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Strengthening Sharia Economics in Jayapura's Muslim Minority Communities through Fiqh al-Aqalliyyat

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A B S T R A C T

The Muslim community in Jayapura faces significant challenges in implementing Sharia-based economics, chiefly due to persistent social stigma surrounding halal products and limited public understanding of Islamic economic principles. This study explores how *Fiqh al-Aqalliyyat* a flexible jurisprudential framework can address these challenges within a multicultural society. Adopting a qualitative case study methodology, the research draws on interviews with 14 key local stakeholders, including government officials, religious leaders, and business owners. Data were gathered through purposive sampling and analyzed thematically to identify key barriers and viable solutions. The findings indicate that social stigma and inadequate infrastructure impede halal product promotion. Nevertheless, significant opportunities exist, including a growing demand for halal goods, government support for Sharia-compliant capital markets, and the active engagement of religious institutions. The novelty of this research lies in its integration of *Fiqh al-Aqalliyyat* and *Maqasid al-Sharia* as analytical frameworks to address the specific socio-economic realities of a Muslim minority in Jayapura, offering practical insights applicable to similar contexts elsewhere.

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1. INTRODUCTION

As of 2023, the Muslim community in Jayapura Regency, Papua Province, comprises 51,697 individuals, accounting for 25.45% of the total population. It positions Islam as a minority religion in the region, where Protestantism is the dominant faith. The religious composition of Jayapura Regency is as follows: Protestant 137,786 (67.82%), Muslim 51,697 (25.45%), Catholic 12,614 (6.21%), Buddhist 231 (0.11%), Hindu 221 (0.11%), indigenous beliefs 7 (0.0%), and Confucianism 5 (0.0%) (Pemerintah Kabupaten Jayapura, 2024). The Muslim minority status in this multicultural environment presents challenges and opportunities, making Jayapura a relevant and strategic setting for this study, which seeks to examine interreligious social dynamics and the challenges Muslims face in implementing Islamic economics.

The implementation of Islamic economics in Jayapura is especially significant given the growth of the Muslim population and increasing demand for halal-certified products. Initiatives by the Indonesian Ulema Council (MUI) and the Ministry of Religious Affairs to promote halal certification among micro and small enterprises (UMK) reflect ongoing efforts to foster public confidence in halal goods (Kemenag Jayapura, 2022). Edi Abdul Kholiq, Head of the Islamic Community Guidance Section, underlined the importance of cooperation with the MUI to improve halal product databases and public trust (Kholik & Muzakki, 2022). Nevertheless, obstacles persist, such as low levels of Islamic economic literacy among non-Muslim communities and prevailing negative perceptions of halal products. From 18 October 2024, halal certification will become mandatory for all products in Indonesia, with the National Halal Certification Agency (BPJPH) spearheading efforts in 27 provinces, including Papua. It has sparked growing interest from local entrepreneurs, such as Oline, who view halal certification as a pathway to improved product credibility and marketing potential (D. Anggraeni, 2024; R. D. Anggraeni, 2023; Muklason et al., 2024; Solehudin et al., 2025).

Despite these developments, the Muslim community in Jayapura continues to face significant barriers in implementing Islamic economics chief among them a widespread lack of understanding across the general population. Gustaf Griapon, Head of the Jayapura Regency Communication and Information Office, highlights the critical role of digital literacy in raising awareness about Islamic capital markets (Efendi, 2024). The local government's initiative to engage 1,000 residents in Sharia-compliant investment is part of a broader strategy to improve economic well-being. However, limited public knowledge of Islamic economics may hinder widespread adoption and acceptance (Nabhani, 2024).

In response to these issues, this study addresses several key research questions: What are the principal challenges the Muslim community faces in implementing Islamic economics in Jayapura? In what ways can *Fiqh al-Aqalliyyat* offer viable solutions to these challenges? Moreover, what opportunities exist to build an inclusive and sustainable economic framework in a non-Muslim-majority setting? The study aims to understand better the local Muslim community's position and potential within this context.

The central objective of this research is to analyze both the challenges and opportunities in implementing Islamic economics in Jayapura while investigating how *Fiqh al-Aqalliyyat* can serve the specific needs of the Muslim minority. The participation of Islamic economic practitioners in the 2024 Islamic Economic Festival, organized by Bank Indonesia and featuring 13 local

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participants, is expected to catalyze the development of Sharia-based economics in Papua (Pratiwi & Budiman, 2024; Raharjo, 2024). This study offers practical recommendations to support inclusive economic growth, particularly for UMK businesses that depend on halal certification.

Existing research on applying *Fiqh al-Aqalliyyat* in multicultural settings offers important insight into how Islamic legal thought can be adapted to diverse social contexts. Studies by Asror et al. (2023) emphasize the need for legal flexibility to achieve social justice in plural societies. Wahib (2021) and Jakiyudin et al. (2024) addresses the Muslim experience in Papua and stresses the importance of a contextualized legal framework. Likewise, Sahidin & Rahmadi (2021) explore the integration of *Maqasid al-Shariah* and *Fiqh al-Aqalliyyat* as a foundation for promoting economic welfare and social benefit. Other scholars, such as Khalik et al. (2024) and Fauzi (2024), examine how local traditions and cultural practices can shape implementation of Islamic economics.

This research seeks to fill a gap by contextualizing the application of *Fiqh al-Aqalliyyat* in Jayapura, drawing on existing literature while addressing the distinctive challenges Muslims encounter in establishing Islamic economic systems. The importance of nurturing an ecosystem that supports the growth of Islamic economics in culturally diverse regions is underscored by the recent success of Baznas Papua at the 2024 KTI Islamic Economic Festival. Collaborative efforts between Baznas and Bank Indonesia in managing zakat, *infaq,* and *sedekah* (ZIS), experts project that the broader community will experience a positive impact. By identifying and addressing current barriers and leveraging existing opportunities, this research aims to promote cooperation between Muslim and non-Muslim communities and contribute meaningfully to advancing Islamic economics in Papua.

2. METHODS

This study uses a qualitative case study approach to examine the contextual application of Fiqh al-Aqalliyyat in promoting Islamic economics in the multicultural environment of Jayapura (Dahlan et al., 2024; Fatchurrohman et al., 2024; Muklason et al., 2024; Solehudin & Ahyani, 2024). The researchers chose a case study design to enable a deep exploration of socio-religious dynamics experienced by Muslim minority communities, particularly how they navigate institutional, cultural, and theological boundaries in a predominantly non-Muslim region. The study integrates theoretical insights on Islamic legal pluralism with grounded community experiences to illuminate adaptive strategies rooted in Sharia principles (Abdulrahman & Walusimbi, 2024; Asyiqin et al., 2024; Avdukic & Asutay, 2025; Fatwa & Marliyah, 2024; Ismail & Hasan, 2021; Purnamasari, 2025; Sulastri et al., 2024).

The research commenced with a literature review to establish historical and socio-cultural context, drawing on policy documents, prior academic work, and classical-contemporary texts on Fiqh al-Aqalliyyat and Maqasid al-Shariah (Auda, 2008; Mawardi, 2010), supported by more recent regional studies (Harakan et al., 2024; H. Hasan et al., 2024; Jalili et al., 2024; Waluyo, 2022).

Primary data were collected during fieldwork in May 2024 through 14 in-depth interviews with purposively selected key informants to ensure relevance to the research domain. The informants consisted of:

1. 3 local government officials involved in regional economic and religious affairs,
2. 4 religious leaders from various Islamic organizations representing the Muslim minority,

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3. 3 practitioners of Sharia-compliant economics, including business owners within the halal market,
4. 2 actors from UMKM (Micro, Small, and Medium Enterprises) sectors implementing Sharia principles,
5. Two representatives from Sharia financial institutions and interfaith organizations engaged in promoting inclusive economic development.

Additionally, participant observation was conducted at several community events, such as halal product bazaars, interfaith economic forums, and Islamic financial literacy workshops. It allowed direct engagement with ongoing initiatives and the opportunity to observe cultural and economic interactions in real-time (Abdulrahman & Walusimbi, 2024; F. Hasan et al., 2024; Nurcahya et al., 2024; E. T. Rahman et al., 2025).

Data were analyzed thematically, with interview transcripts and observation notes coded into core themes, including public perceptions of halal goods, access to Sharia financial services, regulatory and infrastructural challenges, and interfaith cooperation in economic development. These themes were then interpreted using layered frameworks: Fiqh al-Aqalliyyat (Qardhawi, 1999) and Maqasid al-Shariah (Auda, 2008) as grand theories, supported by Ibn Qayyim al-Jawziyyah's concept of legal adaptability (Al-Syathibi, 2005). Operational concepts such as *maslahah mursalah* and the halal value chain also informed the practical analysis. The study includes case illustrations like the Gerobak Sentani digital market, Empowering Mosque Partnership (KMP), and the involvement of IDX Papua, Phillips Sekuritas, and Bank Muamalat. The study highlights how Islamic economic principles are flexibly implemented to meet local needs. This comprehensive method sheds light on structural constraints and strategic opportunities for strengthening Sharia economic practices in minority settings.

3. RESULTS AND DISCUSSION

Challenges Faced by the Muslim Community in Implementing Islamic Economics

The Muslim community in Jayapura faces several significant challenges when attempting to implement Islamic economic practices. One of the main obstacles is the social stigma surrounding halal products. Many non-Muslim consumers often question the quality and authenticity of halal-certified goods, leading to hesitation in purchasing them. This perception issue not only hinders the growth of the halal market but also impacts the profitability of businesses that offer such products. The reluctance of consumers to embrace halal products is rooted in a lack of understanding about what halal certification entails and how it ensures the integrity of both the product and the processes involved. Addressing this social stigma is, therefore, essential for expanding the halal market in the region.

From a legal perspective, this issue can be analyzed through legal pluralism. Legal pluralism acknowledges the coexistence of multiple legal systems within a single society, such as customary law, state law, and religious law. This perspective challenges the traditional view that a single, state-imposed legal framework should dominate all aspects of life. Theorists like Moore (1973), Griffiths (2021), and Poyago-Theotoky & Tsai (2023) argue that law is not confined to formal regulations; it also resides in social norms accepted by the community (Hamzah et al., 2024; Muala, 2020). In

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Jayapura, transforming the public perception of halal products requires shifting societal norms, which can be achieved through broader legal frameworks that integrate religious law alongside state and customary law. Adopting this inclusive approach makes it possible to create an environment where halal products are more widely accepted, benefiting Muslim and non-Muslim communities.

This idea aligns with the principles of Fiqh al-Aqalliyyat (jurisprudence for minorities), which helps bridge Islamic legal principles with the socio-cultural realities of Muslim communities living in non-Muslim majority regions. Fiqh al-Aqalliyyat emphasizes the adaptability of Islamic law to meet the needs of Muslim minorities without compromising core tenets of sharia. According to Makinara et al. (2023), this flexibility allows Islamic law to apply in a way sensitive to local conditions and integrates seamlessly with the cultural and legal context. In a recent interview with Wagus Hidayat, a Muslim entrepreneur based in Jayapura, he emphasized the importance of this adaptability in his business practices. He shared,

> "As a Muslim entrepreneur in Jayapura, I must maintain my Islamic principles and be pragmatic. The local context here requires flexibility whether it is working with non-Muslim partners or dealing with different customer demographics." (The view of Wagus Hidayat, a Muslim businessman in Jayapura, 2024).

In Jayapura, this flexibility is crucial for addressing the challenges faced by Muslim entrepreneurs who wish to align their business practices with Islamic values while coexisting with a broader, multi-ethnic society.

In response to the growing need for awareness and understanding of halal products, Gustaf Griapon, the Head of the Department of Communication and Information Technology in Jayapura Regency, stressed the importance of digital literacy in increasing public awareness about halal products and Islamic financial systems. He explained that enhancing digital literacy is essential for improving public trust and understanding of halal products and the broader Islamic financial system. As he stated in an interview:

> "We are working to enhance digital literacy, including Islamic capital markets, to improve public understanding and trust in halal products." (Interview with Gustaf Griapon, Head of the Department of Communication and Information Technology, Jayapura Regency, 2024)

This approach aligns with the broader principles of maqasid al-shariah, which protects community welfare by ensuring that economic systems prioritize justice, public benefit, and societal well-being. Maqasid al-shariah emphasizes that economic systems should be designed to serve the common good, focusing on reducing inequality and improving the quality of life for all members of society. Auda (2008) emphasizes that economic development should generate wealth and be inclusive, providing benefits to all segments of society. By promoting digital literacy, Jayapura's Muslim community can ensure that halal products and Islamic financial systems are more widely accepted, thus benefiting both Muslims and non-Muslims alike.

Likewise, Delila Giay, Assistant for Economic Affairs in Jayapura Regency, highlighted the importance of integrating digital literacy and Islamic economic education into a broader economic development strategy. She emphasized that these efforts should promote fairness and sustainability, helping to build a foundation for inclusive growth. In an interview, she mentioned:

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"Digital literacy and Islamic economic education must be part of a broader economic development strategy that emphasizes fairness and sustainability." (Interview with Delila Giay, Assistant for Economic Affairs, Jayapura Regency, 2024)

This holistic approach ensures that implementing Islamic economic principles is not just a theoretical concept but a practical undertaking that engages the entire community. Collaboration between government agencies, financial institutions, and local businesses is vital to creating a strong ecosystem where Islamic economics can thrive.

However, despite these efforts to promote digital literacy and a deeper understanding of Islamic economics, there is still a significant gap in the knowledge of Islamic economic principles. Many business owners and members of the public are not familiar with key concepts like riba (usury), *gharar* (uncertainty), and maqasid al-shariah. Mustofa, Chairman of the Indonesian Ulema Council (MUI) in Jayapura, acknowledged this gap and stressed the need for ongoing education in Islamic economics. He noted:

"We are working with the government to improve Islamic economic literacy among entrepreneurs and the Muslim community." (Interview with Mustofa, Chairman of MUI Jayapura, 2024)

Fiqh al-Aqalliyyat offers a solution to this challenge by providing an adaptable and responsive framework for applying Islamic jurisprudence. It allows for adjustments to Islamic economic principles that align with local contexts, making these principles more accessible and easier to implement. This approach ensures that Sharia law is applied in a way that respects local culture while also addressing the practical economic realities of the community.

Additionally, Husniah, an advocate for Islamic economic development, pointed out that the availability of digital infrastructure is crucial for supporting the implementation of Islamic economics in Jayapura. Without robust digital infrastructure, Muslim entrepreneurs would face significant challenges in reaching broader markets and engaging with the global economy. She emphasized:

"Digital infrastructure is crucial for supporting the implementation of Islamic economics in Jayapura. Supporting digital literacy programs will open more opportunities for Muslim entrepreneurs to grow and access wider markets." (Interview with Husniah, Advocate for Islamic Economic Development, 2024)

In this regard, Amartya Sen's framework of justice (2009) is highly relevant. According to Sen, economic justice must involve access to resources and infrastructure, ensuring all individuals have equal opportunities to participate in the digital economy. It aligns with the needs of Jayapura's Muslim community, where digital platforms can significantly enhance entrepreneurial opportunities and promote inclusivity in the broader economic system.

Another significant issue is the complex and opaque halal certification process, which many micro, small, and medium enterprises (MSMEs) find difficult to navigate. Entrepreneurs often perceive the certification process as confusing, time-consuming, and costly. As a result, many MSMEs avoid engaging with halal certification altogether, limiting their ability to cater to the growing demand for halal products. Simplifying the halal certification process would help alleviate

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these barriers, enabling small businesses to meet halal standards more easily. This approach, which draws from Fiqh al-Aqalliyyat, ensures flexibility while making it more practical for small businesses to comply.

An organization that is working to raise awareness about Islamic economics among young people is the Indonesian Mosque Youth Agency in Jayapura Regency. This agency educates youth about Islamic financial products and instills Islamic economic values early on. Through collaboration with government agencies and financial institutions, the agency seeks to lay a strong foundation for the future of Islamic economic development. These programs, rooted in the principles of maqasid al-shariah, aim to foster a more just and sustainable economy that benefits all members of society.

Despite these efforts, the use of Islamic financial services remains low in Jayapura. Many Muslims still avoid Islamic banking due to a lack of information or because they perceive it as overly complicated. Bank Muamalat Jayapura, in partnership with IDX Papua, is addressing this issue by offering Islamic investment education and literacy programs. These efforts are essential in helping the public understand that Islamic investments are safe, lawful, and in line with their faith. The Fiqh al-Aqalliyyat framework plays an important role here by ensuring that Islamic financial services are adapted to meet the needs of minority communities, making them more accessible and easier to navigate.

Solutions Offered by Fiqh al-Aqalliyyat to the Challenges of Implementing Islamic Economics

Fiqh al-Aqalliyyat, or minority jurisprudence, is a legal framework designed to address the specific challenges faced by Muslim communities living as minorities, such as in Jayapura. This jurisprudence, developed by scholars like al-Buti and al-Qaradawi, emphasizes the need for flexibility in applying Islamic law to ensure that it is both practical and relevant in contexts where Muslims are a minority. It allows for a more adaptable interpretation of Islamic principles, balancing religious obligations with the realities of life in non-Muslim-majority societies. The core of Fiqh al-Aqalliyyat lies in its ability to provide Muslims with a way to uphold their faith and live by Islamic principles without feeling disconnected from their surrounding social and economic environment. The goal is not only to maintain religious integrity but also to promote the common good, or maslahah, which benefits both Muslims and non-Muslims alike (Ahyani et al., 2025; Amartya, 2009; Sentürk & Isikan, 2024).

In the context of Jayapura, implementing Islamic economics poses unique challenges due to the city's multi-religious and multicultural makeup. Fiqh al-Aqalliyyat, however, provides practical solutions to address these challenges, helping Muslims navigate the complexities of religious and local economic practices. One of the primary issues revolves around the social stigma surrounding halal products. There exists a perception, particularly among non-Muslims, that halal products are only for Muslims and may not adhere to the same quality standards as other goods in the market. This misconception has led to a reluctance by some non-Muslim consumers to embrace halal products, thus limiting their market reach and affecting businesses' growth, especially for small and medium-sized enterprises (SMEs). Delila Giay, the Assistant to the Regional Secretariat of Jayapura Regency, highlighted the importance of addressing this issue through education and awareness-building initiatives. In her interview, she stressed that it is essential to foster interfaith

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dialogue and clarify that halal products represent high ethical standards and quality for everyone, not just Muslims. According to Giay:

> "We need to foster the understanding that halal products are a mark of quality and good business ethics for everyone." (Interview with Delila Giay, Assistant to the Regional Secretariat of Jayapura Regency, 2024)

This shift in perception, she argued, is crucial for expanding the halal market and integrating Islamic economic principles into the broader community. Fiqh al-Aqalliyyat emphasizes this need for broader social dialogue, encouraging Muslims and non-Muslims to discuss the common ethical values shared by Islamic economics. The focus on maqasid al-shariah the objectives of Islamic law supports this idea. By prioritizing justice, public welfare, and sustainability, Fiqh al-Aqalliyyat offers a way to promote these values in a society where Muslims are not the majority, helping to build an economy that benefits everyone, regardless of their faith or background (Hefni et al., 2025; Setiawati et al., 2024; Yusuf et al., 2023).

In addition to addressing social perceptions of halal products, another critical solution proposed by Fiqh al-Aqalliyyat is the role of education in improving understanding of Islamic economics. Many local business owners in Jayapura are not fully aware of key principles in Islamic economics, such as the prohibition of riba (usury), *gharar* (uncertainty), and the importance of aligning business practices with the ethical guidelines of Islamic law. This gap in knowledge presents a barrier to the successful implementation of Islamic economic principles. Mustofa, the Indonesian Ulema Council (MUI) Chair in Jayapura, highlighted the need for targeted education and training to address this issue. As he stated:

> "We must provide training and economic literacy to help local entrepreneurs understand how to conduct business in line with Islamic principles." (Interview with Mustofa, Chair of the Indonesian Ulema Council (MUI) in Jayapura, 2024)

According to Mustofa, this education would empower local businesses to operate according to Islamic values and enable them to take advantage of opportunities in the halal market. Moreover, education serves as a key tool in helping local communities understand the broader socio-economic benefits of Islamic economics, thus fostering a more inclusive environment where both Muslims and non-Muslims can benefit from an ethically sound and sustainable economic system. Islamic legal theorists also support the role of education in adapting Islamic law to modern contexts, which views education as integral to understanding and applying religious laws in evolving social realities (Fatwa & Marliyah, 2024; E. T. Rahman et al., 2024).

The educational initiatives supported by Fiqh al-Aqalliyyat aim to enhance the knowledge of Muslims and provide a broader platform for understanding Islamic economic principles among the wider community. One important initiative in Jayapura has been the training programs organized by the Indonesian Mosque Youth Agency (AMM) of Jayapura Regency. These programs focus on Islamic economics, offering courses to local MSMEs (Micro, Small, and Medium Enterprises) and the general public. The training has enabled local entrepreneurs to understand better how to manage their businesses according to the principles of maqasid al-shariah, which emphasize public welfare, sustainability, and justice. This collaboration between religious

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institutions, local businesses, and the wider community is helping to ensure that educational efforts are both relevant to the local context and aligned with Islamic values.

Another area in which Fiqh al-Aqalliyyat offers practical solutions is the regulatory environment surrounding halal certification. Bureaucratic hurdles, especially for MSMEs, can make it difficult for businesses to obtain halal certification, essential for ensuring that products meet Islamic dietary and ethical standards. The local government of Jayapura has recognized these challenges and has made efforts to streamline the halal certification process. Gustaf Griapon, the Head of the Department of Communication and Information Technology in Jayapura Regency, noted that the local government is leveraging digital tools and technology to make the halal certification process more accessible and efficient. He explained:

> "We want to ensure that halal certification is more accessible and does not burden business owners." (Interview with Gustaf Griapon, Head of the Department of Communication and Information Technology of Jayapura Regency, 2024)

This approach aligns with the legal philosophy of Ibn Qayyim al-Jawziyyah, which advocates for adapting religious law to contemporary needs, especially when integrating modern tools and systems in the service of public welfare (Hamid & Putra, 2021). By utilizing digital tools, the certification process can be simplified, making it easier for business owners to access information and resources related to halal certification and Islamic finance.

Furthermore, Husniah, an advocate for Islamic economic development, highlights the importance of digitalization in expanding the halal market. In her interview, she pointed out technology's critical role in facilitating access to halal markets, particularly for local MSMEs. She discussed initiatives like the "Gerobak Sentani" program, which integrates QRIS technology for online payments and marketing. This initiative has enabled local businesses to connect with the broader digital economy, thus expanding the reach of halal products and services. As she stated:

> "Digitalisation is key to expanding the halal market and offering MSMEs a platform to reach a broader audience." (Interview with Husniah, Advocate for Islamic Economic Development, 2024)

This use of digital tools aligns with the goals of maqasid al-shariah, as it helps to increase access to halal markets while promoting public welfare, economic growth, and fairness.

Another important challenge Fiqh al-Aqalliyyat addresses is the underutilization of Islamic financial institutions. While Sharia-compliant institutions such as Bank Muamalat and the Indonesia Stock Exchange (IDX) Papua exist, many local people remain unaware of or hesitant to use these services. According to Barnabas Suebu, the former Governor of Papua, Islamic finance offers an inclusive and sustainable alternative to conventional financial systems. He emphasized the need for continued education and outreach to encourage people to consider the benefits of Sharia-compliant financial products. He said:

> "Islamic finance can bring broader benefits to all communities. We must continue to educate people about the advantages of sharia-compliant investment." (Interview with Barnabas Suebu, Former Governor of Papua, 2024)

This knowledge gap is precisely where Fiqh al-Aqalliyyat can play a key role by promoting education and outreach initiatives that help Muslims and non-Muslims understand the advantages

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of ethical, sharia-compliant investments (Qur'ani et al., 2025; Rizqiyah et al., 2024; Widianingsih, 2024). By focusing on transparency, sustainability, and public welfare, Fiqh al-Aqalliyyat provides a framework for integrating Islamic finance into the broader economy, ultimately benefiting all community members.

Finally, Fiqh al-Aqalliyyat offers a solution to the issue of *zakat, infaq*, and sadaqah (ZIS) distribution. By applying the concept of maslahah *mursalah*, which emphasizes public interest even without an explicit textual basis, Fiqh al-Aqalliyyat seeks to ensure that funds raised through ZIS are effectively allocated to support social welfare programs. Baznas Papua plays an important role in managing zakat funds, although challenges related to transparency and accountability remain. To address these challenges, organizations like ICMI (Indonesian Association of Muslim Intellectuals) and MUI Papua are exploring how zakat can be used for skills training and micro-financing, further supporting local development.

In conclusion, the solutions proposed by Fiqh al-Aqalliyyat in Jayapura offer a comprehensive and adaptable approach to overcoming the challenges of implementing Islamic economics in a minority Muslim context. By focusing on education, regulatory reform, the use of digital tools, and promoting ethical finance, Fiqh al-Aqalliyyat helps create an inclusive, sustainable, and just economic system that benefits both Muslims and the wider community. Through the collaboration of government, religious institutions, private sectors, and civil society, Islamic economics can thrive and contribute to a more equitable society in Jayapura.

Legal Approach to the Implementation of Islamic Economics in a Non-Muslim Context

Implementing Islamic economics in Jayapura, where the Muslim population is a minority, requires a legal framework responsive to the local context and Islamic principles. This framework is primarily built upon the guiding principles of Fiqh al-Aqalliyyat (jurisprudence for minorities) and Maqasid al-Shariah (the objectives of Islamic law). These two legal approaches are complementary and provide flexible and context-sensitive frameworks for Muslims to apply Sharia law while adapting to the realities of a pluralistic society.

At its core, Maqasid al-Shariah focuses on five essential objectives: the preservation of religion (hifz al-din), life (hifz al-nafs), intellect (hifz al-'aql), lineage (hifz al-nasl), and wealth (hifz al-mal). These objectives emphasize individual well-being, collective welfare, and social justice. In the context of Jayapura, these principles are crucial in shaping an economic system that generates profit and prioritizes the common good. Economic activities must therefore support human dignity, equitable distribution of wealth, and the promotion of social harmony, which are all central to Islamic teachings (Qodir et al., 2023; Anand et al., 2024; Ahyani, 2024; Muharir et al., 2025).

While Maqasid al-Shariah offers a broader ethical framework for Islamic economics, Fiqh al-Aqalliyyat addresses the challenges faced by Muslims living as minorities. Developed by scholars such as al-Buti, this branch of Islamic jurisprudence emphasizes the importance of adapting Islamic legal principles to local realities, ensuring that they are inclusive, practical, and beneficial to the community. In Jayapura, where Muslims make up a minority of the population, applying Fiqh al-Aqalliyyat allows for a more contextualized understanding of Islamic law, making it relevant not only to Muslims but to the broader society as well (Salman & Asmanto, 2024; Asman, Nilhakim, & Kotyazhov, 2024).

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One of the main challenges in implementing Islamic economics in Jayapura is the need for inclusivity and cross-cultural understanding. As Gustaf Griapon, the Department of Communications and Informatics for Jayapura Regency's head, pointed out in an interview, engaging Muslim and non-Muslim communities in promoting Islamic capital markets is essential. He noted:

> "We strive to involve all layers of society, including non-Muslims, in understanding the potential of Islamic capital markets and their benefits. It is an important step in promoting Sharia economics inclusively." (Interview with Gustaf Griapon, Head of the Department of Communications and Informatics, Jayapura Regency, 2024)

This remark highlights that Islamic economics, although based on Islamic values, can offer benefits that extend beyond the Muslim community. Jayapura can foster greater social cohesion and economic inclusion by making these benefits known to the broader public. This inclusivity is central to both Fiqh al-Aqalliyyat and Maqasid al-Shariah, both of which seek to promote the welfare of all, regardless of religious affiliation.

Further reinforcing this point, H. Achmad Jaenuri, Chairman of the Empowering Mosque Collaboration (KMP) Papua, emphasized mosques' role in the community's socio-economic development. He suggested that mosques should not be limited to spiritual activities but also serve as local economic development centers. He stated:

> "Mosques should not function merely as houses of prayer but also contribute to local economic development. Mosque funds ought to be used not just for mosque infrastructure but to help improve the surrounding community's welfare." (Interview with H. Achmad Jaenuri, Chairman of KMP Papua, 2024)

This idea aligns closely with Fiqh al-Aqalliyyat, which advocates for Muslim institutions to actively contribute to the public good, including the welfare of non-Muslim populations (Nofrizal, 2025). By utilizing mosque resources for community development, these institutions can help address all community members' socio-economic challenges, regardless of their religious background. This approach demonstrates how Islamic economic principles can contribute to broader social well-being.

Education is also a key factor in ensuring the successful implementation of Islamic economics in Jayapura. Mustofa, Chairman of the Indonesian Ulema Council (MUI) in Jayapura, stressed the importance of educating the public, particularly micro-entrepreneurs, about the ethical foundations of Islamic economics. As he explained:

> "We continue working to enhance public understanding, especially among small entrepreneurs, so that they can implement Sharia principles in their businesses." (Interview with Mustofa, Chairman of MUI Jayapura, 2024)

Such educational efforts are vital for bridging the gap between Islamic economic principles and local business practices. Many small business owners in Jayapura may not fully understand key Islamic economic concepts, such as the prohibition of riba (usury), *gharar* (uncertainty), and the importance of promoting collective welfare through maqasid al-shariah. Providing accessible training and resources ensures that business practices are ethically sound and compliant with Islamic law, fostering a business environment rooted in fairness, transparency, and sustainability.

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In the current digital era, technological innovations are important in making Islamic economic practices more accessible and inclusive. Hafidzotul Husniah, a local activist for Islamic economics, discussed the significance of digital tools, such as the QRIS payment system, in facilitating transactions for halal products and services. She shared:

> "We have adopted technologies such as QRIS to facilitate transactions. This has helped local SMEs expand their market reach significantly." (Interview with Hafidzotul Husniah, Islamic Economics Activist, 2024)

Introducing digital platforms allows local businesses to reach broader markets, including non-Muslim consumers, which is essential for promoting inclusive economic growth. This digital integration helps facilitate transactions and aligns with the goals of Maqasid al-Shariah, who advocates for fairness and equity in economic exchanges. Jayapura's small and medium-sized enterprises (SMEs) can tap into new opportunities, expanding their local and global reach by leveraging technology.

Furthermore, integrating digital tools enables businesses to access Sharia-compliant financial services easily. For instance, local financial institutions, such as Bank Muamalat, are increasingly adopting digital platforms to improve transparency, efficiency, and accessibility for all members of society (Muharir et al., 2025; N. Rahman et al., 2024). This technological shift promotes greater participation in Islamic finance and reduces the gap between traditional and Islamic financial systems, allowing for a more inclusive and equitable financial environment.

The importance of Islamic economics in fostering social welfare was also acknowledged by Barnabas Suebu, former Governor of Papua. He emphasized:

> "Islamic economics has great potential to offer social benefits for all segments of society. That is why we continue to support collaboration between government and other actors to advance Islamic economics in Papua." (Interview with Barnabas Suebu, Former Governor of Papua, 2024)

This sentiment highlights that Islamic economic principles, though rooted in Islamic teachings, can have far-reaching effects that benefit society. Jayapura can build a more just and sustainable economy that benefits everyone regardless of religious affiliation by promoting collaboration between governmental agencies, religious institutions, the private sector, and civil society.

In conclusion, the integration of Fiqh al-Aqalliyyat and Maqasid al-Shariah, combined with active stakeholder engagement and digital technologies, offers a robust framework for implementing Islamic economics in Jayapura. This inclusive approach can help foster a more equitable, socially responsible, and sustainable economy that benefits both Muslims and non-Muslims. Through collaborative efforts, Islamic economic principles can contribute to developing a thriving, diverse, and just economy in Jayapura.

4. CONCLUSION

This study successfully addresses the research objectives by demonstrating that applying Fiqh al-Aqalliyyat within the Muslim minority community in Jayapura offers an adaptive solution to various challenges in implementing Islamic economics. This approach enables the community to

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practice Sharia-compliant economics flexibly and contextually, considering religious principles and the multicultural social environment. Integrating Maqasid al-Shariah provides an ethical foundation emphasizing collective welfare, making Islamic economic practices beneficial and acceptable to Muslims and non-Muslims.

The study recommends collaborative efforts among government agencies, religious institutions, and community groups to strengthen the inclusive implementation of Islamic economics. The implications of this research extend globally, particularly to Muslim minority communities in non-Muslim-majority regions such as parts of Africa, Eastern Europe, and Southeast Asia. The Fiqh al-Aqalliyyat and Maqasid al-Shariah frameworks proposed here offer a relevant model for developing Sharia-compliant economic policies that address contemporary socio-economic challenges while promoting interfaith dialogue and broader social cohesion.

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