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THE IMPACT OF NICKEL MINING ON THE INCOME AND WELFARE OF THE PEOPLE OF MOROSI VILLAGE, KONAWE REGENCY: ISLAMIC ECONOMIC PERSPECTIVE

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ABSTRACT

This study aims to analyze the impact of nickel mining activities on the income and welfare of the people of Morosi Village, as well as examine how the application of the principle of justice in Islamic economics can improve the welfare of the community around the mine. This study uses a qualitative method with a transcendental phenomenological approach. The data sources come from primary data (in-depth interviews with the community, village leaders, and the company) and secondary data comes from books, journals, and related documents. Data collection techniques are carried out through observation, interviews, and documentation. Data analysis is carried out through data reduction, data presentation, and conclusion drawn. The results of the study show that: 1) Mining activities provide a significant increase in community income through the absorption of local labor and the development of small businesses around the mine. 2) Community welfare is improved through infrastructure improvement, access to basic needs, and increased business opportunities, although there are still challenges such as environmental pollution and inequality in the distribution of benefits. 3) The application of the principle of justice in Islamic economics is partly reflected in the company's CSR programs such as the provision of clean water, social assistance, and infrastructure development. However, the distribution of benefits is not completely even, so it is necessary to strengthen the principles of Islamic justice so that the benefits of mining can be felt comprehensively by all levels of the community of Morosi Village. The implications of this study emphasize the importance of applying the principle of justice in natural resource management, both as an enrichment of Islamic economic studies and as practical input for governments, companies, and communities to realize a more equitable, sustainable, and consistent distribution of benefits in accordance with sharia values.

Keywords: Nickel mining; Revenue; Community welfare; Islamic economic justice; CSR

1. INTRODUCTION

Indonesia is a country rich in natural resources, both renewable and non-renewable (Oktryaningsih et al., 2024). One of the sectors that makes great use of natural resources is the

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mining industry. In 2023, the Central Statistics Agency noted that the mining industry made a major contribution to GDP, amounting to IDR 2,198 trillion or 10.5% (Central Statistics Agency, 2023). This contribution shows that the mining sector has an important role in national economic growth and can increase people's income and welfare, especially in areas where mines are located (Mochamad, 2011). In addition to contributing to GDP, mining exploitation is expected to have other positive impacts on the country and regions. Several previous studies have shown that mining has an impact on the community's economy. Among them is an increase in people's income, opportunities in the trade sector (Yanti et al., 2019). The mining industry also has multiple effects in the region by affecting the increase in wages in the non-mining sector (Mahfudz et al., 2023). The mining sector is able to increase regional income and per capita income for the community (Suciadi et al., 2020).

In addition to positive impacts, the mining industry also has a negative social and economic impact on society. The mining sector on the one hand is able to solve problems but can also provide new problems for the community, the existence of natural resources in the form of oil and gas, nickel, gold and other resources has so far given rise to more disasters such as conflicts, environmental disasters and economic disparities in the community (Yunas, 2017). In addition, the negative damapks that arise are social conflicts, environmental damage, a culture of consumptive living, lack of motivation and community innovation to develop businesses (Nuraeni, 2018). Therefore, clear and strict regulations are needed in managing the exploitation of natural resources so that these negative impacts can be minimized.

Exploitation Natural resources in Indonesia are regulated in various regulations, one of which is Law No. 4 of 2009 concerning Mineral and Coal Mining, which was later revised in Law No. 3 of 2020. This law stipulates that the use of natural resources must be carried out in a sustainable manner with regard to the welfare of the community and environmental protection. In addition, Law No. 32 of 2009 concerning Environmental Protection and Management emphasizes that mining activities must meet environmental standards so as not to harm the surrounding community (Al Idrus, 2022). Konawe Regency, especially Morosi Village, is one of the areas in Southeast Sulawesi that has experienced the impact of rapid development due to the presence of the nickel mining industry. The presence of companies such as VDNI and OSS has had an economic impact on the people of Morosi Village. According to the Konawe Industry and Trade Office (2023), the income of the community around the mining area has increased by 20% in the last five years. However, this increase is uneven, as it is mostly only enjoyed by those who work directly in the mining sector, while other sectors such as agriculture and fisheries experience a decrease in productivity due to the environmental impact caused by mining activities.

Although the regional economy has experienced fairly high growth, people's income and welfare have not increased proportionally. Data from the Central Statistics Agency in 2023 shows that the GDP per capita of Konawe Regency is IDR 67.881 million, still below the national average of IDR 75 million, while the welfare of the community is calculated by the Human Development Index (HDI) which is also lower than other districts outside the province of Southeast Sulawesi, which is 73.88%. On the other hand, the environmental impact due to mining activities is beginning to be felt by households in Morosi Village. Clean water is becoming more difficult to access, the air around mining areas is increasingly filled with dust, and public health, especially children and the elderly, is beginning to be affected by the pollution produced. Social inequality is also becoming more pronounced, where there is a real difference between those who are directly involved in the mining industry and those who remain dependent on traditional economic sectors (KLKH, 2021).

Understanding the experience of the people of Morosi Village in dealing with this change is very important to get a deeper picture of the reality they are experiencing. Each individual and household has their own perception and way of responding to the impact of mining, both in terms of economy, social, and environment. From the perspective of Islamic Economics, the welfare of the community can be realized if mining management is based on sharia principles, which prioritize justice, balance, and the public good. However, if you look at the reality in Morosi Village, there is still injustice in the distribution of benefits from the mining sector. This can be seen from the income inequality that occurs in society. In addition, mining activities also have a negative impact on the environment around the village. Therefore, this study aims to analyze the perspective of the people of Morosi Village regarding the impact of the mining sector on the income and welfare of the community in Morosi Village from the perspective of Islamic economics, as well as provide recommendations for more equitable and sustainable management. Based on the above background, this study will analyze the impact of mining on the income and welfare of the people of Morosi Village from an Islamic economic perspective.

2. METHODS

The type of research used is qualitative research that generally aims to describe and understand complex phenomena in their natural context with a focus on understanding the meaning given by individuals or groups. This research will explore how the people of Morosi Village experience, understand, and interpret the impact of mining on the income level and welfare of the people of Morosi Village from an Islamic economic perspective (Hikmawati, 2020)

This research will be carried out in Morosi Village, Konawe Regency, Southeast Sulawesi. The selection of the location is based on the consideration that the village community has geographical proximity to the mining company, so it is considered to be directly affected by mining activities. The implementation time starts from July 1, 2025 to September 01, 2025.

This study uses a qualitative method with a transcendental phenomenological approach. Qualitative research is a research method that utilizes descriptive data to describe the characteristics of an event that occurred during the study as well as analyze the factors that cause certain symptoms. Qualitative approach, which is an important research method and is very suitable for answering research questions that focus on the question of who, what and where events or experiences occurred and obtain direct data from informants about poorly understood phenomena (Fauzi, 2022). The purpose of qualitative research with a transcendental phenomenological approach is to be able to accurately depict the facts of an area. This study aims to find out how the impact of nickel mining on the income and welfare of the people of Morosi Village, Konawe Regency from an Islamic economic perspective.

Data sources in field research can be grouped into two main categories, namely primary data and secondary data.

1. Primary Data

Primary data is information obtained directly from the research subject, where the researcher gets direct data using predetermined instruments. By holding this research in Morosi Village where the community around the mining area will be the primary data in this study

2. Secondary data

Secondary data is information that pre-exists and is used to supplement research data needs. This information is obtained indirectly by researchers through media such as books,

websites, other documents, and can be in the form of diagrams, graphs, or tables that contain important information.

1. Observation

This method of data collection through observation methods is a method that involves direct observation by researchers at relevant locations to obtain the desired data. In the observation method, researchers can use notes or recordings to collect information. Observation is a data collection technique by looking at and going down directly to the field or object to be studied. By making this observation, the researcher directly observes the object being studied, in this case the author directly sees and observes what is happening and becomes a problem in the object of research. Related to this, the researcher uses this technique because it allows the researcher to observe the phenomena that occur as a result of mining in Morosi Village.

2. Interview

The people who will be interviewed by the researcher are:

1) Jhony (Village Secretary)
2) Rendi (Employee of PT OSS – Security)
3) Suharni (Trader)
4) Sri Rahayu (Trader)
5) Suhardi (Employee of PT VDNI – Driver)
6) Sumarni (Trader)
7) Aldi (Employee of PT OSS – Brick Printing)
8) Daeng Tepo (Fish Trader)

3. Documentation

Documentation can be in the form of written texts, images, videos, or monumental works from individuals or related parties, Documentation techniques not only collect and write, but also involve the analysis of these documents to form the results of a systematic, cohesive, and complete study.

The interview guidelines serve as a guide for researchers when interacting with informants. The guidelines have a series of questions that are methodically structured to ensure that all aspects relevant to the research are covered in the interview. By using interview guidelines, researchers can avoid repeating questions or missed things. In addition to interview guidelines, *recorders* are also used to record conversations during interviews. This allows researchers to review interviews and ensure that the information obtained is recorded accurately. The recording device allows researchers to re-listen to the interview so that they can understand the information better. During the study, the researcher may also use other assistive means such as cameras to capture specific situations or conditions that are relevant to the research. The use of these tools can provide a visual dimension that can complement the information gathered from interviews and observations. In conclusion, in qualitative research, although researchers are the main instruments, additional instruments such as interview guidelines, recording tools and visual aids can be used to ensure comprehensive and quality collection.

In this study, the data method used is the data analysis model proposed by Miles and Huberman, which is an interactive model consisting of three main things, namely data reduction, data display, and conclusion drawing.

In qualitative research, the instrument is the individual, that is, the researcher himself. Therefore, what is tested for validity is not the instrument, but the data obtained. To test the credibility of the research data, the researcher used a triangulation technique. Data triangulation is an information collection method that relies on a variety of sources and methods to verify the validity of data. The triangulation process involves collecting data from diverse sources, such as interviews, observations, and documents, as well as utilizing various techniques such as free and structured interviews, observations, and surveys. The purpose of triangulation is to strengthen the theoretical, methodological, and interpretative power of qualitative research.

3. RESULTS AND DISCUSSION

The Impact of Mining on the Income of the Morosi Village Community

1. Increasing Community Income

The presence of the nickel mining industry through PT Virtue Dragon Nickel Industry (VDNI) and PT Obsidian Stainless Steel (OSS) in Morosi District has a great influence on the social and economic dynamics of the local community, including the people of Morosi Village. Before the advent of industry, the majority of villagers depended on traditional sectors such as agriculture, fisheries, and odd jobs. People's income at that time was erratic and highly dependent on the season or natural conditions.

Morosi Village has undergone significant economic transformation since the mine began operating. The opening of formal jobs in the industrial sector provides a guarantee of more stable income. In addition, the informal sector such as services, trade, and residential rental has also grown rapidly due to the increasing number of migrant and mining workers (Ashmarita et al., 2025). Based on the results of the interview, Mr. Jhoni who has lived in Morosi Village since 2011 said that his income increased after the existence of the mining company:

> "*Before mining, our lives were still mediocre because they were very dependent on agricultural products. But after the mine entered our territory, there was a significant change. The community's economy is increasing, including my own family who now also has a boarding house business besides working*".(Jhony (38 years old), n.d.)

Mr. Jhony's initial statement *(noema)* shows that the outermost awareness that appears is that there is a concrete change in sources and income stability. *This noema* shows a direct comparison between the conditions before and after the mine was present, where the uncertainty of agricultural products shifted to the certainty of income from salaries and boarding house business. The researcher then tries to suspend personal views (*epoche*) to dig deeper into how that consciousness is formed with the question of what kind of significant change? Jhony added:

> "*What is clear is that income has increased. In addition to getting a salary from a job at the company, I can also open additional businesses such as boarding houses that are enough to help increase my family's income*."

This quote shows an affirmation that income from the formal (salary) and informal (boarding house) sectors have run side by side, thereby adding to the economic stability of their households.

Furthermore, when asked about the meaning of the change in income, Jhony replied:

"*In the past, the results were very small. Now the salary in the mine is definitely every month. So I can plan household needs, and I can even set aside for the children's school*."

This answer shows *noesis*, that is, the deepest awareness that a fixed income provides a sense of security and the ability to plan for the future of the family. Thus, Jhony's awareness is directed to a certain object, namely the existence of the mine as a source of economic certainty (*intentional analysis*). *Eidetic reduction*, can be understood the essence of Jhony's experience, which is that the existence of mines has transformed the household economic pattern from subsistence and erratic to stable conditions, which allows for improved family welfare and investment in children's education. The people of Morosi Village who are not directly involved also experience an increase in income. This is felt by those who open small and medium enterprises (SMEs) such as food stalls, grocery businesses, transportation services, and boarding houses. They take advantage of the presence of mine workers who are new consumers in the village environment.

Sumarni, a housewife who also works as a grocery store trader, said:

"*When I bought land and opened a shop here in 2008, there was no mine. I used to garden, the people here also worked in gardens or ponds on average. Over time, since the mine entered, the income began to change, which had increased because this village became crowded. But now it's starting to be quiet again because many miners don't live here, they just go home."(Sumarni (45 years old), n.d.)*

This statement is a *noema* that shows a clear difference between the conditions before the mine came where the income depended only on the plantations and ponds and the condition after the mine entered which made the village crowded and income increased, although then it declined again due to the pattern of unsettled miners. The researcher then conducts *an epoche* by suspending personal views to delve deeper into the informant's pure consciousness. In his explanation, Sumarni added:

"If there is an employee acceptance first, the store can sell very well because many people live here. But now it is starting to decrease because many people work but do not settle, so shopping is not as crowded as it used to be."

This quote shows that Sumarni's income is greatly influenced by the dynamics of the presence of mine workers. He assessed that there was a direct relationship between the crowds of the village and the level of business income.

Furthermore, the deepest meaning (*noesis*) of Sumarni's experience is that the existence of the mine is interpreted as a determining factor in the rise and fall of income. For Sumarni, when the mine workers settled, the village became crowded and the business increased; On the other hand, when workers only go back and forth, business opportunities decrease. Intentional analysis, it can be understood that Sumarni's awareness is directed to objects in the form of mining activities that create changes in the consumption patterns of the village community. Mining is the cause of an increase in income as well as a relative decrease, depending on the living pattern of the workers. The *eidetic reduction* produces the essence that Sumarni's experience shows that the increase in the income of the people of Morosi Village who do not work directly in the mine depends on the intensity of the presence of mine workers as consumers.

The phenomenon of increasing people's income, both directly and indirectly, confirms that mining activities are able to create a multiplier effect for the surrounding community. According to local development theory, large economic activities such as the mining industry can stimulate

the economic growth of the surrounding community through consumption channels, demand for goods and services, and the creation of a local business ecosystem. The community is not only a worker, but also a business actor who distributes economic results.

2. Job Changes

The presence of the mining industry in Morosi Village has not only had an impact on increasing people's income, but has also significantly changed the employment structure. Before mining, the majority of people depended on agriculture, plantations, and fisheries for their livelihood. However, since PT VDNI and PT OSS operated, there has been a major shift in the type of work pursued by residents.

Residents who previously only had seasonal or odd job opportunities now get the opportunity to work formally in the industrial sector. In fact, most of the younger generation prefer to work directly in a mining company after completing their high school education, rather than continuing to college. This shows the occurrence of a new orientation in people's career choices due to the attraction of economic stability offered by mining companies.

As conveyed by Rendy, a resident who works as a security guard at OSS:

> "*I work as a security guard at OSS, the security department. High school graduates immediately apply online and be accepted. Alhamdulillah, my income is now stable. The main salary is 5 million, but it can be more if there is overtime. My economy has improved since working in the mines" (Rendi (25 years old), n.d.).*

This statement reflects *noema*, which is the initial awareness that the mine has opened up new formal jobs, especially for the younger generation who can work immediately after graduating from high school. *The noema* marks a change in people's orientation from traditional jobs to modern jobs with fixed salary guarantees.

The researcher then carried out *an epoche* by suspending personal views and delving deeper into the informant's consciousness. Rendi added:

> *"Now many of my classmates also work in the mine. Some are in the production department, some are operators, some are in the administration department. So job opportunities are clearer, unlike in the past who had to go to the garden or odd jobs."*

This quote shows that job changes are collective, not just experienced by Rendi personally. Mining provides a clearer and more stable career alternative for young villagers. Furthermore, *the noesis* or deepest awareness of Rendi's experience is that the existence of the mine is interpreted as a source of more definite and directed job opportunities. Mining is understood not only as a provider of income, but also as an instrument of social transformation that changes the life choices of the younger generation.

Through *intentional analysis*, it can be understood that the direction of Rendi's consciousness is focused on the mine as an object that shifts the mindset of the community. If previously the main jobs were limited to the agricultural sector, now mining is the main magnet that defines the career direction and economic aspirations of the people of Morosi Village.

The *eidetic reduction* produces the essence that the presence of the mine has brought fundamental changes in the employment structure of the people of Morosi Village. This transformation represents a shift from a traditional season-dependent work system to a stable formal work system, while creating a new orientation for the younger generation who prefer to work in the mines rather than pursue higher education.

This transformation of employment is in line with Lewis's theory of economic dualism, which states that the transition of labor from the traditional sector (agriculture) to the modern sector (industry) is an important indicator in the process of economic development. The entry of the public into the formal sector not only provides higher incomes, but also better social security and legal protection.

The Impact of Mining on the Welfare of the Morosi Village Community

1. Access to Basic Necessities

The people of Morosi Village feel an increase in access to basic needs such as food, clothing, and shelter since the presence of mining. The existence of the mine has an impact on the increase in community economic activity, one of which is the increase in the number of stalls and shops of daily necessities around the mining area. This ease of access makes people no longer need to travel long distances to the city just to meet their basic needs. The increase in the population due to the influx of foreign workers has also encouraged an increase in demand for basic necessities. This demand has triggered the growth of various local businesses such as kiosks, basic food stalls, and daily necessities stores which have become a new source of livelihood for some residents. This strengthens the interaction between the mining sector and the economy of the surrounding community, where the needs of workers also open up business opportunities for local residents. These changes reflect positive developments in terms of availability and affordability of basic necessities. Before the presence of mining, people had to travel long distances to the city to obtain basic goods. However, currently, the village has a more independent economic infrastructure, with many shops, stalls, and even minimarkets standing.

Aldi said that:

> *"Now all basic necessities are completely available here. The price is not too expensive, only a thousand or two thousand different from the price in the city. So there is no need to shop far."(Aldi (25 years old), n.d.)*

This statement can be understood as *noema*, Before mining, people had to go to the city to get basic necessities, which meant spending extra time, effort, and expenses. After the mining company operated, stalls, stalls, and daily necessities shops appeared in the village. For Aldi, the most prominent thing is the availability of goods at almost the same price as in the city, so people no longer have to travel far. As a researcher, at the *epoch*, the question that then arises is: "Is the change in the form of the availability of goods in this village only limited to facilitating access to shopping, or does it also affect consumption patterns and the way families meet their daily needs?"

In response to this, Aldi explained further:

> *"In the past, if you wanted to shop, it was a bit difficult because you had to go to the city. Now there are many stalls and shops here, even the prices of goods are almost the same as in the city. So it is easier to meet the needs of the family without having to leave the village."*

This statement expands on the initial understanding. Aldi not only highlights the availability of goods, but also emphasizes convenience, time efficiency, and convenience for its family. This means that the perceived change is not only practical, but also includes a better quality of life. However, I as a researcher still need to dig deeper. Therefore, the follow-up question arises "Does this convenience really have an impact on family well-being, for example in terms of household expenses or time use efficiency?"

Aldi later added:

> *"Alhamdulillah, now the needs of the family can be met better. If in the past it was often delayed because money ran out on the street to shop in the city, now it can be spent directly here. So it's more time-saving and cost-effective."*

This statement is a *noesis*, which is Aldi's deepest awareness that arises from its experience. The meaning he captures is no longer just the ease of buying goods, but the realization that his life is now more secure and efficient.

If examined through, it can be seen that Aldi's awareness is directed to certain objects, namely changes in access to basic needs due to the presence of mines. The intentionality of his experience shows that this awareness is not neutral, but is related to the new economic structure in the village. Aldi realizes that mining activities create *a multiplier effect* in the form of the development of local businesses, which ultimately changes the way people meet their daily needs. This awareness also shows a new orientation in people's life patterns that are now more modern, practical, and efficient.

Through *eidetic reduction*, the essence can be drawn from Aldi's experience that the presence of mining brings a fundamental transformation to the welfare of the community. This essence is not solely on increasing income, but on the formation of village independence in providing basic needs. In other words, the presence of the mining industry makes people no longer dependent on the city to obtain basic goods. This transformation is a sign that well-being is not only measured by the money received, but also by the availability of more equitable access, comfort, and a sense of security in daily life.

Changes in access to basic needs show a significant shift in meeting people's needs. The presence of mining triggers local economic development, encourages the circulation of goods, and expands access to basic needs. This view is in line with regional economic development theory which emphasizes the interaction between large industrial centers and the local economy as a driver of growth (McCann, 2017).

2. Educational Services

Education is one of the aspects of welfare that has received attention since mining activities. Although the company's assistance does not cover all levels of education, the community feels that there is easy access to basic education through the construction and improvement of schools in the village. This support is felt to be very helpful in improving the quality of local human resources, although there are still limitations and challenges in the range of benefits.

Rendi said that:

> *"For education, there is an elementary school built by the company, admission is free. But the planned junior high school has not yet been completed. The company only helps the building, not their full property. But this assistance is quite helpful to the community."(Rendi (25 years old), n.d.)*

This statement is a *noema*, namely Rendi's initial awareness of the real contribution of mining companies to education. The apparent realization is that the company is not fully responsible for education, but its contribution in the form of the construction of elementary schools has had a positive impact on society. With the elementary school built, children in the village no longer have to travel long distances to get access to education, so that families feel more helped. As a researcher, then there is a question that arises, namely: "Is the construction of

this elementary school just to provide physical facilities, or is it really felt by the community in daily life?"

Answering this question, Rendi added:

"If there is an elementary school here, it is easier for children to go to school. No need to go far. Parents are also lighter because they do not incur transportation costs. So even though it's just elementary school, the benefits are great for the community."

This statement provides a deeper understanding. Apparently, the contribution in the form of school construction is not only meaningful as an additional infrastructure, but really has a direct impact on the family's daily life. However, the follow-up question from the researcher arose: "Is the existence of this school enough to answer the community's needs for education, or is there still something else that has not been achieved?"

Rendi then said further:

"The planned junior high school has not yet been completed. So if the children want to continue, they still have to leave the village. So it can be said that this assistance is not complete. But at least this initial step has helped, just continue."

This quote reflects the *noesis*, which is Rendi's deepest awareness that educational assistance from the company is still partial. He realizes that elementary school does provide great benefits for families, but without further education, the needs of the community have not been fully met. This awareness shows a critical view: education is a continuous need, not just at the elementary level.

Through *intentional analysis*, it can be understood that Rendi's awareness is directed to the fact that the company has indeed contributed, but the contribution has not been comprehensive. The intentionality of his experience reveals that people want more than just physical development, they expect sustainability in providing access to education that can guarantee the future of their children.

3. Infrastructure Improvement

The infrastructure aspect is one of the important indicators in improving community welfare due to mining activities. The presence of PT VDNI and PT OSS in Morosi Village has brought significant changes to the condition of village infrastructure, especially in terms of road access and clean water provision. Before the company's existence, many residents complained about the poor condition of the road and the difficulty of obtaining clean water. But now, through the CSR program, the company has begun to make a real contribution to the improvement of public facilities that support people's daily lives.

Daeng Tepo said that:

"Wow, it's a lot different from before. In the past, the road was very difficult to pass, especially during the rainy season. Now there is paving the road, it is because of assistance from the company through the village head. The water used to be very yellow, now it is clean because of the company's help. So it is very beneficial."(Daeng Teppo (56 years old), n.d.)

This statement became *a noema*, which showed Daeng Tepo's first-hand experience of changing road conditions and clean water. What was once a great difficulty is now transformed into an ease.

Next the question arises: is this change only limited to physical infrastructure, or does it also have an influence on the social life of the people?

Daeng Tepo added:

> *"If there is a village event, the road has been smoothly passed. Clean water also makes you healthy, there are no more skin problems like before. So life is much better, the children are also happy because they no longer walk dirty when they go to school."*

From this answer emerges *noesis*, namely the deepest awareness that infrastructure not only provides comfort, but also improves people's health, education, and social relations.

Intentional analysis shows that Daeng Tepo's experience shapes the direction of awareness that infrastructure development is the foundation of a more decent life. Good roads facilitate social and economic interactions, while clean water improves family health. *Eidetic* reduction emphasizes that the essence of the experience is the creation of real common welfare. Physical infrastructure is present as a symbol of improving the quality of life, not just a technical facility, but part of the basic right of the community to live a better life. Infrastructure development carried out by mining companies is one of the tangible proofs of positive contributions to society. This not only improves the quality of life, but also strengthens the relationship between the company and the local community as development partners.

4. Environmental Impact

Environmental impact is the main concern of the people of Morosi Village after the presence of mining activities by PT VDNI and PT OSS. The most felt impacts are air pollution in the form of dust, increased air temperature, and drastic changes in spatial planning and village ecosystems. This is due to the intensity of industrial activities and significant changes in land use transfer.

Suharni said that:

> *"Yes, the environment is dustier now than before. But other than that, it's not too problematic for me." (Suharni (34 years old), n.d.)*

This statement became a *noema*, namely the initial awareness that the environmental condition of Morosi Village has changed, especially with the increase in dust due to mining activities. Although he said it was not too problematic, there was still an acknowledgment that environmental conditions were different from before. The question arises: does Suharni's underestimation of the impact of dust really mean that there is no serious problem, or does it indicate a forced acceptance of deteriorating environmental conditions?

In further explanation, Suharni said:

> *"Maybe it's because I'm used to it, so it's not really felt. It's just that if you dry your clothes get dirty quickly, or if you sweep the house several times a day, it can be up to several times."*

From here, noesis *can be seen*, which is the deepest awareness that the environment is indeed getting worse due to dust pollution caused by mining. Although he tried to normalize, the fact is that he still acknowledged that there are real changes in the form of houses that get dirty quickly and domestic activities that are disrupted.

Through *intentional analysis*, Suharni's experience shows that public awareness is directed to the bitter reality that environmental quality is declining. They may look resigned, but the direction of consciousness still acknowledges the damage.

Meanwhile, at the *eidetic reduction* stage, the essence of Suharni's experience shows that dust and pollution are a concrete picture of the impact of mining that is most directly felt by the community. This essence confirms that the economic welfare obtained from mining has serious consequences on the quality of the environment.

The Principle of Justice in Islamic Economics on the Welfare of the Community Around the Mine

1. **Perception of the Morosi Village Community Regarding the Fairness of Mining Benefit Distribution**

Based on interviews with several respondents, there are differences of views in the community. Some consider the distribution of benefits to be fair enough, while others consider that it is not completely even. The positive view is reflected in the statement of Mr. Jhony as the Village secretary also said

> *"I think it's very fair. The village government always strives so that every assistance from the company can touch all levels of society, no one is excluded."*

This statement formed a *noema*, which is Pak Jhony's initial experience of seeing how the village government plays an active role in ensuring that assistance from mining companies can reach all residents. The initial awareness that appears is the belief that distribution is evenly distributed because every layer of society is treated equally without discrimination.

However, an *epoche* arises, a critical question that can be asked: what is the real form of the so-called fair distribution, and is it true that all citizens can already feel the benefits directly?

Mr. Jhony then further affirmed:

> *"If there is assistance from the company, the village government always records the residents first so that the distribution is on target. For example, basic food assistance or environmental improvement programs are arranged so that all residents can get a share. Although not always the same size, no one is excluded. Everything is still shared, that's what we take care of."*

This answer forms a *noesis*, which is the deepest awareness that justice in the distribution of mining benefits is understood as an effort so that no one is left behind. For Mr. Jhony, justice does not mean equal numbers, but equal access: everyone still gets a share even though the portions are different. This awareness shows the acceptance that the distribution of benefits in Morosi Village has been quite fair in practice.

Through *intentional analysis*, Mr. Jhony's experience shows that the orientation of public awareness is directed to the importance of inclusivity in distribution. The existence of mining companies is positively received when the benefits can be felt by all citizens, not just certain groups. The village government's efforts to record and regulate distribution are an affirmation that the principle of equity is really maintained in implementation.

Meanwhile, in *eidetic reduction*, the essence that can be drawn is that justice in the distribution of mining benefits for the people of Morosi Village is perceived as the absence of exceptions. Although the number and form can vary, the essence of justice is when every citizen is still recognized as having his or her right to get a share of the proceeds of the mine's existence. Thus, the benefits of mining are considered to provide shared value and foster a sense of togetherness in society.

Another view considers that this justice has not been fully realized as stated by Sri Rahayu's mother

> *"It is not completely fair. Help is available, but not evenly. For example, scholarships, my son never gets. THR and qurbani assistance are indeed all possible, but for others it still feels lacking."That is why*

This statement formed a *noema*, which is Sri Rahayu's early experience that captured the inequality in the distribution of benefits. He acknowledged that there is general assistance such as THR or qurbani that is distributed to all residents, but in more specific programs, such as education scholarships, according to him, not all families can enjoy it. From this, it appears that the surface awareness that distribution is indeed running, but it has not reached all the needs of the community.

An *epoche* arises, namely a critical question: can the distribution that tends to be equal only on certain assistance (such as THR and qurban), but not on important aspects such as education, be called true justice? Is ceremonial equity sufficient to fulfill the principle of justice in the Islamic economy?

Answering this question, Sri Rahayu added:

> *"I see that the company has indeed tried to help, but it feels picky. Assistance that is general is indeed available to everyone, but for important things such as education or business, not everyone feels it. For scholarships, for example, my child never got it. Even though it is very important for the future. So if you say it's fair, I think it's still lacking, because there are those who feel cared for, but there are also those who don't share the full benefits."*

This answer forms *noesis*, that is, the deepest awareness that justice felt by society is not enough with symbolic or ceremonial assistance alone. For Sri Rahayu, true justice can only be realized when all programs, especially those related to strategic needs such as education and economic development, can truly be felt by all levels of society. This awareness emphasizes the gap between short-term programs and long-term community needs.

Through *intentional analysis*, Sri Rahayu's experience shows that the orientation of public awareness is more focused on the meaning of substantial justice. Equitable public assistance is considered insufficient to meet the sense of fairness, because the community actually assesses the importance of programs that are able to improve the quality of life in a sustainable manner. Thus, the distribution of mining benefits is perceived as not fully fair because it does not touch long-term basic needs such as education.

As for *eidetic reduction*, the essence that can be drawn is that the fairness of the distribution of mining benefits is not enough only to be interpreted as symbolic equity, but must be measured from the extent to which these benefits are able to strengthen the welfare of the community in the long term. The essence that emerges from Sri Rahayu's experience is that justice will be felt if mining programs are directed to vital aspects of life, especially education, so that all citizens without exception have the same opportunity to improve their quality of life.

In addition to Sri Rahayu's views, criticism also came from Suhardi, a resident who now works as a driver at VDNI. He said:

> *"In my opinion, assistance such as THR from the company is indeed more felt by employees. But for the general public, it's not completely evenly distributed, especially in things like electricity."*

This statement formed a *noema*, which is Suhardi's initial experience that the distribution of mining benefits is still more profitable for company employees. Assistance such as THR is real, but according to him, it is more internal to the company and only enjoyed by workers. Meanwhile, for the general public who do not work in the mines, they have not fully felt the benefits of direct such as access to electricity or public facilities.

> *A critical question arises later: can the distribution of benefits that are more employee-focused be called fair, while the general public who are also affected by mining activities have not fully felt the need for essential facilities such as electricity?*

Answering this question, Suhardi added an explanation:

> *"For employees, it is clear that they can benefit, especially THR, fixed salaries, and even other facilities. But for people who do not work in the mines, there are still many who have not. For example, electricity, there are areas that do not have a stable flow. Even though the mine is in this village, all residents should be able to feel the basic facilities. So I don't think it's evenly distributed, because those outside the company should also get the same attention."*

This statement forms a *noesis*, which is the deepest awareness that the fairness of the distribution of mining benefits should not only be seen from the profits received by employees. Suhardi's awareness leads to the understanding that the wider community also has the same right to benefit, especially in terms of basic needs such as electricity. He is aware of inequality that confirms that distribution is not truly inclusive.

Through *intentional analysis*, Suhardi's experience shows a critical orientation of public awareness towards unequal distribution patterns. For him, the essential justice is not only the welfare of those who work directly in the company, but also the fulfillment of the basic needs of all villagers. This shows that the public considers that the distribution of benefits should be more directed to public facilities that touch everyone, not just certain groups.

Meanwhile, in *eidetic reduction*, the essence that emerges is that the fair distribution of mining benefits must be oriented to the public benefit. Company programs are not enough to only touch employees, but must pay attention to the welfare of the village community as a whole. The essence of Suhardi's experience emphasizes that fair distribution is when the benefits of mining are truly able to improve the quality of life of all citizens, especially in meeting basic needs such as electricity, clean water, and equitable infrastructure.

4. CONCLUSION

The presence of mining such as PT Virtue Dragon Nickel Industry (VDNI) and PT Obsidian Stainless Steel (OSS) has brought significant changes to people's income. Before the mines were operational, the majority of residents depended on the agriculture, fisheries, and odd jobs sectors with uncertain incomes. After the mine entered, many residents obtained formal jobs with stable salaries, accompanied by social security such as BPJS. Although not all residents work directly in the mines, the majority feel an increase in income, although the intensity varies between community groups. Improved welfare is reflected in easier access to basic needs, an increase in the number of local businesses, infrastructure improvements (roads and clean water), and educational support such as the construction of elementary schools and limited scholarships. However, there are also negative impacts such as air pollution, increased temperature, and land conversion that reduces green space and productive land. Some of the company's CSR programs have reflected the principles of justice (al-'adl) in the Islamic economy, such as the provision of

free clean water for all citizens, the construction of village roads, the distribution of social assistance on holidays, and the absorption of local labor. This is in line with Islamic teachings on equal distribution of benefits and maslahah 'ammah. However, some people consider the distribution of benefits to be uneven, especially in the provision of scholarships, local economic empowerment, and the absence of adequate health programs to overcome the impact of pollution.

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