



DOI: <https://doi.org/10.38035/jlph.v4i5>

Received: 19 June 2024, Revised: 9 July 2024, Publish: 10 July 2024

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The Concept of Maqashid Sharia In Preventing The Negative Impact of Gold Amalgamation Activities On The Community of Hutabargot Sub-District, Mandailing Natal District

Zain Munawar¹, Sukiati², Ramadhan Syahmedi Siregar³

¹ Universitas Islam Negeri Sumatera Utara, Medan, Indonesia, zainmunawar01@gmail.com

² Universitas Islam Negeri Sumatera Utara, Medan, Indonesia, sukiatisugiono@uinsu.ac.id

³ Universitas Islam Negeri Sumatera Utara, Medan, Indonesia, ramadhansyahmedi@uinsu.ac.id

Corresponding Author: zainmunawar01@gmail.com

Abstract: This research examines the application of the Maqashid Syariah concept in an effort to prevent the negative impact of gold amalgamation activities on the people of Hutabargot Subdistrict, Mandailing Natal Regency. Maqashid Sharia, which consists of five main objectives-Hifz al-Din (protection of religion), Hifz al-Nafs (protection of the soul), Hifz al-Aql (protection of the intellect), Hifz al-Nasl (protection of offspring), and Hifz al-Mal (protection of property)-provides a comprehensive framework for addressing the environmental and health problems caused by gold mining practices. This research uses a qualitative approach with a case study method to analyze the impact of gold amalgamation on public health and the environment and how Maqashid Sharia can be applied as a solution. The results show that the application of Maqashid Sharia can mitigate the negative impacts of gold amalgamation through various measures, such as the application of environmentally friendly technology, strict regulations, and increased public awareness and education regarding safe and sustainable mining practices. In addition, active participation from the government, religious institutions and local communities is crucial in the implementation of this concept. The government needs to supervise and regulate mining practices more effectively, while religious institutions can help raise awareness of the importance of protecting health and the environment in accordance with Islamic teachings. Local communities should also be actively involved through education and training on responsible mining practices. Thus, the application of Maqashid Sharia is expected to create a balance between the economic benefits of gold mining and the protection of public health and environmental sustainability, thereby achieving long-term sustainability.

Keyword: Maqashid Sharia, Negative Impact, Gold Amalgamation, Activities, Hutabargot, Mandailing Natal District.

INTRODUCTION

Mining is a series of activities in the context of efforts to find mining (excavation), processing, utilizing and selling excavated materials. This definition of mining is in

accordance with Law No. 3 of 2020 concerning Amendments to Law No. 4 of 2009 concerning Mineral and Coal Mining which states in article 1 paragraph 1 that mining is all stages in the form of management and exploitation of minerals or coal which includes general investigation, exploration, feasibility studies, construction, mining, processing and / or refining or development and / or utilization, transportation and sales, as well as post-mining activities.¹

The process of obtaining economically valuable minerals is usually by using extraction methods, which is the process of separating minerals from rocks from unnecessary mineral followers, these unnecessary minerals and rocks will eventually become waste and significantly result in environmental pollution and degradation.²

The activity of a mining activity in essence should not be the cause of losses for certain parties, especially the general public by disturbing the preservation of nature that is needed by many people. Pollution carried out as a result of mining waste will greatly disrupt the ecological ecosystem of the environment which can result in damage to nature and humans in it.³

In other words, natural damage caused by mining activities will be related to the economy, culture and social and public health that can be disrupted and damaged. This is a form of violation of human rights to live and live properly in accordance with applicable regulations.⁴

The exploitation of land that contains gold in it is in fact a form of livelihood that is significant enough to be used as a source of finance in a community. However, this business activity is more vulnerable to environmental damage, because it will result in a decrease in the quality of the environment of an area due to mining. Likewise, it will directly impact the decline in the quality of public health around mining.

The condition of the Mandailing Natal Regency area in North Sumatra province has been indicated to have potential mineral resources in the form of gold. This is indicated by the existence of community mining activities and activities in several sub-districts, especially the sub-district that the author made the location of this research, namely Hutabargot District, Mandailing Natal Regency. Gold mining activities in Hutabargot began when the company PT Sorik Mas Mining began exploration in 2009. The issue of finding indications of high-value gold (High Great) at several points of drilling locations is known and spreads to the community. Thus, the surrounding community began to carry out illegal gold mining activities and continues to this day.

People who are able to open land drilling or excavation of gold soil can easily produce quite a lot of gold, but for people who are not capable enough to open land excavation will use gold-containing soil chunks grinding machines by buying them from land diggers from gold excavation and drilling projects.

The process carried out by the Hutabargot community in separating gold minerals is by extracting the results of gold-containing soil deposits using solvents in the form of mercury (Hg) or cyanide solution (CN⁻). The process of processing by utilizing Mercury to separate gold minerals and other minerals that are not needed is called the Amalgamation process. Environmental pollution by mercury has been found to be the main cause of the impact of gold mining in this region.

¹ Anwar Habibi Siregar, "Pengelolaan Barang Tambang Dalam Hukum Islam Dan Hukum Positif," *Al-Mazaahib: Jurnal Perbandingan Hukum* 2, no. 2 (2014), h.388

² Netti Herlina et al., "Kajian Dampak Pertambangan Terhadap Lingkungan Hidup Di Kabupaten Mandailing Natal" (Mandailing Natal, 2021), h. 1.

³ Sabaruddin Sinapoy, "Analisis Fiqh Lingkungan Terkait Penyalahgunaan Pengelolaan Pertambangan Terhadap Kerusakan Lingkungan Hidup," *Halua Oleo Law Review* 3, no. 1 (2019), h. 93-95

⁴ Reflita Reflita, "Eksplorasi Alam Dan Perusakan Lingkungan (Istinbath Hukum Atas Ayat-Ayat Lingkungan)," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 17, no. 2 (2015), h. 155

The form of pollution carried out by humans has been explicitly explained in the Al-Quran Surah Al-Baqarah verses 11-12 which means: "When it is said to them: "Do not do damage to the earth", they answer: "We only repair". Indeed, they are the ones who create damage, but they do not realize it."

Another verse says: "Do good as Allah has done good for you and do not try to do corruption in the earth, indeed Allah dislikes those who do corruption" (Q.S Al-Qashshah: 77).⁵

The ignorance or indifference of humans to the environment in which they live and the environment in which they live that is damaged by their own actions is a form of deliberation by humans themselves in damaging themselves and their descendants because they are concerned with economic health and put aside the health of themselves, their families and the environment in general.⁶

METHOD

This type of research will use the concept of field research (Field Research) with qualitative research methods, namely research by collecting data from information obtained directly from respondents, including the owners of gold galundung machines, heads of families who are around the place of processing stones containing gold and villagers who switch professions as gold diggers around Hutabargot District. The data obtained from qualitative research in this study is the result of questions, data collection from participants and respondents by first observing specific matters related to problems in the field as a whole.⁷

The approach that the author uses in this research is:

1. *Statute Approach*

Namely a normative approach using legislation to explain problems. In this research the author will use laws and regulations regarding the environment as well as several laws and regulations regarding the processing of agricultural products and the study of Islamic law.

2. *Sosio Legal Approach*

This research will use field results in the form of qualitative data as a data collection method. By using a socio-legal approach, the author will combine the results of clumps of science consisting of economic, social, cultural, environmental to health and legal sciences.⁸ With this combination, the approach that the author will try to apply is called the socio-legal approach.⁹

Instrumen Pengumpulan dan Analisis Data

An instrument is a measuring tool that can provide information related to what is examined during the data collection process. According to Sugiono, a research instrument is a tool used to measure observed natural or social phenomena. In this study the authors will apply a series of data collection instruments through:

1. Observation, the observation method is a method used by conducting direct observations at the research location.

⁵ H Bisri, "TEOLOGI LINGKUNGAN (Model Pemikiran Harun Nasution Dari Teologi Rasional Kepada Tanggung Jawab Manusia Terhadap Lingkungan)," *Holistik* 12, no. 1 (2011), h. 57

⁶ Muslim Muslim, "Akhlak Islam Dalam Pengelolaan Lingkungan," *Hukum Islam* 17, no. 1 (2017): h. 96

⁷ Adhi Kusumastuti and Ahmad Mustamil Khoiron, *Metodel Penelitian Kualitatif*, ed. Fitriatun Annisya and Sukarno, 1st ed. (Semarang: Lembaga Pendidikan Sukarno Pressindo, 2019), h. 2.

⁸ Herlambang P Wiratraman, "Penelitian Sosio-Legal Dan Konsekuensi Metodologisnya," *Surabaya: Center of Human Right Law Studies (HRLS), Fakultas Hukum Universitas Airlangga, Tt*, 2008. h.3.

⁹ Sulistyowati Irianto et al., *Kajian Sosio-Legal*, ed. Sulistyowati Irianto et al., 1st ed. (Jakarta: Universitas Indonesia, Universitas Leiden, Universitas Groningen: Pustaka Larasan, 2012), h. 3.

2. Interview, is one of the data collection techniques carried out by dealing directly with the interviewee.
3. Literature Study, namely by collecting information through books, scientific papers, theses, dissertations, encyclopedias, the internet and other sources.

In this study, the author uses qualitative descriptive data analysis, namely after all the data has been collected by the author, the author is detailed and systematic so that it can be described as a whole and can be clearly understood in the final conclusion. Qualitative data analysis is an effort made with data as the main source. Data analysis actually starts when researchers collect data by selecting data that is important or not in order to determine the meaningfulness of the data obtained.¹⁰

RESULTS AND DISCUSSION

Gold Amalgamation Concept (Galundung Gold)

Gold is obtained by isolating it from gold ore rock. The gold isolation method that is currently widely used for home industry scale gold exploitation is the Amalgamation method. Amalgamation is a process of binding gold metal from seeds using mercury (Hg) in a tube called Galundung. Amalgamation is the simplest and cheapest gold extraction process.

Galundung or drum machine functions as a place for the amalgamation process and plays a role in reducing the grain size of the seeds from coarse-grained and petrified to fine grains using a grinding medium in the form of an iron rod inserted into the tube.

The tube / drum is rotated using river water propulsion through a wheel, electric power or compressor power by taking soil or rock fragments containing gold then the soil or rock fragments are crushed and mashed to a smaller and finer size. Then the refined soil is put into a drum with water added 1 to 1 and mercury. The addition of mercury varies greatly depending on the gold content in the rock seeds.

Miners tend to add relatively larger amounts of mercury with the intention that more gold will be bound. The drum is then closed tightly and rotated for about 4-6 hours. After spinning the amalgamated gold is separated from rocks, water and residual mercury by filtering. At the time of filtering a lot of mercury is wasted into the environment which eventually causes environmental pollution. The resulting amalgamated gold must still be heated or refined to separate the mercury from the gold.

Gold Amalgamation as a Livelihood for the People of Hutabargot District

Many gold mining activities operate in Mandailing Natal Regency. In small-scale gold mining business activities, ore processing is carried out by amalgamation process where mercury is used as a medium to bind gold. Small-scale gold mining activities generally consist of excavating mining materials, crushing or pulverizing, amalgamation and cyanidation. For mining work, hoes, crowbars, gouges and hammers and some other simple tools are used. The stone to be extracted is first crushed so that it is shaped like small gravel or sand. The mashers are dominated by women and children.

Many of the people of Hutabargot Sub-district are collectors of raw materials in the form of rocks that allegedly contain gold and crush them into the desired shape before entering the amalgamation process. People who previously had professions as farmers and farming and even some who were unemployed significantly turned into gold miners and participated in working as gold galundung laborers because of the increasing number of gold mines found in the Mandailing Natal Regency area.

The socio-economic impact is the most researched and studied topic, because the world bank explains that the amount of gold mining and gold processing plays an important

¹⁰ Zulfah, Mumtahanah, and Husnussaadah, *Analisis Data Kualitatif: Teori Dan Terapan* (Makkasar: Sekolah Tinggi Theologia Jaffray, 2022), h. 65.

role in the source of income and income for the poor and can ensure the survival of families in remote areas such as Hutabargot sub-district where many of the villagers in Hutabargot sub-district prefer to have a gold galundung machine rather than working as a farmer or farming. They actually prefer to buy a gold galundung machine because it produces more profits so that it has an impact on the economic level that is more capable than before.

Negative Impact of Gold Amalgamation on Health and the Environment

If humans are able to prosper and maintain nature well, then nature will also be friendly to us. Allah has spread out a vast earth with plants, seas and all the ecosystems in it. Mountains, rocks, water and air are all natural resources. The earth and all that is in it were created by Allah for humans, both in the heavens and the earth, the land and the oceans and rivers, the sun and the moon, night and day, plants and fruits, creeping animals and livestock. Environmental problems are generally caused by two things. First, because of natural events as events that must occur as a dynamic process of nature itself. Second, because of the actions and deeds of man himself, causing disasters. Of the many issues regarding environmental damage, it turns out that the role of humans is very large in making damage, as a result humans bear the consequences.¹¹

Because the mining process is carried out by the amalgamation method, which is the process of binding gold metal from gold rock seeds using mercury in a tube called a galundung, then extracted again using cyanide in a large size barrel, this process will produce toxic waste which is usually disposed of into the open by gold galundung business actors without controlling it first. For a long time, mercury and cyanide will accumulate in sediments and can cause environmental pollution. Especially when it rains, the resulting mercury deposits will affect the quality of river water and groundwater around the residence of people who mostly use groundwater and groundwater in their daily activities.

High mercury levels in waters are generally caused by discharges from gold mining activities. Wastewater containing mercury metal will enter the soil or water bodies, causing pollution of surface water or groundwater, which in turn is widely used by the community and is the cause of health problems that will occur in the community.

Maqashid Syariah Concept in Preventing the Negative Impact of Gold Amalgamation

Talking about what is meant by Maqashid Sharia as described by Imam Shathibi which literally means the purpose of applying a law, namely the purpose of paying attention to various issues discussed in the Koran and the purpose of explaining the Koran as a guide and mercy for all Nature. So Maqashid Sharia is actually exploring the real purpose of whatever Allah has determined and provided to humans which is ultimately for the sake of achieving prosperity in the world and in the hereafter. In the concept of Maqashid Sharia, there are three levels of Mukallaf's goals, namely Dharuriyah needs, Hajjiyat needs and Tah

In the discussion in this paper, the author will specialize in explaining the purpose of mukallaf on Dharuriyah needs only which focuses on the maintenance of Religion, maintenance of the soul, maintenance of reason, maintenance of honor and descent and maintenance of property which the author makes a concept of maintenance of the negative impact of the Gold Amalgamation activity which certainly contains a lot of Mudharat rather than its Mashlahah.

Hifz Din and Hifz 'Aql

Awareness efforts to realize the values of Islamic law teachings in addressing the impact of gold amalgamation activities in the community environment of Hutabargot sub-

¹¹ Istianah Istianah, "Upaya Pelestarian Lingkungan Hidup Dalam Perspektif Hadis," *Riwayah: Jurnal Studi Hadis* 1, no. 2 (2015), h.250-251

district should be started from the internal environment of family life through educational steps that refer to the function of the family itself, among others, by objectifying the value of *hifz din* and *hifz 'aql* in religious functions. It is important to know that the existence of the family in the realm of praxis has a religious function. The meaning of the religious function here is that the existence of the family role is oriented to instill various values of religious teachings for the lives of all family members.

Therefore, in the midst of the rampant amalgamation activities that cause many impacts on health and the environment, the role of parents and all family members should emphasize various theological values in the form of an attitude of faith that the environment and health are gifts that Allah has given to be utilized as best as possible, but while maintaining the surrounding nature is always healthy and in accordance with its designation, not just being used unwisely and not concerned with negative impacts on the surroundings. In this context, each family member tries to remind each other to always pray and ask Allah to keep away from the negative impacts caused by the large number of amalgamations in the community. In this context, each family member tries to remind each other to always pray and ask Allah to be kept away from the negative impacts caused by the many amalgamations in the community's residential environment while still being accompanied by an attitude of physical effort to prevent themselves from various things that can cause disease due to mistakes in managing waste from amalgamations. Then surrender (*tawakkal*) by having confidence that Allah is all-powerful over everything that happens on earth.¹²

When viewed from the perspective of *maqashid sharia*, the existence of a family's religious function in the midst of caution in avoiding the negative influence of amalgamation waste is an attitude of faith and *tawakkal* which can also be said to be an embodiment of the value of *Hifz din*. It is important to note again that the existence of the value of *hifz din* as one of the essential *Maqashid Sharia* values has a strategic role in the aspect of preserving Islam in the lives of mankind, especially for Muslims. Especially in family life, the existence of religious teaching values is a solution. The value of religious teachings is expected to provide a win win solution to the problems faced by family members. In other words, the position of the role or function of religion is very inherent in family life.¹³

Therefore, the cultivation of the value of faith and the attitude of *tawakkal* in addressing the negative impact of amalgamation waste in religious functions is an expansion of the dimension of *hifz din* (maintaining the existence of religion) into *hifz i'tiqadiyah* (maintaining the existence of faith) for the life of family members as a Muslim. In this context, Jasser Auda states that the existence of *maqashid sharia* in the Islamic legal system occupies the position of purpose (*ghayat*) whose manifestation is not monolithic. In other words, it can give birth to various goals. Thus, it is not excessive to cultivate an attitude of faith and *tawakkal* in preventing the adverse effects of health and environmental effects caused by gold amalgamation is seen as a manifestation of the value of *hifz din* in religious functions that start from a family institution.

In addition to the value of *hifz din*, the cultivation of *maqashid sharia* values in the religious function of a family in the midst of the rampant negative impact of amalgamation and gold mining activities can be in the form of the value of *hifz aql* (maintaining the existence of reason). Where in addressing this problem, family members as Muslims are important to emphasize the attitude of faith that is closely correlated with the potential power of reason they have. In this case, a rational attitude of faith is needed. This means the

¹² Yazidul Fawaid, "GREEN ECONOMY DALAM PERSPEKTIF MAQASHID SYARIAH," *Islam Dan Green Economics: Diskursus Konsep Islam Tentang Ekonomi Hijau Serta Pembangunan Berkelanjutan Di Indonesia-Jejak Pustaka 1* (2022), h. 125-129

¹³ Apik Anitasari Intan Saputri and Athoillah Islamy, "Nilai-Nilai Maqasid Syariah Dalam Fungsi Keluarga Di Tengah Pandemi Covid-19," *Al-Qisthu: Jurnal Kajian Ilmu-Ilmu Hukum* 19, no. 1 (2021), h. 3-4

condition of faith that is accompanied by the foundation of science, not faith that rejects the development of science.

The importance of awareness to correlate faith and science-based rationality in addressing the negative impact of gold amalgamation is not excessive. In fact, this is parallel to the moral message in the Qur'an, namely surah Al-Mujadalah verse 11 which states that Allah promises higher degrees for His servants who believe, do good deeds and have knowledge. According to Amin Abdullah, it is important for Muslims to be able to link the various values of Islamic teachings, both in the form of fiqh, morals, Sufism and creed with the development of human scientific civilization. Dengan demikian dapat dikatakan bahwa pentingnya penekanan kesadaran bagi family members to accompany an attitude of faith based on science can be said to be a manifestation of the value of hifz aql in a broader dimension of meaning.

Hifz Nafs

The value of hifz nafs in socio-cultural functions and love in an effort to overcome the negative impact of gold amalgamation activities in Hutabargot District, Mandailing Natal Regency, the Indonesian government is aggressively socializing education for the community regarding the urgency of clean, healthy living habits, and diligent exercise. This is because the negative impact of chemical substances from gold amalgamation waste is abstract and very quickly spreads through springs and soil absorption to rivers that are widely used by the community to wash latrines.

However, there are still many phenomena in the community, people who do not make a habit of washing their hands, do not pay attention to the level of cleanliness of well water or spring water in social interaction activities because in general the people of Hutabargot Subdistrict still consume a lot of water from wells or just wash clothes and food in the river, not to mention if their environment is close to the source of amalgamation or gold galundung machine. This condition is possible because of the lack of awareness to keep themselves healthy and clean in the midst of the many people who use gold amalgamation machines in each village in Hutabargot Sub-district.

Responding to the above phenomenon, in the context of the socio-cultural function of a family institution, parents and all family members strive to always familiarize themselves with clean and healthy living. In order to strengthen the awareness of all family members in cultivating a clean and healthy way of life, the role of parents and all family members can remind each other that cleanliness in the paradigm of Islamic teachings is a manifestation of the value of faith of a believer. In addition to the socio-cultural function, the existence of the family also has a function of love. In the context of this function, family life in Islam has a role in fostering a life of love (mahabbah) for the lives of family members. In connection with the concept of mahabbah, based on thematic interpretation of various verses in the Qur'an, it can be concluded that the urgency of al-mahabbah is to realize the character of human personality which can be manifested in various attitudes, such as the attitude of helping others, spreading peace, and loving each other, and not forgetting the attitude of loving each other and protecting the environment around the living environment so that it is preserved and healthy.

Based on the urgency of the value of mahabbah above, in addressing this problem, the role of parents and all family members should be able to emphasize the attitude of care and help (taawun), so that if there are family members who are suspected of being exposed to harmful chemicals from the bad effects of amalgamation, then as parents or other family members still uphold the attitude of taawun in the healing process, not instead of an indifferent attitude that tends not to care at all. In other words, the role of parents and all family members is expected to create a good relationship, reminding each other between

family members in preventing the negative impact of Amalgamation activities in the home and surrounding environment in order to realize a sense of security and comfort in family life.

The emphasis on the value of cleanliness in the socio-cultural function and the value of mahabbah (love) in the function of love as above can be categorized as a manifestation of the value of hifz nafs (maintaining the existence of the soul) in family life in response to the adverse effects of Gold Amalgamation which will increasingly damage the natural ecosystems inhabited by humans. Given the dimension of the value of hifz nafs in the study of the concept of maqashid sharia contemporary actually not just include the physical condition of the soul (jism) as in the concept of maqasid classical. This is because the concept of soul (nafs) is actually related to the human dimension which includes spirit, mind, heart, and jism (physical).

Thus, the totality of the nafs dimension should be the focus of Shara's care in human life. Therefore, the habituation of a clean lifestyle and the cultivation of the value of love (mahabbah) as a form of mutual help and compassion between family members and the environment in addressing the adverse effects of gold amalgamation can be said to be a form of realization of the value of hifz nafs in a broader and comprehensive dimension of meaning.

Hifz Nasl

It is important to realize that one of the main goals in fostering family life is to continue offspring. However, in practice, this regeneration process must be accompanied by an awareness of maintaining the safety and health of offspring. In the perspective of Islamic teachings, health includes physical and spiritual aspects, both of which are very important for human life and affect each other.

Islamic theological normative explanations, both from the Qur'an and Hadith, emphasize the importance of maintaining health through various steps such as maintaining cleanliness, personal purity, and environmental health. In addition, it is also recommended to choose good and healthy food and drink, and avoid heavy metal contamination that can come from water polluted by amalgamated substances.

In an effort to prevent the adverse effects of gold amalgamation activities on reproductive function in the context of family life, the role of parents and all family members is very important. They are expected to always raise awareness to increase endurance by consuming various types of nutritious and nutritious foods, and not forget to exercise diligently to maintain physical and spiritual health, especially if they are in an environment close to gold amalgamation or gold mining areas.

From the perspective of maqashid sharia, the concept of Hifz Nasl (maintaining the existence of offspring) includes efforts to maintain offspring both in terms of quantity and quality. Therefore, the effort to protect offspring is one of the protections of Islamic law against human nature (sibghah al-fithriyah). Efforts to protect offspring are not only related to various existing doctrines of Islamic law (fiqh), but can also develop in the face of the development of the realities of social life and the problems that accompany it. For example, the role of parents in maintaining the immune system of children through the provision of healthy food and emphasis on diligent exercise.

Hifz Mal

The concept of Hifz Mal (safeguarding wealth) in Islam emphasizes the importance of protecting and managing wealth in a way that is in accordance with sharia principles. This view is relevant in efforts to prevent the negative impacts caused by gold amalgamation machines. The following is an explanation of how Hifz Mal can be applied in this context:¹⁴

¹⁴ R Wahyu Agung Utama et al., "Tinjauan Maqashid Syariah Dan Fiqh Al-Bi'ah Dalam Green Economy," *Jurnal Ekonomi Islam* 10, no. 2 (2019), h. 246-255

1. Balance Between Benefits and Harm

Islam teaches that any economic activity should consider the balance between benefits and harms. The use of gold amalgamation machines may increase production and profits, but if it causes negative impacts such as environmental pollution and damage to public health, then the action needs to be evaluated and rearranged to minimize harm.

2. Social and Environmental Responsibility

Hifz Mal requires us to safeguard property with social and environmental responsibility. This means companies and individuals using gold amalgamation machines must ensure that their activities do not harm the surrounding community. Measures such as proper waste treatment, use of environmentally friendly technology, and monitoring of water and soil quality need to be implemented.

3. Prevention of Pollution and Damage

In Islam, preventing damage takes precedence over dealing with its effects. Therefore, preventing pollution from gold amalgamation activities is an obligation. This can be done by applying safer technologies and finding alternatives that do not harm the environment.

4. Prevention of Pollution and Damage

Hifz Mal also emphasizes justice in wealth distribution and economic sustainability. Environmentally destructive gold mining practices can cause injustice to surrounding communities who suffer from pollution. Therefore, there must be a balance between economic gain and social welfare. Pendidikan dan Kesadaran

Awareness-raising and education about the negative impacts of gold amalgamation are also important. Communities, especially those living in mining areas, should be made aware of the risks and ways to protect themselves from these hazards.

5. Pengawasan dan Regulasi

The government and relevant authorities need to implement strict regulations and effective supervision of the use of gold amalgamation machines. Hifz Mal encourages regulations that ensure that economic activities do not cause long-term harm to property and the environment.

CONCLUSION

The Maqashid Syariah concept plays an important role in preventing the negative impacts of gold amalgamation activities in Hutabargot District, Mandailing Natal Regency. With an approach that prioritizes the protection of the five main objectives of sharia (Hifz al-Din, Hifz al-Nafs, Hifz al-Aql, Hifz al-Nasl, and Hifz al-Mal), this concept offers a comprehensive framework to address environmental and health issues arising from gold mining practices.

This approach includes safeguarding people's physical and spiritual health (Hifz al-Nafs), protecting offspring from the impacts of pollution (Hifz al-Nasl), and ensuring the sustainable management of wealth and natural resources (Hifz al-Mal). As such, Maqashid Shariah encourages the adoption of environmentally friendly technologies, strict regulation and public education to reduce risks and promote long-term prosperity.

These efforts also involve the active participation of various stakeholders, including the government, religious institutions, and local communities. The government must implement strict policies and effective supervision to ensure sustainable and safe mining practices. Religious institutions can play a role in raising public awareness about the importance of protecting the environment and health in accordance with Islamic teachings. Meanwhile, local communities need to be provided with education and training on safe and sustainable mining practices.

With the application of Maqashid Syariah principles, it is expected that gold amalgamation activities can be managed more wisely, fairly and sustainably, avoiding

environmental damage and protecting public health. These measures will not only prevent short-term negative impacts but also ensure environmental sustainability and the well-being of future generations.

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