



The Hybridity of the Youth Ecology Movement in Greater Bandung: A Synthesis of MPIA and the Saung Monteng Community from a Holistic Transformative Perspective

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Abstract: This study examines ecological consciousness, spatial dialectics, and youth character education in the Bandung Raya region. It integrates holistic ecology, transformative learning and Freirean conscientization, and New Social Movement theory with spatial agency. Using a qualitative comparative case-study design, the research combines cyber-netnography of @majelisperadaban.id and @farrelreyhangunawan with participatory observation and in-depth interviews involving the Majelis Peradaban Islam (MPIA) and the Saung Monteng Community. The findings reveal a cyber-physical “hybrid movement” in which digital spaces challenge anthropocentric perspectives, while agrarian spaces translate ecological consciousness into ecosystem restoration through youth–community engagement. However, the movement faces urban property capitalism, spatial inequality, and the risk of cyber activism becoming superficial clicktivism without sustained physical action.

Keywords: conscientization; hybrid movement; holistic ecology; council of Islamic civilization; spatial agency.

1. Introduction

Greater Bandung is now nothing more than a spatial stage play displaying the stark irony of cosmopolitan desires and acute ecological fragility. A city once hailed as a cool, mountainous paradise has now transformed into a laboratory of visceral socio-ecological destruction. Empirical reality shows that Bandung's landscape is in the grip of massive environmental degradation due to brutal land conversion, chaotic waste management, and the penetration of urban capitalism that consistently encroaches on northern conservation areas. Mountains that once functioned as life-supporting structures are now being forced to transform into clusters of concrete, luxury villas, and commercial tourist destinations that exploit nature's carrying capacity for short-term profit. This spatial imbalance gives rise to a terrifying spatial paradox where the artificial comfort of upper-class urbanites comes at a high price with the threat of chronic ecological disasters such as flash floods in basin areas and structural droughts that strangle suburban areas. This phenomenon of spatial alienation resulting from the exploitation of nature aligns with global criticisms of how urban modernity often sacrifices ecological buffer zones for the sake of capital accumulation (Harvey, 2023).

This critical situation is further exacerbated by the ongoing waste crisis, a manifestation of the systemic inability to manage modern consumption. Greater Bandung now resembles an entity slowly drowning in its own waste, creating new slums that alienate humans from ecological viability. Conservation areas, which should be sacred as the last bastion of environmental defense, are instead experiencing continued erosion due to weak law enforcement and the dominance of corrosive spatial planning politics. The relationship between humans and the land in Bandung is no longer organic but transactional and destructive. From the perspective of the global sociology of space, the destruction of nature for the sake of artificial landscapes confirms that advanced capitalism consistently produces

socio-ecological crises within the living spaces of lower-class communities (Luisetti, 2019). This exploitative transformation of space not only damages the physical structure of the Pasundan land but also tears apart the collective memory and social fabric of the communities living within it. The ecological crisis of Greater Bandung is no longer merely a fleeting environmental issue but an existential threat that demands a radical re-examination of how space is produced, maintained, and saved from imminent extinction.

Faced with such a massive crisis, the narrative of the conventional environmental movement that has developed thus far appears to be stuttering and losing its edge. Fundamental criticism must be leveled at the old ecological movement, which is trapped in an elitist nature, a rigid legalistic approach, and theatrical actions that tend to be seasonal and artificial. Mainstream environmental movements are often driven by non-governmental organizations or formal institutions that view the ecological crisis from behind comfortable seminar tables or bureaucratic courtrooms (Curato et al., 2019). They are busy drafting regulations and advocating for policies that are far removed from the pulse of the suffering of communities at the sites of environmental conflict. This top-down approach, which relies too heavily on formal legal corridors, has proven ineffective when confronted with the octopus of spatial planning oligarchies that control power nodes at the local and international levels (Demaria et al., 2023). As a result, this conventional movement has failed to foster organic and sustainable grassroots awareness.

On the other hand, when conventional environmental movements attempt to reach the public sphere, their actions often become trapped in seasonal ceremonial cosmetics, such as Earth Day celebrations or thousand-tree-planting campaigns, without any consistent maintenance scheme. These movements diminish the essence of saving the earth into mere social media documentation commodities for the sake of fulfilling corporate performance indicators or institutional existence alone. Their fragmentary and reactive nature renders the old ecological movement incapable of addressing the philosophical roots of the modern human moral crisis, which views nature as an object of exploitation. The failure of institutional environmental activism to penetrate this essential consciousness has sparked a new wave of resistance that rejects the bureaucratized model of environmental issues (Escobar, 2024). Amidst the sterility and saturation of this elitist movement, the urgent need for contemporary youth agency has emerged. Today's young generation can no longer rely on outdated advocacy models full of political compromises for their ecological future. A radical redefinition of youth agency is needed, one that is capable of transcending the boundaries of bureaucratic formality, breaking down the barriers of elitism, and giving birth to new methods of resistance that are more adaptive, hybrid, and touch on inner awareness as well as real action on the ground.

In global academic discourse over the past half decade, the study of new social movements and ecological literacy has undergone a significant paradigm shift. A number of contemporary scholars have begun to explore how digitalization and the global crisis are reshaping the landscape of youth activism. Generation Z's ecological literacy no longer stems from formal educational indoctrination but is constructed through intensive exposure to digital information and interactions in cyberspace that transcend national boundaries (Bennett & Hacker, 2022). Furthermore, analyses of new social movements demonstrate a strong tendency toward utilizing virtual platforms as epicenters for mass mobilization and the dissemination of counter-discourses to environmentally destructive development narratives. Contemporary youth are considered to possess a high level of technological adaptability, enabling them to package challenging ecological issues into aesthetically pleasing and persuasive visual narratives on social media. Through this cyberspace, what has been termed a digital ecological citizenship, demanding global climate justice, is being formed (Pickard, 2023). However, the majority of this research still positions digital space as a single entity separate from the physical, agrarian reality.

On the other hand, international literature examining local community-based ecological movements outside the digital realm tends to focus on aspects of food security, urban agriculture, or conventional physical conservation. Some studies highlight how local communities in peri-urban areas organize themselves to defend their spatial sovereignty from capital expansion through radical

territorial actions (Anguelovski, 2024). While these studies successfully capture the resilience of local spatial action, they often overlook the depth of philosophical discourse and structured methodologies of consciousness transmission. There is a tendency in the current global literature to simplify, separating intellectual movements rich in theoretical reflection at one pole and practical-populist movements rich in physical action at the other. This dichotomous separation leaves a significant academic gap in understanding the dynamics of ecological movements as a whole, particularly in bridging the gap between global discourse and grassroots action (Guha, 2025).

This is where the research gap lies, which is the main area of originality of this research. It is still very rare to find studies that specifically examine the intersection, dialectics, and potential hybridity between ecological movements based on digital-philosophical discourse and movements based on spatial-local action in the real world. Specifically in the context of Greater Bandung, the phenomenon of the meeting of the Islamic Civilization Council (MPIA), as a representation of the cosmological theoretical thought movement in the virtual space, and the Saung Monteng Community as a representation of the agrarian-ecological praxis movement in the physical space of the mountains, offers an anomaly and novelty that has not been touched by the radar of previous research. This research does not simply compare the two communities as isolated objects, but traces how the orchestration of digital intellectual acumen and the steadfastness of local communal action can give birth to a hybrid movement model that transcends the weaknesses of conventional environmental movements as criticized by scholars of environmental sociology worldwide in recent years.

Departing from academic concerns over the spatial crisis of Greater Bandung, the infertility of conventional ecological movements, and the theoretical gaps in current literature, this research was formulated to answer a series of crucial fundamental questions. First, how is the manifestation of youth ecological awareness shaped and transmitted within the digital-philosophical ecosystem of the Islamic Civilization Council (MPIA) and how is this awareness embodied in the spatial-local movement practices of the Saung Monteng Community? Second, how does the dialectic of space occur when virtual cosmological discourse meets the agrarian geo-social reality of the Greater Bandung region? Third, how can the synthesis of these two youth movement models formulate a new theoretical model for holistic character education that is adaptive to the challenges of the times? These questions are aimed at examining contemporary social movement theory, which is now shifting toward a hybrid understanding of cyber-physical space in environmental activism (Castells, 2022).

In line with the formulation of the problem, the main objective of this research is to deeply explore the manifestations of consciousness, spatial dialectics, and formulate a conceptual synthesis of character education from both movements. Specifically, this research aims to identify the mechanisms of internalization of ecological values that cross the boundaries of digital and physical space, and analyze the effectiveness of the movement's hybridity in triggering a transformation of public awareness at the grassroots level. Furthermore, this research aims to produce a theoretical contribution in the form of a blueprint or roadmap for holistic, ecosystem-based character education that marries the sharpness of intellectual philosophical reflection with the resilience of concrete actions on the ground. This achievement is expected to offer academic and practical resolutions to the impasse of the contemporary environmental movement in the global south, while also serving as a valid scientific reference in the reconstruction of a future environmental education curriculum that no longer separates text, context, and concrete actions for the sake of the earth's safety (Sterling & Mader, 2023).

The acute ecological crisis affecting the Greater Bandung region is inseparable from the dominance of the mechanistic-reductionist perspective inherited from the European Enlightenment, which treats nature merely as a giant, soulless mechanical machine. In the face of this destruction of living space, the holistic ecology concept conceptualized by Fritjof Capra offers a fundamental epistemological foundation for deconstructing this deterministic perspective. This epistemology urges a radical paradigm shift, from the fragmentary Cartesian-Newtonian model of thinking to a systemic mindset based on the workings of living organisms. Capra's framework asserts that the world can no longer be understood as a collection of isolated objects that can be partially exploited, but rather must be viewed as a network of relationships that are inherently interconnected. While the mechanistic paradigm

separates humans from the environment and divides spatial planning issues into rigid bureaucratic barriers, holistic ecology instead views the dynamics of the planet as an integrated, self-organizing, and non-linear system. This transition provides a crucial theoretical foundation for the contemporary environmental movement to understand that damage to one subsystem, such as land conversion in the upstream areas of the Bandung mountains, will automatically trigger a chain collapse in the stability of urban ecosystems downstream (Capra & Luisi, 2022).

In the context of youth activism, the adoption of systemic thinking transforms the way social agents formulate resolutions to environmental crises. Conventional environmental movements often fail because they still employ the same reductionist logic as the architects of urban capitalism, namely, resolving the symptoms of crisis instrumentally without addressing their relational roots. In contrast, an organic perspective demands an understanding that social, cultural, and biophysical crises are singular manifestations of epistemological errors in the treatment of life. Systemic thinking teaches that each component within an ecological network has intrinsic agency and value beyond mere economic utility. This network-based awareness is highly relevant for examining how youth view the connection between global cosmological narratives and the destruction of local agrarian landscapes. This epistemological transformation positions ecology as no longer merely a branch of formal science or a commodity of legal advocacy, but rather an existential orientation that restores humans as an integral part of the macrocosmic rhythm (Albrecht, 2023).

Through Capra's integrated deep ecology perspective, interdisciplinary boundaries are dissolved to give birth to a new cosmic consciousness. As young people begin to organize themselves in hybrid structures, they are consciously dismantling the hierarchies of modern science that tend to separate spirituality, philosophy, and ecological action on the ground (Naess, 2019). The organic paradigm views human communities and non-human ecosystems as equal entities within the web of life. Therefore, the movement spearheaded by the new generation is no longer trapped in reactive and artificial environmental cosmetic actions, but rather moves toward a fundamental restructuring of socio-ecological relations. This systemic thinking provides a solid argumentative basis for rejecting all forms of space commodification driven by the interests of advanced capitalism. By assuming nature as a living and animate entity, this theoretical framework provides philosophical energy for young people to resist oppressive spatial planning while simultaneously developing alternative models for preserving living space based on local wisdom and biosphere sustainability (Haynes, 2024).

The evolution of ecological awareness from mere theoretical understanding in cyberspace to the manifestation of militant spatial action in the real world can be sharply dissected by marrying Jack Mezirow's theory of transformative learning with Paulo Freire's concept of conscientization. Mezirow emphasizes that the transformation of human consciousness begins with a disorienting dilemma, a moment of crisis in which a person's outdated meaning schemes and frames of reference are no longer able to explain the reality they face. For the younger generation in Greater Bandung, the contradiction between the apparent comfort of modernity and the daily threat of ecological disaster serves as a disorienting dilemma that forces them to critically reflect on the epistemic, sociocultural, and psychological assumptions they have held. This critical reflection is not merely a passive cognitive activity, but rather a process of inner deconstruction that shakes old beliefs about the progress of exploitative economic development towards the formation of a new perspective that is more inclusive, integrative, and environmentally conscious (Holdo, 2023).

However, to ensure that the transformation of frames of reference does not end up as a sterile intellectual discourse in the classroom or on social media, it must be married to the Freirean concept of conscientization. Freire asserted that true consciousness can only be born through a dialogical process that simultaneously brings together reflection and action in what is called praxis. Conscientization requires humans to not only be aware of situations of oppression or environmental damage occurring around them, but also to take an active position to change this objective reality through concrete actions. While Mezirow's theory works at the level of restructuring the individual's internal meaning scheme through a critical assessment of assumptions, Freire's theory provides a political-emancipatory impetus so that this new consciousness is manifested in the form of collective action to dismantle hegemonic

socio-spatial structures. The integration of these two schools of thought shows that the contemporary youth ecology movement develops through a constant dialectical cycle, where sharp philosophical discussions continuously test the accuracy of actions on the ground, and conversely, practical challenges at the site of ecological conflict enrich the depth of their conceptual reflection (Freire, 1970).

In the landscape of holistic character education, the convergence of transformative learning and conscientization shifts the paradigm of conventional environmental education, which tends to be reductionist and banking-based. Youth are no longer positioned as empty vessels passively receiving information about nature conservation, but rather as co-investigators actively producing ecological knowledge with their communities. This emancipatory character education process has successfully triggered an evolution of consciousness from a naive level to a critical-transformative level. At this stage of critical awareness, young people are able to identify the socio-political interconnections behind the destruction of the carrying capacity of urban and rural environments. They no longer see floods or piles of garbage as natural fates, but rather as direct consequences of capital-biased spatial planning political choices. This emancipatory awareness drives youth agency to transcend the comfort limits of digital space to undertake physical interventions, reclaim degraded spaces, and build ecological sovereignty at the grassroots level (Illeris, 2024).

The dynamics of youth ecological activism in the urban-suburban areas of Greater Bandung reflect the typical characteristics of New Social Movement Theory, which is closely intertwined with the concept of spatial agency. Unlike classic social movements based on the working class and oriented towards the struggle for formal political and economic power, new social movements focus their struggles on post-materialist issues such as quality of life, the right to a healthy environment, cultural identity, and autonomy in living space. In the contemporary era, these movements gain momentum through the formation of digital identities and cultural hybridity, where cyberspace is utilized as a highly fluid and transboundary arena for counter-political articulation. Through virtual platforms, young people construct aesthetic ecological narratives, disseminate petitions, and foster collective solidarity without the constraints of rigid hierarchical organizations. This digital identity provides space for the growth of new subjectivities that are aware of the global climate crisis but remain rooted in local anxieties in their surroundings (Shergill & Mehta, 2023).

However, the power of this new social movement will suffer a sociological amputation if it is isolated in virtual space, unable to penetrate and contest physical (spatial) space in the real world. This is where the significance of the concept of spatial agency becomes sharply explanatory. Spatiality is not simply a neutral, empty container in which human activity takes place, but rather a social construct actively produced, maintained, and contested by various interested actors. Urban capitalism consistently produces exploitative spaces and displaces local communities for the sake of wealth accumulation. Facing this spatial hegemony, youth agency rises, sparking physical resistance in urban-rural borderlands. Spatial agency manifests when young people not only engage in verbal protest but also actively redesign, occupy, and transform damaged geographical landscapes into productive cultural spaces based on environmental conservation. They use their bodies, technology, and social capital to reclaim sovereignty over land, springs, and forest areas threatened by commercial property expansion (Gort & Brooks, 2023).

The intersection of global digital identities and local spatial action has given rise to a hybrid movement, where the boundaries between cyberspace and physical space blur and mutually reinforce each other. This hybridity allows cosmological philosophical discourses debated in virtual space to be directly tested for their practical validity in agrarian spatial planning actions on the mountain slopes of Greater Bandung. Conversely, the material realities of agrarian and ecological conflicts on the ground are transformed into educational and provocative digital content to spark broader public engagement. Through this cyber-physical dialectic, urban-suburban youth have successfully formulated a new model of agency that is no longer trapped in the outdated dichotomy between distant intellectual thought and theoretically blind physical action. They have created a robust, adaptive, spatial-digital resistance network capable of intervening in local spatial planning policies from outside the corridors of formal bureaucracy to save the future of the earth's ecosystem (Castells, 2022).

2. Research Method

Delving into the complexity of the youth ecological movement, which fluidly navigates between virtual worlds and territorial realities, requires a multi-modal methodological architecture. This study employs a multi-mode qualitative research design using a Comparative Case Study approach as its primary tool (Bartlett & Vavrus, 2017). This methodological choice is based on the explanatory need to deeply investigate contemporary phenomena within real-life contexts, particularly when the boundaries between phenomenon and context are unclear. The comparative case study approach allows researchers to go beyond juxtaposing two diametrically opposed entities, but rather to trace the theoretical and operational threads that unite the Majelis Peradaban Islam (MPIA) and the Saung Monteng Community. Through this multi-mode design, the unique character of the discursive-philosophical MPIA and the practical-spatial Saung Monteng can be explored without diminishing the particular characteristics of each movement, thus producing a comprehensive and theoretically nuanced hybrid analysis (Yin, 2022).

To examine the movement's formation rooted in cyberspace, this study adopted the netnographic method developed by Robert Kozinets. Netnography is rigorously applied as an ethnographic method specifically adapted to study culture, interactions, and social behaviors manifested through digital architecture. The focus of this digital research is focused on two primary actors: the official Instagram account @majelisperadaban.id and the account @farrelreyhangunawan. This cyber data collection technique was carried out through systematically downloading digital archives, including uploaded text (captions), interaction dynamics in the comments section, and visual narrative documentation in the form of infographics and action videos. This digital data is not treated as passive artifacts, but rather as a discursive space where young people's ecological identities and transformative consciousness are negotiated. This netnographic approach encompasses stages of digital cultural immersion, data entry, and contextual analysis of the visual symbols used to mobilize the masses in virtual space (Kozinets, 2023).

To balance virtual data and capture the pulse of the movement in the material realm, this research integrates spatial fieldwork methods through participant observation and in-depth interviews. Participatory observation was conducted by directly engaging with the spatial rhythms of the Saung Monteng Community on the slopes of the Greater Bandung mountains, as well as offline activities organized by MPIA. The researcher positioned her body and observations within the geographic coordinates where ecological actions, such as agrarian land management and boundary discussions, took place. This process was enriched by in-depth, semi-structured interviews with key informants, including the community founder, movement conceptualizer, and active members involved in this chain of consciousness transformation. This intimate fieldwork approach aims to capture subjective motives, existential struggles, and spatial agency strategies that are not captured by the lens of social media cameras, allowing for an objective and in-depth portrayal of the movement's geo-social reality (Creswell, 2022).

All qualitative data collected through netnography and spatial field studies were processed using interactive data analysis techniques. The analysis flow moved circularly through the stages of data collection, data reduction, data presentation, and conclusion drawing or verification. Data reduction was carried out by sorting, focusing, and transforming raw data into meaningful units through a rigorous coding process. This coding process was divided into two main categories: textual coding to transcribe interview results and narrative captions, and visual coding to dissect aesthetics, symbols, and spatial expressions in photo and video documentation. Next, the data was presented narratively and analytically using comparative tables and relational charts to demonstrate theoretical intersections between cases. To ensure the validity and scientific accuracy of the findings, this study consistently applied source triangulation and method triangulation techniques, confronting digital discourse data with material realities in the field, so that the conclusions drawn had solid academic validity.

3. Research Results

Manifestation of Youth Ecological Awareness

The Islamic Civilization Council (MPIA) constructs a manifestation of its ecological awareness through the systematic use of a digital ecosystem designed as an intellectual incubation center. Based on netnographic research on the @majelisperadaban.id account, MPIA does not use social media merely as a bulletin board for activities, but rather as a discursive space that produces counter-discourse to the hegemony of technocratic development. Through the use of social media algorithms, this group disseminates visual content based on philosophical infographics and short videos that unpack the roots of the ecological crisis from a cosmological perspective. This pattern confirms how the cyber ecosystem has transformed into a new global classroom, where complex environmental narratives are repackaged into digital entities that are aesthetically appealing while intellectually confronting the established thinking of Generation Z (Flanagan et al., 2022). MPIA's digital ecosystem functions as the "brain" that formulates the movement's conceptual roadmap, maps networks of spatial oppression, and organizes a cyber mass base across the urban-suburban areas of Greater Bandung without formal bureaucratic barriers.

Within this virtual ecosystem, ecological awareness is fostered not through instruction but through a participatory architecture that stimulates the audience's emotional and intellectual engagement. MPIA's digital posts consistently link empirical data on the destruction of local ecosystems, such as the decline in environmental carrying capacity in the North Bandung area, with profound philosophical-spiritual reflection. This phenomenon demonstrates that digital space in contemporary activism functions beyond instrumental communication media, but rather acts as a space for the formation of new sociopolitical subjectivities (Papacharissi, 2023). Through virtual comment columns and discussion spaces, MPIA successfully fosters an interactive, dialectical climate, where academic texts on global environmental sociology are openly discussed by young people. Building a solid "brain" for the movement in this digital space is a crucial prerequisite before it can advance further into territorial actions that demand physical militancy in the real world.

The primary strength of MPIA lies in the depth of philosophical discourse injected as the "soul" of the movement to dismantle the epistemological errors of modern humanity. The discourses constructed within their virtual and offline study circles focus on deconstructing the secularist-anthropocentric paradigm of modern science, which positions humans as absolute rulers over nature. Using the analytical tools of perennial philosophy and holistic cosmovision, MPIA challenges the Cartesian view that separates the sacred from the profane, or between the creator, humans, and the environment. This philosophical exploration aligns with a global trend where the contemporary ecology movement is beginning to search for the roots of the environmental crisis in the crisis of spirituality and humanity's existential failure to understand its relationship with the universe (Gare, 2022). Philosophy, in this context, is positioned as a radically emancipatory instrument, not merely an academic decoration in an ivory tower.

The intellectual deconstruction process occurring within the MPIA sharply reflects the workings of transformative learning theory, particularly during the critical assumption reflection phase. Young people who join this ecosystem are invited to radically reexamine their internal frames of reference regarding the definitions of progress, modernity, and development, which they have absorbed from formal educational institutions and popular culture. This process triggers a profound cognitive reconstruction, in which the artificial comforts of urban society are redefined as a form of structural violence against nature. This critical assumption reflection denies the validity of the claims of economic capitalism that sacrifice environmental buffer zones for the sake of false growth (Taylor & Cranton, 2024). Through this intensive self-evaluation phase, participants' frames of reference undergo a permanent paradigmatic shift, from a naive awareness that views the environmental crisis in a fragmented manner to a holistic, systemic awareness.

Furthermore, the dialectic of thought within the MPIA demonstrates that this cognitive conscientization process successfully breaks down the dichotomy between scientific rationality and intuitive-spiritual depth. Young people are encouraged to recognize that the ecological crisis in Greater

Bandung is a logical consequence of the breakdown of human spiritual order, trapped in the acute desire for consumerism. Philosophical studies conducted by the account @farrelreyhangunawan consistently dissect how human alienation from nature gives rise to severe social disorientation in urban areas. The internalization of these philosophical values works deeply within the psychological structure of young people, triggering a transformative identity shift from passive consumers of space to active defenders of living space (Dirkx, 2023). Thus, philosophical discourse within the MPIA is not merely a speculative activity but a political-epistemological endeavor to produce revolutionary subjects with both the acuity of thought and the spiritual integrity to oversee the agenda of environmental salvation at the true ecological frontier.

Dialectics of Space and Real Ecological Action

The Saung Monteng community embodies its ecological struggle through concrete actions that directly rely on physical strength, communal dedication, and material interventions on the ground. While discourse-based movements refine theoretical concepts, Saung Monteng actualizes what is known as the hands-and-body dimension of youth activism. Based on spatial observations in the mountainous region of Greater Bandung, this community focuses its energies on the practice of restoring ecosystems degraded by destructive monoculture expansion and commercial exploitation. These actions, including planting endemic trees, restoring water catchment areas, and restructuring terracing, are carried out not as seasonal ceremonial events, but as a consistent form of territorial defense. This environmental activism, based on direct bodily involvement at the site of conflict, confirms a global trend where grassroots communities reject political pacifism by bringing the materiality of action to the ground (Schlosberg & Craven, 2022). The hands and bodies of these young activists become agents of biophysical restoration, directly caring for the earth, transforming damaged landscapes into resilient new spaces of life.

The environmental restoration mechanisms implemented by Saung Monteng are based on a deep understanding of local topography and ecological characteristics. The young people who drive this community organize self-help planting of deep-rooted vegetation, bypassing formal bureaucracy to respond quickly to landslides and structural drought in suburban areas. This physical activity serves as concrete evidence of a shift in the global model of environmental activism from mere policy rhetoric to the formation of pockets of ecological resistance based on physical resilience and organic solidarity (Martinez-Alier, 2023). Through exhausting physical labor under the scorching sun and rain, these young people's bodies undergo a process of reconnecting with the rhythms of the biosphere. This practice simultaneously dispels the notion that Generation Z has become completely alienated from the realities of the earth due to their dependence on devices, demonstrating their ability to organize highly disciplined collective work to rehabilitate ecosystem functions destroyed by the greed of urban property capitalism.

In addition to physically restoring nature, Saung Monteng has transformed their geographical space into the epicenter of conscientization (critical awareness) for the local community. This emancipatory educational process, rather than adopting an elitist classroom instructional style, utilizes a fluid, Freirean dialogical model within the bamboo huts and farmers' huts. Initially trapped in a magical or naive consciousness, where they accept forest destruction and water monopoly as inevitable fate, the local agrarian community is gradually led to recognize the roots of their socio-spatial oppression. This critical awareness-building, based on boundary-spanning dialogue, is highly relevant to the international theory of place-based pedagogy, which emphasizes that material space is the best teacher for dismantling structural inequalities (Gruenewald, 2024). Through humble, everyday conversations, the youth of Saung Monteng, along with local farmers, map how the corrosive spatial planning policies of corporations and city authorities directly impoverish them and destroy the future of their children and grandchildren.

The actualization of this conscientization shifts from collective reflection to concrete emancipatory action, giving birth to a robust movement praxis. Local communities are actively involved in designing planting zoning schemes, identifying springs for protection, and collectively resisting intimidation from those seeking to convert conservation areas into commercial tourism districts. Saung Monteng's

success in breaking down the barriers of alienation between academic youth and local communities demonstrates that emancipatory environmental education must be able to generate collective action for ecological justice at the grassroots level (Jetha et al., 2023). The physical space of the hut is no longer merely a shelter from the rain, but is transformed into a green political laboratory where local knowledge is valued, the dignity of the oppressed is restored, and strategic plans for reclaiming living space are formulated in a participatory and independent manner.

The confrontation between Saung Monteng's ecological resilience and the expanding currents of urban capitalism in Greater Bandung manifests the aggressive operation of the concept of spatial agency. The suburbs or urban-rural boundaries are no longer viewed as passive geographic entities, but rather as spaces of fierce contestation where the commodification of space directly clashes with the values of sustainable living spaces. Saung Monteng youth exercise their spatial agency by occupying, cultivating, and asserting communal ownership of critical lands abandoned or threatened by luxury villa projects. This practice of actively contesting space aligns with the analysis of radical spatial sociology on how community members produce counter-spaces to resist the domination of oppressive capitalist spatial planning (Purcell, 2022). Through these tactical spatial actions, Saung Monteng transforms the function of space, previously projected for the accumulation of wealth by a handful of elites, into an ecological-cultural zone that serves the public interest and the preservation of the biosphere.

Furthermore, the spatial agency demonstrated by this community involves utilizing the body and the agrarian landscape as a living medium of protest. When they lined up their bodies to plant thousands of tree seedlings on land under legal dispute, they were rewriting Bandung's geographical narrative with the ink of ecological resistance. This approach affirms that modern geographies of resistance no longer rely on mass mobilization in front of government buildings, but rather on direct intervention in geographical spaces in crisis (Thompson, 2024). The physical courage of these young volunteers, combined with the resilience of indigenous communities and local farmers, created an ecological fortress that was difficult for property developers to penetrate. Saung Monteng's spatial agency successfully demonstrated that sovereignty over the earth can only be maintained if grassroots communities possess the material courage to reclaim, independently manage, and preserve their living spaces with their own hands and bodies from the destruction of modern civilization.

Bridging the Digital World and the Agrarian Space

The confluence of the digital-philosophical ecosystem of the Islamic Civilization Council (MPIA) and the territorial praxis of the Saung Monteng Community has created a new, hybrid locus within the landscape of youth environmental activism in Greater Bandung. This synthesis undermines the conventional dichotomy that rigidly separates virtual cyberspace from material agrarian space. In the modern movement landscape, this separation has proven to weaken movement effectiveness, with cyberactivism often trapped in clickivism barren of concrete action, while borderline movements frequently suffer from geographic isolation and a lack of a solid theoretical basis. The dialectical orchestration between these two domains creates a spatial mutualism in which digital space transforms into a conceptual laboratory for the maturation of ecological ideologies, while physical agrarian space acts as an empirical field of verification that tests the resilience and accuracy of these theories. This spatial convergence aligns with global theoretical developments regarding the restructuring of hybrid space, where contemporary environmental activism transcends territorial boundaries by leveraging the flexibility of cyberspace to reclaim material spatial sovereignty in the real world (Gould, 2022).

Operationally, the transmutation from the digital realm to the physical realm occurs when the cosmological-philosophical narrative produced by @majelisperadaban.id acts as an ideological catalyst that mobilizes the bodies of urban youth to take to the field. When youth experience disorientation and dilemmas in the virtual space through exposure to data on environmental destruction and sharp philosophical critiques, this existential anxiety is not allowed to evaporate into mere digital emotional outbursts. Instead, the cognitive structure that has undergone this radical transformation finds its most concrete channel of articulation in the land restoration program led by Saung Monteng. This transmission of awareness proves that digital platforms have a powerful agency to reconstruct the

sociopolitical identities of youth, shifting their orientation from passive consumers of urban landscapes to militant defenders of agrarian living spaces (Fuchs, 2023). Through this chain of hybridity, the perennial discourse on cosmic harmony and the rejection of anthropocentrism no longer remains as a dead text on a gadget screen, but rather transforms into the swing of a hoe, the planting of endemic tree seedlings, and the maintenance of springs on the slopes of the Greater Bandung mountains.

Conversely, this dialectical relationship also works retroactively from the physical agrarian space to the cyber realm to prevent the decay of intellectual discourse that is distanced from the reality of oppression. The material experiences, physical obstacles in the field, and territorial conflicts experienced by the Saung Monteng volunteers are sent back to cyberspace as a source of authentic raw data. This agrarian reality is transformed by movement conceptors like @farrelreyhangunawan into digital educational content rich in academic-philosophical weight. This data circulation process ensures that the philosophical discourse developed in the MPIA is not trapped in a sterile metaphysical ivory tower, but is constantly updated by the pulse of sociological issues at the border level. The geography of modern resistance in this context relies heavily on the ability of youth actors to visually codify local ecological suffering into a global narrative capable of tapping into international public awareness (Della Porta, 2024). Digital content based on empirical facts on the ground has a much higher persuasive power to spark mass urban youth engagement.

This hybrid synthesis also redefines the meaning of youth spatial agency in the face of the destructive encirclement of urban capitalism. The combination of cyber-intellectual acumen and agrarian physical resilience gives rise to an adaptive, non-linear, and hybrid resistance strategy. When urban property oligarchies use legal and formal instruments and the power of capital to encroach on conservation areas, this hybrid youth movement responds by combining massive digital public opinion pressure and the physical occupation of agrarian space through the establishment of independent conservation areas. This dual agency model complicates the consolidation of hegemonic power because the movement cannot be crippled by suppressing a single corridor of action. This hybrid approach demonstrates how cyberspace and physical space can be woven into a flexible yet robust web of ecological resistance, reflecting the shifting tactics of new global social movements that prioritize the flexibility of network structures over rigid organizational centralization (Juris & Pleyers, 2022).

In the realm of character education, the success of this cyber-physical orchestration offers an academic resolution to the impasse of traditional environmental education curricula, which tend to be reductionist and instructive (Vogel-Heuser et al., 2020). The convergence of MPIA and Saung Monteng proves that holistic ecological character formation can only be achieved if the learning process involves total integration between the dimensions of the brain that is sharp in philosophical analysis, the soul that is spiritually-cosmologically sensitive, and the hands and body that are resilient in executing transformative actions on the land. Character education is no longer understood as individual moral indoctrination in isolated classrooms, but rather as a process of collective conscientization embedded directly in real-life ecosystems (Sterling & Mader, 2023). The synthesis of this hybrid movement ultimately emphasizes that to save the ecological future of the Pasundan earth from mass extinction due to the greed of modernity, today's youth must be able to stand upright with one foot firmly planted in the mud of agrarian space and the other foot exploring the vastness of the digital universe strategically and emancipatorily.

Ecosystem-Based Holistic Character Education Model

The formulation of character education in Indonesia has been trapped in a conventional, dogmatic approach that places morality solely on the memorization of normative texts in sterile classrooms isolated from real-life crises. To break this methodological deadlock, a new theoretical roadmap for the Ecosystem-Based Holistic Character Education Model was designed by integrating the superior characteristics of the Islamic Civilization Council (MPIA) and the Saung Monteng Community. This roadmap offers a blueprint for an emancipatory curriculum specifically designed to address the existential disorientation and ecological anxiety plaguing Generation Z and Generation Alpha in the digital era. This conceptualization of ecosystem-based character education is based on the premise that moral virtue

cannot grow optimally without the dialectical engagement between the depth of intellectual-spiritual reflection and the resilience of transformative physical action on the ground. The development of this model is in line with global demands for the reconstruction of cutting-edge ecological pedagogy that urge educational institutions to transcend formal boundaries to create learning spaces that are contextual, integrated, and responsive to the destruction of the biosphere (Kahn & Misiaszek, 2022).

This new theoretical roadmap is structured into three interactive and continuous circular stages, harmoniously integrating the dimensions of the brain, soul, and body. The first stage is Conceptual-Digital Incubation, adopting the MPIA movement model, where cyberspace and social media platforms are tactically explored as early learning ecosystems. In this phase, Generation Z and Alpha are no longer positioned as passive objects exposed to consumerist algorithms, but are instead guided to use their critical reasoning to dissect ecological philosophy, identify political biases behind spatial destruction, and reflect on epistemic assumptions that perpetuate the exploitation of nature. This character transformation at the cognitive and spiritual levels is crucial as an internal foundation for building what is known as cosmological-holistic awareness. Without conceptual maturation in this digital space, youth engagement in environmental issues will only give rise to fragile, cosmetic activism that is easily extinguished when faced with the pressures of reality (Jickling & Lotz-Sisitka, 2024)

The second stage in this roadmap is Territorial-Spatial Immersion, adopting the practice of the Saung Monteng Community, where learners' bodies are transported directly to the epicenter of environmental damage and physical agrarian spaces. This immersion serves to validate and test the acuity of the philosophical theories internalized in the first stage through the physical work of ecosystem restoration, such as planting endemic vegetation, protecting springs, and independently managing communal waste. Relying on real geographic space as a moral laboratory has proven to be able to foster character resilience, authentic social awareness, and spatial sensitivity impossible to achieve through a mobile screen. This place-based education model, which demands physical engagement, breaks down the walls of alienation that separate modern humans from the land they live on, while dispelling global doubts about the environmental commitment of the cyber generation (Wals & Peters, 2023). Through intimate interactions with injured ecosystems, the character of young people is forged into subjects who are not only intelligent in discourse but also brave in taking radical-transformative territorial action.

The third and culminating stage of this model is the Actualization of Hybrid Praxis, a phase in which the boundaries between virtual cyberspace and physical agrarian space merge into a unified, coherent learning circuit. Generation Z and Alpha are encouraged to produce educational digital content, codify the local knowledge of indigenous communities, and disseminate global climate justice narratives directly derived from the empirical facts they experience during their territorial immersion in the field. This dialectical cyber-physical cycle ensures that character formation occurs holistically and in balance, producing a digital ecological citizenship profile that possesses the sharpness of intellectual analysis, the depth of spiritual integrity, and the militancy of real-world action. This holistic, ecosystem-based character education ultimately aims not only to produce individuals with personal morals but also aims to trigger the birth of a new wave of collective agency capable of leading the movement to restore civilization from the threat of ecological extinction (Daza et al., 2024). By embedding this new theoretical roadmap into the national education structure, Indonesia can produce a future generation that is resilient, responsive, and sovereign over its living space for the sake of the sustainability of the archipelago.

4. Conclusion

This research successfully answers the theoretical puzzle of how the manifestation of youth ecological awareness is formed and transmitted across the boundaries of virtual cyberspace and the material agrarian landscape of Greater Bandung. The main findings show that the dialectic between the Islamic Civilization Council (MPIA) as an intellectual-digital incubator and the Saung Monteng Community as an actor of territorial action has succeeded in giving birth to a highly adaptive form of "movement hybridity." The ecological awareness of the younger generation no longer grows in a linear-instructional manner, but rather evolves circularly through three complete dimensions: the sharpness of philosophical analysis ("brain"), the

depth of spiritual-cosmological integrity ("soul"), and the militancy of bio-physical restoration actions on the land ("hands and body"). This synthesis empirically proves that digital space can act as an epicenter for the deconstruction of critical assumptions about exploitative modernity, while the geographical space of the Saung acts as a moral laboratory where these theories are validated through concrete actions to protect springs and endemic vegetation. Theoretically, this study contributes radical novelty in filling the research gap in the discourse of New Social Movements Theory and the concept of spatial agency. This article successfully breaks down the outdated dichotomy in global literature that separates discourse-rich (but click-prone) cyber intellectual movements from local populist movements in the real world that are often geographically isolated and lack a theoretical basis. By formulating the concept of cyber-physical activation, this research shows how virtual and material spaces can be integrated into a non-linear hybrid resistance circuit. Empirical experiences in the agrarian conflict area are re-codified into a provocative digital data supply, while cosmological philosophical discourses on social media are tested for their accuracy on the territorial mud, creating a new geography of resistance in the landscape of global environmental sociology. In a practical dimension, the results of this study offer a new theoretical blueprint and roadmap for the reconstruction of the national character education system in Indonesia, which has so far been stagnant in a conventional, dogmatic approach to the classroom. The main practical implication is the urge to adopt the "Ecosystem-Based Holistic Character Education Model" into the emancipatory curriculum for Generation Z and Alpha. This roadmap, structured into three interactive stages (Conceptual-Digital Incubation, Territorial-Spatial Immersion, and Hybrid Practical Actualization), provides operational guidance for formal and non-formal educational institutions to create learning spaces that are responsive to the threat of the biosphere crisis. Through this model, the younger generation is guided to become not merely passive visual consumers on social media, but rather active ecological citizens who are sovereign over their living space. Although presenting a very rich and in-depth explanatory and netnographic analysis, this study has limitations in sociological scope due to the use of a Comparative Case Study design that focuses specifically on two communities in the Greater Bandung area. Consequently, the generalizability of the findings to variations in youth ecological movements outside the urban-suburban areas of West Java still requires further testing. Based on these limitations, the suggestion for further research is to urge future researchers to test the validity of this cyber-physical hybrid movement model using a macro quantitative approach or multi-site mixed-methods approach involving a spectrum of indigenous communities and youth agrarian movements in various regions outside Java or the Global South, in order to map the level of movement resilience more comprehensively

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