

# Exploitation Of Natural Resources In The Mining Sector From The Perspective Of Islamic Law

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## ABSTRACT

The exploitation of natural resources in the mining sector is one of the important pillars of economic development; however, on the other hand, it has the potential to cause environmental damage and social inequality if not managed properly. From the perspective of Islamic Law, the management of natural resources is not solely oriented toward economic utilization but must align with the principles of maqāṣid al-syarī'ah, particularly in preserving the environment (ḥifz al-bī'ah) as part of safeguarding life (ḥifz al-nafs) and property (ḥifz al-māl). This study aims to analyze the ethics of natural resource exploitation in mining activities based on Islamic Law principles and to assess the extent to which the concept of balance between development and environmental preservation can be realized. The research method used is normative legal research with a conceptual approach and a normative-theological approach, through studies of the Qur'an, Hadith, fiqh maxims, and the opinions of scholars. The results of the study indicate that Islam emphasizes the principles of trusteeship, justice, public benefit, and the prohibition of ifsād fī al-arḍ (corruption on earth) as ethical foundations in mining management. Therefore, mining activities are permitted as long as they fulfill the principles of sustainability, do not cause excessive environmental damage, and provide fair benefits for society and future generations. This research affirms that Islamic Law offers a comprehensive ethical framework to achieve balanced sustainable development between economic interests and environmental preservation.

**Keywords:** Islamic Law, Environment, Mining, Natural Resources

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## 1. INTRODUCTION

The exploitation of natural resources through mining activities is one of the strategic sectors in modern economic development. Mining activities encompass several stages that must be carried out in an integrated manner. Each stage has objectives and functions to ensure good mining practices, environmental protection, and sustainability. It makes a significant contribution in providing raw materials for various industries, increasing state revenues through taxes, royalties, and foreign exchange, as well as driving national economic growth and infrastructure development.

As a country known as the lungs of the world, Indonesia has vast islands covered by dense forests. However, in recent decades, many countries have criticized the state of natural preservation in Indonesia. This is due to the proliferation of new mining industries emerging. It is no wonder that these industries engage in environmentally destructive actions to maximize profits. The diminishing balance of nature, such as forests, water, and fertile soil, is largely triggered by mining activities. These activities generate massive pollution from the initial exploitation stage to production, while prioritizing personal interests without regard for environmental sustainability. Such environmental damage is not only ecological but also has social impacts, such as declining public health quality, loss of livelihoods, increased structural poverty, and conflicts arising between communities, companies, and the state (Emil Salim, 2010). This situation reveals a fundamental tension between economic development interests and the demands of environmental preservation.

Globally, the tension between natural resource exploitation and environmental protection has become a crucial issue in the discourse on sustainable development. The concept of sustainable development emphasizes that the utilization of natural resources must be done wisely so as not to sacrifice the rights of future generations (United Nations, 1987). However, in practice, economic orientations and capitalist interests often dominate over ethical considerations and environmental sustainability. This indicates that mining issues are not merely technical and economic matters but also moral, ethical, and legal ones. From the perspective of Islamic Law, nature is not understood as an object of unlimited free exploitation but as a divine trust that must be managed responsibly. The Qur'an

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affirms that humans are created as *khalifah fi al-arḍ* (vicegerents on earth), holders of the mandate to prosper the earth while preserving its sustainability. This concept of vicegerency contains theological, ethical, and legal dimensions that require humans to use natural resources justly, proportionately, and oriented toward collective benefit, not merely economic gain. The principles of trust and vicegerency are reinforced by the explicit prohibition in the Qur'an (corruption on earth). The Qur'an strictly prohibits all forms of actions that cause environmental damage, ecosystem imbalance, and social suffering due to human greed. Additionally, Islam emphasizes the principle of balance (*mīzān*) in all aspects of life, including the utilization of natural resources. This principle demands harmony between economic needs, social justice, and environmental preservation. Islamic Law, as a normative system, provides a set of relevant principles and maxims to evaluate natural resource exploitation practices, including in the mining sector. The *fiqh* maxim *\*lā ḍarar wa lā ḍirār\** affirms that every human activity is prohibited from causing harm and damage, whether to individuals, society, or the environment (Wahbah al-Zuhaili, 2006). Meanwhile, the principle of *jalb al-maṣāliḥ wa dar' al-mafāsīd* underscores that the primary goal of every policy and economic activity is to realize benefits and prevent harm. Thus, mining activities that generate economic profits but cause environmental damage and social suffering cannot be justified normatively in Islamic Law. Furthermore, within the framework of *maqāṣid al-syarī'ah*, the exploitation of natural resources must align with the essential objectives of Sharia, such as the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). Uncontrolled mining-induced environmental damage threatens these objectives, particularly the protection of life and property, as well as the sustainability of future generations. A damaged environment can lead to health crises, resource scarcity, and social injustice that contradict Islamic values of justice.

It is in this context that the study of the ethics of natural resource exploitation in mining activities from the perspective of Islamic Law becomes highly important and relevant. This study not only aims to provide normative critique of exploitative mining practices but also to offer an ethical and normative framework derived from Sharia values in managing natural resources sustainably. By using Islamic Law principles as the basis for analysis, it is hoped that an approach can be formulated that balances economic development interests with the obligation to preserve the environment. Therefore, this paper aims to examine the ethics of natural resource exploitation in the mining sector from the perspective of Islamic Law and to analyze how Sharia principles, particularly *\*maqāṣid al-syarī'ah\** and *fiqh* maxims, can serve as a normative foundation in formulating just and sustainable mining policies. This study is expected to contribute academically to the development of contemporary Islamic Law, while also serving as a normative reference for policymakers in crafting mining regulations that are not only oriented toward economic growth but also toward environmental protection and the welfare of the *ummah* (Al-Syatibi, t.th.).

## 2. METHOD

This research is a normative legal research that focuses on examining the norms, principles, foundations, and doctrines of Islamic Law related to the ethics of natural resource exploitation in the mining sector (Soerjono Soekanto dan Sri Mamudji, 2006). The approaches used in this research include the conceptual approach and the normative-theological approach. The conceptual approach is used to analyze key concepts in Islamic Law related to natural resource management, such as *maqāṣid al-syarī'ah*, trusteeship (*amanah*), justice (*al-'adl*), public benefit (*maṣlahah*), balance (*tawāzun*), and the prohibition of corruption on earth (*ifsād fī al-arḍ*) (Jasser Auda, 2008). The normative-theological approach is used to examine the normative and binding sources of Islamic teachings, namely the Qur'an and the Hadith of Prophet Muhammad (peace be upon him), as the basis for ethics in evaluating natural resource exploitation practices (Yusuf al-Qaradawi, 2001). Primary legal materials include the Qur'an, the Hadith of Prophet Muhammad (peace be upon him), as well as relevant *fiqh* maxims and principles of *ushul al-fiqh* related to natural resource management and environmental protection (Wahbah al-Zuhaili, 2006). Secondary legal materials in the form of books, articles, scientific journals, previous research results, as well as academic works by scholars and experts in Islamic Law that discuss *maqāṣid al-syarī'ah*, environmental *fiqh* (*fiqh al-bī'ah*), Islamic business ethics, and issues of natural resource exploitation from the perspective of sustainable development (M. Quraish Shihab, 1992). Tertiary legal materials include dictionaries, encyclopedias, hadith indexes, and other supporting reference sources that serve to clarify terms, concepts, and the context of discussion (A. W. Munawwir, 1997). The

collection of legal materials is conducted through library research by systematically searching and examining various relevant written sources related to the research object (Johnny Ibrahim, 2007). The analysis of legal materials is conducted qualitatively using a deductive reasoning method, namely drawing conclusions from the general principles of Islamic Law toward a normative assessment of natural resource exploitation practices in the mining sector (Peter Mahmud Marzuki, 2011). These normative principles are then contextualized with the realities of modern mining to assess their compatibility with the objectives of Islamic Sharia, which emphasize the protection of religion, life, intellect, lineage, property, as well as environmental preservation as part of public benefit (Al-Syatibi, t.th.).

### **3. RESULT AND DISCUSSION**

#### **Result**

The results of this research find that Islamic Law views natural resources as a trust from Allah SWT, which must be managed responsibly, justly, and sustainably, not merely as objects of economic exploitation. This view stems from the theological concept that humans are created as *khalifah fi al-ard* (vicegerents on earth) who have the mandate to prosper the earth while preserving its sustainability. Therefore, every form of natural resource utilization, including in the mining sector, must consider the moral, ethical, and legal dimensions inherent in that trust. The principles of *maqāsid al-syarī'ah* serve as the primary normative foundation in assessing the permissibility and limits of natural resource exploitation. This research demonstrates that the objectives of Sharia, particularly the preservation of life (*ḥifẓ al-nafs*), preservation of property (*ḥifẓ al-māl*), and preservation of the environment (*ḥifẓ al-bī'ah*), are closely interconnected with mining issues. Environmental damage resulting from uncontrolled mining activities has the potential to threaten human life safety through water and air pollution, destroy community property in the form of land and livelihoods, and eliminate the environment's carrying capacity for future generations' lives. Thus, mining practices that ignore environmental and social aspects are not in line with the fundamental objectives of Sharia. Islam explicitly establishes the prohibition of *ifsād fi al-ard* (corruption on earth) as an ethical and normative boundary in the utilization of natural resources. This research finds that this prohibition is not only moral-theological but also has legal implications in evaluating mining practices. Exploitation that causes massive environmental degradation, ecosystem damage, and social suffering is deemed contrary to Sharia principles, even though such activities provide short-term economic benefits. The prohibition of *ifsād fi al-ard* affirms that economic success cannot legitimize environmental damage and social injustice.

In addition, the principles of justice (*al-'adl*) and public benefit occupy a central position in the ethics of mining according to Islamic Law. This research shows that the economic benefits from mining activities must not be concentrated in certain groups, such as investors or corporations, but must be distributed fairly to all affected parties, especially local communities around the mining area. Distributive justice in Islam also includes the obligation to consider the rights of future generations, so mining management must be oriented toward sustainability and not exhaust resources exploitatively.

In the Indonesian context, this research finds a gap between the ethical norms of Islamic Law and the prevailing mining practices. This gap is reflected in the ongoing widespread environmental damage, social conflicts between communities and mining companies, and the unequal distribution of economic benefits that favor capital owners over local communities. This condition indicates that the ethical values of Islamic Law have not yet been fully internalized in national mining policies and practices. Therefore, more serious normative and policy efforts are needed to position Islamic Law principles as an ethical reference in natural resource management. Overall, this research affirms that Islamic Law offers a comprehensive and applicable ethical framework for regulating natural resource exploitation in the mining sector. This framework places trusteeship, justice, public benefit, and environmental sustainability as primary principles, thereby serving as a normative basis for formulating mining policies that are not only oriented toward economic growth but also toward environmental protection and sustainable community welfare.

#### **Discussion**

The exploitation of natural resources through mining activities from the perspective of Islamic Law cannot be understood merely based on legality or economic profit, but also based on divine values and environmental ethics. From the perspective of *ḥifẓ al-bī'ah*, nature is not merely an object of

exploitation, but a trust (amanah) from Allah SWT that must be preserved through the principles of balance (mizān), justice (al-'adl), and prevention of corruption (fasād). In Islam, the teachings on environmental protection are an integral part and the duty of humans as khalifah fī al-arḍ (vicegerents on earth). (Muh. Zaini & Nur Fazillah Milawati, 2025). As khalifah (vicegerents) on earth, humans should be able to preserve and utilize nature wisely as an expression of gratitude for Allah's command and trust in accordance with Islamic teachings. However, not all humans realize and appreciate the greatness of Allah SWT, resulting instead in destruction and excessive exploitation of natural resources without balanced conservation efforts. (Ahmad Khairuddin, 2024). Every action that damages natural resources is considered a violation of that trust and responsibility. The Qur'an directs humans to always be guided by the sacred and social values contained therein in preserving the living environment.

In Islam, Allah SWT created natural wealth to be used appropriately. All existing wealth is used and utilized by humans for survival needs. Allah SWT does not prohibit humans from using the available natural wealth, but in its use, they must always pay attention to ensure that no damage occurs. (Hamdan Arief Hanif dan Wiwin Hasrianti Rukmana, 2023). As stated in the word of Allah SWT, in QS. al-Baqarah/2:60,

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَا عَشَرَ نَبِئًا ۚ فَدَعَا كُلُّ شُعْبَةٍ لِّمَاءٍ ۚ وَاتَّخَذَتْ لِئِذَا شَرِبُوا مِنْهُ إِفْسَادًا ۚ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿٦٠﴾

Translation:

"(Remember) when Moses pleaded for water for his people. Then We said, 'Strike the stone with your staff!' So there gushed forth from it (the stone) twelve springs. Every group knew their drinking place. Eat and drink from Allah's provision, and do not act corruptly in the land by causing corruption." (QS. al-Baqarah/2:60) (Kementerian Agama RI, 2021)

Based on that verse, Allah SWT grants blessings to humans as sustenance so that they may utilize them in the best possible way without causing damage. Mining is included among the sources of sustenance given by Allah to His servants to be used in the best possible way and without causing damage.

Damaging natural resources and polluting the environment can be categorized as a form of ecological disbelief, because such actions hinder, disrupt, and obstruct the realization of a quality life. More emphatically, damaging natural resources and polluting the environment can be considered one of the signs of a person's disbelief, as such behavior falls under acts of disbelief. The Qur'an explicitly prohibits corruption on earth and commands humans to maintain environmental balance. As stated in the word of Allah SWT, QS. al-Qasas/28:77,

وَاطَّعُوا أَمْرًا رَبِّي وَمَنْ أَحْسَنُ لِمَنْ يَدْعُ بِدَعْوَتِهِ إِلَّا أَنْ يَدْعُ بِدَعْوَتِهِمْ ۚ وَمَنْ يَدْعُ بِدَعْوَتِهِمْ فَلَا يُنْقِضُوا لَهُمْ دَرَجَاتِهِمْ الْمَسْكِينَةَ ﴿٧٧﴾

Translation:

"And seek, in what Allah has given you, the Hereafter; and do not forget your share of the world. And do good as Allah has done good to you. And do not seek corruption on earth. Indeed, Allah does not like corrupters." (QS. al-Qasas/28:77) (Kementerian Agama RI, 2021)

Based on that verse, it affirms the prohibition against corrupting the earth and emphasizes the importance of maintaining environmental balance. Allah SWT reminds humans not to damage the environment and to utilize natural resources wisely and measurably. As vicegerents on earth, humans are given the responsibility to protect and manage nature, including preserving ecosystems for the sustenance of all creatures. Thus, efforts to preserve the environment constitute a form of worship to Allah and an expression of gratitude for the blessings He has bestowed.

In addition to the verse above, regarding the prohibition of damaging nature, the Prophet Muhammad (peace be upon him) also said,

اتَّقُوا الْمَلَاعِينَ الثَّلَاثَةَ: الْبِرَارَ فِي الْمَوَارِدِ، وَقَارِعَةَ الطَّرِيقِ، وَالظِّلَّ

Meaning:

"Fear three things that are cursed: defecating at a water source, in the middle of the road, and in a shaded place." (HR. Abu Daud).

This hadith explains that not to mention large-scale destruction of nature, even simply polluting water is strictly prohibited in religion, because water is the primary source of life for humans. Likewise with other natural resources, which must be protected and utilized wisely and responsibly.

Damage to natural resources can also be understood as a form of punishment or warning from Allah SWT, so that humans return to the right path (Zulfa Syauqiah et al., 2025). As explained in the verse of Allah SWT, QS. Ar-Rum/30:41,

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ٤١

Translation:

"Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness]." (QS. Ar-Rum/30:41) (Kementerian Agama RI, 2021)

Based on that verse, it affirms that the current environmental damage is a result of human actions themselves. Much of the damage visible on land and in the seas is caused by human actions that disregard the balance of nature. Allah SWT warns humans through various natural disasters as consequences of their negligence in preserving the environment.

Preserving and maintaining the environment, both on land and in the sea, is a real obligation for Muslims. Maintaining the quality of water, air, soil, and its fertility is something very important in the view of Islam (M Dzikrullah Faza, 2024). If humans are able to prosper and preserve the natural environment well, then nature will reciprocate by providing benefits and being friendly. As living beings on earth, humans are obligated to manage and utilize natural resources wisely based on conservation principles, so that prosperity can be achieved and living needs can be fulfilled. As affirmed in the Qur'an, the expanse of the earth and all its contents were created by Allah SWT for the benefit and needs of humanity (Agus Hermanto, 2021). As stated in the verse of Allah SWT, in QS. al-Hijr/15:19-20,

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ ١٩ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ ٢٠

Translation:

"We have spread out the earth, fixed mountains on it firmly, and caused to grow thereon everything in due proportion. And We have provided therein means of sustenance for you and for those for whose sustenance you are not responsible." (QS. al-Hijr/15:19-20) (Kementerian Agama RI, 2021)

In this verse, Allah SWT explains that the earth has been spread out and all its contents have been created for human needs. Everything in the heavens and on earth, on land and in the seas, rivers, the sun and moon, day and night, plants and fruits, reptiles and livestock all are creations of Allah that are indeed intended for human life. This indicates that the living environment is a very important and inseparable part of human life, because humans are social beings who cannot live alone. Therefore, humans must be responsible for managing and utilizing natural resources based on the principle of sustainability to achieve prosperity so as to fulfill the needs of humanity.

Non-renewable resources such as mines are a trust for the current generation and future generations. Therefore, the current generation is not justified in exploiting them excessively to the point of causing harm to subsequent generations. Humans are not the true owners of natural resources but rather act as khalifah (vicegerents) or representatives of Allah in managing them. Human responsibility toward these assets and resources is manifested in production activities, namely processing the materials that Allah has created and subjected to meet human needs (Rinawati et al., 2024).

The relationship between humans and the environment needs to be understood because every human action toward nature will eventually affect their own life. Excessive exploitation of natural resources gradually creates environmental problems that harm humans. Within the framework of maqāṣid syariah development, in addition to the five main objectives of Islamic law namely ḥifẓ al-dīn (preservation of religion), ḥifẓ al-nafs (preservation of life), ḥifẓ al-'aql (preservation of intellect), and ḥifẓ al-māl (preservation of wealth) there is also ḥifẓ al-bi'ah (preservation of the environment). Ḥifẓ al-bi'ah (environmental preservation) must be an inseparable part of maqāṣid syariah. Although it is at the lowest hierarchical level, its vital role is enormous, because its good condition determines the achievement of higher Sharia objectives. Failure to preserve the environment can trigger natural disasters that damage the quality of the main Sharia objectives. For example, the preservation of religion (ḥifẓ al-dīn) is difficult to realize if disasters come one after another due to environmental negligence. The same threat applies to ḥifẓ al-nafs, ḥifẓ al-'aql, ḥifẓ al-nasl (preservation of lineage), and ḥifẓ al-māl if nature is not properly maintained (Ani Marlia et al., 2024).

Thus, the principles of maqāṣid al-sharī'ah demand a balance between economic development and ecological responsibility. In this context, the state and mining actors must consider the value of ḥifẓ

al-bī'ah as a foundation in formulating policies and practices for natural resource management, so as not to cause greater harm than the expected benefits. (Muh. Zaini & Nur Fazillah Milawati, 2025). The maqāṣid al-syarī'ah approach serves as an important normative instrument in assessing the legitimacy of mining activities. The objectives of Sharia, particularly the preservation of life (ḥifz al-nafs), property (ḥifz al-māl), and the environment (ḥifz al-bī'ah), form a unified set of interconnected values that cannot be separated. Environmental damage from mining, such as water pollution, soil degradation, and loss of biodiversity, directly threatens human safety and destroys community livelihoods. Thus, natural resource exploitation that ignores environmental carrying capacity contradicts the fundamental objectives of Sharia (Jasser Auda, 2008). Furthermore, Islamic Law emphasizes the principle of public benefit (as the primary benchmark in economic activities. Mining is considered valid and permissible as long as it produces greater benefits compared to the harms it causes. However, when negative impacts in the form of ecological damage, social conflicts, and economic inequality dominate over its benefits, such practices lose their Sharia legitimacy (Jasser Auda, 2001).

The exploitation of natural resources through mining creates dual impacts for society and the state. On one hand, the presence of the mining industry opens up job opportunities for the local population, and its production output can be utilized to meet domestic and international market needs. The export of these mining commodities contributes to improving Indonesia's economy and state revenues. Additionally, the mining sector also attracts interest from many foreign investors to invest their capital in Indonesia. On the other hand, mining can cause environmental and socio-economic damage to surrounding communities. Areas designated as mining sites will erode and potentially trigger erosion. Waste from the mining processing also risks polluting the environment. The use of fossil fuels in the mining industry produces CO<sub>2</sub> emissions that contribute to the greenhouse effect and global warming. Mining can lead to environmental degradation with long-term consequences and often overlooks the detrimental socio-cultural impacts (Niswatul Fiqriyah, et al., 2025). Furthermore, the emerging social impacts are no less concerning. Many cases of land evictions occur without fair and transparent compensation mechanisms. Inequality in the distribution of power and the lack of accountability in the licensing and land acquisition processes have triggered conflicts between local communities and mining companies. This phenomenon reflects the failure to realize the principle of social justice in natural resource management.

In addition to land damage, mining activities also have serious impacts on aquatic environments. Mine waste containing heavy metals and toxic chemical compounds has polluted the soil and seas around mining areas. This condition disrupts the balance of marine ecosystems, particularly affecting fish and marine organisms that are sensitive to pollution. Even coral reefs, which play a crucial role in maintaining marine biodiversity, experience damage and bleaching due to declining seawater quality. As a result, fish populations decline drastically, directly threatening the main livelihoods of coastal communities and negatively impacting their food security and economic welfare. Thus, environmental degradation due to mining not only damages nature but also has the potential to disrupt the social and economic stability of local communities (Yuli Azaharah & Fidia Ameliyah, 2025).

Mining activities indeed contain benefits but also simultaneously harm. In such a situation, when faced with two choices between rejecting harm or pursuing benefit, the most appropriate solution is to prioritize the rejection of harm, in line with the fiqh maxim jalb al-maṣāliḥ wa dar' al-mafāsīd (bringing about benefits and repelling harms), because rejecting harm takes precedence over pursuing benefit. By rejecting harm, benefit is simultaneously realized, which is indeed the goal of applying Islamic law (Trisna Wijaya Joni, 2019). In this context, that fiqh maxim obligates the state and business actors to thoroughly consider the long-term impacts of mining activities, rather than merely pursuing short-term economic profits.

Specifically, fiqh al-awlawiyyāt (jurisprudence of priorities) teaches that long-term benefits that encompass all parties, such as environmental preservation and social sustainability, must be prioritized over short-term benefits enjoyed only by a certain group. In this context, short-term profits from mining exploitation cannot be considered (public benefit) if they result in ecosystem damage and threaten community livelihoods. Ultimately, the jurisprudence of priorities affirms that all aspects of maqāṣid al-syarī'ah must be maintained in balance. If the environment is damaged, other Sharia objectives such as ḥifz al-nafs (safeguarding life), ḥifz al-māl (safeguarding property), and ḥifz al-nasl (safeguarding progeny) are also threatened. Therefore, environmental protection can be prioritized as

an important part of upholding the overall maqāsid syariah. (Muh. Zaini & Nur Fazillah Milawati, 2025).

Mining activities often prioritize economic and investment aspects, thereby neglecting ecological sustainability and environmental safety. In fact, the damage caused is long-term and has systematic impacts on the lives of surrounding communities. Mining activities that ignore environmental preservation have the potential to cause significant adverse effects on *ḥifẓ al-nafs*, especially if mine waste contaminates water and air, threatening the health of local communities. Such contamination can trigger chronic diseases and even death. Thus, it violates the principle of *maqāsid al-syarī'ah* in safeguarding life. This indicates that health and environmental safety aspects have not yet become the primary priorities in mining operations. Mining causes the loss of fertile land and disrupts community livelihoods as a form of violation of *ḥifẓ al-māl*. When natural resources are exploited only by a handful of parties without considering the economy, the surrounding communities become the most disadvantaged. From the perspective of *maqāsid al-syarī'ah*, *ḥifẓ al-nasl* or preserving progeny is also closely related to environmental issues. The current ecosystem damage will impact the welfare of future generations. If the exploitation of natural resources continues without sustainable management, future generations will lose access to a healthy environment and adequate resources (Yuli Azaharah & Fidia Ameliyah, 2025).

From the perspective of Islamic law, mining activities must be based on the principle of *ḥifẓ al-bī'ah* (environmental preservation). In Islamic teachings, the exploitation of natural resources must not sacrifice the public welfare of the wider society and must be carried out in ways that do not cause corruption (*fasād*) on earth (A. Wafid Firdos et al., 2025). As per the *fiqh maxim*,

لَا ضَرَرَ وَلَا ضِرَارَ

Meaning: "No harm shall be inflicted, and no harm shall be reciprocated."

This maxim emphasizes that all forms of economic activities, including mining, must be carried out while maintaining environmental balance and avoiding negative impacts that may affect the surrounding community.

The *fiqh maxim lā ḍarara wa lā ḍirāra* reinforces Islam's prohibition against all forms of activities that cause harm, whether to individuals or society at large (Wahbah al-Zuhaili, 2006). This maxim has direct implications for the obligation to apply the precautionary principle in mining policies. Every potential ecological harm must be prevented from the planning stage, and if damage has already occurred, environmental restoration (*iṣlāḥ al-bī'ah*) becomes a moral and legal obligation. Thus, neglecting environmental damage in mining practices constitutes negligence toward the fundamental principles of Sharia. In practice, this research finds a significant gap between the ethical norms of Islamic Law and the reality of mining in Indonesia. Various cases show that mining activities often trigger agrarian conflicts, marginalization of indigenous communities, and systematic environmental damage (Emil Salim, 2010). This condition reflects the weak application of distributive justice principles, where the economic benefits of mining are mostly enjoyed by capital owners and certain elites. Thus, its benefit is only particular (*maslahah al-khasshah*), while surrounding communities bear the social-economic and ecological burdens. From the perspective of Islamic Law, such inequality contradicts the principle of justice (*al-'adl*), which demands proportional distribution of benefits and risks. Therefore, to bring about general benefit (*maslahah al-'ammah*), mining activities must be halted. If there is a conflict between particular benefit and general benefit, the general benefit must be prioritized. This aligns with the *fiqh maxim al-maṣlaḥah al-'āmmah muqaddamah 'alā al-maṣlaḥah al-khāṣṣah*, which means that general benefit takes precedence over particular benefit (Trisna Wijaya Joni, 2019).

The principle of *ifsād fi al-arḍ* holds a central position as an ethical boundary in the exploitation of natural resources. The Qur'an explicitly condemns all forms of corruption on earth carried out in the name of power and economic interests. This principle provides a normative basis for the state to impose restrictions, reviews, or even cessation of mining activities proven to damage the environment and threaten public safety. Within the framework of Islamic Law, such actions do not contradict development but rather constitute efforts to preserve the sustainability of human life and nature. The ethical values of mining in Islamic Law have strong relevance to the concept of sustainable development. The Islamic principles of balance (*tawāzun*), intergenerational responsibility, and social justice align with the modern development paradigm that rejects excessive exploitation of nature. This demonstrates that Islamic Law is not static but adaptive and contextual in addressing global environmental crises.

Therefore, the integration of Islamic Law values into Indonesia's positive law, particularly in mining regulations and environmental protection, becomes a strategic step to strengthen the ethical foundation of public policy. This integration is not intended to replace the national legal system but to enrich the normative perspective in formulating policies that are more just and sustainable. Through such an approach, Islamic Law can make a real contribution to building mining governance that is not only oriented toward economic growth but also toward environmental preservation and social welfare..

#### **4. CONCLUSION**

Based on the research findings and discussions outlined above, it can be concluded that Islamic Law offers a comprehensive ethical and normative framework for regulating the exploitation of natural resources, particularly in the mining sector. From an Islamic perspective, natural resources are not merely viewed as economic commodities but as a divine trust that must be managed responsibly by humans as *khalifah fi al-ard* (vicegerents on earth). This concept of trust emphasizes moral, legal, and social obligations to maintain balance between economic interests, social justice, and environmental preservation.

The principles of *maqāṣid al-syarī'ah* serve as the primary normative foundation for evaluating the permissibility and limitations of mining exploitation. The protection of life (*ḥifẓ al-nafs*), protection of property (*ḥifẓ al-māl*), and protection of the environment (*ḥifẓ al-bi'ah*) indicate that environmental protection is a prerequisite for achieving human life sustainability and socio-economic stability. Therefore, every mining activity must be directed toward generating tangible benefits and preventing harm, both in the short and long term.

This research affirms that the exploitation of natural resources in the mining sector is permitted under Islamic Law as long as it fulfills the principles of sustainability, does not cause excessive environmental damage, does not violate distributive justice, and provides fair benefits for local communities and future generations. Conversely, mining practices that lead to *ifsād fi al-ard* (corruption on earth), social inequality, agrarian conflicts, and systemic environmental degradation are deemed contrary to core Sharia values and misaligned with sustainable development goals.

In the Indonesian context, this research identifies a gap between the ethical norms of Islamic Law and actual mining practices on the ground. Environmental damage, weak protection for local communities, and unequal distribution of economic benefits indicate that the ethical dimension has not been optimally integrated into national mining governance. Therefore, there is a need to strengthen the perspective of Islamic ethical principles in the formulation and implementation of mining policies, both through regulations that prioritize environmental sustainability and through enhancing moral awareness among stakeholders.

Thus, this research concludes that Islamic Law has significant relevance and contribution to the development of fair, sustainable, and public-benefit-oriented mining governance. Integrating Sharia values into public policy is expected to serve as a normative basis for achieving development that not only focuses on economic growth but also upholds social justice and environmental preservation..

#### **5. ACKNOWLEDGE**

First acknowledge, The government and policymakers in Indonesia need to strengthen regulations and oversight of the mining sector by incorporating Islamic Law ethical principles, particularly *maqāṣid al-syarī'ah*, as a normative foundation in the formulation and implementation of mining policies. This is important to ensure that economic development does not sacrifice environmental preservation and social justice. Second, Mining business actors are expected to consistently apply sustainability principles and social responsibility, including through post-mining reclamation, environmental protection, and empowerment of communities around the mines as part of fulfilling trusteeship and social justice. Third, Ulama, academics, and Islamic educational institutions need to play an active role in developing contextual studies on environmental fiqh and mining ethics relevant to Indonesia's realities, so that Islamic Law can function as a relevant and applicable source of public values and ethics. Fourth, Future research is recommended to combine normative approaches with empirical research to more comprehensively assess the effectiveness of applying Islamic Law principles in mining practices in Indonesia.

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