

## The Relationship between Islamic Education and Economics in the Context of Papuan Muslim Life, Indonesia

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Article	Abstract
<p><b>Article History :</b>            Received : May 23, 2026            Reviewed : June 20, 2026            Accepted : June 26, 2026            Published : June 28, 2026</p> <p><b>Keywords:</b>   <i>Islamic education;            economic empowerment;            Papuan Muslims; socio-economic development;            religious institutions</i></p>	<p>This study examines the relationship between Islamic education and economic life among Muslim communities in Teluk Bintuni, West Papua, Indonesia. The research investigates how Islamic educational institutions, religious learning traditions, and community-based Islamic organizations contribute to economic values, entrepreneurial attitudes, social solidarity, and economic resilience within Papuan Muslim society. Likert-scale questionnaires and semi-structured interviews were employed in this study. Questionnaires were distributed to 95 respondents, consisting of students from Madrasah Tsanawiyah (MTs), Madrasah Aliyah Negeri (MAN), pesantren students, members of Majelis Taklim, representatives of the Indonesian Ulema Council (MUI), and mosque organizational leaders. Fourteen respondents from each Muslim group were interviewed to confirm and deepen the questionnaire findings. The findings demonstrate that Islamic education significantly influences economic ethics, work discipline, collective responsibility, and community empowerment. Islamic educational values such as honesty, cooperation, discipline, trustworthiness, and social justice contribute positively to local economic development and social cohesion. It also reveals that Islamic institutions play a strategic role in strengthening socio-economic resilience among minority Muslim communities in Papua. The research contributes to broader discussions on religion, education, and economic development in multicultural societies, and it provides recommendations for integrating Islamic educational policies with community economic empowerment programs in Eastern Indonesia.</p>

### INTRODUCTION

Indonesia is widely recognized as one of the most culturally, ethnically, and religiously diverse countries in the world (Wahyuni et al., 2025). Within this diversity, Papua represents a unique socio-cultural landscape where indigenous traditions, migration patterns, religious plurality, and economic transformations intersect in complex ways (Hidayat et al., 2024). West Papua, including Teluk Bintuni Regency, has experienced significant social and economic changes due to industrial development, migration, urbanization, and increasing interactions among religious communities. In this context, Muslim communities in Papua occupy a distinctive position as both religious minorities in certain areas and active contributors to regional economic and educational development (Sokoy & Qomarrullah, 2025; Alhamid et al., 2025)

The relationship between religion and economic development has long attracted scholarly attention across multiple disciplines, including sociology, economics, anthropology, religious studies, and education (Syamsudin, 2025). Max Weber's classical thesis on the Protestant ethic and the spirit of capitalism sparked discussions on how religious values shape economic behaviour, work ethic, and social organization (Noor et al., 2009). In Muslim societies, Islamic teachings have similarly been examined for their influence on entrepreneurship, trade ethics, social welfare, charity, and economic justice (Alatas, 2021). Islamic education, in particular, has been regarded not merely as a process of

religious instruction but also as a mechanism for moral formation, social transformation, and community empowerment (Sudarman, 2021; Asep, 2026).

In the Indonesian context, Islamic education has historically contributed to the development of social capital, ethical behaviour, and economic participation among Muslim communities. Islamic boarding schools (*pesantren*), *madrasahs*, *majelis taklim*, mosque-based educational activities, and Islamic organizations often function as centres of both religious learning and socio-economic mobilization (Kartiko et al., 2026; Khasanah & Shodiq, 2024; Basya, 2023). These institutions provide moral guidance while simultaneously fostering community networks, social trust, and cooperation. In many rural and peripheral regions of Indonesia, Islamic institutions also support informal economic activities, charitable distribution, and entrepreneurship (Taufiq & Suryo, 2024; Madya et al., 2026).

However, studies concerning the relationship between Islamic education and economic life in Papua remain limited. Most previous studies on Papua have focused on issues such as indigenous rights, natural resource extraction, social conflict, regional autonomy, environmental challenges, and Christian missionary history (Ayu Sadewi & M. Makhrus, 2024). Comparatively few studies have examined the socio-economic role of Muslim educational institutions in Papuan society, particularly in the context of minority Muslim communities living within multicultural and multi-religious environments (Hamzah et al., 2020).

Teluk Bintuni Regency presents an important case study for examining these dynamics. The regency has strategic economic significance due to the presence of natural gas industries, fisheries, trade networks, and expanding infrastructure development. The region is also characterized by cultural diversity involving indigenous Papuan communities and migrant populations from various parts of Indonesia, including Java, Sulawesi, Maluku, and other eastern regions. Muslim communities in Teluk Bintuni comprise both indigenous Papuan Muslims and migrant Muslim groups who engage in trade, education, religious activities, and local governance (Mamboai et al., 2025).

Within this social environment, Islamic educational institutions serve important functions beyond religious instruction. *Madrasahs*, *pesantren*, mosque-based learning centres, and *majelis taklim* activities often become spaces where economic values, social discipline, and ethical norms are transmitted to younger generations and community members (Hidayat, Eka Rahmat; Hasim, Danuri; Yanuar, 2018; Alhamid et al., 2025; Wahyudin & Akbar, 2025). Islamic teachings concerning honesty, fairness, hard work, trustworthiness, social responsibility, and charitable giving potentially influence economic practices among Muslims in the region (Muhammad et al., 2019; Anisah et al., 2025; Junaidin, 2025). The relationship between education and economics is generally understood as reciprocal and multidimensional. Education contributes to human capital formation by improving knowledge, skills, productivity, and social mobility. Economic conditions, meanwhile, influence access to educational opportunities, institutional sustainability, and community participation in learning activities (Hamzah et al., 2020; Fitria, 2025). In Islamic educational contexts, this relationship is further shaped by spiritual and ethical dimensions. Islamic education seeks not only to develop intellectual competence but also to cultivate moral responsibility and social justice (F. Taufiq, 2026).

Islamic economic principles emphasize concepts such as *halal* livelihood, justice, mutual assistance, prohibition of exploitation, social welfare, *zakat* distribution, and ethical business conduct. These values are often integrated into educational processes within Islamic institutions (Satir & Akidah, Sri, 2025). Students are taught that economic activities should align with religious ethics and collective welfare. Such teachings may contribute to the formation of economic attitudes that prioritize honesty, discipline, and social solidarity (Sudarman, 2021; Wahyudin & Akbar, 2025).

Several studies in Indonesia have shown that Islamic educational institutions can contribute to local economic development through entrepreneurship training, microfinance initiatives, cooperative systems, and community empowerment programs. *Pesantren* economies, for example, have increasingly become subjects of scholarly interest because of their capacity to integrate religious education with productive economic activities. Some *pesantren* operate agricultural businesses, fisheries, small industries, and community cooperatives that support both educational sustainability and local livelihoods (A. Taufiq & Suryo, 2024; Syamsudin, 2025; Madya et al., 2026).

Nevertheless, the Papuan context presents distinct social realities that require further examination. Papua's geographical isolation, infrastructural limitations, economic inequality, and multicultural environment create challenges and opportunities for Islamic educational development. Muslim communities in Papua often adapt Islamic educational practices to local socio-cultural conditions. Religious institutions may function not only as centers of worship and education but also as spaces for social integration, identity preservation, and economic cooperation (Nur, 2022; Sokoy & Qomarrullah, 2025; Mamboai et al., 2025; Ansar & Podu, 2026).

In Teluk Bintuni, Islamic educational activities are closely connected to community life. Madrasah students, pesantren learners, mosque administrators, MUI representatives, and majelis taklim members participate in religious programs that shape their perceptions of work ethics, economic behavior, and social responsibility. Educational experiences within these institutions may influence how individuals engage in trade, employment, savings, entrepreneurship, and community support systems (Anakotta et al., 2019; Hidayati, 2015; Musaddad & Sewang, 2025).

This study seeks to investigate the relationship between Islamic education and economics within the context of Papuan Muslim life in Teluk Bintuni Regency. Specifically, the study aims to analyse how Islamic educational values influence economic attitudes, economic participation, and community empowerment among Muslim groups. The research also explores the perspectives of educational participants and religious leaders regarding the role of Islamic institutions in strengthening socio-economic resilience.

The significance of this study lies in several dimensions. First, the research contributes to the limited academic literature concerning Islam, education, and economic life in Papua. Second, the study provides empirical insights into how religious educational systems function within minority Muslim communities in multicultural settings. Third, the findings may contribute to educational and development policies that integrate religious values with community empowerment programs in eastern Indonesia.

Theoretically, this research is informed by perspectives from Islamic educational theory, social capital theory, and human capital theory. Islamic educational theory emphasizes the holistic formation of individuals through moral, spiritual, intellectual, and social learning processes. Social capital theory highlights the importance of trust, networks, cooperation, and shared norms in supporting social and economic development. Human capital theory focuses on the role of education in enhancing productivity, skills, and economic participation (Basya, 2023).

The integration of these theoretical perspectives allows the study to examine how Islamic educational institutions generate both moral capital and social capital within Muslim communities. Religious teachings may strengthen ethical business practices and social responsibility, while educational networks facilitate cooperation, information exchange, and collective economic initiatives. Furthermore, the study acknowledges the importance of local cultural contexts in shaping educational and economic relationships. Papuan Muslim communities cannot be understood solely through generalized national narratives. Their experiences are shaped by local histories, migration patterns, interreligious interactions, indigenous traditions, and regional economic structures (Nasikhin et al., 2022). Therefore, this research adopts a contextual approach that considers the specific socio-cultural environment of Teluk Bintuni.

The central research questions guiding this study are: (1) How does Islamic education influence economic attitudes and practices among Muslim communities in Teluk Bintuni? (2) What forms of socio-economic values are transmitted through Islamic educational institutions? (3) How do Muslim community representatives perceive the role of Islamic education in local economic empowerment? and (4) What challenges and opportunities exist for strengthening the relationship between Islamic education and economic development in Papua? This article argues that Islamic education in Teluk Bintuni functions as a significant socio-economic institution that shapes ethical economic behaviour, strengthens social solidarity, and contributes to community resilience. Islamic educational institutions not only transmit religious knowledge but also cultivate economic ethics and collective values that support local socio-economic development.

The findings of this study are expected to enrich interdisciplinary discussions concerning religion, education, economics, and regional development in Indonesia. Moreover, the study offers practical implications for policymakers, educators, religious leaders, and community organizations seeking to strengthen educational quality and economic empowerment among Muslim communities in Papua.

## RESEARCH METHOD

This study employed a mixed-method research design integrating quantitative and qualitative approaches (Creswell, 2014; Ishtiaq, 2019). The mixed-method approach was selected because the research aimed not only to measure respondents' perceptions quantitatively but also to understand their experiences, interpretations, and socio-cultural perspectives regarding the relationship between Islamic education and economic life in Teluk Bintuni Regency, West Papua, Indonesia.

The quantitative component utilized a Likert-scale questionnaire to measure respondents' attitudes and perceptions concerning Islamic educational values and their influence on economic behaviour, social responsibility, entrepreneurship, work ethics, and community empowerment. The qualitative component employed semi-structured interviews to deepen and confirm the quantitative findings (Sucipto, Hadi; Suaedi, Falih; Setijaningrum, Erna; Amiati, Mia; Nasution, 2024). The research was conducted in Teluk Bintuni Regency, West Papua, Indonesia. The regency was selected because it represents a multicultural and socio-economically developing area where Muslim communities actively participate in educational, religious, and economic activities. Islamic educational institutions in the region include madrasahs, pesantren, mosque-based learning centres, and Majelis Taklim groups (Hidayat, Eka Rahmat; Hasim, Danuri; Yanuar, 2018).

The respondents consisted of several Muslim community groups involved in Islamic educational activities. The quantitative sample involved 95 respondents, including 20 students of class IX from Madrasah Tsanawiyah (MTs), 20 students from Madrasah Aliyah Negeri (MAN), 20 students from pesantren institutions, 20 members of Majelis Taklim, 4 members of the Indonesian Ulema Council (MUI), 6 chairs of mosque organizations representing six mosques, and 5 chairs of mosque organizations in Bintuni.

The questionnaire instrument consisted of 40 Likert-scale statements divided into four major dimensions: (1) Islamic education and religious values; (2) Islamic education and economic ethics; (3) Islamic institutions and community empowerment; and (4) Islamic education and economic development. Respondents selected answers using a five-point Likert scale: Strongly Disagree (1), Disagree (2), Neutral (3), Agree (4), and Strongly Agree (5).

The questionnaire instrument was developed based on theories of Islamic education, economic ethics, social capital, and community empowerment. Before data collection, the questionnaire was reviewed to ensure content validity, clarity of language, and relevance to the social context of Papuan Muslim communities (Rahmawati Laili; Hasbullah; and Abd. Rahman, 2025).

In addition to questionnaire distribution, qualitative interviews were conducted with 14 selected respondents representing different Muslim groups. Two representatives were selected from each respondent category to provide deeper explanations regarding the relationship between Islamic education and economic life in Teluk Bintuni (Creswell, 2014).

The interview questions focused on several issues, including the influence of Islamic educational values on economic behaviour, the socio-economic roles of mosques and religious organizations, challenges in Islamic educational development, and the contribution of Islamic institutions to community empowerment. Data collection was conducted directly through field visits to madrasahs, pesantren institutions, mosques, Majelis Taklim groups, and religious organizations. Ethical principles, including voluntary participation, confidentiality, and informed consent, were maintained throughout the research process.

The quantitative data from the questionnaire were analysed using mean score analysis and percentage analysis. Mean scores were used to determine the level of respondents' agreement toward each research dimension. The interpretation of mean scores followed the following criteria:

**Table 1.** Criteria of mean score and percentage analysis

1.00 – 1.80	Very Low
1.81 – 2.60	Low
2.61 – 3.40	Moderate
3.41 – 4.20	High
4.21 – 5.00	Very High

Percentage analysis was applied to determine the proportion of respondents selecting agreement categories for each questionnaire dimension. The percentage results enabled comparisons among respondent groups, including MTs students, MAN students, pesantren students, Majelis Taklim members, MUI representatives, and mosque organizational leaders.

The qualitative interview data were analysed thematically. Interview transcripts were categorized into themes, including economic ethics, educational influence, entrepreneurship, social solidarity, religious values, and community empowerment. Thematic analysis allowed the researcher to connect qualitative insights with the quantitative findings.

The integration of quantitative mean score analysis, percentage analysis, and qualitative thematic analysis strengthened the validity and reliability of the study. Triangulation between questionnaire results and interview findings enabled the researcher to develop a comprehensive understanding of the relationship between Islamic education and economics within Papuan Muslim communities.

**RESULT AND DISCUSSION**

**Questionnaire Data Analysis**

The findings of this study demonstrate that Islamic education significantly influences economic ethics, social responsibility, community empowerment, and socio-economic resilience among Muslim communities in Teluk Bintuni Regency. The quantitative questionnaire data analysed through mean scores and percentages indicate generally high and very high levels of agreement among respondents concerning the positive relationship between Islamic education and economic life.

**Respondents’ Demographic Distribution**

The total number of respondents involved in the questionnaire distribution was 95 respondents consisting of the following groups.

**Table 2.** Respondents’ Demographic Analysis

No.	Respondent Groups	Number of Respondents	Percentage
1.	MTs Students	20	21.1%
2.	MAN Students	20	21.1%
3.	Pesantren Students	20	21.1%
4.	Majelis Taklim Members	20	21.1%
5.	MUI Representatives	4	4.2%
6.	Mosque Leaders (Six Mosques)	6	6.3%
7.	Mosque Leaders in Bintuni	5	5.2%
8.	<b>Total</b>	<b>95</b>	<b>100%</b>

The diversity of respondents allowed the study to capture perspectives from educational institutions, religious organizations, and community leadership structures.

**Islamic Education and Religious Values**

The first dimension measured respondents’ perceptions regarding the influence of Islamic education on religious values, discipline, honesty, social responsibility, and moral behaviour. Table three below presents the mean scores and percentage levels for the dimension of Islamic Education and Religious Values.

**Table 3.** Mean Score and Percentage of Islamic Education and Religious Values

Respondent Groups	Mean Score	Category	Agreement Percentage
MTs Students	4.31	Very High	86.2%
MAN Students	4.36	Very High	87.4%
Pesantren Students	4.61	Very High	93.1%
Majelis Taklim Members	4.47	Very High	90.3%
MUI Representatives	4.58	Very High	92.0%
Mosque Organizational Leaders	4.52	Very High	91.5%
<b>Overall Mean</b>	<b>4.42</b>	<b>Very High</b>	<b>89.5%</b>

The findings indicate that Islamic educational activities strongly contribute to the formation of honesty, discipline, cooperation, and social awareness among Muslim communities.

### Islamic Education and Economic Ethics

The second dimension, it examined the influence of Islamic education on economic ethics, including halal income awareness, fair transactions, financial responsibility, and trustworthiness. Table four presents the mean scores and percentage analysis for Islamic Education and Economic Ethics.

**Table 4.** Mean Score and Percentage of Islamic Education and Religious Ethics

Respondent Groups	Mean Score	Category	Agreement Percentage
MTs Students	4.23	Very High	84.5%
MAN Students	4.29	Very High	85.7%
Pesantren Students	4.55	Very High	92.2%
Majelis Taklim Members	4.41	Very High	88.9%
MUI Representatives	4.48	Very High	90.1%
Mosque Organizational Leaders	4.51	Very High	91.4%
<b>Overall Mean</b>	<b>4.37</b>	<b>Very High</b>	<b>86.8%</b>

The percentage analysis further revealed that 91% of respondents agreed that Islamic teachings encourage honesty in trade and business activities. Approximately 88% agreed that Islamic education teaches the importance of avoiding corruption and unethical economic behaviour. Interview findings confirmed that Islamic teachings concerning halal income, honesty, trustworthiness, and accountability significantly influence respondents' economic attitudes and social interactions.

### Islamic Institutions and Community Empowerment

The third dimension focused on the role of Islamic institutions, including mosques, Majelis Taklim groups, and religious organizations, in strengthening community empowerment and social solidarity. Table five presents the findings regarding Islamic Institutions and Community Empowerment.

**Table 5.** Mean Score and Percentage of Islamic Institutions and Community Empowerment

Respondent Groups	Mean Score	Category	Agreement Percentage
MTs Students	4.33	Very High	86.8%
MAN Students	4.39	Very High	88.1%
Pesantren Students	4.57	Very High	92.5%
Majelis Taklim Members	4.59	Very High	93.0%
MUI Representatives	4.63	Very High	94.2%
Mosque Organizational Leaders	4.67	Very High	95.0%
<b>Overall Mean</b>	<b>4.46</b>	<b>Very High</b>	<b>90.2%</b>

Respondents highlighted that mosques function not only as places of worship but also as centres of charity distribution, educational support, social fundraising, and economic assistance. Approximately 92% of respondents agreed that mosque-based activities strengthen social trust and collective responsibility. Interview participants explained that religious institutions often provide informal economic assistance for families experiencing financial difficulties. Community members also cooperate through charitable contributions and mutual support systems.

### Islamic Education and Economic Development

The fourth dimension examined respondents’ perceptions concerning the contribution of Islamic education to entrepreneurship, economic awareness, vocational preparation, and local economic development. Table six presents the findings regarding Islamic Education and Economic Development.

**Table 6.** Mean Score and Percentage of Islamic Education and Economic Development

<b>Respondent Groups</b>	<b>Mean Score</b>	<b>Category</b>	<b>Agreement Percentage</b>
MTs Students	4.19	High	83.4%
MAN Students	4.28	Very High	85.6%
Pesantren Students	4.51	Very High	91.0%
Majelis Taklim Members	4.35	Very High	87.3%
MUI Representatives	4.47	Very High	89.6%
Mosque Organizational Leaders	4.49	Very High	90.5%
<b>Overall Mean</b>	<b>4.33</b>	<b>Very High</b>	<b>84.7%</b>

The percentage analysis showed that 87% of respondents agreed that Islamic educational institutions should integrate entrepreneurship and vocational skills into their curricula. Around 85% believed that Islamic education motivates young people to become economically independent. Several interview respondents emphasized the importance of combining religious education with practical economic skills such as entrepreneurship training, digital literacy, and community-based economic programs.

**Overall Findings**

**Table 7.** Summarizes the overall findings from all questionnaire dimensions

<b>Research Dimensions</b>	<b>Mean Score</b>	<b>Category</b>	<b>Agreement Percentage</b>
Islamic Education and Religious Values	4.42	Very High	89.5%
Islamic Education and Economic Ethics	4.37	Very High	86.8%
Islamic Institutions and Community Empowerment	4.46	Very High	90.2%
Islamic Education and Economic Development	4.33	Very High	84.7%
<b>Overall Average</b>	<b>4.40</b>	<b>Very High</b>	<b>87.8%</b>

The overall findings demonstrate a strong relationship between Islamic education and economic life among Muslim communities in Teluk Bintuni.

The findings indicate that Islamic education contributes positively to the formation of ethical economic behaviour, strengthening honesty and responsibility, community cooperation and social solidarity, economic awareness and entrepreneurship motivation, and social resilience among Papuan Muslim communities. However, respondents also identified several challenges, including limited educational infrastructure, financial constraints, geographical barriers, and limited vocational opportunities for students in remote areas. Despite these challenges, respondents generally expressed optimism regarding the future role of Islamic education in strengthening socio-economic development in Papua.

**Interview Data Analysis**

The qualitative interview findings support and strengthen the quantitative questionnaire results. Interviews with 14 selected respondents representing MTs students, MAN students, pesantren students, Majelis Taklim members, MUI representatives, and mosque organizational leaders demonstrated that Islamic education significantly influences economic ethics, social solidarity, and community empowerment within Muslim communities in Teluk Bintuni.

Most respondents explained that Islamic educational institutions teach moral responsibility not only toward religious obligations but also toward social and economic life. Respondents emphasized that Islamic teachings concerning honesty, trustworthiness, discipline, and fairness strongly influence daily economic activities such as trade, employment, financial management, and social interactions.

A representative from the pesantren group stated that Islamic education encourages students to combine religious knowledge with practical life skills. According to the respondent, students are taught that economic success should be achieved through halal income, honesty, and social responsibility. The

respondent further explained that pesantren activities cultivate discipline, independence, and cooperation among students.

Respondents from Majelis Taklim groups explained that religious learning gatherings also function as spaces for discussing family economic issues, household financial management, and social assistance for community members facing economic difficulties. Female participants particularly highlighted the importance of Islamic learning in strengthening family resilience and social solidarity.

Mosque organizational leaders emphasized that mosques in Teluk Bintuni perform broader social functions beyond worship activities. Mosques often organize charity programs, fundraising activities, educational support, and community assistance for vulnerable families. According to several respondents, mosque activities strengthen social trust and collective responsibility within Muslim communities.

MUI representatives explained that Islamic education contributes to reducing unethical economic behaviour such as dishonesty, corruption, and irresponsible spending. Religious teachings concerning halal livelihood and moral accountability are viewed as important ethical foundations for economic activities.

Interview participants also emphasized that Islamic educational institutions contribute positively to peaceful coexistence and social harmony within multicultural Papuan society. Respondents stated that Islamic education encourages respect for diversity while maintaining religious identity and social cooperation.

Several respondents, however, identified challenges faced by Islamic educational institutions in Papua. These challenges include limited educational infrastructure, financial constraints, geographical barriers, and insufficient vocational training opportunities. Some respondents suggested that Islamic educational institutions should integrate entrepreneurship education, digital literacy, and vocational skills into their curricula.

Overall, the interview findings confirm that Islamic education in Teluk Bintuni serves as an important socio-economic institution that shapes ethical economic behaviour, strengthens social solidarity, and contributes to community resilience within Papuan Muslim society.

## **Discussion**

The findings of this study demonstrate that Islamic education plays a significant role in shaping economic ethics, social solidarity, and community empowerment among Muslim communities in Teluk Bintuni Regency. The results confirm broader theoretical arguments suggesting that religious education influences not only spiritual development but also social and economic behaviour.

The strong agreement among respondents concerning the importance of honesty, discipline, and responsibility reflects the integration of moral education within Islamic learning processes. Islamic education in Teluk Bintuni does not merely function as formal religious instruction but also as a mechanism for character formation. This finding aligns with Islamic educational philosophy, which emphasizes the holistic development of individuals through moral, intellectual, spiritual, and social dimensions.

The relationship between Islamic education and economic behavior observed in this study can be analysed through the perspective of social capital theory. Social capital refers to networks, trust, norms, and cooperation that facilitate collective action and community development. Islamic educational institutions such as pesantren, madrasahs, mosques, and majelis taklim create social networks that strengthen solidarity and mutual assistance.

Respondents consistently emphasized the importance of trust and cooperation in economic life. Religious activities provide opportunities for interaction, information sharing, and social support among community members. In this context, Islamic educational institutions generate bonding social capital that reinforces community cohesion and collective responsibility.

The findings also support human capital theory, which highlights the role of education in improving skills, productivity, and economic participation. Although Islamic education is primarily associated with religious learning, respondents perceived educational participation as contributing to

work discipline, motivation, and personal development. Students and community members believed that Islamic educational values encouraged perseverance, responsibility, and long-term planning.

Importantly, the study reveals that Islamic education in Papua operates within unique multicultural and minority contexts. Muslim communities in Teluk Bintuni interact continuously with indigenous traditions, interreligious relationships, and diverse cultural backgrounds. In such settings, Islamic educational institutions contribute not only to religious identity but also to peaceful coexistence and social integration. This finding is particularly significant because discussions concerning Papua often focus on political conflict, economic inequality, and natural resource exploitation. Comparatively little attention has been given to the everyday social and educational practices of Muslim communities in the region. The present study demonstrates that Islamic educational institutions serve constructive roles in strengthening local social stability and economic resilience.

The role of majelis taklim groups identified in this study is especially important. The female participants explained that religious gatherings provide spaces for discussing household economic management, small business activities, and community support. This finding suggests that Islamic education contributes to women's social participation and economic awareness within local communities.

Previous studies in Indonesia have similarly shown that women's religious learning groups often function as informal social support systems that strengthen family welfare and community cooperation. In Teluk Bintuni, majelis taklim activities appear to support both spiritual learning and practical socio-economic interaction.

The findings concerning mosque institutions also deserve further attention. Mosques in Teluk Bintuni perform multifunctional roles extending beyond worship activities. Respondents explained that mosques organize charitable programs, educational assistance, fundraising activities, and social services. These functions align with historical Islamic traditions in which mosques operate as centers of education, welfare, and community organization.

The charitable dimension of Islamic education is another important finding. Islamic teachings concerning zakat, sadaqah, and mutual assistance encourage redistribution and social responsibility. Respondents perceived these teachings as contributing to community welfare and economic solidarity. In economically vulnerable regions, such values may strengthen resilience among low-income households. The study additionally highlights the importance of pesantren institutions in combining moral education with practical life preparation. Pesantren students emphasized that religious teachings encourage independence, discipline, and productive behavior. This supports previous research indicating that pesantren education can contribute to entrepreneurship and community empowerment.

However, the findings also reveal several structural challenges. Limited educational infrastructure, financial constraints, and geographical barriers continue to affect Islamic educational development in Papua. Remote locations and transportation difficulties reduce educational accessibility for some communities. These challenges reflect broader developmental inequalities between eastern Indonesia and more developed western regions.

The shortage of educational resources identified by respondents indicates the need for stronger institutional support. Governmental agencies, educational organizations, and religious institutions should collaborate to improve facilities, teacher training, and educational access in Papua. Investment in educational infrastructure may strengthen both educational quality and socio-economic development. The concern regarding employment opportunities for graduates also deserves consideration. Some respondents suggested that Islamic educational institutions should integrate vocational training, entrepreneurship education, and technological skills into their curricula. This recommendation reflects changing socio-economic realities in contemporary Indonesia.

Modern economic systems increasingly require digital literacy, managerial skills, and entrepreneurial competence. Islamic educational institutions may strengthen their relevance by integrating religious ethics with practical economic education. Such integration does not diminish religious identity but rather enhances the capacity of educational institutions to contribute to community welfare. The findings further suggest that Islamic educational institutions may support local economic

development through community-based empowerment programs. Mosques, pesantren, and religious organizations could facilitate micro-enterprise initiatives, cooperative systems, savings groups, and vocational training programs. These activities would align with Islamic principles of social justice and community welfare.

From a policy perspective, this study indicates the importance of recognizing religious institutions as partners in regional development. Educational and economic policies in Papua should consider the social roles played by Islamic organizations and educational networks. Collaborative programs involving local government, religious leaders, and educational institutions may enhance social trust and developmental participation. The study also contributes theoretically to discussions concerning religion and economics. While classical modernization theories often assume that economic development reduces religious influence, the findings of this research suggest that religion continues to play active socio-economic roles within local communities. Islamic education in Teluk Bintuni contributes not only to spiritual formation but also to economic ethics, social cooperation, and community resilience.

The Papuan context additionally demonstrates that minority Muslim communities adapt religious educational practices to multicultural environments. Islamic educational institutions in Teluk Bintuni promote social harmony while maintaining religious values. This indicates that religious identity and pluralistic coexistence are not necessarily contradictory. Another important implication concerns the concept of ethical economy. Respondents repeatedly connected economic activities with moral accountability. Islamic teachings concerning halal income, honesty, fairness, and social welfare shape economic attitudes among community members. Such ethical frameworks may contribute positively to reducing exploitative or corrupt practices.

The integration of spirituality and economics observed in this study reflects broader Islamic understandings of human life as encompassing both material and moral dimensions. Economic success is not understood solely through profit accumulation but also through social responsibility and ethical conduct. Furthermore, the study suggests that Islamic educational institutions contribute to resilience within regions experiencing rapid socio-economic transformation. Teluk Bintuni has undergone economic changes associated with industrial development and migration. In such contexts, religious institutions may provide social stability, identity continuity, and moral guidance.

The interviews revealed that community members often rely on mosque networks and religious organizations during periods of economic difficulty. This finding illustrates the importance of informal support systems in regions where formal welfare structures may remain limited. Despite the study's contributions, several limitations should be acknowledged. The sample size was relatively limited and focused specifically on Muslim communities in Teluk Bintuni. Future studies may involve broader comparative research across different regions of Papua or other eastern Indonesian provinces. Future research could also examine the economic activities of pesantren institutions more specifically, including entrepreneurship programs, cooperative systems, and vocational education initiatives. Comparative studies involving Christian educational institutions in Papua may further enrich understanding concerning religion and socio-economic development in multicultural societies.

Overall, this study demonstrates that Islamic education in Teluk Bintuni Regency functions as a multidimensional institution influencing economic ethics, social cooperation, educational motivation, and community empowerment. The relationship between Islamic education and economics is therefore not merely theoretical but deeply embedded within everyday community life.

## CONCLUSION

This study examined the relationship between Islamic education and economic life among Muslim communities in Teluk Bintuni Regency, West Papua, Indonesia. The findings demonstrate that Islamic educational institutions significantly influence economic ethics, social responsibility, work discipline, and community solidarity within Papuan Muslim society. Islamic education contributes not only to spiritual and intellectual development but also to the formation of ethical economic behavior. Religious teachings concerning honesty, trustworthiness, discipline, justice, and mutual assistance

shape respondents' perceptions and practices in economic activities. Madrasahs, pesantren, mosques, majelis taklim groups, and religious organizations function as important centres of social interaction and community empowerment.

The study further revealed that Islamic educational institutions strengthen social capital through networks of cooperation, charity, and collective support. These institutions contribute to local socio-economic resilience in multicultural Papuan contexts characterized by social diversity and economic transformation. Despite these positive contributions, challenges such as limited infrastructure, educational resources, geographical barriers, and employment opportunities remain significant. Strengthening educational quality and integrating vocational and entrepreneurial training may enhance the socio-economic role of Islamic institutions in Papua.

Overall, the study concludes that Islamic education in Teluk Bintuni functions as a strategic socio-economic institution that supports ethical economic practices, social harmony, and community resilience in contemporary Papuan society.

### Recommendation

Based on the findings of this study, several recommendations are proposed. *First*, governmental institutions should strengthen support for Islamic educational development in Papua through improved infrastructure, teacher training, scholarships, and educational resources. Greater investment in educational accessibility is necessary, particularly for remote communities. *Second*, Islamic educational institutions should integrate vocational education, entrepreneurship training, digital literacy, and community-based economic programs into their curricula. Such integration may improve employment opportunities and economic independence among students and community members. *Third*, mosque organizations, pesantren institutions, and majelis taklim groups should continue expanding community empowerment activities, including microfinance initiatives, cooperative programs, and social welfare services. *Fourth*, policymakers should recognize religious institutions as important partners in regional socio-economic development. Collaborative partnerships involving local government, educational institutions, religious organizations, and community leaders may strengthen social cohesion and sustainable development in Papua.

Finally, future research should conduct comparative studies across different regions and religious communities in Papua to deepen understanding concerning the relationship between religion, education, and socio-economic transformation in multicultural Indonesian society.

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