.70016.

[26] Giebels et al., "Successful Implementation of Environmental Policy and Governance."

how policies can influence the behavior of individuals and of society as a whole.[27] More integrated research can help formulate policies that are more effective and relevant to the local context, thereby increasing the ecological awareness of society.

Although there are challenges in integrating the various aspects of research, a more holistic and interdisciplinary approach can pave the way for understanding how public policy can serve as a tool for raising ecological awareness. However, it is also important to consider that not all public policies succeed in achieving this goal, and some may even create misunderstanding or resistance among the public.

The latest literature shows a tendency toward the integration of religious studies, governance, and sustainable development; however, scientific syntheses that position structural da'wah as an analytical framework for explaining public policy implementation in environmental conservation remain very limited.

Based on these developments, this study identifies empirical, conceptual, and methodological gaps regarding the relationship between structural da'wah and public policy in environmental conservation; accordingly, it offers a new perspective by positioning public policy as a medium of structural da'wah that links Islamic values, governance, and coral reef conservation within a single integrated analytical framework. Based on this argument, this study aims to analyze structural da'wah strategies through public policy in coral reef conservation in the Selayar Islands Regency and to explain the mechanisms of their implementation, while also contributing to the development of structural da'wah theory, broadening the study of the relationship between religion and public policy, and offering a new perspective on the integration of Islamic values into sustainable environmental governance.

**Research Methods**

This study examines how structural da'wah strategies are implemented through public policy for coral reef conservation in the Selayar Islands Regency. The qualitative approach used allows for an in-depth understanding of the interactions among actors and the meanings behind these policies.

The research was conducted in the Selayar Islands Regency, South Sulawesi Province. This area was chosen because it is one of the archipelagic regions with important coral reef ecosystems in Indonesia, including the Taka Bonerate National Park area. In addition to its high ecological value, the Selayar Islands Regency Government has developed various conservation policies involving the

[27] Tomohiko Ohno, "Understanding Diverse Trajectories of Environmental Governance Studies: A Citation Network Analysis," *Environment Systems and Decisions* 39, no. 2 (2019): 214–28, https://doi.org/10.1007/s10669-018-9715-4.

local government, religious leaders, and the community, making it a relevant context for examining the implementation of structural da'wah through public policy.

In research on coral reef conservation policy, the use of both primary and secondary data is essential for obtaining comprehensive information. Primary data were obtained through in-depth interviews with informants who had direct experience of the policy, while secondary data were collected from official documents and related literature.

Data were collected through observation, in-depth interviews, and documentation study. *First*, observations were conducted directly at the research site to understand the ecological conditions of the coastal area, the implementation of conservation policies, and the interactions between the government and the community in environmental conservation activities. *Second*, in-depth interviews were conducted in a semi-structured manner using a flexible interview guide, which allowed information to be explored in greater depth. *Third*, the documents analyzed included regional government regulations, activity reports, development planning documents, conservation documents, photographs of activities, and various institutional archives relevant to the focus of the study.

The main research instrument was the researchers themselves (*human instrument*), who were responsible for designing the study, collecting data, analyzing data, and interpreting the research findings. Data analysis was conducted simultaneously with data collection using the Miles and Huberman interactive model, which comprises data reduction, data display, and conclusion drawing and verification.[28] The validity of the data was ensured through source triangulation, technique triangulation, and document triangulation. Source triangulation was carried out by comparing information obtained from the local government, policy implementers, and community leaders.

## Results and Discussion

### *Structural Da'wah through Public Policy in Coral Reef Conservation*

The study shows that the Selayar Islands Regency Government implements structural da'wah through public policy, such as Regional Regulation (Perda) No. 8 of 2010, which functions as more than a mere description of the regulation's content. This is in line with findings that public policy can serve as a tool for building relationships between the state and society and for

[28] Qomaruddin Qomaruddin and Halimah Sa'diyah, "Kajian Teoritis Tentang Teknik Analisis Data Dalam Penelitian Kualitatif: Perspektif Spradley, Miles Dan Huberman," *Journal of Management, Accounting, and Administration* 1, no. 2 (2024): 77–84, https://doi.org/10.52620/jomaa.v1i2.93.

strengthening the government's social and political identity.[29] As empirical evidence, one representative interview excerpt states, "This regional regulation is not just a regulation, but also our way of inviting the community to participate in development" and "We believe this policy reflects local values that must be preserved."[30] These excerpts confirm that public policy in the Selayar Islands plays an important role in integrating local values and strengthening community participation in the development process.

***Representative Interview Excerpts***

A public official stated, "This policy not only protects the coral reefs but also empowers local communities to take an active part in conserving their own environment." One community member said, "We feel more involved and responsible for our environment since this policy was introduced, which has also provided us with training and support." A community leader added, "Structural da'wah through this policy has raised our awareness of the importance of protecting the marine ecosystem for the sake of our children and grandchildren."

Although this policy has shown positive results, challenges remain, such as the lack of adequate human resources to carry out coral reef conservation effectively. In addition, other research shows that the success of bureaucratic reform at the local level is greatly influenced by adaptive leadership and active public participation, which may not yet be fully realized in Selayar.[31]

**1. Supporting Factors in the Implementation of Structural Da'wah**

The supporting factors for implementing structural da'wah encompass various interrelated elements that contribute to the effectiveness of disseminating Islamic teachings. First, the strict selection of beneficiaries and the continuous monitoring of enterprises in the al-qard al-hasan financing model demonstrate the importance of discipline and ethics in community economic development, especially among small traders.[32] In addition, the da'wah communication model applied by Jama'ah Tabligh in Yala, Thailand, shows that a moderate approach to message delivery

[29] Fayin Xu, "Policy as State Self-Presentation Action: What Information the State Is Communicating through Policies," *Political Studies* 74, no. 2 (2026): 841–61, https://doi.org/10.1177/00323217251345775.

[30] Islamul Haq et al., "Legal Harmony: Integration of Customary, National, and Islamic Criminal Law in the Toraja Ma'rambu Langi," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 20, no. 2 (2025), https://doi.org/10.19105/al-lhkam.v20i2.17680.

[31] Anang Sugeng Cahyono, "Local Governance and Bureaucratic Reform in Public Policy Perspective: What and How?," *Pena Justisia: Media Komunikasi Dan Kajian Hukum* 24, no. 1 (2025): 6739–54, https://doi.org/10.31941/pj.v24i2.6527.

[32] Nevi Hasnita et al., "Assessing the Effectiveness of *al-Qarḍ al-Ḥasan* Financing (A Case Study of *Baitul Misykat* Microfinance Institution in Aceh)," *AHKAM : Jurnal Ilmu Syariah* 25, no. 1 (2025): 197–214, https://doi.org/10.15408/ajis.v25i1.45586.

can increase tolerance and reduce radicalization.[33] On the other hand, the challenges posed by unverified digital fatwas highlight the need for stricter jurisprudential oversight and digital literacy training to maintain the integrity of Islamic teachings.[34] Finally, perceptions of halal food among theology students show that cultural context and structural support strongly influence awareness and consumption behavior.[35] Integrating all of these factors can strengthen the effectiveness of da'wah in a broader context.

Table 1. Supporting Factors in the Implementation of Structural Da'wah through Public Policy

| Theme | Empirical Evidence | Meaning of the Finding |
|---|---|---|
| Growing public awareness | Fishers have begun to abandon blast fishing and poison fishing | Internalization of conservation values has begun |
| Marine tourism potential | Taka Bonerate has become a source of income for the community | Conservation generates economic incentives |
| Cultural festivals | Sail Taka Bonerate boosts the promotion of conservation | Culture becomes a medium of structural da'wah |
| Cross-sectoral patrols | Integrated supervision by multiple agencies | Strengthened policy implementation |
| Community outreach | Routine education increases participation | A persuasive approach supports regulation |

The analysis shows that the implementation of structural da'wah is supported by five main factors: growing public awareness, the development of marine tourism, cultural festivals, integrated patrols, and participation-based community outreach. These five factors do not operate in isolation but reinforce one another in strengthening the effectiveness of conservation policy through a combination of regulatory, educational, and social approaches.

[33] Asep Achmad Hidayat et al., "Deradicalization Communication Model through Preaching in the Province of Yala South Thailand," *Asian Journal of Communication* 34, no. 3 (2024): 367–80, https://doi.org/10.1080/01292986.2023.2260391.

[34] Abdelhalim Mohamed Mansour Ali and Muhammad Ahmad Ibrahim Aljahsh, "The Proliferation of Anomalous Digital Fatwas: A CriticalExamination of Jurisprudential Challenges and Societal Impactsin the Digital Age," *AHKAM : Jurnal Ilmu Syariah* 25, no. 1 (2025): 37–52, https://doi.org/10.15408/ajis.v25i1.37905.

[35] Tolga Çetinkaya, "The Determination of Halal Food Perceptions Among University Students Receiving Islamic Theology Education: The Case of Istanbul, Berlin, and Kuala Lumpur," *Religions* 16, no. 10 (2025): 1265, https://doi.org/10.3390/rel16101265.

### 2. Challenges in Implementing Structural Da'wah

The challenges in implementing structural da'wah are summarized in the table below.

Table 2. Challenges in Implementing Structural Da'wah

| Theme | Empirical Evidence | Impact |
|---|---|---|
| Economic pressure | Fishers depend on destructive fishing practices | Low compliance with policy |
| Low awareness | Some community members do not yet understand conservation | Participation is uneven |
| Backing by rogue individuals | Alleged protection of offenders | Weakened law enforcement |
| Limited fuel supply | Dependence on outside fishers | Increased resource exploitation |
| Limited human resources | The size of the area is disproportionate to the number of personnel | Suboptimal supervision |

The research findings show that the implementation of structural da'wah still faces a number of structural and social challenges. These obstacles include the economic pressures on coastal communities, low ecological awareness, weak law enforcement due to the involvement of certain rogue individuals, limited economic infrastructure, and limited human resources for supervising conservation areas. These obstacles are interrelated and affect the effectiveness of public policy implementation.

### 3. Strategies for Strengthening Structural Da'wah

Strategies for strengthening structural da'wah can be drawn from the approaches applied in research on structural strengthening and managerial decision-making. First, the adoption of effective structural decision strategies, as found in research on the Kenyan cement industry, shows that structural decisions contribute positively to organizational performance.[36] In addition, the use of sustainable maintenance methods, as proposed in research on bridges, can offer more efficient solutions for strengthening the structure of da'wah.[37] Research also shows that combining analytical and numerical methods in structural engineering can improve stability and load-bearing capacity,

[36] Charles Karuga et al., "Influence of Structural Decisions Strategy on Organizational Performance of Cement Manufacturing Firms in Kenya," *International Journal of Strategic Management* 2, no. 1 (2023): 22–37, https://doi.org/10.47604/ijsm.1962.

[37] Muhammad Hammad et al., "A State-of-the-Art Review on Structural Strengthening Techniques with FRPs: Effectiveness, Shortcomings, and Future Research Directions," *Materials* 17, no. 6 (2024): 1408, https://doi.org/10.3390/ma17061408.

which is relevant to da'wah infrastructure.[38] By utilizing composite materials and innovative strengthening techniques, structural da'wah can be carried out with minimal intervention, ensuring long-term sustainability and effectiveness.

Table 3. Strategies for Strengthening Structural Da'wah through Public Policy

| Strategy | Objective |
|---|---|
| Government–community collaboration | Increase the legitimacy of the policy |
| Strengthening of regulation | Ensure legal compliance |
| Economic facilities for fishers | Reduce destructive practices |
| Institutional strengthening | Increase the effectiveness of supervision |

All of the strategies produced in this study are based on interviews and observations, which are qualitative data collection methods recognized for providing an in-depth understanding of social phenomena. Qualitative research, as explained by Haki and Prahastiwi, emphasizes the importance of participants' perspectives and uses interactive approaches to collect relevant data.[39] Accordingly, the resulting recommendations are not the researchers' opinions but the results of valid and reliable data analysis, consistent with the principles of data-based research that are also expressed in other studies.

**Discussion**

The preservation of coral reefs in the Selayar Islands Regency involves a comprehensive approach that combines legal regulation with structural da'wah practices grounded in Islamic values. Research shows that the structural da'wah methods applied by the local government play an important role in raising public awareness and involving the community in coral reef conservation efforts. The structural methods applied by the Selayar Islands Regency government include the following:

[38] Lecturer, Department of Civil Engineering, Institute of Technology, University of Gondar, Gondar, Ethiopia. and Girmay Mengesha Azanaw, "Beyond Repair: A Critical Review of Smart, Sustainable, and AI-Driven Strengthening Techniques for Aging Civil Infrastructure," *International Journal of Emerging Science and Engineering* 13, no. 6 (2025): 10–19, https://doi.org/10.35940/ijese.F2602.13060525.

[39] Ubay Haki et al., "Strategi Pengumpulan Dan Analisis Data Dalam Penelitian Kualitatif Pendidikan," *Jurnal Inovasi Dan Teknologi Pendidikan* 3, no. 1 (2024): 1–19, https://doi.org/10.46306/jurinotep.v3i1.67.

***Structural Da'wah Methods***

a. Community Engagement Strategy: The government uses the methods of *bi al-Hikmah, al-Mauizah al-Hasanah, and al-Mujadalah* (wisdom, good exhortation, and constructive dialogue) to approach the community and increase its participation in coral reef conservation.
b. The role and involvement of religious leaders in community outreach and education have proven effective in building environmental awareness.

**1. Public Policy**

a. Sustainable Approach: The public policies implemented take into account economic potential and environmental sustainability, with a focus on community empowerment.
b. Integration of Islamic Values: Islamic values, such as moral responsibility toward nature, are integrated into policy to encourage active community participation.

**2. Challenges and Solutions**

a. Resource Constraints: The shortage of human resources is a challenge in policy implementation, although outreach and education efforts continue.
b. Community Awareness: Although public awareness is beginning to grow, further efforts are still needed to increase active participation in coral reef conservation.

Although this approach has shown positive results, challenges in coral reef conservation remain, particularly with regard to resources and public awareness, which still need to be improved. Integrating cultural and spiritual values into conservation can be an alternative for strengthening these preservation efforts.[40]

These findings show that public policy can function as a medium of da'wah by internalizing moral values and ecological responsibility in social life. Public policy not only regulates public behavior but can also influence the social and moral norms that underlie individual action, as in environmental management and socially responsible behavior.[41] For example, policies that encourage socially responsible action can create positive change in public behavior, leading to a better balance between individual and collective interests. In addition, policies that integrate moral values can help shape public perceptions of morally responsible behavior, which in turn can strengthen community

[40] Amirrudin Zalukhu, "Inkulturasi Budaya, Hukum Dan Teologi Kristen Sebagai Fondasi Konservasi Laut Untuk Keberlanjutan Ekosistem Dan Keadilan Ekologis," *SANCTUM DOMINE: JURNAL TEOLOGI* 14, no. 2 (2025): 251–74, https://doi.org/10.46495/sdjt.v14i2.305.

[41] Sanjit Dhami and Ali al-Nowaihi, "Social Responsibility, Human Morality and Public Policy," *SSRN Electronic Journal*, ahead of print, 2016, https://doi.org/10.2139/ssrn.2895087.

solidarity and moral accountability.[42] Thus, public policy has the potential to become an effective tool for spreading moral values and ecological responsibility.

The effectiveness of structural da'wah in the context of this study is evident in the government's approach, which is not merely coercive through regulation but also integrates education, community participation, and institutional strengthening. This approach creates a more sustainable mechanism for behavior change, in which community participation and environmental education are key to achieving the Sustainable Development Goals (SDGs).[43] Research shows that behavioral interventions supported by inclusive policies can drive the individual behavior change needed to achieve larger systemic change (Jaiswal, 2026). In addition, pro-environmental behavior (PEB) promoted through education and social norms contributes significantly to sustainability by reducing negative impacts on the environment.[44] Thus, a combination of these strategies can produce more effective and sustainable change in society.

These findings indicate that the transformation of ecological behavior depends not only on community outreach activities but can also be influenced by the design of effective public policy. Research shows that good environmental policy can encourage pro-environmental behavior in society, such that individuals who support such policies tend to behave more pro-environmentally, and vice versa.[45] In addition, public policies designed to facilitate behavior change, such as public transportation subsidies, can increase public support for environmental initiatives.[46] On the other hand, community involvement in policymaking has also proven important, because community awareness and action can strengthen the effectiveness of environmental policy.[47] Therefore, an approach that integrates public policy and community participation can strengthen the transformation of ecological behavior more holistically.

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[42] Dinah Nyamai, "Ethical Theories, Environmental Policies, and Youth Addictions: Inside-Out Response for Long-Term Recovery," *Environmental Ethics & Law* 1, no. 1 (2025): 47–61, https://doi.org/10.63385/eel.v1i1.284.

[43] João Mouzart De Oliveira Junior et al., "Legislação, Regulação E Educação Ambiental No Contexto Do Plano Nacional De Adaptação Às Mudanças Climáticas," *IOSR Journal of Business and Management* 26, no. 9 (2024): 01–09, https://doi.org/10.9790/487X-2609020109.

[44] Basanti Mahanta and Bijan Sarkar, "Pro-Environmental Behaviour for Sustainable Development: A Path to a Greener Future," *Shanlax International Journal of Arts, Science and Humanities* 12, no. 4 (2025): 17–21, https://doi.org/10.34293/sijash.v12i4.8606.

[45] Uni Kuslantasi et al., "Hubungan Antara Kebijakan Lingkungan Dengan Perilaku Pro-Lingkungan: Sebuah Kajian Literatur Sistematis," *Jurnal Litbang: Media Informasi Penelitian, Pengembangan Dan IPTEK* 18, no. 1 (2022): 31–46, https://doi.org/10.33658/jl.v18i1.288.

[46] Adi Setiabudi et al., "Strategi Implementasi Kebijakan Pengurangan Emisi Melalui Infrastruktur Sepeda Di Perkotaan Indonesia Di Kota Bekasi," *PANDITA: Interdisciplinary Journal of Public Affairs* 8, no. 1 (2025): 162–75, https://doi.org/10.61332/ijpa.v8i1.267.

[47] Kirsty Holstead et al., "Putting Community to Use in Environmental Policy Making: Emerging Trends in Scotland and the UK," *Geography Compass* 12, no. 9 (2018): e12381, https://doi.org/10.1111/gec3.12381.

The results show that the effectiveness of conservation policy is strongly influenced by the internalization of religious values, which increases the social legitimacy of the policy. In the context of Tesso Nilo, Islamic ethical values such as khalifah and amanah play an important role in building community cooperation for environmental initiatives, even though conservation policies are often *top-down* and disregard the rights of local communities.[48] In addition, the application of Islamic principles in environmental management, such as tawhid and maslahah, has been shown to increase compliance with environmental regulations and commitment to nature conservation.[49] Thus, integrating religious values into environmental policy can strengthen more inclusive and sustainable governance.

Structural da'wah can be understood as an institutional mechanism that connects religious authority, public policy, and changes in public behavior. This creates room for a broader theory of da'wah that goes beyond traditional understandings of religious communication. Several important aspects of structural da'wah include the following: *First*, the relationship between religious authority and public policy. Religious authorities, such as ulama, play a role in shaping public policy that reflects Islamic values.[50] In the context of Muhammadiyah, collegial leadership and election mechanisms reduce the concentration of power and encourage more egalitarian participation.[51] *Second*, changes in public behavior. Digitalization and social media enable individuals to express their beliefs in a more personal way, creating ideological pluralism.[52] This process also creates space for dialogue between religious values and broader social practices.[53] Although structural da'wah offers a more inclusive approach, challenges remain in integrating religious perspectives with constantly changing social dynamics.

The structural da'wah approach through public policy in the Selayar Islands Regency is more relevant than approaches oriented solely toward individual persuasion because of the socio-

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[48] Muammar Alkadafi and Jhoni Setiawan Mundung, "WHEN CONSERVATION HARMS: Religious Ethics, Agrarian Justice, and Policy Reform in Tesso Nilo, Indonesia," *Asia-Pacific Journal on Religion and Society* 9, no. 1 (2025): 35, https://doi.org/10.24014/apjrs.v9i1.37816.

[49] Hening Purwati Parlan and Saiful Bahri, "Karakteristik Islam Dalam Tata Kelola Lingkungan Hidup: Studi Kasus Pemberian IUP Pertambangan Dan Mineral Kepada Organisasi Masyarakat Keagamaan," *Jurnal Dirosah Islamiyah* 6, no. 3 (2024): 1041–52, https://doi.org/10.47467/jdi.v6i3.4066.

[50] Ali-Reza Bhojani and Morgan Clarke, "Religious Authority beyond Domination and Discipline: Epistemic Authority and Its Vernacular Uses in the Shi'i Diaspora," *Comparative Studies in Society and History* 65, no. 2 (2023): 272–95, https://doi.org/10.1017/S0010417522000470.

[51] Hyung-Jun Kim, "Collegial Leadership and Election in Muhammadiyah: Institutional Ways to Diffuse the Religious Authority of Leaders," *Studia Islamika* 30, no. 2 (2023): 211–34, https://doi.org/10.36712/sdi.v30i2.33741.

[52] Zhuldyz G. Zhorabek et al., "Digital Post Islamism and the Cognitive Transformation of Islamic Belief: A Comparative Study," *Pharos Journal of Theology*, no. 106.5 (November 2025), https://doi.org/10.46222/pharosjot.106.522.

[53] Sara Rahman, "Engaging in a Secularized Public Sphere – a Possible Qur'anic Perspective?," *Journal of Empirical Theology* 36, no. 2 (2024): 170–86, https://doi.org/10.1163/15709256-20231154.

economic context of a community that depends heavily on marine resources. Research shows that coral reef conservation and sustainable marine resource management require the active involvement of the government and the community, as well as policies that support the economic empowerment of coastal communities, such as skills training and capital assistance.[54] In addition, the rich potential of marine ecosystems, including tourism and fisheries, requires cooperation among the government, the community, and the private sector to optimize resource management and improve community welfare.[55] Thus, structural da'wah that integrates public policy and community participation is more effective in achieving sustainability and welfare goals in this archipelagic region.

The implementation of structural da'wah is influenced by various interrelated factors, including social, economic, institutional, and cultural dimensions. Research shows that supporting factors such as political will, program innovation, and the quality of human resources play an important role in successful implementation, whereas inhibiting factors such as inadequate budgets and sectoral egos can hinder policy effectiveness.[56] In addition, historical and cultural contexts also influence the development and implementation of policy, indicating that an enabling policy environment is essential for successful implementation.[57] Complex political, institutional, and social challenges, including public opinion and cultural diversity, require an inclusive approach that is sensitive to the local context in order to achieve sustainable results.[58] Therefore, the government's ability to manage all of these dimensions in an integrated manner is key to the effectiveness of structural da'wah policy.

The research findings indicate that strengthening environmental conservation requires strong integration of regulation, public education, community economic empowerment, and cross-stakeholder collaboration. Research reveals that effective public policy must combine economic,

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[54] Prof. Dr. Andi Nur Insan MSi et al., "Economic Development of Female Communities Based on Extraordinary Human Resources on the Shore of Selayar Regency Indonesia," *International Research Journal of Innovations in Engineering and Technology* 09, no. 07 (2025): 56–64, https://doi.org/10.47001/IRJIET/2025.907006.

[55] Patta Rapanna et al., "The Economic Potential Of Traditional Fishermen In Building Family Welfare In Selayar Regency, Indonesia," *Social Science and Humanities Journal* 8, no. 12 (2024): 6059–68, https://doi.org/10.18535/sshj.v8i12.1520.

[56] Supian Suri et al., "Analyzing Supporting and Inhibiting Factors in the Implementation of Stunting Reduction Acceleration Policy in Depok City," *International Journal of Science and Society* 6, no. 2 (2024): 218–37, https://doi.org/10.54783/ijsoc.v6i2.1131.

[57] Richard Mthethwa, "Essential Factors for Policy Implementation: A Critical Review," in *Challenges of Public Administration Management for Higher Education*, ed. Andrew Enaifoghe and Richard Mthethwa, Advances in Higher Education and Professional Development, ed. Jared Keengwe (IGI Global, 2024), https://doi.org/10.4018/979-8-3693-4346-3.ch004.

[58] Ahmad Aizuddin Md Rami, "Navigating Challenges in Policy Development: Addressing Political, Institutional, and Cultural Challenges," *FMDB Transactions on Sustainable Social Sciences Letters* 2, no. 2 (2024): 56–69, https://doi.org/10.69888/FTSSSL.2024.000220.

social, and environmental aspects in a balanced manner and involve the active participation of the community in order to achieve positive outcomes in conservation and sustainable development.[59] In addition, environmental education plays an important role in shaping public awareness and facilitating the adoption of sustainable practices, which in turn supports the social legitimacy of public policy.[60] Collaboration among various stakeholders, including the government and non-governmental organizations, has been shown to increase support for conservation policies and encourage innovation in sustainability initiatives.[61] Therefore, an integrated and collaborative approach is essential for achieving effective and sustainable conservation goals.

This study makes a conceptual contribution by showing that public policy can function as an instrument of structural da'wah in environmental conservation, thereby extending the relationship among da'wah studies, public policy, and sustainable development. In this context, da'wah is not focused solely on spiritual aspects but also encompasses efforts to raise public awareness of the importance of environmental sustainability, as described in research on conservation in Rawa Pening that integrates da'wah with environmental regulation.[62] In addition, the principles of fiqh siyasah emphasize the government's responsibility to formulate just policies to protect the environment.[63] Other research likewise highlights the importance of environmental education in shaping a society that is aware of its ecological responsibilities.[64] Thus, public policy that is aligned with Islamic values can strengthen conservation efforts and sustainable development.

Although this study makes both conceptual and empirical contributions, it has significant limitations because it focuses on only one local government context, which results in a limited understanding of the dynamics of structural da'wah implementation in other regions with different

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[59] I. Nyoman Lingga Sana, "Strategi Pengelolaan Pariwisata Berkelanjutan Untuk Mengurangi Dampak Lingkungan Di Destinasi Wisata Alam Indonesia," *Mandalika Journal of Business and Management Studies* 3, no. 1 (2025): 24–36, https://doi.org/10.59613/mjbms.v3i1.205.

[60] Silvana Grijo Gurgel Costa Rego et al., "O Papel Das Políticas Públicas E Da Conscientização Ambiental Para O Alcance Dos Objetivos De Desenvolvimento Sustentáveis (ODS)," *IOSR Journal of Business and Management* 26, no. 9 (2024): 49–54, https://doi.org/10.9790/487X-2609024954.

[61] Ahmad Fauzi and Apryanto Gebyanus Putra Haukilo, "KKN DAN COLLABORATIVE GOVERNANCE MENGGAGAS PEMBANGUNAN BERKELANJUTAN DI TINGKAT DESA," *JianE (Jurnal Ilmu Administrasi Negara)* 6, no. 3 (2024): 113–30, https://doi.org/10.32938/jan.v6i3.8549.

[62] Faculty of Da'wah UIN Salatiga, Salatiga Ring Road Km. 2, Pulutan, Sidorejo, Salatiga City, Central Java, Indonesia and Imam Subqi, "Religion and Conservation; Da'wah Approach in Environmental Conservation in Rawa Pening Semarang," *International Journal of Social Science Humanity & Management Research* 04, no. 01 (2025), https://doi.org/10.58806/ijsshmr.2025.v4i1n22.

[63] Dwi Wijayanti et al., "Tinjauan Hukum Siyasah Terhadap Kebijakan Publik Dalam Penanganan Lingkungan Hidup," *Islamic Law: Jurnal Siyasah* 9, no. 2 (2024): 132–43, https://doi.org/10.53429/iljs.v9i2.598.

[64] Raniere Rodrigues Da Silva et al., "Environment, Sustainable Development And Public Policies: Integrated Pathways For A Socially And Ecologically Just Future," *Revista de Gestão Social e Ambiental* 20, no. 1 (2026): e014184, https://doi.org/10.24857/rgsa.v20n1-009.

social and institutional characteristics. Previous research shows that the success of local policy implementation is strongly influenced by institutional capacity, public participation, and the quality of leadership, which vary from region to region.[65] In addition, challenges such as overlapping authority and misalignment between national policy and local needs also contribute to implementation failure.[66] Therefore, a more contextual and inclusive approach is needed to understand and address these problems across different regions, in order to improve policy effectiveness and strengthen local governance.

Future research should develop comparative studies across various coastal areas and conservation areas, combining qualitative and quantitative approaches, to understand the effectiveness of structural da'wah through public policy in supporting sustainable environmental development. This is important considering that effective public policy in coastal management must take into account diverse ecosystem values and involve various stakeholders to achieve sustainability goals.[67] In addition, an integrated approach based on ecological and social data is needed to address the challenges faced by coastal systems, including conflicts of interest and limited resources.[68] By using mixed methods, research can provide deeper insights into how policies can be adapted to increase resilience to climate change and support sustainable resource management.

**Conclusion**

This study shows that the implementation of public policy in the Selayar Islands Regency functions not only as an instrument of governance but also as a medium of structural da'wah in coral reef conservation. Through the integration of regulation, education, outreach, integrated patrols, and community involvement, the local government has succeeded in internalizing Islamic values of ecological responsibility into environmental conservation practice. The findings also identify that the effectiveness of structural da'wah is influenced by growing public awareness, the economic potential of marine tourism, cultural festivals, and inter-institutional synergy, while the economic pressures on coastal communities, limited human resources, weak supervision, and low

[65] Beatus Tambaip et al., "Organizational Behavior in Responding to Special Autonomy Policy in the Emerging Market: Governance and Regulatory Challenges in a Conflict-Prone Region," *Journal of Governance and Regulation* 15, no. 1 (2025): 8, https://doi.org/10.22495/jgrv15i1art1.

[66] Irasema Alcántara-Ayala et al., "From Mandates to Mechanisms: Institutional Vulnerability, Decentralized Governance, and the Challenges of Local Disaster Risk Reduction Implementation," *International Journal of Disaster Risk Science* 16, no. 5 (2025): 709–23, https://doi.org/10.1007/s13753-025-00673-y.

[67] Jordan Putra Cahyono et al., "Evaluating the Effectiveness of Public Policy Sustainable Tourism Development in Indonesia: A Comprehensive Systematic Literature Review," *KnE Social Sciences* 10, no. 5 (2025): 158–75, https://doi.org/10.18502/kss.v10i5.18111.

[68] Vicky Sanofa et al., "Pengelolaan Sumber Daya Pesisir Secara Seimbang Di Provinsi Nusa Tenggara Barat," *Lambda: Jurnal Ilmiah Pendidikan MIPA Dan Aplikasinya* 4, no. 3 (2024): 192–201, https://doi.org/10.58218/lambda.v4i3.1025.

compliance among some community members remain the main challenges in implementing conservation policy.

This study contributes to the development of da'wah theory by extending the concept of structural da'wah into the realm of public policy and sustainable environmental governance. The findings show that socio-religious transformation can be built through a combination of formal regulation and the internalization of religious values, thereby generating social legitimacy for conservation policy. Nevertheless, this study is limited to a single local government context, so the generalization of its results should be made with caution. Future studies are therefore advised to conduct comparative research in other coastal areas or conservation areas to test the applicability of the structural da'wah model in different social, cultural, and institutional contexts.

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