



Towards a New Paradigm of Natural Resource Law in the Anthropocene: Reconstructing Ecological Justice and Public Welfare

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Article	Abstract
Keywords: Natural Resource Law, Anthropocene, Environmental Justice, Legal Pluralism, Sustainability. How to cite: Al-Bukhari, M. J., & Janhano, B. (2026). Towards a New Paradigm of Natural Resource Law in the Anthropocene: Reconstructing Ecological Justice and Public Welfare. <i>Adil Ka'Talino: Jurnal Hukum dan Wacana Keadilan</i> 2, no. 1 (2026): 48–60.	This study reconstructs the paradigm of natural resource law in the Anthropocene as a response to the escalating ecological crisis characterized by excessive resource exploitation, biodiversity loss, pollution, climate change, and increasingly centralized governance that often marginalizes local communities and weakens ecological justice. It is based on the premise that the prevailing extractive and anthropocentric paradigm of natural resource law is no longer capable of addressing the interconnected challenges of environmental sustainability, social equity, and public welfare. Employing normative juridical research with a qualitative doctrinal approach, the study analyzes natural resource law through an integrated framework comprising the <i>Public Trust Doctrine</i>, Sustainable Development, <i>Entangled Legal Pluralism</i>, the <i>Common Heritage of Mankind</i> principle, and the ethical values of <i>Maqasid al-Shariah</i>. The findings demonstrate that existing legal frameworks remain fragmented and predominantly oriented toward economic exploitation, resulting in weak ecological protection, limited recognition of indigenous legal systems, and inadequate safeguards for intergenerational justice. In response, this study proposes a new paradigm of natural resource law that systematically integrates these complementary legal perspectives into a coherent normative framework emphasizing environmental stewardship, collaborative governance, ecological justice, and sustainable resource management. The study concludes that reconstructing natural resource law requires a fundamental shift from an exploitative regulatory model toward an integrated governance paradigm that balances ecological integrity, public welfare, constitutional responsibility, and long-term sustainability for present and future generations.



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INTRODUCTION

Humanity has entered the Anthropocene, an era in which human activities have become the dominant force driving global environmental change and threatening the very foundations of life on Earth (McNeill & Engelke, 2016). The escalating pressure on natural resources has triggered a triple planetary crisis comprising biodiversity loss, pollution, and climate change, all of which have intensified poverty, disrupted livelihoods, and weakened ecological resilience

(Miao & Nduneseokwu, 2025). In this context, natural resource law can no longer be understood merely as a legal instrument governing resource extraction. Rather, it must evolve into a normative framework capable of safeguarding ecological integrity while ensuring social justice and long-term sustainability (Budiono et al., 2026).

The urgency of this study stems from the growing imbalance in natural resource governance and the widening gap between development-oriented policies and ecological justice. In Indonesia, the centralization of mining licensing authority through amendments to the Mining Law and the Job Creation Law has been criticized for weakening local participation, reducing regional authority, and marginalizing customary communities in environmental governance. This policy orientation reinforces an extractive legal framework that prioritizes economic growth over constitutional guarantees of environmental rights, thereby contributing to ecological degradation and social conflict (Sharma et al., 2025). These developments demonstrate that the prevailing paradigm of natural resource law remains insufficient to address the complex governance challenges of the Anthropocene.

Theoretically, the reconstruction of natural resource law requires a multidimensional legal framework. The *Public Trust Doctrine* positions the state as a trustee responsible for managing natural resources on behalf of the public, thereby imposing a fiduciary obligation to preserve ecological integrity for present and future generations (Ryan & Curry, 2021). Complementing this perspective, the principle of Sustainable Development advocates balancing environmental protection, economic progress, and social justice while ensuring that development does not exceed ecological carrying capacity. Together, these approaches redefine the role of law from facilitating resource exploitation to safeguarding ecological sustainability and public welfare (Kotzé & French, 2018).

Furthermore, the concept of *Entangled Legal Pluralism* recognizes that natural resource governance is shaped by the interaction between state law and customary legal systems, particularly within indigenous and multi-ethnic communities (Tamanaha, 2021). Rather than perceiving legal pluralism as a source of conflict, this perspective emphasizes the coexistence of multiple normative orders capable of producing more inclusive and context-sensitive governance. At the international level, the *Common Heritage of Mankind* principle expands the state's responsibility by recognizing that certain natural resources possess universal value and should therefore be preserved as the shared heritage of humanity (Taylor, 2022). This principle transforms natural resource governance from an exclusively sovereign concern into a collective responsibility grounded in environmental justice and intergenerational equity.

From the perspective of Islamic jurisprudence, *Maqasid al-Shariah* provides an ethical foundation for natural resource governance by emphasizing *maslahah* (public welfare), justice (*'adl*), and environmental stewardship (Nasrullah et al., 2025). Principles such as *hifẓ al-mal* (protection of wealth and natural resources) and *hifẓ al-bi'ah* (protection of the environment) reinforce the normative obligation to preserve

ecological balance while ensuring equitable access to natural resources (Ghazali et al., 2025). Integrating these values into contemporary legal discourse offers an important ethical dimension that complements secular legal frameworks, particularly in addressing the moral deficiencies of exploitative resource governance (Wahdini et al., 2024).

Despite the expanding scholarship on natural resource law, previous studies have generally examined these theoretical perspectives independently. Research concerning the *Public Trust Doctrine*, Sustainable Development, legal pluralism, the *Common Heritage of Mankind*, and *Maqasid al-Shariah* has predominantly remained fragmented, focusing on individual doctrines rather than developing an integrated legal paradigm capable of addressing the interconnected ecological, social, legal, and ethical challenges of the Anthropocene. Consequently, existing scholarship has yet to provide a comprehensive normative framework capable of reconciling state law, international legal principles, indigenous legal traditions, and Islamic legal values within a unified model of natural resource governance.

This fragmented understanding constitutes the principal research gap addressed by this study. There remains limited scholarship that systematically synthesizes these complementary legal perspectives into a coherent paradigm for reconstructing natural resource law. As a result, policy recommendations often remain sectoral and fail to resolve the structural tensions between economic development, environmental protection, public participation, indigenous rights, and intergenerational justice. Addressing this theoretical gap is essential for establishing a more inclusive and sustainability-oriented legal framework.

Accordingly, this study aims to reconstruct the paradigm of natural resource law through an integrated synthesis of the *Public Trust Doctrine*, Sustainable Development, *Entangled Legal Pluralism*, the *Common Heritage of Mankind* principle, and *Maqasid al-Shariah*. Rather than merely comparing these legal theories, this study develops a unified conceptual framework that reorients natural resource law from an extractive legal paradigm toward one founded upon ecological justice, environmental stewardship, public welfare (*maslahah*), and intergenerational sustainability. This integrated framework represents the principal theoretical contribution of the study and offers a normative foundation for future legal reform in natural resource governance within the Anthropocene.

METHOD

This study employs a normative juridical research design, conceptualizing law as a coherent and integrated system of norms governing the relationships among the state, society, and natural resources (Koff et al., 2023). The research adopts a qualitative approach by examining legal norms, principles, and doctrines relevant to natural resource governance in the Anthropocene. Rather than investigating empirical behavior, the study focuses on evaluating the normative adequacy of existing legal frameworks in responding to contemporary ecological challenges.

The analysis is based on doctrinal legal research using library-based materials (Al Amaren et al., 2020). Primary legal materials include Indonesian legislation governing natural resources and environmental protection, particularly Law Number 32 of 2024 on the Conservation of Biological Natural Resources and Their Ecosystems, as well as other relevant statutory regulations and international legal instruments. Secondary legal materials include peer-reviewed journal articles, doctoral dissertations, scholarly books, and authoritative legal commentaries on the *Public Trust Doctrine*, Sustainable Development, *Entangled Legal Pluralism*, the *Common Heritage of Mankind* principle, and *Maqasid al-Shariah*. These materials were purposively selected for their relevance, academic credibility, and contribution to contemporary debates in natural resource law.

The analytical framework combines doctrinal legal analysis with a conceptual approach (Varuhas, 2023). Doctrinal analysis examines the coherence and consistency of statutory provisions and legal principles, while the conceptual approach reconstructs natural resource law by synthesizing multiple theoretical perspectives. This framework enables the study to evaluate the extent to which existing legal norms accommodate ecological justice, public welfare, indigenous rights, and intergenerational sustainability. Data were analyzed using qualitative legal interpretation, normative criticism, and conceptual synthesis (Mertz & Barnes, 2016). The analysis began with identifying the strengths and limitations of existing legal doctrines, followed by a comparative examination of national, international, customary, and Islamic legal perspectives. Subsequently, these perspectives were systematically integrated to formulate a reconstructed paradigm of natural resource law capable of addressing the multidimensional challenges of the Anthropocene. The findings are presented descriptively and analytically to demonstrate how the proposed paradigm contributes to more inclusive, equitable, and sustainable natural resource governance.

RESULTS AND DISCUSSION

The Crisis of the Existing Natural Resource Law Paradigm in the Anthropocene

The analysis demonstrates that the current paradigm of natural resource law remains predominantly extractive and economically oriented, making it increasingly incapable of responding to the ecological realities of the Anthropocene. Although Indonesia has introduced significant legislative reforms, including Law Number 32 of 2024 concerning the Conservation of Biological Natural Resources and Their Ecosystems, these reforms primarily strengthen administrative and criminal enforcement without fundamentally transforming the philosophical orientation of natural resource governance (Nanda Magfiroh et al., 2025). Consequently, legal certainty has improved in several regulatory aspects, yet substantive ecological justice remains inadequately realized because environmental governance continues to prioritize resource utilization over ecosystem preservation.

This contradiction illustrates that the principal weakness of the existing legal framework lies not merely in regulatory implementation but in its underlying legal paradigm. Environmental degradation, biodiversity loss, and climate change are no longer isolated environmental problems; rather, they represent structural consequences of a legal system that continues to regard natural resources primarily as economic commodities (Frawley et al., 2019). Such an orientation is incompatible with the Anthropocene, where environmental degradation directly threatens human security, economic resilience, and intergenerational welfare (Kurniawan & Fadlillah, 2025). Therefore, legal reform must extend beyond legislative amendment toward a comprehensive reconstruction of the philosophical foundations of natural resource law.

The findings further indicate that effective natural resource governance requires stronger institutional coordination among environmental agencies, regional governments, indigenous communities, and judicial institutions. Fragmented institutional responsibilities have weakened law enforcement and reduced accountability, thereby limiting the effectiveness of conservation policies. Accordingly, the reconstruction proposed in this study emphasizes not only legal reform but also institutional integration that can support ecological governance within a complex socio-environmental context.

Reconstructing Natural Resource Law through the Public Trust Doctrine

The *Public Trust Doctrine* provides one of the strongest normative foundations for reconstructing natural resource law, as it fundamentally redefines the relationship among the state, society, and natural resources (Nurhidayah & Alam, 2020). Under this doctrine, the state does not possess unrestricted ownership over natural resources. Instead, it functions as a trustee entrusted with fiduciary obligations to manage, preserve, and protect ecological assets on behalf of present and future generations. This fiduciary relationship transforms the state's role from a sovereign owner exercising absolute control to a constitutional guardian responsible for ensuring that natural resources are managed for the collective benefit of society rather than for narrow political or economic interests.

This conception fundamentally challenges conventional regulatory approaches that frequently legitimize excessive exploitation through licensing mechanisms. In many jurisdictions, including Indonesia, mining permits, forestry concessions, and plantation licenses are often treated as instruments primarily intended to facilitate economic development and investment. Such an approach has contributed to environmental degradation, biodiversity loss, land conflicts, and the marginalization of indigenous and local communities. From the perspective of the *Public Trust Doctrine*, however, these licenses should not be understood as permanent or unrestricted property rights. Rather, they should be regarded as conditional legal instruments whose validity depends upon continuous compliance with ecological sustainability, public participation, proportionality, transparency, and intergenerational justice.

The findings of this study indicate that the existing licensing regime remains predominantly anthropocentric and economically driven. Environmental considerations are frequently subordinated to short-term fiscal interests, while ecological restoration and social justice receive comparatively limited attention. Consequently, regulatory mechanisms often fail to prevent environmental damage despite comprehensive statutory provisions governing environmental protection and conservation. This demonstrates that the principal challenge lies not merely in regulatory enforcement but in the philosophical orientation of natural resource law itself, which continues to prioritize resource extraction over ecological stewardship.

From a constitutional perspective, the *Public Trust Doctrine* is closely aligned with the mandate that natural resources must be controlled by the state and utilized for the greatest prosperity of the people (Utomo & Heliaantoro, 2024). Nevertheless, the constitutional principle of state control should not be interpreted as conferring unlimited governmental discretion to exploit natural resources. Instead, it should be understood as imposing a constitutional obligation upon the state to protect ecological integrity, guarantee equitable access to natural resources, preserve biodiversity, and secure the environmental rights of future generations. Accordingly, the exercise of state authority over natural resources must always be accompanied by accountability, transparency, and judicial oversight.

The doctrine also strengthens the position of citizens and indigenous communities within natural resource governance. As the ultimate beneficiaries of public trust, communities possess not only substantive rights to enjoy a healthy environment but also procedural rights to participate in environmental decision-making, access environmental information, and seek judicial remedies against policies that threaten ecological sustainability. This participatory dimension reinforces democratic environmental governance by ensuring that natural resource management reflects public interests rather than prioritizing solely governmental or corporate interests.

Furthermore, the *Public Trust Doctrine* provides an important normative foundation for integrating ecological justice into environmental governance. Ecological justice extends beyond the equitable distribution of environmental benefits and burdens; it also encompasses protecting ecosystem integrity, conserving biodiversity, and recognizing the intrinsic value of nature (Gupta et al., 2023). Consequently, environmental governance should no longer be assessed solely by indicators of economic productivity, but also by its contribution to ecosystem resilience, climate adaptation, and long-term environmental sustainability.

The reconstruction proposed in this study, therefore, emphasizes a shift from state-centered resource control to trustee-based ecological governance. Within this reconstructed framework, the state assumes responsibility not only for regulating resource utilization but also for maintaining ecological balance, safeguarding public welfare (*maslahah*), respecting indigenous rights, and ensuring intergenerational equity. This transformation requires that environmental impact assessments, licensing

procedures, and judicial review mechanisms be reoriented toward ecological protection rather than merely administrative compliance.

Consequently, this study argues that the *Public Trust Doctrine* should serve as one of the constitutional foundations for Indonesian natural resource governance. Integrating this doctrine into legislative reform and administrative decision-making would fundamentally reorient legal policy away from maximizing short-term economic returns toward protecting long-term ecological integrity, public welfare, and sustainable development. Such a reconstruction represents an essential step toward establishing a new paradigm of natural resource law capable of addressing the complex ecological, social, and governance challenges of the Anthropocene.

Integrating Sustainable Development and Ecological Justice

The findings reveal that sustainable development should no longer be understood merely as a legal principle balancing economic growth and environmental protection. Instead, it should be reconceptualized as a multidimensional normative framework that simultaneously promotes ecological integrity, social equity, economic resilience, human rights, and intergenerational justice. Within the context of the Anthropocene, sustainable development must transcend its conventional role as a policy objective and function as a transformative legal principle capable of guiding legislative reform, administrative decision-making, and judicial interpretation in natural resource governance (Kotzé & French, 2018).

The traditional understanding of sustainable development has frequently emphasized economic efficiency while treating environmental protection as a complementary objective. Such an approach has generated significant tensions between development policies and ecological sustainability because environmental considerations are often subordinated to investment interests and resource exploitation. Consequently, legal frameworks designed to facilitate development may inadvertently legitimize environmental degradation, biodiversity loss, and increasing socio-economic inequality. These findings demonstrate that sustainability cannot be measured solely by economic performance but must also encompass the preservation of ecological systems upon which human well-being ultimately depends.

The existing implementation of sustainable development in Indonesia largely remains procedural rather than substantive. Regulatory instruments such as Environmental Impact Assessments (EIAs), environmental permits, and administrative compliance mechanisms have undoubtedly strengthened environmental governance (Arifin et al., 2025). Nevertheless, these mechanisms frequently prioritize procedural compliance over measurable ecological outcomes. As a result, numerous development projects satisfy formal legal requirements while simultaneously producing irreversible environmental degradation, deforestation, biodiversity decline, ecosystem fragmentation, pollution, and the displacement of indigenous and local communities. This procedural orientation reveals a disconnect between legal compliance and the broader objectives of ecological sustainability.

Furthermore, the study identifies that sustainable development policies continue to be dominated by anthropocentric assumptions that regard nature primarily as an economic asset. Such a perspective inadequately recognizes the intrinsic value of ecosystems and their essential role in maintaining planetary stability. In the Anthropocene, environmental degradation no longer affects only natural systems but also threatens food security, public health, climate resilience, and economic stability (Fletcher et al., 2024). Therefore, sustainable development must be interpreted through an ecocentric perspective that recognizes the interdependence between human prosperity and ecosystem integrity.

The concept of ecological justice provides a more comprehensive normative framework for addressing these limitations. Unlike conventional environmental regulation, ecological justice extends beyond the equitable distribution of environmental benefits and burdens to include ecosystem restoration, biodiversity conservation, climate resilience, and the protection of future generations. It recognizes that environmental governance should simultaneously safeguard human rights, preserve ecological integrity, and ensure that vulnerable communities—including indigenous peoples and local populations—are not disproportionately affected by environmental degradation resulting from resource exploitation.

From this perspective, sustainable development should incorporate ecological justice as its principal evaluative standard. Accordingly, governmental decision-making concerning natural resource utilization should no longer rely exclusively on economic feasibility or administrative compliance (Hessing et al., 2011). Instead, every development policy should be assessed against broader ecological and social indicators, including ecosystem restoration, biodiversity conservation, community participation, recognition of indigenous rights, climate adaptation, environmental resilience, and intergenerational equity. Such an approach would enable governments to balance development objectives with their constitutional and ethical obligations to protect environmental sustainability.

The integration of sustainable development and ecological justice also strengthens the implementation of the *Public Trust Doctrine* by reinforcing the fiduciary responsibility of the state to preserve natural resources for present and future generations. Simultaneously, it complements legal pluralism by recognizing the important role of indigenous knowledge and customary institutions in promoting sustainable environmental governance. Within this integrated framework, sustainability is no longer viewed merely as a technical planning instrument but as a constitutional and ethical obligation guiding every aspect of natural resource governance.

Accordingly, this study proposes that ecological justice should become the normative benchmark for evaluating sustainable development policies in Indonesia. Such a reconstruction would fundamentally transform environmental governance from a development-centered model into an ecological governance framework that prioritizes ecosystem integrity, public welfare (*maslahah*), social inclusion, and long-term sustainability. Integrating these principles into legislative reform, environmental

licensing, judicial review, and administrative decision-making constitutes an essential component of the new paradigm of natural resource law proposed by this study, enabling Indonesia to respond more effectively to the multidimensional challenges of the Anthropocene.

Legal Pluralism as the Foundation of Inclusive Natural Resource Governance

The findings demonstrate that *Entangled Legal Pluralism* makes a significant contribution to strengthening natural resource governance by recognizing the coexistence and interaction of state law, customary law, and other normative systems within environmental governance (Aldyan et al., 2025). Rather than operating as mutually exclusive legal orders, these systems continuously influence one another in shaping the management, utilization, and conservation of natural resources. This interaction is particularly evident in indigenous and multi-ethnic communities, where customary institutions continue to regulate forests, rivers, fisheries, and communal lands alongside formal governmental regulations.

Empirical evidence from North Sulawesi illustrates that customary institutions governing agroforestry practices in Minahasa and community-based fisheries management in the Sangihe Islands have frequently produced more sustainable environmental outcomes than centralized administrative regulations (Lakat et al., 2025). These customary governance systems are characterized by collective decision-making, customary sanctions, communal ownership principles, and long-term ecological stewardship that have evolved through generations of interaction with local ecosystems. Such practices demonstrate that indigenous legal traditions possess adaptive capacities capable of responding to environmental changes while maintaining ecological balance and social cohesion.

The study further reveals that the effectiveness of customary governance derives not only from legal authority but also from its close relationship with local ecological knowledge. Indigenous communities possess extensive environmental knowledge accumulated through centuries of experience regarding biodiversity conservation, watershed protection, forest management, seasonal resource utilization, and ecosystem restoration. This traditional ecological knowledge constitutes an invaluable legal and social resource that is frequently overlooked by centralized governance models emphasizing standardized administrative procedures. Consequently, excluding customary institutions from natural resource governance may weaken both environmental protection and community participation.

Despite these advantages, the relationship between state law and customary law remains characterized by institutional asymmetry. Contemporary environmental governance continues to prioritize statutory regulations and administrative licensing systems while treating customary law as supplementary or informal. Such legal hierarchies frequently generate conflicts concerning land tenure, forest management, mining concessions, and indigenous territorial rights. In many instances, the expansion of extractive industries has proceeded without meaningful recognition of

customary governance structures, resulting in environmental degradation, social displacement, and prolonged legal disputes involving indigenous peoples.

From the perspective of constitutional law, legal pluralism should not be interpreted as a threat to legal certainty but rather as an expression of constitutional recognition of Indonesia's cultural diversity and indigenous communities (Hariri & Babussalam, 2024). The constitutional acknowledgment of customary law communities provides a normative basis for integrating indigenous legal institutions into national environmental governance. Such recognition strengthens democratic governance by ensuring that legal decision-making reflects not only statutory authority but also the social legitimacy derived from local communities whose livelihoods directly depend upon natural resources.

The concept of *Entangled Legal Pluralism* therefore encourages a collaborative governance model that promotes constructive interaction among governmental institutions, indigenous communities, civil society organizations, and private actors (Ting, 2026). Instead of establishing rigid boundaries between formal and informal legal systems, collaborative governance facilitates institutional dialogue, shared responsibility, and participatory decision-making. This approach is particularly relevant for addressing complex environmental problems that cannot be effectively resolved through centralized governmental regulation alone.

Moreover, integrating legal pluralism into natural resource governance reinforces internationally recognized principles concerning indigenous peoples' rights, particularly participation, consultation, and *Free, Prior and Informed Consent* (FPIC) (Schilling-Vacaflor & Flemmer, 2020). These principles require that indigenous communities be actively involved in decision-making processes affecting their traditional territories and natural resources. Their incorporation into national legal frameworks enhances procedural justice while simultaneously improving the legitimacy and effectiveness of environmental governance. By ensuring meaningful participation, governments can reduce social conflict, strengthen environmental compliance, and promote more equitable resource distribution.

The integration of legal pluralism also complements the *Public Trust Doctrine* and Sustainable Development by expanding the understanding of stewardship beyond governmental institutions. While the *Public Trust Doctrine* assigns fiduciary responsibilities to the state, legal pluralism recognizes that indigenous communities also function as long-standing environmental stewards whose customary institutions have historically contributed to biodiversity conservation and sustainable resource management. Together, these complementary perspectives establish a more inclusive governance model that distributes environmental responsibility among state institutions, local communities, and civil society.

Accordingly, this study argues that legal pluralism should be regarded as a constitutional asset capable of enriching environmental governance through diverse normative traditions. The reconstruction of natural resource law proposed in this study therefore advocates the institutionalization of collaborative governance mechanisms that formally recognize indigenous legal institutions alongside state

regulatory systems. Such a reconstruction would strengthen ecological justice, improve public participation, protect indigenous rights, and promote sustainable natural resource governance capable of addressing the increasingly complex environmental challenges of the Anthropocene.

CONCLUSION

This study demonstrates that the prevailing paradigm of natural resource law remains predominantly extractive, anthropocentric, and economically oriented, rendering it increasingly inadequate to address the multidimensional challenges of the Anthropocene. The findings reveal that existing legal frameworks continue to prioritize resource utilization over ecological sustainability, resulting in persistent tensions between economic development, environmental protection, indigenous rights, and intergenerational justice. Consequently, the reconstruction of natural resource law requires not merely regulatory reform but a fundamental transformation of its underlying legal philosophy.

This study proposes a new paradigm of natural resource law through the systematic integration of the *Public Trust Doctrine*, Sustainable Development, *Entangled Legal Pluralism*, the *Common Heritage of Mankind* principle, and *Maqasid al-Shariah*. Collectively, these perspectives establish a coherent normative framework that redefines the role of law from facilitating resource exploitation to safeguarding ecological integrity, public welfare (*maslahah*), environmental stewardship, and intergenerational sustainability. This integrated paradigm represents the principal theoretical contribution of the study by demonstrating that ecological justice cannot be achieved through isolated legal doctrines but requires a holistic framework that harmonizes constitutional obligations, international legal principles, indigenous legal traditions, and ethical values derived from Islamic jurisprudence.

The proposed paradigm also carries important practical implications for legal reform and environmental governance in Indonesia. Future natural resource policies should strengthen the fiduciary responsibility of the state, institutionalize collaborative governance with indigenous communities, integrate ecological justice into environmental licensing and judicial review, and recognize sustainability as a constitutional obligation rather than merely a policy objective. Through this reconstruction, natural resource law can evolve into an inclusive legal system capable of balancing ecological conservation, economic development, social justice, and public welfare. Ultimately, such a transformation provides a normative foundation for achieving resilient and sustainable natural resource governance while ensuring the protection of present and future generations in the Anthropocene.

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