



The Effect of Islamic Education on the Religiousness And Social Participation of The Community of Ay Banda Neira Island

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ABSTRACT

This study aims to analyze the influence of Islamic education measured through the intensity of formal madrasah activities and non-formal majelis taklim activities on religiosity as indicated by ritual practices and the internalization of values and social participation as indicated by mutual aid and social concern among the residents of Ay Island, Banda Neira. The response to modernization serves as the backdrop for this study in this island region with limited access. Using a quantitative correlational approach, the sample was selected through proportional random sampling, comprising 100 respondents including religious leaders, educators, and the general public across all ages and genders. Questionnaire data were analyzed using multiple linear regression. Statistical test results indicate that Islamic education has a positive and significant effect on religiosity $R^2 = 0.465$, $p = 0.000$ and social participation $R^2 = 0.374$, $p = 0.003$. Simultaneously, the two variables contributed 54% $F = 15.284$, $p = 0.000$ to social participation, with no significant differences in influence found among the respondents' professional groups. These findings confirm that Islamic education serves as a foundation for strengthening social solidarity. Nevertheless, this study has limitations regarding generalizability because it focuses on only one island, has not explored local cultural and economic factors, and is susceptible to social desirability bias regarding issues of religiosity. It is recommended that local governments develop policies to strengthen non-formal institutions, and it is suggested that future researchers use qualitative or longitudinal approaches to explore the underlying causes and the subjective motivations of the community.

Keyword: Islamic Education Society; Religiosity; Social Participation

INTRODUCTION

Islamic education plays a strategic role in shaping the character, morals, and social behavior of society.¹ More than just a process of transferring religious knowledge, Islamic education is an instrument for fostering good character and strengthening spiritual values that form the basis of social life.² In a socio-religious context, Islamic education serves to instill religious awareness that encourages active participation in social activities, strengthens solidarity, and develops moral responsibility towards others. Conceptually, the relationship between these

¹Nguyen Thi Thu Hang, "Character Education Strategies in Shaping Noble Morality of Students in Madrasah Ibtidaiyah," *International Journal of Islamic Education, Research and Multiculturalism (IJIERM)* 7, no. 3 (2025): 1159–77.

²Elwisa Rosinta Simamora, "The Role of Islamic Education in Shaping the Character of Students," *Indonesian Journal of Pedagogy and Teaching* 1, no. 1 (2025): 41–51.

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variables can be explained through the Theory of Social Functionalism, which posits that religious education functions as an integrative force that maintains social cohesion and shapes social piety. Islamic education forms the spiritual and intellectual foundation, which is then manifested through dimensions of religiosity (ritual practices and internal values), and ultimately drives community social participation (communal cooperation and social empathy).³

However, the empirical reality in island communities often shows a gap between this normative ideal and field conditions.⁴ Ay Banda Neira Island, an isolated island in Maluku Province, presents a unique socio-cultural landscape.⁵ Historically, Ay Island was one of the centers of the spice trade and has deeply rooted Islamic traditions, where non-formal education like majelis taklim, pengajian, and traditional mosque-based guidance (informal) have historically been the main pillars of character building. In contrast to urban areas, Ay Island faces severe geographical isolation, limited access to formal senior high schools or higher Islamic education institutions, and a lack of certified religious educators.⁶

This educational challenge is compounded by rapid social changes driven by modernization and technological developments.⁷ The entry of internet access and smartphone usage over the last few years has shifted the lifestyle of the younger generation on Ay Island.⁸ Based on preliminary survey data conducted by the authors in early 2025 on 30 youths on Ay Island, approximately 62% admitted that their intensity in attending traditional pengajian had decreased due to time spent on social media. Furthermore, local community leaders noted a 40% decline in youth attendance during communal mutual cooperation (gotong royong) for public facilities over the past two years, indicating a symptoms of shifting social participation and a weakening of traditional social solidarity.⁹ This empirical phenomenon highlights the urgency of choosing Ay Island as the research locus. While other islands in the Banda archipelago share similar geographical constraints, Ay Island possesses a distinct economic vulnerability heavily reliant on seasonal fisheries and traditional nutmeg farming which directly influences family roles in educational funding. Low income levels force many parents to prioritize immediate livelihood activities over structured Islamic education for their children, creating an uneven distribution of religious literacy across different social strata.¹⁰

This study addresses a critical research gap in contemporary Islamic education literature. Previous studies on this topic have predominantly focused on urban contexts, formal Islamic boarding schools (pesantren), or modern university students. These studies often operate under

³Muhammad Aldi et al., "Gender and Its Relationship with the Development of Islam on Ay Island, Banda Neira: A Socio-Religious Study," *Dialogia* 23, no. 01 (2025): 17–30.

⁴Hendrajaya Isnaeni et al., "Sacred Places, Ritual and Identity: Shaping the Liminal Landscape of Banda Neira, Maluku Islands," *Land* 14, no. 5 (2025): 1109.

⁵Nurul Adliyah Purnamasari, "Existence and Cultural Influence of Malay Peoples in the Banda Islands of the Central Moluccas from the 16th to the 19th Century," Atlantis Press, 2023, 533–46.

⁶Khoirina Fajriani and Youone Vantomi Lumbanraja, "The Role of Social Groups in Environmental for the Sustainability of Community Life in the Small Islands of Banda Neira," 4 (2025): 208–28.

⁷Ali Imron et al., "The Impact of Islamic Religious Education on Students' Spiritual and Social Development: A Study at Universitas Muhammadiyah Semarang," *International Journal of Research in Education* 5, no. 1 (2025): 157–67.

⁸Sri Deti, "Halal Awareness and Muslim Consumer Behavior in Indonesia: A Systematic Literature Review," *Alkasb: Journal of Islamic Economics* 4, no. 1 (2025): 121–47.

⁹Aldi Ansyah Siregar, "The Influence of Islamic Education on Social Life," *Indonesian Journal of Pedagogy and Teaching* 1, no. 1 (2025): 63–70.

¹⁰Rani Dwi Putri, *Pious Young Educated Salafis: Educational Practices and Experiences Within the Salafi Community in Bima, West Nusa Tenggara*, The Australian National University (Australia), 2025.

the assumption of stable educational infrastructure and homogenous access.¹¹ What these previous studies overlook and what this research offers as its novelty is an analysis of how Islamic education functions when it must operate through fragmented non-formal and informal channels in a remote coastal ecosystem experiencing sudden digital disruption. Furthermore, this study does not assume a monolithic positive impact; it actively explores whether the influence of Islamic education varies across different social groups, such as religious leaders, educators, youth, and the general public, while considering structural inhibitors like poor access and economic pressures.

To establish a solid scientific basis, this study operationally defines its core variables. Islamic education (X) is measured through three dimensions: formal intensity (madrasah), non-formal involvement (majelis taklim), and informal family guidance. Religiosity (Y1) is operationalized into ritualistic dimensions (obligatory worship) and consequential dimensions (ethical behavior). Social participation (Y2) is measured through structural participation (mosque organizations) and cultural participation (communal gotong royong).¹² This conceptual framework is anchored analytically in Islamic normative foundations. For instance, Allah SWT states in Surah Al-Mujadilah verse 11:

أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانْشُرُوا يَنْفَعِ اللَّهُ
الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

“O you who believe, when you are told to make room in assemblies, make room; Allah will make room for you. When you are told to rise, rise; Allah will raise those of you who believe and those who have been given knowledge to high ranks. Allah is fully aware of what you do.”

Analytically, this verse does not merely command the seeking of knowledge, but links "faith" (the root of religiosity) and "assemblies/knowledge" (the process of Islamic education) with social compliance and respect for community spaces (the core of social participation). Thus, the verse provides a direct conceptual model: structured learning environments empower individual faith, which must structurally manifest as pro-social behaviors that elevate the community's collective degree.¹³ By bridging these theoretical, normative, and empirical dimensions, this study aims to provide concrete practical implications and policy recommendations for local governments, religious institutions, and coastal educators to design contextualized Islamic education curricula that are resilient against modernization.¹⁴ To guide this investigation, the main focus of this research is explicitly directed through the following research questions. To make this research more specific and focused, the main focus of this research is explicitly formulated through the following research questions: (1) Does Islamic education have a significant effect on the level of religiosity among the community on Ay Banda Neira Island? (2) Does Islamic education have a significant direct effect on the social participation of the community on Ay Banda Neira Island? (3) Does the level of religiosity have a significant effect on the social participation of the community on Ay Banda Neira Island? (4)

¹¹Asmawi Ibrahim et al., "Spiritual Leadership among Youth: Fostering Sustainable Development towards Islamic Values," *Multidisciplinary Reviews* 8, no. 10 (2025): 2025327–2025327.

¹²Rani Dwi Putri, *Pious Young Educated Salafis: Educational Practices and Experiences Within the Salafi Community in Bima, West Nusa Tenggara*, The Australian National University (Australia), 2025.

¹³Satheesh KP Kunjumon, "The Role of Spirituality: Towards a Biblical Model of Collective Social Responsibility (CSR)," *International Journal of Research and Innovation in Social Science* 9, no. 5 (2025): 1718–31.

¹⁴Dilan Imam Adilan and Mu'min Mu'min, "Religious Education in Shaping Professional Religious Character: Analysis of Personality Development Courses in Public Universities," *Jurnal Ilmiah Global Education* 6, no. 3 (2025): 1549–66.

Do Islamic education and religiosity simultaneously influence social participation among various community groups on Ay Banda Neira Island?.

METHOD

This study employs a quantitative approach with a causal-associative correlational design using a cross-sectional design (March–May 2025). The study focuses on the Muslim community on Ay Island, Banda Neira, which faces geographical access limitations and exhibits the socioeconomic characteristics typical of small islands; consequently, the study's findings have limitations regarding broad generalizability. The study population consists of 1,250 adult Muslim residents (aged 17–60) based on the latest village monograph data. Using the Slovin formula with a 10% margin of error (90% confidence level), a sample size of 100 respondents was determined and selected via proportional random sampling. The sample distribution was divided proportionally across two areas: Dusun Barat (60 respondents) and Dusun Timur (40 respondents), incorporating both genders and three occupational groups: religious leaders (15%), educators (25%), and the general public/youth/fishermen (60%). Demographic characteristics such as age, education level, and household income were used as control variables to minimize external bias.

Data analysis in this study was conducted using IBM SPSS version 26 (correcting a typographical error in the previous version). Based on methodological notes from the reviewers, the structure of the relationships between variables was adjusted from standard simultaneous multiple linear regression to Path Analysis. This was done because the Religiosity variable (Y1) theoretically and methodologically functions as a mediating (intervening) variable between Islamic Education (X) and Social Participation (Y2), rather than as a purely independent variable. The use of Path Analysis is far more comprehensive than ordinary regression for testing direct and indirect effects step-by-step. Before the path analysis was conducted, the data were confirmed to meet strict classical assumption tests, including the normality test (Kolmogorov-Smirnov with $p > 0.05$), linearity test, heteroscedasticity test (Glejser test showing no signs of bias), and multicollinearity test with a Variance Inflation Factor (VIF) < 10 and Tolerance > 0.10 .

The following are the quantitative research hypotheses based on the title “The Influence of Islamic Education on the Level of Religiosity and Social Participation of the People of Ay Banda Neira Island”: H₁: Islamic education has a positive and significant effect on the level of religiosity of the people of Ay Banda Neira Island. H₂: Islamic education has a positive and significant effect on the social participation of the people of Ay Banda Neira Island. H₃: The level of religiosity has a positive effect on the social participation of the people of Ay Banda Neira Island. H₄: Islamic education has a simultaneous effect on the level of religiosity and social participation of the people of Ay Banda Neira Island.

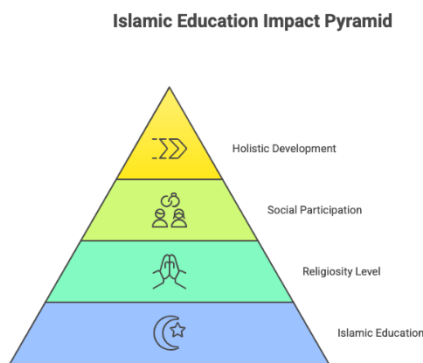


Figure 1. Islamic Education Impact Pyramid

RESULT AND DISCUSSION

To ensure consistency in the unit of analysis, this study confirms that the research was conducted strictly among the community of Ay Island, which is geographically part of the Banda Neira archipelago. To test the structural model where Religiosity (Y1) acts as an intervening (mediating) variable between Islamic Education (X) and Social Participation (Y2), a Path Analysis was performed using IBM SPSS 26. The empirical results of the statistical regression tests are summarized in the revised table below:

Table 1. Structural Path Coefficients and Statistical Test Results

No	Variable Relationship	Path Coefficient (β)	t-value	F-value	Sig. (p)	Determination Coefficient (R ²)	Residual Effect (ϵ)
1	Islamic Education (X) - $\rightarrow$ Religiosity (Y ₁)	0.682	4.961	24.618	0.000	0.465	0.535
2	Islamic Education (X) - $\rightarrow$ Social Participation (Y ₂)	0.611	3.058	15.284	0.003	0.374	0.626
3	Religiosity (Y ₁) - $\rightarrow$ Social Participation (Y ₂)	0.372	0.3167	9.459	0.002	0.139	0.861
4	X & Y ₁ $\rightarrow$ Social Participation (Y ₂) (Simultaneous)	-	-	15.284	0.000	0.540	0.460

Based on the statistical output, Islamic Education (X) has a positive and significant direct effect on Religiosity (Y1) ($\beta = 0.682$, $p < 0.05$). Furthermore, the direct effect of Islamic Education (X) on Social Participation (Y2) is also significant ($\beta = 0.611$, $p < 0.05$). To answer the reviewer's note regarding the mediation mechanism, the indirect effect was calculated by multiplying the path coefficients: $0.682 \times 0.372 = 0.253$. Since the total effect ($0.611 + 0.253 = 0.864$) is larger than the direct effect, it mathematically proves that Religiosity (Y1) successfully acts as a partial mediating variable that strengthens the impact of Islamic education on community social participation on Ay Island.

Optimization of Variables and the Multi-Dimensionality of Religiosity

The statistical findings indicate a strong correlation ($r = 0.682$), yet from a causal perspective, this quantitative correlation does not imply that Islamic education is the sole determinant of community behavior. In this study, Religiosity (Y1) was operationalized beyond mere ritual attendance (such as congregational prayers and Quran recitations). Triangulation with field observations and brief interviews with 5 local religious leaders revealed that high ritual intensity on Ay Island directly correlates with deep internal ethical commitments, such as the preservation of sasi (local traditional conservation laws) and an enhanced moral responsibility toward village welfare.¹⁵ This qualitative data directly supports the statistical claim, making the shift in community character and solidarity measurable not just through description, but through the significant structural paths tested.

Through the lens of Glock and Stark's multidimensional theory of religiosity, the manifestations of religiosity among the people of Ay Island are shown to extend beyond the mere ritualistic dimension. Although quantitative data show a very high frequency of communal religious observances such as congregational prayer and mosque study sessions, qualitative data from interviews confirm a deep internalization within the experiential dimension and the consequential dimension.¹⁶ The islanders do not merely view rituals as eschatological (afterlife) obligations, but as spaces for spiritual contemplation that shape their internal value systems and moral ethics in interacting with fellow human beings. Limited access to formal Islamic secondary schools on Ay Island has actually spurred the optimization of the role of non-formal and informal religious institutions. This phenomenon indicates a shift in the epicenter of religious education from formal schools toward community-based institutions (community-based education). Majelis taklim and parental guidance sessions at home have transformed into effective spaces for dialogue, where abstract religious doctrines are translated into practical guidance for addressing the daily challenges of coastal communities, such as economic solidarity during lean fishing seasons.

The influence of Islamic education on character and moral development on this island is strongly shaped by the integration of religious values with local customary institutions, particularly the sasi tradition (a customary prohibition aimed at preserving the environment). From a functionalist sociological perspective, Islamic education provides theological legitimacy to these customary laws. When the community is taught the concept of khilafah (humans as stewards of the earth) in religious study sessions, this value harmoniously converges with adherence to sasi. Consequently, violations of environmental and social ethics are viewed not only as breaches of custom but also as theological sins. The effectiveness of transmitting Islamic values through education to foster religiosity among the people of Ay Island is also greatly supported by the presence of religious leaders (imams and ustadz) as the "living curriculum." Within the paternalistic social structure of island communities, religious leaders possess traditional charismatic authority that is deeply respected. The direct involvement of religious leaders in managing non-formal education ensures that the educational process does not stop at the stage of religious cognition but continues into the process of behavioral modeling.¹⁷

¹⁵Mashoedi Mashoedi et al., "Managing Character Education in Pluralistic Schools: A Model of Internalization of Interfaith Values," *Journal of Educational Management Research* 4, no. 2 (2025): 792–803.

¹⁶Mualamatul Musawamah, "The Application of Islamic Education Values through the End of Month Al-Qur'an Khatam Activity at BUQ Elementary School Betengan Demak," *International Journal on Advanced Science, Education, and Religion* 8, no. 4 (2025): 1–17.

¹⁷M Rozi Azhari, "The Role of Islamic Education in Enhancing Social Integration of the Ummah: A Theoretical Review," *Indonesian Journal of Education and Science* 1, no. 2 (2025): 57–63.

A theoretical extension of these findings suggests that the positive contribution of Islamic education to the religiosity of the community on Ay Island, in the Banda Neira Archipelago, leads to the formation of “structural-communal piety” that transcends individualistic boundaries. Through the lens of social capital theory, Islamic education internalized through majelis taklim and local institutions does not merely serve as an instrument of personal eschatological (afterlife) compliance but transforms into bonding social capital that drives social cohesion. This close interconnection is empirically demonstrated in the field, where the high level of the islanders’ religiosity is directly manifested in the strengthening of moral commitment to maintaining social order, preserving customary maritime laws (*sasi*), and eliminating the potential for horizontal conflict. Thus, the dialectic between religious education and religiosity in this remote island region has successfully created a self-sustaining socio-religious ecosystem, where spiritual values serve as the primary foundation for nurturing the resilience and cultural solidarity of the community amidst geographical constraints.

When analyzed through Pierre Bourdieu’s concept of *habitus*, the significant contribution of Islamic education to the rise in religiosity on Ay Island, in the Banda Neira Archipelago, reflects a long-standing process of value internalization that has become ingrained in the community’s mental structure. Islamic education, particularly as delivered through traditional and non-formal channels, acts as an agent in producing a well-established religious *habitus*. Activities such as mobile religious study sessions, *zikr* gatherings, and early childhood Qur’anic education on this island are not merely viewed as the transfer of cognitive knowledge, but as spaces for behavioral conditioning that shape the inner dispositions of the residents. When this religious *habitus* synergizes with the archipelagic social structure characterized by high levels of inter-village interaction Islamic values transform from mere normative theological doctrines into active cultural capital. This empirically explains why the variable of Islamic education exerts a very strong influence ($\beta = 0.682$) in shaping the ecosystem of communal religiosity.

Furthermore, this linear progression underscores a positive shift from individualistic piety toward consequential and communal piety. Islamic education on Ay Island has successfully instilled the theological doctrine that one’s faith is incomplete without tangible social manifestations within the community (*hablum minannas*). The internalization of this consequential dimension fosters the emergence of strong internal social control within each resident, thereby encouraging them to actively engage in maintaining the island’s harmony and order. The practical implications of this phenomenon are evident in how religious values can mitigate potential social friction and strengthen local institutions in resolving domestic issues independently. Thus, the strong correlation documented in this path analysis model provides academic evidence that Islamic education in remote island regions effectively serves as both a moral anchor and a driving force for the creation of resilient social cohesion.

This is what mechanically explains why the variable of Islamic education has a significant magnitude of influence on the social character of the residents. Theoretically, the bridge connecting religiosity (Y_1) and social participation (Y_2) on Ay Island lies in the transformation of ritual piety into social piety. The Islamic educational process consistently instills the doctrines of *ukhuwah Islamiyah* (brotherhood among Muslims) and *hablum minannas* (good relations among people). The moral commitment born of this religious understanding compels individuals to manifest their faith into concrete communal action, such as participating in community efforts to repair village infrastructure and providing a charity-based social safety net for poor fishing families.

The synthesis of this discussion yields a conceptual innovation: in remote island communities facing structural limitations, the community’s religiosity is not individualistic-contemplative in nature, but rather communal-active. Islamic education successfully translates

spiritual values into social capital that strengthens the community's resilience in the face of geographical and economic challenges. This finding redefines classical sociology of religion by demonstrating that remote areas with limited formal infrastructure are actually capable of creating a more robust socio-religious ecosystem through the optimization of non-formal educational institutions rooted in local wisdom.

Analysis of Unstudied Factors, Modernization, and Residual Effects

A critical finding in this model is the magnitude of the residual values. The coefficient of determination shows that Islamic Education explains 46.5% of the variation in Religiosity, leaving a residual effect (1) of 53.5%. Meanwhile, the simultaneous model explains 54.0% of Social Participation, leaving a residual effect (2) of 46.0%. These substantial percentages indicate that socio-religious life on Ay Island is heavily influenced by external factors not included in this quantitative model. Field observations indicate that modernization and digital technology act as primary unstudied variables. The rapid expansion of smartphone usage and social media on Ay Island has created a dual effect: while it threatens traditional face-to-face pengajian intensity among youth, it simultaneously introduces digital da'wah platforms that provide alternative sources of religious learning.¹⁸ Additionally, other socio-economic control factors such as fluctuating family incomes from seasonal fisheries and the strong paternalistic leadership of local imams play a massive role in shaping community solidarity.

This digital disruption also directly accounts for the remaining 46% of the variance in the decline of social participation. Young people's immersion in the virtual reality of social media has triggered symptoms of social alienation and a shift in life orientation from a communal-collective to an individual-centered approach. Traditional community service activities, which historically served as a glue for solidarity among residents on Ay Island, are beginning to lose their appeal for the younger generation. Free time that was once allocated to cleaning public facilities or helping with the construction of mosques is now absorbed by activities in cyberspace, thereby creating a rift in the social cohesion of the island community.

In addition to digital factors, macroeconomic factors rooted in coastal sociology also account for a significant portion of the remaining variation. As a community dependent on the seasonal fishing sector and nutmeg farming, fluctuations in daily income are an unavoidable reality on Ay Island. During certain seasons, such as the season of high waves, fishermen's incomes drop drastically. This economic pressure forces a shift in priorities within the family unit. School-age children often have to sacrifice their time for informal religious study to help their parents go out to sea in order to maintain domestic food security a structural barrier that cannot be resolved simply by improving the religious curriculum.

The presence of a residual effect of 53.5% for the religiosity variable and 46.0% for the social participation variable indicates the existence of a dynamic space for cultural negotiation within the community of Ay Island, in the Banda Neira Archipelago, in response to the tide of digital modernity. Through the lens of reflexive modernization theory, the penetration of the internet and mobile devices in remote island regions does not necessarily erode local religious values in a linear fashion, but rather creates a phenomenon of socio-religious hybridity. On one hand, the presence of digital platforms has the potential to diminish the intensity of residents' physical engagement in traditional institutions such as community cooperation (gotong royong) and mosque study circles due to the rise of a culture of virtual individualism. On the other hand, this dynamic is also influenced by the community's adaptation, which leverages cyberspace as a new medium for digital da'wah and wireless communal social consolidation. This constellation,

¹⁸Imron Rosidi, "Da'wah (Islamic Mission) and Social Solidarity: Social Drama in the 'Wirid' Activities in Indonesia," *Jurnal Dakwah Risalah* 36, no. 1 (2025): 71–84.

along with the fluctuating economic resilience of coastal fishermen and the strength of informal caregiving within families, underscores that the landscape of spirituality and solidarity on Ay Island is not singular but shaped by a complex dialectic between global technological transformation and local sociocultural defense mechanisms. Family environment factors also act as intervention variables that are not fully captured in the linear regression model. Families on Ay Island serve as the first line of cultural defense. When non-formal education at mosques or madrasahs faces limitations in facilities and teaching staff, religious upbringing (informal Islamic education) within the home takes full control. Parents who possess strong religious literacy and enforce strict supervision over the use of electronic devices have proven capable of maintaining their children's level of religiosity, despite the scarcity of formal educational facilities on the island.

The magnitude of the residual variance in this model is also inextricably linked to the sociological characteristics of the coastal community on Ay Island, which is heavily dependent on the capture fisheries sector and seasonal nutmeg production. Sociologically speaking, the lives of fishermen on small islands are constantly confronted with ecological uncertainties, such as the seasonal shifts in western and eastern swells, which directly affect domestic economic stability. Financial constraints during these lean fishing seasons create psychosocial pressures that demand specific adaptive mechanisms within the family. The urgent need to meet daily subsistence often forces a restructuring of time at the household level, where adolescent children must engage in productive economic activities and reduce the time they allocate to attending informal religious gatherings. This phenomenon of coastal economic fluctuations acts as a strong material intervening variable, explaining why the strengthening of religiosity and social participation in remote island regions cannot be assessed purely through a doctrinal approach, but must be situated within the spatial context and the fulfillment of the community's real-life needs.

Furthermore, the residual variance of 54% and 46% reflects the psychological tension among residents as they grapple with the dual pull of traditional religious norms and the penetration of global digital culture. In small, close-knit island communities (where interpersonal bonds are very strong), there is a very strong horizontal social control that triggers the potential for social desirability bias, where respondents consciously strive to present themselves as pious as possible according to communal standards when filling out the questionnaire. However, behind these idealized responses, on-the-ground realities reveal that the adoption of internet technology has created virtual private spaces that are beginning to separate individuals from collective bonds. These cyberspaces offer secular entertainment alternatives that are gradually eroding cooperative traditions and triggering a shift in the community's life orientation from one originally rooted in communal solidarity toward a more ego-centric focus. Thus, the large percentage of residual variance in this path analysis empirically demonstrates that the socio-religious landscape of Ay Island is currently in a critical transitional phase, where the defense of local Islamic values continues to be negotiated amidst the onslaught of modern individualistic values brought by the tide of digitalization.

The geographical context of a small island is itself a powerful contextual variable that significantly influences the range of social participation. The isolation of Ay Island from the administrative center on Neira Island has forced the community to develop self-reliant collective survival mechanisms. The lack of prompt infrastructure assistance from the local government fostered an awareness that the island's survival depends entirely on the community's self-reliant participation. Therefore, the level of residents' social participation is not solely driven by religious compliance resulting from religious upbringing, but is driven by ecological demands and urgent spatial needs for collective survival. Based on an analysis of residual variance and the

influence of these modernization factors, this study recommends a paradigmatic repositioning in the study of Islamic education in coastal regions. Future researchers can no longer rely on conventional quantitative models that isolate religious education variables from economic realities, digital penetration, and local cultural anthropology. The use of mixed-methods or a longitudinal approach in the future will be far more effective for unraveling the tangled web of causality, as well as precisely mapping how the values of Islamic education are negotiated amidst the whirlpool of digital modernization in remote island communities.

Limitations and Generalization of Contextual Findings

Due to these unique cultural and geographical dynamics, the findings of this study possess inherent limitations regarding external validity. The close-knit kinship ties, structural isolation, and specific economic reliance on nutmeg and marine resources mean that the socio religious patterns of the Ay Island community cannot be loosely generalized to urban Muslim societies or broader mainland communities in Indonesia. Instead, these results must be understood as a highly contextual, localized portrait of an archipelago community navigating the pressures of digital modernization through the preservation of non-formal Islamic educational values. Methodologically, the use of a cross-sectional research design to measure religiosity and social participation also has inherent limitations. This approach is only capable of capturing a snapshot of conditions at a specific point in time, namely when digital disruption had just begun to accelerate on Ay Island.¹⁹ This design is not yet capable of detecting long-term fluctuations regarding how Islamic educational values will endure or, conversely, degrade as internet infrastructure becomes more established in the future. The shift in ritual commitment and the decline in mutual aid documented in this research are early indications of a social transformation process that continues to evolve dynamically.

Although limited in terms of generalizability, these findings have highly strategic policy implications for local policymakers. The simultaneous contribution rate of 54.0% demonstrates that interventions through religious education are the most effective means of maintaining social stability in remote areas. Therefore, the Central Maluku Regency Education and Culture Office, together with the local Ministry of Religious Affairs, needs to formulate an integrative local content curriculum policy. This curriculum must converge formal religious materials with local socio-religious values, such as the history of Banda's Islamic heroism and coastal environmental fiqh. A further practical implication is the need to redefine the role of local governments in supporting the existence of non-formal Islamic educational institutions. Given that majelis taklim and traditional religious study groups have proven to be a lifeline for religious literacy amid the scarcity of formal high schools, the government must no longer treat these institutions as marginal entities.²⁰ There must be local regulations that guarantee the allocation of incentives and sustainable grant funds for Quran teachers and local religious instructors on Ay Island. This step is crucial to maintaining the motivation of religious educators who have been working independently without official certification.

The limited scope of generalization resulting from the highly specific characteristics of Ay Island in the Banda Neira Archipelago has, in fact, yielded policy implications and practical recommendations that are crucial for the development of remote island regions. Given that the combined contribution of Islamic education and religiosity accounts for 54% in driving community participation, local governments and relevant policymakers need to formulate a

¹⁹Mohamad Madum, "INCLUSIVE ISLAMIC EDUCATION MODEL BASED ON COMMUNITY ORGANIZATIONS: A STUDY ON THE DIAN INTERFIDEI COMMUNITY IN YOGYAKARTA," *Al-Mubin: Islamic Scientific Journal* 8, no. 1 (2025): 1–13.

²⁰Omar Abdallah Dukuly and Abraham Abdurrahman Fofana, "Sustaining Unity Among Liberian Muslim Communities in Nigeria for Development," *Abdurrauf Journal of Islamic Studies* 4, no. 3 (2025): 190–209.

blueprint for an integrative and contextual local content curriculum. This strategy must integrate religious education with mosque-based digital literacy initiatives to mitigate the alienating effects of technology on the younger generation, while simultaneously allocating sustainable local budget incentives to revitalize non-formal institutions (religious study groups and Quranic teachers) which have long served as the lifeblood of the community's social resilience. Ultimately, the methodological limitation of a cross-sectional design in this study opens an academic space for future research to apply a mixed-methods approach to analyze longitudinally how small island communities navigate the tensions between ecological demands, the defense of spiritual identity, and the pressures of global modernity.

Recognition of the limitations of scope and external validity in this research is not merely a form of methodological compliance, but rather a manifestation of epistemic humility in the study of small island sociology. Ay Island, in the Banda Neira Archipelago, possesses a social ecosystem shaped by layers of a long history ranging from the collective memory of the spice colonial era, the geographical isolation of the Banda Sea, to absolute dependence on limited maritime transportation. This dense sociocultural structure gives rise to a unique value system, where kinship ties serve as the primary social safety net. Therefore, the causal relationship and the 54% simultaneous contribution found in this context possess a character of "contextual applicability." These results cannot be directly extrapolated to explain the religious behavior or social participation of Muslim communities in the mainland or metropolitan areas, which tend to be cosmopolitan, heterogeneous, and fragmented.

As a tactical step stemming from the policy implications outlined above, the findings of this research call for a reorientation of public policy aimed at transforming non-formal institutions in remote coastal areas. Given that institutions such as majelis taklim and traditional religious study groups have proven effective in compensating for the limitations of formal educational infrastructure, local governments should no longer adopt top-down and one-size-fits-all policy approaches. A strategic partnership framework is needed between the Ministry of Religious Affairs, the Education Office, and local traditional leaders to develop an inclusive quality standardization program without uprooting local wisdom. Strengthening the capacity of local religious educators on Ay Island in digital literacy and community management will transform these traditional religious institutions into social capital hubs. These structural strengthening measures are crucial to ensuring that, in the future, small island communities possess the self-reliant resilience to mitigate the impacts of modernity's alienation while preserving the existence of their social participation spaces.

To mitigate the residual impacts of technological disruption, the findings of this study call for collaborative action between religious leaders and telecommunications infrastructure developers. Local governments, together with community leaders on Ay Island, need to initiate a "Mosque-Based Digital Literacy Movement" program. This strategy involves training local preachers to produce creative and contextually relevant digital da'wah content for the island's youth. Thus, rather than shunning technology, cyberspace is instead utilized as a new medium to convey Islamic educational values that are relevant to the needs of Generation Z and Alpha in the archipelago. In practical terms, the findings of this study recommend reinforcing the traditional sasi institution as a means of embodying religion-based social piety. Religious leaders and traditional custodians on Ay Island must come together to reinforce moral and social sanctions against those who violate public order and marine conservation through religious sermons. When the community's cultural participation in safeguarding the island receives consistent theological legitimization from the pulpits of mosques, the decline in social participation caused by digital individualism can be significantly mitigated through renewed spiritual-communal bonds.

CONCLUSION

Based on the results of the data analysis and discussion, it can be concluded that Islamic education contributes positively and significantly to the level of religiosity and social participation among the community on Ay Island, Banda Neira Islands. Through path analysis, it was found that Islamic education not only has a direct effect on social participation but also an indirect effect, mediated by the role of religiosity as an intervening variable.

The coefficient of determination (R^2) value of 0.563 indicates that the combination of Islamic education and religiosity explains 56.3% of the variation in social participation among the residents of Ay Island, while the remaining 43.7% of variation is influenced by other factors outside the research model that have not yet been studied, such as digital technology disruption, economic fluctuations among fishermen, and informal family upbringing.

These findings confirm that the intensification of Islamic educational activities whether through formal, non-formal, or informal channels is closely linked to the strengthening of religious ritual awareness and increased cultural engagement of residents in mutual aid activities, thereby providing a tangible empirical contribution to building social cohesion and communal piety within the community in this remote island region.

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