


INTERNALISING ECOLOGICAL MESSAGES IN ISLAMIC OUTREACH VIA INSTAGRAM

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<p>Received 03/12/26 Revised 04/25/26 Accepted 04/28/26</p> <p>License: Copyright (c) 2026 Muhammad Ulin Nuha</p>  <p>This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.</p> <p>Corresponding E-Mail: m.ulinnuhajepara@gmail.com</p> <p>To cite this Article: Nuha, M. U. (2026). Internalising Ecological Messages in Islamic Outreach via Instagram. <i>Jurnal Bimbingan, Penyuluhan, dan Konseling Islam</i>, 1 (1), 19-34.</p> <p>To link to this Article (DOI): https://doi.org/10.28918/advise.v1i1.14953</p>	<p>Abstract</p> <p>This study aims to analyse the process of internalising ecological messages in Islamic outreach via the social media platform Instagram, focusing on content appearing on the feed of the @ppipariofficial account. A qualitative approach was employed, utilising a descriptive-analytical method. Data comprising content posts (feeds, reels, and captions) containing ecological values were collected through non-participant observation and analysed using qualitative content analysis. The results indicate that ecological messages are constructed within a framework of religious values through the use of Qur’anic verses, hadiths, and religious narratives such as faith, worship, gratitude, and trust. Furthermore, consistent visual representations and variations in content formats enhance the effectiveness of message delivery within the digital media context. The content also reflects the adaptive characteristics of Islamic outreach, particularly in terms of persuasive methods, the use of visual media, and collective distribution patterns through interconnected networks of accounts. However, the process of internalising these values still faces limitations, particularly regarding interactions that tend to be one-way. This study concludes that Instagram has the potential as a strategic space in Islamic outreach to foster ecological awareness grounded in religious values. Therefore, there is a need to strengthen communication strategies that are more interactive and contextual so that messages are not only understood but also internalised into daily behaviour.</p> <p>Keywords: Value Internalisation, Instagram, Islamic Outreach, Ecological Messages.</p>
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INTRODUCTION

The development of information and communication technology in the digital age has fundamentally transformed patterns of social interaction (Rizky Febriansyah, 2025) , including in religious practices and Islamic outreach. The emergence of social media as a new public space presents both opportunities and challenges in the delivery of da’wah messages (Hasbi & Fadillah, 2024) . Whereas religious outreach was previously conducted primarily face-to-face through religious study circles, sermons, or conventional religious forums, the digital transformation is now driving a shift towards media-based da’wah. In this context, platforms such as Instagram have become a medium that is not only popular

but also effective in reaching audiences across generations, particularly the younger generation who are highly familiar with digital culture (Abdul Aziz, 2020a).

Instagram possesses visual characteristics, short narratives, and interactivity through features such as Reels, Stories, and Carousels, which enable the delivery of religious messages in a more engaging and easily understandable manner. These characteristics make Instagram not merely a medium for distributing information, but also a space for the construction of meaning and the internalisation of values. From a da'wah communication perspective, the effectiveness of a message is not merely measured by how widely it is disseminated, but also by the extent to which it is received, understood, and internalised by the audience, thereby influencing attitudes and behaviour (Hijriani & Lestari, 2025). Consequently, the use of Instagram in Islamic outreach demands a more strategic, creative, and audience-centric approach.

On the other hand, the world is currently facing an ecological crisis that is becoming increasingly complex and alarming. Various phenomena such as climate change, deforestation, environmental pollution, the clean water crisis, and the loss of biodiversity indicate that the relationship between humans and nature is in a state of imbalance (Andy, 2025). This crisis does not only impact environmental aspects alone, but also touches upon the social, economic, and even spiritual dimensions of humanity. In the Indonesian context, various ecological problems such as floods, landslides, and environmental pollution are recurring issues that require a more comprehensive approach, including through a religious approach (Parlan, 2025).

Islam, as a religion with comprehensive teachings on human life, views nature as a trust that must be safeguarded and preserved. The concept of khalifah fil ardh positions humanity as stewards of the earth, bearing moral and spiritual responsibility for maintaining ecological balance (Arsyad & Hasanah, 2025). The Qur'an explicitly prohibits actions that harm the earth and emphasises the importance of maintaining balance. Furthermore, various hadiths of the Prophet Muhammad (peace be upon him) also highlight the importance of caring for the environment, such as the encouragement to plant trees, maintain cleanliness, and not waste natural resources. Thus, ecological issues are by no means foreign to Islam, but rather an integral part of the religious teachings themselves (Barizi & Yufarika, 2025).

In this context, the concept of Islamic eco-theology has emerged as an approach that integrates theological values with ecological awareness. Islamic eco-theology emphasises that protecting the environment is not merely a social act, but also a form of worship and a manifestation of faith (Rahmat, 2025). Therefore, Islamic outreach plays a strategic role in instilling ecological awareness in society through a religious approach that is contextual and relevant to current conditions. Effective outreach does not merely convey normative

information, but is also capable of fostering critical awareness and encouraging sustainable behavioural change.

However, the main challenge in Islamic-based ecological outreach is how to package these messages so that they are accepted by a modern society that tends to have limited attention spans and is more interested in simple visual and narrative content. This is where the role of social media, particularly Instagram, becomes crucial as a medium for delivering messages that are adaptable to the characteristics of a digital audience. Instagram enables religious educators to present ecological messages in more communicative formats, such as infographics, short videos, inspirational quotes, and documentation of educational activities.

One entity utilising Instagram as a medium for Islamic outreach is the @ppipariofficial account, managed by the Central Executive Board of the Association of Religious Counsellors of the Republic of Indonesia. This account has approximately 17,300 followers, indicating a fairly wide audience reach within the digital space. The existence of this account represents an institutional effort to adapt religious outreach practices to social media. Through various posts, this account not only conveys religious education but also facilitates the distribution of messages from other interconnected accounts. This demonstrates that Islamic outreach in the digital age is no longer individualistic and centralised, but rather develops within a collective and dynamic ecosystem.

In this context, the content appearing on the account's feed originates not only from internal production but also from other accounts with network connections, such as through tagging or digital interactions. This situation reveals that the Instagram feed functions as a space for aggregating messages where various religious and social narratives converge within a single communication stream. Among the various themes that emerge, ecological issues stand out as a particularly prominent narrative, especially during specific occasions such as Earth Day. This indicates a trend towards the integration of Islamic outreach and environmental issues within the digital space.

Furthermore, this content demonstrates that ecological messages are not conveyed in a neutral manner, but are framed within a religious value system. The narratives that emerge link environmental conservation with concepts of faith, worship, gratitude, and trust, thereby imparting a spiritual dimension to ecological issues. This approach indicates that social media is not merely used as a means of disseminating information, but also as a space for the formation of meaning and value awareness. In other words, Instagram functions as a medium that facilitates the process of value internalisation through a combination of text, visuals, and religious symbols.

Nevertheless, the effectiveness of this internalisation process remains a question that requires further study. The internalisation of values is not only related to understanding (cognitive), but also involves the formation of attitudes (affective) and behaviour (conative).

In the context of social media, this process faces challenges because the communication that takes place tends to be one-way, and is influenced by algorithms that shape users' content consumption patterns. This situation risks messages remaining at the level of understanding without progressing to internalisation and practice.

On the other hand, Instagram's visual nature and the variety of content formats present unique opportunities for conveying ecological messages. Strong visuals, easily recognisable symbols, and the presentation of messages in various formats enable the message to be received by audiences with diverse backgrounds. This indicates that the effectiveness of outreach is determined not only by the content of the message but also by the adaptive manner of its delivery, tailored to the characteristics of digital media.

Furthermore, the transformation of Islamic outreach in the digital sphere also indicates a shift in communication patterns from conventional approaches towards more flexible, persuasive, and collective methods. Outreach is no longer limited to direct interaction between outreach workers and the community, but has evolved through digital networks that enable the participation of various actors. This situation opens up opportunities for broader da'wah, whilst presenting challenges in ensuring that the messages conveyed are truly internalised.

Based on the above, a more in-depth study is required on how the process of internalising ecological messages in Islamic outreach occurs via Instagram, particularly within the context of collective content networks. This study focuses on analysing message construction, modes of delivery, and the characteristics of outreach within the content appearing on the @ppipariofficial account's feed. The research findings are expected to contribute to the development of a model for digital Islamic outreach that is not only informative but also capable of fostering a deeper sense of ecological awareness and behaviour.

LITERATURE REVIEW

The development of Islamic outreach in the digital era indicates a shift from conventional patterns towards the utilisation of social media as the primary means of conveying religious messages. This shift is not only related to changes in media but also concerns a transformation in the approach to the outreach process, in terms of methods, reach, and patterns of interaction with the public (Suhendri, 2025). From the perspective of Islamic da'wah, outreach does not merely serve to convey teachings, but functions as a process of nurturing and transforming values aimed at shaping attitudes and behaviour (Dwiyono & Hapsari, 2024).

In this context, Instagram has become one of the rapidly growing platforms for the practice of digital Islamic outreach. Its visual, interactive nature and high accessibility make

Instagram an effective medium for reaching a wide audience, particularly the younger generation. In outreach practice, this medium allows for the delivery of messages in a more communicative manner through a combination of images, text and brief narratives. Various studies on digital communication indicate that visual content generates higher engagement levels than text, thereby opening opportunities for Islamic outreach to package messages in a more engaging and contextual manner (Abdul Aziz, 2020b) .

However, in Islamic outreach, success is not merely measured by the delivery of the message, but by the extent to which the message can be internalised by the target audience. The internalisation of values is a key aspect because the primary objective of outreach is a change in consciousness and behaviour. Muhaimin explains that internalisation occurs through three stages: value transformation, value transaction, and transinternalisation. In the transformation stage, the educator conveys values as knowledge; in the transaction stage, interaction occurs that enables interpretation; whilst in the transinternalisation stage, values are embedded and reflected in behaviour. In the context of social media, this process faces challenges because communication tends to be one-way and interaction is limited.

On the other hand, ecological issues (Timpua, 2024) have become one of the increasingly relevant topics for extension work within the context of contemporary Islam. The Islamic eco-theological approach positions the relationship between humans and nature as part of a spiritual responsibility inseparable from faith (Jaelani, 2025) . Seyyed Hossein Nasr states that the modern environmental crisis is rooted in a spiritual crisis among humans who have lost awareness of the sacredness of nature (Yudistira Ananda Setiadi & Humaidi Humaidi, 2025 ; Agung Pratama Dharma & Saldan Manufa, 2024) . From this perspective, Islamic outreach plays a strategic role in fostering ecological awareness through values such as khalifah and amanah, which emphasise humanity's responsibility to maintain environmental balance.

Nevertheless, the implementation of Islamic outreach through digital media still faces various challenges. Much of the content shared is informative, but has not yet fully succeeded in driving behavioural change. Furthermore, the dominance of visual elements and social media algorithms often results in messages being more focused on visual appeal than on depth of meaning. This situation indicates that digital outreach requires strategies that are not only communicative but also capable of fostering emotional engagement and critical awareness among the audience.

Based on this study, it can be understood that the internalisation of ecological messages in Islamic outreach via Instagram constitutes an integrative study, linking the aspects of outreach communication, values education, and Islamic eco-theology. Although each aspect has been extensively studied separately, the integration of all three within the context of social media-based outreach remains relatively limited. Therefore, this research

holds significant relevance in filling this gap, whilst also contributing to the development of a digital Islamic outreach model that is not only informative but also capable of fostering deeper changes in awareness and behaviour.

METHODS

This study employs a qualitative approach (Abdussamad, 2021) with a descriptive-analytical research design (Yuliani, 2018) to understand the process of internalising ecological messages in Islamic outreach via the social media platform Instagram. This approach was chosen because the research focus lies on meaning, message construction, and communication dynamics that cannot be measured quantitatively. Through a qualitative approach, the phenomenon under study can be understood in depth, contextually, and in line with the complex reality of digital communication.

The object of this study is the content appearing on the feed of the Instagram account @ppipariofficial as a representation of digital-based Islamic outreach activities. It is important to note that the analysed content is not entirely produced directly by this account, but also includes posts from other accounts linked via tags or digital interactions. The research data consists of content posts in the form of feeds, reels, and captions containing religious messages as well as ecological values, both explicitly and implicitly.

The data collection technique (Romdona et al., n.d.) was carried out through non-participant observation by observing, documenting and archiving relevant content over a specific period, particularly during Earth Day commemorations. This technique enabled the researchers to obtain data naturally without intervening in the research subjects, ensuring that the data collected reflected the actual conditions in digital outreach practice.

Data analysis (Miles and Huberman, 1992) was carried out using qualitative content analysis techniques aimed at identifying, categorising, and understanding the meaning of the messages contained within the content. The analysis process was carried out through several stages, namely data reduction by selecting content relevant to ecological themes, categorisation of messages based on Islamic eco-theological values such as the concepts of khalifah, amanah, balance, and the prohibition of destruction, as well as an interpretation of how messages are constructed, presented, and linked to the context of Islamic extension.

In analysing the process of value internalisation, this study utilises the theoretical framework proposed by Muhaimin, which encompasses the stages of transformation, transaction, and transinternalisation. This framework is employed to assess the extent to which the content not only conveys information but also has the potential to shape the ecological awareness and behaviour of the audience within the context of digital da'wah.

To ensure the validity of the data, this study applies a theory triangulation technique by comparing empirical findings with concepts of Islamic da'wah communication and eco-

theology. This approach aims to ensure that the resulting interpretations have a strong theoretical basis and are not merely subjective. Through this approach, this study is expected to provide a comprehensive and systematic overview of the process of internalising ecological messages in Islamic outreach via social media.

RESULTS

This study examines ecological-themed content appearing on the Instagram feed of the @ppipariofficial account, particularly during Earth Day commemorations. Based on the observations, it was found that the analysed content was not entirely produced by the main account, but originated from various other accounts such as @kontenberbagi.id, @ipari_banyuwangi, and @irsyam_id. This indicates that the Instagram feed functions not only as a space for distributing internal content but also as a space for aggregating messages from interconnected digital networks. The content displayed reveals a pattern of conveying ecological messages based on Islamic values through a combination of visuals, text, and narrative.

Construction of Ecological Messages Based on Religious Values

The ecological messages in the observed content are consistently framed within religious values. This indicates that environmental issues are not positioned as a neutral discourse, but rather as part of a spiritual responsibility. The use of QS. Al-A'raf verse 56, which prohibits the destruction of the earth, emerges as the primary foundation in several pieces of content, thereby reinforcing the position of ecological messages within the framework of Islamic teachings. The presence of this verse ensures that the messages conveyed are not merely informative, but possess a clear normative basis.

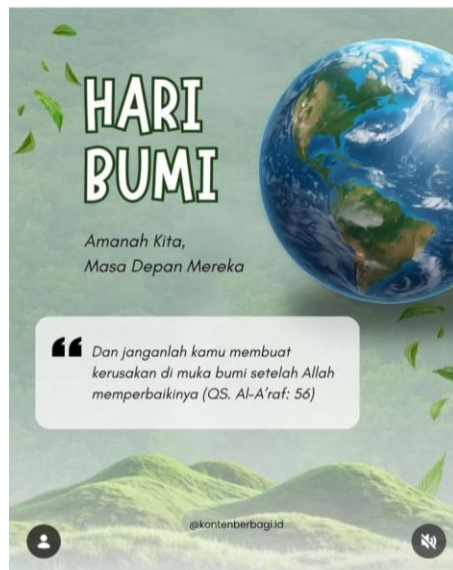


Figure 1. Earth Day content, QS. Al-A'raf verse 56
(Source: Instagram account ppipariofficial)

The reinforcement of ecological meaning is also evident through the inclusion of a hadith stating that planting trees is a form of charity. This indicates that environmental conservation activities are understood as part of religious practice. The integration of ecological actions and religious values broadens the scope of religious significance in daily life. In this context, environmental conservation is no longer viewed as an additional activity, but rather as part of a spiritually valuable act of devotion.



Figure 2. Content on 'Protecting the Earth' and 'Safeguarding the Trust'
(Source: Instagram account ppipariofficial)

The narrative within the content also features the use of religious terms such as faith, worship, and gratitude. This choice of language indicates that the message serves not only to convey information but also to shape a sense of values within the audience. Expressions such as "protecting nature is part of faith" and "caring for the environment is an expression of gratitude" reinforce the connection between ecological actions and individual spirituality. This connection allows the message to be understood not only rationally but also experienced emotionally.

The use of the concept of amanah is a key element in the construction of the message. This concept positions humans as stewards of the earth who bear a moral responsibility, rather than as absolute owners. This is evident in slogans such as "Protect the Earth, Protect the Amanah" which appear in several pieces of content. This emphasis provides an ethical framework for understanding the relationship between humans and the environment, whilst reinforcing a sense of responsibility in everyday life.

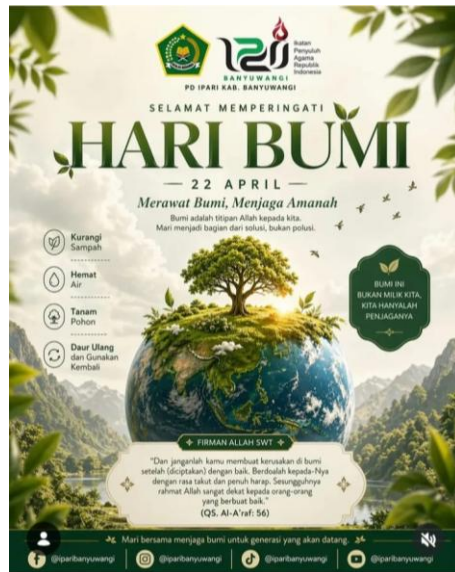


Figure 3. Earth Day Content
(Source: Instagram account ppipariofficial)

The consistency of the religious narrative is maintained even though the content originates from various different accounts. This indicates a uniformity in how environmental issues are framed from an Islamic perspective. Although the presentation formats vary, all content remains aligned with a similar religious message. This harmony creates a strong cohesion of meaning within the network of content appearing on the feed.

Furthermore, captions play a crucial role in clarifying the visual meaning presented. Not all audiences can immediately grasp the symbolic message of an image, making additional explanations a significant element. Captions often provide context for verses, hadiths, or the main message conveyed. This role helps the audience understand the connection between religious teachings and environmental issues more comprehensively.

Overall, the construction of ecological messages within the content demonstrates the dominance of religious values as the primary foundation. The use of religious arguments, narratives, and moral symbols forms a framework for messages that is not only informative but also normative. This pattern directs ecological messages towards fostering a deeper religious consciousness within the audience.

Patterns of Visual Representation and Variations in Content Form

Visual representations within the content demonstrate a consistent pattern in depicting environmental themes. This is significant because Instagram, as a visual-based platform, relies heavily on the power of imagery to convey messages. Elements such as the earth, trees, leaves, and green landscapes appear repeatedly across various posts, forming a distinctive visual identity. This consistency makes it easier for the audience to recognise ecological themes at first glance.

The dominance of the colour green further reinforces the visual meaning conveyed. This colour serves not only as an aesthetic element but also as a symbol of life, balance, and environmental sustainability. The near-uniform use of green in content design creates a natural and calming impression. These visual choices help strengthen the association between the messages conveyed and environmental issues.

Alongside visual consistency, there is variation in the form of content delivery. This demonstrates that ecological messages are not presented in a single format, but through various approaches tailored to the characteristics of the audience. The content observed includes short quotes, longer narratives, and presentations in the form of practical bullet points. This diversity allows audiences with different preferences to remain engaged with the messages being conveyed.

Content based on short quotes tends to present the core message directly and concisely. This format is effective in capturing attention amidst the fast-moving flow of information on social media. Verses, slogans, or key phrases are highlighted so they can be grasped quickly. This characteristic makes the content easier to remember and quicker to understand for the audience.

In contrast, narrative content offers a more in-depth explanation of the relationship between environmental conservation and religious values. Presentation in paragraph form allows for a broader and more contextual elaboration of meaning. The audience not only receives a brief message but also gains a more comprehensive understanding of the connection between ecological actions and worship.

Meanwhile, content in the form of practical bullet points takes a more applied approach. The message is structured as concrete steps, such as saving water, reducing waste, or planting trees. This format makes it easier for the audience to immediately translate these values into action. The clarity of the structure makes the message easier to follow in daily life.

In addition to formal aspects, visuals depicting human activities such as planting trees lend a more tangible dimension to ecological messages. The presence of people in the images demonstrates that environmental conservation is a practice that can be carried out directly, rather than merely an abstract concept. This representation makes the message feel more relevant to the audience's lives and reinforces its relevance within a social context.

Characteristics of Islamic Outreach in Digital Ecological Content

The content that appears demonstrates the characteristics of Islamic outreach that has adapted to digital formats. This is evident in the clear presentation of religious material within each post. Quranic verses, hadiths, and religious narratives are used as the primary material, focusing on environmental values within Islam. The structure of this material

demonstrates that the content is not merely informative but also contains targeted educational content.

In terms of method, the delivery of messages tends to employ a persuasive approach. This approach is important as it allows the message to be received without coming across as patronising. Phrases such as “start with small steps” demonstrate a light-hearted and relatable style of communication that resonates with the audience’s daily lives. This communicative choice of language makes the message easier to understand and more readily accepted.

The use of Instagram as a medium demonstrates the adaptation of public education into the digital space. This platform enables messages to be conveyed visually, concisely, and with ease of access. The use of elements such as images, captions, and hashtags strengthens the message’s reach whilst accelerating its distribution. The nature of this medium makes public education more flexible and unrestricted by time and place.

The presence of content from various accounts indicates that public awareness campaigns are conducted collectively. The dissemination of messages does not originate from a single source, but rather from a network of interconnected accounts. This pattern demonstrates that public awareness campaigns in a digital context operate collaboratively, with each account playing a role in reinforcing and expanding the message’s reach.

In terms of the target audience, the content is designed to reach the wider public. The use of simple language and easily understandable visuals indicates that the message is not aimed at a specific group alone. This characteristic makes the content accessible to various groups, including social media users from diverse backgrounds.

Furthermore, the direction of the outreach in the content is clearly aimed at behavioural change. The messages conveyed do not stop at the transmission of values, but are followed by calls to take concrete action. Activities such as maintaining cleanliness, conserving water, and planting trees are examples that are repeatedly highlighted. This demonstrates a practical orientation in the outreach.

Overall, the content reflects the integration of subject matter, methods, media, and objectives in the practice of Islamic outreach. These four elements are present simultaneously as a mutually supportive whole. This situation indicates that outreach has evolved in line with developments in digital media, meaning that Instagram can be understood as a new space for the dissemination of religious messages that is both broader and more dynamic.

DISCUSSION

Internalisation of Ecological Messages through the Construction of Religious Values

The research findings indicate that ecological messages are strongly framed within religious values, suggesting the presence of an internalisation strategy based on religious legitimacy. This approach is significant because, within the context of Islamic outreach, values are more readily accepted when grounded in clear normative foundations. The use of Qur'anic verses and hadiths in the content demonstrates that ecological messages do not stand alone but are integrated into Islamic teachings. This reinforces the position of the message as part of a moral-spiritual obligation, rather than merely a social appeal.

This phenomenon can be understood through the framework of value internalisation proposed by Muhaimin, particularly at the stage of value transformation. At this stage, values are introduced through the conveyance of meaningful information grounded in authoritative sources. The presence of religious arguments within the content serves as a medium of transformation, shaping the audience's initial understanding of the importance of environmental conservation. In this way, ecological messages acquire a strong cognitive foundation.

However, internalisation does not stop at the cognitive aspect, but also involves the affective dimension. This is evident from the use of religious terms such as faith, worship, and gratitude, which link ecological actions to individual spiritual experiences. The language used not only explains but also invites the audience to experience this meaning in their daily lives. This emotional engagement is key to ensuring that the message is not merely understood, but also internalised.

Furthermore, the concept of amanah (trust) that emerges in the content reinforces the ethical dimension of value internalisation. Amanah carries not only the meaning of responsibility but also an awareness of the relationship between humanity, God, and nature. When the environment is positioned as an amanah, then actions to protect nature become part of a moral commitment inherent to religious identity. This perspective broadens the audience's outlook on ecological issues.

Nevertheless, the process of internalisation within the context of social media faces limitations at the stage of interaction. Ideally, internalisation involves dialogue that facilitates a transaction of values between the sender and the recipient of the message. The one-way nature of Instagram content restricts the space for dialogue, meaning that the process of deepening values does not always occur optimally. This highlights a gap between the delivery of the message and the internalisation of values.

On the other hand, the visual power of the content also acts as a catalyst for internalisation. Symbols such as the earth, trees, and the colour green serve not only as illustrations but also as representations of meaning that reinforce the religious message.

The integration of text and visuals creates a more holistic communication experience, making the message easier to remember and understand.

Overall, the construction of messages based on religious values indicates that the internalisation of ecological messages has taken place at the early to intermediate stages. The process of value transformation is proceeding well through the use of religious arguments, whilst emotional engagement is beginning to form through religious narratives. However, the limited interaction suggests that the internalisation process has not yet fully reached a deeper stage.

The Role of Visuals and Content Variation in the Effectiveness of Digital Da'wah

Consistent visual representation in the content indicates that the visual aspect plays a central role in the effectiveness of digital da'wah communication. In the context of social media such as Instagram, visuals are not merely supplementary but serve as the primary medium for conveying messages. The repeated use of natural elements creates a strong visual identity, enabling ecological messages to be quickly recognised by the audience.

This visual power relates to its ability to convey meaning quickly and intuitively. Symbols such as the earth and trees do not require lengthy explanations to be understood, as they already possess strong associative meanings within an environmental context. In this way, visuals serve as an initial bridge connecting the audience with the message being conveyed.

Furthermore, the variety of content formats demonstrates a strategy of adaptation to the characteristics of the digital audience. Social media audiences have a limited attention span and diverse preferences when consuming information. The presence of content in the form of short quotes, narratives, and practical bullet points reflects an effort to reach various types of audiences simultaneously. This strategy broadens the potential for the message to be received more widely.

Short content plays a vital role in capturing the audience's initial attention. The concise format allows the core message to be grasped quickly, making it effective in the fast-paced flow of information. On the other hand, narrative content provides space for a deeper elaboration of meaning, enabling the audience to understand the relationship between ecological values and religious teachings more comprehensively.

Meanwhile, content in the form of practical bullet points serves as a bridge between values and action. A systematic presentation makes it easier for the audience to translate the message into tangible behaviour in daily life. This approach demonstrates that da'wah communication is not only oriented towards understanding, but also towards implementation.

The visual presence of human activities, such as planting trees, adds a dimension of reality to the message being conveyed. This representation shows that environmental

conservation is not merely an abstract concept, but an action that can be carried out in concrete terms. The visual proximity to everyday life makes the message feel more relevant to the audience.

Overall, the combination of visual consistency and varied content formats demonstrates that digital da'wah has adapted to the characteristics of social media. Visuals serve as a gateway to understanding, whilst varied content enhances the depth and diversity of message reception. This enhances the effectiveness of conveying ecological messages within the digital space.

The Transformation of Islamic Da'wah in the Digital Ecosystem

Research findings indicate that Islamic outreach has undergone a significant transformation within the digital ecosystem. This shift is evident in the transition of outreach media from physical spaces to more open digital platforms. Instagram has become medium enabling messages to be disseminated widely and rapidly, thereby expanding the reach of outreach. This transformation is also reflected in the outreach methods employed. Persuasive and communicative approaches demonstrate an adaptation to the characteristics of the digital audience. Light-hearted and non-preachy language creates a more inclusive communication atmosphere, making the audience more receptive to the messages conveyed.

Furthermore, outreach in a digital context exhibits a more collective nature. The dissemination of messages no longer relies on a single actor but involves various interconnected accounts. This pattern creates a broader and more dynamic outreach network, where each account contributes to reinforcing the circulating messages. This situation indicates a shift from a centralised outreach model towards a more decentralised one. In this model, every individual or community can be part of the outreach process. This broadens the scope for participation in the dissemination of religious values. In terms of its target audience, digital outreach enables a more inclusive reach. The use of simple language and easily understandable visuals demonstrates that the messages are designed for diverse sections of society. This reinforces the role of social media as an outreach platform open to all. In terms of objectives, outreach remains focused on behavioural change. Calls to take concrete actions, such as maintaining cleanliness and planting trees, demonstrate that outreach does not stop at the transmission of values. The messages are aimed at encouraging practical actions in daily life.

Overall, the transformation of Islamic outreach in digital media demonstrates an adaptation to technological developments and shifts in societal communication patterns. Outreach has not only become more widespread and flexible, but also more participatory and contextual. Within this framework, Instagram can be understood as a strategic new space for developing Islamic outreach practices in the digital age.

CONCLUSIONS

This study demonstrates that the internalisation of ecological messages in Islamic outreach via Instagram occurs through the construction of messages grounded in religious values, supported by visual appeal, and reinforced by the adaptive characteristics of digital outreach. These findings confirm that social media functions not merely as a means of information distribution, but also as a space for the formation of meaning and religious awareness regarding environmental issues.

Firstly, the construction of ecological messages grounded in verses of the Qur'an, hadith, and religious narratives such as faith, worship, gratitude, and trust demonstrates that environmental issues are integrated within an Islamic theological framework. This approach enables the message to be understood not only rationally but also experienced as part of a spiritual responsibility. This indicates that the internalisation of values has progressed to a transformative stage and is beginning to touch upon the affective dimension. Secondly, consistent visual representations and varied content formats demonstrate that digital da'wah communication has adapted to the characteristics of social media. The use of visual symbols such as the earth and nature, combined with diverse content formats, enables messages to be conveyed quickly, engagingly, and easily understood. This strengthens the effectiveness of ecological messaging in reaching a wider audience. Thirdly, the characteristics of Islamic outreach in digital content indicate a transformation in outreach practices, in terms of methods, media, and distribution patterns. Outreach is no longer one-way and centralised, but has evolved to become more flexible, persuasive, and collective through digital networks. Nevertheless, the limitations of interaction on social media suggest that the process of internalisation has not yet fully reached a profound stage.

Overall, this study confirms that Instagram can serve as a strategic space for Islamic outreach to foster ecological awareness grounded in religious values. The integration of theological messages, communicative visuals, and digital outreach approaches opens opportunities for the development of da'wah that is more contextual and relevant to the environmental challenges of the modern era.

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