

Zakat Education in the Context of Unlicensed Gold Mining: An Islamic Law and Islamic Education Perspective in North Molosipat under Law Number 3 of 2020

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Abstract

This study aims to examine zakat education in the context of unlicensed gold mining in North Molosipat Village, Popayato Barat District, Pohuwato Regency, by integrating Islamic law and Islamic education perspectives. The study employed field research with an empirical approach and a descriptive qualitative design. Data were collected through non-participant observation, semi-structured interviews, and documentation involving miners, community members, religious leaders, and village authorities, and were analyzed through data reduction, presentation, and conclusion drawing. The findings indicate that zakat implementation is constrained by limited understanding of zakat al-mal, inadequate religious guidance, uncertainty concerning zakat calculation, and the absence of an organized village-level zakat management mechanism. Islamic law analysis indicates that gold is categorized as *ma'din* and may constitute zakatable wealth when its legal and ownership requirements are fulfilled. However, unlicensed mining creates substantive problems concerning *milkiyyat al-tam*, lawful acquisition, *halalan tayyiban*, obedience to legitimate regulation, and environmental consequences. The novelty of this study lies in conceptualizing zakat education as an Islamic educational intervention that connects fiqh literacy, ethical economic behavior, environmental responsibility, and community empowerment in mining communities.

Keywords: Zakat Education, Islamic Education, Islamic Law, North Molosipat

Introduction

Zakat is an essential institution in Islam that combines devotional responsibility with social and economic objectives. Its function is not limited to the purification of wealth but also includes strengthening solidarity, reducing socioeconomic inequality, and supporting the welfare of vulnerable members of society. Within Islamic educational thought, zakat can therefore be understood as both an act of worship and an educational instrument for developing responsibility toward wealth and society. The educational dimension of zakat becomes particularly important when communities engage in economic activities that generate substantial income but involve complex legal and ethical questions. Such conditions require religious education that does not merely transmit normative rules but enables people to understand the relationship between wealth, lawful acquisition, social responsibility, and public welfare. Recent studies demonstrate that zakat literacy and religious awareness are closely related to people's understanding and willingness to fulfill zakat obligations (Azzah & Santosa, 2022; Malik et al., 2024).

The development of natural-resource-based economic activities has created new questions concerning the application of Islamic economic ethics. Gold mining represents one of the activities that can provide significant economic opportunities for rural communities. At the same time, mining activities can create legal, environmental, social, and ethical problems when they are conducted outside formal regulatory frameworks. From an Islamic perspective, economic productivity cannot be separated from the principles of *halal*, *tayyib*, justice, responsibility, and avoidance of harm. Consequently, the religious assessment of mining income requires more than an examination of the quantity of gold obtained. It also requires consideration of how ownership is established, how wealth is acquired, whether the activity complies with legitimate regulations, and whether the process produces harm to other people or the environment. This multidimensional perspective is consistent with contemporary discussions of Islamic economics and sustainable development.

Zakat education becomes particularly relevant in communities whose economic livelihood is closely connected with mining. People may recognize that gold has economic value without necessarily understanding whether and when it becomes subject to zakat. They may also know the general obligation of zakat while lacking knowledge concerning *nisab*, *haul*, zakat rates, ownership, and the appropriate mechanism for payment. Such gaps indicate that religious knowledge is not automatically translated into religious practice. Research on zakat literacy in Indonesia has shown that levels of understanding differ across communities and that education, trust, religious authority, and social influence can shape zakat-related behavior (Azzah & Santosa, 2022). Similarly, research among Islamic students indicates that higher zakat literacy and awareness are associated with greater compliance with zakat payment (Malik et al., 2024).

The educational problem is therefore not simply whether miners pay zakat, but how they construct their understanding of zakat within their economic circumstances. Zakat education should enable community members to distinguish between zakat *mal*, zakat *fitrah*, income-related obligations, and zakat on mining products. (Husna et al., 2025) It should also help them understand that zakat is not a mechanism for legitimizing an unlawful source of wealth. Rather, Islamic education should encourage a critical understanding of the ethical conditions surrounding wealth acquisition before discussing its distribution through zakat. This approach transforms zakat education from a technical calculation exercise into a process of moral formation. In this sense, Islamic education contributes to developing economic behavior that is simultaneously religious, ethical, social, and environmentally responsible (Ni'mah et al., 2023; Sa'diah et al., 2023).

North Molosipat Village, Popayato Barat District, Pohuwato Regency, provides a significant empirical setting for examining these issues. The uploaded field study identifies 56 mining sites in the village, consisting of 40 sites using heavy equipment, five using machinery, and 11 using traditional manual methods. All of these mining activities had not obtained official government permits at the time of the research. The variation in mining methods indicates differences in production capacity, economic benefits, operational scale, and potential environmental consequences. The empirical context consequently involves an interaction between livelihood needs, natural-resource exploitation, legal compliance, environmental responsibility, and religious obligations.

The legal dimension of this problem is particularly important because Law Number 3 of 2020 regulates mining activities and strengthens the legal consequences of mining without authorization. Article 158, as amended by the law, provides criminal

sanctions for mining without the required permit, including imprisonment of up to five years and a maximum fine of IDR 100 billion. This legal provision means that unlicensed mining cannot be treated merely as an informal economic activity. It is also a question of compliance with the state's regulatory framework for mineral-resource management. The legal context becomes relevant to Islamic education because obedience to legitimate regulation is part of the broader discussion of social responsibility and public order in Islamic jurisprudence.

The relationship between zakat and unlicensed mining becomes more complicated when the object of zakat is derived from an activity whose legal status is problematic. (Abdullah et al., 2025) Classical Islamic jurisprudence recognizes mining products as *ma'din* and discusses their zakat obligations according to particular conditions. However, the obligation of zakat presupposes an appropriate legal relationship between the person and the wealth. The concept of *milkiyat al-tam*, or complete ownership, becomes significant because control over an object does not automatically resolve all questions concerning the legitimacy of its acquisition. Contemporary discussions of wealth obtained through unlawful activities similarly emphasize that the source and manner of acquisition can affect the legal treatment of wealth (Khoir et al., 2025).

The concept of *halalan tayyiban* further broadens the analytical framework. *Halal* concerns permissibility, while *tayyib* encompasses qualities associated with goodness, safety, benefit, and ethical integrity. Gold as a substance is not inherently prohibited, but the process through which it is extracted may involve legal violations, environmental degradation, exploitation, or harm to public interests. Therefore, an Islamic educational approach should teach communities that the permissibility of an economic product cannot always be separated from the process through which it is obtained. Such education is important because people may otherwise interpret the possession of a valuable commodity as sufficient evidence that zakat is automatically due. The distinction between the intrinsic nature of gold and the legal-ethical character of the acquisition process is therefore central to the present study.

The environmental dimension also deserves serious attention. Mining can produce economic benefits for individuals while simultaneously imposing costs on communities and ecosystems. Contemporary research on artisanal and small-scale gold mining in Indonesia has documented environmental degradation and health risks associated with mining practices, particularly where hazardous substances are involved (Environment Degradation, Health Threats, and Legality at the Artisanal Small-Scale Gold Mining Sites in Indonesia, 2023). The Islamic legal principle of avoiding harm provides an important ethical foundation for evaluating such activities. The Qur'anic prohibition against causing corruption or destruction on earth further establishes an environmental dimension to Islamic responsibility (Ministry of Religious Affairs of the Republic of Indonesia, 2019).

The principle of *maqasid al-shari'ah* is useful for integrating these different dimensions. Mining can be related to *hifz al-mal* because it provides income and supports livelihoods. However, economic benefit cannot be isolated from the protection of life, family, environment, and public welfare. Where mining creates serious environmental degradation or social harm, the pursuit of economic gain may conflict with broader objectives of Islamic law. The legal maxim *dar' al-mafasid muqaddam 'ala jalb al-masalih* emphasizes the priority of preventing significant harm over pursuing benefit.

Consequently, an Islamic educational approach should teach communities to assess economic decisions through a broader framework of benefit and harm.

Previous research has addressed different components of this problem. Munthe (2023) examined scholarly perspectives concerning zakat on mining products, while Abazi (2025) specifically analyzed zakat on illegally mined gold from the perspective of *fiqh muamalah*. Siregar (2023) investigated unlicensed gold mining in Mandailing Natal from both positive law and Islamic law perspectives. Alamuddin (2016) examined gold-mining zakat in Hadangkahan Village and found that miners had reached the *nisab* but did not pay zakat. These studies provide important legal and economic foundations, but they do not sufficiently integrate zakat education with the lived experiences of mining communities.

The problem of zakat literacy is also evident beyond mining communities. Research in Kudus found a moderate level of zakat literacy and identified education, trust in scholars, and peer influence as factors affecting zakat understanding and behavior (Azzah & Santosa, 2022). Research on Indonesian *muballigh* similarly emphasizes the importance of zakat literacy among religious communicators because they function as important agents of religious education (Choirin et al., 2023). These findings suggest that zakat education requires institutional and communicative support rather than relying exclusively on individual initiative. The absence of structured religious guidance can create persistent gaps between economic capacity and religious knowledge.

The institutional dimension is equally significant. Indonesian zakat governance is regulated by Law Number 23 of 2011, which provides a legal framework for the planning, collection, distribution, utilization, supervision, and institutional management of zakat. The law emphasizes institutional management as a means of increasing the effectiveness and efficiency of zakat. It also establishes BAZNAS and regulates the broader participation of authorized zakat institutions. Thus, the educational development of zakat literacy should ideally be connected to institutional mechanisms that allow people to move from knowledge to practice.

The field findings indicate that this institutional mechanism is weak in North Molosipat. Zakat management at the village level has mainly focused on zakat *fitriah* during Ramadan through mosque committees, while zakat *mal* lacks an established system for collection, recording, management, and distribution. As a result, the potential zakat associated with mining income is not systematically identified or managed. The problem demonstrates that zakat education cannot be reduced to individual religious instruction. It must be accompanied by institutional education that explains who collects zakat, how it is calculated, how it is recorded, and how it reaches eligible recipients.

Islamic education provides an appropriate conceptual framework for addressing this institutional gap because its objectives extend beyond cognitive knowledge. Contemporary Islamic education research emphasizes the formation of character, attitudes, values, and socially responsible behavior. (Wahyudi, Suraijiah, et al., 2026) Islamic education can therefore connect religious knowledge with practical decision-making in everyday life. In community contexts, educational processes can be participatory, experiential, and connected with local socioeconomic realities. This is particularly relevant for adult mining communities, where educational content must respond directly to livelihood practices and community problems (Wahyono & Baidawi, 2023).

Zakat education in a mining community should consequently be designed as contextual Islamic education. Rather than presenting abstract fiqh rules, educators should use actual economic situations faced by miners as learning materials. Learners can be guided to identify the source of income, determine ownership, calculate potential zakat, distinguish lawful and unlawful economic practices, and assess environmental consequences. Such an approach transforms fiqh from a theoretical discipline into a practical ethical framework. It also strengthens the educational principle that knowledge should produce responsible action.

The novelty of this study lies in bringing together three analytical domains that are often discussed separately. The first is zakat jurisprudence concerning *ma'din*, *nisab*, ownership, and the legitimacy of wealth. The second is Islamic education, particularly zakat literacy and ethical formation. The third is the socio-legal and environmental context of unlicensed gold mining. The integration of these domains makes it possible to examine not only whether zakat is legally applicable but also why the community struggles to understand and implement zakat. This integrated perspective responds to the need for Islamic education that addresses real socioeconomic problems rather than treating religious learning as detached from community life. Based on this background, this study aims to analyze zakat education in the context of unlicensed gold mining in North Molosipat from Islamic law and Islamic education perspectives. Specifically, it examines the problems experienced by the community in understanding and implementing zakat on mining-related wealth. It also analyzes the Islamic legal status of gold obtained through unlicensed mining by considering *ma'din*, *milk al-tam*, *halalan tayyiban*, legal compliance, and *maqasid al-shari'ah*. Finally, it develops an educational interpretation of the findings by positioning zakat education as a mechanism for strengthening religious literacy, ethical economic behavior, environmental responsibility, and institutional zakat management.

Literature Review

Zakat as Religious and Socioeconomic Education

Zakat is simultaneously a religious obligation and an instrument of social transformation. Its educational significance emerges because zakat requires believers to understand wealth as a trust rather than an absolute personal possession. The obligation encourages individuals to develop responsibility, generosity, justice, and sensitivity toward disadvantaged groups. Within Islamic education, these values can become part of character formation. Contemporary studies of Islamic pedagogy emphasize that Islamic education should integrate knowledge, attitudes, and behavior rather than concentrating exclusively on cognitive achievement (Ni'mah et al., 2023).

The educational dimension of zakat is particularly visible in the concept of zakat literacy. Zakat literacy includes understanding the meaning of zakat, its categories, conditions, calculation, payment mechanisms, and distribution. Literacy is therefore broader than awareness because it involves practical competence in applying religious knowledge. A person may know that zakat is obligatory but still be unable to determine whether particular wealth is zakatable. Research in Kudus demonstrates that zakat literacy can be assessed systematically and that educational factors influence people's understanding of zakat (Azzah & Santosa, 2022).

Recent empirical research further demonstrates that zakat literacy has behavioral implications. Canggih and Indrarini (2021) found that zakat literacy significantly affected

the realization of zakat collection among zakat organizations. This suggests that knowledge is not merely an intellectual variable but can influence institutional outcomes. Zakat education therefore has potential consequences for the effectiveness of zakat collection and distribution. The finding strengthens the argument that communities with economically valuable activities require targeted zakat education.

Research conducted among students also supports the relationship between literacy and religious practice. Malik et al. (2024) found that zakat literacy and awareness were positively associated with compliance with zakat payment. Their findings indicate that educational and counseling programs can strengthen understanding and compliance. Although their population consisted of university students rather than mining communities, the educational implication is relevant to the present study. Zakat education can function as an intervention for transforming knowledge into religious practice.

Zakat literacy also depends on religious communicators. Chorin et al. (2023) examined zakat literacy among Indonesian *muballigh* and emphasized the role of religious communicators in disseminating zakat knowledge. Religious leaders are especially important in rural communities because they frequently serve as trusted sources of religious interpretation. Their capacity to explain complex zakat issues can influence community understanding. Consequently, zakat education in North Molosipat requires active involvement from religious leaders rather than relying exclusively on written regulations.

The institutional dimension of zakat education has also received scholarly attention. Fatmawati et al. (2024) examined strategies for improving zakat literacy in Indonesia and highlighted community education and socialization as important components of zakat development. Their qualitative findings emphasize the role of zakat institutions in strengthening public understanding. This is relevant to North Molosipat because the absence of an organized zakat mechanism is one of the central problems identified by the field study. Educational programs therefore need institutional actors capable of continuing the process beyond individual religious sermons.

Zakat on Mining Products

Islamic jurisprudence recognizes mineral resources as a distinct category of wealth. Gold extracted from the earth is generally discussed under the concept of *ma'din*. The classical debate concerns the types of minerals subject to zakat, the threshold, the rate, and the timing of payment. Munthe (2023) demonstrates that differences among schools of Islamic jurisprudence influence the interpretation of zakat on mining products. Such differences make contextual religious education important because communities need explanations that acknowledge jurisprudential diversity while providing practical guidance.

The question of *nisab* is particularly important in mining communities. Unlike ordinary income, mining production may fluctuate considerably according to geological conditions, equipment, labor, weather, and operational costs. Consequently, miners need to understand how the applicable jurisprudential rule is interpreted for the particular form of wealth involved. Education must prevent simplistic assumptions that every amount of gold automatically creates the same obligation. At the same time, uncertainty should not be used as a reason to avoid learning about zakat.

The question of *haul* is also relevant. Some jurisprudential discussions treat mining products differently from commercial wealth because the obligation may arise

when the mineral is extracted and reaches the relevant threshold. The distinction has direct educational importance because miners may mistakenly assume that all zakat requires one full lunar year before payment. A contextual curriculum should therefore distinguish between different zakat objects. The educational objective is not to impose one interpretation but to ensure that the community understands the jurisprudential basis for the applicable rule.

Ownership is another fundamental issue. The principle of *milk al-tam* indicates that zakatable wealth must be possessed through a sufficiently complete form of ownership. In ordinary circumstances, a miner who lawfully extracts gold may have a straightforward ownership relationship with the product. Unlicensed mining complicates that relationship because the extraction process itself violates regulatory requirements. Therefore, legal possession and physical control cannot automatically be treated as identical concepts. The present study consequently places ownership at the center of its analysis.

Abazi (2025) specifically examined zakat on illegal gold mining from the perspective of *fiqh muamalah*. The study highlights questions of ownership and the manner in which wealth is acquired. This provides a direct theoretical foundation for the present research. However, the present study extends the issue by examining how the community understands and learns about zakat in the actual context of unlicensed mining. The contribution is therefore both jurisprudential and educational.

Unlicensed Gold Mining and Islamic Ethics

Unlicensed mining represents a socio-legal problem because it occurs outside the authorization system established by the state. Research on illegal gold mining in Indonesia has shown that enforcement may encounter difficulties related to infrastructure, coordination, community relationships, and local legal culture (Putri, 2021). This indicates that illegal mining cannot always be explained through individual wrongdoing alone. Structural and institutional factors also influence its persistence. Islamic education must therefore address both individual ethical responsibility and community-level institutional realities.

The environmental dimension strengthens the ethical complexity of unlicensed mining. Research on artisanal and small-scale gold mining in Indonesia reports environmental and public-health consequences associated with mining practices. (Mukhlis et al., 2025) These effects demonstrate that mining decisions can affect people beyond the individual miner. Islamic ethics requires consideration of such external consequences because the principle of avoiding harm extends beyond personal interests. Environmental responsibility should consequently form part of Islamic economic education in mining communities.

The principle of *halalan tayyiban* provides an important conceptual bridge between Islamic law and education. *Halal* concerns the legal permissibility of an object or activity, while *tayyib* emphasizes goodness and beneficial quality. Wealth derived from a process that creates environmental damage or violates public rights raises questions beyond the intrinsic permissibility of the commodity. Islamic education can help communities understand this distinction. Such understanding is essential for preventing the mistaken idea that payment of zakat automatically purifies every form of income.

Islamic legal responsibility also involves obedience to legitimate authority. State regulations governing natural resources are designed to establish procedures for

extraction, environmental protection, taxation, and public benefit. Where regulations do not contradict Islamic principles, compliance can be understood within the broader framework of social order. The North Molosipat case therefore requires analysis of both Islamic norms and positive law. The uploaded study explicitly connects mining legality with the concept of obedience to *ulil amri*.

Islamic Education and Community Empowerment

Islamic education is increasingly understood as a transformative process that connects religious knowledge with social reality. It can serve as an instrument for developing moral agency, social responsibility, and community participation. Research on Islamic education empowerment demonstrates that educational institutions can connect religious learning with community development and social transformation (Wahyono & Baidawi, 2023). This perspective supports the use of Islamic education beyond formal schools. Mining communities can become legitimate educational environments for contextual Islamic learning.

Community empowerment is particularly important when economic practices are shaped by structural conditions. Islamic education should not merely instruct people to stop problematic activities without addressing livelihood concerns. (Aslamiah et al., 2026; Mufid et al., 2026) An educational approach should identify alternative pathways, explain legal mechanisms, and strengthen community capacity. Such an approach corresponds with the principle of *dakwah bil hal*, in which religious values are translated into practical social action. Community empowerment therefore becomes part of the educational solution.

Islamic education also contributes to character formation. Contemporary studies emphasize that Islamic character education integrates moral knowledge with habitual behavior and social responsibility (Sa'diah et al., 2023). In the mining context, relevant values include honesty, responsibility, justice, environmental stewardship, lawful economic behavior, and concern for community welfare. Zakat education can reinforce these values because it requires individuals to evaluate their relationship with wealth. The educational process should consequently address both knowledge and ethical practice.

The community-based dimension of Islamic education is supported by research on Qur'anic literacy and character education. Community programs can use participatory learning to strengthen religious understanding and practical behavior. (Nurdi et al., 2025) Although these studies are not specifically about zakat, their educational logic is transferable to zakat literacy. Adult learners are more likely to engage meaningfully when educational material relates directly to their lived experiences. North Molosipat therefore requires a contextual, dialogical, and practice-oriented approach to zakat education.

The literature nevertheless reveals a gap. Existing zakat literacy studies tend to focus on students, urban communities, zakat institutions, or general Muslim populations. (Bakr et al., 2025; Nabriz, Azmi, et al., 2026) Research on mining tends to focus on legal enforcement, environmental damage, economic welfare, or jurisprudential questions. Islamic education research generally focuses on schools, madrasahs, pesantren, and character formation. (Arisandi et al., 2026) Few studies integrate all three domains in a single empirical case. This study addresses that gap by conceptualizing zakat

education as an intersection between Islamic jurisprudence, community education, and responsible natural-resource management.

The literature also indicates that institutional trust matters. Research in Jambi found that zakat literacy and trust in zakat management institutions were associated with zakat payment behavior (Indonesian Journal of Islamic Economics and Business, 2023). This finding is relevant to North Molosipat because the field data reveal the absence of an organized village-level zakat institution. Without an institution, even people who understand zakat may lack a convenient and trusted mechanism for payment and distribution. Thus, educational improvement must be accompanied by institutional strengthening.

Another important gap concerns the meaning of zakat education itself. Much of the existing literature treats zakat education as socialization concerning definitions, calculation, and payment. (Amir et al., 2026; Ashfiya' et al., 2026) The present study proposes a broader interpretation in which zakat education also develops ethical judgment concerning the source of wealth. This includes understanding *milk al-tam*, *halalan tayyiban*, legal compliance, environmental stewardship, and *maqasid al-shari'ah*. Such a model moves zakat education from technical literacy toward ethical-economic literacy. The approach is consistent with broader Islamic educational scholarship that views education as the formation of holistic persons rather than the transmission of isolated information (Ni'mah et al., 2023).

Method

This study employed field research with an empirical approach and a descriptive qualitative research design. The choice of field research was appropriate because the study sought to understand actual mining practices, community knowledge, zakat behavior, and perceptions of legality within their natural social setting. The qualitative design allowed the researchers to explore meanings, experiences, and interpretations that could not be adequately captured through numerical measurement alone. The research was conducted in North Molosipat Village, Popayato Barat District, Pohuwato Regency. This approach is consistent with recent Islamic education research that uses qualitative inquiry to examine values, experiences, community practices, and religious learning in contextual settings (Fajri et al., 2023; Zainuddin et al., 2026).

The research focused on several interconnected phenomena. These included the condition of gold mining activities, community understanding of zakat *mal*, the practice of paying zakat on mining-related wealth, perceptions of mining legality, and the availability of religious and institutional guidance. The study also examined how community members understood ownership and the ethical status of wealth generated through unlicensed mining. This focus enabled the researchers to connect empirical findings with Islamic legal concepts. The approach was therefore designed to capture both observable practices and the meanings attributed to those practices by community actors.

The primary data were obtained from community members directly or indirectly associated with mining activities. Informants included miners, the village head, religious leaders, and other community members. These groups were selected because they possess different forms of knowledge concerning mining, zakat, village governance, and religious interpretation. The inclusion of multiple categories of informants supported a

broader understanding of the phenomenon. It also allowed the researchers to compare individual experiences with institutional and religious perspectives.

Data collection involved non-participant observation, semi-structured interviews, and documentation. Non-participant observation was used to examine mining conditions, operational methods, and the surrounding social environment without directly participating in mining activities. Semi-structured interviews were used to explore community understanding of zakat, experiences with mining income, perceptions of legality, and expectations concerning religious guidance. Documentation was used to complement observational and interview data. This combination of techniques provided methodological triangulation and strengthened the contextual interpretation of findings.

The interview process was designed to remain flexible while maintaining the core research questions. Questions addressed knowledge of zakat *mal*, understanding of *nisab* and *haul*, knowledge of zakat on gold, experiences of paying zakat, perceptions of mining permits, and views concerning environmental consequences. Religious leaders were also asked about their role in providing zakat guidance. Village officials were asked about institutional mechanisms for zakat management and mining regulation. The qualitative structure allowed participants to explain their experiences using their own terms and categories.

Data analysis followed a qualitative process consisting of data reduction, data presentation, and conclusion drawing. Data reduction involved identifying information directly relevant to mining conditions, zakat literacy, legal awareness, institutional mechanisms, and Islamic legal considerations. Data were then organized thematically to reveal patterns across informants. The researchers compared empirical findings with relevant Islamic legal concepts and recent scholarly literature. The analytical process was consistent with established qualitative procedures used in Islamic education and community research (Fajri et al., 2023; Mardawani, 2020).

The legal analysis connected field findings with the concepts of *zakat al-ma'din*, *nisab*, *milk al-tam*, *halalan tayyiban*, obedience to *ulil amri*, *dar' al-mafasid muqaddam 'ala jalb al-masalih*, and *maqasid al-shari'ah*. This framework allowed the study to move beyond a purely descriptive account of mining practices. The analysis considered the quantity of gold, the ownership relationship, the legality of extraction, and the social and environmental consequences of mining. It also examined the educational implications of these findings for zakat literacy. The methodological integration of empirical and normative analysis constitutes a central feature of the study.

Results and Discussion

Mining Conditions in North Molosipat

The field study identified 56 gold-mining sites in North Molosipat Village. Forty sites used heavy equipment, five used machinery identified locally as *dompeng*, and 11 employed traditional or manual methods. The distribution demonstrates that mining is not a single uniform activity within the village. Instead, mining occurs across different operational scales and technological forms. The differences have implications for production capacity, capital requirements, environmental pressure, and the economic position of miners.

The use of heavy equipment represents the dominant mining pattern in the field setting. Heavy equipment enables miners to process larger quantities of material within

shorter periods. Such operations potentially produce greater economic returns than traditional mining. However, larger-scale operations can also increase pressure on land, water, and surrounding ecosystems. The economic value generated by these operations must therefore be evaluated together with their social and environmental consequences.

The *dompeng* method represents a smaller operational scale but can still produce considerable quantities of gold. One informant reported approximately 211 grams of gold during the March–April 2026 period. This figure illustrates that relatively small-scale machinery-based operations can generate economically significant wealth. From the perspective of zakat education, such production creates a practical context for discussing the concept of *nisab*. However, production volume alone does not resolve the legal status of the wealth because ownership and legality must also be examined.

Traditional or *pasolo* mining uses simpler methods. Informants described processes involving the arrangement of rocks, channeling materials through sluices, and separating gold from extracted material. One traditional miner reported approximately 189 grams of gold during the 2025–2026 period. Although the technological scale is smaller, the economic value remains significant. The comparison demonstrates that zakat education should not be directed exclusively toward large-scale miners.

All mining activities examined in the study lacked official government permits. This finding creates a fundamental tension between economic livelihood and legal compliance. The community uses mining to generate income, but the activity operates outside the licensing framework. Similar Indonesian studies have identified the persistence of unlicensed mining despite legal restrictions and environmental concerns (Putri, 2021; Soediono et al., 2023).

The economic importance of mining should not be ignored when designing educational interventions. A purely prohibitive approach may fail if it does not address why community members depend on mining. Islamic education should acknowledge livelihood needs while simultaneously explaining legal and ethical responsibilities. (Hasnan et al., 2026; Sari et al., 2026) The educational process should therefore encourage lawful economic alternatives and pathways toward legalization where legally available. This approach is more compatible with community empowerment than an exclusively punitive message. The findings also indicate that mining methods have different environmental implications. Heavy equipment can generate greater production but may also create greater land disturbance. (Norhapijah & Jamalie, 2026; Rusdiana et al., 2026; Yusnimaranti & Jamilus, 2026) Traditional methods generally operate on a smaller scale, although small-scale operations cannot automatically be assumed to be environmentally harmless. Environmental responsibility must therefore be incorporated into all mining-related educational programs. Research on Indonesian artisanal and small-scale gold mining reinforces the significance of environmental and health concerns associated with mining practices.

Table 1. Empirical Profile of Gold Mining and Zakat-Related Problems in North Molosipat

Dimension	Field Finding	Islamic Law Dimension	Islamic Education Implication
Mining sites	56 sites	Natural-resource utilization must comply with legal and ethical requirements	Mining communities require contextual religious education
Heavy equipment	40 sites	Greater potential production and environmental pressure	Education should address responsible resource management
Machinery/ <i>dompeng</i>	5 sites	Significant production may generate zakatable wealth if lawful conditions are fulfilled	Practical zakat calculation is required
Traditional/ <i>pasolo</i>	11 sites	Smaller scale does not eliminate legal and ethical questions	Zakat literacy must include traditional miners
Mining permits	No official permits	Raises questions of legal compliance and lawful acquisition	Education must connect Islamic ethics with positive law
Zakat literacy	Limited understanding of <i>nisab</i> , <i>haul</i> , rate, and payment	Weak understanding of zakat conditions	Structured zakat education is required
Religious guidance	Limited and unsystematic	Creates uncertainty in applying fiqh	Religious leaders should receive/support contextual materials

Dimension	Field Finding	Islamic Law Dimension	Islamic Education Implication
Zakat institution	No organized village-level mechanism for zakat <i>mal</i>	Weak institutional management	Village-level or district-linked zakat mechanisms should be strengthened
Environmental concerns	Greater potential pressure from mechanized mining	Related to <i>mafsadah</i> and <i>maqasid al-shari'ah</i>	Environmental ethics should become part of Islamic education
Community welfare	Mining supports livelihoods	Related to <i>hifz al-mal</i> and <i>maslahah</i>	Education should combine livelihood protection and ethical responsibility

The table demonstrates that the zakat problem cannot be separated from the broader structure of mining activity. The community does not simply face a question about whether gold reaches *nisab*. It faces interconnected questions concerning legal status, ownership, environmental responsibility, religious knowledge, and institutional mechanisms. The educational response therefore needs to be multidimensional. Such an approach is consistent with contemporary Islamic education research emphasizing the relationship between religious knowledge, character, and social transformation (Ni'mah et al., 2023; Wahyono & Baidawi, 2023).

Problems in Zakat Implementation

A significant challenge concerns the community's limited understanding of zakat *mal*. Field observations and interviews indicate that many community members are considerably more familiar with zakat *fitriah* than with zakat *mal*. Fundamental aspects such as *nisab*, haul, applicable zakat rates, and mechanisms of distribution remain insufficiently understood. The complexity increases when wealth is derived from mining activities, as community members may be uncertain about the appropriate classification and zakat treatment of mining products and related income. This condition underscores the need for zakat literacy programs that are not merely normative but also responsive to the socioeconomic characteristics of the local community.

Another important concern relates to the limited availability of systematic religious guidance. Religious leaders and community institutions have not yet established continuous and structured instruction addressing zakat *mal* in relation to mining-derived wealth. As a result, community members may rely on fragmented information when determining whether zakat is obligatory and how its amount should be calculated. Existing research on zakat literacy similarly emphasizes the importance of religious education, communication, and access to reliable information in shaping public understanding of zakat obligations (Azzah & Santosa, 2022; Chorin et al., 2023). From an Islamic education perspective, this condition suggests that zakat education should be

integrated into continuous community learning rather than being limited to occasional religious discourse.

The educational challenge is further reinforced by the absence of adequate zakat management mechanisms at the village level. While zakat fitrah is commonly organized through mosque committees during Ramadan, zakat mal does not appear to have an equivalent institutional structure capable of identifying potential muzakki, documenting zakat obligations, facilitating collection, and providing transparent distribution reports. Consequently, zakat payment tends to remain an individual practice that may vary considerably in terms of regularity and calculation. The absence of institutional support therefore constitutes not merely an administrative deficiency but also an educational issue, because institutional mechanisms can provide practical guidance through which religious knowledge is translated into observable social practices.

Legal uncertainty also represents a substantial dimension of the problem, particularly concerning the status of wealth generated through mining activities. Community members may recognize gold as a valuable asset and may have general knowledge that gold can be subject to zakat. Nevertheless, this understanding does not necessarily extend to distinctions between lawfully conducted mining, unlicensed mining, wages received by mining workers, and profits obtained by mining operators. Such distinctions are important because the juridical treatment of wealth cannot be determined solely by its material value. Zakat education in this context therefore needs to incorporate basic principles of fiqh muamalah, including the concepts of ownership, lawful acquisition, contractual relations, and the juridical status of economic activities. Teaching only the applicable zakat percentage would consequently provide an incomplete understanding of the religious dimensions of mining-related wealth.

The relationship between Islamic obligations and positive law constitutes another area requiring greater conceptual clarification. Some members of the community may perceive state regulations governing mining activities as belonging exclusively to the domain of government administration and therefore as separate from religious responsibility. Islamic education can provide a more integrated framework by explaining that responsible economic conduct encompasses both compliance with religious principles and respect for legitimate social and legal regulations. Such an approach does not position state law as a substitute for Islamic law; rather, it recognizes that lawful regulation can function as an instrument for protecting public interests, preventing harm, and maintaining social order. Within this framework, obedience to legitimate regulations can be discussed as part of broader Islamic ethical commitments concerning responsibility, justice, and public welfare.

Environmental considerations add another important dimension to the educational problem. Field findings indicate that the use of heavy equipment and mining machinery may generate greater environmental pressures than small-scale manual extraction. When mining is perceived primarily as a source of economic income, its ecological consequences may receive insufficient attention. Islamic education therefore needs to broaden its treatment of economic activity by emphasizing that the pursuit of material benefit is accompanied by ethical responsibilities toward society and the natural environment. The principle of amanah provides an important theological foundation for such education because natural resources can be understood as entrusted resources whose utilization should be governed by responsibility, moderation, and the avoidance of destructive exploitation. Consequently, zakat education can be connected with

environmental ethics rather than being treated exclusively as a matter of financial obligation.

A further conceptual issue arises from the tendency to examine zakat obligations independently from the origin and nature of wealth. Certain understandings of zakat tend to concentrate primarily on whether an asset has reached the required nisab and, where applicable, fulfilled the condition of haul. In the context of unlicensed mining, however, such an approach does not adequately address the broader ethical and juridical dimensions of wealth acquisition. Considerations concerning the source of wealth, ownership rights, legality of acquisition, and potential social consequences become relevant to the educational analysis. This perspective is consistent with recent discussions concerning wealth obtained through unlawful or problematic economic activities, which emphasize that the juridical treatment of wealth requires consideration beyond its quantitative value alone (Khoir et al., 2025). Zakat education should therefore encourage a more comprehensive understanding of wealth that integrates obligation, ownership, legality, and ethical responsibility.

Practical difficulties in calculating zakat constitute an additional barrier to the effective implementation of zakat obligations. Mining activities frequently involve fluctuating production levels rather than stable monthly income, while ownership arrangements may vary among miners, workers, equipment owners, and other parties involved in the production process. Without appropriate guidance, community members may encounter difficulties in documenting production, determining their respective ownership shares, identifying the relevant zakat base, and calculating the amount potentially subject to zakat. A contextualized educational program could therefore combine basic recordkeeping skills with relevant fiqh principles. Such an approach would transform zakat education from an abstract transmission of religious rules into a practical learning process that enables community members to apply those principles to their actual economic circumstances.

Questions of public trust and institutional accountability also influence the implementation of zakat. Even when individuals possess sufficient knowledge of zakat obligations, they may remain reluctant to channel their zakat through institutions whose credibility and management practices are unclear. Research on zakat behavior indicates that public trust in zakat institutions can influence individuals' willingness to fulfill their zakat obligations through institutional channels (Indonesian Journal of Islamic Economics and Business, 2023). For this reason, zakat education should encompass not only the theological and juridical rationale for paying zakat but also an understanding of institutional governance, transparency, reporting, and accountability. Building zakat literacy consequently requires parallel efforts to strengthen institutional credibility, because knowledge of religious obligation is more likely to produce sustainable practice when accompanied by confidence in the mechanisms through which zakat is collected and distributed.

At a broader level, the findings reveal a need for stronger integration between Islamic education and community development. Religious instruction at the village level has not yet fully connected zakat with broader concerns such as poverty alleviation, environmental protection, lawful economic behavior, and community empowerment. As a consequence, zakat tends to be understood primarily as an individual religious obligation rather than as an institution with significant social and developmental implications. Islamic education offers an opportunity to reconstruct this understanding

by presenting zakat as a multidimensional system of worship, social responsibility, economic justice, and community solidarity. Such an educational orientation can connect religious knowledge with concrete social challenges and encourage community members to understand zakat not only as a personal obligation before God but also as an instrument for strengthening collective welfare. This integrative perspective is consistent with approaches to Islamic education that connect religious learning with socioeconomic empowerment and the transformation of community life.

Islamic Legal Analysis of Mining Zakat

Gold extracted from the earth is generally classified as *ma'din* within Islamic jurisprudence. The field study therefore begins from the premise that gold may become a zakatable asset if the relevant requirements are fulfilled. The precise jurisprudential treatment may differ among schools and contemporary scholars. Nevertheless, the classification as *ma'din* provides a foundation for discussing mining-related zakat. Munthe (2023) demonstrates the importance of examining the jurisprudential differences surrounding mining products.

The question of *nisab* cannot be separated from the nature of the extracted gold. Reported production in the study indicates that some mining operations generated quantities that could become relevant to discussions of *nisab*. However, reaching a numerical threshold does not automatically resolve the entire legal issue. The source of wealth and ownership status remain relevant. The educational message should therefore prevent the community from reducing zakat jurisprudence to numerical calculation.

The issue of *milk al-tam* is particularly important. Miners physically possess the gold they extract, but unlicensed extraction creates a problem concerning the legitimacy of the process through which possession was established. This is different from ordinary lawful ownership. The study therefore interprets ownership through both physical control and legal-ethical legitimacy. Such an interpretation is consistent with the uploaded manuscript's emphasis on *milk al-tam*.

The concept of *halalan tayyiban* reinforces this conclusion. Gold itself is not intrinsically prohibited, but the manner in which it is extracted may involve unlawful activity and environmental harm. The *tayyib* dimension therefore requires attention to the quality and consequences of the acquisition process. Islamic education should explain this distinction clearly because it has direct implications for how people understand zakat. The payment of zakat should not be used as a substitute for correcting the underlying economic activity.

Law Number 3 of 2020 strengthens the relevance of positive law. The law expressly regulates mining authorization and provides criminal sanctions for mining without the required permit. The existence of such regulation means that unlicensed mining is not simply an administrative irregularity. It represents a legally recognized violation. The field findings must therefore be interpreted within both the Islamic and national legal frameworks.

The principle of obedience to *ulil amri* provides an additional Islamic legal consideration. Islamic governance recognizes the need for rules that organize collective life as long as they do not contradict Sharia. Mining regulation can be understood as an instrument for organizing natural-resource utilization, environmental protection, and public welfare. Therefore, deliberate violation of legitimate mining regulation cannot be

ignored in Islamic ethical analysis. This reinforces the importance of teaching legal compliance within Islamic education.

The *maqasid al-shari'ah* perspective further expands the analysis. Mining can protect wealth by providing income and employment, corresponding to *hifz al-mal*. However, mining can also affect life, health, family welfare, public property, and the environment. If economic benefits are achieved through serious harm, the activity may conflict with broader objectives of Sharia. The principle of *maslahah* therefore requires balancing economic benefit against social and ecological harm.

The principle of preventing harm is particularly relevant. The maxim *dar' al-mafasid muqaddam 'ala jalb al-masalih* places emphasis on preventing substantial harm. In the context of unlicensed mining, environmental degradation, legal violations, and social conflict may constitute forms of *mafsadah*. Economic income cannot automatically justify these consequences. Islamic education should teach community members to evaluate economic activities through this balance.

The field findings therefore support a layered legal interpretation. At the level of object classification, gold is *ma'din* and may be zakatable. At the level of acquisition, unlicensed mining creates concerns regarding legality and ownership. At the level of consequences, environmental and social effects create additional ethical concerns. The resulting legal assessment cannot be reduced to the quantity of gold. This multidimensional reasoning is the central jurisprudential contribution of the study.

The uploaded study concludes that under the circumstances identified in North Molosipat, the proceeds of unlicensed mining cannot serve as a straightforward basis for the obligation of zakat because the conditions concerning ownership and legitimate acquisition are problematic. This conclusion should not be interpreted as permission to retain unlawful wealth without correction. Instead, it indicates that the underlying mining activity must first be addressed through legalization where possible, regulation, environmental responsibility, and ethical economic transformation. Zakat should not function as a mechanism that legitimizes unlicensed mining.

Zakat Education as an Islamic Educational Response

The findings indicate that zakat education should be redesigned around the actual economic experiences of mining communities. The curriculum should begin with basic concepts of zakat and gradually move toward the specific jurisprudence of mining products. (Nurhidayah & Handayani, 2025; Wahyudi, Amin, et al., 2026) Learners should understand the meaning of *mal*, *ma'din*, *nisab*, *haul*, and ownership. They should then examine practical examples drawn from their own mining circumstances. This contextual approach can increase the relevance and usefulness of religious learning.

The first educational component should be zakat literacy. Community members need to understand the differences between zakat *fitrah*, zakat *mal*, income-related zakat, and zakat on mining products. They should learn the relevant conditions and recognize that different forms of wealth can have different rules. Zakat education should also explain the role of authorized zakat institutions. This basic literacy provides the foundation for more advanced ethical discussions.

The second component should be Islamic economic ethics. Learners should be introduced to the principles of *halal*, *tayyib*, honesty, justice, trust, responsibility, and avoidance of harm. These principles should be linked to concrete mining practices. For example, learners can discuss the difference between possessing gold and acquiring gold

through a lawful process. Such discussions can transform fiqh from memorization into ethical reflection.

The third component should concern positive law. Islamic education should explain that national mining regulations exist to organize natural-resource exploitation and protect public interests. (Hatmiah, 2026; Nabriz, Knudstad, et al., 2026) Community members should understand the legal implications of operating without a permit. This does not require Islamic education to become a law-enforcement program. Rather, it provides learners with sufficient legal literacy to make informed economic decisions.

The fourth component should be environmental education. Mining communities need to understand that environmental stewardship is part of Islamic responsibility. The concepts of *amanah*, *khalifah*, *mizan*, and avoidance of *fasad* can provide Islamic foundations for environmental ethics. These concepts can be translated into practical discussions about land, water, waste, and community health. Recent research on Indonesian gold mining demonstrates that environmental and health concerns make this dimension particularly important.

The fifth component should be zakat calculation and financial literacy. Miners can be trained to record production, ownership shares, operating costs where relevant to the applicable jurisprudential framework, and the timing of gold acquisition. The purpose is not merely mathematical accuracy. Recordkeeping also encourages transparency and accountability. Such financial literacy can support both individual religious practice and institutional zakat management.

The sixth component should be community empowerment. Zakat education should be connected with productive utilization of zakat funds for eligible recipients. This can help communities understand that zakat has a social dimension beyond individual worship. Islamic education research supports models that integrate religious learning with community empowerment and socioeconomic development (Wahyono & Baidawi, 2023).

The seventh component should be institutional strengthening. A village-level zakat mechanism could be connected to the relevant BAZNAS or authorized LAZ structure rather than operating as an independent informal institution. This would help ensure proper collection, reporting, distribution, and accountability. Law Number 23 of 2011 establishes an institutional framework for zakat management in Indonesia.

The eighth component should involve religious leaders. *Ustadz*, *muballigh*, mosque committees, and other religious figures should receive specialized training on mining-related zakat. They need to understand both classical jurisprudence and contemporary legal circumstances. Their role is important because community members often seek religious clarification from trusted local figures. Research on *muballigh* zakat literacy supports the importance of strengthening religious communicators' understanding.

The ninth component should be participatory learning. Adults should not be treated merely as passive recipients of religious information. Educational sessions can use case discussions, mining-production examples, question-and-answer sessions, group calculations, and environmental problem mapping. This makes the educational process connected to actual community experiences. Such approaches are consistent with broader community-based Islamic education.

The tenth component should be continuous evaluation. Zakat education should not be implemented as a single lecture or annual Ramadan sermon. The field findings

demonstrate that the problem is structural and persistent. Regular education, institutional monitoring, consultation, and community discussion are therefore necessary. This continuous model can gradually develop zakat literacy, ethical awareness, and responsible economic behavior.

Implications for Islamic Education and Community Development

The study contributes to Islamic education by demonstrating that religious literacy must respond to specific socioeconomic contexts. Mining communities have particular educational needs that differ from those of students or urban professionals. Their religious learning must address income derived from natural resources, environmental responsibility, legal compliance, and community welfare. Contextualization therefore becomes a methodological principle in Islamic education. The study supports an approach in which Islamic education begins with real community problems and develops religious understanding through those problems.

The study also demonstrates that zakat education can become a form of adult Islamic education. Miners are not merely economic actors but adult learners who require relevant religious knowledge. (Hatmiah, 2026; Mukhlis et al., 2026) Their experiences constitute educational resources that can be integrated into the learning process. The teacher or religious educator should facilitate reflection rather than simply transmit information. Such an approach is compatible with participatory and experiential models of Islamic education.

The findings also support the integration of Islamic law into Islamic education. Fiqh should not be presented as a collection of isolated legal formulas. Instead, learners should understand the reasoning behind legal rules and their relationship to ethical objectives. The concepts of *milk al-tam*, *halalan tayyiban*, *maqasid al-shari'ah*, and *dar' al-mafasid* can become educational tools for developing critical religious thinking. This is particularly important in contemporary economic contexts where new forms of wealth create new jurisprudential questions.

The environmental dimension expands the educational agenda. Islamic education traditionally addresses worship, morality, and social relations, but contemporary contexts require stronger integration with environmental responsibility. Mining provides an obvious example because natural-resource exploitation directly affects ecological systems. The Islamic concepts of stewardship and avoidance of destruction can provide theological foundations for environmental education. Thus, zakat education can become part of a broader program of Green Islamic Education.

The study also has implications for community empowerment. Zakat should be positioned within a larger ecosystem of social welfare rather than treated as an isolated financial obligation. When properly managed, zakat can support education, health, economic empowerment, and poverty reduction. However, such benefits require institutional accountability and appropriate targeting. The strengthening of zakat institutions in mining communities could therefore contribute to broader community development.

The findings additionally indicate the need for cooperation among different stakeholders. Village governments, religious leaders, zakat institutions, mining communities, environmental authorities, and educational institutions should not operate independently. Each has a distinct responsibility. Village authorities can facilitate legal and administrative processes, religious leaders can provide Islamic guidance, zakat

institutions can manage zakat, and educational institutions can develop learning programs. Such collaboration can produce a more comprehensive response than isolated interventions.

Another implication concerns the role of Islamic higher education institutions. Universities and Islamic colleges can develop community-service programs focused on zakat literacy and Islamic economic ethics in mining areas. Students of Islamic education, Islamic economics, and Islamic law can participate in interdisciplinary community programs. Such programs can simultaneously provide community benefits and experiential learning opportunities. This would strengthen the social mission of Islamic higher education.

The study also highlights the importance of distinguishing education from legitimization. Zakat education should not be interpreted as an endorsement of unlicensed mining. On the contrary, its purpose is to strengthen ethical and legal awareness. Religious education should help community members understand why lawful acquisition matters before addressing zakat obligations. This distinction is crucial because otherwise religious discourse could unintentionally normalize problematic economic practices.

The research further demonstrates that legal compliance and religious education can be mutually reinforcing. Positive law and Islamic law have different sources and institutional structures, but both can address public welfare and the prevention of harm. In this case, mining regulations seek to organize resource exploitation, while Islamic principles provide ethical and moral criteria. Education can help community members understand the relationship without collapsing one normative system into the other. This integrated literacy is particularly valuable for rural communities facing complex economic realities. Finally, the study proposes that zakat education should become a mechanism for ethical transformation. The ultimate educational objective is not simply that miners know the percentage of zakat. It is that they develop an understanding of wealth as an *amanah*, economic activity as a moral responsibility, natural resources as a trust, and zakat as an institution of social justice. Such an approach connects Islamic education with the broader purposes of Sharia. It also provides a framework for addressing mining-related problems through knowledge, character, institutional reform, and community empowerment.

Conclusion

The study demonstrates that zakat education in North Molosipat cannot be separated from the socioeconomic, legal, environmental, and religious context of unlicensed gold mining. The main problems include limited understanding of zakat *mal*, inadequate religious guidance, uncertainty regarding *nisab*, *haul*, and zakat calculation, and the absence of an organized village-level mechanism for managing zakat *mal*. Gold extracted from mining activities is generally classified as *ma'din* and may become subject to zakat when the relevant Islamic legal conditions are fulfilled. However, unlicensed mining creates substantive concerns concerning *milk al-tam*, lawful acquisition, *halalan tayyiban*, compliance with legitimate regulations, and environmental consequences. Therefore, zakat cannot be used as a mechanism to legitimize unlicensed mining activities. The principal educational implication is that Islamic education should develop zakat literacy as part of broader ethical-economic formation. Zakat education should integrate fiqh knowledge, ownership and lawful acquisition, environmental ethics, positive-law awareness, financial literacy, and community empowerment. Religious leaders, village governments, zakat institutions, educational institutions, and mining communities should collaborate to create continuous and contextual educational programs. The novelty of the study lies in positioning zakat education as an integrated Islamic educational response to a complex natural-resource problem. Such an approach moves zakat education beyond technical calculation toward the formation of responsible economic behavior consistent with *maqasid al-shari'ah*, community welfare, environmental protection, and lawful resource management.

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