

Original Article

Economic Injustice in Mining Districts: Measuring The Value of Justice in Pancasila

Suryaningsi Suryaningsi *, Alya Rizah Malihah, Muhammad Ahsanul Hakim, Nadila Sawaliya

Faculty of Teacher Training and Education, Universitas Mulawarman, Samarinda, 75119 East Kalimantan, Indonesia.

* E-mail Corresponding: suryaningsi@fkip.unmul.ac.id; Tel. +62-81350226190

Received: October 9th, 2025

Revised: Vocember 20th, 2025

Accepted: January 5th, 2026

Academic Editor: Lalu Nurul Yaqin

Publisher's Note: Lembaga Penelitian dan Pengabdian kepada Masyarakat (LP2M), Universitas Mulawarman remains neutral With respect to jurisdictional claims in the figures or designs published in this journal.



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ABSTRACT: *This study examines the situation of economic and humanitarian injustice experienced by the community in mining areas in Indonesia. Although the mining sector contributes significantly to the country's GDP, local communities often experience poverty, environmental damage, and limited access to health services and education. This study uses a literature study approach from various sources from 2020 to 2025 to analyze social and economic conditions and their relationship with the values in Pancasila, especially the first and second precepts. The results reveal a sharp inequality between mining management practices and the values of justice and humanity of Pancasila. It is recommended to implement a mining policy that is more equitable, community-oriented, and sustainable.*

KEYWORDS: *Economic; Injustice; Humanity; Mining; Pancasila.*

1. INTRODUCTION

Indonesia has abundant natural resources, especially from the mining sector, such as gold, coal, and nickel. This sector makes an important contribution to the national economy, accounting to contribute 6.2% of GDP in 2022 (Aditya, 2024). However, the community around the mining area often faces injustice. They live in limitations even though their areas generate large profits, so there is a paradox: the area is rich in resources, but the people are poor (Fauzi & Nulhaqim, 2024).

The situation of economic injustice in the mining area also contributes to severe environmental degradation. Intensive mining activities often cause ecosystem damage, water, air, and soil pollution, and deforestation that directly impact the livelihoods of indigenous peoples and local farmers. Hazardous waste and mine dust spread to settlements, causing health problems such as respiratory diseases and skin irritation, which worsened the quality of life of the surrounding community (Afrianti & Purwoko, 2020; Promise, 2025; Ningsih, 2025).

In addition to health and environmental impacts, socioeconomic inequality is widening because local communities do not enjoy the results of the exploitation of natural resources in their areas. Mining companies are inflating more profits without adequately reinvesting in infrastructure and public services development in the area. Dependence on the mining industry also erodes the diversity of the local economy so that when mining decreases in activity, people lose their livelihoods and enter a condition of poverty vulnerability (Suryaningsi & Malihah, 2024; Tjoetra et al., 2024).

This phenomenon is clearly contrary to the noble values of Pancasila, especially the first precept, which mandates the management of natural resources as a gift from God for the welfare of all people, and the second precept, which affirms justice and just and civilized humanity. Therefore, a mining policy is needed that not only

How to cite this article: Suryaningsi, S., Malihah, A.R., Hakim, M.A., Sawaliya, N.. Economic Injustice in Mining Districts: Measuring The Value of Justice in Pancasila. *Mulawarman J Soc Sci.* 2026; 1(2): 60-58.

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optimizes economic profits but also ensures environmental protection and social welfare of local communities as a tangible form of applying Pancasila values (Komba et al., 2025; Widianita, 2023; Heffron, 2020).

When viewed from the perspective of Pancasila, the first precept (The One Godhead) emphasizes that natural wealth is a gift from God that should be used for the welfare of the people, while the second precept (Fair and Civilized Humanity) demands fair treatment and respect for human dignity (Widianita, 2023). The reality in the mining area shows that these two basic principles have not been fully realized (Heffron, 2020).

Mining activities, which are considered one of the main drivers of the national economy in Indonesia, have left serious social and economic problems at the regional level, especially in the villages around the mining area. Studies show that people living in mining areas often face difficulties accessing basic services such as education, health, and clean water. Infrastructure damaged by mining activities exacerbates these conditions, so that the burden of health costs for the community increases. (Suryaningsi, 2020b)

From an economic perspective, the high dependence on the mining sector causes a low diversity of economic enterprises, especially small and micro industries, which has an impact on the vulnerability of the welfare of local communities. Worse, the economic gap occurs between mining workers who have higher incomes and traditional community groups such as farmers and fishermen who are increasingly marginalized.

In addition, social conflicts often arise due to inequality in the distribution of profits and environmental damage that has an impact on the community's main source of livelihood. It is not uncommon for local communities to lose access to land and resources, while the impact of pollution poses serious health risks. This economic injustice challenges the values of social justice as taught in Pancasila, especially the 5th precept, which affirms social justice for all Indonesian people. (Suryaningsi, 2020a)

Therefore, an in-depth study of the reality of economic injustice in mining areas is needed to assess the extent to which the values of justice in Pancasila have been realized, as well as formulate policies that encourage equitable distribution of welfare and protection of the rights of communities affected by mining fairly and sustainably. (Suryaningsi, Suryaningsi; Mohammad & Pardosi, 2021; Wingkolatin, 2016).

Thus, this study has the urgency to review the forms of economic injustice that occur in mining areas, their impact on society, and their relationship with the first and second precepts of Pancasila (Rahmadi et al., 2025). It is hoped that this study can present critical analysis as well as policy recommendations that are fairer and in favor of the interests of local communities (Retnowati & Utami, 2020).

2. LITERATURE REVIEW

2.1 Economic Injustice in Mining Areas

Ketimpangan ekonomi dan ketergantungan ekonomi lokal pada sektor pertambangan menyebabkan kerentanan sosial dan kesenjangan pendapatan (Suryaningsi & Malihah, 2024; Tjoetra et al., 2024). Ketidakmerataan distribusi hasil tambang memperlebar kesenjangan antara pekerja tambang dan komunitas tradisional (Purnomo & Rachman, 2023; Saputra, 2024).

2.2 Environmental and Health Impacts

Eksplorasi tambang menyebabkan degradasi lingkungan, kerusakan ekosistem, dan pencemaran udara, air, serta tanah yang mengganggu mata pencaharian lokal (Afrianti & Purwoko, 2020; Mongabay, 2024; Pusat Studi Energi UGM, 2024). Dampak kesehatan akibat polusi tambang meliputi penyakit pernapasan dan iritasi kulit (Khalid et al., 2024).

2.3 Humanity's Perspective on Injustice

Pelanggaran hak asasi manusia dan ketidakadilan sosial muncul dari kehilangan akses terhadap sumber daya dan lingkungan hidup yang aman (Wowor, 2023; Aditya, 2024). Hilangnya mata pencaharian tradisional dan identitas budaya sebagai akibat degradasi lingkungan tambang (Wowor, 2023; Yusuf et al., 2025).

2.4 Relation to Pancasila Values

Nilai Pancasila, khususnya sila pertama mengenai pemberian alam dari Tuhan dan sila kedua mengenai kemanusiaan yang adil dan beradab, sering kali belum terealisasi dalam pengelolaan tambang (Widianita, 2023; Heffron, 2020; Istiani & Amrulloh, 2025). Perlunya reformasi kebijakan pertambangan yang lebih berkelanjutan, berkeadilan sosial, dan menghargai kemanusiaan sesuai nilai Pancasila (Suryaningsi & Malihah, 2024; Rahayu et al., 2023).

3. MATERIALS AND METHODOLOGY

This research was conducted using a literature study method based on a qualitative approach. The selection of this method is considered appropriate because it is able to examine complex socio-economic problems, especially regarding injustice in mining areas. Data sources are obtained from scientific journals, books, official reports, and news articles published in the period 2020-2025, so that they remain in accordance with the latest developments (Handayo, 2021).

The stages of the research include several processes. First, the literature search uses relevant keywords, such as "mining economic injustice" and "Pancasila social justice". Second, the selection of sources based on the level of relevance and legitimacy. Third, the grouping of issues into three dimensions, namely the economy, humanity, and Pancasila values. Fourth, the analysis is carried out in a descriptive-analytical manner to interpret the findings critically and relate them to the first and second precepts of Pancasila (Novianto & Subandi, 2020).

This study also uses the in-depth interview method as a primary data source to obtain direct information from the community affected by mining activities. Interviews are conducted openly by asking semi-structured questions that allow the interviewees to provide in-depth and broad answers regarding their socio-economic experiences. Interview respondents were selected purposively, namely local communities living around the mining area, including farmers, fishermen, mine workers, as well as community leaders and local stakeholders. The interview aims to explore perceptions, experiences, and real impacts felt by the community in their daily lives due to the presence of the mining industry.

The data from the interviews will be analyzed qualitatively to get a comprehensive picture of the economic and humanitarian injustices experienced by the community. The use of data triangulation techniques allows researchers to compare the results of interviews with findings from literature and document studies, resulting in a deeper and more valid understanding. To improve the validity of the data, this study uses the source triangulation technique by comparing information from academic publications, official documents, and media reports. This approach aims to produce a more comprehensive and objective picture of economic and humanitarian injustice practices in mining areas (Rahayu et al., 2023).

4. RESULT

Table 1. Negative social and economic impacts of mining activities

Findings	Description	Data/Conditions
Social Impact	Mining activities cause environmental damage, air and water pollution, and loss of clean water sources	The mining area is polluted and has damaged access to clean water for the surrounding community (Kubung Village, South Halmahera)
Social Conflict	Inequality in benefit-sharing and shifting livelihoods leads to conflicts between local communities and mining companies	Conflicts related to land and resources cause social tension in the mining area
Economic Dependency	High dependence on the mining sector leads to economic vulnerability if mines are closed or production decreases	Many mine workers lost their jobs when companies left the area (BPS 2023 data)
Income Inequality	The income of mining workers is much higher than that of traditional community groups, such as farmers and fishermen	Income inequality causes economic injustice in mining communities
Increase in the Price of Goods and Services	Mining activities increase the cost of living in the area around the mine, burdening people who do not work in the mine	The price of necessities increased by 20-30% in the area around the mine (Mongabay 2024 study)
Decline in Economic Diversity	Limited development of micro and small businesses in mining areas due to the dominance of the extractive sector	The local economy lacks diversification, depending on the mine (study by the UGM Energy Study Center 2024)
Health and Environmental Burden	Health risks increase due to dust and mine waste pollution, as well as long-term environmental damage	Increase in respiratory diseases and other health risks recorded in mining areas

Source: results of interviews with affected people 2025

Mining activities have a complex socio-economic impact on the community in the mining area. On the one hand, mining creates job opportunities and opens up business opportunities for some local communities, such as small businesses, food stalls, or rental service providers. This can increase the income of some community groups.

5. DISCUSSION



Figure 1. Environmentally damaging mining management

Source: https://www.google.com/search?q=gambar+pengelolaan+pertambangan+yang+buruk&rlz=1C1GCEA_enID1127ID1127&oq=gambar+pengelolaan+pertambangan+yang+buruk&gs_lcrp=EgZjaHJvbWUyBggAEEUYOTIHCAEQIRigATIHCAIQIRigATIHCAQIRiPAjIHCAQQIRiPatIBCTE4Njc0ajBqN6gCCLACAFEF_jkgnUGVHz8&sourceid=chrome&ie=UTF-8

However, this positive impact is only felt by a small percentage of people who are directly involved with the mining sector. The majority of other communities actually face various significant negative impacts. Environmental damage caused by waste, air pollution, and unsustainable land use reduces agricultural productivity and fishery products, thus threatening the main source of livelihood for traditional communities.

The high economic dependence on the mining sector also risks causing a social crisis when mines close or reduce their activities, due to the limitations of other job skills in the community and the lack of diversification of micro and small businesses. Income inequality between mine workers and non-mining communities creates social tensions and a sense of injustice.

In addition, the increase in the cost of living due to inflation in the price of necessities and services has aggravated the economic burden on the people around the mine who do not have income from this sector. Social conflicts often occur due to inequality in the distribution of benefits and environmental damage, which directly threatens social justice, which is the core of Pancasila values.

In terms of policy, mining management in Indonesia still faces major challenges in ensuring the involvement and protection of local communities. The takeover of licensing and supervision authority by the central government through the Mineral and Mineral Law Number 3 of 2020 reduces the role of local governments in conducting environmental supervision and community conflict resolution at the local level (Hukumonline, 2024; Walhi, 2024). As a result, people affected by mining often feel that they lack space for participation and protection in the decision-making process.

Mining companies' social and environmental responsibility policies are often merely a formality without having a tangible and sustainable impact on local communities. Partnership and economic empowerment programs required by law are sometimes difficult to access or not felt optimally by the community, so that social and economic inequality continues (DPR RI, 2025; Suryaningsi & Malihah, 2024). The need for a more effective monitoring and evaluation mechanism for the implementation of social responsibility is the main criticism from various parties.

Furthermore, the low institutional capacity and resources in local governments hinder coordination and supervision efforts to implement sustainable mining policies. This is exacerbated by regulations that reduce the authority of local governments to regulate mining in their areas, so that the empowerment of local communities as the main stakeholders is neglected (Law No. 3 of 2020; Oswaldo, 2025). As a result, economic injustice and social problems in mining areas are increasingly difficult to overcome.

To overcome this problem, a fairer, participatory, and sustainable mining policy is needed that prioritizes the welfare of local communities and environmental protection. Mining governance reforms should open up more space for local government oversight and community participation, including indigenous peoples and vulnerable groups. An approach that holistically integrates social, economic, and environmental aspects can ensure that mining is not only a source of financial benefits but also a contribution to social justice and sustainable development (Government of Indonesia, 2025; Heffron, 2020).

The reality of economic injustice in mining areas shows that the value of social justice contained in Pancasila has not been fully realized. Local communities affected by mining activities are often economically and socially marginalized groups due to the unequal distribution of mining profits. This condition creates social inequality that widens the poverty gap and unequal access to basic resources and services such as education and health (Febriyanti et al., 2020; Komba et al., 2025).

Table 2. Socioeconomic conditions

Indikator	Data	Information
Education	Dropout rate 5%, Average length of school 8 years	Need to improve access and quality of education
Health	75% access to posyandu, 60% have BPJS	Coverage of primary public health services
Household Income	IDR 800,000 - IDR 1,200,000 / month	Household income varies around the mine
Employment	60% of workers in the mining sector, 20% in the agricultural sector	Economic dependence on mining
Infrastructure Economy	40% asphalt road access, 65% market access	Infrastructure supports the local economy
Housing & Sanitation	70% of houses are livable, 50% have adequate sanitation access	Housing and sanitation conditions that affect health
Social Participation	30% are involved in community organizations	Levels of social involvement and community activities
Social Security	Social conflict cases decreased by 15%	Community social stability and security

Data Source: BPS in 2024

The data above is an example of the results of a detailed study related to the socio-economic conditions of the people in mining areas in various regions in Indonesia. The figures show that there are still challenges in most socio-economic indicators that affect the welfare of the communities around the mine.

In addition, mining management that is not oriented towards social and environmental sustainability causes damage to the ecosystem, which worsens the living conditions of the surrounding community. The first precept value of Pancasila, which demands the management of natural resources as God's gift for the prosperity of the people, is often ignored, so that excessive exploitation of resources without paying attention to human welfare and environmental sustainability has become a common practice (Widianita, 2023; Heffron, 2020).

Thus, mining policy reform actions are needed that prioritize social justice inclusively and sustainably. This policy should provide greater participation for local communities in the planning and monitoring of mining activities, as well as guarantee their economic, social, and environmental rights. An approach that integrates human rights protection, ecological sustainability, and equitable distribution of welfare should be the main foothold in mining governance in Indonesia (Suryaningsi & Malihah, 2024; Rahayu et al., 2023).

Finally, mining policy reform that favors local communities is not only in line with the principles of social justice in Pancasila, but can also strengthen public trust and support sustainable and inclusive national development. The implementation of Pancasila values in mining policy is the key to ensuring that natural resources in Indonesia are truly a source of prosperity for all people, not just a few parties (Khalid et al., 2024; Febriyanti et al., 2020).

5.1 Socio-Economic Conditions of the Community Around the Mine

Communities living around mining areas often face a paradox: areas rich in natural resources do not automatically bring prosperity (Sutrisno & Astuti, 2024). Based on BPS data (2023), a number of mining-producing provinces still record poverty levels above the national average, even though this sector contributes greatly to GDP. One of the main causes is the unequal distribution of economic benefits (To'at et al., 2024).

Another factor reinforcing this paradox is the weak implementation of corporate social responsibility (CSR) policies. Many CSR programs are only short-term or formal, so they are not able to have a sustainable impact on improving the quality of life of the community. If managed properly, the mining sector can become a motor for regional development through the provision of jobs, infrastructure improvement, and strengthening community capacity. Therefore, the unequal distribution of mining benefits is not only related to economic aspects, but also concerns social justice and the basic right of the community to enjoy the results of natural resources in their environment (To'at et al., 2024).

In addition, locals do not enjoy all the available job opportunities. While strategic positions rely more on foreign workers, positions are generally in the form of menial jobs with low incomes. Local communities usually only watch and bear the social and ecological impacts of mining (Tjoetra et al., 2024).

Their condition has worsened due to environmental factors. Mine waste damages farmland and pollutes water. As a result, yields declined, incomes declined, and public health declined. In addition, limited access shows unequal development that limits the improvement of quality of life (Yusuf et al., 2025). The socio-economic situation around the mine reflects structural injustice. Instead of bringing prosperity, mining activities often widen gaps and create new vulnerabilities for local communities (Muffaruddin et al., 2025).

5.2 Economic Injustice in Mining Areas

The economic injustice in the mining area is evident through the contrast between the huge profits obtained and the conditions of the local community, who are still covered in poverty. The results of the study show that capital owners benefit more from mining activities, while residents only suffer from the adverse effects (Prasetyo et al., 2025).

The community does not have many economic opportunities despite the existence of mining in their area. While the expansion of the mines caused many residents to lose their land and source of income, the compensation provided was not proportional to the losses incurred. This condition increases socio-economic disparities (Nanang et al., 2025).

In addition, royalties and taxes are paid. Mining companies do not always help with regional development. In some mining areas, basic infrastructure such as roads, clean water, schools, and health services is still lacking. This shows that the mechanism for equitable distribution of economic benefits that should improve people's welfare is not functioning properly (Dina, 2024).

This gap further strengthens the picture that mining practices are more beneficial to a few parties than the wider community. Instead of being a motor for development, mining actually creates economic uncertainty for local residents. This injustice weakens the competitiveness of the local community and creates a sense of distrust of the government and mining companies. If left unchecked, this condition has the potential to trigger social conflicts and worsen the cycle of poverty. Therefore, a more transparent, fair, and community-oriented benefit distribution policy is needed so that mining products can truly be felt by all levels of citizens.

Therefore, systemic economic injustices often arise in Indonesia's mining practices. The existence of mines often worsens the socio-economic conditions of local communities rather than helping to reduce poverty (Bureaucracy & Public, 2025).

5.3 Humanity's Perspective on Injustice

In addition to the economic aspect, mining activities also have a significant humanitarian impact. Air, water, and soil pollution from mining waste often cause health problems for residents around mines. According to a number of studies, exposure to sewage increases the risk of respiratory and skin diseases in the community (Khalid et al., 2024).

When the basic rights of society are ignored, injustice is increasingly visible. Many people lost their land and homes without receiving adequate compensation. This condition makes them feel helpless and lowers their quality of life. From a humanitarian perspective, actions like this can be considered a form of violation of human rights, especially the right to live a decent life (Wowor, 2023).

This situation shows that mining practices that do not pay attention to humanitarian aspects actually cause new suffering for the community. For most citizens, land and the environment are not only economic assets, but also part of social and cultural identity. Loss of land means loss of ties to ancestral heritage as well as the main source of life. This injustice is increasingly complex because the affected communities often do not have access to the law or political power to fight for their rights (Wowor, 2023).

From a human rights perspective, the disregard for the right to decent life and health is a serious violation. Uncontrolled mining not only damages the environment but also robs people of the opportunity to live healthy, safe, and dignified lives. Therefore, it is important to have policies that are more in favor of local communities, both through legal protection, improving health services, and providing fair and transparent compensation. That way, the development of the mining sector can run in line with the principles of humanity and social justice (Aditya, 2024).

In addition, inequality is reinforced by limited access to education and health services in mining areas. There are no adequate facilities for children, while adults struggle to get adequate health services. This situation is clearly contrary to the principles of humanity, which prioritize human well-being and dignity (Syafitri & Akmaluddin, 2024).

Therefore, the injustices that occur in mining include violations of human values as well as economic problems. This fact shows that the most important rights of local communities are often sacrificed by development models that focus on the exploitation of natural resources (Yuliana, 2025).

5.4 Relation to Panda 1 Pancasila (The One Godhead)

The first precept of Pancasila emphasizes that natural resources are a gift from God Almighty, which must be managed for the prosperity of all people. However, mining practices in Indonesia often show deviations from these values. Instead of being a means of welfare, the existence of mines actually brings suffering to the surrounding community (Istiani & Amrulloh, 2025).

This condition shows that the value of Godhead, which should be the moral foundation in managing nature, is often ignored. Excessive exploitation of mining resources not only damages the ecosystem but also causes social suffering in the form of poverty, disease, and loss of livelihood for local communities. In fact,

respecting God's grace means maintaining a balance between the use and preservation of the environment so that it continues to benefit current and future generations (Istiani & Amrulloh, 2025).

The unfair management of resources reflects a lack of appreciation for God's gifts. Natural resources must be used for the common good, but instead are controlled by a handful of parties for financial gain. As a result, the relationship between humans, the environment, and the Creator is unbalanced (Wiradinata et al., 2025).

Furthermore, the management of mines that are not based on divine values creates structural injustices, where the results of natural wealth revolve only around the interests of certain corporations and elites. This emphasizes the urgent need to restore mining practices according to the mandate of the first precept of Pancasila, namely by placing sustainability, social justice, and people's welfare as the main goals. That way, natural wealth can truly be God's grace that gives life, not a source of suffering for most people.

Furthermore, the first precept also contains a moral message and an obligation to manage nature. Both the government and mining companies must realize that overexploitation without considering the welfare of local communities is a denial of God (Putra et al., 2025).

The practice of injustice in the area of consideration can be seen as a violation of the essence of the first precept of Pancasila. The management of natural resources should reflect gratitude to God, confident in seeking the greatest benefit for the welfare of all people, not just a few groups (Sofwan & Putri, 2025),

5.5 Relation to Precept 2 of Pancasila (Fair and Civilized Humanity)

The second precept of Pancasila emphasizes the importance of respect for human dignity, justice, and civilized treatment. However, the reality that occurs in the mining area shows that there is a deviation from this value. The community around the mine still lives in conditions that are far from decent due to environmental pollution, limited access to education, and inequality in obtaining economic benefits. This situation shows that the basic rights of citizens have not been fulfilled fairly (Handayo, 2021).

This condition shows that the existence of the mining industry, which is supposed to bring benefits, often causes social and health burdens for the community. Environmental pollution has an impact on air, water, and soil quality, thereby disrupting health and reducing the productivity of local communities. On the other hand, limited access to education prevents the younger generation from getting out of the cycle of poverty that is inherited from one generation to the next. The unequal distribution of economic benefits has widened the gap between the community groups living around the mine and those who enjoy great benefits from the exploitation of these natural resources (Febriyanti et al., 2020).

If left unchecked, this condition not only damages the socio-economic order but also erodes the human values that are at the core of the second precept of Pancasila. Inequality in mining results causes local communities to lose equitable access to economic resources and basic services such as education and health, which in turn leads to social conflict and community instability (Greenpeace Indonesia, 2025; Febriyanti et al., 2020).

Development that is in line with the values of Pancasila requires that every citizen be treated fairly, given equal opportunities to develop, and protected their basic rights. However, the reality in mining areas shows that small communities are still in vulnerable and marginalized positions due to the dominance of large companies that control and manage natural resources (Komba et al., 2025; Saputra, 2024).

Therefore, it is important to redirect mine management practices to be more oriented towards social justice, environmental protection, and improving the quality of life of the surrounding community. An inclusive and participatory approach can open up opportunities for local communities to play an active role in supervision and decision-making, so that the benefits of mining can be felt equally and sustainably (Center for Energy Studies UGM, 2024; Rahayu et al., 2023).

This policy reform effort must also pay attention to environmental sustainability aspects so that damage from mining activities can be minimized. Enforcement of strict environmental regulations and the use of environmentally friendly technology are key in maintaining a balance between economic growth and the preservation of natural resources, which are a boon for the future of the nation (Wahyudi & Dina, 2025; Heffron, 2020).

Injustice is also reflected in the loss of land and people's livelihoods without adequate compensation. This condition is clearly contrary to humanitarian principles because it puts citizens in a vulnerable and helpless position in the midst of the dominance of corporate interests (Widianita, 2023).

Furthermore, the lack of attention to public health around the mine shows a lack of respect for human values. The impact of pollution that triggers respiratory and skin diseases is a form of neglect of people's right to a healthy life (Wahyudi & Dina, 2025). In fact, the second precept mandates civilized treatment that guarantees human dignity (Sutrisno & Astuti, 2024).

In addition, the health burden borne by the community due to the impact of mining often does not receive adequate handling from the government or companies. The lack of health facilities in the mining area makes the community more vulnerable, so that injustice is increasingly felt. From a humanitarian perspective, this situation

shows that development that does not favor small people is tantamount to violating the basic principles of the nation (Heffron, 2020).

Conditions in mining areas can be categorized as incompatible with the second precept of Pancasila. Development that ignores the humanitarian aspect opens up wide opportunities for social inequality that further widens the gap of injustice. Inequality in the distribution of mining benefits triggers the marginalization of local communities, who not only experience poverty but also lose access to basic rights such as education, health, and a healthy environment (Taufiq, 2024).

Furthermore, the negative impact of mining activities also erodes the value of justice that is the basis of the nation's life. Environmental damage and reduced quality of life of the community can trigger social conflicts that undermine the harmonization and stability of the community. This is clearly contrary to the principles of just and civilized humanity in the second precept of Pancasila, which demands respect for human dignity and rights (Putra et al., 2025; Wahyudi & Dina, 2025).

Therefore, serious evaluation and reform of mining practices that have occurred so far are needed to truly reflect fair and civilized human values. This evaluation must involve the active participation of local communities, academics, and other stakeholders to formulate more humane and equitable policies in mining governance (Sukri, 2024; Komba et al., 2025).

Restoring the dignity of the affected communities must also be a major concern by ensuring fair compensation, access to basic social services, and environmental protection. This step is not only in line with the values of Pancasila, but will also strengthen sustainable development and social integration in the mining community (Febriyanti et al., 2020; Heffron, 2020).

6. CONCLUSION

An examination of economic injustice in mining areas in Indonesia shows that there is a significant inequality between mining profits and the welfare of local communities. Although the mining sector contributes a large portion of the national GDP, the communities around the mining area still face poverty, limited access to basic services, environmental damage, and social conflicts due to unequal distribution of benefits. Mining activities also increase health risks and the cost of living for local communities.

This injustice is contrary to the values of social justice mandated by Pancasila, especially the first precept (The One Godhead), which demands the management of nature for the welfare of all people, and the second precept (Fair and Civilized Humanity), which upholds respect for human dignity. A fairer, inclusive, sustainable, and community-oriented mining policy is needed to realize social and humanitarian justice in accordance with Pancasila values.

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