MASLAHAH MURSALAH ANALYSIS OF SAND EXPLOITATION POLICY AND ITS IMPLICATIONS FOR COMMUNITY WELFARE: CASE STUDY OF KUYAMBUT SAND, SALAGEDANG VILLAGE, SUKARAJA

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Abstract

This study aims to examine the sand exploitation policy in Salagedang Village, Sukaraja District, through the analytical lens of *maslahah mursalah*. The research employs a qualitative approach using a case study design, with data collected through interviews, field observations, and document analysis. The findings indicate that sand mining activities have generated economic benefits for certain segments of the community; however, the distribution of these advantages has been uneven. A majority of residents predominantly experience adverse impacts, including environmental degradation, declining public health, and rising social inequality. Based on the evaluation grounded in *maslahah mursalah*, the current policy has not fulfilled the principle of public welfare because the harms it produces outweigh the benefits. Consequently, a more just, participatory, and sustainable policy framework is required to ensure the well-being of the community as a whole.

Keywords; Maslahah Mursalah, Sand Exploitation Policy, Community Welfare, Public Policy, Islamic Economic Law

A. Introduction

Indonesia is endowed with abundant natural resources, including industrial mineral deposits distributed across various regions. The utilization of these resources plays a substantial role in supporting national economic growth. However, their exploitation must be accompanied by strong environmental preservation principles, considering the finite nature of natural resources and their possible impacts on surrounding ecosystems. In this regard, environmental conservation also represents a strategic effort to ensure the long-term availability of industrial raw materials in a sustainable manner (Muhammad Akbar, 2020).

n line with Islamic principles on the utilization of natural resources, mining activities are perceived as having two inseparable sides, much like two faces of a coin: one representing prosperity and economic opportunity, and the other symbolizing environmental degradation and ecological risk. As a religion guided by the doctrine of *rahmatan lil 'alamin*, Islam consistently evaluates both benefits and harms that may affect society, whether directly or indirectly. This ethical foundation is reflected in the well-established *ushul fiqh* principle stating that "preventing harm must take precedence over pursuing benefit.

At its core, Islamic economic transactions (*mu'amalah*) are not rigid; they are adaptable and dynamic as long as they do not contradict the Qur'an and Sunnah. This theoretical framework becomes highly relevant in areas facing policy dilemmas surrounding sand extraction, one of which is Salagedang Village in Sukaraja. Sand mining in this location has long served as a significant livelihood source, contributing substantially to the local economy. Nevertheless, in the long run, unregulated extraction poses a serious threat to ecological balance and may ultimately undermine the community's own economic sustainability. According to the 2022 West Java Regional Environmental Status Report, 35 out of 58 river basins (60.3%) in the province have experienced declining water quality and severe

sedimentation, with 15 of these cases directly attributed to sand mining and other extractive activities (Yudi Setiawan Liyantono, 2022).

One of the central challenges in sand extraction lies in ensuring that implemented policies are able to maintain a balance between economic interests and environmental preservation. In many instances, uncontrolled exploitation prioritizes short-term financial gains while disregarding long-term environmental and social consequences. As a result, numerous regions experience ecological degradation that ultimately harms the surrounding communities rather than benefiting them.

An additional complication arises when regulations intended to protect the environment are rejected by segments of the community who fear losing their primary source of income. At the same time, authorities face increasing pressure to safeguard ecological stability. Policies that overlook long-term community welfare frequently become a trigger for conflict between local residents and government institutions. This situation highlights the need for deeper examination of how sand-extraction policies can be designed to ensure economic value without inflicting environmental damage. Therefore, a policy framework grounded in *maslahah mursalah* offers the potential to serve as a middle-ground solution one that acknowledges economic benefits while simultaneously ensuring environmental sustainability.

Within this framework, the notion of *maslahah* must be understood as an effort to achieve equilibrium among economic advancement, social welfare, and environmental sustainability. Nevertheless, scholarly discourse concerning the incorporation of *maslahah mursalah* into regulatory frameworks for sand extraction remains notably underdeveloped. Existing literature predominantly centers on large-scale resource exploitation, such as oil and gas mining or forestry activities, whereas examinations of sand extraction practices at the local community level are still markedly insufficient. (muhammad R, 2020)

Secara spesifik, penelitian ini bertujuan untuk menganalisis dampak sosial, ekonomi, dan lingkungan dari kebijakan eksploitasi pasir di Kampung Salagedang. Selain itu, penelitian ini akan mengkaji bagaimana konsep maslahah mursalah dapat diterapkan dalam perumusan kebijakan eksploitasi pasir. Berdasarkan temuan yang diperoleh, penelitian ini akan memberikan rekomendasi kebijakan yang berbasis keseimbangan antara kebutuhan ekonomi dan keberlanjutan lingkungan. Berdasarkan latar belakang masalah tersebut, maka penting sekali untuk melakukan penelitian tentang Analisis Maslahah Mursalah Terhadap Kebijakan Eksploitasi Pasir Untuk Kesejahteraan Masyarakat (Studi Kasus : Pasir Kuyambut Kampung Salagedang Desa Sukaraja)

Specifically, this study aims to examine the social, economic, and environmental implications arising from the sand exploitation policies in Kampung Salagedang. In addition, the research seeks to explore the applicability of the *maslahah mursalah* framework in the formulation of sand extraction policies. The findings generated through this investigation are expected to lead to policy recommendations that promote a balance between economic needs and ecological sustainability. Considering the issues outlined above, conducting research on "The Analysis of *Maslahah Mursalah* Toward Sand Exploitation Policy for Community Welfare (Case Study: Kuyambut Sand, Salagedang Village, Sukaraja)" is highly crucial and justified.

A. Theoritical Review

a. Maslahah Murshalah

According to *Lisan al-'Arab*, the term *al-mashlahah* is the singular form of *al-mashalih*, and both refer to the notion of benefit. The concept includes advantages that may be obtained directly or through a gradual process, whether in the form of gaining well-being and usefulness or through preventing and safeguarding from harm, such as avoiding threats, loss, or disease (Qorib, 2016). Sedangkan Al-Buti memahami maslahah secara etimologi Segala sesuatu yang mengandung kemanfaatan baik dengan cara meraih atau mewujudkan, seperti mewujudkan berbagai faidah dan kenikmatan, atau dengan cara menolak dan memelihara diri, seperti menjauhkan diri dari berbagai kemudaratan dan kepedihan maka hal tersebut layak disebut dengan maslahah (Yuslem, 2007). Meanwhile, Al-Buti defines *maslahah* from an etymological perspective as anything that brings benefit. This benefit may take the form of obtaining

or realizing advantages such as achieving comfort, welfare, or various positive outcomes or through preventing harm and preserving oneself, for example by avoiding danger, loss, or suffering. Therefore, any action or condition that fulfills these functions can be classified as *maslahah*. (Achmad Cholili, 2013).

In the context of modern Islamic economics, *maslahah mursalah* serves as an essential foundation in shaping public policy particularly policies related to the management of shared natural resources such as water, land, and mineral deposits. It functions as both an ethical and legal principle to ensure that governmental and economic decisions genuinely generate broad public benefit and do not create social or environmental harm.

A concrete illustration of the application of *maslahah mursalah* in public policymaking can be seen in DSN–MUI Fatwa No. 140/DSN-MUI/X/2020 concerning Sharia-Compliant Mining Guidelines. The fatwa emphasizes that mining activities must be carried out ethically, avoid environmental degradation, and distribute economic benefits fairly to surrounding communities. Mining practices that fail to provide collective welfare or that lead to ecosystem destruction are regarded as inconsistent with sharia principles (Dewan Syariah Nasional Majelis, 2020).

b. Eksploitasi pasir

From an academic perspective, the exploitation of natural resources is understood as a comprehensive process of utilizing environmental assets through the integration of multiple activities. This process typically involves geological exploration, material extraction, industrial processing, and the distribution and marketing of commodities to meet the economic demands of modern society. The concept encompasses a wide spectrum of sectors, including mineral and energy mining, forest management and utilization, marine and fisheries resource exploitation, as well as the development and use of both renewable and conventional energy sources. (Akhmad Fauzi, 2014). Fundamentally, natural resources can be categorized according to the nature of their processing and utilization patterns into three main types: non-renewable resources, renewable resources, and semi-renewable (combined) resources. This classification serves as an analytical framework that facilitates effective management, conservation, and sustainable use of natural resources(Bonaraja Purba, 2023).

Based on its utilization potential, natural resources can be grouped into three categories: **Material Resources, Energy Resources, and Spatial Resources** (Bonaraja Purba, 2023). From this perspective, sand falls under the category of **material resources**, because its economic value is obtained through processing and converting the resource into usable forms. Sand is a granular substance formed through the weathering of rocks over millions of years, and it represents one of the most widely used non-metallic mineral resources in the construction industry and infrastructure development.

Jenis Pasir	Asal/Proses Pembentukan	Ciri Fisik	Kegunaan Umum
Pasir Sungai Konstruksi umum (beton, plester)	Hasil sedimentasi aliran sungai	Halus, bulat, bersih	Konstruksi umum (beton, plester)
Pasir Pantai	Abrasi dan sedimentasi oleh gelombang laut	Mengandung cangkang dan partikel organic	Reklamasi pantai, bahan urugan
Pasir Gunung	Penambangan langsung deposit pasir di darat	Kasar, tajam, gradasi tidak merata	Konstruksi berat, pondasi
Pasir Buatan	Penghancuran batuan dengan mesin (crusher)	Dapat dikontrol bentuk dan ukuran butirnya	Alternatif untuk konstruksi modern

Every corporation and community-based mining operator is legally required to comply with environmental conservation regulations. Sand-mining activities must fulfill environmental sustainability standards, which include preparing Environmental Impact Assessment documents (AMDAL) or Environmental Management and Monitoring Efforts (UKL-UPL), and carrying out post-

mining land reclamation to restore the ecological function of excavated areas (UUD, 2020). Hence, the regulatory framework governing sand-mining activities in Indonesia does not merely focus on maximizing the economic value of natural resources; it also places strong emphasis on environmental protection as an essential foundation for sustainable development (UUD, 2020).

c. Kesejahteraan dalam pandangan ekonomi Islam

In Islamic economics, the concept of welfare is not merely defined by the fulfillment of material needs, but by the attainment of harmony between worldly and spiritual dimensions. In Islam, welfare (al-falah) refers to true happiness that encompasses both physical and inner tranquility, with the ultimate objective of attaining a dignified and prosperous life in this world (hayatan toyyibah) and salvation in the hereafter (Aqbar, 2020). Al-Ghazali emphasizes that genuine welfare can only be realized when all the higher objectives of Sharia are achieved. Consequently, Islamic economics does not focus solely on efficiency and profit generation, but also prioritizes social justice and spiritual wellbeing for humanity. Several recent studies indicate that Islamic values particularly the principle of maslahah serve as a strong foundation for designing and evaluating public policies related to natural resource management (Rahmadi Hasbullah, 2024).

B. Methodology

This research adopts a qualitative approach using a case study method. The selection of this approach enables the researcher to gain an in-depth understanding of the social, economic, and environmental implications of sand exploitation, as well as to examine the application of the maslahah mursalah principle normatively within local policy frameworks (Sugiyono, 2013). Data were collected through interviews with key stakeholders including village officials, mining operators, and affected community leaders alongside field observations and document analysis, such as village deliberation reports, local regulatory documents, and environmental decree letters. The analytical process follows the model proposed by Miles and Huberman, which consists of three core stages: data reduction, data display, and conclusion drawing/verification (Miles, 2014).

C. Result and Discussion

a. Overview of Sand Extraction Policy at the Study Location

The rising demand for sand from the construction sector particularly in urban areas such as Garut has led to a rapid escalation of sand-mining activities. This development has significantly transformed the landscape of Kampung Salagedang across ecological, social, and economic dimensions. The conversion of agricultural land into mining sites has reduced agricultural productivity and generated environmental pressures. From a legality perspective, most mining operations in the area have not yet obtained official permits from the authorities. The lack of regulatory enforcement and weak monitoring mechanisms heighten concerns regarding ineffective spatial governance and insufficient environmental protection. The unresolved legal status of mining activities also contributes to unequal distribution of economic gains and increases the potential for social conflict.

Despite the ongoing economic restructuring, residents of Kampung Salagedang remain engaged in various community-based social initiatives. The tradition of gotong royong persists, which can be seen in communal activities such as repairing village roads, maintaining irrigation channels, constructing religious facilities, and providing support to residents facing misfortune. Social gatherings further function as informal platforms for discussing environmental issues and the distribution of sand-mining benefits. However, the financial progress derived from the mining sector has also triggered a gradual shift in social values, especially regarding horizontal solidarity among community members. The widening income gap between landowners and daily mine laborers has begun to create potential social jealousy. Although this tension has not yet developed into open conflict, it has become a serious concern for community leaders and village authorities in maintaining social stability and cohesion.

This situation demonstrates that economic transformation without reinforcement of social values and equitable distribution mechanisms may lead to structural inequalities within society. Therefore, mapping the social dynamics and community activities becomes crucial for deeper analysis in the

framework of Maslahah Mursalah and Maqashid Shariah, to ensure that natural resource-based development truly produces comprehensive welfare not only for individuals but also for the collective social order.

Patterns of Sand Exploitation Practices.

From a technical perspective, sand extraction activities are carried out using heavy machinery such as excavators, backhoes, and conveyors to dig and transport sand from the mining area to the stockpile location or directly to transport trucks. The work pattern at the mining site applies a rotational system, where residents of Kampung Salagedang are only allowed to work three days per week based on a scheduled shift arrangement. Although this system is intended to distribute job opportunities more evenly among local residents, in the long term it does not guarantee stable income for workers.

Regarding workplace safety, several companies reportedly cover the costs of work accidents, including equipment damage or minor injuries experienced by workers. However, there is no formal provision of health insurance or other types of social protection for mine laborers. Furthermore, agricultural land has been converted into mining areas without proper spatial planning.

Sand exploitation also involves external actors such as heavy equipment owners and mining entrepreneurs most of whom are not native to Kampung Salagedang. This situation leads to economic inequality, as the main capital flow and profit predominantly benefit the owners of production assets, while local residents mostly serve as field laborers. Gradually, this imbalance contributes to a new social stratification in the village and weakens the social cohesion that previously existed among the community.

Moreover, the extractive mining activities prioritize short-term profit and pay little attention to environmental sustainability and long-term ecological value. Ideally, the shift in the village's economic orientation toward the extractive sector should be accompanied by social mitigation policies, skill-building training programs, and the establishment of local cooperatives in order to prevent income accumulation in the hands of a few individuals or external parties.

Overall, sand exploitation in Pasir Kuyambut is carried out intensively and openly with a dominant economic orientation. Even though the operational system such as heavy-equipment use and a trip-based wage system is technically organized, there is no comprehensive management related to mining boundaries, environmental impact control, and community involvement in decision-making processes. This condition is important to highlight because an economic activity that develops without mature planning may benefit certain parties while leaving long-term social and environmental burdens for the surrounding community.

The unequal distribution of benefits, land-use conversion, and limited community participation in the policy-making process indicate that the principles of transparency, sustainability, and social justice have not been fully implemented in the exploitation practice. Therefore, greater attention is needed to ensure that sand extraction activities generate economic benefits without ignoring their broader social and environmental consequences.

The Implementation of Government Regulations Concerning Sand Extraction Activities in Salagedang Village

In principle, sand-mining activities in the Pasir Kuyambut area of Kampung Salagedang have received official authorization from the provincial government. However, environmental permits such as the Environmental Management and Monitoring Efforts (UKL–UPL) or the Environmental Impact Assessment (AMDAL) are not issued at the village or district level, but directly by the Provincial Government of West Java, which holds full authority to evaluate and approve the entire mining licensing process. The Environmental Service Office (DLH) of Garut Regency reported that their role is limited to receiving environmental activity reports from business operators and conducting periodic monitoring.

In practice, this monitoring mechanism faces significant limitations, both in terms of frequency and follow-up capacity. Findings from oversight activities reveal that despite being officially licensed, sand-mining operations continue to cause environmental degradation, including excessive dust, noise generated by heavy machinery, and deterioration of river water quality accompanied by increased

sedimentation. Regarding sanctions, the Environmental Service acknowledged that most mining companies have not fully fulfilled their obligation to conduct post-mining land reclamation. Reclamation is generally carried out by companies only at the end of the mining period using dedicated funds previously deposited by the companies. However, empirical observations show that environmental rehabilitation efforts remain very limited on the ground.

The Impact of Sand Exploitation on the Welfare of the Salagedang Village Community.

The ongoing sand exploitation activities have produced extensive consequences for the social, economic, environmental, and psychological conditions of the local community. In practice, these operations have generated significant disparities in the distribution of benefits and burdens among residents. Economically, the sand mining sector has indeed created employment opportunities for a portion of the population; however, the economic advantages are concentrated within a small circle, such as mine laborers, transport workers, truck drivers, assistants, heavy equipment operators, and haulers. Meanwhile, residents who are not directly involved in mining derive almost no economic gain and instead experience negative externalities, including air pollution, road damage, and excessive noise generated by the mining operations. This reality illustrates an imbalance in the distribution of benefits within the village, where the majority of residents bear the consequences without access to economic advantages.

From a social perspective, mining activities have altered community structures and weakened the values of togetherness that were previously well-established in the village. Relationships among residents have become fragmented, and social tensions have escalated. The community is now polarized into two major groups: those who support mining due to direct financial benefits and those who oppose it because of its destructive impacts. Moreover, residents feel excluded from decision-making processes both during the licensing stage and when environmental impacts began to emerge. Public participation has been minimal, and complaints regarding environmental damage have not been handled seriously by authorities or the mining company.

From the environmental standpoint, sand extraction has degraded land quality and polluted the air. Many community members are eventually forced to sell their land as boundaries shrink each year due to landslides and soil contour decline, triggered by heavy equipment operations and the absence of protection for land ownership rights. In addition, the intensive use of heavy machinery and the high frequency of transport vehicles have resulted in air contamination from dust particles that frequently enter homes, causing respiratory issues and leading to deteriorating public health. Another adverse effect is the continuous noise from heavy equipment throughout the day, which disrupts peace and quality of life. Despite these harmful consequences, mining companies have not provided clear or sufficient compensation that corresponds to the long-term losses endured by villagers.

The absence of a structured and transparent Corporate Social Responsibility (CSR) scheme further worsens the community's perception of the company's commitment to public welfare. Compensation is provided unilaterally without a participatory mechanism through which residents can contribute to formulating the type, value, and target of assistance in a fair, needs-based, and context-appropriate manner.

An Analysis of Maṣlahah Mursalah in Relation to the Sand Exploitation Policy

From an Islamic perspective, the management of natural resources must be grounded in the principle of collective welfare and should not generate harm that outweighs its benefits (Azhar, 2020). The sand extraction activities in Kampung Salagedang require critical evaluation through the framework of *maslahah mursalah*, namely a public benefit that is not explicitly regulated in the textual sources of Islamic law, yet is acknowledged as valid only if it meets three essential criteria: it must not contradict the Qur'an and Sunnah, it must produce tangible benefits for society, and it must have a broad, non-exclusive impact. In this case, the generated welfare is neither universal nor inclusive, thus it fails to satisfy the requirements of *maslahah mursalah* (Khoir, 2024). In fact, several empirical cases show that

local residents have lost productive farmland, received inadequate compensation, and are forced to live in environmentally degraded conditions. Such circumstances contradict the essence of *maslahah*, which should ensure collective and sustainable benefit for the community.

The benefits of the mining activities are enjoyed only by individuals directly involved in sand extraction, while the majority of residents experience predominantly negative effects, such as environmental degradation, health disturbances caused by dust and noise, disruption of social cohesion, and the loss of agricultural land that previously served as their primary source of livelihood (Khoir, 2024). The minimal and insufficient compensation received by affected residents, compared with the magnitude of losses they bear, indicates a clear imbalance in the distribution of benefits. This reflects that the principle of *maslahah* in the mining sector is not applied universally but is instead concentrated among a limited group of beneficiaries.

To date, there has been no concrete reclamation or environmental restoration program implemented by the mining companies, even though extraction activities have been ongoing for many years. The absence of reclamation not only harms the present community but also poses a threat to environmental sustainability for future generations, as evidenced by damaged waterways and deteriorating air quality. This suggests that mining management practices fail to consider long-term ecological sustainability. Such negligence also contradicts the Islamic principle of maintaining the balance of God's creation, as environmental preservation is fundamentally part of the moral responsibility entrusted to humans as *khalifah* on earth (Mukhtaramin, 2023)

The exploitation of sand has led to serious public health disturbances, including respiratory illnesses caused by airborne dust and pollution, psychological stress triggered by constant noise, and an increased risk of workplace accidents due to inadequate safety measures. Many residents have also lost valuable assets in the form of agricultural land that once served as their primary source of livelihood. These lands were damaged or forcibly sold as heavy machinery encroached upon them, without any protection mechanism in place. Moreover, the financial compensation received by residents has been extremely low and disproportionate to the long-term economic losses they continue to suffer.

The dominance and extractive nature of mining activities have reshaped the social dynamics of the community. Social tensions stemming from differing opinions regarding the mining operations have disrupted harmony among residents. This strain has weakened collective solidarity and mutual trust, which over time threatens the social value system that constitutes an essential component of religious life. From the maqāṣid al-sharīʿah perspective, preserving religion is not limited to ritual worship; it also encompasses the safeguarding of moral values, social unity, and communal harmony (Shofi, 2022).

Within the framework of maslahah mursalah, the legality of economic activity cannot be justified solely on the basis of formal administrative regulations; it must also reflect collective benefits and impartiality that does not privilege a particular group. Al-Ghazali emphasizes that the essence of maslahah lies in "preserving the objectives of the Sharia," which include the protection of religion, life, intellect, lineage, and wealth (Hidayatullah, 2012). Thus, even though there is no specific scriptural text governing mining permits, general Islamic principles require that public policies generate tangible benefits and prevent harm. If the licensing mechanism instead results in the marginalization of local communities and heightens social as well as ecological risks, then substantively according to Islamic law such a policy cannot be classified as maslahah (Sya'idun, 2018).

Within the maqāṣid al-sharīʿah framework, the environmental degradation caused by mining activities reflects a failure to fulfill two essential objectives: (1) *Hifz al-Bi'ah* the protection and preservation of the natural environment, representing an extension of contemporary maqāṣid, and (2) *Hifz al-Nafs* the safeguarding of human life from health hazards and ecological disasters. The ecological damage occurring in Salagedang illustrates a clear violation of the prohibition against *isrāf* (excess and wastefulness) and the inability to uphold *Hifz al-Bi'ah* as part of the modern interpretation of maqāṣid al-sharīʿah. Furthermore, the environmental deterioration indicates a breach of the principle of *maslahah mursalah*, given that the expected benefits of mining economic growth and employment opportunities are outweighed by far-reaching social, ecological, and spiritual harm to the community.

Social contributions offered by mining actors tend to be symbolic such as donations to mosques or orphanages without addressing structural challenges. No tangible or sustainable CSR initiatives have been implemented. From a maqāṣid al-sharīʿah standpoint, several core objectives are being neglected: (1) *Hifzh al-Māl* residents lose their land and economic assets, (2) *Hifzh an-Nafs* public health remains unprotected, (3) *Hifzh al-Bi'ah* environmental destruction persists, and (4) *Hifzh ad-Dīn wa al-ʿAql* social conflict undermines moral values and collective cohesion (Yanti, 2022). Welfare gains are distributed unevenly, with mining operations generating broader societal harm rather than collective benefit. This imbalance highlights an urgent need for structural correction to ensure social justice and long-term sustainability.

Based on these findings, sand exploitation in Kampung Salagedang cannot be categorized as *maslahah mursalah* because its benefits are narrowly concentrated while the resulting harm is widespread. Only a small group enjoys financial profit, whereas most residents experience environmental damage, social tension, and loss of productive assets. In this regard, mining activities violate the maqāṣid al-sharīʿah: (1) *Hifzh al-Māl* loss of community-owned land, (2) *Hifzh an-Nafs* persistent health risks, (3) *Hifzh al-Bi'ah* lack of post-mining reclamation, and (4) *Hifzh ad-Dīn wa al-ʿAql* the rise of conflict and the erosion of communal harmony (Badri, 2018). There is no fair distribution of benefits, no reclamation agenda, and no participatory CSR programs. Consequently, the extractive nature of mining contradicts Islamic teachings on social justice, environmental ethics, and the values of stewardship (*istikhlaf*).

Based on the research results, several corrective measures are required. The government must ensure that sand exploitation policies align with the principles of maqāṣid al-sharīʿah, especially regarding environmental protection, economic welfare, and social equity. Local authorities are encouraged to design a more inclusive and participatory mining policy framework, allowing communities to be actively involved in planning, implementation, and evaluation processes. Policy refinement must also be accompanied by greater awareness at the industry level. Mining operators both individuals and corporations are expected to adopt environmentally responsible and sharia-compliant practices, including mandatory post-mining land reclamation, environmental ethics, and meaningful CSR programs based on local community needs. Finally, the role of the Salagedang community is vital in strengthening advocacy capacity and public policy literacy so that residents can articulate their collective interests and oversee policies that directly affect their environment and livelihood.

D. Conclusion

Sand mining activities in Kampung Salagedang have produced multidimensional consequences for the local community. While these operations provide economic benefits to a subset of residents who work directly in the mining sector, such benefits are limited, temporary, and unevenly distributed across the broader population. Conversely, the negative impacts of mining are collectively experienced by the community. This situation is exacerbated by the limited role of village and district authorities, who lack jurisdiction over both the licensing and supervision of mining activities. The centralization of licensing at the provincial level, combined with the restricted frequency and capacity of oversight by the Environmental Agency, results in mining operations being conducted with minimal effective control. From the perspective of maslahah mursalah, such activities cannot be justified, as the benefits generated are not general and are outweighed by greater harm (mafsadah). As stated in the principles of ushul fiqh, preventing harm takes precedence over seeking benefit; therefore, economic activities that produce social and ecological damage for the majority of affected residents fail to meet Islamic legal standards.

From the standpoint of maqāṣid al-sharīʿah, the mining practices violate the fundamental principles of protection for the five essential objectives: religion, life, intellect, property, and the environment. Residents suffer health disturbances (nafs), loss of land and economic access (māl), disruption of social cohesion (dīn and 'aql), and a lack of post-mining environmental safeguards (bi'ah). This demonstrates that natural resource management in the area does not reflect the principle of istikhlaf, the moral responsibility to steward God's creation for the welfare of all. Consequently, sand

exploitation in Kampung Salagedang presents not only technical and administrative challenges but also normative and ethical deficiencies from an Islamic perspective.

Reform is required in mining governance, involving the community, ensuring equitable distribution of benefits, implementing environmental restoration, and enforcing socially responsible practices grounded in Islamic values. Only through such an approach can natural-resource-based economic activity serve as a source of maslahah rather than become a driver of structural injustice.

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