



## **THE IMPACT OF GOVERNMENT REGULATION NUMBER 25 OF 2024 ON POLITICAL AND ENVIRONMENTAL SUSTAINABILITY (A CASE STUDY OF THE GRANTING OF MINING BUSINESS LICENSES TO NAHDLATUL ULAMA AND MUHAMMADIYAH)**

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### **ABSTRACT**

This research aims to analyze the effect of Government Regulation Number 25 of 2024 on the Amendment to Regulation Number 96 of 2021 on political and economic stability in Indonesia, focusing on a case study of the granting of mining licenses to Nahdlatul Ulama (NU) and Muhammadiyah social organizations. This government regulation was issued as part of the government's efforts to increase investment and economic growth, but this has implications for political and environmental stability in Indonesia. So that it has various impacts, both positive and negative impacts. The research method used is qualitative with case study analysis with a political environment approach. Data was obtained through analyzing related documents, previous research articles, and analyzing social media that discussed this issue in depth. The results show that the granting of mining licenses to Nahdlatul Ulama and Muhammadiyah has a significant impact on political dynamics in Indonesia. On the one hand, this step strengthens political support for the government from both organizations. However, on the other hand, there are potential conflicts of interest and dissatisfaction from other community groups, which can disrupt political stability. From an environmental perspective, the granting of this license has the potential to create a risk of environmental damage. The conclusion of this study emphasizes the importance of balancing political, economic and environmental interests in the implementation of government policies, as well as the need for public oversight and involvement in the decision-making process.

**Keywords:** Government Regulation, Politic, Environment, Organization

### **INTRODUCTION**

Changes to Government Regulation number 25 of 2004 have a major impact on political and environmental stability in Indonesia. Government Regulation of the Republic of Indonesia number 25 of 2024 concerning amendments to government regulation number 96 of 2021 concerning the implementation of mineral and coal mining business activities, which is contained in article 83A paragraph (1) which reads "In the

context of improving the welfare of the community, WIUPK can be offered on a priority basis to Business Entities owned by religious community organizations.”(PRESIDEN REPUBLIK INDONESIA, n.d.) which was signed by President Joko Widodo on May 30, 2024. The government regulation has explained the granting of mining licenses to religious community organizations to manage and regulate them. However, there are provisions that only religious mass organizations have a part in their organization that carries out economic activities and has the aim of empowering the economy of members and the welfare of the community or people. MH, N. M. S. (2024, June 21). *Ketentuan Pemberian Izin Pertambangan untuk Ormas Keagamaan*. Klinik Hukumonline. <https://www.hukumonline.com/klinik/a/ketentuan-pemberian-izin-pertambangan-untuk-ormas-keagamaan-lt6660c9dc31904/>

Indonesia has six officially recognized religions such as Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. From these six religions, many community organizations were born with a background in religious organizations and have many members in them. There are even some of these religious organizations that are able to develop and become political parties so that they can participate in political contests in Indonesia such as general elections. However, there are also religious mass organizations that have many members but focus on the basis of their organizational background, namely managing, regulating, and carrying out activities around religion alone so that they are not so interested in issues / cases that are beyond their authority. As is the case with the granting of this mining license to religious organizations, which is still a pro and con in the community even though this policy has been stipulated by the government in Government Regulation Number 25 of 2024.

The policy on granting mining licenses to religious mass organizations was drafted by the Ministry of Energy and Mineral Resources and then enacted into a government regulation by president Joko Widodo on May 30, 2024. With the aim of giving religious community organizations such as Nahdlatul Ulama, Muhammadiyah, and others the opportunity to manage mining activities in Indonesia rather than being managed by foreign investors. As well as being able to improve the welfare of religious community organizations in the economic aspect. The mining permit is given to a business entity owned by a religious community organization, so that the business entity manages it. In article 83A which reads (1) In the context of improving community welfare, WIUPK can be offered on a priority basis to business entities owned by religious community organizations. (2) WIUPK as referred to in paragraph (1) is an ex PKP2B area. (3) IUPK and/or share ownership of religious community organizations in the business entity as referred to in paragraph (1) cannot be transferred and/or transferred without the approval of the Minister. (4) The shareholding of religious community organizations in a Business Entity must be majority and controlling. (5) The Business Entity as referred to in paragraph (4) is prohibited from cooperating with previous PKP2B holders and/or their affiliates. (6) WIUPK offerings as referred to in paragraph (1) shall be valid for a period of five years from the date this Government Regulation comes into force. (7) Further

provisions regarding the priority WIUPK offer to Business Entities owned by religious community organizations as referred to in paragraph (1) shall be regulated in a Presidential Regulation. (*PP Nomor 26 Tahun 2020*, n.d.) The article describes the distribution of WIUPK (special mining business license area) given to religious community organizations. In this case, it is not explained about the management of the distribution of mining products, so what percentage is obtained by the state, religious community organizations, and the budget for environmental protection. This government regulation on mining business licenses is still very ambiguous to be explained in detail to the public, because it is considered a half-baked policy. So that it has an impact on political sustainability in Indonesia. And the protection of the environment around the mine that does not get attention also has its own impact on the environment. Therefore, this research will explain the impact of the enactment of government regulation number 25 of 2024 on political sustainability and environmental aspects.

## **METHOD**

The method used in this research adopts a qualitative paradigm in obtaining data such as collecting, analyzing, and organizing sources from articles, books, social media, and previous research. The researcher also quotes several statements from the person concerned in this case who discusses in depth the impact on politics and the environment in mining activities involving religious community organizations. This research focuses on literature review which is an activity to review or review various literature that has been published by academics or other researchers previously related to the topic under study, which in this research focuses on the political and environmental impacts of mining activities in government regulation number 25 of 2024. (Tinjauan Kepustakaan, n.d.)

The approach used in this research is Michael E. Kraft's environmental politics approach which analyzes environmental problems with three perspectives. In addition, it examines environmental policy as a result of the interaction of political, economic, social, and environmental forces. (Kraft, 2020)

## **RESULT**

This government regulation number 25 of 2024 will be analyzed into 3 main cases, namely: the response of religious community organizations related to the government regulation, and the analysis of government regulation number 25 of 2024 in Michael E. Kraft's environmental politics approach which divides it into 3 main perspectives, namely science, economics, and environmental ethics.

### **A. Response of Religious Community Organizations in Indonesia to Government Regulation number 25 of 2024 (NU and Muhammadiyah)**

After the enactment of government regulation number 25 of 2024, which is valid for 5 years, there were several religious community organizations that immediately accepted this offer openly. The first religious community organization to accept this news was

Nahdlatul Ulama (NU). Where the community organization is engaged in the field of Islamic religion which adheres to the ahlu sunnah wal jama'ah understanding. Nahdlatul Ulama is one of the largest community organizations in Indonesia which is also based on Pancasila and the 1945 Constitution in running its organization and politics. Nahdlatul Ulama also took part in the Indonesian political world which appeared in the form of political parties as their slogan “NKRI harga mati”. However, Nahdlatul Ulama also has a stance that it will not bring politics into religious affairs or vice versa as the term from Kyai Achmad Siddiq, that Pancasila will not be diversified and religion will not be Pancasila. So, religion and politics are not mixed but both walk side by side in their respective paths. This is what makes Nahdlatul Ulama the largest social organization in Indonesia.(Ghozali et al., n.d.) However, in terms of the pros and cons of this mining permit, Nahdlatul Ulama realistically sides with the “pro” camp and has even applied for a mining management permit, as explained by Rizam Syafiq as Chairman of the Surabaya City Ansor Youth Movement Branch in the Political Discussion Community 2024 Seminar held on August 29, 2024 at the FISIP UINSA Auditorium Building, explaining that the reason Nahdlatul Ulama accepts this mining permit is that mining management is an area of Muamalah (human relations in social society). The legal basis lies in the Ushul Fikih rule “Al-ashlu fi-l-mu'amalati al-ibahah”, meaning that everything related to mu'amalah is permissible unless there is religious evidence that clearly prohibits it. While related to management will be submitted to the muamalah section of the Nahdlatul Ulama organization.

After Nahdlatul Ulama, which was then followed by Muhammadiyah, which accepted the mining permit on July 27-28, 2024 in a national consolidation held at Aisyiyah University Yogyakarta. In contrast to Nahdlatul Ulama, which has a legal basis regarding mining issues, Muhammadiyah accepted this mining permit as stated by Muhammadiyah General Secretary Abdul Mu'ti, who claimed that all Muhammadiyah regional leaders (PWM) throughout Indonesia fully supported managing mines in Indonesia so that Muhammadiyah officially accepted the mining permit. Aanardianto, & Aanardianto. (2024, July 28). *Muhammadiyah Siap Kelola Tambang dengan Pertimbangan yang Seksama*. Muhammadiyah. <https://muhammadiyah.or.id/2024/07/muhammadiyah-siap-kelola-tambang-dengan-pertimbangan-yang-seksama/>

## **B. Government Regulation Number 25 Year 2024 in Environmental Politics**

Government regulation number 25 of 2024 which regulates the management and implementation of coal and mineral mining businesses. In accordance with the theory of environmental politics, coal and mineral mines are non-renewable resources or limited in number. Therefore, it needs to be managed by parties who are competent in their fields. The management of the mining business described in government regulation number 25 of 2024 will be seen through the lens of environmental politics and its theory. In ecocentrism, the earth needs all creatures and organisms for normal life. And in anthropocentrism, humans have a special role as the sole guardian of the sustainability of the earth. The rivalry between anthropocentrism and ecocentrism creates a dilemma in

political science. A country will be indecisive in managing its natural resources using the ecocentric or anthropocentric version. Both have benefits and good effects on the environment but with different priorities and methods. (PolitikLingkunganIndonesia, n.d.) In this aspect of mining management, Indonesia adheres to the anthropocentric system, where in this anthropocentric theory humans have full responsibility in protecting the environment. Maintaining in this case means managing and caring for the environment so that it can provide good benefits to humans. So, humans have the right to enjoy the environment in the form of natural resources and other natural wealth. However, the use of natural resources is what needs to be regulated in a rule and policies and problems related to the environment need solutions that need to be made and determined by the government. This is called environmental politics.

Environmental politics is the politics of natural resource management. So, the government must have the right policy design and design in dealing with environmental issues and using this environmental politics will offer various options and alternative ways that can be taken in dealing with natural resource management. According to Kraft, there are three perspectives in environmental politics, namely the perspectives of science, economics, and environmental ethics. (PolitikLingkunganIndonesia, n.d.)

### **1. Science Perspective**

From a scientific perspective, environmental politics must adopt and adapt truths agreed upon by the academic community. As Kraft puts it: “Many scientists (and business leaders as well) believe that environmental problems can be traced chiefly to a lack of scientific knowledge about the dynamics of natural systems or the use of technology”. (PolitikLingkunganIndonesia, n.d.) Head of the Pollution Control and Environmental Damage Division of the Indonesian Center for Environmental Law (ICEL), Fajri Fadhlillah, explained that the economic benefits provided by the government to religious community organizations in this government regulation must be accompanied by clear regulations on monitoring the mining process and preventing the impact of mining activities. According to him, the negative impacts arising from the existence of mining permits for religious community organizations are far greater than the economic benefits for these organizations. Fajri concluded that there are two main risks, namely the potential for horizontal conflicts between communities and environmental impacts due to rising temperatures due to increased mining activities. Syarif, M. (n.d.). *Izin tambang untuk ormas keagamaan: lebih banyak manfaat atau mudarat?* The Conversation. <https://theconversation.com/izin-tambang-untuk-ormas-keagamaan-lebih-banyak-manfaat-atau-mudarat-232385>.

### **2. Economic Perspective**

In this perspective, the profit and loss aspect is the main factor. According to Kraft, “These prices send inaccurate and inappropriate signals to consumers and businesses and thus encourage behavior that may be environmentally destructive”. Therefore, the government should set pricing policies that promote economic growth in line with environmental justice and

conservation. (*PolitikLingkunganIndonesia*, n.d.) Government Regulation number 25 of 2024 is stipulated with the aim of prospering religious community organizations in the economic aspect, providing opportunities for domestic organizations to manage mines, and not always relying and depending on foreign companies in managing. So that the country is able to benefit more from its own natural products. Therefore, in the economic aspect, it will have a good impact, but this will have a lot of impact on the mining results. Because religious community organizations will prioritize community economic empowerment and state revenues over the protection of their natural resources, potentially ignoring ecological considerations.

### 3. Environmental Ethics Perspective

In this perspective, environmental politics is a movement that criticizes human lifestyles that think about human interests without considering non-human aspects of life. In environmental ethics, there are two main theories, namely anthropocentrism, which is a thought that focuses on human benefits, and ecocentrism, which is a thought that focuses on the integrity and sustainability of the earth as a single entity. Environmental ethics discusses environmental philosophy that explores the character of humans who are greedy for natural resources. (*PolitikLingkunganIndonesia*, n.d.) In the stipulation of government regulation number 25 of 2024, the government is largely concerned with the economic aspects of the country and the welfare of religious community organizations in Indonesia. However, there is no thought of environmental protection, even coal and mineral mining materials are natural resources that cannot be renewed and require a very long time to renew them again. So that the management and protection aspects of mining products should be a priority in determining a policy because of its long-term effects.

Discussing environmental management, it will be required to understand the meaning of ecology and ecosystems. Ecology is the basis of environmental science that studies the mutual relationship between living things and the household of life support systems. Meanwhile, ecosystem is an order of environmental elements that constitute a comprehensive and mutually influencing unit in shaping environmental balance, stability and productivity. Environmental ethics or what is called broad ecological sustainability is an alternative discourse to save the environment, natural resources and ecosystems. This paradigm provides ideas for understanding the growth of economic life based on ecology which also provides an increase in the quality and standard of living, not only on economic factors but also socio-cultural aspects. The paradigm of ecological sustainability provides greater possibilities and hopes for the preservation of the ecology and socio-culture of society. *Introduction to Environmental Ethics and Local Wisdom*. (n.d.). GoogleBooks.

[https://books.google.co.id/books?hl=en&lr=&id=9Q6XDwAAQBAJ&oi=fnd&pg=PA10&dq=ethics+environment&ots=RaTCF7Bsc7&sig=oqBFfaBXPm0klYSgoTpsH5I3BZA&redir\\_esc=y#v=onepage&q=environmental%20ethics&f=true](https://books.google.co.id/books?hl=en&lr=&id=9Q6XDwAAQBAJ&oi=fnd&pg=PA10&dq=ethics+environment&ots=RaTCF7Bsc7&sig=oqBFfaBXPm0klYSgoTpsH5I3BZA&redir_esc=y#v=onepage&q=environmental%20ethics&f=true)

If humans manage the environment well, the risk of disasters caused by nature will be reduced. Mining activities are not prohibited if they pay attention to environmental protection. As the concept of limit growth from Dryzek which

emphasizes humans to enjoy natural products in moderation, because there is a time when natural resources will decrease and even run out which results in environmental degradation.

## **DISCUSSION**

### **A. The impact of Government Regulation No. 25 Year 2024 on politics in Indonesia**

It is not an easy thing to manage Indonesia's natural resources which are abundant in mineral content and green forests. It takes a high level of knowledge to manage and utilize forest products and mining processing, because the natural wealth in Indonesia is actually not our own, but entrusted to our children and grandchildren for generations to come. The objectives of mining management basically contain the principles of benefits, sustainability and environmental insight, national favoritism by maintaining domestic needs and supporting the national and local economy, and ensuring legal certainty.(Nugroho, 2019) Prior to the enactment of government regulation number 25 of 2024, mines in Indonesia were managed by BUMN (State-Owned Enterprises) and subsidiaries of BUMN (companies under the authority of BUMN), for example PT Aneka Tambang Tbk (ANTAM), PT Bukit Asam Tbk (PTBA), PT Timah Tbk, PT Freeport Indonesia (majority ownership by BUMN), PT Inalum (Indonesia Asahan Aluminum), PT Pertamina Geothermal Energy, PT Krakatau Steel (Persero) Tbk, PT Aneka Tambang Bintang Delapan, PT Amman Mineral Nusa Tenggara, PT Vale Indonesia Tbk. Adminjadibumn. (2024, August 25). List of state-owned mining companies! let's see! So SOEs. <https://jadibumn.id/daftar-perusahaan-tambang-bumn-yuk-simak/>

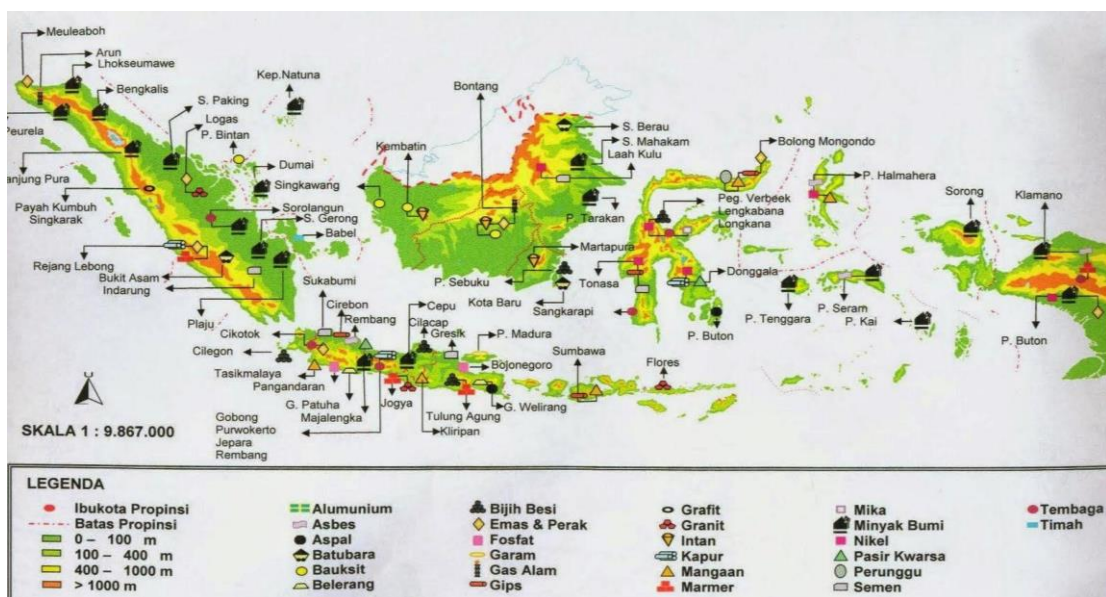
Government regulation number 25 of 2024 concerning amendments to government regulation number 96 of 2021 concerning the implementation of mineral and coal mining business activities contained in article 83A which provides opportunities for religious community organizations to obtain mining business licenses in the form of special mining business licenses (IUPK). However, the regulation does not explain the provisions of religious community organizations that meet the criteria and are able to manage mines in Indonesia. Because basically religious community organizations are engaged in agendas related to religion and have never intersected directly with the management of mining activities.(Prastika et al., 2024) This has led to debates in the community so that polarization has emerged, resulting in pro and contra camps and having an impact on political and environmental aspects.

Politics is an important aspect of life to organize everything to run well. Even in terms of the environment, policies and plans in terms of the environment must go through a political process in decision making. However, political factors will also produce an impact on environmental damage if the policies present do not position the environment as an integrated entity in government decision-making and political steps. So that the environment is only considered an object to produce economic growth alone.(Agussalim et al., 2023) In government regulation number 25 of 2024, there are still many unclear statements such as not explaining the provisions of religious community organizations that meet the criteria for obtaining mining permits, as well as legal regulations related to

receiving these permits. So that government regulation number 25 of 2024, which is a revision of government regulation number 96 of 2021, in fact still needs further revision. Because it is considered to provide benefits to interested groups only as a game in politics. Which makes this mine a force that is "sold" by the government and power holders. Given that the religious community organizations that have received the mining permit, namely Nahdlatul Ulama and Muhammadiyah, have a very large social and political support base. The involvement of religious community organizations in mine management increases the involvement of religious community organizations in the state economic sector, especially in natural resources, which were previously managed by BUMN (State-Owned Enterprises).

**B. The impact of Government Regulation No. 25 Year 2024 on the environment.**

In John S. Dryzek's book *The Politics of the Earth*, there are two natural resources, namely limited and unlimited natural resources. (*The Politics of the Earth\_ Environmental Discourses - John S. Dryzek (2013)*, n.d.) Mining products are included in limited natural resources. So that its use and processing must be done appropriately. Because the processing also takes a very long time. Indonesia has several mining sources whose processing does not pay attention to the surrounding environment, causing damage to the environment around the mine. For example, nickel mining processing in Kolaka Regency does not pay attention to the surrounding environment, causing natural damage. (Agussalim et al., 2023)



**Figure 1.** (Unknown. (n.d.). *Natural resources found in Indonesia*. Where to Seek Knowledge. <https://ibnubatuta93.blogspot.com/2014/11/sumber-daya-alam-tersebar-diseluruh.html> )

The figure explains the map of the distribution of natural resources throughout Indonesia, both renewable and non-renewable natural resources. It can be calculated the amount of data on the distribution of natural resources in Indonesia. As well as the many statements about environmental damage that say “where there are mining activities, there

will also be environmental damage” as a result of mining activities that are endless to be explored and managed by humans. A study stated that from 2000 to 2019, Indonesia, Brazil, Suriname and Ghana accounted for 80% of all tropical forest deforestation directly related to the mining industry. In fact, according to Stefan Giljum, lead author of a newly published study in the Proceedings of the National Academy of Science, Indonesia accounted for 60% of forest loss among the 26 countries we investigated. Ridzki.Sigit. (2022, October 17). *Study: Deforestation Footprint of the Mining Industry, Indonesia One of the Highest in the World - Mongabay.co.id*. Mongabay.co.id.<https://www.mongabay.co.id/2022/10/17/studi-jejak-deforestasi-dari-industri-tambang-indonesia-salah-satu-yang-tertinggi-di-dunia/> Various environmental damages and problems that arise in Indonesia are mostly dominated by anthropogenic factors where humans have a dominant role in the occurrence and process of environmental damage. If the purpose of mining is to improve the welfare of religious community organizations, it is necessary to prioritize the emergence of attention to questions related to environmental degradation. *Introduction to Environmental Ethics and Local Wisdom*. (n.d.). Google Books. [https://books.google.co.id/books?hl=en&lr=&id=9Q6XDwAAQBAJ&oi=fnd&pg=PA10&dq=ethics+environment&ots=RaTCF7Bsc7&sig=oqBFfaBXPm0klYSgoTpsH5I3BZA&redir\\_esc=y#v=onepage&q=ethics%20environment&f=true](https://books.google.co.id/books?hl=en&lr=&id=9Q6XDwAAQBAJ&oi=fnd&pg=PA10&dq=ethics+environment&ots=RaTCF7Bsc7&sig=oqBFfaBXPm0klYSgoTpsH5I3BZA&redir_esc=y#v=onepage&q=ethics%20environment&f=true) Because environmental damage is not only to the physical land in the form of micro changes in morphology and terrain, but also damage in the form of physical environmental quality such as pollution that will have an impact on the lives of communities around mining even though most of the mining land is in forest areas. It is recommended that the government and managers, who will be taken over by religious community organizations, have plans and ways to prevent pollution and environmental degradation. There are many ways and approaches that can be taken related to rehabilitation and revegetation measures as in government regulation number 26 of 2020 concerning forest rehabilitation and reclamation. Forest and land rehabilitation (RHL) is an effort to restore, maintain and improve the carrying capacity, productivity and role in maintaining the life support system. Revegetation is an effort to improve and restore damaged vegetation through planting and maintenance activities in areas of former forest area use.(PP Number 26 of 2020, n.d.)

As the results of the analysis of the influence of the stipulation of government regulation number 25 of 2024 using Michael E. Kraft's environmental politics which uses 3 perspectives in analyzing, namely the perspectives of science, economics, and environmental ethics. When analyzed from these three perspectives, only the economic perspective has a good impact if government regulation number 25 of 2024 is implemented. However, in Kraft's theory, the benchmarks for a policy that can be considered effective for the environment are the balance between economic development and environmental protection, greater public participation in decision making, and special attention to environmental justice in the distribution of benefits and impacts of policies. However, since the enactment of government regulation number 25 of 2024, legal regulations regarding the acceptance of mining management permits for religious community organizations are only determined by the Minister, so there is no transparency and accountability in it and the public does not have the right to know these regulations.(Surya & Dua, 2024) The balance between economic development and environmental protection is considered lacking because the parties involved in mine management are community organizations engaged in the religious field and are in conflict with their beliefs that should not create environmental damage on earth. Although

the Minister of Investment, Bahlil Lahadalia, said that mine management is not managed by Nahdlatul Ulama directly, but will be managed by a business entity. This means that Nahdlatul Ulama will have a Special Business Entity that will manage the mines given by the government professionally. (Author, 2024)

## CONCLUSION

After the enactment of Government Regulation No. 25 of 2024, several religious community organizations immediately responded openly. One of the first organizations to accept this offer was Nahdlatul Ulama (NU), which stated that mining management is included in the area of muamalah (human relations in social society) based on the principles of Ushul Fiqh. Nahdlatul Ulama based this decision on the rule "Al-ashlu fi-l-mu'amalati al-ibahah," which means that all things in muamalah are allowed unless there is a clear religious prohibition. After NU, Muhammadiyah also accepted mining permits during a national consolidation held on July 27-28, 2024 in Yogyakarta. Muhammadiyah fully supports mine management, claiming that all regional leaders support the move. Environmental politics according to Michael E. Kraft has three perspectives, namely science, economics, and environmental ethics. When viewed from these three perspectives, government regulation number 25 of 2024 is considered to only take into account the economic perspective that is able to prosper religious community organizations that manage mines without paying attention to environmental protection. And the imbalance of this policy in the form of government regulations in social, economic, political power, and public participation in making decisions. The impact in the political aspect is that this regulation raises public debate, with polarization between the pro and contra camps. The main criticism focuses on the potential conflict of interest, as religious organizations such as Nahdlatul Ulama and Muhammadiyah, which have great political influence, are involved in the country's economic sector, particularly natural resource management. In addition, environmental aspects are not considered to be given enough attention in this policy, which could result in environmental damage if not balanced with strict regulations and supervision. Meanwhile, the impact on the environment is damage to the environment around mining because it is considered that the government only prioritizes the economic aspects of managers and the government without caring about protecting the mining environment. Considering that mining products are included in non-renewable natural resources and require a long time to renew them, it should be managed by professionals so as to prevent the misuse of mining products in Indonesia.

## SUGGESTION

Government regulation number 25 of 2024 is present as a policy that provides opportunities for Nahdlatul Ulama and Muhammadiyah community organizations to participate in managing mines in Indonesia. However, this policy has various positive and negative impacts, especially in the political and environmental fields in Indonesia. In this case, the results of our research show the impact of the policy in the political and

environmental aspects, the majority of which have a negative impact that is inversely proportional to the economic aspects. However, researchers also provide solutions to the negative impacts resulting from the stipulation of government regulation number 25 of 2024. Actually, the granting of mining business licenses to community organizations is very beneficial for Nahdlatul Ulama and Muhammadiyah community organizations. However, government regulation number 25 of 2024 is still ambiguous and needs to be revised, especially regarding political and legal regulations and environmental protection. In this case, it is hoped that the government will be open and transparent regarding the decision-making process, so that it can realize a peaceful and beautiful Indonesia. Therefore, researchers feel that the government is the state actor responsible for realizing this.

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