

RELIGI

JURNAL STUDI AGAMA-AGAMA

ECOLOGICAL CRISIS RESPONSE BY INDONESIAN INTERFAITH YOUTH ACTIVISM OF ECO BHINNEKA MUHAMMADIYAH

Yazid Imam Bustomi, Cindy Nova Riyanti, Nurninashahawana Hj Osmara

ENVIRONMENTAL PRAYER MEANING FOR THE CATHOLIC COMMUNITY IN NGESTI RAHAYU VILLAGE, PUNGGUR, CENTRAL LAMPUNG, LAMPUNG

Darma Nur Yadi, Ahmad Muttaqin, Luthfi Salim

ECO-THEOLOGY AND MINING MANAGEMENT POLICY BY RELIGIOUS ORGANIZATIONS IN INDONESIA: AN ISLAMIC PERSPECTIVE

Muh. Mukhlis Abidin, Umi Faribah Arif

RELIGIOUS MODERATION ON NU ULAMA'S PERSPECTIVE

Moh. Rivaldi Abdul, Nella Wahyuni

RELIGIOUS MODERATION ON PTKIN'S GEN Z PERSPECTIVE

Amalia Irfani, Azkiya Ramadani

RELIGIOUS MODERATION IN FUNERAL CEREMONIES: A STUDY OF THE COMMUNITY OF NAGARI AIA DINGIN, SOLOK

Saskia Handayani, Rido Jamallius, Syafwan Rozi

RELIGIOUS TOLERANCE IN THE DIGITAL SPACE: A STUDY OF HABIB JAFAR'S MESSAGES OF TOLERANCE

Khatami Rahman, Andi Eka Putra, Nofrizal

CONSIDERING WILLIAM JAMES' CONCEPT OF RELIGION FOR RELIGIOUS GOVERNANCE MODEL IN INDONESIA

Roni Ismail

LOVE AS THE FOUNDATION FOR THE FORMATION OF RELIGIOUS CHARACTER IN ISLAMIC EDUCATION

Rosby Nur Khoiroh, Ahmad Barizi, Nabilatun Mubasyiroh

RELIGIOUS ORIENTATION AND MATURITY OF THE VOCATION MEANING AMONG CATHOLIC PRIESTLY CANDIDATES: A STUDY AT ST. PAUL'S MAJOR SEMINARY, KENTUNGAN, YOGYAKARTA

Wika Fitriana Purwaningtyas, Gilas Anti Ampera

RELIGIOUS-CULTURAL ACCULTURATION IN DECORATED BATHING OF MUSLIM TRADITION IN THE MALAY COMMUNITY, TALAWI DISTRICT, BATUBARA REGENCY

Nisa Syahrani, Zulkarnaen

THE SPIRITUALITY OF NGARUPUK TRADITION IN JAVANESE AND BALINESE HINDU CULTURE IN WAY PANJI DISTRICT, SOUTH LAMPUNG

Faiz Susena, Muslimin, Nofrizal

DIAKONIA TO INCREASE THE INVOLVEMENT OF CATHOLIC YOUTH AT SAINT ANDREW KEMPAWA STATION

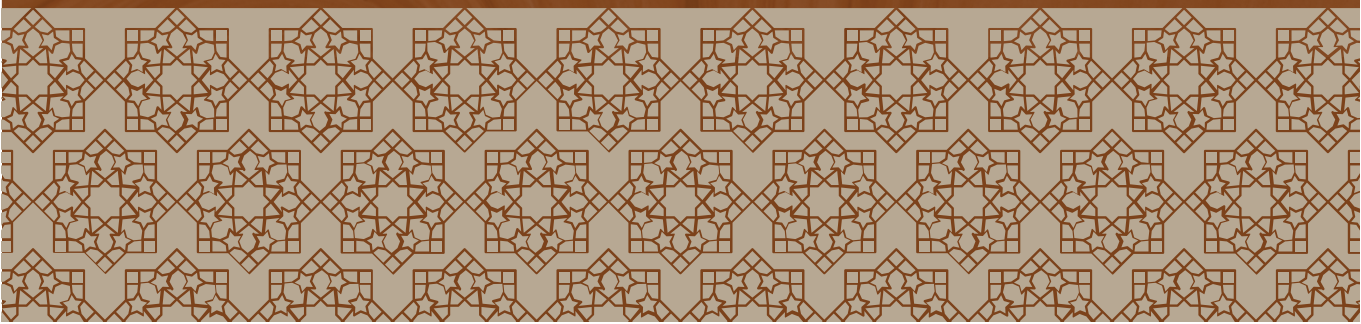
Silvyana Br Sembiring, Paulinus Tibo

ECOTHEOLOGY OF WOMEN'S ENVIRONMENTAL ACTIVISM IN THE WADAS AGRARIAN CONFLICT

Iqtamar Muhammad, Siti Khuzaimah

ECO-THEOLOGY OF SEYYED HOSSEIN NASR'S THOUGHT AND IT'S RELEVANCE ON THE AWARENESS FOR ENVIRONMENTAL MANAGEMENT IN UIN WALISONGO CAMPUS

Wahib Irsadul Bahtiar, Makmur Aji, Luthfi Rahman



RELIGI

Jurnal Studi Agama-Agama

ISSN 1412-2634 (p); 2548-4753 (e)

Volume 22, Nomor 1, Januari-Juni 2026

RELIGI: Jurnal Studi Agama-agama is an academic journal on the religious studies, published twice a year (January-June and July-December) by the Religious Studies Department, Faculty of Ushuluddin an Islamic Thought, State Islamic University (UIN) Sunan Kalijaga Yogyakarta in collaboration with Asosiasi Studi Agama Indonesia (ASAI). The Journal was launched in 2002 by the Religious Studies, Faculty of Ushuluddin and Islamic Thought, State Islamic University (UIN) of Sunan Kalijaga Yogyakarta. This journal was accredited by the Ministry of Education of the Republic of Indonesia based on the Decree of the Directorate General of Higher Education, No. 36/E/KPT/2019.

RELIGI: Jurnal Studi Agama-agama is an open access peer reviewed research journal published by Department of Religious Studies, UIN Sunan Kalijaga Yogyakarta. Religi: Jurnal Studi Agama-agama is providing a platform for the researchers, academics, professional, practitioners and students to impart and share knowledge in the form of empirical and theoretical research papers, case studies, and literature reviews. The Journal welcomes and acknowledges theoretical and empirical research papers and literature reviews from researchers, academics, professional, practitioners and students from all over the world. This publication concern includes studies of world religions such as Islam, Christianity, Buddhism, Hinduism, Judaism, and other religions. Interdisciplinary studies may include the studies of religion in the fields of anthropology, sociology, philosophy, psychology of religion; and other cultural studies.

EDITOR IN CHIEF

Ahmad Muttaqin, UIN Sunan Kalijaga Yogyakarta, (Scopus ID 57221592004; GS h-Index: 10)

MANAGING EDITORS

Ustadi Hamsah, UIN Sunan Kalijaga Yogyakarta, (Scopus ID 58353420100; GS h-Index: 6)

EDITOR

Amarjiva Lochan, University of Delhi, (Scopus ID: 59008676000; GS h-Index: 6), India

Antonia Soriente, University of Napoly, Naples (Scopus ID: 55959550600; GS h-Index: 8), Italy.

Ahmad Zainul Hamdi, UIN Sunan Ampel Surabaya (Scopus ID: 57193400976, GS h-index: 8)

Ahmad Salehudin, UIN Sunan Kalijaga Yogyakarta (Scopus ID: 57200653750, GS h-Index: 7), Indonesia

Derry Ahmad Rizal, UIN Sunan Kalijaga Yogyakarta, (Scopus ID: 57912997700, GS h-Index: 6), Indonesia

Dian Nur Anna, UIN Sunan Kalijaga Yogyakarta (Scopus ID: 59937816300, GS h-Index: 4), Indonesia

Harda Armayanto, Universitas Darussalam Gontor (Scopus ID: 58583355800, GS h-Index: 3), Indonesia

Hersen Geny Wulur, STAKN Mesias Sorong, (Scopus ID: 59715933800), Indonesia

Siti Khodijah Nurul Aula, UIN Sunan Kalijaga Yogyakarta (Scopus ID: 57912773300, GS h-Index: 3), Indonesia

Yance Zadrak Rumahuru, IAKN Ambon (Scopus ID: 57190064401, GS h-Index:9), Indonesia

PEER REVIEWER

M. Amin Abdullah, BPPI RI, (Scopus ID: 57190064401, GS GS h-Index: 36), Indonesia

Ajat Sudrajat, Universitas Negeri Yogyakarta (Scopus ID: 57191247465, GS h-index: 18), Indonesia

Claudia Seise , Humboldt University Berlin (Scopus ID: 57205270591, GS h-Index: 6), Jerman.

Deni Miharja, UIN Sunan Gunung Djati, Bandung (Scopus ID: 57212675768, GS h-Index: 12), Indonesia.

Hilman Latief, Universitas Muhammadiyah Yogyakarta (Scopus ID: 36602728800, GS h-Index: 21)

Indo Santalia, Universitas As'adiyah (Unisad) Sengkang, (Scopus ID: 59468339800, GS h-Index: 7), Indonesia

Media Zainul Bahri, UIN Syarif Hidayatullah Jakarta (Scopus ID: 57194008834, GS h-Index: 2), Indonesia

Mohammad Muslih, Universitas Darussalam Gontor, Ponorogo (Scopus ID: 28499203300, GS h-Index: 19), Indonesia

Mouhanad Khorchide, Universität Münster, Germany (Scopus ID: 36598442100S)

Mujiburrahman, UIN Antasari Banjarmasin (Scopus ID: 57203539725, GS h-Index: 4), Indonesia

Mun'im Sirry, University of Notre Dame, Indiana, USA (Scopus ID: 35090415500; GS h-index: 21)

Samsul Ma'arif, ICRS Universitas Gadjah Mada, Yogyakarta (Scopus ID: 57269805400), Indonesia

Sekar Ayu Aryani, UIN Sunan Kalijaga Yogyakarta, (Scopus ID: 57217887843, GS h-Index; 15) Indonesia

Syafa'atun Almirzanah, UIN Sunan Kalijaga, Yogyakarta (Scopus ID: 56114130700, GS h-Index: 9), Indonesia

Wiwik Setiyani, UIN Sunan Ampel, Surabaya (Scopus ID: 57218760929, GS h-Index: 8), Indonesia

Waston, Universitas Muhammadiyah Surakarta (Scopus ID: 57205116511, GS h-Index; 4), Indonesia.

Yohanes Krismantyo Susanta, IAKN Toraja, (Scopus ID: 57226136006, GS h-Index; 11), Indonesia

DAFTAR ISI

DAFTAR ISI	v
ECOLOGICAL CRISIS RESPONSE BY INDONESIAN INTERFAITH YOUTH ACTIVISM OF ECO BHINNEKA MUHAMMADIYAH.....	1
<i>Yazid Imam Bustomi, Cindy Nova Riyanti, Nurninashahawana Hj Osmara</i>	
ENVIRONMENTAL PRAYER MEANING FOR THE CATHOLIC COMMUNITY IN NGESTI RAHAYU VILLAGE, PUNGGUR, CENTRAL LAMPUNG, LAMPUNG.....	21
<i>Darma Nur Yadi, Ahmad Muttaqin, Luthfi Salim</i>	
ECO-THEOLOGY AND MINING MANAGEMENT POLICY BY RELIGIOUS ORGANIZATIONS IN INDONESIA: AN ISLAMIC PERSPECTIVE.....	43
<i>Muh. Mukhlis Abidin, Umi Faridah Arif</i>	
RELIGIOUS MODERATION ON NU ULAMA’S PERSPECTIVE	67
<i>Moh. Rivaldi Abdul, Nella Wahyuni</i>	
RELIGIOUS MODERATION ON PTKIN’S GEN Z PERSPECTIVE	85
<i>Amalia Irfani, Azkiya Ramadani</i>	
RELIGIOUS MODERATION IN FUNERAL CEREMONIES: A STUDY OF THE COMMUNITY OF NAGARI AIA DINGIN, SOLOK.....	105
<i>Saskia Handayani, Rido Jamallius, Syafwan Rozi</i>	

**RELIGIOUS TOLERANCE IN THE DIGITAL SPACE: A STUDY OF
HABIB JAFAR'S MESSAGES OF TOLERANCE125**

Khatami Rahman, Andi Eka Putra, Nofrizal

**CONSIDERING WILLIAM JAMES' CONCEPT OF RELIGION FOR
RELIGIOUS GOVERNANCE MODEL IN INDONESIA145**

Roni Ismail

**LOVE AS THE FOUNDATION FOR THE FORMATION OF RELIGIOUS
CHARACTER IN ISLAMIC EDUCATION159**

Roshy Nur Khoiroh, Ahmad Barizi, Nabilatun Mubasyiroh

**RELIGIOUS ORIENTATION AND MATURITY OF THE VOCATION
MEANING AMONG CATHOLIC PRIESTLY CANDIDATES: A STUDY
AT ST. PAUL'S MAJOR SEMINARY, KENTUNGAN, YOGYAKARTA187**

Wika Fitriana Purwaningtyas, Gilas Anti Ampera

**RELIGIOUS-CULTURAL ACCULTURATION IN DECORATED
BATHING OF MUSLIM TRADITION IN THE MALAY COMMUNITY,
TALAWI DISTRICT, BATUBARA REGENCY.....209**

Nisa Syahrani , Zulkarnaen

**THE SPIRITUALITY OF *NGARUPUK* TRADITION IN JAVANESE
AND BALINESE HINDU CULTURE IN WAY PANJI DISTRICT,
SOUTH LAMPUNG229**

Faiz Susena, Muslimin, Nofrizal

**DIAKONIA TO INCREASE THE INVOLVEMENT OF CATHOLIC
YOUTH AT SAINT ANDREW KEMPAWA STATION.....249**

Silvyana Br Sembiring, Paulinus Tibo

**ECOTHEOLOGY OF WOMEN'S ENVIRONMENTAL ACTIVISM
IN THE WADAS AGRARIAN CONFLICT263**

Iqtamar Muhammad, Siti Khuzaimah

**ECO-THEOLOGY OF SEYYED HOSSEIN NASR'S THOUGHT AND
IT'S RELEVANCE ON THE AWARENESS FOR ENVIRONMENTAL
MANAGEMENT IN UIN WALISONGO CAMPUS.....291**

Wahib Irsadul Bahtiar, Makmur Aji, Luthfi Rahman

ECO-THEOLOGY AND MINING MANAGEMENT POLICY BY RELIGIOUS ORGANIZATIONS IN INDONESIA: AN ISLAMIC PERSPECTIVE

Muh. Mukhlis Abidin (1), Umi Fariyah Arif (2),

STAI Syubbanul Wathon Magelang (1), Universitas Diponegoro Semarang (2)

Email: nihai20@yahoo.com (1) aufafariha@gmail.com (2)

Abstract

This study aims to analyze the Indonesian government's policy of granting special mining business permits (WIUPK) to religious community organizations (ormas) for their participation in managing mines using an Islamic eco-theology analysis. The granting of these permits has sparked debate from many parties and concerns arise about overlapping economic interests, environmental ethics, and spiritual responsibilities, making this phenomenon interesting to study. This study uses a qualitative-descriptive approach with a literature analysis of religious sources in the form of texts of the Qur'an and hadith, state regulations, and academic literature on eco-theology. Based on the analysis, the results show that Islam teaches the values of balance (*mizan*), justice (*al-'adl*), and the value of welfare (*istishlah*). These principles are highly relevant for mining governance to utilize natural resources without causing damage. Thus, it can be concluded that Islamic eco-theology can serve as a moral and spiritual foundation for mining management by religious organizations so that the implementation of this policy runs according to expectations for the welfare of the community. Islamic eco-theology serves as a guideline for mining activities that can become a field for preaching and social worship, as well as sustainable development that is *rahmatan lil-'alamin*.

Keywords: *Islamic eco-theology, public policy, mining, religious organizations*

Abstrak

Penelitian ini bertujuan menganalisis kebijakan pemerintah Indonesia yang memberikan wilayah izin usaha pertambangan khusus (WIUPK) kepada organisasi masyarakat (ormas) keagamaan dalam keikutsertaannya mengelola tambang dengan analisis ekoteologi Islam. Pemberian izin ini sempat menimbulkan perdebatan dari banyak pihak dan dikhawatirkan terjadi tumpang tindih antara kepentingan ekonomi, etika lingkungan, dan tanggung jawab spiritual sehingga fenomena ini menarik untuk dikaji. Penelitian ini menggunakan pendekatan kualitatif-deskriptif dengan analisis kepustakaan terhadap sumber keagamaan berupa teks Al-Qur'an dan hadis, regulasi negara, dan literatur akademik tentang ekoteologi. Berdasarkan analisis, hasil penelitian menunjukkan bahwa Islam mengajarkan nilai-nilai keseimbangan (*mizan*), nilai keadilan (*al-'adl*) dan nilai kemaslahatan (*istishlah*). Prinsip-prinsip ini sangat relevan bagi tata kelola tambang

untuk memanfaatkan sumber daya alam tanpa harus menimbulkan kerusakan. Dengan demikian, dapat disimpulkan bahwa ekoteologi Islam dapat menjadi landasan moral dan spiritual dalam pengelolaan tambang oleh ormas keagamaan agar implementasi kebijakan ini berjalan sesuai harapan untuk kesejahteraan umat. Ekoteologi Islam menjadi pedoman dalam kegiatan tambang yang bisa menjadi ladang dakwah dan ibadah sosial, serta pembangunan berkelanjutan yang *rahmatan lil-'alamin*.

Kata kunci: ekoteologi Islam, kebijakan publik, tambang, ormas keagamaan

INTRODUCTION

The current ecological crisis is one of the most crucial global issues and has an impact on almost all aspects of life. Chalid Muhammad, an environmental activist, said that we are currently facing three major crises (triple planetary crisis) that are exacerbating each other¹: Firstly, Climate Crisis. *The World Meteorological Organization* (WMO) has confirmed that 2024 was the hottest year in the history of global climate records, reaching an average global temperature of 1.55°C above pre-industrial levels.² This climate crisis has also led to rising sea levels, extreme droughts, severe storms, crop failures, and the loss of living areas for coastal and small island communities. Secondly, the Crisis of Biodiversity Loss. Based on the 2019 report by the Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services (IPBES), the United Nations warned of dangerous environmental degradation and its impact on the rapid rate of species extinction.³ It is estimated that one million species of animals and plants are threatened with extinction due to deforestation, expansion of extractive industries, pollution, and habitat destruction. Thirdly, the Pollution and Contamination Crisis. The United Nations Environment Programme reports that 11 tonnes of plastic waste enter the ocean every year. If this trend continues, it will cause damage to aquatic ecosystems and the extinction of marine life.⁴ Air pollution is also currently experiencing quite extreme conditions. The World Health Organization (WHO) has revealed that there are 7 million premature deaths due to air pollution each year.

This ecological crisis is not only affecting the world on a global scale. Indonesia has also experienced it with the phenomenon of massive deforestation, natural disasters,

¹ Anisa Trinata, dkk, *Bencana Ekologis Mereduksi Risiko Memulihkan Indonesia*, (Yogyakarta: Penerbit Samudra Biru, 2025), xiii

² World Meteorological Organization, “WMO confirms 2024 as warmest year on record at about 1.55°C above pre-industrial level”, *World Meteorological Organization*, diakses pada 20 Desember 2025, https://wmo-int.translate.google.com/news/media-centre/wmo-confirms-2024-warmest-year-record-about-155degc-above-pre-industrial-level?_x_tr_sl=en&_x_tr_tl=id&_x_tr_hl=id&_x_tr_pto=sge.

³ United Nations, “UN Report: Nature’s Dangerous Decline ‘Unprecedented’: Species Extinction Rates Accelerating”, *United Nations Sustainable Development Blog*, diakses 20 Desember 2025, <https://www.un.org/sustainabledevelopment/blog/2019/05/nature-decline-unprecedented-report/>.

⁴ United Nations Environment Programme, “From Pollution to Solution: A Global Assessment of Marine Litter and Plastic Pollution (2021)”, diakses 20 Desember 2025, <https://wedocs.unep.org/items/55ef106c-e065-4709-a5d5-429dc4557762>

extreme climate change, and the destruction of natural ecosystems. Data from the Ministry of Environment and Forestry (KLHK) shows that by 2024 Indonesia will have lost more than 175,400 hectares of forest.⁵ Meanwhile, forests are home to flora and fauna species. This means that as the amount of forest decreases, so too will the amount of flora and fauna in Indonesia. This is a small part of the impact of human activities in exploiting natural resources without considering ecological balance. Rooted in modern Western science, which places humans at the center (anthropocentric), humans place themselves at the center of the universe and carry out various activities that prioritizing their own existence without considering the elements of nature that could pose a threat to the lives of other creatures. Sayyed Hossein Nasr sees this modernization of the Western world as separating nature from the sacred in a very destructive way.⁶

In the Indonesian context, one form of natural resource utilization is through mining activities. Mining is defined as a series of activities in the context of research, management and exploitation of minerals or coal, including general investigation, exploration, feasibility studies, construction, mining, processing and refining, transportation and sales, as well as post-mining activities.⁷ Meanwhile, the Encyclopaedia Britannica states that mining is the process of extracting minerals, gold, coal or metals from the earth for profit and to meet human industrial and economic needs. This is what is known as resource extraction for utilization.⁸ However, according to Karen, the process of utilizing natural resources without accompanying environmental ethics will lead to exploitation.⁹ When humans treat nature solely as an economic object without moral awareness of nature's right to remain sustainable, it will cause ecological damage as a result of an anthropocentric view. In fact, many mining operations around the world, including in Indonesia, have a negative impact on the environment. A clear example of this environmental problem is the 40 deaths linked to unreclaimed mining pits in East Kalimantan. Data from the Mining Advocacy Network (JATAM) indicate that there are 1,357 mining pits in the province.¹⁰ Another case occurred in Raja Ampat, which was proven to have damaged the geopark area and threatened the marine ecosystem,

⁵ Kementerian Kehutanan Republik Indonesia, "*Hutan dan Deforestasi Indonesia Tahun 2024*", diakses 20 Desember 2025, <https://www.kehutan.go.id/news/article-10>

⁶ Widiarto & Wilaela, "EKOTEOLOGIS Perspektif Agama-Agama". *TOLERANSI: Media Ilmiah Komunikasi Umat Beragama* 13, No. 2, (2022): 104

⁷ Hudriyah Mundzir, Sri Hudiari, & Shohib Muslim, "Politik Hukum Pengelolaan Pertambangan Mineral Dan Batubara Dengan Pendekatan Economic Analysis Of Law", *Prosiding SENTLA* (2016), 16.

⁸ Clark, G. B., & Mero, J. L., "Mining. In *Encyclopedia Britannica*." 12 Desember 2025, diakses 20 Desember 2025, <https://www.britannica.com/technology/mining>

⁹ A Sonny Keraf, *Etika Lingkungan Hidup*, (Jakarta: Kompas, 2010), 21

¹⁰ Universitas Narotama, "Jatam Kaltim Sorot Lubang Tambang di Ibu Kota Baru Belum Direklamasi", 19 Januari 2022, diakses pada 20 Desember 2025, <https://www.narotama.ac.id/berita/detail/31238-jatam-kaltim-sorot-lubang-tambang-di-ibu-kota-baru-belum-direklamasi>

triggering public protests that led to the revocation of the mining permits (IUP) of four mining companies operating there.¹¹

In the context of this ecological crisis, the situation in Indonesia is becoming increasingly complex due to the overlapping political, economic, and socio-religious interests in natural resource management. In 2024, the government issued a policy granting mining management permits to religious community organizations (ormas) through Government Regulation (PP) No. 25 of 2024, which sparked serious discourse in both academic and public circles. Normatively, this policy was intended to create economic equality and financial independence for religious community organizations so that they could strengthen their social role in community empowerment. However, this policy raises several fundamental questions: Do religious organizations have the technical and ethical capacity to manage natural resources that carry ecological and social risks? Does the involvement of religious institutions in the mining sector strengthen economic morality or erode their spiritual and ecological credibility? These questions are important considering that the mining industry has often been associated with destructive practices against nature, social inequality, and conflicts of interest between the state, corporations, and indigenous peoples.

From an Islamic theological perspective, natural resources are a divine trust that must be preserved and utilized with full responsibility. Therefore, it is wrong to view natural resources solely as objects of exploitation. The Qur'an repeatedly emphasizes the position of humans as *khalifah fi al-ard* (God's representatives on earth) who have an obligation to prosper the earth and not cause *fasad* (destruction). Islam is a religion oriented towards the principles of sustainability and ecological balance as part of the responsibility of being *khalifah* on earth.¹² Thus, this principle emphasizes that all economic activities, including the mining industry, must adhere to the values of justice (*al 'adl*), balance (*mizan*), and public interest (*istishlah*). As Rahmat pointed out, Islamic teachings provide a basic framework for Muslims to protect nature and address ecological crises through the concepts of *khalifah* (stewardship), *mizan* (natural balance) and *maslahah* (public interest).¹³ Therefore, involving religious organizations in natural resource management,

¹¹ Kementerian Energi dan Sumber Daya Mineral Republik Indonesia, *Pemerintah Cabut Empat Izin Perusahaan Tambang di Raja Ampat*, siaran pers nomor 054.Pers/KM.01.03/SJI/2025, 10 Juni 2025, dalam *Media Center – Arsip Berita*, diakses 20 Desember 2025, <https://www.esdm.go.id/id/media-center/arsip-berita/pemerintah-cabut-empat-izin-perusahaan-tambang-di-raja-ampat>

¹² Ahmad Barizi dan SDA Defi Yufarika, "Ekologi dalam Al-Qur'an dan Hadis: Implikasinya terhadap Kurikulum Pendidikan Islam," *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah* 9, no. 2 (2025): 1034; Roni Ismail, *Menuju Muslim Rahmatan Lil'Alamin*, (Yogyakarta: Suka Press, 2016), 23-24; Roni Ismail, *Menuju Hidup Islami*, (Yogyakarta: Insan Madani Press, 2009), 45-46.

¹³ M. B. Rahmat, "The Idea of Islamic Ecotheology in Responding to the Global Environmental Crisis: An Analysis of the Concepts of *Khalifah*, *Mizan*, and *Maṣlahah*," *Indonesian Journal of Islamic Theology and Philosophy* 7, no. 1 (2025): 93–103

particularly in mining activities, cannot be separated from theological responsibility. This aims to ensure that, in practice, mining must be in line with the principles of Sharia law and Islamic ecological ethics.

Previously, many researchers have discussed Islamic eco-theology. Mujiyono Abdillah and Mudhofir Abdullah proposed the concept of environmental conservation through ecological interpretation as a basis for developing the concepts of eco-theology and eco-sharia as solutions to environmental problems. According to them, ecological interpretation plays a very important role in developing environmental awareness based on the text of the Qur'an.¹⁴ Meanwhile, Khamdan et al., in their study entitled *Strengthening Eco-theology and Constructing Environmental Rights Protection Based on Interpretation of the Qur'an*, emphasize the need for a new ideological movement based on *hablum minal'alam* (relationship with nature) within the framework of eco-human rights. The Qur'an contains ecological terms that affirm the relationship between human rights and environmental rights. Humans are positioned as an ecological part of the environment, so their survival depends on the balance of the ecosystem, and nature has the right to be treated well as a partner of humans in their devotion to Allah.¹⁵ Similarly, Najitama & Chotimah highlight the need to reconstruct the Islamic theological paradigm to be more responsive to the issue of global environmental crisis. Based on their findings, theological studies have thus far been oriented towards theocentric debates, while their practical application tends to be anthropocentric. Therefore, it is necessary to shift the paradigm towards an environmentally friendly Islamic paradigm.¹⁶

Meanwhile, research on mining management by religious organizations has so far remained in the realm of law and public policy. G. Bernike, through his research, assesses that the mining permit policy for religious organizations based on Government Regulation No. 25 of 2024 causes legal overlap and sees a conflict between the non-profit nature of religious organizations and the business orientation of mining. According to him, this policy contradicts the Minerba Law, which prioritizes state-owned enterprises and regional-owned enterprises as recipients of WIUPK. In addition to being considered unfair to private enterprises, this policy needs to be reviewed due to the lack of experience in the mining sector, as well as the absence of clear rules and procedures for religious organizations to minimize environmental and social impacts.¹⁷ Furthermore, Surya &

¹⁴ A. Z. Abidin dan F. Muhammad, "Tafsir Ekologis dan Problematika Lingkungan: Studi Komparatif Penafsiran Mujiyono Abdillah dan Mudhofir Abdullah terhadap Ayat-ayat tentang Lingkungan," *Qof* 4, no. 1 (2020): 11

¹⁵ M. Khamdan, N. R. Annibras, dan W. Wiharyani, "Penguatan Ekoteologi dan Konstruksi Perlindungan Hak Asasi Lingkungan Berbasis Tafsir Al-Qur'an," *Jurnal Penelitian Ilmu Ushuluddin* 4, no. 1 (2024): 64

¹⁶ F. Najitama, "Islam dan Krisis Lingkungan Hidup (Rekonstruksi Paradigma Menuju Islam Ramah Lingkungan)," *An-Nidzām: Jurnal Manajemen Pendidikan dan Studi Islam* 3, no. 2 (2016): 130.

¹⁷ Geby Bernike, dkk., "Tinjauan Yuridis Pemberian Izin kepada Ormas Keagamaan dalam Usaha Pertambangan Mineral dan Batubara berdasarkan Peraturan Pemerintah Nomor 25 Tahun 2024,"

Suryawan in their research only discussed the challenges and technicalities faced by religious organizations in managing mines without touching on theological or eco-theological ethical aspects. They became polemical about the policy of granting mining management permits to religious organizations and the challenges and requirements that must be met.¹⁸ Meanwhile, Hasan only analyzed the policy of granting mining permits to religious organizations through legal analysis and a constitutional political perspective. In his legal analysis, he found inconsistencies between Government Regulation No. 25 of 2024 and Law No. 17 of 2013. Meanwhile, based on a constitutional review, he concluded that granting mining permits to religious organizations was not in accordance with the Qur'an and Hadith, which call for entrusting responsibilities to those who are experts in their fields.¹⁹

Although there have been many studies discussing Islamic eco-theology and ecological awareness in a theological context, there has been no comprehensive research examining the application of Islamic eco-theological principles such as *'adl*, *mizan*, and *istishlah* in the mining management practices of religious organizations in Indonesia. Furthermore, there has been no analysis bridging the discourse of eco-theology with green energy policies as a direction for sustainable development based on Islamic values. Based on this background, this study attempts to examine in depth the problems of religious organizations' involvement in mining management in Indonesia through the lens of Islamic eco-theology. This study attempts to integrate Islamic eco-theology studies and studies on public policy related to mining management by religious organizations so as to build a new paradigm in the form of applied Islamic eco-theology, particularly in mining management. This study also aims to answer the following questions, are: what is the reality of policy and social dynamics when mines are managed by religious organizations in Indonesia?, what are the principles of mine management from an Islamic perspective based on *'adl*, *mizan*, and *istishlah*?, and, what is the ethical approach to mine management in accordance with Islamic teachings of *rahmatan lil 'alamin* (a blessing for all creation) and in support of the green energy agenda and sustainable development?

Using a qualitative approach based on literature studies and theological analysis, it is hoped that this research can contribute to the development of *fiqh al-bi'ah* (environmental jurisprudence) and *fiqh al-thaqah* (energy jurisprudence) as new paradigms in the management of natural resources in Indonesia that are ecologically just and spiritually oriented.

Padjadjaran Law Review 12, no. 2 (2024): 167-168.

¹⁸ T. A. Surya dan A. A. Suryawan, "Pelibatan Ormas Keagamaan dalam Pengelolaan Tambang," *Info Singkat Bidang Ekonomi, Keuangan, Industri, dan Pembangunan* XVI, no. 15 (2024): 12

¹⁹ M. N. Hasan, "Disharmonisasi Perizinan Tambang Prioritas Ormas Keagamaan Berdasarkan Pasal 5 Undang-Undang Nomor 17 Tahun 2013 dan Pasal 83A Peraturan Pemerintah Nomor 25 Tahun 2024 Perspektif *Siyāsah Dustūriyyah*," *Al-Balad: Journal of Constitutional Law* 7, no. 1 (2025): 74.

Research Methods

This study employs a qualitative method with library research as a systematic effort to examine, identify, and analyse various scientific literature in the form of written sources and theological concepts relevant to the research object,²⁰ namely the issue of mine management by religious organizations in Indonesia as viewed through the lens of Islamic eco-theology. This method allows researchers to conduct an in-depth analysis of the meaning contained in documents and written sources, making it suitable for examining religious texts and normative discourse. Thus, this research method is descriptive and analytical in nature, using a content analysis model, which involves the steps of describing, interpreting, and examining the meaning of religious texts and academic sources in depth and critically so that researchers can discover ethical and theological values relevant to mining and environmental issues.

THE MINING POLICY CONSTELLATION AND THE INVOLVEMENT OF RELIGIOUS ORGANIZATIONS IN INDONESIA

Policies on mining management involving religious community organizations (ormas) in Indonesia are regulated in Government Regulation (PP) No. 25 of 2024 and Presidential Regulation (Perpres) No. 76 of 2024. These two regulations grant religious community organizations the authority to obtain Special Mining Business Permits (WIUPK) under the former Coal Mining Company Work Agreements (PKP2B). This study finds that granting authority to religious organizations over the management of these mines marks a new paradigm shift in the governance of national natural resources. In addition, this policy has led to a shift in the institutional role of religious organizations from moral and social institutions to economic and political institutions, which will have implications for the moral image of religion in the public sphere.

Bernike revealed that this policy was issued as a government measure to promote economic equality and strengthen the independence of community organizations. However, this policy is considered to have the potential to cause normative conflicts from a legal perspective. This is because religious organizations are non-profit social institutions, not profit-oriented business entities. Furthermore, business entities owned by religious organizations fall under the category of business entities that should have the same status as other private business entities. This means that granting priority permits to religious organizations is considered to have the potential to create disparities, resulting in unfairness in the granting of WIUPK.²¹ Surya and Suryawan from the

²⁰ M. Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Pustaka Obor Indonesia, 2008): 3.

²¹ Geby Bernike, dkk., "Tinjauan Yuridis Pemberian Izin kepada Ormas Keagamaan dalam Usaha Pertambangan Mineral dan Batubara berdasarkan Peraturan Pemerintah Nomor 25 Tahun 2024," *Padjadjaran Law Review* 12, no. 2 (2024): 161.

Indonesian House of Representatives' Parliamentary Analysis Centre also found that the government's policy of giving priority to offering WIUPKs to religious organizations poses ethical and environmental risks, especially if it is not accompanied by strict regulations related to conservation, reclamation, post-mining and the fair distribution of economic benefits. In an effort to ensure effective mine management, the government has established requirements covering good mining practices and mining governance in ESDM Regulation No. 26 of 2018. In order to implement this policy effectively, it is still necessary for the Indonesian House of Representatives to monitor the compliance of religious organizations with applicable regulations and evaluate all aspects.²²

On the other hand, religious organizations, especially Islamic ones, have a significant influence on Indonesia, which is predominantly Muslim. Therefore, the government's prioritisation of WIUPK grants to these religious organizations aims to provide fair and equitable access to the management of natural resources in Indonesia so that all parties have the opportunity to contribute. Here, religious organizations do not contribute to the state but professionally carry out their mandate to manage mines properly and correctly for the nation in the present and for sustainability in the future.²³

The involvement of religious organizations in mining management is not merely an economic issue. More than that, there are moral and theological issues that touch on the position of religion as an ethical guide in natural resource management. The logical consequence of religion's function for humans is its ability to provide constructive solutions to the problems faced by humans at any given time.²⁴ Essentially, religious organizations function as moral guardians of the behaviour of the people and those in power. When these organizations become economic actors in the extractive industry, will they still be able to play their role as moral guardians, or will they be swept away by the capitalist system that they have long criticized? This is in line with Khamdan's analysis, which states that the environmental crisis in Indonesia is not only an ecological problem but also an ideological one, as religious institutions have failed to fulfil their function of *hablun minal 'alam* (harmonious relationship with nature).²⁵ Therefore, policies involving religious organizations in mine management can be justified on the condition that they are oriented towards the common good and implemented in accordance with the principle of cosmic unity (*tauhid al kauni*).

²² T. A. Surya dan A. A. Suryawan, "Pelibatan Ormas Keagamaan dalam Pengelolaan Tambang," *Info Singkat Bidang Ekonomi, Keuangan, Industri, dan Pembangunan* XVI, no. 15 (2024): 15

²³ A. Prastika, M. F. I. Putri, dan V. N. Tasya, "Urgensi Pemberian Izin Pengelolaan Tambang bagi Organisasi Kemasyarakatan 'Keagamaan' di Indonesia: Analisis Regulasi dalam PP Nomor 25 Tahun 2024," *Taruna Law: Journal of Law and Syariah* 2, no. 02 (2024): 220.

²⁴ M. Khamdan, N. R. Annibras, dan W. Wiharyani, "Penguatan Ekoteologi dan Konstruksi Perlindungan Hak Asasi Lingkungan Berbasis Tafsir Al-Qur'an," *Jurnal Penelitian Ilmu Ushuluddin* 4, no. 1 (2024): 51.

²⁵ *Ibid*, 49.

Meanwhile, after analyzing the policy of granting mining management permits to religious organizations, Atsari and Wanusmawatie revealed the existence of political clientelism.²⁶ This means that the relationship between the state and religious organizations here follows a patron-client pattern that is formally institutionalised through legal instruments. Thus, this policy is seen as the result of political negotiations between the government and major religious organizations such as Nahdlatul Ulama (NU) and Muhammadiyah, rather than the result of public participation. The implication is that this policy could increase the risk of conflicts of interest among religious organizations or conflicts between religious organizations and communities in mining areas. Based on research conducted by BRIN,²⁷ five risks were identified that would occur if religious organizations were given responsibility for managing mines. *First*, mining practices become poor and have the potential to damage the environment and threaten worker safety due to the lack of experience and competence of religious organizations in mining management. *Second*, there is the potential for internal conflict, which weakens the organisational structure and hinders mining management activities. *Third*, weak supervision and regulation can lead to unsustainable mining practices and potential violations of the law. *Fourth*, local economic instability occurs if the management of revenue from mining activities is not carried out properly. *Fifth*, there is corruption and abuse of power.

Regarding the effectiveness of public policy in Indonesia, Amelia found weaknesses in transparency, accountability, and public participation.²⁸ This also applies to mining licensing policies for religious organizations, as the policy formulation and implementation processes are not accompanied by strong public oversight mechanisms. As a result, these policies are considered to be at risk of becoming tools of political patronage rather than instruments of community empowerment. Therefore, there is an urgent need for good governance-based policy reform that includes transparency, environmental justice and local community participation so that mining governance is in line with Islamic principles.

THEOLOGICAL AND ETHICAL ANALYSIS IN MINING MANAGEMENT

Islam views the universe as a divine trust to be managed by humans in a fair, balanced and responsible manner. This is based on a verse in the Qur'an (QS. al-Baqarah: 30)

²⁶ A. S. Atsari dan I. Wanusmawatie, "Analisis Kebijakan tentang Klientelisme dalam Pemberian Izin Tambang untuk Ormas Keagamaan di Indonesia," *Arus Jurnal Sosial dan Humaniora* 5, no. 2 (2025): 1324

²⁷ Badan Riset dan Inovasi Nasional, *Mengulas Pro Kontra Pemberian Izin Usaha Tambang untuk Ormas Keagamaan*, 30 Agustus 2024, diakses 21 Desember 2025, <https://brin.go.id/news/120472/mengulas-pro-kontra-pemberian-izin-usaha-tambang-untuk-ormas-keagamaan>

²⁸ E. R. Amelia, D. B. Setiawan, E. Eduwin, dan U. W. Sagena, "Ironi Kebijakan Energi Pemerintah dan Peran Ormas di Dalamnya," *Kompak: Jurnal Ilmiah Komputerisasi Akuntansi* 17, no. 2 (2024): 388–398.

which states that humans are caliphs on earth and have been entrusted with the care and preservation of the earth. One of the exegetes, ar-Rāghib al-Aṣfahānī, in *al-Mufradāt fi Garīb al-Qur’ān* explains that *khalifah* refers to a creature that replaces another party and has the ability to think and exercise free will, making it a creature with the potential to both build and destroy.²⁹ The word *khalifah* in this verse carries the semantic meanings of responsibility, representation, and control. The word *khalifah* does not only mean successor, but is also understood as Allah’s representative on earth who is mandated to maintain the balance of creation, uphold justice, and prevent destruction.³⁰ This understanding carries with it ethical responsibilities towards the earth. This means that humans are responsible for treating nature and its contents as well as possible and are prohibited from doing anything that causes damage (QS. al-A’rāf: 56). This argument provides a normative framework that shows that the earth does not belong entirely to humans to be exploited without limits, but is a trust from Allah that must be managed for the benefit of humanity and other creatures. This verse also contains a moral and spiritual mandate that affirms that humans play the role of guardians of nature, not rulers who are free to exploit it without limits. Therefore, the concept of *khalifah* presents the existence of humans as free beings, responsible and having a transcendental relationship with God. Thus, *khalifah* became a cosmic symbol that united theological, ethical, and ecological aspects into a single human identity.³¹ Humans, as caliphs, carry out the mandate from Allah. This responsibility requires social (*mas’uliyah ijtimā’iyah*) and ecological (*mas’uliyah bi’iyah*) accountability. This indicates that Islam does not prohibit the use of natural resources for human needs as long as it is done within the limits of balance (*mizan*) and prioritises the principle of justice (*al-’adl*) as a moral and spiritual responsibility.

In the context of mining management, this concept means that all resources contained within the earth are entrusted by Allah for the benefit of all creatures, not the property of individuals or specific institutions. Thus, their management must be in accordance with Sharia principles, prioritising sustainability and justice so that mining activities are viewed as a form of stewardship of the earth (*imarat al-ard*). This is in line with the idea of Sayyid Hossein Nasr, who stated that all human activities on earth must be subject to the divine cosmos.³² Therefore, in mining activities, management must pay attention to ecological balance and spiritual responsibility towards nature as God’s creation. From this,

²⁹ Ar-Rāghib al-Aṣfahānī, *al-Mufradāt fi Garīb al-Qur’ān* (Damaskus: Dār al-Qalam, 2002), 240.

³⁰ Reflita dkk., *Tafsir Ayat-ayat Ekologi: Membangun Kesadaran Ekoteologis Berbasis Al-Qur’an* (Jakarta: Kementerian Agama Republik Indonesia, 2025), 70.

³¹ Toshihiko Izutsu, *God and Man in the Qur’an: Semantics of the Qur’anic Weltanschauung* (London: Keagan Paul International, 2002), 120–123.

³² S. Ulfiani dan R. Y. A. Hambali, “Dogma Antroposentrisme Pemicu Krisis Lingkungan dalam Pandangan Ekoteologi Seyyed Hossein Nasr,” dalam *Gunung Djati Conference Series 19* (Mei 2023): 774.

we can draw a line that monotheism is the foundation of environmental ethics.³³ The relationship between creation and its Creator, which demands spiritual integration, forms the basis for economic activity, particularly mining management. This activity must be viewed as part of one's religious responsibility, not merely as a means of generating profit.

The discovery of eco-theological values in mining management has given rise to a concept called green fiqh mining, which is the integration of *fiqh al-bi'ah* (environmental jurisprudence) and Islamic socio-economic ethics in mining activities. Yusuf Al Qardhawi, in the paradigm of *fiqh al-bi'ah* (environment-based jurisprudence), considers the concept of *maslahah* (public interest) to be the benchmark when jurisprudence deals with contemporary issues such as mining management. In this idea, Al Qardhawi emphasizes that the treatment of creatures must be in sync with the objectives of sharia (*maqasid syariah*), which are to optimize benefit and minimize damage (*mafsadat*). This is because, according to Al Qardhawi, preserving the environment is part of preserving religion, life, reason, offspring, and wealth.³⁴ Meanwhile, socio-economic ethics in Islam are rooted in the concept of *rahmatan lil alamin*, whereby mercy is intended for all of Allah's creations, not just humans. Islamic work ethics, in this context, refer to the orientation towards work and approach to work as a virtue in human life. Islam positions ethical values in regulating all aspects of life.³⁵ Therefore, these economic activities should not only be oriented towards worldly interests but also take into consideration our responsibilities in the hereafter.

Based on the integration of environmental-based fiqh and Islamic socio-economic ethics, the concept of green fiqh mining is structured according to three theological principles, namely:

1. The principle of justice (*al-'adl*), which demands the proportional distribution of mining profits so as not to cause social inequality.
2. The principle of balance (*mizan*), which emphasizes that economic activities must be in harmony with the carrying capacity of nature.
3. The principle of public interest (*istishlah*), which expects every economic policy to provide benefits without causing harm (*mafsadat*).

These three principles are inseparable from one another. In the principle of *mizan*, all creation is bound by a system of balance. Therefore, mining activities that ignore

³³ H. Widiastuty dan K. Anwar, "Ekoteologi Islam? Prinsip Konservasi Lingkungan dalam Al-Qur'an dan Hadis serta Implikasi Kebijakannya," *Risalah: Jurnal Pendidikan dan Studi Islam* 11, no. 1 (2025): 468

³⁴ M. D. Faza, "Fikih Ekologi: Formulasi Fikih untuk Pelestarian Lingkungan melalui Pendekatan Maqāṣid al-Sharī'ah," *Al-Ulum: Jurnal Pemikiran dan Penelitian Keislaman* 11, no. 4 (2024): 405.

³⁵ E. F. Wahyuni, S. Hilal, dan M. Madnasir, "Analisis Implementasi Etika Kerja Islam, Ekonomi Hijau, dan Kesejahteraan dalam Perspektif Ekonomi Islam," *Jurnal Ilmiah Ekonomi Islam* 8, no. 3 (2022): 3479.

the carrying capacity of nature violate the principle of *al-'adl* (justice). Environmental justice is a manifestation of socio-ecological monotheism, in which the balance of nature is seen as a reflection of God's justice in His creation. In practice, environmental justice encompasses three aspects. First, intergenerational justice, which is achieved by preserving the earth for future generations. Second, social justice, which is achieved by ensuring that mining activities do not cause poverty among communities living near mining sites. Third, ecological justice by protecting the rights of creatures other than humans. When the principles of *al-'adl* and *mizan* are properly implemented, the third principle, *istishlah*, will also be achieved. Humans can benefit from nature without destroying it through well-regulated policies.

In the concept of green mining in mining management practices in Indonesia, there are several theological and ethical implications that serve as concrete principles that can bind all mining activities from the licensing process, production, reclamation, to the distribution of benefits. These principles are derived from *khilafah*, *mizan*, *al-'adl*, and *istishlah*.

First. The precautionary principle. This principle is an approach to prevent damage and strict environmental impact management. In this case, the government makes preventive efforts with strict licensing requirements. Before a mining permit is granted, the applicant must provide evidence that the activity will not damage the ecosystem. The granting of permits is also conditional on a robust operational plan and RKL/RPL so that the mining process is carried out in accordance with the terms and obligations that must be met and implemented by the mine operator. In addition, the government, together with the Ministry of Environment and Forestry (KLHK), also regulates and improves data on unlicensed mining (Peti) in forestry areas.³⁶ With this principle of prudence, the concept of a green economy through green mining can be achieved. According to the United Nations Environment Programme (UNEP), the working definition of a green economy is one that is capable of generating greater human welfare and social justice while at the same time significantly reducing environmental risks and ecological scarcities.³⁷ This principle is in line with the principle of *khilafah*, whereby humans are responsible for managing the earth as best as possible and avoiding damage.

Second, The principle of distributive justice. The benefit-sharing mechanism must guarantee the welfare of communities living near mining sites. According to John Rawls, distributive justice is justice that grants rights to each individual. This justice can be

³⁶ Agincourt Resources, "Pemerintah Menertibkan Tambang Ilegal," 14 Februari 2020, diakses 22 Desember 2025, <https://agincourtresources.com/id/2020/02/14/pemerintah-menertibkan-tambang-ilegal/>

³⁷ R. Zulfikar, A. Mayvita Prihatini, dan Purboyo, *Pengantar Green Economy* (Yogyakarta: Deepublish, 2019), 4

achieved by fulfilling the principles of equal liberty and equality.³⁸ Distributive justice can take the form of royalties, participatory funds, access to employment, economic recovery and assistance funds for the education of local communities. Thus, mining activities in a region can become a green economic activity that does not only benefit business owners or elite groups, but also has a positive impact on the wider community.

Third. The principle of intergenerational justice. This principle of intergenerational justice can be interpreted as a form of sustainable development, whereby development is carried out based on the principle of meeting current needs without compromising the needs of future generations.³⁹ Once mining permits have been obtained and mining activities have been carried out, mine operators have a post-mining reclamation obligation, which is an effort to restore and repair the environment and ecosystem of former mining sites. The aim is to restore land productivity and support socio-economic sustainability so that future generations can still enjoy its benefits.⁴⁰ Indeed, this is regulated by the government through Government Regulation No. 78 of 2010 concerning Post-Mining Reclamation and Decree and Regulation of the Minister of Energy and Mineral Resources (ESDM) No. 26 of 2018 concerning the Implementation of Good Mining Practices and Supervision of Mineral and Coal Mining.

Four. The principles of transparency and accountability. This principle can be achieved through environmental reporting and auditing to ensure that natural resource management is carried out openly, honestly, and accountably to the community and God. Reporting can be done through the regular publication of environmental impact reports, as well as transparency in the use of mining funds and their contribution to the community. Based on ESDM Regulation No. 26 of 2018, the government mandates that every mining business permit (IUP) holder must carry out environmental management and monitoring in accordance with environmental documents. This monitoring includes the submission and reporting of every progress of the plan and implementation of reclamation from the production stage to post-mining. Thus, this reporting is not merely an ethical choice but also part of legal compliance with established regulations. For example, Harita Nickel, one of the major mining companies in Indonesia, has published periodic sustainability reports that are accessible to the public so that the principles of transparency and accountability can be achieved.⁴¹ Meanwhile, environmental audits

³⁸ Tin Arofah, Wahid Abdul Kudus, dan Haryono, "Keadilan Distributif Masyarakat Desa Batukuda (Studi Kasus Industri Tambang Pasir)," *Jurnal Pendidikan Tambusai* 9, no. 3 (2025): 30400.

³⁹ R. Zulfikar, A. Mayvita Prihatini, dan Purboyo, *Pengantar Green Economy* (Yogyakarta: Deepublish, 2019), 32.

⁴⁰ Kementerian Energi dan Sumber Daya Mineral Republik Indonesia, "Reklamasi dan Upaya Produktif pada Lahan Bekas Tambang," 12 Agustus 2018, diakses 22 Desember 2025, <https://www.esdm.go.id/en/media-center/arsip-berita/reklamasi-dan-upaya-produktif-pada-lahan-bekas-tambang>

⁴¹ Harita Nickel (PT Trimegah Bangun Persada Tbk), *Laporan Keberlanjutan 2024* (Tahun laporan 2024), 14 April 2025, diakses 22 Desember 2025, https://tbpnickel.com/files/sustainability_assets/

can be conducted by involving the community in the preparation and supervision of Environmental Impact Assessments (AMDAL) and environmental permits so that mining interests are based on public interests. The community has the right to monitor, criticise and provide input on mining activities. Of course, this will minimize regulatory violations by mine operators. The AMDAL concept is an important instrument in efforts to preserve the environment from threats and pollution, resulting in an Environmental Management Plan (RKL) and an Environmental Monitoring Plan (RPL).⁴² This principle is in line with the principle of trustworthiness as a form of moral and spiritual responsibility for what Allah has entrusted to humans (al Ahzab: 72).⁴³ Trust here includes vertical trust, as a form of accountability to Allah from mine managers as caliphs, and horizontal trust, whereby mine managers are obliged to account for all mining activities through reporting and environmental audits.

In the context of mining management, religious organizations that now have legal permits have a dual moral responsibility. Religious organizations, as economic institutions, are obliged to comply with environmental regulations and, as missionary institutions, serve as role models for ecological ethics. Therefore, these organizations must ensure that every stage of the mining process, from exploration and production to post-mining, does not cause environmental damage, and that they carry out reclamation as a form of ecological responsibility for future generations. Therefore, the application of eco-theology in economic practices, in this case mining, must be realised through *tahdhib al-nafs wa hifz al-bi'ah*, namely the purification of the soul and protection of the earth in order to create spiritual and ecological balance.

Islamic Eco-Theology as the Basis for Mining Management

The concept of eco-theology is a combination of two important entities: ecology and theology. Ecology comes from the words oigos, meaning home, and logos, meaning science. Theology means the science of God or thinking about divinity. Thus, eco-theology is defined as a theological study or reflection on the relationship between God, humans, and the natural environment. From an Islamic perspective, this relationship is established within the framework of tawhid, which is the recognition of the oneness of God, encompassing the oneness of creation (*al-Khalq*), ownership (*al-Malik*) and governance (*at-Tadbir*). Thus, humans should realize that the reality of creation, ownership, and the

Laporan%20Keberlanjutan%20Harita%20Nickel%202024.pdf

⁴² Nina Herlina dan Ukilah Supriyatin, "AMDAL sebagai Instrumen Pengendalian Dampak Lingkungan dalam Pembangunan Berkelanjutan dan Berwawasan Lingkungan," *Jurnal Ilmiah Galuh Justisi* 9, no. 2 (2021): 207.

⁴³ H. Widiastuty dan K. Anwar, "Ekoteologi Islam? Prinsip Konservasi Lingkungan dalam Al-Qur'an dan Hadis serta Implikasi Kebijakannya," *Risalah: Jurnal Pendidikan dan Studi Islam* 11, no. 1 (2025): 470.

perfect order of the universe belong only to Allah, so that when humans commit acts that damage the ecology, they are indirectly violating the value of tawhid.⁴⁴

In the context of mining management, Islamic eco-theology is not merely a moral discourse but a theological paradigm that can be used as a basis for managing natural resources. As Sayyid Hossein Nasr asserts, the current modern environmental crisis stems from the erosion of human spiritual awareness of nature as a sacred entity, so religious principles are needed to restore spiritual awareness.⁴⁵ Islamic eco-theology has principles that can serve as normative ethics in mining management.

The policy issued by the Indonesian government regarding the granting of mining management authority to religious organizations means that Islamic eco-theological values can become a moral framework for public policy in the mining sector. Thus, religious organizations, as moral and social institutions, position themselves as moral guardians and have a responsibility to ensure that mining management is carried out in accordance with the principles of balance, justice and sustainability. This is the main challenge for religious organizations that are now directly involved in mining management, namely maintaining moral integrity amid economic and political interests. Islamic eco-theology provides a strong ethical and theological framework to address these challenges. The principles of Islamic eco-theology can be applied to mining management policy measures and operational practices, both for the government and religious organizations.

Licensing Requirements

Before a permit is issued as the initial process of mining activities, there must be strict requirements that must be implemented. These include the following steps: First. Strict ecological screening (No Go Zones). Strict screening is carried out by prohibiting mining permits in sensitive areas such as conservation areas, geoparks, protected forests, and endemic habitats. From the government's perspective, the state must take preventive measures against irreplaceable ecosystem damage through the policies it issues. The government's task here is not only to issue policies through legislation, but also to implement them as well as possible. Based on Article 33 of the 1945 Constitution, the state holds a mandate to control natural resources, which is divided into two functions: production (economic) and protection (environmental trusteeship). The government has issued the Minerba Law, which encourages extraction, and the Environmental Law, which restrains, limits, and protects. In reality, these two laws overlap. The case of the revocation of mining permits (IUP) in Raja Ampat is a clear example of the lack of

⁴⁴ Reflita dkk., *Tafsir Ayat-ayat Ekologi: Membangun Kesadaran Ekoteologis Berbasis Al-Qur'an* (Jakarta: Kementerian Agama Republik Indonesia, 2025), 5.

⁴⁵ S. Ulfiani dan R. Y. A. Hambali, "Dogma Antroposentrisme Pemicu Krisis Lingkungan dalam Pandangan Ekoteologi Seyyed Hossein Nasr," dalam *Gunung Djati Conference Series* 19 (Mei 2023): 774

synchronisation between the two laws passed by the government. The Minerba permit was issued before the geopark was established, the Environmental Impact Assessment (AMDAL) did not meet standards, the location was on a small island and in a conservation area, and there was no ecological baseline. Simanjuntak criticized that the Indonesian legal system does not establish a gatekeeper mechanism to ensure that no IUP is issued before ecological, social and customary verification, so that problems arise after mining activities are underway and result in the revocation of permits.⁴⁶

From a theological perspective, the strict process of obtaining this permit is intended to prevent damage to nature as a manifestation of the principle of balance (*mizan*) and to prevent harm (*fasad*). Returning to the fiqh principle of *dar al-mafasid muqoddam 'ala jalb al-masalih*, preventing harm must take precedence over seeking benefit. In terms of implementation, No Go Zones must be mapped out in writing by policy makers and relevant ministries (LHK, ESDM, Kemenparekraf, and Kemenkumham), and this mapping is legally binding for mining permits.

An initial screening (pre-screening) is also conducted for each application for a Special Mining Business Permit Area (WIUPK). The application must pass the screening based on a decision that is grounded in the no-go zone map. The next stage involves synchronisation by matching the location with the regional spatial plan (RTRW) and strategic environmental assessment (KLHS) as one of the benchmarks for feasibility until the permit is granted. Finally, the role of an independent institution (third-party verification) is essential to determine the ecological status of the location before the mining permit is issued.

Second. Environmental Impact Assessment (AMDAL). An Environmental Impact Assessment (AMDAL) must be conducted to assess the physical impact of mining activities on the environment. The AMDAL is a pre-emptive environmental management tool and one of the main requirements for obtaining an environmental permit, which must be secured before a business permit can be obtained.⁴⁷ The AMDAL study document serves to assist development implementation with an environmental approach, thereby minimising any negative impacts that may arise and seeking solutions to those impacts.⁴⁸ In the context of mining management by religious organizations, the AMDAL must be accompanied by an assessment based on social and spiritual benefits in order to be

⁴⁶ N. C. Y. Simanjuntak, "Hilirisasi, Korporasi, dan Krisis Ekologi: Menata Ulang Hukum Bisnis Kontemporer di Kepulauan Raja Ampat," *Jurnal Pendidikan Sejarah dan Riset Sosial Humaniora* 5, no. 2 (2025): 313.

⁴⁷ Nina Herlina dan Ukilah Supriyatin, "AMDAL sebagai Instrumen Pengendalian Dampak Lingkungan dalam Pembangunan Berkelanjutan dan Berwawasan Lingkungan," *Jurnal Ilmiah Galuh Justisi* 9, no. 2 (2021): 209.

⁴⁸ G. Sugiyanto et al., *Analisa Mengenai Dampak Lingkungan (AMDAL)* (Jakarta: PT Global Eksekutif Teknologi, 2022), 3.

in line with the principles of Islamic eco-theology (*khilafah, mizan, 'adl, and istishlah*). The implementation mechanism, in the AMDAL document, needs to include a chapter explaining the analysis of *maslahah* related to short-term and long-term socio-economic benefits, an analysis of *mafsadah* explaining the potential for damage, and measuring whether *maslahah* can overcome the damage. In addition, the AMDAL process needs to use a methodology that combines a quantitative approach, namely seeking ecosystem economic value (non-market valuation) and environmental carrying capacity, with a qualitative approach through community interviews and consultations with local religious scholars or indigenous communities. Still in the AMDAL process, threshold standards need to be set as a benchmark for whether the proposed project is in accordance with the principles of Islamic eco-theology. The involvement of an independent panel, such as environmental experts, religious scholars, and representatives of indigenous communities, in the AMDAL evaluation process is also necessary to ensure the objectivity of the assessment. Finally, mining permits will be granted if the results of the AMDAL show that the benefits outweigh the harms..

Third. Organizational Capacity Requirements. This indicates that not all community organizations can obtain a Special Mining Business Permit Area (WIUPK), but only those that meet governance standards. Presidential Regulation No. 76 of 2024 emphasizes that religious organizations are socio-religious entities. The involvement of religious organizations in the extractive sector must ensure that the moral-religious function of religious organizations is not lost. More importantly, it must not endanger the environment due to the low capacity of religious organizations. Specifically, the capacity requirements for religious organizations can be met by providing proof in the form of a governance and technical capability certificate.

In this case, religious organizations must demonstrate that they have a professional management structure through a board of directors that is competent in the field of mining, a permanent environmental ethics division, and a business plan that includes reclamation funds. In addition to having adequate capabilities, a pre-allocation audit covering internal control, risk management, and reclamation plans needs to be carried out. Business entities owned by religious organizations that will receive mining management permits are also required to report and provide transparency at each stage on a regular basis. Meanwhile, religious organizations that do not yet meet the technical capacity requirements must collaborate with experienced mining companies that meet environmental standards and have strong compliance, or else they should not be granted management permits.

OPERATIONAL REQUIREMENTS (DURING OPERATION)

Operational requirements are conditions and regulations covering technical, financial, social and institutional matters that must be met during mining activities. These requirements are crucial to ensure that mining operations do not cause damage and comply with eco-theological principles. Thus, operational requirements that are implemented to the fullest extent possible can reduce environmental, social and economic risks. These requirements also serve as a basis for religious organizations involved to continue to play their role as moral guardians, rather than perpetrators of destructive exploitation. These operational requirements include:

First. Reclamation and post-mining guarantees. These requirements aim to ensure the availability of funds for reclamation and post-mining restoration so that the environment can be restored without burdening the public with the costs. This is regulated in Government Regulation No. 78 of 2010 concerning reclamation and post-mining, which stipulates that holders of mining permits (IUP) and special mining permits (IUPK) are required to provide reclamation guarantees and post-mining guarantees. Reclamation guarantees consist of exploration phase reclamation guarantees and production operation phase reclamation guarantees.⁴⁹ This has been regulated by the government through a policy for IUP and IUPK holders to provide guarantees and post-mining guarantees. These guarantees aim to ensure that mine operators carry out reclamation as well as possible and sincerely restore former mining land and land outside former mining areas in accordance with the agreement of stakeholders in the context of sustainable development. These reclamation guarantees take the form of fund deposits in the form of deposits to a designated government bank.⁵⁰ The mechanism for implementing reclamation and post-mining guarantees takes the form of an escrow/bonding scheme, whereby mining companies must deposit guarantee funds before mining operations commence, the amount of which is calculated based on reclamation estimates. Funds are then locked in gradually, with the amount of funds placed increasing in stages from the start of operations to post-mining, and can be disbursed after an independent reclamation audit, provided that the disbursement is only used for rehabilitation verification activities that meet technical and social standards. These requirements are further reinforced by fiscal incentives for meeting reclamation KPIs and sanctions, including licence revocation, if the guarantee funds are unavailable or reclamation fails.

Second. Community involvement and benefit sharing. The concept of environmental democracy in mining is one aspect of international relations that is highly relevant

⁴⁹ F. Irena dan M. I. F. Rahayu, "Regulasi Hukum Lingkungan dan Jaminan Reklamasi dalam Industri Pertambangan di Indonesia," *Syntax Literate: Jurnal Ilmiah Indonesia* 9, no. 1 (2024): 293.

⁵⁰ S. Oktorina, "Kebijakan Reklamasi dan Revegetasi Lahan Bekas Tambang: Studi Kasus Tambang Batubara Indonesia," *Al-Ard: Jurnal Teknik Lingkungan* 4, no. 1 (2018): 18.

in strengthening the position of local communities so that their rights are protected and their voices are heard. This concept discusses the right of communities to actively participate in policy and natural resource management, which is a principle raised in international forums. This concept is the main theoretical framework for analyzing community involvement in mining policy. This theory emphasizes the importance of public inclusion in every stage of policy, from planning and implementation to evaluation.⁵¹ By involving the community, it is hoped that violations in mining activities by licence holders can be minimized and that mining activities do not exceed limits and take environmental ethics into account.

In addition to involving local communities, mining companies should provide benefit sharing to residents living near the mine. Benefit sharing is carried out through a written agreement that specifies the percentage of benefits in the form of royalties, local development funds, job availability, and restoration programmes. Before providing benefit sharing, it is very important to design a benefit distribution plan for the community. This mechanism is aligned with the principles of public finance and fiscal decentralisation in the management of natural resource rents, as well as institutions and governance in the context of socio-ecological systems.⁵² Mumbunan et al., in a research report proposing a benefit-sharing mechanism for the conservation of customary forests in Bungo, Jambi, simulated a Revenue Sharing Fund (DBH) by identifying the needs of villages or areas surrounding mines, focusing on three dimensions of sustainable development, namely social, economic and ecological.⁵³ Thus, by involving the community and implementing benefit sharing, the principle of social justice (*al-'adl*) can be achieved so that mining activities are in line with the principles of Islamic eco-theology.

CONCLUSION

Based on the overall analysis, this study shows that Islamic eco-theology can serve as a moral and spiritual basis for mining management in Indonesia, especially for religious organizations that are now involved as actors since the issuance of a policy on granting mining management permits to religious organizations. Islam teaches that the earth and its contents are a trust from Allah that may be utilized but must be protected from damage. Therefore, all mining activities must be monitored, safeguarded, and aligned with the principles of balance (*mizan*), justice (*al-'adl*), and benefit (*istishlah*). This

⁵¹ Dessy, Mohamad Dziaqie Aulia Al-Farauqi, dan Anita Shalehah, "Environmental Democracy and Access Right: Keterlibatan Masyarakat terhadap Kebijakan Pertambangan Batubara Ilegal," *QOSIM: Jurnal Pendidikan, Sosial & Humaniora* 3, no. 3 (Agustus 2025): 1352.

⁵² Sonny Mumbunan, Riko Wahyudi, Arsyi Rahman Mohammad, Ary Sulistyio, dan Fahnia, *Menggagas Mekanisme Pembagian Manfaat (Benefit Sharing Mechanism) Terpadu untuk Konservasi Hutan Adat di Bungo, Jambi* (Maret 2015), 2.

⁵³ *Ibid*, 17

policy regarding the involvement of religious organizations actually has the potential to strengthen the economic sector of the Muslim community. However, on the other hand, this policy also carries the risk of moral corruption if it is not framed within the ethics of Islamic eco-theology.

In practical terms, this research offers the concept of green fiqh mining, which serves as a moral and policy guideline for religious organizations and other institutions involved in mining management to ensure the proper implementation of this policy. Green fiqh mining, which is based on the principles of eco-theology and *maqashid syari'ah*, emphasizes three main pillars in the implementation of mining management, namely: first, spiritual governance, which emphasizes that mining management is not merely an economic business activity but also a social act of worship in which every decision is guided by the values of tawhid and amanah; second, ethical sustainability, which prioritises the importance of social environmental support and sustainability in the exploitation of natural resources; third, justice and participation, namely the involvement of local communities or residents living near mining areas in planning, supervision and the distribution of mining profits to realise the implementation of the principles of *al-'adl* and *istishlah*. When green fiqh mining is implemented consistently, the possibility of destructive resource exploitation practices can be prevented at an early stage. This concept also makes mining activities an instrument for the social welfare of the community and can change the orientation of religious organizations from profit-oriented to value-oriented economies. Thus, eco-theology has a dual role as a theological spirit that enlivens the ecological awareness of the people, and as an ethical-regulatory framework that serves as a guideline in the implementation of mining policies based on the values of *rahmatan lil'alam*.

The contributions and implications of this research provide recommendations to the government as policy makers, religious organizations as policy actors involved in mining management, academics and researchers, and civil society. For the government, there is a need for derivative regulations that guarantee good mining management practices, one of which is through supervision based on Islamic eco-theology. For religious organizations, it is advisable to form a green economy division tasked with ensuring that mining management economic activities are in accordance with the principles of Islamic eco-theology. For academics and researchers, it is recommended to conduct further field-based research on the implementation of Islamic eco-theology in the implementation of mining management policies by religious organizations in Indonesia. As for civil society, eco-theology education needs to be expanded to build public awareness that preserving nature is part of faith and social worship.

BIBLIOGRAPHY

- Abidin, A. Z., dan F. Muhammad. “Tafsir Ekologis dan Problematika Lingkungan: Studi Komparatif Penafsiran Mujiyono Abdillah dan Mudhofir Abdullah terhadap Ayat-Ayat tentang Lingkungan.” *Qof* 4, no. 1 (2020): 1–18.
- Abdullah, Amin. “Ilmu, Agama dan Budaya: Islam dan Pengembangan Ilmu-Ilmu Sosial dan Humaniora dalam Paradigma Integrasi–Interkoneksi Keilmuan.” Dalam *Proceeding Islam dan Pengembangan Ilmu Sosial Humaniora*. Yogyakarta: Fakultas Ilmu Sosial dan Humaniora, UIN Sunan Kalijaga, 2014.
- Amelia, E. R., D. B. Setiawan, E. Eduwin, dan U. W. Sagena. “Ironi Kebijakan Energi Pemerintah dan Peran Ormas di Dalamnya.” *Kompak: Jurnal Ilmiah Komputerisasi Akuntansi* 17, no. 2 (2024): 388–398.
- Arofah, Iin, Wahid Abdul Kudus, dan Haryono. “Keadilan Distributif Masyarakat Desa Batukuda (Studi Kasus Industri Tambang Pasir).” *Jurnal Pendidikan Tambusai* 9, no. 3 (2025).
- Ar-Rāgib al-Aṣḫānī. *Al-Mufradāt fī Garīb al-Qur’ān*. Beirut: Dār al-Qalam, 2002.
- Atsari, A. S., dan I. Wanusmawatie. “Analisis Kebijakan tentang Klientelisme dalam Pemberian Izin Tambang untuk Ormas Keagamaan di Indonesia.” *Arus Jurnal Sosial dan Humaniora* 5, no. 2 (2025): 1320–1329.
- Badan Riset dan Inovasi Nasional. “Mengulas Pro Kontra Pemberian Izin Usaha Tambang untuk Ormas Keagamaan.” 30 Agustus 2024. <https://brin.go.id/news/120472/mengulas-pro-kontra-pemberian-izin-usaha-tambang-untuk-ormas-keagamaan>.
- Barizi, Ahmad, dan SDA Defi Yufarika. “Ekologi dalam Al-Qur’an dan Hadis: Implikasinya terhadap Kurikulum Pendidikan Islam.” *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah* 9, no. 2 (2025): 1033–1044.
- Bernike, Geby, et al. “Tinjauan Yuridis Pemberian Izin kepada Ormas Keagamaan dalam Usaha Pertambangan Mineral dan Batubara Berdasarkan Peraturan Pemerintah Nomor 25 Tahun 2024.” *Padjadjaran Law Review* 12, no. 2 (2024): 157–170. <https://doi.org/10.56895/plr.v12i2.1813>.
- Clark, G. B., dan J. L. Mero. “Mining.” Dalam *Encyclopedia Britannica*. 12 Desember 2025. <https://www.britannica.com/technology/mining>.
- Denzin, Norman K., dan Yvonna S. Lincoln, eds. *The Sage Handbook of Qualitative Research*. Thousand Oaks, CA: Sage, 2011.
- Dessy, Mohamad Dziqie Aulia Al-Farauqi, dan Anita Shalehah. “Environmental Democracy and Access Right: Keterlibatan Masyarakat terhadap Kebijakan

- Pertambangan Batubara Ilegal.” *QOSIM: Jurnal Pendidikan, Sosial & Humaniora* 3, no. 3 (2025).
- Faza, M. D. “Fikih Ekologi: Formulasi Fikih untuk Pelestarian Lingkungan melalui Pendekatan Maqāṣid al-Sharī‘ah.” *Al-Ulum: Jurnal Pemikiran dan Penelitian Keislaman* 11, no. 4 (2024): 397–408.
- Harita Nickel (PT Trimegah Bangun Persada Tbk). *Laporan Keberlanjutan 2024*. Laporan keberlanjutan tahunan. 14 April 2025. https://tbpnickel.com/files/sustainability_assets/Laporan%20Keberlanjutan%20Harita%20Nickel%202024.pdf.
- Hasan, M. N. “Disharmonisasi Perizinan Tambang Prioritas Ormas Keagamaan Berdasarkan Pasal 5 Undang-Undang Nomor 17 Tahun 2013 dan Pasal 83A Peraturan Pemerintah Nomor 25 Tahun 2024 Perspektif Siyash Dusturiyah.” *Al-Balad: Journal of Constitutional Law* 7, no. 1 (2025): 59–76.
- Herlina, Nina, dan Ukilah Supriyatin. “AMDAL sebagai Instrumen Pengendalian Dampak Lingkungan dalam Pembangunan Berkelanjutan dan Berwawasan Lingkungan.” *Jurnal Ilmiah Galuh Justisi* 9, no. 2 (2021): 204–218.
- Hudriyah Mundzir, Sri Hudiarini, dan Shohib Muslim. “Politik Hukum Pengelolaan Pertambangan Mineral dan Batubara dengan Pendekatan Economic Analysis of Law.” *Prosiding SENTIA* 8 (2016): 16–22.
- Irena, F., dan M. I. F. Rahayu. “Regulasi Hukum Lingkungan dan Jaminan Reklamasi dalam Industri Pertambangan di Indonesia.” *Syntax Literate: Jurnal Ilmiah Indonesia* 9, no. 1 (2024): 285–300.
- Ismail, Roni. *Menuju Muslim Rahmatan Lil’Alamin*. Yogyakarta: Suka Press, 2016.
- . “Hakikat Monoteisme Islam (Kajian atas Konsep Tauhid *Laa Ilaaha Illallah*),” *Religi*, Vol. X, No. 2, Juli 2014.
- Izutsu, Toshihiko. *God and Man in the Qur’an: Semantics of the Qur’anic Weltanschauung*. London: Keagan Paul International, 2002.
- Keraf, A. Sonny. *Etika Lingkungan Hidup*. Jakarta: Kompas, 2010.
- Kementerian Energi dan Sumber Daya Mineral Republik Indonesia. “Reklamasi dan Upaya Produktif pada Lahan Bekas Tambang.” 12 Agustus 2018. <https://www.esdm.go.id/en/media-center/arsip-berita/reklamasi-dan-upaya-produktif-pada-lahan-bekas-tambang>.
- . “Pemerintah Cabut Empat Izin Perusahaan Tambang di Raja Ampat.” 21 Oktober 2025. <https://www.esdm.go.id/id/media-center/arsip-berita/pemerintah-cabut-empat-izin-perusahaan-tambang-di-raja-ampat>.

- Marri, M. Y. K., A. M. Sadozai, H. M. F. Zaman, dan M. I. Ramay. "The Impact of Islamic Work Ethics on Job Satisfaction and Organizational Commitment." *International Journal of Business and Behavioral Sciences* 2, no. 12 (2012): 32–45.
- Mumbunan, Sonny, Riko Wahyudi, Arsyi Rahman Mohammad, Ary Sulisty, dan Fahnia. *Menggagas Mekanisme Pembagian Manfaat (Benefit Sharing Mechanism) Terpadu untuk Konservasi Hutan Adat di Bungo, Jambi*. Maret 2015.
- Muthmainnah, L., R. Mustansyir, dan S. Tjahyadi. "Kapitalisme, Krisis Ekologi, dan Keadilan Intergenerasi." *Mozaik Humaniora* 20, no. 1 (2020): 57–69.
- Najitama, F. "Islam dan Krisis Lingkungan Hidup." *An-Nidzam: Jurnal Manajemen Pendidikan dan Studi Islam* 3, no. 2 (2016): 126–142.
- Oktorina, S. "Kebijakan Reklamasi dan Revegetasi Lahan Bekas Tambang." *Al-Ard: Jurnal Teknik Lingkungan* 4, no. 1 (2018): 16–20.
- Prastika, A., M. F. I. Putri, dan V. N. Tasya. "Urgensi Pemberian Izin Pengelolaan Tambang bagi Organisasi Kemasyarakatan Keagamaan di Indonesia." *Taruna Law: Journal of Law and Syariah* 2, no. 2 (2024): 214–224.
- Putnam, Robert D. *Bowling Alone: The Collapse and Revival of American Community*. New York: Simon & Schuster, 1999.
- Rahmat, M. B. "The Idea of Islamic Eco-theology in Responding to the Global Environmental Crisis." *Indonesian Journal of Islamic Theology and Philosophy* 7, no. 1 (2025): 93–110.
- Reflita, et al. *Tafsir Ayat-Ayat Ekologi: Membangun Kesadaran Ekoteologis Berbasis Al-Qur'an*. Jakarta: Kementerian Agama Republik Indonesia, 2025.
- Simanjuntak, I. N. C. Y. "Hilirisasi, Korporasi, dan Krisis Ekologi di Kepulauan Raja Ampat." *Jurnal Pendidikan Sejarah dan Riset Sosial Humaniora* 5, no. 2 (2025): 311–324.
- Sugiyanto, G., R. Makbul, T. Purnomo, Y. Arifien, A. Susilawaty, A. Pramudianto, dan R. I. T. A. Sunartaty. *Analisa Mengenai Dampak Lingkungan (AMDAL)*. Jakarta: PT Global Eksekutif Teknologi, 2022.
- Surya, T. A., dan A. A. Suryawan. "Pelibatan Ormas Keagamaan dalam Pengelolaan Tambang." *Info Singkat Bidang Ekonomi, Keuangan, Industri, dan Pembangunan* XVI, no. 15 (2024).
- Universitas Narotama. "JATAM Kaltim Sorot Lubang Tambang di Ibu Kota Baru Belum Direklamasi." 19 Januari 2022. <https://www.narotama.ac.id/berita/detail/31238-jatam-kaltim-sorot-lubang-tambang-di-ibu-kota-baru-belum-direklamasi>.

- Ulfiani, S., dan R. Y. A. Hambali. "Dogma Antroposentrisme Pemicu Krisis Lingkungan." Dalam *Gunung Djati Conference Series* 19 (2023): 762–778.
- Wahyuni, E. F., S. Hilal, dan M. Madnasir. "Analisis Implementasi Etika Kerja Islam, Ekonomi Hijau, dan Kesejahteraan." *Jurnal Ilmiah Ekonomi Islam* 8, no. 3 (2022): 3476–3486.
- Widiarto, W., dan W. Wilaela. "Ekoteologis Perspektif Agama-Agama." *Toleransi* 13, no. 2 (2022): 103–124.
- Widiastuty, H., dan K. Anwar. "Ekoteologi Islam: Prinsip Konservasi Lingkungan dalam Al-Qur'an dan Hadis serta Implikasi Kebijakannya." *Risalah: Jurnal Pendidikan dan Studi Islam* 11, no. 1 (2025): 465–480.
- Zed, Mestika. *Metode Penelitian Kepustakaan*. Jakarta: Yayasan Pustaka Obor Indonesia, 2008.
- Zulfikar, R., A. Mayvita Prihatini, dan Purboyo. *Pengantar Green Economy*. Yogyakarta: Deepublish, 2019.

RELIGI

JURNAL STUDI AGAMA-AGAMA

Prodi Studi Agama-Agama
Fakultas Ushuluddin dan Pemikiran Islam
UIN Sunan Kalijaga Yogyakarta

